



An Post issued this stamp and commemorative envelope in 2004, celebrating the Quakers' 350th anniversary.

An Englishman, **William Edmondson**, formed the first group in Ireland in Lurgan in 1654.

George Fox was founder in England of the Religious Society of Friends, **People called Quakers**.

They disagreed with the established religious practices of the time and sought a simpler, more practical and meaningful approach to religious experience.

They were persecuted at first but became prosperous and popular. Quaker numbers grew to about 8,000. Today there are about 1,600 Quakers in Ireland, North and South.

QUAKERS

...Came to Ireland from 1654

George Fox, and Ballitore Meeting House in Co. Kildare are included on the stamp

Right: Neville's Map of Wicklow 1760 shows **Ballymurrin** (B.murrin) and the **Quaker Burial Place** (Q.r Pl). **Kilbride** and **Dunganstown** are named. The hill is known locally as Doll's Rock. The roads shown in the inset are unchanged. Dunganstown Castle in the Parish of Inishboyne was in Protestant ownership from 1612. The lands at Ballymurrin were owned by Sir William Parsons, who lived in Birr Castle; also in Milltown, Rathnew.



Above: Kilmacow and **Ballykean** (B:Kean) were Quaker places. Ballykean is identified as a **Quakers' Meeting House** (Qs. Meetg. House). The **Eves** family from Lubenham, Leicestershire settled here on land also owned by Sir William Parsons. **Anne Eves**, married **Ambrose Judd** in 1667. His family, from Brandon Ferry Suffolk, settled here in 1654. **Their first child, Robert, was born at Ballymurrin in 1668.**

QUAKERS

...Lived at
Ballymurrin

PEOPLE called QUAKERS.



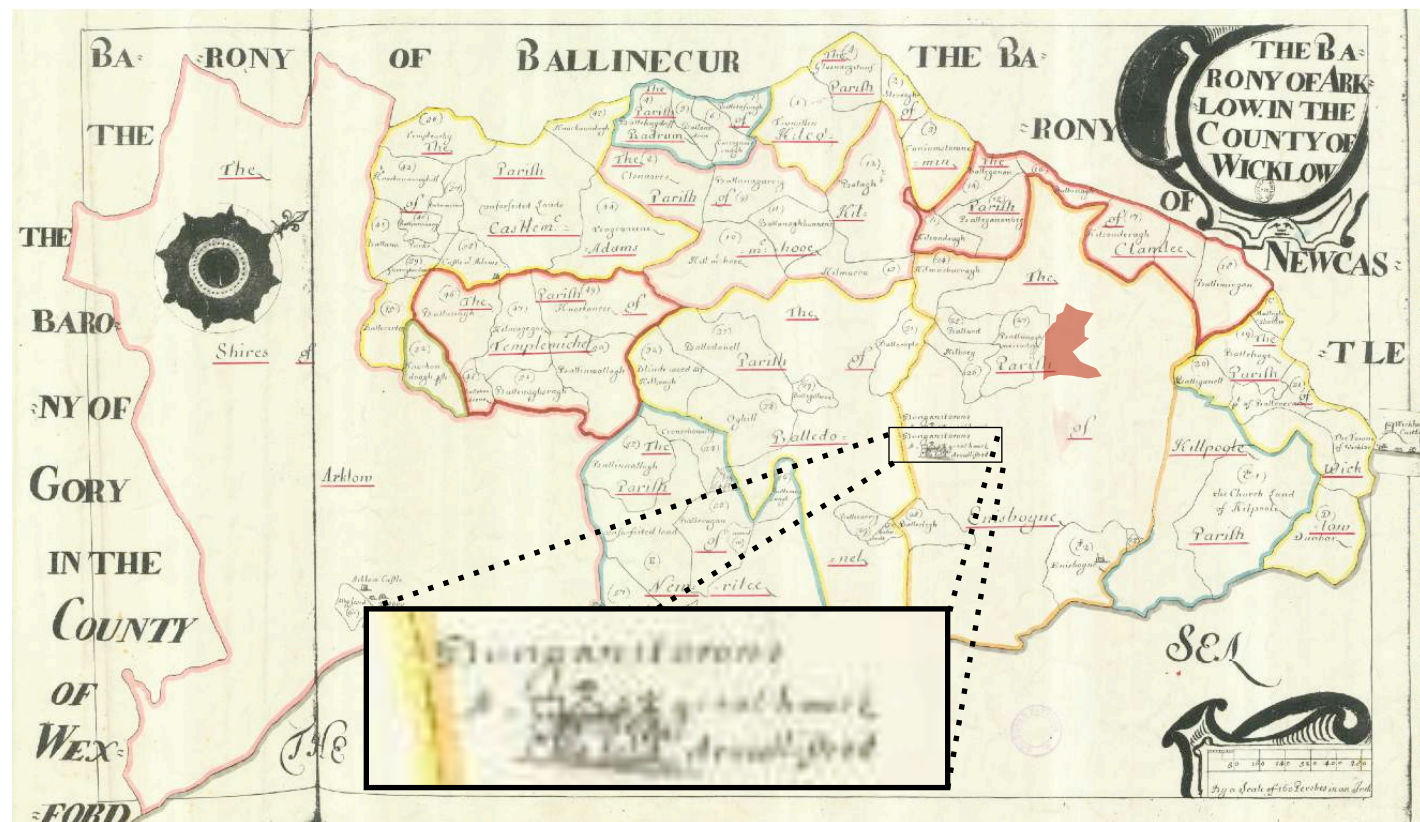
Above: Friends' Meeting House in Chestnut Hill, Nailsworth, Gloucestershire, 1689: (From English Heritage website), picture shows remarkable examples of Quaker furniture and simple interior treatment with scrubbed floors, whitewashed walls

