

Irish Quaker Records.

Concluded from page 18.

Previous to the days of railways, when roads were bad and communication difficult and expensive, Friends did not often go far from home. Heads of families, sometimes accompanied by their sons and daughters, would occasionally go to the Quarterly Meetings, but we can see by the intermarriages of families that acquaintanceship and society were generally limited to those who resided in the neighbourhood.

Thus, in a county, the centre of a Monthly Meeting, we find, say, half a dozen families whose members were continually intermarrying. In the County Wexford, for instance, situated as it is in a corner of the island, there were the families of Davis, Woodcock, Sparrow, Martin, Poole, Sandwith, Goff, and Chamberlin, who married and intermarried again and again. Cork people married Cork people, and so it was in Limerick and in Waterford, to a degree which nowadays we do not realise. Marriages between Ulster and Munster were, in the eighteenth century, very uncommon. Dublin, naturally, was a kind of meeting-point, and its importance as the capital, and being the seat of the largest Monthly Meeting, led to many marriages there of couples of whom one at least resided in the country. The old rule of not allowing second cousins to be passed for marriage of course very much limited choice. So many in that relationship have been united since the rule was relaxed that, we may take it, if such alteration had not taken place, a dead lock and a break up would have occurred. While the change, and, perhaps, that of allowing first and second cousins⁴ also to marry, can hardly be regretted, it is to be hoped that the latitude sanctioned by London Yearly Meeting as regards first cousins may continue to be forbidden in this country.⁵ All are agreed that as regards consanguinity

⁴ What we *in this country* understand by this term, is the relationship between a person and the child of his first cousin. In England it would, I believe, be written "first cousins once removed." The context indicates that *two* relaxations of the rule were made (i.) allowing second cousins, (ii.) allowing first and second cousins (first cousins once removed) to be passed for marriage.

⁵ The Minute of London Yearly Meeting of 1883 on this subject, is as follows:—"This Meeting concludes to rescind the regulations heretofore existing, disallowing the marriage of first cousins. In coming to this judgment, we feel called upon to record our strong feeling that such marriages are highly inexpedient and ought to be, as far as practicable, discouraged amongst us."

a line should be drawn *somewhere*, and, if the Churches are to exist and intervene in such matters at all, probably the present rule in this country had better be left unaltered.

Sketches, however short, of the pedigrees of Irish Friends' families, would soon exhaust the limits of a paper like the present. But, in the briefest manner, notices may perhaps be given of a few.

The oldest family we have amongst us is that of the Macquillans. They are said to be descended from Fiacha MacUillan, younger son of Niall of the Nine Hostages; and their ancestors, from the beginning of the fifth century to the latter end of the twelfth, were kings of Ulidia, and from the twelfth to the sixteenth, of Dalriada.

In the fifteenth century Dunluce Castle belonged to them; in the latter quarter of the sixteenth it passed into the hands of the MacDonnells of the Hebrides. Constant wars took place between these two clans, resulting in the expulsion of the Macquillans from their domains, which were finally transferred by James I. to his favourites, and to those English adventurers, who had, in money and person, contributed to the driving out of the old proprietors. One of the MacDonnells married a daughter of Edward Macquillan (who was born in 1503), and though the male line descended through her brother, a claim was, with some colour, made to the right of possession in this way.

Richard Macquillan (born 1670) settled at Bannbridge, where he and his descendants during the seventeenth century maintained an honourable standing, though bereft of their ancestral estates.

The war of 1698 scattered the family, and left, during the eighteenth century, but one representative of the family, who resided at Lurgan.

Of the two sons surviving in 1790, one removed to America and the other to Leinster, the final settlement being at Great Clonard, near Wexford.

