

to Sir Elijah Impey (Impey to Bathurst, *IMPEY'S Memoirs*, p. 166).

Burke affirmed (*Impeachment*, ii. 68) that Clavering was the equal of Hastings 'in every respect,' but in truth he was no match for him. He was an honest, straightforward man, of passionate disposition and mediocre abilities.

Clavering married, first, Lady Diana West, daughter of the first Earl Delaware, and had issue two sons and three daughters; secondly, Katherine, daughter of John Yorke of Beverley Hall, Yorkshire.

[Information from Sir H. A. Clavering, bart., of Axwell; Surtees's *Hist. of Durham*, ii. 249. The story of the quarrel with Hastings is given most brilliantly in Macaulay's well-known essay on Hastings, but with much greater care and accuracy, and with full examination of the original authorities, in Sir J. F. Stephen's *Nuncomar and Impey* (1885). The totally erroneous date of Clavering's death, given in the *Annual Register* for 1778 as 10 April of that year, is probably the date when the news reached England. Notices of Clavering will be found in the speeches in the trial of Hastings, edited by Bond (1859-61), Gleig's *Life of Hastings*, Impey's *Memoirs*, and H. E. Busteed's *Echoes from Old Calcutta* (Calcutta, 1882). The manuscripts in the British Museum regarding Clavering are the Mitchell Papers, Add. MS. 6840, Add. MSS. 5726 C. f. 116, 6821 f. 40, 12565, 12578, 16265, 16267 f. 5, 29113, Eg. MS. 1722 f. 109.] F. W-r.

CLAVERING, ROBERT (1671-1747), bishop of Peterborough, son of William Clavering of Tillmouth, Durham, was born in 1671. He was admitted of Lincoln College, Oxford, on 26 June 1693, at the age of twenty-one, having graduated previously at Edinburgh, and after a residence of three years was permitted to proceed M.A. as a member of that house on 20 May 1696 (*Notes and Queries*, 1st ser. vi. 589). In 1701 he was fellow and tutor of University College. In July 1714 he was preferred to the deanery and rectory of Bocking, Essex, which he resigned on 27 July 1719 for the well-endowed rectory of Marsh Gibbon, Buckinghamshire. Meanwhile he had accumulated his degrees in divinity, proceeding D.D. on 2 March 1715 as a member of Christ Church, and having been elected regius professor of Hebrew on 20 May of that year in place of Roger Altham, resigned, was made prebendary of the sixth stall in the cathedral on the following 2 June. On 2 Jan. 1725 he was promoted to the bishopric of Llandaff and deanery of Hereford, two posts which at that time always went together, where he continued until his translation to Peterborough in February 1729. He obtained permission to hold his professor-

ship, prebendal stall, and rectory with his bishopric. Clavering died on 21 July 1747. By his wife Mary, second daughter of John Cook, a Spanish merchant, of Fawley Court, Buckinghamshire, he had a son and four daughters. Besides two episcopal charges and three sermons, he published: 'R. Mosis Maimonidis Tractatus duo: 1. De doctrina Legis, sive educatione puerorum. 2. De natura & ratione Pœnitentiæ apud Hebræos [being the third and fifth chapters of the first book of the *Yad hachazakah*]. Latinè reddidit notisque illustravit R. Clavering. . . . Præmittitur dissertatio de Maimonide ejusque operibus,' Oxford, 1705, 4to. The 'Dissertatio' was reprinted by Blasius Ugolinus in vol. viii. of his '*Thesaurus Antiquitatum*.' Clavering's portrait, by Thomas Gibson, was engraved by Jean Simon.

[Noble's *Continuation of Granger*, iii. 91; Raine's *North Durham*, p. 325; Morant's *Essex*, ii. 389; Lipscomb's *Buckinghamshire*, iii. 54-5; Le Neve's *Fasti* (Hardy); Marshall's *Genealogist*, iii. 76.] G. G.

CLAXTON or CLARKSON, LAURENCE (1615-1667), sectary, was born at Preston, Lancashire, in 1615. He was brought up in the faith of the church of England. In an age of puritanism his conscience was afflicted, among other things, with the 'toleration of maypoles, dancing, and rioting,' with which the Lord's day was profaned in Lancashire. He started on a strange pilgrimage through various sects, beginning, as a layman, with the presbyterians, with whose system he quarrelled after a time. He then made a brief trial of the independents, joined the antinomians, became a preacher among them, and in his own opinion was 'not inferior to any priest in those days.' After this time he held for six months a 'benefice' of the value of about 50*l.* per annum. The name of the place at which he was 'parish priest' is called by him Pulom. There is little doubt that Pulham Market in Norfolk is meant, although his name does not occur in the registers. In the course of a rambling life which he afterwards led he became a dipper or anabaptist (immersed 6 Nov. 1644, exercised his ministry till 24 Jan. 1645), and his practices brought upon him a prosecution, when he was cast into prison at Bury St. Edmunds. He was released from confinement 15 July 1645, having procured his liberty by formally renouncing the practice of dipping. He is found shortly after among the seekers, and we have the first of his tracts, entitled '*The Pilgrimage of Saints by Church cast out, in Christ found, seeking Truth*' (Lond. 1646, 4to). Edwards (*Gan-*

