

The Quaker Allusions in "The Diary of Samuel Pepys."

We think that our readers will be interested in the following extracts. They include references to persons not Friends, who are mentioned in Friends' literature, and indicate many points of contact between early Quakerism and the times in which it flourished. The edition of *The Diary* from which the extracts have been taken is the one edited by Henry B. Wheatley, F.S.A., and published by George Bell & Sons, London, in ten volumes, 1893-99. We have drawn freely from the Editor's valuable notes and wish here to express our great indebtedness to him for them.

QUAKERS.

Aug. 2, 1661.—"I rode to Ware this night, in the way having much discourse with a fellmonger, a Quaker, who told me what a wicked man he had been all his life-time till within two years."

It would be interesting to discover the name of Pepys's companion. A fellmonger is stated by the Editor to be one who "dressed skins of sheep and lamb. Hides are tanned by the tanner and dressed by the currier, who never tans and cures the sheepskin" (*Pepysiana*, p. 79). Both fellmonger and tanner occur in the list of trades in *F.P.T.*

Aug. 6, 1661.—"Got to Baldwick [Baldock]. I find that both here, and everywhere else that I come, the Quakers do still continue, and rather grow than lessen."

Aug. 16, 1662.—"At noon to the Change, and there hear of some Quakers that are seized on, that would have blown up the prison in Southwarke where they are put."

Oct. 26 (Lord's day), 1662.—"All this day soldiers going up and down the town, there being an alarm and many Quakers and others clapped up; but I believe without any reason."

Aug. 10, 1663.—"Yesterday, I am told, that Sir. J. Lenthall, in Southwarke, did apprehend about one hundred Quakers, and other such people, and hath sent some of them to the gaole at Kingston."

An order for G. Fox's release from Lancaster jail was directed to "Sir John Lenthal, Knight, Marshall of the King's Bench," by Judge Mallet in 1660. Lenthall died in 1668.

Dec. 31, 1663.—"Sat an hour or two at the Coffee [house], hearing some simple discourse about Quakers being charmed by a string about their wrists."

Similar idle tales respecting Friends have come down to us from various sources. See *F.P.T.*, p. 110; G. Fox's *Journal*, i. 107, 117, 147, 156, 206, 214, 250.

May 9, 1663.—"Up betimes and to my office, whither sooner than ordinary comes Mr. Hater desiring to speak a word to me alone, which I was from the disorder of his countenance amused at, and so the poor man began telling me that by some Providence being the last Lord's day at a meeting of some Friends upon doing of their duties, they were surprised, and he carried to the Counter, but afterwards released."

In other places in *The Diary*, Friends are styled Quakers, and I think it doubtful if Pepys intended to imply that this was a meeting of Quakers, although from the sequel some "conventicle" is clearly understood.¹

Jan. 11, 1663/4.—"This morning I stood by the King arguing with a pretty Quaker woman that delivered to him a desire of hers in writing. The King showed her Sir J. Minnes, as a man the fittest for her quaking religion, saying that his beard was the stiffest thing about him, and again merrily said, looking upon the length of her paper, that if all she desired was of that length she might lose her desires; she modestly saying nothing till he began seriously to discourse with her, arguing the truth of his spirit against hers; she replying still with these words, 'O King!' and thou'd him all along."

We have here an insight into the trial it must have been to Margaret Fox and other women Friends to have personal dealings with the licentious Court of Charles II.

Aug. 31, 1665.—"In the City died this week 7,496, and of them 6,102 of the plague. But it is feared that the

¹ Mr. Wheatley, who has seen this article in proof, writes, "I always thought Pepys's reference to 'Friends' must be understood for 'Quakers.' Pepys would often have heard the name and he might easily fall into the use of the word in one place. I have tried to find corroboration for this, but I confess I have been unsuccessful."



SIR HENRY VANE, KNT.

Reproduced from an engraving published by S. Woodburn,
London, 1811. See p. 65.

true number of the dead this week is near 10,000 ; partly from the poor that cannot be taken notice of, through the greatness of the number, and partly from the Quakers and others that will not have any bell ring for them.”

Friends’ books contain many allusions to the events of the plague and fire. See G.F.’s *Journal* ; Whitehead’s *Christian Progress*, pp. 291-316 ; Bury’s *Messages and Warnings* ; the writings of George Fox, the younger ; and other authorities mentioned in *Quakeriana*, i. 124, 136.

July 29, 1667.—“One thing extraordinary was, a man, a Quaker, came naked through the Hall [Westminster], only very civilly tied about the privities to avoid scandal, and with a chafing-dish of fire and brimstone burning upon his head, did pass through the Hall, crying, ‘Repent ! Repent !’ ”

This was Solomon Eccles, some times called Solomon Eagles, see *F.P.T.* p. 240n.

Dec. 21, 1667.—“At noon home to dinner with my Clerks and Creed, who among other things all alone, after dinner, talking of the times, he tells me that the Nonconformists are mighty high, and their meetings frequented and connived at ; and they do expect to have their day now soon ; for my Lord of Buckingham is a declared friend to them, and even to the Quakers, who had very good words the other day from the King himself.”

