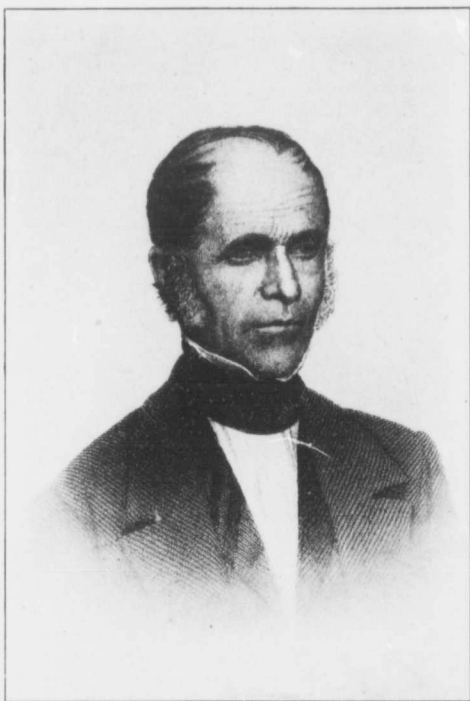


1919

William Lawson

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*John Lawson, J. P.
County of Wentworth*

THE LIFE
OF
WILLIAM LAWSON, J. P.

ONE OF THE
BUILDERS OF CANADA

Written By Himself With An Introduction
and Notes By a Grandson

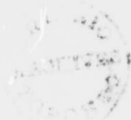
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INTRODUCTION

The "Reminiscences of Birth and Parentage," as he entitled it, and his diary of the voyage from the old land, were written by my grandfather only a short time before his death. They close with his arrival at Little York, now Toronto, on June 11th, 1829. Had his health continued a little longer he would doubtless have written something of his active and useful life in the forty-six years he spent in Canada, which would have been of equal interest with the record of his years in England.

For William Lawson was one of the builders of Canada. No sooner is his family settled in the metropolis of Ontario—then but a village—than he goes into business and his first store on King street, (destined to become in the hands of his junior partner, the first great department store of Toronto) is opened¹; in a few weeks he is to be seen standing on a chair in the market square, expounding the Gospel as he had done so often in his native county of Cumberland;² as his business succeeds his house is an open one to the immigrant from abroad and the generous hospitality of himself and wife³ are known far and wide;⁴ he establishes his beloved church, the Primitive Methodist, in Upper Canada;⁵ is its first local preacher and class-leader;⁶ induces the home authorities to send a regular minister to the colony; builds its first church in the Province; goes to England at his own expense to urge the support of the Canadian branch,⁷ becomes its first missionary secretary and lives to see his church successful and strong, with congregations and buildings in every city and county in the Province.

In mercantile affairs he is as busy as in religious ones. He is a born orator⁸ and while he is going about preaching the Word, as did the "circuit riders" of those early days, he is also helping to develop not only the city but the country. In 1834 he sells out his business in Toronto, buys a tract of land in the county of Peel, where he begins farming and opens a general store at the cross-roads. Soon a little settlement is attracted there and

he names it Brampton after the home which he had left across the sea; he goes back to Toronto, opens a store again on King street which he turns over to a son;⁹ returns again to his Brampton farm for a time, and finally, in 1847, with two other sons, establishes a business in the city of Hamilton, which for a quarter of a century is one of its landmarks.

In public affairs he is equally active. He is a life long reformer; he opposes the "Family Compact" with speech and pen; though a co-worker with Bishop Strachan, he denounces the Clergy Reserves and though never, himself, a candidate for Parliament, he is a familiar figure on political platforms and a frequent contributor to the newspapers as a supporter of George Brown and the "Grits." He is a Justice of the Peace of the county of Wentworth for many years, and dies in the City of Hamilton on February 19th, 1875, respected by the whole people among whom he lived and deeply regretted by the church he loved so well.¹⁰

On the walls of the Primitive Methodist church in Brampton, England, is a tablet with this inscription:

William Lawson, J. P.

Born at Wall-Holme, 1793; married Ann Atkinson 1814; emigrated to Canada 1829; introduced Primitive Methodism into Canada and founded the town of Brampton, Canada; died at Hamilton, Canada, 1875.¹¹

Of the eleven children of William Lawson all but one, were born at Brampton, England, four died in infancy and one at the age of twenty.

Thomas, the eldest son, went with his father to Brampton and managed the farm there, and returned with him to Toronto when he opened the new store on the north side of King street. When William Lawson settled in Hamilton, Thomas carried on the Toronto business until about 1865, when he bought a farm at Gallows Hill, now within the corporate limits of Toronto; he removed to Wellington Square, near Hamilton a little later and after a short stay there purchased a farm near London which still remains in his family. Thomas was the only one of the sons to whom descended his father's gift for public speaking. It is worth noting that James J. Hill the famous railroad promotor and president worked, as a farm-hand when a young man on Thomas Lawson's London farm.

Edward, who was three years younger than Thomas, remained on the Brampton farm after the family removed to Toronto. Later he came to Toronto and went into the grocery and confectionary business. He was very successful and the Victoria Tea Warehouse on King street east on the present site of the Albany Club with the sign of the Queen over the door, was a well-known store in the 60's and 70's.¹² Edward was very fond of music and two of his sons were famous organists of Toronto churches.

John remained on the Brampton farm until his father removed to Hamilton and established the business of Lawson Brothers and Co. which later, when William Lawson retired became Lawson Brothers, (John and Joseph). The firm was dissolved and the business discontinued in 1873. John continued to live in Hamilton, but in a few years joined his son George in Chicago, Ill., where he died.

Joseph, my father, the youngest son, after his schooling at Boyd's Academy¹³ was apprenticed to the well-known Toronto Dry-Goods firm of Bowes and Hall¹⁴ to learn the business and upon the retirement of his father became the head of Lawson Brothers, Hamilton.¹⁵ This store, on the north-east corner of King and James streets, was one of the leading mercantile houses of the ambitious city for nearly a quarter of a century. He married in 1851 Charlotte Davison, daughter of the Rev. John Davison.¹⁶ Like his father, Joseph took a keen interest both in the church and public affairs. He was superintendent of the Primitive Methodist Sunday-school for many years and his house was always open to the traveling preacher. He was an aldermen of the city and his portrait hangs in the city hall. On the dissolution of Lawson Brothers he removed to Toronto and was appointed by the Ontario government an issuer of marriage licenses, also carrying on an insurance and real estate business. He was a leading official of the Carlton street Methodist church, a Justice of the Peace of the county of York and a York Pioneer. In the church he served so long is this tablet¹⁷.

In loving remembrance of
Joseph Lawson, J. P.

Born in Brampton, Cumberland, England, 1827; died in Toronto, 1905; for over 25 years Trustee and Steward of the Carlton street Methodist church. Son of William Lawson, founder of the Primitive Methodist church in Canada.

"I have loved the habitations of thy house."

Psalm 26-8.

Ann, the eldest daughter married Rev. Francis Berry a minister of the Wesleyan church, who was pastor in many towns and cities in Canada and at one time Superintendent of the Indian Missions in Ontario. In the seventies he removed to the United States, became a member of the conference of the Methodist Episcopal church and after filling various charges retired from the ministry and settled in Mt. Clemens, Michigan, but a few years before his death came back to Canada where he died at St. Thomas, Ontario in 1907. Ann then made her home with her daughter Frances, the wife of John Farley, K. C., but now at the great age of 92, resides with her son Bishop Joseph F. Berry of Philadelphia.

Elizabeth, the youngest daughter and the only child of William Lawson not a native of England, was born at Brampton, Ontario. In 1858 she married in Hamilton, Walter P Campbell, who until his death in 1902 was a printer and publisher, being for many years successively the manager of the printing departments of the Hamilton Times and Spectator. After his retirement from business William Lawson and his wife lived the remainder of their lives with their daughter Elizabeth and both died at the residence of Mr. Campbell, on Wellington street, Hamilton.

I am proud to add that of the descendants of William and Ann Lawson, the following are serving their country in the Great War.

Capt. Joseph M. Lawson, 204th Batt. (see App. VII)

Lieut. George S. Oldfield, Imperial Army (App. V)

Lieut. John H. R. Thomson, 8th Royal Horse Artillery.
(App. VIII)

Private Fred G. Butler, 149th Batt. (App. VII)

Private John L. Lawson, 11th C. M. R. (App. II)

Private Frank B. Lawson, 135th Batt. (App. III)

Private Harold J. Lawson, 204th Batt. (App. VII)

Private John Garnet Lawson, 170th Batt. (App. V)

Eleanor Frances Fane Travers, Imperial Order of Nurses.

Military Hospital, Colchester, England. (App. VIII)

The manuscript of his early life and the voyage to Canada was found among my father's papers after his death. It is entirely in my grandfather's handwriting. I have made no alterations or additions to it except a few explanatory notes. My object in printing it is to preserve in permanent form this much, at least, of the life of one of the pioneers of the Dominion now grown so great, and to place it in the hands of the numerous descendants of William Lawson in Canada and the United States. For the Table of these descendants in the Appendix I am indebted to my sister Miss Charlotte E. Lawson, of 35 Bernard Avenue, Toronto, Ontario.

JOHN DAVISON LAWSON, LL. D.

University of Missouri,

Columbia, Mo., U. S. A.

¹Not long after his arrival in Little York he was joined by Robert Walker—(the "Master Robert" of his diary—see post p. 33) who had been his apprentice and lived in his house in England and had come to Canada a little earlier. Mr. Walker became his clerk and then his partner. When William Lawson removed to Brampton he sold the business to his junior who carried it on until his death in 1885, with great success. Robert Walker & Sons "Golden Lion" was the largest retail store in Toronto at that time and stood where the King Edward Hotel now stands. Mr. Walker acquired considerable wealth and like William Lawson he was a faithful supporter of the Primitive Methodist church and contributed largely to the extension of the cause throughout the province. His residence in Toronto he named Eden Villa after the river which runs through Brampton, England.

