

## Notes and Queries

### JOHN ROUS'S WILL

IN 1907 in this *Journal* (iv. 51-54, 82-83) was printed the will of John Rous, son-in-law of Margaret Fox, dated 26th October, 1692. In 1941 when I was in Barbados I found in the Registration Office at Bridgetown a codicil to the will of which a certified copy is transcribed below. It is dated 30th August, 1694 and was entered 26th November, 1695. It indicates that when he was in Barbados he no longer felt so harshly as to leave to his "daughter Margaret who hath several ways disobliged me the sum of ten pounds only." Unfortunately, through my own fault, this information never reached Isabel Ross in time to permit her to use it on page 345 of her *Margaret Fell: Mother of Quakerism*. Neither the witnesses of the codicil nor the executors in trust of the estate are named in the lists I have of Friends upon the island. There were legal advantages in their being non-Friends.

BARBADOS—WHEREAS heretofore vizt—on or about the 12th day of the month called November 1692 I John Rous being then in the City of London in the Kingdom of England made my last will and testament in writeing and set my hand and seale thereto which I hereby ratifie and confirme and appoint this writeing to be a Codicell to be appended thereto and therefore and the said Jno: Rouse being now in the Island of Barbados and in good health of body and of sound minde doe

further give and bequeath unto my eldest daughter Bethia the wife of David English of Pontefract in the County of York in ye Kingdome of England the sume of five hundred pounds sterling money by my executor Nathaniel Rous my sonne But if my son should meet with any great loss by sea or land then the aforesaid sume of five hundred pounds to be paid in five years by one hundred pounds per annum.

Item. I give and further bequeath to my daughter Ann over and above wt. I have formerly bequeathed her ye sume of five hundred pounds sterling to be paid her in like manner as I have appointed my sonn Nathaniel to pay his sister Bethia.

Item. Whereas my daughter Margaret disobliged me and I formerly gave authority to my wife to give her after my decease what sume of money she thought fitt not exceeding five hundred pounds but my will and pleasure is now hereby manifested and I doe hereby give unto her five hundred pounds sterling to be paid by my sonn Nathaniell Rous in like manner and at such time and times as before I have appointed the legacies of my aforenamed daughters.

Item. It is my will if any of my daughters dye without issue the portion unpaid that then I give the same unto Nathaniell Rous my sonn whom I appoint whole and sole executor.

Item. I appoint my loveing friends John Whetstone Esq and

James Coates Esq and David Ramsay Esq and Peter Fuelling gent to be exors in trust of my estate in Barbados untill my sonn Nathaniell shall otherwise order and appoint or settle ye same and doe give unto each of them to be paid by my executors aforesaid tenn pounds a piece to buy them a ps. of plate and in testimony hereof and to a Duplicate of the same have set my hand and seale this 30th day of August 1694.

Signed Sealed  
and delivered }  
in ye prsence of } John Rous (S)

Jno: Kirton Henry Gibbs

Jno: Heathcott

BY HIS EXCELLENCY

Henry Gibbs one of the wittnesses to the within will personally appeared before me and made oath on the holy Evangelists of Almighty God that hee saw John Rous within menconed (now deceased) signe seale publish and declare the same as his last will and testament and that at the doeing thereof he was of sound and disposeing mind and memory to the best of this deponents judgment. Given under my hand this 31th day of August 1695.

F. Russell

HENRY J. CADBURY, 7 Buckingham Place, Cambridge, Mass.

#### QUAKER CHINA

I ASKED [xli, p. 4] for information about the so-called Quaker china. The editor has asked me to write further about it.

Alfred B. Searle, who is an expert on such matters, states that it is not china but earthenware, and that it was not of Quaker origin. I used the word "china" in the sense in which it is used by housewives, meaning

the cups, saucers, etc. used at meals. There is a definite tradition in Irish Quaker families that this ware was made especially for Friends in the drab colour because they did not think it right to use the similar pattern in blues, reds, etc. I have once seen this coloured pattern in a non-Friend household.

