

Notes and Queries.

THE WILL OF JOHN ROUS.

Continued from p. 54.

Item I give and bequeath unto my daughter Margaret⁵ who hath severall wayes disoblged me the summe of Tenn pounds only of lawfull money of England to be paid unto her within three months next after my decease but if after my decease she shall by her obedient and dutifull carriage oblige my now wife then my will is and I doe hereby give and bequeath unto my said daughter Margaret for her benefitt in such manner as my now wife shall direct and appoint such a summ of money as my wife shall direct order and appoint soe as the said Summe exceed not five hundred pounds to be paid within three monthes next after such order direcon and appointment and notice thereof given unto my Executor hereafter named

Item from and after all my debts legacies and funerall expences are paid and discharged I give devise and bequeath all other my Estate both reall and personall (not herein before by me given and bequeathed) whatsoever or where-soever within the Kingdome of England or Island of Barbadoes or else where unto my Sonn Nathaniell Rous and his heires, for ever charged and chargeable neverthelesse

⁵ Probably the Margaret Manwaring to whom her grandmother Margaret Fox (Fell) bequeathed one guinea by her will. See THE JOURNAL, ii. 104.

And I doe hereby charge all my estate reall and personall with all and every the Annuity yearly Rent porcons and summes of money herein before by me given willed bequeathed and confirmed unto my said wife and three daughters according to the true intent and meaneing of this my Will.

But if it shall happen that my said Sonn Nathaniell Rous shall dye without issue of his body lawfully begotten then I give and bequeath the same unto my loveing daughters Bethiah English and Anne Rous and the Heires of their bodyes lawfully issueing and to the Heires of the body of the survivor of them And for want of such issue then to the reight Heires of me the said John Rous for ever

And I doe hereby nominate and make my said Sonn Nathaniell Rous full and sole Executor of this my last Will and Testament And I doe desire my loveing freinds William Mead of London Lynnen Draper and William Ingram⁶ Cittizen and Tallow-chandler of London to be Overseers thereof not doubting but they will see the same performed as is afore herein declared And I doe give to each of them five pounds

And I doe hereby revoke disannull and make void all Wills and bequests by me formerly made and doe declare this to be my last Will and Testament

⁶ Brothers-in-law of the testator, they having married Sarah and Susanna Fell respectively.

In witnesse whereof I the said John Rous the Testator have to this my last will and Testament put my hand and seale the day and year first above written:—
JOHN ROUS.⁷

Signed sealed published and declared by the within named John Rous the Testator for and as his last Will and Testament in the presence of

THOMAS CANNON.

MARY BOWCHER.

JOHN BOWCHER, SENR.

Probatum fuit humoi Testamenti apud London coram venli viro Willielmo Clements Legum Doctore Surrogato venlis et egregij viri Dni Richardi Raines Militis Legum etiam Doctoris Curia Prærogativæ Cantuariensis Magistri Custodis sive Commissarij ltime constituti vicesimo quinto die mensis Junij Anno Dni millimo Sexcenno nonagemo quinto Juramento Nathanielis Rous filij dicti defuncti et Extoris in dicto Testamento nominat cui commissa fuit administraço omnium et singulorum bonorum jurium et creditorum dicti defti de bene et fideliter administrando eadem ad Sancta Dei Evangelia Jurat.

WILLIAM BRADFORD (iv. 32).—William Bradford printed for my ancestor, Daniel Leeds, of Burlington, New Jersey (who came over with his father, Thomas Leeds, in 1676, six years before Penn's arrival), his *Temple of Wisdom*, which was either the first or the second book printed in the Pro-

⁷ John Rous seems to have been lost at sea, on the passage from the West Indies, about the early part of 1695.

vince. In the pamphlet, "Thomas Leeds and three sons," partly compiled by my brother, B. F. Leeds (a copy, with some penned marginal notes, accompanying this, and intended for the Devonshire House Library) thou wilt find some references to these matters.—JOSIAH W. LEEDS, West Chester, Pa.

The pamphlet above referred to states of Daniel Leeds that "he is known as the writer of a single volume called *The Temple of Wisdom*. A copy of this book is to be found at the Lenox Library on Fifth Avenue, N.Y. He began the compilation of almanacs in 1687, continuing to issue them for 27 years. As almanac maker he was followed by his sons, Felix and Titan, the latter being driven from the field eventually by the success of the well-known production of Benjamin Franklin."