In John Ross Robertson's "Landmarks of Toronto," there is a view of King street, south, between Yonge and Church streets in 1836, taken from a lithograph published in London, England. Over one store is the sign, "Walker, late Lawson & Walker." Mr. Robertson says: "This is the shop of good, old Robert Walker who succeeded to the business of Lawson & Walker. Next door we have Thomas Thompson's shoe warehouse, the father of Thomas Thompson, the founder of the Mammoth."

²In an obituary notice in the Toronto Leader the day after his death we read: "The deceased gentleman arrived in Toronto in 1829, and soon stood prominently forward as one of its most useful

and respected citizens; in fact his hands were in every good work and we will here state that we remember when our deceased friend took his stand at the market in the open air and expounded the scriptures under the auspices of the Primitive Methodist church. In this respect he was pioneer of that church in Toronto and from his praiseworthy efforts in the cause of religion much good was effected in the city."

With him in the market square was an old Primitive Methodist from Yorkshire, Thomas Thompson, who was then conducting a private school, but afterwards went into business on King street next to Mr. Lawson's store.

Ann Lawson was a woman of more than ordinary talents. She was her husband's assistant not only in business but in his religious work. "As a husband and father he was a pattern. His attachment to his wife and desire to meet her views and promote her comfort during a long married life of sixty years, increased towards its close. From the time of her death until his last illness, he never failed, when in the city to make his weekly visit to her tomb."

REV. W. HERRIDGE, in the *Christian Journal*, March, 1875.

"He was generous to a proverb. His hand was always open to supply the stranger and the destitute. As soon as he was settled in Toronto his attention was turned to the emigrants who at that time were landing on our shores, and it was quite common to see the rooms of his house spread with strangers who were lodged, fed and cared for by him and his excellent partner, till they could find employment and a home elsewhere."

REV. W. HERRIDGE, in the *Christian Journal*, March, 1875.

"I have known our departed friend since 1823, when I entered his service as an apprentice and was in the family treated as well as his own children. There I was shown how God was served in the family, worship being regularly conducted. Mr. Lawson was at that time a very laborious P. M. local preacher, often taking long journeys on foot. He was my class-leader till I left England about five years after my first knowledge of him. He made a constant home for the preachers and friends; was liberal far beyond his means and was to me the best friend I had in England. And in this country as in England, the cause was his own, and his house was a home for the Lord's servants. His kind-heartedness and helpfulness to needy friends was very marked. In the early days of our work he would make three appointments on Sabbath, and travel over forty miles in the saddle in reaching them. A large portion of his time was devoted to the cause of God. My impression of him has always been that he did not value the things of this world sufficiently, his soul was more for God's work and the P. M. church in particular."

ROBERT WALKER in the *Christian Journal*, March, 1875.

His title of Founder of the Primitive Methodist church in Canada is set out in the inscription in a family bible presented to him

by the Conference of 1857, and now in the possession of his granddaughter, Charlotte E. Lawson (App. IX) which reads:

"Presented by the Primitive Methodist Conference to Mr. Wm. Lawson, the long-trying and faithful friend of Primitive Methodism in Canada, who established the first cause in connection with our church in this Colony; acted as Missionary Secretary for a series of years, gratuitously, and retires from the office with the best wishes, warmest thanks and heart-felt prayers of the Conference, trusting that the saint's inheritance may be ultimately his.

WM. LYLE, Pres.

JAMES EDGAR, Sec."

Brampton, April, 1857.

and repeated in the Conference resolutions on his death in 1875. See note 10.

"In the spring of 1830 Mr. Lawson formed his hearers into a class, he being their selected leader, and Robert Walker, assistant. Later a house was secured on Duke street, the first Primitive Methodist church in Canada. But becoming too small Mr. Thompson offered his school-house on Melinda street. The congregation still growing, a larger hall was rented on Colborne street. Then a church was built on Bay street and opened for services in October, 1832. In 1855 a new church was built on Alice street which was burned down in 1875. Meanwhile half a dozen of the churches had been erected in different sections of the city. The Alice street congregation removed in 1875—occupying Shaftesbury Hall on Queen street while it was in course of erection,—to the present edifice on Carlton street.

"In this year 1853, he was appointed Canadian representative to the English conference, his special mission being to obtain the permission to divide the work here into two districts, and to hold an annual conference. In this object he was successful, although the report of his mission, read at the first general committee meeting after his return, indicates that he was not pleased with the manner in which some Canadian business was handled and disposed of by the 'home authorities.' In the official account of this conference, held in the ancient City of York, I find Mr. Lawson recognized as a 'special delegate from Canada,' and that at the Conference's great missionary meeting he was one of the speakers. The expenses of this journey to England were borne by himself. The English Conference allowed him ten pounds for traveling expenses while there, but this amount was generously placed at the disposal of the Canadian authorities for connexional purposes."

REV. W. HERRIDGE, in the *Christian Journal*, March, 1875.

"As a preacher, so far as natural talents, breadth and compass of view, power of analysis, clearness of force of presentation and readiness of utterance are concerned, he had few equals, even in the ranks of the regular ministry. His deep piety and burning zeal in his palmy days and in his best efforts, associated with his peculiar oratorical powers, rendered his appeals very forcible."

REV. W. HERRIDGE, in the *Christian Journal*, March, 1875.

⁹A picture of William Lawson's second store in Toronto to which Thomas succeeded after his father went back to Brampton is given in Robertson's "Landmarks of Toronto," (p. 360). It is from an engraving in the *Illustrated London News* of 1847. The store was on the north side of King street, between Yonge and Toronto.

¹⁰The Primitive Methodist Conference (1875) passed the following resolution: "That we deeply sympathize with the bereaved family of the late William Lawson, Esq., who, under God, was the means of planting our beloved connection in this land, and who through a long life, labored diligently and perseveringly to consolidate the church of his choice, having for many years efficiently sustained some of the most honorable and onerous offices in the Primitive Methodist church in Canada. May his mantle of love, zeal and attachment fall on many others."

¹¹This memorial (erected by his grandson, Frank Edgar Lawson, see App. p. III) I had the pleasure of seeing on a visit to Brampton, Cumberland, in 1914.

¹²The old English custom of figures as business signs was in full force in Toronto at this day. Over the entrance of Edward Lawson's establishment was a large figure in gold and white of Queen Victoria, a crown on her head and a sceptre in her hand. Thomas Lawson's store was the Elephant and Thomas Thompson's the Mammouth, with huge carved figures of these animals on the front. And there are many residents of Toronto who will remember the colossal Golden Lion which stood on the top of the great establishment of Robert Walker & Sons.

¹³"Mr. Boyd's Commercial Academy was perhaps the most important private school in the city." *Recollections and Records of Toronto of Old* (W. H. Pearson, 1914). It was on Bay street next to the Primitive Methodist church and where the Bank of Toronto now stands. Mr. Boyd was the father of the late Sir John Boyd, Chancellor of Ontario. When I compare my father's studies under the instruction of one of these old time teachers like Mr. John Boyd with our modern, vaunted methods of education, it is all to the advantage of the former. There were no schools of Pedagogy nor annual conventions of school teachers in his day, yet in looking over his letters to myself and others I cannot find a single grammatical error nor a single misspelled word in any of them. It has been part of my duty as a college professor to examine hundreds of examination papers written by men with High School diplomas. Rarely have I found them written in even ordinary good English. Our teachers are not altogether to blame for this; it is simply the natural result of our attempt to educate everybody.

¹⁴John G. Boves, the senior partner, was six times mayor of Toronto.

¹⁵In 1858 Lawson Brothers opened a branch store in Toronto opposite the St. James Cathedral on King St. and my father and family removed to that City where we remained about a year. My earliest

recollections are of our home above the store and the Church school behind the Cathedral which I attended.

¹⁶The wife of the Rev. John Davison was a daughter of William Clowes one of the founders of the Primitive Methodist Connexion in England. (See post, p. 27). Mr. Davison came to Canada as a missionary clergyman in 1847 and succeeded Mr. Lawson as Missionary Secretary in 1854. His portrait which hangs on the walls of Victoria College bears this inscription:

Reverend John Davison, 1799-1884.

B. New Castle-on-Tyne-D. Toronto.

Primitive Methodist Minister England, 1823-1847, Canada 1847-1884.

Book Steward & General Missionary Secretary, 1857-1866.

Editor Christian Journal, 1856-1866.

President Primitive Methodist Conference, 1865.

Delegate to English Conference, 1871.

Member of the Senate University of Toronto, 1863-1873.

Two oil portraits of the Rev. Wm. Clowes and one of his wife which were brought from England after his death by the family are owned by his grand-daughters Miss Eleanor Davison and Mrs. Thomas Armstrong of Toronto.

¹⁷This memorial was presented to the church Nov. 9, 1913 with two others, in memory of Thomas Thompson and Joseph McCausland, life-long friends of Joseph Lawson. The sermon on this occasion was preached by the venerable Dr. Cade, a Primitive Methodist Minister for many years and a much revered friend of these families.

REMINISCENSES OF BIRTH AND PARENTAGE AND DIARY OF AN ATLANTIC VOYAGE

I, William Lawson, was born November 27th, 1793, at Wallholme,¹ on the picturesque banks of the river Irthing, Parish of Lanercost, County of Cumberland, England. My mother, Frances Bell was the daughter of William Bell of Wallholme, owner of the land he cultivated, as a farmer, usually called Laird. Her brothers, one Thomas removed to North Shields, became a ship owner, his sons became captains and owners of vessels—her other brother, Charles Fisher Bell removed to London and became a successful merchant; of her sisters, Jane, married a military Captain of the name of Carruthers; Ann married a respectable farmer named Rutherford, and had a large family. My father, William Lawson was the youngest son of John Lawson of Birkest, whose farm, the property of the Earl of Carlisle, in the Barony of Gilsland, like most of the Earl's farms, remained in the same family from generation to generation. This farm is at present occupied by descendants of the same family. My father being the youngest son and withal not a strong boy, was put to the trade of a tailor, which trade he followed during his subsequent life, and though he was but a country merchant, yet he courted and married a Laird's daughter. I merely mention these particulars, to show that, though as a family we never possessed much wealth, yet we possessed that self-respect, and that respect of our neighbors which amounts to a good name, which the wise man says, "is better than riches." Hence as a family our intercourse and friendship with our neighbors, both high and low, was cordial and uninterrupted.