Above, right: Water colour painting of a Quaker meeting, 19th century? Note the ladies' bonnets and the men's hats, considered to be typical of Quaker dress. (Sourced from the Quaker Historical Library in Stocking Lane, Rathfarnham, Dublin)



QUAKERS

...Worship together in
Meeting
Houses ...Adhere to a
series of *Queries*, or



Petty's map of Ireland, 1670, part of the earliest map found showing Ballymurrin. Dunganstown is also shown, and Wicklow, top right.

This map, of "the Barony of Arklow", is one of the all-Ireland Down Survey maps, prepared for Oliver Cromwell by Sir William Petty in 1654. The Rebellion of Ireland began in 1640 and lasted ten years. It was put down finally and Cromwell exacted a massive penalty to Catholic landowners.

"Lands of the defeated Irish and Old English Catholics were declared confiscated and preparations began for its distribution to the various people to whom the government was indebted. To facilitate the redistribution a survey of the land was begun."

THE ACT FOR SETTLING IRELAND, 1652
The Act for Settling Ireland was passed by the English parliament in August 1652. While the land was being surveyed the government was deciding who should forfeit land. Degrees of guilt were established and penalties defined.
(Source Clare County Library).

The map shows, Above left, the "Parish of Ennisboyne". The survey mapped only the lands of Catholic owners, and was accompanied by a written register of the Protestant lands (i.e. those not to be forfeited).

Ballymooranbeg (Ballymurrin Lower) added in red, above left, was not identified on this map showing lands of Catholics to be forfeited. It did not show Protestant lands. However Ballymooranbeg was listed in the accompanying register, with the following information, Prop: Sir Wm Parsons, acres prof: 223, rent to Sir Wm Parsons, (who lived in Milltown, Rathnew).

Dunganstowne, at the heart of the Parish of Ennisboyne, rectangle, upper left, is at the lower end of the map shown as a sketch and captioned 'A great house demolished'. The owner in 1654 was Sir John Hoey. He married Jane, daughter of Sir Wm Parsons, who was proprietor of Ballymooranbeg at that time. Sir John Hoey died in 1664.

