

Irish Quaker Records.

At the Meeting House in Eustace Street, Dublin, there is a strong room, built with massive walls and closed by a heavy, iron, fire-proof door. Here are stored the records of the Yearly Meeting of the Society of Friends in Ireland—heavy volumes, filled with minutes of proceedings, particulars of sufferings and imprisonments, copies of epistles sent and received, testimonies, reports, and particulars of births, marriages, and deaths, etc., etc.¹ Here also are

¹ The following is the list of these as given in the *Proceedings of the Yearly Meeting*, 1903:—

National Meeting's Proceedings; Half-yearly Meeting.—No. 1; 1671-1688; No. 2; 1689-1707; No. 3, 1708-1757; No. 4, 1757-1778; No. 5; 1778-1797.

Yearly Meeting's Proceedings.—No. 6, 1798-1808; No. 7; 1809-1852; No. 8, 1853-1867. From 1863-1902; printed copies.

National Women's Meeting Records.—No. 1, 1674-1776; No. 2, 1776-1798.

Women's Yearly Meeting.—1791-1840; 1841-1882; 1883-1899 (1899-1901 printed); 1902 in Manuscript; also 1800-1825.

Advices of London Yearly Meeting, classified (some with Dublin Yearly Meeting Advices), 4 vols.

Testimonies against Tithes.—Nos. 1 and 2, National Sufferings.

Account of Progress of Truth.—No. 1, 1700-1748; No. 2, 1748-1848.

Epistles from National Meeting and Yearly Meeting.—No. 1, 1708-1739; No. 2, 1739-1766; No. 3, 1766-1791; No. 4, 1794-1821; No. 5, 1822-1853; No. 6, 1854-1870.

Epistles to Dublin Yearly Meeting.—1821-1847; 1848-1854.

Minutes of Half-year's Meeting.—1671-1688.

Minutes and Advices of Half-year's Meeting.

Minutes of National Meetings of Ministers and Elders.—1757-1834; 1835-1894; 1895-1902.

Answers to Queries.—1822-1862.

Women's Yearly Meeting.—Answers to Queries, and Epistles Received and Answered.—No. 1, 1826-1843; No. 2, 1844-1867.

Sufferings of Friends.—1656-1671.

Records of National Half-yearly Meeting.—1754-1768.

Proceedings of Tract Association.—1814-1844.

Proceedings of Parliamentary Committee.—No. 1, 1698-1730; No. 2; 1731-1778; No. 3, 1779-1797; when the duties were taken over by the Yearly Meeting's Committee.

Proceedings of Yearly Meeting's Committee.—No. 1; 1797-1817; No. 2, 1817-1825; No. 3, 1825-1834; No. 4; 1834-1853; No. 5; 1853-1892; No. 6; 1892-1903.

the books of Leinster Quarterly Meeting, and of all the Monthly Meetings of that Province, with the exception of Co. Wexford.²

Persons who wish to consult the original records, have, in many cases, to visit the particular localities where they are kept, a state of things convenient to the few but inconvenient to the many. A much better arrangement exists in England, under which, consequent on legislation which came into effect in 1837, and which did not apply to Ireland, all the records of births, marriages, and deaths, belonging to Friends in England, were sent up to London and stored in Somerset House, where access to them is easy, and research is facilitated.³ Dublin Yearly Meeting, however, about fifty years ago, directed that copies should be made of the registers of all the Irish Monthly Meetings; which work was fairly well carried out, and these transcripts are now readily accessible at Eustace Street. In many cases, however, interesting details, which are in the original books,

Testimonies concerning Ministering Friends, 1661-1899.

Proceedings of Committee of National Meeting's Boarding School, 1764-1770.

Register of Births, Marriages, and Deaths of the following Monthly Meetings:—Ulster—Lisburn, Lurgan, Grange, Richhill; Leinster—Moate, Co. Wexford, Carlow, Edenderry, Wicklow, Mountmellick, Dublin; Munster—Cork, Co. Tipperary, Waterford; Limerick, Youghal.