My parents were members of the Church of England, and though not the subjects of Experimental religion till far advanced in years, yet they were Godfearing, and endeavored to bring up their family in the nurture and admonition of the Lord.

¹A small hamlet about five miles from Brampton.

We had not the privilege then, that the children of all classes have now in Canada, of good schools. However, I was taught early, some of the rudiments, and one of my earliest school recollections is writing my name in my copy book, and the date 1800. I was then only seven years old. I had a disposition and taste for learning, but our schools and educational privileges, in that day, were poor and imperfect, hence, our acquirements in the country were likewise very imperfect. I never took delight in joining youthful companions in sport or play, especially on the Sabbath day; only on one occasion joining with some boys of my own age on a Sunday in jumping, running, climbing trees, et cetera, and got so tired and disgusted with their games, that I could not be induced again to join them. When not at church on the Sabbath, though quite a boy, I would take a book and wander alone by the river side, sit down and read, for a time, and then rise. My mind being impressed with to me some interesting theme, and, while walking alone, I would break forth aloud into extempore poetry. Sunday schools were then unknown in our neighborhood, or I should, doubtless, have delighted in them. The children were taught the Church Catechism, and had to say it publicly in Church on Easter Sunday. I recollect the deep interest I felt on the occasion and how my pride was gratified in succeeding to act my part in a correct and approved manner. At the proper age, I think 14 years, I was confirmed by the Bishop of Carlisle, and though only attending to the outward form, I have no doubt, that at that time, I enjoyed the restraining and gracious drawing influences of God's spirit, which ultimately resulted in my conversion. At the age of 13 years, I was taken to learn the trade of a tailor with my father; my brother Thomas, 7 years older than I had already learned the same trade. I continued to work with my father and brother for a number of years. About the year 1811, my brother was providentially led to hear the Methodists, and was brought into the enjoyment of true religion, and having asked and obtained my parents' consent, he commenced family worship in our house. In this connection, I will recount an incident which deeply impressed my mind with the reality of the spiritual world. One evening father, mother, sister, brother and myself were at home, and a family quarrel took place, the subject of discord I do not recollect but

such was its bitterness that I retired to bed in a room where my brother and I slept adjoining the passage that led to the room where they were sitting. By and by, they got reconciled and proposed and engaged in family prayer. While they were thus earnestly engaged, it seemed to me as if something moved along the passage, and I heard three distinct and suspicious groans; I thought that the fiend of discord was groaning because he was driven out. Remember, it was no dream, I was broad awake, and was at the time under no superstitious fear, but pleased that the discord was ended. Whoever reads these lines may receive or reject my opinion but after an experience of over sixty years, I am confirmed in the opinion then formed, that it is a very thin partition, that separates the spiritual world from the material.

From what has already been said, let no one imagine, that I was entirely free from the vices and follies of that day. A near neighbor and relation by my mother's side, very respectable and wealthy had a large family, one son and five daughters. Here I often visited when about 16 and spent the evening. They had got a pack of new cards, and had been taught by some expert several games. In these I often joined, and soon became a proficient card player; and though we did not indulge in expensive games, yet their tendency led naturally to dissipation. In proof of this I may mention, that I was engaged on market days, to assist in a large woolen draper's shop, and on one day (not a market day) meeting my master and a liquor merchant on the street they invited me to accompany them to a respectable hotel to have a game of cards. I did so, and we three, with the landlord joined in a game of whist, for a gill of brandy each game, the loser to pay. How many games we had I cannot tell but I know we all got drunk, though then that was not thought discreditible. That was the only time I was overcome, and I felt so disgusted about it, as to be doubly on my guard in the future. Shortly after we, the young people, had a game of cards, for poultry. Here we played all night and I was very successful, but next day, my father, brother and I had to commence making clothing for the Earl of Carlisle's game keepers. The Earl being daily expected home, no time must be lost. We had to work all night, and as I had been up all night before at cards, about midnight I was so overcome with sleep, that I, every

few minutes dozed off, and was immediately dreaming of playing at cards. This so repeatedly annoyed and disgusted me, that I resolved to give up card playing from henceforth and I kept my resolution.

Having made the foregoing digression I will return to my brief narrative. Through the influence of my brother and my own inclination I was led frequently to go a considerable distance to hear Methodists and Independent Preachers, and became deeply impressed with the importance and necessity of personal religion, and after combating and overcoming a strong temptation to infidelity, I decided in August, 1813, to seek for the enjoyment of the favor of God through Jesus Christ, and as a means to this end joined the Methodists by meeting in class. The class that I selected met at 9 A. M. on the Sabbath, four miles distant, but that was no obstacle, and I well recollect the morning, when on going to class while praying and looking up, I was enabled, through a weak and trembling faith to view the Saviour on the Cross bearing away my sins, and on that Sabbath evening in returning home from the evening service, while praying and meditating a visible light shone around me, and that scripture was forcibly applied to my mind "Arise, shine, thy light is come and the glory of God is risen upon thee," and I was enabled to lay hold of Christ as my saviour and rejoice in his pardoning mercy.

I had become acquainted with a Miss Ann Atkinson, lately returned from London, where she had spent five years. The daughter of a respectable family, she had attended the Methodist meeting, been seriously impressed and had joined a class on the same day that I had though unknown to each other at the time. Circumstances led to more friendly and intimate intercourse, which speedily ripened into deep, sincere and mutual affection, and after, by earnest prayer asking the guidance and blessing of our heavenly father, we were united in marriage, in the Parish Church of Brampton on the 25th of June, 1814. And here I can truthfully say, after a union of fifty-nine years, two months and thirteen days, that if ever a wife deserved in the fullest sense, that expressive and beautiful eulogy of the wise man (Proverbs Chap. 31, from the 10th verse) it was my dear, deceased, wife, who died with a blooming hope of eternal life on September 13th, 1873, in the 82nd year of her age.

But to return to the thread of my narrative, as a man leaves father and mother and cleaves unto his wife, so I removed from Wallholme to the town of Brampton and we commenced house-keeping in a part of the house connected with the shop in which my wife had carried on a successful straw-bonnet business, which she still continued, and to which we added by degrees the drapery business.

But as my intention in these reminiscences is chiefly their moral and religious aspects I shall merely glance at their secular side, without entering into details.

Being now settled in the Town of Brampton² I enjoyed more religious privileges, and being active and zealous, I not only engaged in prayer but sometimes gave a word of exhortation which appeared to be acceptable to my brethern, and being very desirous that others should enjoy the blessings of salvation, and believing it to be my duty and privilege to make known the love of God to others, I in conjunction with some brethren in Christ, who were subjects of similar feelings and desires, made arrangements to hold Sunday meetings, in some villages and hamlets that were destitute of the means of Grace.

As long as memory holds her seat I shall have a vivid recollection of with what fear and trembling I stood up behind a chair in a dwelling house, in the scattered village of Thirlwall Gate³ to take my first text and preach my first sermon, from that scripture "The wages of sin is death," but the good Lord condescended to help me, so that I succeeded beyond my expectations, good impressions were made, and an open door secured for preaching the gospel in the village. We opened several places, but were sadly disappointed in the opposition of the traveling preachers refusing to allow us to be taken on the preacher's plan. The particulars of one place I think worth recording. A small market town of the name of Harlestone 12 miles from Brampton we had missioned. We had held meetings a few times

²Brampton is 11 miles from the Cathedral city of Carlisle and is reached by a short branch railroad from the main line from Carlisle to Newcastle. It is a small town on the river Eden and has not changed much since Grandfather Lawson's day.

³Here are the ruins of Thirlwall castle and the site, with interesting remains of the Roman Station "Magna."

in the dwelling house of the clerk of the Parish Church on Sunday afternoons. One Sunday a brother and I went to hold a meeting. When we entered the house, he told us, if we had been a little later, he and his family would have been gone on a visit, and the door would have been locked. Having waited some time, we found out that he had told the neighbors there would be no meeting, thus giving us the broad hint to leave. We consulted together and decided not to be prevented holding our meeting. We went into the street and selected a stand in the Market Square. I mounted a stone seat near a tavern, my colleague, being a good singer raised the tune and I made my debut as an open-air preacher. We gathered a good congregation. Shortly afterwards four of us hired a room and established regular Sabbath preaching. Several were converted. We formed a class. Several members of a respectable family of the name of Sargent joined the class, and as they had a large house, and a very large kitchen, and large and loving hearts, they offered us the hospitality of their house and the use of their kitchen for meetings, which we gladly accepted, and at our subsequent quarterday we proposed that it should be taken on the preacher's plan, but in this we were disappointed from the opposition of our traveling preachers, on account of the distance, twelve miles, as they would have to visit the society once a quarter to renew the Society tickets; hence, after considerable negotiation, this Society was turned over to the Alston Circuit, about the same distance from it as ours and continued to increase and prosper, until the traveling preachers of that circuit neglected to visit it to renew the quarterly tickets, but sent them by a local preacher. The members refused to take them and the travelling preachers refused to submit to the dictation of the members. This state of things continued for a considerable time the cause being kept up by the irregular labors of the local preachers, the society not being recognized members. I have a pleasing recollection of spending a Sabbath with them during this interregnum, we had overflowing congregations and a precious season of refreshing coming from the presence of the Lord.

However, after some time God in his gracious providence sent the Primitive Methodists, then called Ranters to mission Hexam,⁴ and agreeable to their aggressive character they soon extended to Haltwhistle and were cordially received by this neglected society, which they at once took into church fellowship, as Primitive Methodists.