(Information from Registers in Quaker Historical Library. Information on Down Survey from Credo, Dunganstown Parish, by Robert Heavener, 1993). See TCD websites for comprehensive Down Survey maps and information about the Irish Rebellion.

Mary Mary *D. G. collection*
sub B. 824
A *Shackleton*
HISTORY

her book OF THE
RISE and PROGRESS
OF THE

People called Quakers

IN
IRELAND,

From the Year 1653 to 1700.

Exhibiting their Labours in the Gospel, their Zeal in the
Promotion of Christian Discipline and Sufferings for Conscience-sake:
Together with the Characters and Spiritual Experiences of some of
their principal Ministers and Elders, and other Occurrences.

First compiled, at the Request of their National Meeting,

By *THOMAS WIGHT* of *Cork*.

Now revised and enlarged.

To which is added,

A CONTINUATION of the same History to the Year of
our Lord 1751.

With an

INTRODUCTION

Describing summarily the Apostacy of the Professors of
Christianity from the Primitive Simplicity and Purity through its several
Stages, and the gradual Reformation from thence.

AND

A TREATISE of the CHRISTIAN DISCIPLINE
exercised among the said People.

By *JOHN RUTTY*.

DUBLIN:

Printed by I. JACKSON in *Meath-street*, Bookseller. 1751.



Above: Image of a Quaker lady (from Quaker Historical Library)

Left: "A History of the Rise and Progress of the People called Quakers in Ireland From the Year 1653 to 1700". Published in Dublin 1751

Queries

Quakers believe that God is present in each person

This belief has driven the setting down of “Queries” which give direction and structure to worship and practice. The Queries reproduced below were recommended to the National Meeting of 1740 in Dublin

“as proper to be answered from the several Monthly to the Quarterly Meetings...”

A selection of the (22) Queries is reproduced, **right**, from the book (cover shown, **top**), published in 1751, which is an important source of information for Quaker history from 1653 to 1700. Today’s Quakers adhere to a set of Principles derived from the Queries of earlier times. These can be seen on the ‘Quakers