Alfred Searle informs me that the best specimens he has seen were made at Liverpool but some appear to have been made at Lowestoft, and some in London—probably Lambeth. Most of it was decorated by printed transfers applied to the ware before glazing.

There are a number of varieties of cups, saucers, plates, and bowls, including posset bowls, all with a white glazed ground. They are moulded with a slightly raised pattern, or formalized scrolls or shell patterns, or a kind of network. (Not being an artist I do not describe these patterns technically.) On this white background are printed various designs in a drab colour. (1) Rural scenes, with animals, waterfalls, trees, castles, cottages, churches, etc. (2) Bunches and sprays of flowers of various sorts. (3) Shells. (4) Roses. Some have both the flowers and scenes.

The cups are of generous proportions the large ones holding well over half a pint and the coffee cups are as large as ordinary teacups. I know of three Irish families in which this ware has been or was for three or four generations—Pims of Mountmellick, Newsoms of Edenderry and Grubbs of Clonmel. Another set has had an interesting history. It was presented to Jane Fisher (1789-1877), wife of Abraham Fisher of Youghal,

because of the work she had done in the anti-slavery cause. In the bottom of each cup, and centre of each plate, etc. is reproduced the figure of a slave in chains kneeling, such as is often seen in connection with anti-slavery propaganda. (Alfred Searle informs me that these slave scenes date from the time of the writing of *Uncle Tom's Cabin*. They were, of course, not made exclusively for Friends.)

When she died Jane Fisher had about 100 descendants and specimens of her "china" travelled to California with one of them. A few years ago he sent it back to these countries and some is now at Friends House, and some in the Friends Historical Library in Dublin.

Quite apart from this ware are pieces of china which have fragments of design from Benjamin West's "Treaty with the Indians." Ellen Starr Brinton has written of this in the *Bulletin of Friends Historical Association*, Autumn, 1941. She tells me that Thomas Green of Fenton, England, made Staffordshire china at the Minerva works from 1830 to 1859. Amongst the historical views which he used was West's picture of "Penn's Treaty with the Indians." There are still cherished in Philadelphia pieces of this old Staffordshire china in blue, brown, green and pink. She also found candle screens of Parian ware with the same picture on them.

I should be very glad to have further information about sets of ware similar to those I have described, or of others which have a definite connection with Quaker history.

ISABEL GRUBB, Seskin, Carrick-on-Suir, Ireland.

JAMES NAYLER'S

LAST TESTIMONY [xli. p. 3]

DR. GEOFFREY F. NUTTALL has kindly brought to our notice the extended version with a concluding paragraph commencing "Thou wast with me when I fled," quoted in Robert Rich, *Hidden Things brought to Light*, 1678, pp. 21-22 and printed *Christian Life, Faith & Thought (Christian Discipline. I)*, p. 26.

SHALL JONATHAN DIE ?

Can any reader trace the Irish Friend who is referred to in the following anecdote ?

"When three hundred thousand pounds reward was offered for the apprehension of Swift (the author of the Drapier Letters), a patriotic Irish Quaker applied this text to the case ; —And the people said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel ? God forbid : as the Lord liveth, there shall not one hair of his head fall to the ground ; for he hath wrought with God this day, and so the people rescued Jonathan that he died not." [I Sam. xiv, 45.]

This story doubtless belongs to the last great period of Swift's popularity, when his Drapier Letters, 1724-1726 written against Wood's Halfpence, made him for the time the idol of the Irish people. In the form reproduced above it comes from *Lambeth and the Vatican : or Anecdotes of the Church of Rome, of the Reformed Churches, and of Sects and Sectaries* (3 vols., London, 1825), Vol. 3, p. 151. One cannot easily envisage any English Friend speaking in such terms of the High Church Dean, but the turmoil of eighteenth century Irish politics made strange bed-fellows.