

Dr. William Marshall (c. 1621—1683), probably the "Priest Marshall" of George Fox, "on the assumption that the vicar and the physician are identical." Marshall appears to have come of Low Furness stock, son of Tobie Marshall—his mother being a Townson of Lancaster. They removed to Borobridge, the place of William's birth, and later to London. He took a doctor's degree at Cambridge, but must soon after have become a minister in Lancaster. "In 1654, he was settled in the Vicarage, on the presentation of George Tomlinson, gent., the patron." This Tomlinson was probably the George Toulson mentioned in the *Cambridge Journal*, i. 411, etc. In February, 1654/5, he married, before the Mayor, Mary, daughter of Thomas Shaw, rector of Aldingham, mentioned *Cambridge Journal*, ii. 475. He had settled in London in 1669, in which year he was admitted to the College of Physicians. His home was "Nag's Head Court in Gray's Church Street." His executrix and sole legatee was Anne Marshall, daughter of Thomas, of Stainton in Urswick parish, in Furness.

The "Lancaster Jottings" also refers to Henry Porter of Lancaster and Thomas Whitehead, minister of Halton.

50.—Vol. II., p. 390.—"Carke Hall belonged to Thomas Pickering in 1582, who died in 1616, and was succeeded by his son-in-law, Robert Curwen, who had been cup-bearer to Queen Elizabeth. From him it descended to his nephew, Robert Rawlinson, or Justice Rawlinson as he was called, who lived here from 1619 to 1665. He it was who, in 1663, along with other Justices at Holker, sent George Fox to prison in Lancaster Castle. In his youth he had studied the law . . . After the Restoration he became vice-chamberlain of the city and county of Chester, and died in 1665, aged 55." (*Furness and Cartmel Notes*, by Henry Barber, M.D., 1894, p. 126). Though a persecutor of Quakers, he was a kindly man, as is evidenced in his bequests to his servants and the poor (see Fell, *Some Illustrations of Home Life in Lonsdale North of the Sands*, 1904; Armitt, *Rydal*, 1916).

For Rawlinson of Graythwaite, see *Cambridge Journal*, i. 412.

The Friend in Fiction

JN connection with the publication of extracts from *The Life of Captain Singleton* (xiii. 59), and the claim that "Friend William" was "the first Quaker brought into English fiction," our attention has been drawn to "Ephraim the Quaker," in the works of Addison. Below is an extract from *The Spectator*, 1804, vol. ii., no. 132, August 1, 1711:—

"That man is guilty of impertinence, who considers not the circumstances of time, or engrosses the conversation, or makes himself the subject of his discourse, or pays no regard to the company he is in.

“ Having notified to my good friend Sir Roger, that I should set out for London the next day, his horses were ready at the appointed hour in the evening ; and, attended by one of his grooms, I arrived at the county town at twilight, in order to be ready for the stage-coach the day following. As soon as we arrived at the inn, the servant who waited upon me, inquired of the chamberlain, in my hearing, what company he had for the coach ? The fellow answered, Mrs. Betty Arable, the great fortune, and the widow, her mother ; a recruiting officer, (who took a place because they were to go) ; young Squire Quickset her cousin (that her mother wished her to be married to) ; Ephraim the quaker, her guardian ; and a gentleman that had studied himself dumb from Sir Roger de Coverley’s. I observed by what he said of myself, that, according to his office, he dealt much in intelligence ; and doubted not but there was some foundation for his reports for the rest of the company, as well as for the whimsical account he gave of me. The next morning at daybreak, we were all called ; and I, who know my own natural shyness and endeavour to be as little liable to be disputed with as possible, dressed immediately that I might make no one wait.

“ The first preparation for our setting out was, that the captain’s half-pike was placed near the coach-man, and a drum behind the coach. In the meantime, the drummer, the captain’s equipage, was very loud, that none of the captain’s things should be placed so as to be spoiled : upon which his cloak-bag was fixed in the seat of the coach : and the captain himself, according to a frequent, though invidious behaviour of military men, ordered his man to look sharp, that none but one of the ladies should have the place he had taken fronting the coach-box. We were in some little time fixed in our seats, and sat with that dislike which people not too good-natured usually conceive of each other at first sight. The coach jumbled us insensibly into some sort of familiarity : and we had not moved above two miles, when the widow asked the captain what success he had in his recruiting ? The officer, with a frankness he believed very graceful, told her, ‘ that indeed he had but very little luck, and had suffered much by desertion, therefore should be glad to end his warfare’ in service of her or her fair daughter. ‘ In a word,’ continued he, ‘ I am a plain soldier, and to be plain is my character ; you see me, Madam, young, sound, and impudent ; take me yourself, widow, or give me to her, I will be wholly at your disposal. I am a soldier of fortune, ha !’ This was followed by a vain laugh of his own, and a deep silence of all the rest of the company. I had nothing left for it, but to fall fast asleep, which I did with all speed. ‘ Come,’ said he, ‘ resolve upon it, we will make a wedding at the next town ; we will awake this pleasant companion who is fallen asleep, to be the bride-man ;’ and (giving the quaker a clap on the knee) he concluded, ‘ This sly saint, who, I’ll warrant, understands what’s what as well as you or I, widow, shall give the bride as father.’ The quaker, who happened to be a man of smartness, answered, ‘ Friend, I take it in good part that thou hast given me the authority of a father over this comely and virtuous child ; and I must assure thee, that if I have the giving her, I shall not bestow her on thee. Thy mirth, friend, savoureth of folly : thou art a person of a light mind ; the drum is a