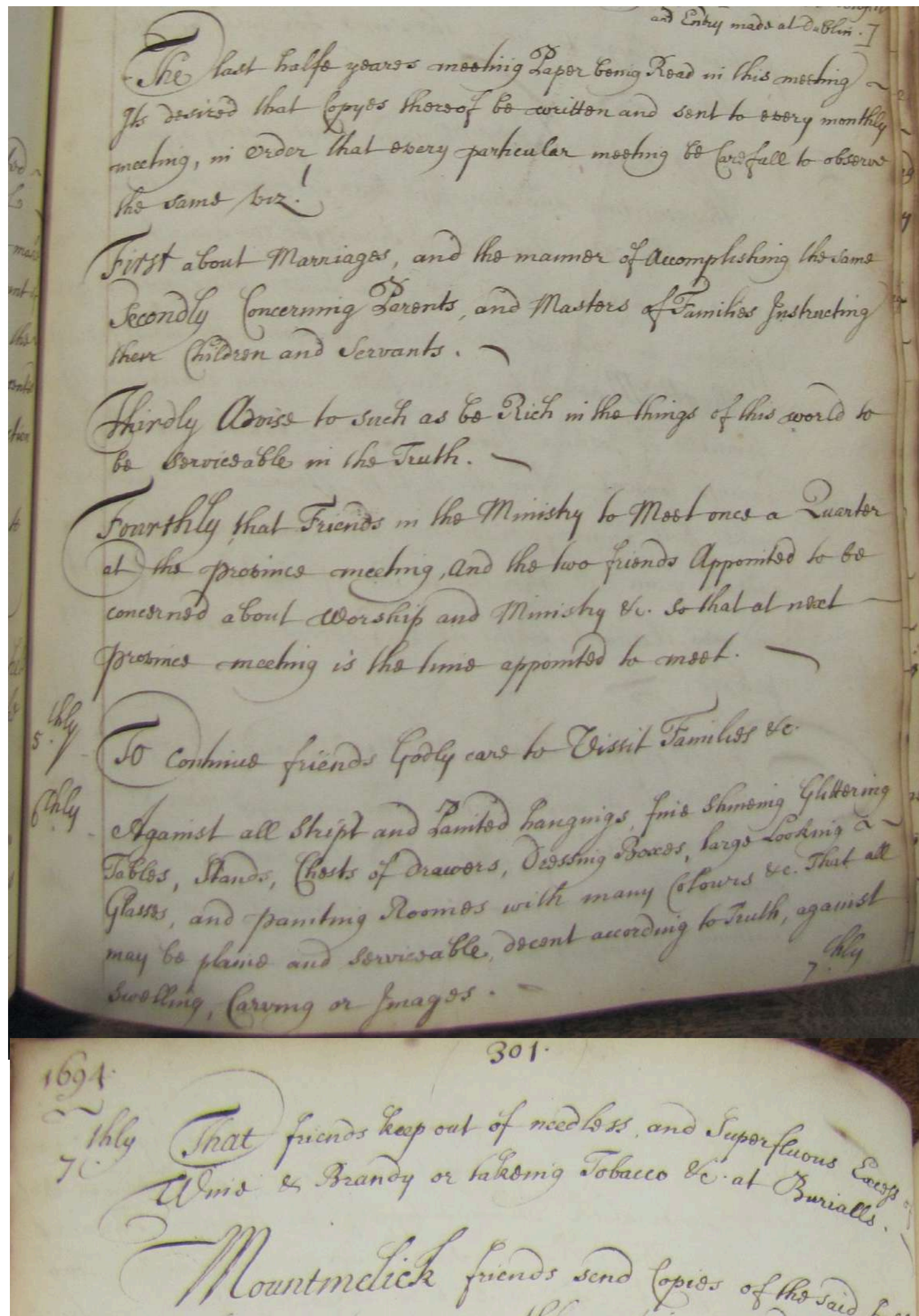
Right: Beehive chimney in the Forge at Ballymurrin Quaker Farmstead. The chimney sits on a tree trunk built into stone walls and is a timber frame filled with woven hazel twigs and covered with clay and cow dung inside and plaster outside. It is a remarkable seventeenth century structure, intact.



24
D.
37. *The RISE and PROGRESS of the*
3. Do Friends keep to plainness of Habit, Speech and Furniture?
4. Do they avoid superfluous Provisions at Marriages and Burials?
5. ----- Unnecessary frequenting of Ale-houses and Taverns?

14. Do Friends maintain their Testimony against paying or receiving Tythes, Church-Rates, and all kinds of Priests Dues, so called; as also against bearing of Arms?
15. Do

PEOPLE called QUAKERS.
15. Do any propose Marriage without first obtaining the consent of Parents or Guardians?
16. Is care taken to deal with and censure Transgressors in due time?
17. Have all Friends settled their outward Affairs, by Wills or Deeds of Trust, according to their present minds and circumstances? Is care taken that Executors, Guardians and Trustees do faithfully discharge the Trust reposed in them?
18. Are all Meeting-houses and Burial-places firmly made over and secured, and kept in good Repair?
19. Are Births and Burials duly recorded?
20. Doth each monthly Meeting take care that none un-



Quakers have always been willing to help others less fortunate, as was shown by their work with soup kitchens during the great famine.

This document, **left**, is taken from the minutes of a Province General Men's meeting at Castledermot, for Leinster friends in 1694. It represents a summary of how the agenda should include those issues of most importance to the Quakers: The text is transcribed below for easier reading.

"The last half years meeting Paper being read in this meeting, it is desired that copyes therof be written and sent to every monthly meeting, in order that every particular meeting be carefull to observe the same biz!"

First -about marriages and the manner of accomplishing the same.

Secondly -Concerning parents and Members of Families instructing their children and servants.

Thirdly -Advice to such as be Rich in the Things of this world to be serviceable in the Truth.