The cause prospered, the work of God extended and at present Haltwhistle⁵ is the head of a Primitive Methodist prosperous circuit, and with gratitude to my heavenly father, I can rejoice in the assurance that some of the fruits of my early humble labors in Haltwhistle are safely gathered into the Paradise of God.

You will perceive that I have forestalled the thread of my narrative in point of time, but I thought it well to briefly refer to the particulars connected with Haltwhistle as they tend to explode the plausible theory that the work of God would be more prosperous in a neighborhood where there was only one body of Methodists than if there were more. However, as I may have to moralise on this subject hereafter, I will return to the thread of my narrative. I continued to labor in conjunction with my brethren first, as a local preacher on trial, then after having preached my trial Sermon before the Superintendent (I have, to this day a vivid recollection of the fear I experienced on that occasion), I was received on the plan as an accredited local preacher, and filled my appointments on the plan, at all the places with acceptance. I was conscientiously punctual in attending to my appointments.

I will here recall a striking and to me an interesting circumstance. I had been for some time in rather a delicate state of health and my dear wife had become alarmed lest she should be left a widow and our children fatherless, and believing that my Sunday labors were injurious to my health was tempted to urge me to relinquish them, the particular occasion to which I

⁴An ancient town of 7000 inhabitants twenty-eight miles from Brampton. It has a fine abbey church dating from the 13th century.

⁵Haltwhistle—Fifteen miles west of Hexam. Contains many houses with battlements and other fortifications, recalling days of border forays. The great Roman Wall built by Hadrian and Severus passes within two miles.

refer being an appointment at a distant part of the Circuit some twelve miles, afternoon and night. I had endeavored to get a substitute, but failed. I was therefore determined that the places should not be disappointed, so on the Sabbath morning after breakfast and family prayer, I spoke about preparing to go, which led her to express so determined an opposition to my doing so, that I saw that to contend with her would only produce bad feelings, so I quietly left the house, and called on her class leader, a very pious, peaceful and loving man, told him the state of the case, and desired him to call on my dear wife and tell her I had gone to my appointment and endeavor to reconcile her to the trial, which he engaged to do, and he accomplished it successfully. I started on my journey in no enviable state of mind, strongly tempted that I ought for the sake of my family to be more careful of my health, and perhaps after all, the tempter suggested, "I was running before I was sent." Walking along I continued to reason with the tempter, and became increasingly unhappy picturing in my mind my feelings in giving up my plan at the coming quarter day. The more I reasoned, the darker the clouds that encompassed me became. As a last resource I turned to God in earnest prayer—beseeching him that if he would have me continue to preach, he would confirm it by the conversion of sinners, under the word by me. I continued my journey and my earnest prayer, and at length found I had access—especially for the night service, and by the time I had reached my first appointment all the dark clouds had been dispersed; I had become assured, by faith, that that night, under my preaching sinners would be converted, yes, as assured of it, as I was of my own existence. I took dinner at my first appointment, a large farm house, preached there and led the class—a good time—took tea, and then walked to my night appointment, Cumwhinton a large village with a neat comfortable brick Methodist Chapel, the only place of worship in the village. Here was a quiet Methodist, lukewarm society, they had not had a conversion for years, nor did they expect such an occurrence. Notwithstanding, I held fast my confidence that souls would be converted that night, and when I walked up the aisle to the pulpit, I felt assured of it. In my first prayer I expressed this confidence. While I was doing so, the leader—a good man—told me he replied in his own

mind, "my lad, thou wilt be disappointed, thou wilt see no conversions here." Having attended to the introductory service of singing and prayer, I rose to address a large congregation, (the chapel being quite full). I took for my text—Isaiah 12, 1-6. "And in that day thou shalt say, O Lord I will praise thee though thou wast angry with me, thine anger is turned away, and thou comfortest me." I will not give an outline of my sermon, but merely state, that I felt the presence and power of my master, the word though simple was clothed with Divine power, sinners were pricked to the heart, believers quickened, souls saved. I noticed, while preaching, one young woman in front of the pulpit, so affected, that to prevent her crying out, she put her shawl to her mouth, and in her struggle to repress her inward feelings her body was partially convulsed. This, with other evidence of the awakening power of God led me to shorten my sermon and commence the prayer meeting without dismissing the congregation. Giving out a verse of a hymn, I called upon the leader to pray. I left the pulpit to look after the wounded. I went to the one that was trying to control her feelings asking if she felt she was a sinner. She removed her shawl from her mouth and cried aloud for mercy. I directed her to look to the Lamb of God who taketh away the sin of the world, and after an earnest prayerful struggle, she was enabled to venture her all upon the Redeemer, and rejoice in his pardoning mercy. But before she had quite got liberty, her sister, sitting near her, began also to cry for mercy. It was a truly affecting sight. There was their mother, a pious widow kneeling between her daughters, thanking God that he had heard her prayers in awakening her children, and entreating him to bless them with pardon and peace. Her prayer was answered. They were both made happy in the love of God, and there were cries for mercy from several parts of the chapel, and the class leader, though so unbelieving at the commencement of the service, entered heartily into the work of praying, and directing the awakened to the Saviour. At the close of that night's services, five precious souls had been brought into the liberty of God's dear children. I returned home next morning rejoicing in the light of God's countenance, and found my dear wife had surmounted her trouble, so that we could again rejoice together in the favor of God. I hope the above converts held on their

way, and that I may meet them again in the better land. I met one of them some years afterwards. She claimed kindred with me as her spiritual father, and was then rejoining in the experimental knowledge, that "the blood of Christ Jesus cleanseth from all sin." From this time forth Satan ceased the suggestion that I was not called to preach the Gospel.

I might here pause to make some remarks on what I conceive to be the erroneous statement of many good people, that none ought to preach the Gospel, but such as are especially called thereto by the Holy Spirit. Such was my belief at this time, but I am now convinced that it is the duty and privilege of all converted souls, to make known to others as they have opportunity and ability, the blessed fullness and freeness of the Gospel of Christ to act as did the church of Jerusalem, when they were all scattered abroad, except the Apostles, they both men and women went everywhere preaching the word.

To return to my brief narrative; from this period I continued to concert with my brother local preachers, to labor acceptably in the Lord's vineyard, and was encouraged in the good work by witnessing the conversion of sinners. My parents removed from the country to the town of Brampton, and were brought into the enjoyment of true religion and thanked God that he had given them a son to be instrumental in their salvation. A new class was formed which met at my parents' house, of which I was appointed leader. I was also Society Steward, thus occupying an accredited and responsible position. My health was improved, my family increased, all things seemed to make my path smooth and comfortable.

I think it was in the spring of 1822 that we heard strange rumors, respecting a strange people called "Ranters, or camp-meeting Methodists," that had their origin in the Staffordshire Potteries. Our travelling preachers seemed very diligent in warning us that if they should come into our part of the country to give them no encouragement, but to oppose them. However, the trial came sooner than we expected through one of our local preachers of the name of James Johnston, living in the city of Carlisle the head of the circuit, a very acceptable and pious preacher, with whom I was very intimate. His father and mother lived at Kendal, some forty miles distant. They were

unconverted, and he felt very desirous for their salvation. He received a letter from them informing him, that a Ranter Missionary had arrived at Kendal. They had both gone to hear him preach on the street, and they gave their son the joyful tidings of their conversion, and that the work of God was rolling on gloriously. This news so rejoiced and excited him, that he at once started for Kendal, that he might verify the truth of what he had heard, and on his arrival like the Queen of Sheba found that "the half had not been told." On his return to Carlisle he wrote to me, informing me of the above particulars in detail, stating that the missionary was to visit Carlisle the following Sunday to preach on the street, and if I thought it advisable he could come to Brampton, the Sunday after. He informed me that he had joined these people, inclosing a copy of their church polity, and wishing my opinion of it and as to what prospect of success there would be at Brampton of any Methodists joining them. I returned him the answer that I had examined the Church polity and thought it liberal and scriptural. With regard to success at Brampton or any Methodists joining I could give no opinion, but with regard to the proposed visit to Brampton on the Sunday named, I thought it very desirable as we Methodists were in a very lukewarm state and needed a stirring up, and that I should expect the preacher at the time proposed, and I especially congratulated him on the conversion of his parents. I then told it to two or three persons as partly a secret that a Ranter preacher would preach on the streets on the Sunday next but one, knowing that they would in this way give it the greater publicity. In the following week, I received a letter from Brother Johnston stating that the missionary had been to Carlisle, preached on the street, formed a society, but had been called away, consequently could not be at Brampton, on the following Sunday. What must be done? he wrote. I replied, come yourself. The following Sunday was the last of the official Methodist quarter prior to business quarterday, the appointment at Brampton was the Superintendent, the Rev. James Millar; preaching at 2:30 and 6 P. M. (Renewal of tickets after afternoon service). On this Sunday Brother Johnston, accompanied by his father-in-law, who had also joined the Ranters, came to my house about noon, and as the scripture commands us not to be forgetful

to entertain strangers, etc., I innocently thought there could be nothing criminal in entertaining old friends hospitably. I therefore received them, gave them dinner and then walked with them to the Market Cross where preaching was expected at 1 P. M., taking with me the bible we usually used at family worship, for the use of the preacher in reading his text. In order to fully understand the nature of what was construed to be an offense, I may remark that the Market Cross was in the midst of a large square. It stood on a base ascended by a few steps. On one side of the street opposite to the Cross was our rich Methodist class-leader's house, where the Superintendent stopped when at Brampton. From the front windows of the upper rooms was full view of the Cross. A considerable number were assembled, we ascended the steps to the base, and brother Johnston commenced the service by giving out one of the lively hymns from the small hymn book, leading the singing himself in a lively popular tune, for he was an excellent singer. As the music sounded, a crowd hurried to the service, and by the time he took his text he had a large, interesting and interested congregation. He preached a most powerful, awakening sermon, the vast congregation were deeply moved, many were awakened—numbers weeping bitterly, others weeping for joy—a time to be gratefully remembered as an outpouring of the holy spirit. At the close of the service he took my arm and walked to the Methodist Chapel (the term Wesleyan had not come in use at that time), and heard Mr. Millar preach, after which I remained with my class to receive our quarterly tickets, along with our rich Methodist and his class who were receiving theirs.