Charles Macquillan was the first of the family to embrace Protestantism. His two younger sons followed his example, but his elder children declined to do so. His daughter, Mary, went to Spain, and became a Maid of Honour to the Queen. She left some property to her Irish relatives. Her two elder brothers kept loyal to King James II. and were

at the siege of Limerick. One was killed there and the other, James Ross Macquillan, joined the Irish Brigade in the service of France. His son, Louis, died in 1765, and left his property, said to be considerable, to his Irish relatives. The then representative, Ephraim Macquillan, had married a wealthy Quaker lady of the Hoope family in the North of Ireland, and was prospering as a linen merchant. He gave up his business, and went to France to secure the property left him, but was treacherously seized and imprisoned as a spy, and narrowly escaped death by outrage, it was understood, at the hands of those who were in possession of his lawful estate. He got home broken in health and spirits, having been robbed of all his papers and family genealogies and records (said to have been as long as the third chapter of Luke) which he had taken with him to establish his claim.

A detailed account of the Macquillan family, including the most romantic adventures of Edward Macquillan in France, was written and published by the late Maria Webb in the *Ulster Journal of Archaeology* (vol. vii., p. 172).

From Lancashire came the families of Barcroft and Haydock. In a record of the seats in the parish church of Burnley, "Evan Haidocke, gentleman, occupied seat no. 2 in the South syde of the Middle Alley," and Robert Barcroft de Barcroft seat no. 3.

Some of the Haydock family remained Catholics, and we read in the *Haydock Papers*, a Catholic book, of how "William Haydock of the Tagg, the second son of George, through some unaccountable cause was brought up a Quaker. His wife, Elizabeth, daughter of another Quaker, James Eccles, of Woodplumpton, was happily a staunch Catholic," and, further on, that "Richard Eccles offered his nephew, George Haydock, an estate called Crow Trees, then worth £300 per annum if he would become a Quaker, but in vain." There is a life of Roger Haydock, an early Friend, a member of this family;⁶ another of the same name, doubtless a descendant, died in the spring of 1903, aged ninety-four years, famous as the salesman of over 100,000 Bibles. The Haydocks were amongst the earliest Friends who settled

⁶ Roger Haydock (Haydocke, Haddock) lived at Penketh in Lancashire. The *Collection of his Christian Writings*, etc., was edited by John Field, and published in 1700. R. H. died in 1696. [Eds.]

in Ireland, one family in Antrim, and another at Stangmore, Dungannon. The name is sometimes given in the books as Haddock, but this may be accounted for by the variation in the value of the vowel sometimes met with north of the Boyne.

The Barcroft family have a fine old pedigree coming down from the time of the Norman conquest. Gilbert de Berecrofte is the first we hear of, and the name varies from Brericroft to Bearcroft, Bercroft, and, finally, Barcroft.

William Barcroft was a Major in the Parliamentary Army, and came to Ireland with Cromwell. It is said that he was offered by Cromwell, as a reward for his services, an estate near Athlone; but he, having become a Friend, while the matter was pending, refused the offer on conscientious grounds, as he could not accept what had been acquired by the sword. The estate was then, it is said, given to the next in command, the ancestor of the present Lord Castlemaine (of the Handcock family). It was said to have been worth £14,000 per annum in 1783.

Major Barcroft was twice married, but his first wife was drowned with her five children when crossing to Ireland to join her husband.

The charming old name of Ambrose has been a family name amongst the Barcrofts for a long time.

For much information, and the opportunity of seeing the family pedigree on parchment, I am indebted to Miss Barcroft, of The Glen, Newry, whose father, Henry Barcroft,⁷ is the present head of the family.

The Nicholsons are well known, especially in Ulster. According to the tradition of the family, the first to come to Ireland was the Rev. Wm. Nicholson, M.A., who arrived in 1588/9, and was alleged to have been married to Lady Elizabeth Percy, daughter of Thomas, seventh Earl of Northumberland, who was beheaded in 1572 in consequence of his rebellion against Queen Elizabeth.