D. does not possess any of the publications of Daniel Leeds.—EDS.

BRISTOL MSS.—Among other manuscripts, belonging to Bristol and Somerset Q.M., deposited in D. are four volumes of letters and documents of early Friends of great value and interest. For purposes of reference these four volumes will be known as the Bristol MSS.

FRIENDS AS WEAVERS.—It is reasonable to suppose that such quiet employment, would, in weaving communities, e.g., Norwich, Colchester, etc., claim the attention of Friends. *Thomas Symonds*, a Norwich master-weaver, was (I believe shortly

before the Goat Lane Estate was purchased) accustomed to have the meetings in his house.¹

The *Lombe* family were *silk* weavers, and active in the Friends' cause in Norwich, while the *Gurneys* busied themselves in *wool* and *yarn*, of which they were prominent manufacturers. They had their manufactories in the neighbourhood of the "Gilden-Croft." I think it may be taken for granted that wherever weaving was carried on, and any number of "Friends" there resided, they found congenial employment in the particular branch of the industry followed in the locality.—
C. H. EVELYN WHITE, Rampton Rectory, Cambridge.

CHANGE OF CALENDAR.—What action did Friends in America take regarding the change of Old Style to New Style in 1752?

THOMAS LLOYD.—The original MS. of "An account of a Conference between the Rt. Rev. the Bp of St. Asaph, and Mr. Charles Lloyd and Mr. Thomas Lloyd, 1681 [see *John ap John*], is in the Cardiff Public Library. There is a good account of Thomas Lloyd in Williams' *Montgomeryshire Worthies*, second edit., 1894.—
JOHN BALLINGER, Central Library, Cardiff.

HORTON HALL.—On p. 28 of *John ap John* there is a reference to Horton Hall; it now belongs to the Watt family. An uncle of the present owner is named Henry

¹ He is frequently mentioned in George Whitehead's *Christian Progress*, see pp. 24, 27, 33, 35, 50, 57.—EDS.

Fowler Watt.—JOHN DYMOND CROSFIELD, Liverpool.

"CHURCH-SCOT" (iv. 54).—The term "Church-Scot" (A. S. *Scot*, a contribution to a common fund into which it is *shot*), was originally a certain measure of corn, paid to the Church, or rather to the priest, on St. Martin's Day, irrespective of tithes. In later times the term was used in a more general sense of Church dues which had become customary and were payable in kind. It is to some such enforced contribution, which possibly had been commuted into a money payment, that reference is made in the Sutton Valence case about which inquiry is made. Some regard "Church Scot" as a kind of rate applied to the building and repair of churches, etc.

Among the laws of Ina, King of Wessex (A.D. 690), are two articles relating to "Church-Scot." The phrases "scot and lot," "scot-free," etc., serve to remind us of the meaning that attaches itself to different forms of the expression; "scot-ales" again was a term used to signify drinking bouts and the like in the middle ages.—C. H. EVELYN WHITE, F.S.A., Rampton Rectory, Cambridge.

"LOVE LETTERS OF HENRY FOWLER."—In page twenty-eight of *John ap John* it is mentioned that Henry Fowler married Elizabeth Hough. It may interest your readers to know that in 1882 the letters that H. Fowler wrote to his intended were published in *The Midland Antiquary*. The only one of interest in a Society point of view is the following account of "passing the meeting" at Stafford:—

"Dec. 19, 1741. Ed. Busby came last Monday night and brought with him Jno. Overton, of Banbury. They went, next day, with my father to Stafford; there was a meeting appointed to be held there on that day. Whether Richard and Moses² Morris had forgot the appointment I can't tell; there was nobody there but the old woman that lives in the house, and Neddy³ had like to have been disappointed. They took it into consideration, and he laid his intentions before my father and the old woman; my father drew up a paper and signed it on behalf of the Meeting, and he has taken that along with him."—
C. D. STURGE, Birmingham.

² Probably the father of Mrs. Knowles, Dr. Johnson's friend.

³ The prospective bridegroom. On reference to the minute book I find that the minute is duly entered 15th 10 mo. (Dec.) 1741, the only irregularity is that there is no record of persons present. The following is the minute:—

At our monthly meeting app^d the 15th 10mo., 1741:—Ed. Busby did at the same time lay at the said meeting the first time his intention of taking in marriage Dorothy Fowler, the daughter of John Fowler, and accordingly brought with him a certificate from his father and mother of their consent, and also one from his friend Dorothy Fowler of her unity with his proceedings, her father John Fowler giving his consent in person at the said meeting, they are accordingly at liberty to proceed as usual.