The order of giving the tickets and receiving the quarterly dues of the members was gone through in the usual manner. Before closing Mr. Millar observed that as a new body of professors had come into the Circuit, he wished to have an expression from the members if they intended firmly to abide by the Methodist connexion. He commenced by asking a personal answer from each member, beginning with our rich Methodist leader, who assured the preacher he was a Methodist to the back bone and would oppose all others with all his might, and as he was a strong man both in purse and person, his answer was satisfactory. The rest of his class present gave answers apparently

satisfactory. He then put his question to me. My answer was "Mr. Millar, if I understand what Mr. Wesley meant by the quarterly visitation of the class, it was to inquire personally into the spiritual condition of the members, and to give them such advice, encouragement, reproof and direction as their several cases require, not to inquire if they intended to encourage or oppose this or the other religious sect. My class are all present as a proof of their attachment to the Church of their choice, they have received their quarterly tickets and have given their quarterage to support the cause, which I think should be satisfactory evidence of their attachment, and it is the only answer I will give." He passed on to my father next, and he answered that he was determined to stick to Christ, and through my entire class, he did not get one direct answer, and might justly think that I had influenced them, though I had not spoken to one of them on the subject. Indeed my attachment to the Methodist Church was strong, so strong, in fact, that I could not and would not have cut the cords that bound me to her, yet I did not consider it right to forbid others, who were casting out devils in the name of Jesus, because they followed not us; but rather to encourage them in their good work. But to proceed; on Tuesday evening our Leader's meeting, preparatory to quarterday was held. After the usual business had been gone through, the Superintendent brought charges against me, for encouraging the Ranters. I protested that I had broken no rule, had used no influence with any, but only given a dinner to a christian brother, accompanied him to the market cross, and heard him preach, and though this was all he could prove, yet without consulting with the other members of the meeting, he demanded my plan, my Class Book and Steward's Books. I, at once, gave them up, though I was aware he was acting in an unconstitutional manner. I could have protested and appealed to the Preacher's meeting, Quarterday, District Meeting and Conference, but like many others who have been severed from the Church by the tyranny of its ministers, I determined to leave the case with the Lord, that he might in the order of his Providence overrule the wrath of man for his own glory. And now after the lapse of fifty-two years I can thank God that in my case He did so overrule it. One other leader also handed in his class book. I then asked the minister "shall

we withdraw or will you pray with us first"? He said "You can withdraw." I arose, shook hands all around and we withdrew; and I felt that though spurned by erring man, "my beloved was mine and I was his."

At the preacher's Meeting held at the head of the Circuit next day, five of the local preachers, who had heard of the circumstances, took the matter up with such zeal and firmness, that the Superintendent acknowledged, with tears (so they told me) that he had acted in a hasty and improper manner, and a committee of two of my special friends and brother local preachers were appointed to wait upon me and desire me to take all my former offices. But I felt satisfied when I calmly considered all the circumstances that I could not return, but that it was the will of God that I should follow the path the Methodist preacher had forced me into. Accordingly on the Saturday evening, I visited all the members of my class, informing them what had taken place, and stating that I would be at my father's house, our usual place of meeting, at the usual hour 9 A. M. and should be glad to see any of them that felt disposed to join me in commencing a society for the Primitive Methodists. I did not ask an answer from any one. The minister and the new leader he appointed had previously visited them, and used their influence to get them to remain. However, on that eventful Sabbath morning ten of my fourteen members united with me as Primitive Methodists, besides several others who had been awakened under the open air services of the previous Sabbath. Here then, was the commencement of the Primitive Methodists in the Town of Brampton, Cumberland, England.

Here I will make a brief digression by giving a short homily on Wesleyan Methodist and Primitive Methodist Law and Discipline—first, Wesleyan Methodism has its different orders viz., Members, leaders, local preachers, ministers (alias Priests). Now any charge against a member or leader is brought and tried in a leader's meeting. This court is composed of class leaders, the peers of the accused, the minister presiding as judge, the leaders acting as jurors. A charge against a local preacher is, or ought to be, brought in a preacher's meeting, composed of local preachers, the peers of the accused, presided over by a minister as judge, the local preachers as jurors. A charge against a minister

is or must be brought in a district meeting, composed of ministers only, the peers of the accused, presided over by the chairman of the district as judge. Should the case be urgent by a special call, any of the foregoing courts can be held, and if the decision of any of these lower courts is unsatisfactory an appeal will lie to the next higher court and so on to the annual conference, which is the highest court, whose decisions are final, and from which there is no appeal. The above I believe is the proper course of procedure in English Wesleyan Methodism, though it was not followed in my case, and is often violated by the ministers acting with impunity in an arbitrary manner. I am aware that American Episcopal Methodism has some special regulations for the trial and punishment of offenders. Now Primitive Methodism has no distinct orders, but recognizes all traveling preachers, local preachers, leaders, stewards and members as brethren. One common brotherhood, with Christ for their head and master and lord. Its Courts are first, the annual conference, and its executive from conference to conference, the general committee. Second, the district meeting, with its district committee as its executive. Third, the quarterday board of each circuit or station, with its circuit committee as its executive appointed by the quarterday—this is its lowest court—but it can take cognizance and try any charge against a member, leader, local preacher or traveling preacher. Of course an appeal lies to the quarterday, and district committee, district meeting, general committee and conference, whose decisions are final, and from which there is no appeal. And it is worthy of note that all these courts are composed of members and preachers and that no person is chairman of any court by virtue of his official position, but each court or meeting chooses, by vote, its own chairman from among its members.

But to return to my narrative. We immediately rented a large room, originally built for a Ball room, and fitted it up for public worship at Brampton, and Brother Johnston did the same at Carlisle, and we two, with another local preacher of the name of Gregson, who had joined us at Carlisle supplied the two places with Sabbath preaching, besides frequently preaching on the street at Bath, Carlisle and Brampton. We immediately wrote to Hull to send us a traveling preacher, as that circuit

was then missioning the North. But the cause was extending so rapidly that they found it difficult to find preachers, so that it was six weeks before we got a traveling preacher; however, in the interim, the good Lord prospered our labors, sinners were converted and at the end of six weeks, the late Rev. Wm. Clowes,⁹ one of the founders of the Primitive Methodist Connexion arrived and took charge of the infant cause, and truly his divine master was with him, in deed and truth. Such divine power under the preaching of the word, I had never before witnessed. Large congregations were enchained and thrilled with the divine power; sinners weeping; believers rejoicing; apparently not one unmoved; numbers were converted, and the Methodists as well as our connexion reaped a harvest of souls—in sinners saved. Mr. Clowes continued with us some weeks, visited all parts of the mission, put it in successful working order, then returned to Hull to attend the quarterday, and sent us another preacher, while he visited other mission stations to set them in order. We continued to enlarge and extend the Branch (for we were now a Branch of Hull circuit) raising up and training local preachers, visiting and establishing preaching at neglected villages, causing the solitary wilderness to be glad and rejoice, and we soon became self-sustaining. In 1823 we built two new chapels, one at Carlisle and one at Brampton. We became a circuit with two traveling preachers. So sanguine, zealous and aggressive we were that we undertook a mission to Scotland. We called out to travel Brother James Johnston (before-named) and sent him to open a mission in Glasgow, in which he succeeded, for in the second quarter it became self-sustaining. But do not conclude that it was all plain and smooth sailing. We had opposition to surmount and persecution to endure. But best of all, God was with us opening our way and giving us success, and oftentimes making out enemies to be at peace with us. At some of our village services we had persecution from young men of respectable families, united with fellows of the baser sort, who frequently said there was no law for the Ranters. The insults and interruptions we bore patiently for a long time. We had to get most of our village preaching places registered in the

⁹See page 11.

Bishop's Court, and our preachers had to take the oath of allegiance, and against popery, in order to obtain a certificate or license to preach. Such was the boasted liberty of England in the first half of the 19th century.

One instance, I will mention, as a sample of others. The village of Irthington, three miles from Brampton, where we had meetings on Sabbath evenings, contained a village church, with a rector, his family, several respectable and wealthy families, besides a sprinkling of the middle and working classes. Our meetings were held in the large kitchen of a pious family of farmers. On several occasions our meetings had been disturbed by sons of the Rector and sons of the respectable church people with other lewd fellows. On one occasion they put a live goose down the chimney during our service and when remonstrated with, they expressed their determination to drive us from the village remarking there was no law for the Ranters. The following Sabbath was my appointment, and as the house was duly entered in the Bishop's Court, and I licensed to preach, we were prepared to claim the protection of the "Act of Toleration." Before the meeting commenced one of the family secreted himself in an out house near the kitchen door, so that he might be able to identify the disturbers if they made their appearance. Faithful to their threat, no sooner had our meeting commenced than they mustered in large force outside the door and commenced to make the most hideous and profane noises by swearing and firing a gun, etc. that while engaged in my first prayer, I was unable to hear my own voice, it being completely drowned by the profane and boisterous noises they made. The person on the watch now stepped into their midst, accosted their leaders by name and took down their names. Next day we waited on a respectable magistrate, who issued a summons requiring their appearance before a Board of Magistrates on a certain day. Few of the culprits appeared, but their friends were there, and were assured by their worships that the case was so plain, and the evidence so conclusive that if sent to the Quarter Sessions, conviction was certain. The magistrate imposed a fine of forty pounds sterling, on each, and as we only wished to have peace, at the earnest entreaty of the friends of the accused, who assured us that we

should have no annoyance in future, we consented to withdraw our complaint, the accused parties paying all expenses.