Their son was John Nicholson, of Cranagill, who lost his life (as did his father) in the disturbances in 1641. The record runs as follows:—

In 1641, the country being in a state of rebellion, the Rebels came at night to Toulbridge and murdered the family. The mistress of the house, hearing the noise, got up with her young son, and lay down on

⁷ Henry Barcroft died 18 xi., 1905.

the floor of an unoccupied room; concealing her child under her. When the rebels entered the room they thought she was dead—that some of their party had killed her. On passing, one of them wounded her, but not mortally, and, supposing they had killed the entire family, they went down to feast and carouse in the kitchen. After some time she got up, and with her son escaped from the house; almost destitute of clothes. It is said she was assisted to escape from the house through the fidelity of a servant, who concealed her behind some brushwood until the Rebels had departed. Endeavouring to reach the nearest seaport, and when about five miles from home, she was overtaken by a dragoon officer of the English Army, who, seeing she was one of the distressed Protestants, pitied her situation, gave his cloak to wrap about her, took her up behind him on his horse, and took her to Newry, the seaport she wished to reach, from whence she sailed to England and remained there till her son was of age. She told him of the property belonging to him in Ireland, and advised him to go and claim it, which he did, but only succeeded in getting a small part.

His name was William Nicholson, and he is known in the record as “William the Quaker.” The daughters of the Nicholsons intermarried with Brownlowes, Richardsons, Robsons, Bells, Clibborns, Allens, Hobsons, Beales, Pikes, Abbotts, Greers, Murrays, Lambs, Malcomsons, and others, so that if the descent from the Percys can be established, a noble and, perhaps, royal descent may be claimed by not a few amongst us.

Brigadier-General John Nicholson, who fell at the storming of Delhi in 1857, was a member of this family.

The Fishers were one of the few English families that came from London. Reuben Fisher was a surgeon of the Borough, Southwark, and married Joan ——. Their son, Reuben, came to visit his sister, Martha, who lived in Youghal. He was then a gay young man about twenty-two years of age, and wore scarlet velvet breeches, and so forth. His sister, Martha, had been a Friend for some time, having been convinced by the dying expressions of Deborah Sandham, whom, it is believed, she attended in her last illness, in 1695. He rode before his sister on the same horse, as was customary in those days, to the Province Meeting in Cork, where he went to church in the morning, and in the afternoon to Friends' meeting, at which he was convinced. He became attached to Margaret Shute, and the following minute of the Meeting, referring to their proceedings, will illustrate the deference that it was expected young people should pay to their parents' views in matrimonial matters:—

Reuben Fisher and Margaret Shute, both of this place, have laid their intentions of marriage before us, and after being asked the usual questions, they were referred to the Province Meeting for further procedure. But in regard their proceedings have been a little irregular in that they had not the young woman's father's consent fully before they were entangled in their affections with each other. They are advised, which they condescend to, to draw up something, each of them, condemning themselves therein, for the satisfaction of Friends. The mother of the young woman, being present, gives her free consent, and her father gives way to it though in a cross to his will.

They were married and had ten children. Reuben Fisher was a consistent Friend, and continued so all his life.

His daughter, Susanna, married Thomas Harvey, and the name of Reuben has come down amongst both the Fishers and Harveys to the present day. The Fishers intermarried with the families of Godfrey, Clarke, Dennis, Hillary, Brown, Edmundson, Abell, and O'Callaghan, and though they had lengthy families, the name is now—amongst Friends—nearly extinct.

The O'Callaghan marriage is an instance of the union of a family of English extraction with a Celtic clan. Such, though not numerous, occurred occasionally. The chief seat of the O'Callaghans was Dromaneen Castle, on the banks of the Blackwater, near Mallow, and it is related of one of the family that he was of a very domineering disposition, exercising, as was the custom of the time, nearly absolute authority over his vassals, and frequently, for very slight offences, having them hanged at his hall door.

John Goodbody came from Yorkshire in Cromwell's army. He settled at Ballywill, King's County. He joined Friends, and frequently appears by their records to have suffered imprisonment at Philipstown for refusing to pay tithes. One of such records is as follows :—

Edward Taverner and John Goodbody, who were imprisoned in the year 1671 in Philipstown by writs of *Excommunicato capiendo*, were kept close prisoners about nineteen months and three weeks, and for one month were put in a nasty stinking dungeon with two condemned thieves (all through the cruelty of William Cardwell, gaoler), who, in the time of their restraint, have suffered great loss of outward things.