type of thee, it soundeth because it is empty. Verily, it is not from thy fulness, but thy emptiness that thou hast spoken this day. Friend, friend, we have hired this coach in partnership with thee, to carry us to the great city ; we cannot go any other way. This worthy mother must hear thee, if thou wilt needs utter thy follies ; we cannot help it, friend, I say ; if thou wilt, we must hear thee ; but if thou wert a man of understanding, thou wouldst not take advantage of thy courageous countenance to abash us children of peace. Thou art, thou sayest, a soldier ; give quarter to us who cannot resist thee. Why didst thou flee at our friend, who feigned himself asleep ? he said nothing, but how dost thou know what he containeth ? If thou speakest improper things in the hearing of this virtuous young virgin, consider it is an outrage against a distressed person that cannot get from thee ; To speak indiscreetly what we are obliged to hear, by being hasped up with thee in this public vehicle, is in some degree assaulting on the high road !'

"Here Ephraim paused, and the captain, with a happy and uncommon impudence (which can be convicted and support itself at the same time) cries, 'Faith, friend, I thank thee ; I should have been a little impertinent, if thou hadst not reprimanded me. Come, thou art, I see, a smoky old fellow, and I'll be very orderly the ensuing part of the journey. I was going to give myself airs, but, ladies, I beg pardon.'

"The captain was so little out of humour, and our company was so far from being soured by this little ruffle, that Ephraim and he took a particular delight in being agreeable to each other for the future ; and assumed their different provinces in the conduct of the company. Our reckonings, apartments, and accommodation, fell under Ephraim ; and the captain looked to all disputes on the road, as the good behaviour of our coachman, and the right we had of taking place as going to London of all vehicles coming from thence. The occurrences we met with were ordinary, and very little happened which could entertain by the relation of them : but when I considered the company we were in, I took it for no small good fortune, that the whole journey was not spent in impertinencies, which, to one part of us might be an entertainment, to the other a suffering. What therefore Ephraim said when we were almost arrived in London had to me an air not only of good understanding, but good breeding. Upon the young lady's expressing her satisfaction in the journey, and declaring how delightful it had been to her, Ephraim delivered himself as follows : 'There is no ordinary part of human life which expresseth so much a good mind, and a right inward man, as his behaviour upon meeting with strangers, especially such as may seem the most unsuitable companions to him : such a man, when he falleth in the way with persons of simplicity and innocence, however knowing he may be in the ways of men, will not vaunt himself thereof ; but will the rather hide his superiority to them, that he may not be painful unto them. My good friend, (continued he, turning to the officer) thee and I are to part by and by, and peradventure we may never meet again ; but be advised by a plain man ; modes and apparel are but trifles to the real man, therefore, do not think such a man as thyself terrible for thy garb, nor such a one as me contemptible for mine. When two such as thee and I meet,

with affections as we ought to have towards each other, thou shouldst rejoice to see my peaceable demeanour, and I should be glad to see thy strength and ability to protect me in it."

In George Borrow's *Romany Rye*, chaps. xxxiii. and xli., a very un-Quakerly Quaker is introduced. It was the Quaker dress only in this case that made the Quaker, for the Friendly guise hid a forger and horse-stealer.

The Schoolmaster, the Bible, and the Journal of George Fox

EDWARD GREGORY, of Bristol, has drawn attention to the following references to the School of Richard Scoryer, at Wandsworth :

In *The Snake in the Grass*, a book adverse to Quakerism, written by (Rev.) Charles Leslie (1650-1722), we are told that "in their publick Schools, particularly that great one at *Wansworth* near *London*, Portions of Fox's Journal are enjoyn'd to the Scholars to be read every Day. But never a Chapter out of the Bible ; that is *Beastly-Ware* with them, *Dust* and *Death* and *Serpent's-Meat* ! The Publick ought to take some care of this, in pity to their poor Souls" (2nd ed. 1697, p. 144 and also 3rd ed. 1698, p. 148).

On the 22nd of August, 1698, Richard Scoryer wrote a disclaimer which was published under the title, *Truth Owned and the Lying Tongue Rebuked, or, The Author of the Snake in the Grass Discovered to be a Publisher of Lyes*, London, 1698. The testimony of James Barhays, French Master, is as follows :

"Be it known unto all People to whom these Lines may come, That for more than four Years, I have been Conversant in the School of Richard Scoryer at *Wansworth* in the County of *Surry*, my Station in his said School is Teaching the French Language : and I solemnly Testifie, that in the aforesaid School the Scriptures are frequently Read by his Scholars ; and never did perceive the least appearance of Slight, or Disesteem shewed by the said Richard Scoryer, or any, belonging to his School unto the Holy Scriptures, in Testimony unto the Truth hereof I have Subscribed my name, this 22d day of August, 1698.—JAMES BARHAYS."

There is another testimony to the same effect signed on the same day by ten inhabitants of the parish, which states "some portion of the Scriptures is daily read in the said School."

These certificates are inserted in Joseph Wyeth's *Switch for the Snake*, 1699, p. 225, but the editor of Leslie's *Theological Works*, 1721, repeats the statement in full.