After that we had peace and protection and held our indoor and outdoor meetings without "let or hindrance," and we found a large field unoccupied, for although Methodism had existed for more than half-a-century in the North, yet many villages and populous neighborhoods were neglected and destitute of Gospel preaching and even where Methodism existed it had become comparatively rich and respectable, the primitive fire and zeal of her preachers had become dim, lukewarmness prevailed, the poor were overlooked or neglected, until God, to secure to himself the glory, raised up the so-called Ranters, using the foolish to confound the wise, the weak to confound the strong, and things that are not, to confound things that are. They went forth into the streets and lanes of the cities and towns, the highways, the village greens, the fields and places of public resort, and lifted up the voice of warning and entreaty, and a divine unction attended their labors; the poor had the Gospel preached unto them, dissenters and Methodists were stirred up to zeal and increased effort and there was a blessed, yea, a great, ingathering of souls.

From the foregoing let no one imagine that our first preachers were ignorant men, though few of them could claim to be very learned or scholarly, yet they were all men and women of strong common sense, undiluted piety, burning zeal, and untiring labor, and their labors were crowned with unparalleled success. Perhaps it is worthy a passing remark, that in raising up the so-called Ranters, God fulfilled his ancient promise to pour out his spirit, the spirit of prophecy (preaching) not only on the males, but on the females also. Thus He did in the apostolic age, again when He raised up the Quakers, also when He raised up the Methodists, but their operation was circumscribed by the educational and High Church prejudices of the Rev. John Wesley and his successors. But the so-called Ranters were believers in the prophecy of Joel, and in woman's rights and I can bear my testimony to the ability, usefulness, and success of many of our female preachers. For we had many then and we have still some female traveling preachers besides a host of female local preachers.

In the prosecution of my business, I had frequently to attend towns and markets, at a distance, especially in the mining districts of Alston and Weardale where Primitive Methodism had, like a spring-tide, rolled over the moral desert and made it as a fruitful garden of God. I recollect the first time I attended the Weardale annual fair, on business. Arriving in the evening, I put up at the head Inn in the village, and while resting in the sitting room, the landlord was engaged with some of his guests. Their conversation turned upon the Ranters, who had visited Weardale something over twelve months before. He, in very strong language denounced them, declaring that by their preaching and influence, they had injured his business, lessening his profits to the amount of one hundred pounds a year. I thought this was strong evidence of their moral usefulness, their enemies themselves being judges.

My business visits to various places led to my acquaintance with many of our traveling preachers besides those who were stationed on our Carlisle circuit. I may mention a few names. First, Rev. John Flesher, a man of polished manners, undoubted piety, burning zeal and unequalled eloquence, I never, even to this day, have heard so eloquent a preacher, his popularity and success were almost unprecedented. He still lives and was and is deeply interested in the Canadian P. M. Mission. Second, John Oxtoby, generally called praying Johnny, a man of childlike simplicity and like Barnabas full of faith and the Holy Ghost, he was an honorable instrument in the conversion of hundreds, if not of thousands of precious souls. He rests from his labors and his works do follow him. Third, John Garner, James Garner and William Garner, three brothers all successful pioneer Primitive Methodist preachers. The oldest, John, has obtained his rest and crown, has a son, John, successfully engaged in the work in Canada. The brothers William and James still live to render essential and good help to our Church in the Fatherland. I was intimate with our sainted founders, William Clowes and Hugh Bourne. Their praise is in all our churches. They, too, have crossed Jordan and joined the blood-washed throng, around the throne. Thomas Batty was a very successful preacher; Brother Webb, Jeremiah Gilbert, John Horsman, Thomas Oliver, John

Colson, Harland, Herod, Holiday, Bramford, Armitage, Tindal and William Ludards, with several others whose names at present I cannot call up, have left their mark for goodness and usefulness on the sands of time. Some have crossed the flood; some are crossing now, and soon I hope to meet them all, where there will be no more parting, pain or death; where faith will be lost in sight and everlasting love.

In taking a calm retrospect of the past, I feel almost astonished at the sacrifices and labors, I went through in the cause of my divine master, from the time of my conversion in 1813 till 1829, when I, with my family emigrated to America. During this time I frequently traveled ten, fifteen or twenty miles a day and often more, preaching twice on the Sabbath besides week night services. But being sustained by my divine master, I was enabled to rejoice in seeing sinners converted and the cause of the Redeemer extended in my dear native land.

The year 1825 will long be remembered in England, as the year of the bank panic, in which a great number of banks utterly failed. Commerce was prostrated, goods depreciated from 20 to 50 percent, and persons in business, with small capital were in many instances entirely ruined. In this general depression I suffered severely, but by great effort and exertion was enabled to outride the storm for a considerable time. Having heard much and read much about the openings in America and the success of numbers who had emigrated, my mind was strongly impressed with the sentiment that God in his providence intended the wild wastes of the new world to be cultivated and peopled by the surplus population of the old, and as my family was increasing and the prospect of succeeding in improving our temporal condition, in England, was becoming more gloomy, after much and earnest prayer for divine direction and support, we decided in 1827 to make preparations to leave our native land and seek a home in Upper Canada, British America.

But this was easier said than done like many other things. So it was not until surmounting many difficulties and obstacles, opposition and discouragements, in the spring of 1829, that our way was opened and the means secured by kind friends lending us some forty-five pounds sterling, to commence the preparations for our voyage. While thus preparing our dear friend the Rev.

John Flesher, passing through Brampton, on church business, remained at our house all night, and when informed of our intention, was very much opposed to it and used many arguments to dissuade us from making the attempt. But as a man of God, he laid the matter before God in prayer, asking divine guidance and God answered his prayer by changing his mind and showing him, as in a vision, our safe passage across the ocean and our peaceful and successful settlement in the land of promise, the better, though an earthly land. I had cause to praise God for removing our fears, and raising our hopes through the instrumentality of his dear servant, especially on my dear wife's account as she had naturally suffered much from the prospective dangers and uncertainties of the voyage. But the assurance of Brother Flesher's strong faith in the safety and success of the voyage banished all other fears and led us both to engage heartily and cheerfully to prepare for our exodus. I may here state that before Brother Flesher left us, we arranged that if after I had been a sufficient time in Canada to judge rightly, I concluded there was a providential opening for our preachers, I was to write him and he would take steps to send us out a missionary. Here then was the inception of Primitive Methodist Missions to Canada and their paternity with our English conference.

Our arrangements completed we left Brampton for Maryport about the 14th of April, 1829, from where we had engaged our passage in the brig Dykes, Wm. Lachlan, Captain, to Quebec. On arriving at Maryport we took up quarters on board the vessel with several persons from Brampton and a number of Methodists from the Fellside going out to different parts of Canada. I immediately made arrangements with the Captain and owners of the vessel to hold regular religious meetings in the steerage during our stay in the harbor and our voyage, and to commence them at once by holding prayer meetings on board in the evenings during the few days we remained in the harbor, which led us to be visited at our meetings by pious praying people in whose sympathy we thus obtained an interest.

I will now copy from my very brief notes written during our voyage.

Maryport, April 19th, 1829, Easter Sunday—On board the brig Dykes for Quebec. I preached to a large congregation on deck, and to at least five hundred on shore, from "He careth for you," showing that God's care for his people extended to the ocean as well as the land, and that he who rebuked the storm and there was a great calm, was the same yesterday, to day, and forever. An attentive audience and a good time.

20th was a bustling day, and we expected to sail at 12 at night, but could not be all mustered.

21st. Today at $\frac{1}{2}$ past 12 P. M. our sails were hoisted, colors flying, landyards loosed and we were towed out of the harbor. With a fair wind we soon bade adieu to our native shores.

22nd a fair good breeze so we hurried swiftly along the channel, but nearly all the passengers (there were above one hundred) were very sea-sick. I myself, and all the family excepting Ann and Joseph suffered much. Our family at this time were as follows: Thomas, 14 years old, William, 13 years, Edward, 11, John, 8, Ann, 4, and Joseph, 2 years old, and a young girl, Abigail Walker, a sister of Robert Walker, whose parents came out to Canada the following season.—Master Robert[†] had come out to Quebec in the year before, 1828—rather a large, young and helpless family to undertake such a journey with, considering the poor means of conveyance then in use, but our trust and help was in our Heavenly Father, our good shepherd who carries the lambs in his bosom and gently leads those with young. At about 12 P. M. today we were out of the Channel and began to feel the vast swell of the Western Atlantic ocean. The run we had out of the Channel was an amazingly quick one accomplished in about thirty-six hours, which often takes two days, and is both tedious and dangerous. In this we see and I trust acknowledge the kind providence of God. "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

23rd & 24th continued fair wind. Sickness continuing very general, today met and passed a Dutch ship struggling with a head wind, rather losing than making headway, working hard at the pumps.

25th very calm, today, what wind there was sometimes contrary, therefore made little headway.

26th Sunday, made little way today for want of wind. Our worthy Captain, whose conduct deserves the highest praise, mustered the passengers three times today for prayers. I was not well enough to preach, but we have cause to be thankful for the privilege we enjoy of public prayer and also for the company we have, several of the passengers being serious praying people. Upon the whole we are much more comfortable than could be expected owing to the kindness of the Captain and crew, and the agreeableness of the passengers.

27th. A calm and pleasant day, made little way for want of wind—concluded the day with prayer and praise—"Praise the Lord for his goodness."

[†]Robert Walker (1809-1885) see page 7.

28th. We have now been a week at sea and are all recovering from sea-sickness. A calm pleasant day. No more motion on the vast ocean, than is generally seen on a small lake—which is something wonderful at this season of the year. Notwithstanding this calmness we have got on our way direct about one thousand miles. For this praise the Lord, O my soul, and forget not all his benefits. Concluded the day with praise and prayer.

29th today, very calm, made little way, concluded the day with prayers.