Fourthly -that Friends in the Ministry to meet once a Quarter at the province meeting and the two friends appointed to be concerned about worship and Ministry so that at next province meeting is the time to mee

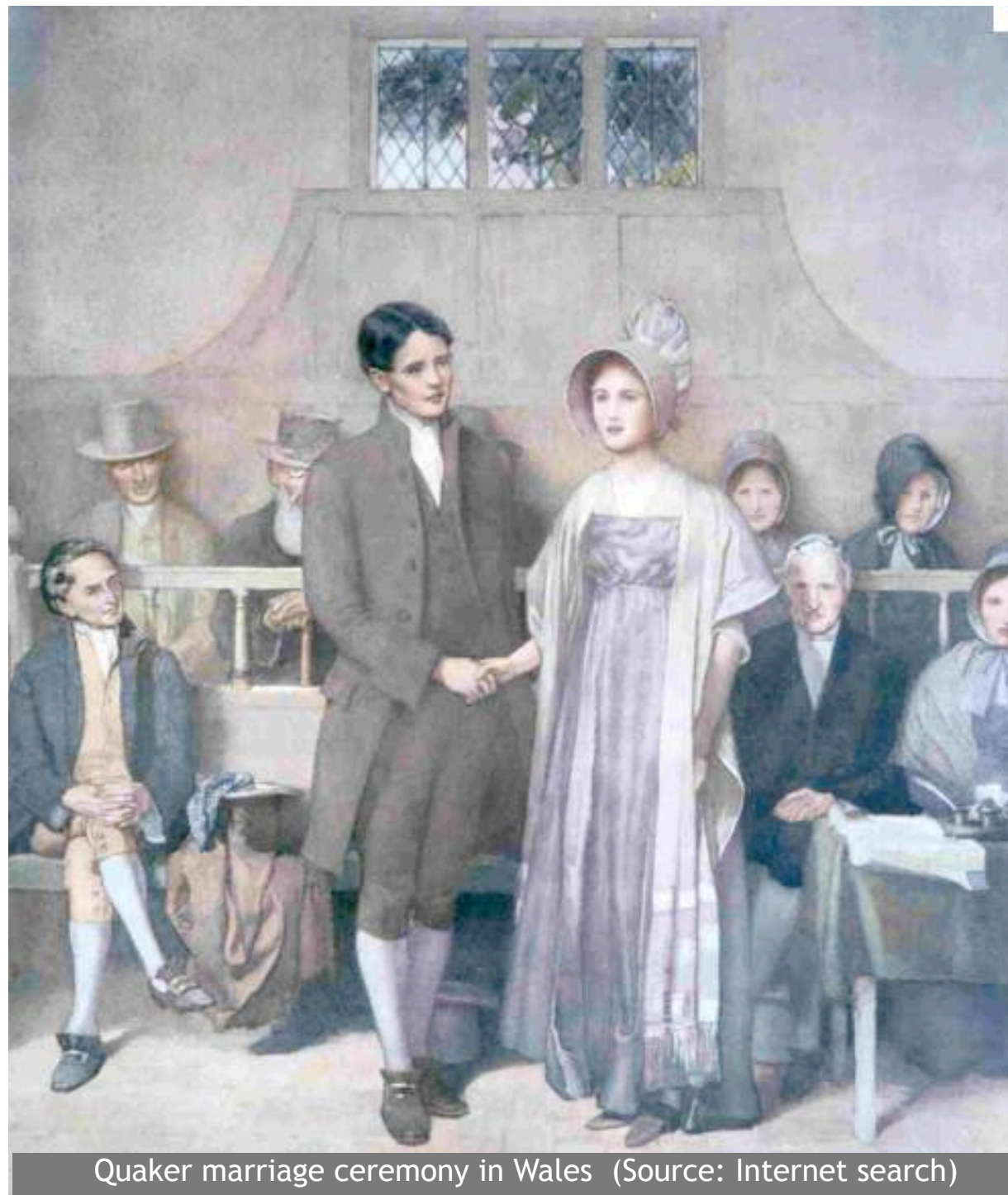
Fifthly -To combine friends Godly care to Visit Families etc.