April 4, 1668.—“Then to talk of other things ; about the Quakers not swearing, and how they do swear in the business of a late election of a Knight of the Shire of Hartfordshire in behalf of one they have a mind to have ; and how my Lord of Pembroke says he hath heard him (the Quaker) at the tennis-court swear to himself when he loses.”

SIR HARRY VANE.

Jan. 9, 1659/60.—“To Westminster Hall, where I heard how Sir H. Vane was this day voted out of the House, and to sit no more there ; and that he would retire himself to his house at Raby.”

Numerous particulars of events in the stormy life of this ardent republican are to be found in the pages of Pepys.

He was born in 1612. He married a daughter of Sir Christopher Wray, Bart., of Ashby, Lincs. He allied

himself to the Seekers. Pepys gives a full account of his death by beheading on Tower Hill in 1662.

George Fox tells us that Friends were frequently brought before him when he was chairman of the Committee of Safety. In the MS. *Journal of George Fox*, there is a long account of Fox's visit to Vane at Raby Castle, Co. Durham. As this does not appear in the printed *Journal*, we give it here *in extenso*.²

And when J was in Bishopricke, Antho: Pearson came to mee & had a great desire y^t J shoulde goe with him to see Henery Vane; but J had litle vpon mee to goe att y^t time, & hee commended him to mee & s^d Henery Vane had much enquired after mee:

And J went to Henery Drapers, & there Henery Vanes chaplaine came to mee & began to declare to mee of y^e righteousnesse of man, & selfe righteousnesse, & y^e righteousnesse of y^e law; soe J made aunsur to him, & saide y^t J was in y^e righteousnesse of Xt before selfe righteousnesse & y^e righteousnesse of man was, & Xt his righteousnesse ends y^e righteousnesse of y^e law. "Oh!" says his chaplaine, "take heede of blasphemy & presumption." & J saide vnto him, "Is not Xt y^e ende of y^e law for righteousness sake, & was not hee before selfe righteousnesse & mans righteousnesse, or y^e righteousnesse of y^e law either, & will bee when theres is gorn [?] whoe fulfils y^e righteousnesse of y^e law; & thou y^t calls this blasphemy and presumption knows not what thou sayst."

So hee askt mee whether J woulde come downe to Raby Castle, & J tolde him J shoulde say litle to y^t; but y^e next day J went downe, & they had mee vppe Jnto y^e chamber to s^r Henery Vanes wiffe, and after a while hee came vppe, & one of new Englands magistrates, & saide hee: "Is this George ffox? J thought hee had beene an elder man." And so J was moved of y^e L^d to speake to him of y^e true light w^{ch} Xt doth enlighten eury man y^t cometh Jnto y^e worlde withall, & hee saith, beleieve in y^e light y^t y^{ee} may become children of y^e light. And how y^t Xt had promised to his disciples to sende y^m y^e holy ghoust, y^e spiritt of truth, w^{ch} shoulde leade y^m jnto all truth, w^{ch} wee witnessed, & how y^t y^e grace of G^d w^{ch} brought saluation had appeared vnto all men, & was y^e saintes teacher in y^e Apostles days, & soe it was nowe.

Then says hee, "None of all this doth reach to my experiens." "Nea," saide J, "then how camst thou in, if thou didst not by beleieueing in y^e light as Xt commandes; & how comes thou jnto truth if thou hast not been led by y^e spirit of truth w^{ch} led y^e disciples into all truth, w^{ch} Xt promised to sende y^m; & how camst thou to saluation, if it bee not by y^e grace of G^d w^{ch} bringes it w^{ch} taught y^e saintes? And therefore what is thy experience off and in?" And soe hee begann to tel mee how y^e worde became flesh and dwelt amongst y^m. "Yes," saide J, "y^t its true amongst y^e disciples but hee was reuealed by y^e light & spiritt: soe thou art

² D. Spence MSS. i. 202. The account is followed by a series of twenty queries, endorsed, "g: ff^s Queryes to S^r Henery Vane, 1657."

climbed vppe another way than by y^e dorre. And thou hast known some thinge formerly, but now there is a mountaine of earth & imaginations vppe in thee ; & from y^t rises a smoake w^{ch} has darkned thy brain, & thou art not y^e man as thou wert formerly.”

And J declared vnto him y^e promise of G^d was vnto y^e seede, & that they might know within y^m ; & y^e worde becam flesh, but not corrupt flesh, for Xt took not vpon him y^e nature of Angells but y^e seede of Abraham, so hee might know y^t seede in himselfe y^t Xt takes vpon him, for who are of faith are of Abraham, & comes to bee flesh of Xts flesh & bone of his bone.