30th made little way, light wind, rather contrary. It is pleasant too, that our worthy captain sends all down to prayers every evening (excepting a necessary watch on deck) and also attending himself.

May 1st made little way, concluded the day with prayers in the steerage.

May 2nd. Wind contrary, fell sick again, concluded the day as usual with praise and prayer.

May 3rd. Sabbath—I hoped to be able to preach today but was not well enough. There was a vast swell on the ocean, with a brisk wind, very cold, which affected many with sea-sickness again. But, however, we were able to have prayers three times today. Praise the Lord. Saw a ship this evening to the North, but she quickly left us.

4th. Nothing particular to day.

5th. It became rather boisterous towards evening.

6th. Last night we had a strong gale all night, with a rough sea, which often broke over the deck of our vessel. It continued very rough all day; towards evening became more calm, had a tolerable quiet night.

7th. Today it was rough and in the night, a tremendous storm, indeed we heard the waves frequently sweep over the deck, but through the tender mercies of our God we were preserved from accident and danger.

8th. This afternoon it became calm and we lay to for three hours to tighten the rigging which had been greatly stretched in the late gale.

9th. Nothing particular, we concluded the day, as usual, with prayers. Tolerably fine, we again had sight of a ship, supposed the same that passed us on Sunday.

10th. Sabbath. An extremely fine day. Our worthy Captain mustered the passengers and crew on deck at 10 A. M. and after singing and prayer I had the honor to preach on the Atlantic Ocean to an attentive audience from, "Ye must be born again." Had sermon and prayers again on deck at 3 P. M. I spoke from "Wherefor should a living man complain." Concluded the day with prayers. The Lord was with us. A good day.

May 11th. A pleasant day, a gentle breeze, made some way. Supposing we were on the banks of Newfoundland, we sounded, but found 150 fathoms.

12th. Saw a good way to the North an iceberg, and the wind coming from that quarter was extremely cold this evening. Saw a small vessel a good way ahead supposed it was an American fisher.

13th. Sounded this morning and found we were on the banks. We lay to for a while and let down a few fishing lines, but caught nothing. Suppose we were in too deep water.

14th. Light wind today, made little way; towards evening let down a few fishing lines. Caught one large cod fish.

15th. Fine day, light wind and calm sea. Lay to about 10 A. M. for fishing and continued till 4 P. M. caught 21 large cod fish. Spoke the Kingfisher today from London, for Quebec, out twenty-four days, a fine looking ship.

16th. Made little way. Variable winds.

17th. Sunday. Made some way, had prayers in the morning. Sermon in afternoon, from "Take heed how ye hear" and prayers in the evening, all in the steerage, it being too cold upon deck. A good solemn time.

18th & 19th. Strong breezes and rough sea, which caused several sea-sicknesses again.

20th. A variable wind. Towards evening made land—Newfoundland, which was satisfactory assuring us of our exact situation.

21st. Made good way today. Had a distinct view of Cape Ray on the North, and Cape North on the South of Newfoundland, and of St. Paul's Island. This evening entered the Gulf of St. Lawrence, with a clear sky and fine breeze. Praise God who has brought us thus far on our way, safe without accident or danger.

22nd. Lost sight of land, a fair breeze, rather light and a very kind sea.

23d. A contrary wind this morning which obliged us to tack considerably to the North till we had a fair view of the island of Anticosti, with its ice-bound shore and snow-capped mountains—an island on which vessels are frequently wrecked. An old man and wife from Scotland, passengers on board who had some years ago come out to Canada but had since returned to Scotland, now with us on their second voyage to the new world, were wrecked on this island on their former voyage, and had to remain three weeks before the vessel was got in a state to proceed to Quebec. Today they had a view of, to them, that unfortunate island. About 9 A. M. tacked to the South, and towards evening the wind became more favorable, so that we were able to go within two points of our course. "Bless the Lord, O my soul, for his goodness and mercy to us."

24th. A fair wind; got on our way well; saw land, passed Cape Rosier about 1 P. M. and about 6 P. M. spoke "The Friends of Scarborough," from Newfoundland to Quebec, out ten days. This morning we had prayers on the second deck at 9 A. M. and at 2 P. M. Sermon from, "Bless the Lord who daily loadeth us with benefits, even the God of our salvation." A good solemn time, concluded the day as usual with public prayers.

25th. Last night had a good breeze and got on rapidly till four this morning, the wind calmed, then came contrary, so that we made no way till 3 P. M. when the wind revived and came right, enabling us to keep our course. Praise God for all his mercies and benefits to us unworthy creatures.

26th. Today very calm, and fine light wind. Made little headway. This evening we got a pilot No. 138 on board, opposite Cape Chat.

27th. Today was very fine and calm, made little way—towards evening a light breeze sprang up—made considerable progress.

28th. This day was fine and warm, the wind, though light, was fair; we saw several houses on the South shore; in the evening we got into the tideway, and by 9 P. M. were opposite the Green Island lighthouse.

29th. Last night a strong fair breeze sprung up, and at 4 this morning we were going up at seven miles an hour, though the tide was coming against us, and when the tide turned we rapidly, without let or hindrance approached Quebec. Saw several towns on the South shore and several houses on the North shore.

Here my memoranda of my voyage end. But in continuation of my narrative, I may state that our passengers and crew arrived at Quebec all in good spirits and good health, though we had neither doctor nor minister on board. I a mere layman, having, during our voyage acted in the double professional capacity of doctor and minister. Our Captain, although he had crossed the Atlantic a great many times, declared he had never had so pleasant and prosperous a voyage.

After quickly passing the Custom House at Quebec, we (the English passengers about 30 and our luggage) were transferred to a large steamer, the "Hercules," bound to Montreal. On May 31st, Sunday on board the steamer "Hercules," on our way up the river to Montreal, there being a large number of people both in the cabin and steerage, I intimated to the captain that I would like to have public religious services on board to which he cheerfully consented. Fixing the time at 3 P. M. on deck, he engaged to notify the cabin and I the steerage. At the time appointed we had a large and attentive congregation and I made known to them, the freeness and fulness of the Gospel of the precious Saviour, Jesus Christ. I felt graciously assisted from above, and I trust, that from that service, some precious fruit may appear on the great reckoning day. I was very kindly noticed by several of the Cabin passengers afterwards, especially by one very respectable

gentleman who urged my dear wife and me to remain at Montreal. However to this we could not consent as we had fully determined, to push our way, with as little delay as possible to Little York, Upper Canada.

On the 1st of June, 1829, we arrived at Montreal and were immediately busily engaged in landing our families and goods, securing a Durham boat to convey us up the river to Prescott, that being the only mode of conveyance. These objects accomplished, we occupied the Durham boat's warehouse that night, ready to start on our journey with tomorrow's rising sun.

On June 2nd we commenced our journey from Montreal. Those traveling the same route at present can form no idea of the hardships and trials we had to endure with a large family. In the first place the large number of passengers was so out of proportion to the capacity of the boat, that when all were aboard, we had merely standing room, could neither sit nor lie down. Also there was no accommodation aboard for sleeping. So that the greater part, especially the men, had to walk during the day and had often to help with the ropes, to drag the boat up the rapids of the river, and at night, while she lay to by the river side we had to take our beds and beg of the inhabitants the privileges of allowing us to lay them down and sleep in their barns or out houses, which were very scarce, as along the St. Lawrence from Lachine to Prescott the land is poor and very sparsely populated; and in addition to all this, the wheat crop the previous year had been unsound, and a partial failure, so that flour and bread was scarce and dear, and could hardly be obtained for love or money—which made it extremely difficult to forage for a family, for we had our own victuals to procure.

After passing Cornwall, a passenger, C. Dixon, who had a young family, joined me in hiring a double team and wagon and we sent on our wives and youngest children, some forty miles to Prescott, while with the rest of the family, I continued with the boat.

On June 7th, Sunday, our boat lay to, because the Captain could procure no oxen to help to drag it up the rapids, the magistrates having warned the farmers that if they lent their teams on the Sunday, they would be fined. We had our quarters at a large farm house, and slept in the kitchen. There were a few scattered

houses near, and a small school house in the neighborhood. I obtained liberty to hold a meeting in it, and my eldest son, Thomas, and my self visited every house contiguous and invited them to the meeting in the school house that afternoon. And at the appointed time, we had, for the place, a good congregation, and I was enabled, enjoying a gracious sense of the divine presence, to point the people to the precious Saviour who taketh away the sin of the world—and I trust good was done. One respectable old gentleman, a magistrate, whose house was near, invited my son and myself to tea; we accepted, and spent a very pleasant, and I trust, a profitable evening with him. Next morning we were on our way by sunrise, to Prescott, which we reached after various amusing adventures, on Tuesday morning and found our wives and children well, but very uncomfortable, having to take up their quarters in an empty house, there being no room for them in the Inn. However we soon had our luggage removed, with ourselves, on board the old steamboat "Alchopie" bound for Little York, and though this boat could not be compared with the palace-like steamers of the present day, yet it was a vast improvement on our late accommodations.

On the 11th of June, 1829, after all our privations and vicissitudes, through the kind providence and special care of our Heavenly Father, we arrived safe, at Little York in the enjoyment of good health and spirits, full of hope and confidence for the future. We were kindly met at the wharf by one of the family of my second cousin, Thomas Moor, who took us to my relative's house who, being absent from home, had directed that we should make his house our home till we got settled. "Bless the Lord, O my soul, and gratefully remember his benefits."