The Goff family are descended from a Puritan Divine, named Stephen Goff, who was rector of Hanmer, in Sussex. His son, William, joined the Parliamentary army as a

quarter-master, and rose to the rank of Colonel, and afterwards of Major-General. He married a daughter of General Whalley, a cousin of Cromwell's. His name is one of those that appear on the death warrant of King Charles I., and after the restoration he suffered proscription and exile in New England. He became a refugee, and his wanderings and escapes have been made the subject of a readable, but unartistic book, called, *The Regicides*. The two families of Goff and Gough are both descended from this General Goff. The former resided at Horetown House, in County Wexford. The daughters of Jacob and Eliza Goff married into the families of Lecky, Forbes, Sparrow, Wakefield, Penrose, Lanphier, Edmundson, Pike, and Fennell. The youngest daughter, Dinah Wilson Goff, did not marry; she was the writer of that vivid sketch of the scenes in 1798, through which her father and a number of his family passed. It is entitled, *Divine Protection through Extraordinary Dangers*, and all should read it who have not already done so.

The other branch of the family (Gough) settled in the North of England. James Gough was the author of the well-known arithmetic. His son, John, came to Ireland in 1740, and married Hannah Fisher. Beautiful specimens of his penmanship may be seen in some of the books of the Meeting. It was Charles Gough, a member of this family, who was lost on Helvellyn, and whose death was the subject of Sir Walter Scott's beautiful poem, commencing:—

I climbed the dark brow of the mighty Helvellyn.

The Pike family was resident in Devonshire at a very early date. There was a branch also at Ilford, in Essex, in the fourteenth century. Richard Pike, of Newbury, Berkshire, was born in 1598. He had considerable estates in that county, a portion of which he offered to settle on his son, Richard Pike, of Sarsfield Court, Co. Cork, born at Newbury in 1622, the first of his family who settled in Ireland, provided he returned to England and resided on the estate there. It is also said that another condition was that he should renounce the Quaker principles which he had adopted.

This Richard had come to Ireland in 1648 as a corporal in a troop of Horse. At the end of the war, in accordance with the practice that prevailed of paying the soldiers at the expense of the vanquished, he was given Sarsfield

Court, four miles from Cork, as an allotment of land for arrears of pay. He was converted to Quakerism through the preaching of Edward Burrough about 1655, and left the army, and, in consequence, his land was taken from him. He then settled at Kilcreagh, seven miles west of Cork, and, later, in the city, where he died in 1688.

There is a story told of the name of Pike which is of interest. It is said that the true name of the family was not Pike but Montgomery; that, on an occasion, the household was attacked, and the old man put in deadly peril for his life, but his son made such a stout defence and used his weapon, a pike, with such effect, that the assailants were driven off and the danger averted. Consequently the nick-name of Pike was given, and remained in substitution for the real name of Montgomery.

It is interesting to note that a youthful scion of the stock has been named Cecil Montgomery Pike.

The Pikes intermarried with the families of Watson, Pim, Nicholson, Robinson, Wight, Clibborn, Chaytor, Hill, Roberts, and others. Joseph Pike, the son of Richard Pike, was associated with the settlement of Pennsylvania by William Penn, and received a grant of 10,000 acres,⁸ which was organised under the name of Pikeland Township, and, in 1838, was divided into East and West Pikeland. These lands passed by bequest to the heirs of Richard Pike, son of Joseph Pike, and were eventually sold in small lots. Numbers of Friends from Ireland settled there.

Roger Webb was born at Dunmurry, Co. Antrim, in 1622. His parents were Edward and Margaret Webb, and he married Ann, daughter of Adam Snocroft, of Ratford Green, in Lancashire.