And following in Chronological Order:—National Register of Births, Marriages, and Deaths, 8 volumes.

² The Monthly Meetings in Munster keep their own records, and those of Ulster are preserved at Lisburn.

³ The registers of London Yearly Meeting may also and are more readily searched at Devonshire House. Records stored at Somerset House of births, marriages, and deaths prior to 1837, consist of 1622 books, or portions of books, left just as they were surrendered, no digest of their contents having been made whilst in the custody of the Registrar General. Before the surrender, however, a digest was made by Friends under very careful supervision, in form very convenient for search. Entries are arranged (i.) geographically in Quarterly Meeting areas; (ii.) alphabetically; (iii.) as near as possible chronologically. If the approximate date of any given event, and the Quarterly Meeting area in which it occurred, be known, a search of a few minutes will determine whether an entry respecting it is to be found. Opposite each entry is a number giving the book and page on which the original entry occurs.

In the registers of births, marriages, and deaths from 1837 to the present time, the sub-division into Quarterly Meeting areas has been discarded and all entries are arranged alphabetically and chronologically.

Certified copies of entries, under the hand of the Recording Clerk, can be at any time obtained on payment of the usual statutory charges.

Eds.

have not been reproduced, and no one who is accustomed to look up old records will be satisfied to rely on a copy if the original can be obtained.

The Society of Friends first became an organised body in Ireland in the time of the Commonwealth. The year 1655 was the starting point in many places, and the books indicate that, almost immediately, the complex details of Discipline, with which we are all so familiar, took shape, and became part of the Society's procedure. No one can look through the pages of these old volumes without being impressed by the minute and conscientious care devoted to the work in hand. There are endless pages of manuscript, in some cases beautifully written, in all showing a scrupulous regard for accuracy of statement, and in many, no doubt, revealing a narrowness and rigidity belonging to times now passed away.

Very many of the early Friends were Cromwellian soldiers, and came to Ireland with the Parliamentary forces in 1649. Amongst these may be mentioned the names of

Barcroft.	Garratt.	Roberts.
Clibborn.	Goffe.	Thompson.
Cooper.	Goodbody.	Williams.
Edmundson.	Haughton.	Wright.

There were many others now no longer known amongst us.

Following in the wake of the army came the Planters. The Cromwellian method was to offer the natives the alternative of going "to hell or to Connaught," and to reward the soldiers with grants of land thus cleared, and to repay those adventurers who had lent money to the Parliament for the equipment of its forces, with similar grants. The latter were called "Planters," and descended from them we have numerous well-known families. The following names are taken from the list in Mr. O'Hart's book on Irish Pedigrees.

Alexander.	Davis.	Pim.
Allen.	Fisher.	Richardson.
Baker.	Haughton.	Roberts.
Banks.	Hutton.	Russell.
Barrington.	Jackson.	Scott.
Beale.	Lamb.	Watson.
Bell.	Nicholson.	Webb.
Bewley.	Pearson.	Woods.
Cooper.	Pike.	

That these soldiers and settlers were able to remain in peace in the country, to cultivate the land they had taken from others, and to become industrious, thrifty, and respected, speaks well perhaps for both the forbearance of the natives and their own good qualities. They were not, in many cases, equipped with large resources. A Friend, who still resides on the land which his predecessors obtained 230 years ago, has told me that he has the box in which the first members of the family brought over their clothes. He and I do not always agree in what we think best for the future of the country, and, although his acres are not few, he repeats with gusto the advice of a colleague, of his own way of thinking, "Keep the box; you'll want it when you are going back again."

We find that the English, who came to Ireland and became Friends, were, with the exception of the districts south of the Thames, fairly representative of the whole of their country. It may be of interest to recite the names of twenty-two counties from which some sixty-nine families came :—

From Cumberland (the largest contingent of all) :—Bewley, Boake, Carleton, Dickinson, Haughton, Hutchinson, Jenkinson, Knott, Mark, Nicholson, Robinson, Rooke, Thompson, Todhunter, Walker, Wilson.

From Westmorland :—Edmundson.