Sixthly -Against all striped and painted hangings from shining Glittering Tables, Stands, Chests of Drawers, Dressing Boxes, Large Looking Glasses, and painting rooms with many colours etc. That all may be plain and serviceable decent according to Truth, Against Scrolling, Carving or Images

7thly -That Friends keep out of needless and superfluous Excess of wine and brandy or taking tobacco etc at Burialls.

Marriages

Marriage was structured to ensure that careful examination of the couple meant that they had to attend a Provincial Meeting to obtain permission. Following local enquiries the couple were given permission if their 'clearness' had been established



Quaker marriage ceremony in Wales (Source: Internet search)



Original record in the Wicklow Register of the 1680 wedding of Samuel Grundy from Edwardstown Co. Wexford and Ann Wickham in the County of Wicklow. Witness signatures include William Bate, Ballymurrin; Joseph, John and Mark Eves, Ballinteskinn; Thos. Trafford, Wicklow; and Ann Penrose, Ballykean. Some are signed with their mark beside.

(7)
Deaths, marriages, & Births of
Ambrose Judd & his family when, & where

- ✓ Ambrose Judd son of Laurence & Jane Judd
was borne at Brandon-ferry in the County of
Suffolke about the yeare 1632 ¹⁶³² And
came over into Ireland in the yeare 1651
And took to wife Anne Eudd (the daughter of
William & Anne Eudd of Kilmaison in the County
of Wicklow) who was borne at Loudnam in Leinster
shire in England in the yeare 1643 & came over into
Ireland with her parents; he took her to wife as
afore said in the yeare 1667. And by her had these
children following - 27/3 mo
- 1668 ✓ Robert a son was borne at Ballymoran bog in the
parish of Enisbohnin, in the County of Wicklow
ye 25th day of the 2nd mo. 1668.
- 1669 ✓ Valentino a son was borne at Ballyruskin in the
parish of Glanely, ye 20th day of ye 1st mo. 1669.
- 1672 ✓ Peter a son was borne at Cullin in ye parish of
Enisbohnin ye 2nd day of ye 11th mo. 1672.
- 1675 ✓ Sarah a daughter was borne at Cullin aforesaid
ye 1st day of ye 9th mo. 1675.
- 1678 ✓ Mary a daughter was borne at Ballymoran in ye parish
aforesaid the 6th day of ye 8th mo. 1678.
- 1680 ✓ Benjamin a son was borne at Ballymoran the
13th day of the 10th mo. 1680.
- 1683 ✓ Elizabeth a daughter was borne at the same
place ye 20th day of the 4th mo. 1683.
- 1683 ✓ Samuel a son was borne at the same place aforesaid
ye 28th day of the 7th mo. 1683.
- 1689 ✓ Anne a daughter was borne at the same place aforesaid
ye 18th day of the 1st mo. 1689.

(8)
Deaths & Burials of the said family
when, & where

- 1684 ✓ Robert Judd died at Ballymoran in the Parish
of Enisbohnin the 21st day of the 1st mo. 1684
who was son to Ambrose & Anne Judd and was buried at
friends burning place there
- 1689 ✓ Anne a daughter died about the end of the 8th month and
was buried in friends burning place there
- 1721 ✓ Ann Judd wife of Ambrose Judd of Ballymoran
in the County of Wicklow Departed this life
ye 7th day of ye 3rd mo. 1721 aged about 88
years of age
- 1726 ✓ Ambrose Judd Husband to the above Ann Judd
Departed this life at his own Habitation
in Ballymoran the 17th of the 1st mo. 1726 in the
95th year of his Age And was buried at friends
burning place at Ballymoran
- 1725 ✓ Benjamin Judd son of the above Ambrose Judd died
the 29th of the 6th mo 1725 and was buried at friends
burning place at Ballymoran