græna) states that as a seeker Claxton preached one Sunday at Bow Church before a large and distinguished congregation. He was appointed minister of Sandridge in Hertfordshire, where he 'continued not a year.' To this date belongs another tract, 'Truth released from Prison to its former Libertie; or a True Discovery who are the Troublers of True Israel; the Disturbers of England's Peace' (London, 1646, 8vo, pp. 26). It is dedicated to the 'mayor, aldermen, and inhabitants of Preston.' Soon after this he wrote a tract against the parliament, called 'A General Charge or Impeachment of High Treason, in the name of Justice Equity, against the Communality of England' (1647, 4to). He was presented to a small parish in Lincolnshire, but soon grew weary of it. On 19 Dec. 1648, according to a record in the manuscript minutes of the Fourth London Classis (now in Dr. Williams's library), 'Mr. Laurence Claxton presented himselfe, brought certeine papers as testimonials wch the presbyterie returned, as not satisfactorie.' After the rejection of these overtures he became a ranter. His extravagant and extremely licentious conduct brought again upon him the displeasure of the authorities. For publishing 'an impious and blasphemous' tract called 'A Single Eye all Light no Darkness, or Light and Darkness One' (1650, 4to, pp. 16), he was condemned by the House of Commons to be sent to prison for one month, and from that time 'to be banished out of the commonwealth and the territories thereof, and not to return upon pain of death.' The book itself was burned by the common hangman. Somehow its author escaped the penalty of banishment, and for a while he travelled about as a professor of astrology and physic, and even aspired to the art of magic. He states that he was afterwards 'beneficed' at Terrington St. John parish in Marshland, Norfolk, and was 'by all the town received' at Snettisham in the same county. In 1658 he came to London from the eastern counties and made the acquaintance of John Reeve and Ludwick Muggleton, to whose doctrines he became a convert. On the death of Reeve about the latter end of July 1658 he applied for and obtained 'leave to write in the vindication and justification of this commission of the spirit.' The treatises he wrote are entitled: 1. 'The Right Devil discovered, in his Descent, Form, Education, Qualification, Place and Nature of Torment,' 1659, small 8vo. Muggleton in enumerating Claxton's books states that the first he wrote (as a Muggletonian) was styled 'Look about you, for the Devil that you fear is in you,' but this may

have been the title of the above work while yet in manuscript. It is, however, given by Claxton himself in 'Lost Sheep found,' p. 33. 2. 'The Quakers Downfal, with all other Dispensations, their inside turn'd outward,' 1659, 4to. On the title-page of this work he styled himself 'the alone, true, and faithful messenger of Christ Jesus, the Lord of Glory.' It was answered by John Harwood, a quaker, in a tract entitled 'The Lying Prophet discovered and reprov'd,' 1659, 4to. 3. 'A Paradisical Dialogue betwixt Faith and Reason: disputing the high mysterious Secrets of Eternity, the like never extant in our Revelation,' 1660, 4to. 4. 'Wonder of Wonders,' 1660. 5. 'The Lost Sheep found, or the Prodigal returned to his Father's House, after many a sad and weary journey through many religious countreys,' 1660, 4to, pp. 64. The last work, which is really an autobiography, was used by Scott in 'Woodstock;' the author's weaknesses are displayed in it with extraordinary frankness. 'He had grown so proud as to say that nobody could write in the vindication of the commission, now John Reeve was dead, but he.' Muggleton was highly offended at the work, and at once discountenanced the author. Before this time there had, however, been a difference between them on another business. For twelve months (till 1661) he sought in vain for followers, but finding Muggleton's power too strong for him he humbled himself to the prophet and acknowledged his fault. Thereupon he was taken again into favour, but undertook not to write any more. His subsequent conduct seems to have been exemplary, as he gained credit from Muggleton as a faithful disciple. His later publications contain much practical moral teaching, especially against uncleanness, as is characteristic of Muggletonian writings. He is supposed to have been twice married, first to the daughter of R. Marchant, by whom he had five children. He probably got his living while in London by trading. At an earlier date, according to Edwards, he was a tailor. His last speculation was disastrous. After the fire of London he undertook to obtain money at interest to help sufferers to rebuild their houses, but he was left in the lurch by some persons who had procured 100*l.* through him, and for this debt he was put in Ludgate gaol, where after lingering a year he died in 1667.

The name is written Clarkson in his earlier tracts and Claxton in the later ones. It was no doubt originally Clarkson. In that form the name is still common about Preston, where it is pronounced Clackson.