He was a Wheelwright or Turner by trade, and settled near Lurgan. Roger Webb was one of the first Friends in Ireland, and it is said that the first Monthly Meeting in this country was held in his house. In those days, before regular Meeting Houses were built, marriages were frequently celebrated at Friends' houses, and the records show that not a few took place at Roger Webb's house,

⁸ D. is in possession of a deed of conveyance of 500 acres, in the county of Philadelphia, from Penn's land-commissioners to Joseph Pike, in 1704/5. It bears the signatures of Edward Shippen, Griffith Owen, Thomas Story, and James Logan, and has attached to it a very fine seal in a brass case with glass front and back. [Eds.]

and after his death at the house of his widow, Ann Webb. His name also frequently appears amongst those who suffered fine and imprisonment, generally for refusing to pay tithes or to swear. Thus, in 1662,

Roger Webb, being constable, was called at the Sessions at Ardmagh to give in presentments, and because (for conscience sake) he would not swear was fined by (Sir) George Atkinson in forty shillings, for which the Sheriffs took from him a horse worth forty five shillings.

And, again, in 1675,

Roger Webb, and eleven friends more, because, for conscience sake, they could not swear, were fined by John Reily, seneschal, at a court-leet at Lurgan; for the fines they had goods taken from them worth five pounds six shillings. And it is to be noted that the said John Reily, having sold some part of the aforesaid goods, sat down in a room to drink with the man and woman who had bought them, and, rising up to go out, he fell down and became speechless, and within two days died.

Roger Webb was one of those early Friends in this country—and there were not a few of them—from whom are descended, counting those in the female as well as the male line, many hundreds of our members who are living at the present time.

A remarkable instance of how descendants have thus multiplied is found in the Sharpless⁹ family, the original parents of whom left England for America in the early days of the Society. A reunion was recently held at the place, still in the possession of members of the family, where the original settlement was made, and a book has been published giving an account of the occasion, and many of the names of descendants of those who sprung from these early settlers. It seems almost incredible, but is no doubt true, that the total of their descendants now living amounts to about 14,000.

Space will not admit of recounting in any detail particulars of other Irish Quaker families.

It is of interest to note, however, that in the great majority of cases but *one* family of each name is to be found in the records; a fact which greatly facilitates the tracing of descents.

⁹ See *Genealogy of the Sharpless Family, descended from John and Jane Sharples, Settlers near Chester, Pennsylvania, 1682, etc.*, compiled by Gilbert Cope, 1887, 4to, pp. 1333. This is in **D.** [Eds.]

Some of the exceptions are :—

Allen	of Ulster, and of Cork, and Dublin.
Baker	of Dublin, and of Clonmel.
Bell	of Queen's Co., and of Ulster.
Chapman	of Ulster, and of Leinster.
Davis	of Limerick, Waterford, and Birr, of Cork, of Clonmel, and of Co. Wexford.
Hill	of Limerick, and of Ulster.
Hughes	of Clonmel, and of Ulster.
Neale	of Queen's Co., and of Christianstown.
Richardson	of Ulster, of Leinster, and of Limerick.
Roberts	of Queen's Co., and of Waterford.
Robinson	of Cotherstone, and of Pardshaw.
Russell	of Carlow, and of Westmeath.
Thompson	of Queen's Co., of Carlow, of Co. Wexford, and of Ulster.
Taylor	Eight apparently distinct families.
Wilson	Two in Leinster.
Wood	of Cork, and of Ulster.

Sixteen names in all out of a total 209 families of which digests have been made. Two hundred and nine, however, is not exhaustive, and if every name at present represented on our roll of membership were included, the total would be increased perhaps to 250, but some of these are families now extinct in the male line.

But some one will ask, "What is the use of all this? What advantage can we derive from the study of genealogy? What does it matter whether we are descended from Cromwellian soldiers or Irish kernes. Does it make any real difference whether we trace an ancestry back to Norman spears or humble husbandmen?"

Such questions are not difficult to answer.