From Northumberland :—Turner.

From Yorkshire :—Calvert, Goodbody, Hall, Hoop, Inman, Medcalf, Miller, Penrose, Robinson, Shackleton, Taylor, Wilkinson.

From Durham :—Chaytor and Clibborn.

From Lancashire :—Barcroft, Haydock, and Jackson.

From Cheshire :—Russell and Strettell.

From Shropshire :—Manliffe and Watson.

From Leicestershire :—Church, Eves, and Pim.

From Northamptonshire :—Bell, Cherry, Grubb, Poole, White, and Whitten.

From Warwickshire :—Heritage and Richardson.

From Worcestershire :—Handy and Thacker.

From Gloucestershire :—Deaves, Hanks, Harris, and Humphreys.

From Wiltshire :—Fennell.

From Norfolk :—Fitt.

From Hertfordshire :—Baker of Clonmel.

From London :—Baker of Dublin, Fisher, and Wakefield.

From Suffolk :—Beale, Peet, and Walpole.

From Sussex :—Gough.

From Berkshire :—Pike.

From Essex :—Garratt and Strangman.

From Devonshire :—Abbott.

Also from Scotland :—Barclay, Bell, Douglas, Forbes, Greer, Murray, and Pillar.

From Wales :—Roberts and Davis.

From the Isle of Man :—Simmons.

From France :—Bennis.

Among Irish names we have Byrne, Macan, Macquillan, Murphy, Neale, O'Brien.

To the Irish and French names others may be added which might at first sight be supposed to have been English. In the days of war and persecution, which existed for 100 years after the Society was formed in Ireland, many people changed their names. Political proscription, the cruel stress of the penal laws, and religious rancour led many to seek relief in a new identity by changing their names. Mr. O'Hart, in his interesting work, gives, amongst many others, the following examples of French names Anglicised :—

Le Blanc became White.	Le Roy became King.
Le Fevre became Smith.	Letellier became Taylor.
Le Monniere became Miller.	Tonnellier became Cooper.
Le Noir became Black.	Villebois became Williams.

He also gives the following familiar names as being of French origin :—

Abbott.	Chamberlaine.	Grubb.
Alexander.	Dawson.	Harris.
Banks.	Ellice.	Lamb.
Beale.	Garrett.	Martin.
Bennet.	Gibson.	Russell.
	Graham.	

In looking over the Christian names which the early Irish Friends gave their children, we find indications of the peculiar circumstances under which the Society came into being. It is characteristic of the autobiographies of the early Friends that they, in many instances, while relating their early history, make little allusion to their parents. Names are not given. A writer says, "My father was——" so and so; but omits his father's name. Doubtless, in many cases, especially when people were in good social position, the joining of the new sect was followed by repudiation by the parents and relatives. Hence the reticence in alluding to family history. Family names, therefore, which subsequently were conferred with great uniformity, were not adopted at the beginning, and new names, and, under Puritan influences, Scripture names, were freely given. Thus we find at the end of the seventeenth century such names as :—

Abigail.	Bathsheba.	Christian.
Abraham.	Blessing.	Daniel.
Adam.	Caleb.	Deborah.

Dorcas.	Joan.	Nathanael.
Enoch.	Johanna.	Nehemiah.
Ephraim.	Jonathan.	Patience.
Esther.	Joshua.	Paul.
Experience.	Josiah.	Peter.
Gabriel.	Judith.	Rebecca.
Gamaliel.	Martha.	Ruth.
Grace.	Matthew.	Timothy.
Ishmael.	Miriam.	Tobias.
Jeremiah.	Moses.	

William Edmundson named one of his daughters, Hindrance, and his youngest son, Tryal. Some of the old Cromwellian iron must have remained in his soul; this appears from reading his will, otherwise how could he give his innocent infant daughter such a name, that would remain with her through life? Tryal, his son, notwithstanding his name, appears to have turned out very well. *He* had two sons, who were twins, and he called them Caleb and Joshua. To the fact that it was Caleb that died and Joshua who survived, we owe the family name with which we are so familiar.