THE DESCENDANTS OF WILLIAM AND ANN LAWSON

(* means deceased)
i means issue

*WILLIAM LAWSON (1793-1875)	m.	*ANN ATKINSON (1791-1873)
i. (1) *Mary (1815-1815)	(2) *Thomas (1815-1873)	(3) *William (1816-1836)
(4) *Edward (1818-1894)	(5) *Mary (1820-1822)	(6) *John (1821-1904)
(7) *Francis (1823-1824)	(8) Ann ¹ (1825)	(9) *Joseph (1827-1905)
(10) *Lydia Rachael (1832-1833)	(11) Elizabeth ² (1837)	

*Thomas Lawson (1815-1873)	m.	*Elosia Hutty (1820-1902)
i. (1) Mary Ann ³	(2) Hannah Rebecca ³	(3) *William Joseph (1849-1872)
(4) Thomas Edward ⁴	(5) Peter Hutty ³	(6) *John Atkinson (1854-1911)
(7) *Matthew Henry (1856-1911)	(8) *George Frederick (1858-1888)	(9) *Elosia Mercy (1860-1881)
(10) *Francis Edgar (1861-1911)	(11) Walter Boyle ⁵	

(1) Mary Ann Lawson ³	m.	*Charles Dyer (1845-1902)
i. (a) Thomas Lawson ⁵		(b) Luke ⁵
(c) Elosia Ellen Elizabeth ³		(d) Isabella Ann ³
(e) Mary Lavinia ⁵		

¹Philadelphia, Pa.
²London, Ont.

³Buffalo, N. Y.
⁴Portland, Ore.

⁵Tompkins, Sask.
⁶Cardinal, Ont.

- (1) Isabella Lawson M. *John Parker Bolton.
(1834-1904)
- i. (a) Norman Edward¹ (b)*Lambert William (c) Sarah Ann Louise¹
(d)*Ida Ellen (1867-1899) (f) *Charles Adams
(1871-1872) (e) Isabella May¹ (1877-1877)
- (a) Norman Edward Bolton m. Annie Jeanette Davis
i. (a) Norma Annie (b)*John Davis (c) Albert Edward Stuart
(1902-1903)
(d) Isabel Davis (e) Ruth.
- (c) Sarah Ann Louise Bolton m. Frank Grant McKay
i. (a)*Winnifred Lawson (b) Donald Douse
(1900-1900)
(c) William Bolton.
- (2)*William Lawson M. *Margaret Thompson
(1842-1915) (1847-1898)
- i. (a)*Allan Edward (b) Mary Jane² (c) Elizabeth¹
(1868-1895)
(d) Lillie¹ (e) George¹ (f) Frank¹
(g)*Margaret (h) Fred¹ (i) Edith²
(1882-1886)
- (b) Mary Jane Lawson M. John Adam Wood
i. (a) Victoria Margaret (b) Jean Isabel
(c) Donald Murray.
- (c) Elizabeth Lawson M. Rashleigh Handley
i. (a) Margaret Helen (b) Aileen Dorothy (c) Norman Cara
(d)*Clifford (e)*Ronald
(1906-1907) (1906-1907)
- (d) Lillie Lawson m. Ernest Wilfred Brown
i. (a) Wilfred Gordon (b) Ernest George
- (e) George Lawson m. Mary Jane Twible
i. (a) Margaret Lucinda (b) Mary Edith
- ¹Toronto, Ont. ²Owen Sound, Ont.

- (d) Isabella Maria Forbes m. John Bedford Williams
 i. (a) John Forbes (b) Isabel Gertrude
- (e) William Fleming Forbes m. Bella Titus
- (h)*Jessie Carman Forbes m. William Lumbers
 (1881-1916)
 i. (a) Annie Mabel¹ (b) William Forbes¹ (c) Norman Campbell¹
 (d) Elsie Carman¹
- (i) Elsie Walker Forbes m. Evodius John Buckle
 i. (a) Harry Benjamin (b) Robert John
- (j) Norman Campbell Forbes m. Nina May Bond
 i. (a) William John (b) Donald Campbell
- (k) Ritchie Douglas Forbes Alta Marie Clark
 i*Douglas Clark
 (1915-1915)
- (6)*Elizabeth Jane Lawson m. *James Sutherland
 (1853-1896) (1851-1885)
 i. (a) Annie Ethel¹ (b) Ralph Cooper² (c)*Edward Gordon
 (1877-1885)
 (d)*William Bruce (f)*James Arthur (e)*Myrtle.
 (1879-1880) (1883-1883) (1881-1889)
- (a) Annie Ethel Sutherland m. Thomas William Joy
 i. (1) Jeanette Marjory (2) Robert Sutherland
- (b) Ralph Cooper Sutherland m. Letitia May Somers
 i. (1) Gordon Somers (2) Donald Kitchener
- (7)*Lydia Lawson m. Frederick Butler
 (1856-1906)
- ¹Toronto, Ont. ²Ottawa, Ont.

- (9) *Mary Lawson
(1860-1897)
i. (a) Edna Kathleen¹
(c) *Marjory Lawson
(1894-1916)
- m. Frederick Butler
(b) Frederick Gordon²
(d) Mary Ethel¹
- (12) Joseph Martin Lawson
- m. 1st.*Edith Maude Fensom
(1872-1899)
2nd.*Margaret Allan Ellick
3d. Nellie Jeanette Willis
- i. (1st) Harold Joseph
(2nd) Margaret Edith
(3d)*George Edward Martin
(1906-1907)
- *John Lawson.
(1821-1904)
- m. 1st.*Ann Becket
(1824-1851)
2nd.*Ruth Boon
(1825-1882)
2*John
(1850-1850)
2nd. (3) Thomas Murray⁴
(5) Francis Berry³
- i. 1st. 1* William Charles
(1848-1859)
(4) George Edward³
- (4) George Edward Lawson
- m. 1st.*Katherine Hearn
(1858-1893)
2nd. Ida Elizabeth Lasher
2nd.*Jennie Edith
(1896-1899)
- i. 1st. Gladys Katherine
- (5) Francis Berry Lawson
- m. Laura Louisa Bancroft
(b) Gwendoline⁵
- i. (a)*John
(1885-1888)
- (b) Gwendoline Lawson
- m. Alexander Irwin Proctor
(2) Murray
- i. (1) John
- ¹Toronto, Ont.
²Chicago, Ill.
³Hamilton, Ont.
⁴Cooking Lake, Alta.
⁵Oil City, Pa.

- Ann Lawson*²
(1825)
- m. *Francis Berry
(1821-1907)
- i. (1) *William Lawson (1843-1844) (2) *Frances Ann (1845-1914) (3) Edward Atkinson¹
(4) *Thomas Hamilton (1849-1852) (5) *Mary Alice (1851-1853) (6) *Francis Ryerson (1854-1859)
(7) Joseph Flintoff² (8) *Fred Cameron (1858-1879) (9) William Francis
(10) *John Charles (1862-1892) (11) Henry George³ (12) *Eva Louise (1868-1870)

- (2) *Frances Ann Berry (1845-1914) m. John Farley
- i. (a) *Eleanor Maud Berry (1868-1903) (b) Frank LaGrange⁴ (c) Georgie Phillips⁵
(d) Anne Lawson⁶ (e) *John James Egerton (1877-1900)
(f) Amelia Gertrude⁷

- (a) *Eleanor Maud Berry Farley (1868-1903) m. *Harry Bravarre Hart Travers (1865-1905)
i. (1) Eleanor Frances Fane (2) Dorothy Agnes Farley

- (b) Frank LaGrange Farley m. *1st. Annabel Craig (1875-1903)
i. 1st Georgie Alberta 2nd. Ethel Craig

- (c) Georgie Phillips Farley m. Henry Andrew Hoffman Thomson.
i. (1) John Henry Reginald (2) Helen Anne Lillian (3) Frances
(4) Geddes (5) Farley (6) Arthur Hugh

- (d) Anne Lawson Farley m. William Boyne Harshaw
i. Egerton Boyne

- (3) Edward Atkinson Berry m. 1st. *Flora Monnett 2nd *Susan Phelps.

- (7) Joseph Flintoff Berry m. Olive Johnson
i. (1) *Frank Elwood (1878-1884) (2) *Lyle Johnson (1882-1884)

¹Atascadero, Cal.

²Philadelphia, Pa.

³Mt. Clemens, Mich.

⁴Camrose, Alta.

⁵Owen Sound, Ont.

⁶Ottawa, Ont.

⁷St. Thomas, Ont.

(9) William Francis Berry m. 1st. Louisa Cody 2nd. Margaret Damm
i. 1st Edward 2nd (a) Harold (b) Francis

(11) Henry George Berry m. Martha Taylor

**Joseph Lawson* (1827-1905) m. Charlotte Davison¹ (1833)
i. (1) John Davison² (2)*Henry (1853-1853)
(3)*James (1853-1853) (4)*Ann Elizabeth (1854-1856)
(5) William Clowes³ (6) Charlotte Eleanor¹
(7)*Joseph Albert Edward (1861-1862) (8)*Mary Caroline (1863-1907)
(9) Arthur Thomas¹ (10)*Samuel (1871-1871)

(1) John Davison Lawson m. Frances Elizabeth Chase.

(5) William Clowes Lawson m. Mary Tad Lewis
i. *William Clowes (1895-1895)

(8)*Mary Caroline Lawson m. Oliver Butler Stanton (1863-1907)
i. (a) Carol Josephine¹ (b) Oliver Lawson¹
(c) Mary Elizabeth¹

¹Toronto, Ont.

²Columbia, Mo.

³Chicago, Ill.

- (9) Arthur Thomas Lawson m. Mabel Elizabeth Stanton
i. (a) Arthur Wendell Phillips (b) Stuart Stanton Melbourne
(c) Stanton Clowes Davison

- Elizabeth Lawson*¹ m. *Walter Peddie Campbell
(1837) (1835-1902)
i. (1) *Annie Laura (2) *Henrietta (3) Walter Ridgeway¹
(1860-1897) (1862-1892)
(4) Mary Maud¹ (5) *Carrie Elizabeth
(1870-1876)

- (2) *Henrietta Campbell m. William Frederic Kent
i. *William Campbell
(1891-1891)

- (3) Walter Ridgeway Campbell m. Katherine Halt

- (4) Mary Maud Campbell m. John Henry Eckert
i. (a) Dorothy Campbell (b) Elizabeth Lawson

¹Buffalo, N. Y.