Man, left alone to his own unaided exertions, is one of the poorest of God's creatures. In cases which have been discovered, of human beings who have been lost in the wilds, and who have either grown up, or for a long period been left to exist on their own resources, the result has been an animal bereft of intelligent speech, wild, ignorant, debased, and degraded, shunning his fellow creatures, devoid of character, of dignity, of manhood. This condition is the result of not having gained from his fellow-men the knowledge and experience acquired and handed down from countless generations of ancestors. With a brute

beast it is not so. A dog that has grown up without mixing with other dogs acquires apparently all kinds of dog knowledge necessary to his well-being, and savage or other animals, once old enough to shift for themselves, appear to come to maturity and completeness by natural development of their innate faculties. Man, alone, or in a very much greater degree than other animals, requires for his full development the companionship of his fellows and participation in the common stock of their knowledge. The present knowledge of the world is the accumulated knowledge that has come down from the past, and to which the living generation has added, perhaps, just a little. Let any of us ask ourselves what *we* have added to the store that we received, for safe keeping, from our parents; how much richer are we going to leave the world for our having been in it? Is it not somewhat humiliating to think that the greatest efforts of some of the most cultivated amongst us are given to the endeavour to appreciate the thoughts and copy the actions of those who lived long ago? But as the advancing tide, though it seems to recede, continually advances, man's knowledge is, in the main, continually progressing. There have been many lost arts and much lost knowledge, for the want of which the world is the poorer, but it is by the study and knowledge of the past, of which, as far as possible, nothing once acquired should be let go, that we are best equipped to make progress in the future. Can we imagine a statesman who never studied history, a school master who had never learned, a poet who had never read? It is by studying the lives of those who have gone before us that we can best avoid mistakes such as they have fallen into, and at the same time profit by their good example.

Then there is much in the sentiment of *noblesse oblige*. Family pride of the right sort, founded, not on lands or possessions, but on records that truly ennoble, is a stimulus to go and do likewise. Good associations and antecedents are a help to all. And of the two hundred and odd Irish Quaker families, so connected and interlaced have they been by intermarriage, that we may say all at the present time are heirs to generations of good men and women, who lived, for the most part, useful and blameless lives, and conscientiously bore their testimonies, and suffered fine and imprisonment for their Master's sake—many of them Christian martyrs in deed, whose lives were a long record of persecution,

Sore from their cart-tail scourgings
 And from the pillory lame,
 Rejoicing in their wretchedness
 And glorying in their shame.

How much more it is to be proud of for our ancestors to have had this record, than that they should have been included in the Roll of Battle Abbey!

THOMAS HENRY WEBB.

Large Gatherings of Friends.

In the third paragraph of *The Epistle from London Yearly Meeting held in Leeds, 1905*, occurs the sentence, "One of the chief halls of the city has been filled with the largest gathering of Friends which this country has seen for generations." This refers to the meeting held in the Coliseum, in Leeds, Yorkshire, on the morning of Sixth day, the 26th of 5th month, when 2,300 Friends, at a moderate estimate, were present. This number included 250 children from Friends' Schools at Ackworth, Rawdon, Darlington (Polam Hall), York (Bootham and the Mount).

As it was said at the time that this gathering was probably the largest composed of Friends of this country since the death of George Fox, it may be well to recall the main incidents connected with that event. Robert Barrow, writing from London on the 16th of 11th month, 1690/91, says:—

George Fox was this day buried in the presence of a large and living assembly. . . supposed to be above 4,000 Friends. . . The London Friends were very discreet to order. . . that all Friends should go on one side of the street, three and three in a rank, as close together as they could go, that the other side might be left clear for the citizens and coaches that were going about their business. And though the graveyard [Bunhill Fields] is a large platt of ground, yet it was quite full, and some of the people of the world were in there.

Probably the largest gathering of English Friends, of late years, was the Manchester Conference of 1895, when from 1,000 to 1,300 were present.

It would be interesting to place on record other occasions on which large companies of Friends have met, on either side of the Atlantic. Will our readers kindly send accounts of such gatherings?