By the middle of the eighteenth century the quaint Scripture names had disappeared, with the exception of some that are still common, and the range of choice became restricted. The following fifteen names of men and twenty names of women include those of the vast majority of Friends from the middle of the eighteenth to the middle of the nineteenth centuries.

	MEN.	
Benjamin.	Henry.	Michael.
Charles.	Jacob.	Robert.
Edward.	John.	Samuel.
Frederick.	Jonathan.	Thomas.
George.	Joseph.	William.
	WOMEN.	
Abigail.	Hannah.	Maria.
Anna.	Isabella.	Mary.
Anne.	Jane.	Rachel.
Charlotte.	Louisa.	Ruth.
Deborah.	Lucy.	Sarah.
Elizabeth.	Lydia.	Susanna.
Emma.	Margaret.	

This want of variety naturally led to confusion; names, which are given for purposes of distinction, failed to distinguish when two or three of the same surname also bore the same Christian name. To obviate this, it was customary to add the father's name at the end: thus, Joseph Walpole,

of Ashbrook, Queen's County, was called Joseph Walpole (William), William having been his father's name, to distinguish him from his cousin, Joseph Walpole, of Ballyduff.

Occasionally, however, the father's name was introduced between the Christian and surnames ; thus, in Waterford, there were two Joshua Strangmans, cousins, one was called Joshua (John) and the other Joshua (William). It may probably be a matter of surprise to others, as it was to me, until I had examined the records, to learn that these second names were not their own but their fathers'.

Such a uniformity surely can only have arisen in a state of stagnation, and from the iron discipline which encouraged introversion and discouraged all liberty to the imagination. Its dullness is most markedly seen in contrast with the saturnalia in nomenclature which came in when the old trammels of plainness of speech, behaviour, and apparel became relaxed, some fifty years ago. Then the pages of fiction and romance would seem to have been ransacked to get fancy names. Perhaps it was not so much to get away from the old associations as to enjoy an innocent liberty hitherto forbidden, with the usual result of running to the other extreme.

The following are some of our modern names :—

	BOYS.	
Arthur.	Louis.	Oswald.
Augustus.	Malcolm.	Reginald.
Basil.	Maurice.	Victor.
Cecil.	Norman.	
Eric.	Oscar.	
	GIRLS.	
Audrey.	Hilda.	Muriel.
Beatrice.	Irene.	Olive.
Doreen.	Kathleen.	Phyllis.
Eileen.	Lilian.	Rosamund.
Elsie.	Mabel.	Rowena.
Ethel.	Madeline.	Sylvia.
Eva.	Maud.	

Who would ever think they were Quakers ?

In the early days, each child received one name and one only. Now it is common to give two names, but as the child grows up one is put away and not used, and seems to serve but little purpose. The double names began towards the end of the eighteenth century, with combinations such as William Henry, Joseph John, Mary Anne, and Sarah Maria, both names being used. While it is common amongst people in what is called good society to give their

children three or four Christian names, they do not *use* more than one. The use of the double name is said to be characteristic of Friends.

A custom was common in former times, when a child had died in infancy, of calling a younger child by the same name; and there were many instances where the second having also died, the same name was conferred on a third. Probably most will agree that this practice is one more honoured in the breach than in the observance.

Family names were common, the names of the grandparents appearing constantly amongst the children, as well as those of the parents. Distinctive names thus became associated with families, such as Tobias, Jonathan, and Ruth among the Pims; Mark (changing to Marcus) among the Goodbodys; Francis among the Davis's of County Wexford; Reuben among the Harveys and Fishers; Dinah among the Russells; Rachel among the Malcomsons; Abraham among the Shackletons; Ambrose among the Barcrofts; and many others.

The birth rate was apparently much higher among Friends in former times than is now the case. Jacob and Eliza Goff, of Horetown, had twenty-one children, and, at the time of her death, *she* had forty-five grandchildren and twenty-nine great-grandchildren living. George and Lydia Newsom had eighteen children, and Samuel Pearson Haughton (by his three wives) also had eighteen. These, of course, were exceptional, but a dozen seems to have been not uncommon. Marriages with but two or three children were rare.