[Claxton's *Lost Sheep found*; Edwards's *Gan-græna*, 3rd edit. part i. 15, 19 (second pagination),

103, ii. 6, 23, 29, 42, 136; Commons' Journals, vi. 427, 444, 475-6; Hart's Index Expurgatorius Anglicanus, 1872, p. 166; Sir W. Scott's Prose Works, xviii. 85-9; the same article in Quart. Rev. xliii. 475-8; Rev. Alex. Gordon in Proc. Liverpool Literary and Phil. Soc., 1869-70, xxiv. 199-201; additional information and suggestions given by Mr. Gordon privately; Notes and Queries, 4th series, xi. 278, 350, 487, xii. 17; Jos. Smith's Biblioth. Anti-Quakeriana, pp. 124-6; Muggleton's Acts of the Witnesses of the Spirit (as quoted by A. Gordon, *ubi supra*, and in Notes and Queries).] C. W. S.

CLAXTON, MARSHALL (1813-1881), painter, born at Bolton in Lancashire on 12 May 1813, was the son of the Rev. Marshall Claxton, a Wesleyan minister. He was a pupil of John Jackson, R.A., and also a student of the Royal Academy, entering that school in January 1831. In 1832 he exhibited his first picture at the Royal Academy, a portrait of his father, and in 1833 his first subject picture, 'The Evening Star,' in the same year also exhibiting his first picture at the Gallery of the Society of British Artists. In 1834 he exhibited his first picture at the British Institution, and obtained the first medal in the painting school at the Royal Academy. In 1835 he was awarded the gold medal of the Society of Arts for a portrait of Sir Astley Cooper, and he also gained a silver medal from the same society. In 1837 he went to Rome, and remained some considerable time in Italy. In 1843 he competed in the Cartoon Exhibition at Westminster Hall, and obtained one of the additional prizes of 100*l.* for his cartoon of 'Alfred in the Camp of the Danes,' which is now the property of the Literary and Scientific Institute at Greenwich. In 1844 he again took part in the competition at Westminster Hall with two frescoes of the 'Death of Abel' and the 'Building of Oxford University,' and again in 1847 with a large oil painting of the 'Death of Sir John Moore at Corunna.' The success of his 'Alfred in the Camp of the Danes' excited his ambition, and gained him considerable success. His activity and power of production, however, exceeded the demand for his works, and in 1850, having a number of pictures undisposed of, he conceived a new, and in those days original, plan. With about two hundred pictures by himself and others Claxton started for Australia, with the intention of founding, if possible, a school of art at the antipodes and disposing of some of his pictures. On his arrival he exhibited gratis the works he had brought with him, this being the first exhibition of works of art in Australia. He met with but little reward for his enterprise, and transferred him-

self and his pictures to India, where he disposed of most of the latter. He also visited Egypt, and about 1858 returned to England with a portfolio full of reminiscences of his travels. While in Australia Claxton was commissioned by Miss Burdett-Coutts to paint there a large picture of 'Christ blessing the Little Children,' which is now in the school-room of the church of St. Stephen's, Westminster, and has been engraved by Samuel Bellin. This was the first historical picture painted at the antipodes. The same lady also commissioned several other works, among them 'Spenser reading the Faerie Queene to his Wife and Sir Walter Raleigh' (engraved by E. Webb for the Art Union of London, 1847), the 'Mother of Moses,' the 'Free Seat,' the 'Grandmother.' Claxton also received commissions from the queen, for whom he painted 'General View of the Harbour and City of Sydney, Australia,' and 'Portrait of the last Queen of the Aborigines.' He exhibited numerous works at the Royal Academy and elsewhere, among which were 'John Wesley, being refused the use of the Church, preaches to the people from his Father's Grave,' the 'Deathbed of John Wesley,' 'Sir Joshua Reynolds and his Friends,' the 'Last Interview between Dr. Johnson and Sir Joshua Reynolds,' 'High Church, Low Church, and No Church' (a picture in three compartments), 'Christ at the Tomb of Lazarus,' 'The Jews mourning over Jerusalem,' and other scriptural works, besides portraits and scenes from domestic life. To the International Exhibition of 1862 he sent his picture of the 'Sepulchre' (engraved by S. Smith), which he afterwards presented to the South Kensington Museum, and which is by some thought to be his best work. Claxton was an ambitious and industrious painter, but lacked the strength requisite to rise to a high position in his art. He died at 155 Carlton Road, Maida Vale, on 28 July 1881, after a long illness, aged 70 (according to the *Times* obituary). In 1837 he married Sophia, daughter of T. Hargrave, J.P., of Blackheath, by whom he was the father of two daughters, who have attained some repute as artists.

[*Times*, 4 Aug. 1881; Athenæum, 13 Aug. 1881; Ottley's Dictionary of Recent and Living Painters; Our Living Painters.; Graves's Dictionary of Artists, 1760-1880; Catalogues of the Royal Academy, National Art Gallery, South Kensington, &c.; private information.] L. C.

CLAY, ALFRED BORRON (1831-1868), painter, born 3 June 1831 at Walton, near Preston, Lancashire, was the second son of the Rev. John Clay [q. v.], the well-known