At the next meeting five names are given of persons present from the various parts of the Monthly Meeting. Dorothy Fowler's mother was the daughter of Charles Osborne, one of the leading Friends in the Midland counties at the beginning of the 18th century.

GREAT WIGSTON.—Among extracts from the diary of Caleb Hedley's journey to Yearly Meeting, 1775, given in George Baker's *Unhistoric Acts*, 1906, p. 105, is one, dated 5th mo. 29th, describing a Meeting House, which "John Burgass said it was built by his fore Elders, as he has heard an old Woman say, that she stood by Geo: Fox in the garden, and speaking of a Meeting House, G. F. struck ye Ground with his Cane or Stick, and said let it be Built here, which was Done, and has been ever since." George Fox visited Wigston in 1678, but the above incident may refer to an earlier visit.

The following letter respecting Wigston Meeting House, recently written by Henrietta Ellis, of Leicester, and forwarded by William B. Appleton, of the same, will be read with interest:—

"The meeting house referred to in the extract from *Unhistoric Acts* is the one at Great Wigston which was closed in 1790. The land for this was given by a John Evans. The little thatched building surrounded by cherry trees stood in the garden behind a house which was long inhabited by John Burgess. I could show anyone just about where it stood—pretty much at the back of a Mechanics' Institute, which is quite a feature of Wigston village street, and which was erected by the late Thomas Burgess, descendant of John. There are many references to the upkeep of Wigston Meeting House in the books in the safe at Prebend Street. But of the incident of Geo. Fox I do not know anything further than the extract tells."

BIOGRAPHICAL SKETCHES.—The sketches of eminent Friends, written by Nathan Kite, which appeared in the columns of *The Friend* (Phila.), volumes 27 to 36 (1853 to 1863), are of great value to the historical student and are frequently quoted in the publications of the Friends' Historical Society. An index to these Sketches, by William M. Mervine, of Phila., has been published by the Genealogical Society of Pennsylvania, *Publications*, vol. iii., No. 2 (January, 1907), and will supersede the manuscript index prepared in D. some years ago, and frequently consulted.

THE TRADE OF GEORGE FOX.—In William Rogers' book entitled *The Christian Quaker Distinguished from the Apostate and Innovator*, there is contained the following passage:—

“I am persuaded that he [George Fox] would have added more to his Repute and Name, to have acquainted the Reader (if he would needs discourse of his Birth-Right) that he descended of Poor Parentage, and that before he went abroad to preach the Light, he was a *Journyman Shoemaker*, and, as such an one, wrought Journy work with *George Gee* of *Manchester* (if he so did, as report saith he did) and so have given *Glory to God*, that in years past, he made Choice of so poor, mean and despised a Person, through whom to preach the *Everlasting Light, Christ Jesus*, the Guide to the Father.” Part 5, p. 48. William Chas. Braithwaite points out to me that Manchester is almost certainly a mistake for Mancetter, a

village about two miles from G. Fox's home at Drayton, which Fox mentions near the beginning of his *Journal*. The whole book is an attack on George Fox, he being the “Apostate and Innovator.” The greater the stress laid on Fox's humble origin, the more difficult it is to account for his being able to live without working, a fact on which Rogers comments, part 4, p. 64, and part 5, pp. 48-9, where he states that while Fox had plenty his relatives were in want. For further information about W. Rogers and his book; see this JOURNAL, pp. 119-121.—A. NEAVE BRAYSHAW.

OBITUARIES.—John Stephenson Rowntree, of York, was one of the first Friends to assist in the formation of the Historical Society, and he became the second year's President. For many years he took a deep interest in the history of the Society of Friends and his writings thereon are numerous and valuable. He died, while on a visit in London, on the 13th of Fourth Month, aged nearly seventy-three years. There is a good account of his life in *The Friend* (Lond.), vol. 47 (1907), pp. 263-267, and an admirable portrait.

Charles Brady, of Barnsley, was also much interested in the work of the Historical Society. He died at his residence on the 2nd of Fourth Month, in his seventy-fifth year. *The Friend* (Lond.), vol. 47 (1907), p. 255, has a reference to C. Brady, and reproduces a portrait which is *not* very satisfactory.