The mortality seems to have been high and many gaps in these large households appear, representing little ones who did not survive their infancy. The change in position and habits of life, which followed increase of wealth, have brought, amongst Friends, as amongst others, the result of a diminished birth rate. A life of ease and luxury does not lead to increase in numbers. Nature takes her own methods for self-preservation, and a class which is to become more numerous must be recruited from the poor. If this does not occur that class dies out.

With the increase of luxury has come also a lowering of the marriage rate, and the average age of marriage is now much higher than it used to be. It was usual for men to marry at from twenty-two to twenty-four years of age, and their wives were frequently under twenty. The

degree of regularity in this respect is surprising, and to a genealogist is often of assistance in tracing up the scattered generations of families where the records are deficient, as they sometimes are, in identification.

One of the most prominent features in the records of the Society is the great number of "marriages out," or, as our discreet officialism styles them, "not according to rule." It says much for the vitality of the body that the desolation did not amount to complete destruction, which resulted from the rigid way in which the testimony, leading to disownment, was carried out against those who had recourse to "marriage by a priest," *i.e.*, by a clergyman "in holy orders."

What the numbers of the Society were in the eighteenth century is now unknown, but there is reason to believe that the high estimates sometimes made are much in excess of what was really the case. A detailed examination of the births and deaths by a competent statistician would, no doubt, reveal something near the truth. It is to be noted that in the lists of those who suffered persecution the same names appear over and over again. In 1844, when the population of Ireland had about reached its highest point, a return showed that the membership of the Society amounted to 3,186. Since then, the whole population has fallen off by about fifty per cent., but Friends—the return for 1903 having stood at 2,511—have diminished but twenty-one per cent.

This rate of diminution is approximately preserved only in the Province of Leinster, where the decrease has been twenty-five per cent.; Munster shows a falling off of about seventy per cent., while Ulster on the other hand shows an increase (confined to the Meetings of Lisburn and Lurgan) of 110 per cent. This remarkable feature is accounted for by the admission, during the latter third of the nineteenth century, of something like 500 "Attenders."

The greatest contrasts in numbers during the above sixty years are seen in some of the country Meetings. Thus while Richhill, Grange, Moate, and Co. Wexford, have very nearly held their own, Mountmellick has fallen from 238 to 19, Co. Tipperary from 324 to 45, and Limerick from 161 to 22. Cork and Waterford have both lost more than half their numbers, while Dublin (apart from the Meetings of Mountmellick and Edenderry which it has recently absorbed) has increased from 715 to 807.

These somewhat surprising results have occurred notwithstanding the terrible depletion from "marriages out."

The rule of invariable disownment was practically in force until the middle of the nineteenth century, and since then voluntary separation after "marriage out" has continued as a cause of diminution. But for two hundred years the rule was continually in force, and the marriage registers show many hundreds of names of those who ceased to be members on account of "marrying out."

The Dublin books, the transcript of which was made by our late friend, Samuel J. Scott, and which are models of conscientious work and beautiful penmanship, are melancholy records of what the Society lost through the rigidity of its marriage rules. The number disowned under this head, between the years 1800 and 1860, amounted to 174 in Dublin alone.

In some cases, but they were a small minority, members who had "married out" were, after making due confession that they had done wrong, received again into membership, but there can be little doubt that if the more tolerant spirit of the present day had existed formerly, the Society would now be much more numerous.

THOMAS HENRY WEBB.

To be concluded.

Friends on the Atlantic.¹

COST OF VOYAGE.

At a Meeting for Sufferings held on the 20th of 11th month, 1772 :—

"A Bill was brought in for the Passage and Accommodation of our Friends, Samuel Emlen and Thomas Thornbrough to New York, amounting to £63."

¹ Interesting details of the voyages of Irish Friends may be found in A. C. Myers's *Immigration of the Irish Quakers into Pennsylvania, 1682-1750*, 1902.