And then hee saide y^t J saide y^e seede was G^d, & because hee saide it, y^e new englands man affirmed it alsoe ; but J saide J did not say soe, but J saide hee took not vpon him y^e nature of Angells but y^e seede. And then hee remembred my words & confessed his mistake, but hee grew Jnto a great frett & a passion, y^t there was noe roome for truth in his hearte. But J was moued of y^e Ld to sett y^e seede Xt Jesus over his heade : & howe y^t y^e seede w^{ch} y^e promise was to : not [?] many but one, w^{ch} all must feele it in there owne particulers.

And so J went away ; & hee saide to some freinds afterwards y^t if Anthony Pearson & some others had not beene with mee, hee shoulde hauv put mee out of his house as a mad man ; & soe freinds y^t was with mee stranged to see his darknesse & impatiens, butt y^e Lds powr came ouvr all.

And J did see hee was vaine & high & proude & conceited, & y^t y^e L^d wulde blast him, & was agst him, & hee greived y^e Righteous life ; & very high hee was till y^e Kinge came in, & afterwards hee was beheaded ; but hee coulde haredly bear frends without they woulde putt of there hatts to him.

James Nayler, writing to Margaret Fell of his meetings in London, says of Vane, “ He is very loving with Friends, but drunk with imagination.”³

Sir John Wray and Sir Richard Wray, “ two knights, with their wives,” attended some meetings held by G. F. in Lincolnshire in 1654 and 1656. Sir Richard “ afterwards ran out,” but “ his brother and his brother’s wife abode in the truth and died therein.”⁴ These were presumably of the same family as the wife of Sir Harry Vane.

OLIVER CROMWELL.

Dec. 4, 1660.—“ This day the Parliament voted that the bodies of Oliver, Ireton, Bradshaw, &c., should

³ See *Fells of Swarthmoor Hall*, pp. 121, 153, 154.

⁴ There is an original letter in D. (Swarthmore MSS. iv. 236), endorsed by G. Fox, “ From Justiss Wray, a knight, 1654.” It does not contain any biographical references.

be taken up out of their graves in the Abbey, and drawn to the gallows, and there hanged and buried under it."

In the following month, the Protector's body was removed to Tyburn and buried under the gallows. There were many spectators.

George Fox writes,⁵ "And though O : C : at Dunbar fight had promised to y^e L^d y^t if hee gaue him y^e Victory ouer his Enmys, hee woulde take away Tyths, &c., or else lett him bee rowled Jnto his grave with infamy . . . hee confirmed y^e former Lawes. . . . But when y^e Kinge came in, they tooke him vppe and hanged him, and buryed him under Tyburn with Infamy. And when I saw him hanginge there, I saw his worde Justly came vpon him." This scene supplied the subject for an etching by Robert Spence.

VISCOUNT FAUCONBERG.

June 12, 1663.—"To the Royall Theatre. Here I saw my Lord Falconbridge."

Thomas Bellasyse, Viscount Fauconberg, married Mary, daughter of the Protector; he was created Earl of Fauconberg in 1689, and died in 1700.

He was among George Fox's visitors in Scarborough Castle in 1665.

FIFTH MONARCHY MEN.

Jan. 7, 1660/61.—"This morning, news was brought me to my bedside, that there had been a great stir in the City this night by the Fanatiques, who had been up and killed six or seven men, but all are fled. My Lord Mayor and the whole City had been in arms, above 40,000."

The insurrection was headed by a cooper, Thomas Venner; its object was to bring in a new order of things, or, in other words, the Millennium. It was immediately suppressed, and several of the leaders were hanged.

The rising of the Fifth Monarchists is referred to in George Fox's *Journal*. Pepys appears to have slept through the exciting Sunday night of the outburst, but George Fox tells us that as soon as he heard the cry,

⁵ MS. *Journal* (Spence MSS. i. 236).

“Arm! arm!” he got up out of bed, and appeared early at Whitehall in order to clear himself and his friends from complicity with the revolutionists. Nevertheless the Government made a handle of the insurrection whereby to open the door to further persecution of the Quakers.

SIR EDWARD NICHOLAS.

“Secretary Nicholas” is mentioned several times in *The Diary*. He was Secretary of State to Charles I. and Charles II., but dismissed from his office in 1663. He died in 1669, aged seventy-seven.

He signed an order for George Fox’s release from Lancaster Jail in 1660.

To be continued.

Folkestone Quakers, 1758.

Extract from Rev. William Langhorne’s Report of the parish to Archbishop Secker. See MS., Lambeth Palace Library :—

“There are twenty-four families of Quakers in the parish; but their number is lessened of late years, chiefly by means of Intermarriages with those of the Established Church. They are not so industrious to make Proselytes as others are. They meet on Sundays and Thursdays in a licensed Meeting House. By means of an affable behaviour and gentle treatment, I live upon good terms with all the Sectaries in my parish.

“The Tythes, both great and small, belong to your Grace, and the little the Quakers pay is levied by Distress by the Lessee’s Tenant; but there is no lawsuit about or loss of any part of them.”

A useful compendium of events relating to Friends in the city of Worcester, Eng., is to be found in *Worcester Sects*, London, 1861, pp. 191-296.