

Notes and Queries

KEY TO ABBREVIATIONS

- D.**—The Reference Library of London Y.M., at Devonshire House, Bishopsgate, London, E.C.
Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.
D.N.B.—*The Dictionary of National Biography*.
F.P.T.—“*The First Publishers of Truth*,” published by the Friends Historical Society, 1907.
H.S.P.—The Historical Society of Pennsylvania, located at 1300 Locust Street, Philadelphia, U.S.A.

JOHN WOOLMAN'S ANCESTRY.—
Is anything known of the English ancestry of John Woolman? The name John Woolman occurs in the Quaker records at Painswick, Gloucestershire, down to 1691.

JOHN BELLERS AND ROBERT OWEN.—We have received the following interesting extract from the *Life* of Robert Owen, written by himself (Effingham Wilson, 1857, vol. i., p. 240):

“I have been reminded of several occurrences deserving notice in this volume.

“One of these is the accidental discovery, by Francis Place,¹ when he was re-arranging his library and putting out what he deemed useless and worthless printed papers, as these were being swept out, of an old pamphlet written 150 years before by John Bellars. As Mr. Place was at that time very much interested in my ‘New Views,’ he immediately brought this pamphlet to me, saying, ‘I have made a great discovery—of a work advocating

¹ Francis Place (1771-1854), reformer and writer. See *Life*, by Graham Wallas, 1898.

your social views a century and a half ago.’ ”²

FRIENDS AND PEACE.—
Margaret E. Hirst, of 5, High Street, Saffron Walden, Essex, has been appointed by the Woodbrooke Extension Committee and the Carnegie Endowment for International Peace, to prepare a history of the Peace principles and practices of the Society of Friends from George Fox to modern times. Our Friend would be very glad to receive

(i.) information of any early unpublished instances of the statement of peace principles by Friends, and

(ii.) striking and unhackneyed matter bearing on the question.

WORCESTER AND BRISTOL.—
Harold Waring Atkinson, of Northwood, Middlesex, has presented to **D.** a MS. list of boys at school at Worcester, *circa* 1764,

² This was Bellers's *Proposals for Raising a Colledge of Industry*, 1695. Robert Owen (1771-1858) circulated 1,000 copies of this tract, and included it in the appendices to his *Life*.

probably made by Thomas Beavington, of Ross (1754-1837), and also a list of Friends in Bristol, 1819.

PEGG THE POTTER (xi. 45).—There is further reference to William Pegg in Mrs. W. H. Bell's book on *Old English China*, recently published :

"Mrs. Hodgson tells again the story of an English potter, improvident and starving, who, in a New York window, saw some forged pieces signed with his name, and hurled a stone through the window. He died that night in the cells—a tale in little of the world and neglected genius. These men were sensitive craftsmen with strict consciences and pride in their work. How strict their consciences could be is seen in the story of Pegg the Quaker, a flower-painter of the Derby school. He stood like Gobbo between his promptings as a man of art, who loved what was beautiful, and his conscience as a man of religion, who thought that to practise art for decoration's sake was sinful. At one time he tore himself from the factory and made stockings for a livelihood : ' I was employed in making neat silk stockings ; but I felt uneasy at the kind of work, because the hose was more for show than use. I often blushed with guilt when I reflected on it, considering that I was as much wrong in that kind of work as in painting china. I gave it up and took to cotton work. In that I was more easy ; but I had to put some ornament (for what was called clocks) in the cotton hose, that gave me some uneasiness ; but I prevailed on my

employers to let me make the stockings without clocks, and that gave me relief.' The artist in Pegg would not, however, be denied. For a time he went back to the factory ; and it is only just to the common-sense of the Quaker brethren to record that he went back with their absolution and approval. Nevertheless, Pegg died a fishmonger."

STATISTICS OF AMERICAN FRIENDS, c. 1860.—Can any of our readers give approximately the number of Friends in America of all bodies about the year 1860 ?

HISTORY OF FRIENDS' FOREIGN MISSION WORK.—Dr. Henry T. Hodgkin, 15, Devonshire Street, London, E.C., is collecting material in reference to the development of foreign missionary interest in the Society of Friends. He would be glad to correspond with any of our readers who possess letters or documents likely to bear on this subject.

DEATH OF HENRY T. WAKE.—The following is taken from the columns of the *Mid Derby Courier*, of 10th January, 1914 :

"The Society of Friends at Fritchley, for which the village is noted, has lost their veteran member, Mr. Henry Thomas Wake, who passed away on Thursday of last week at the age of 82.

"The late Mr. Wake was born at Whittlebury, Northamptonshire, on April 29th, 1831, and was a descendant of Hereward the Wake, immortalised by Kingsley. He received the earlier portion

of his education at Brackley Grammar School, afterwards being at Towcester Church of England Academy. In connection with his scholastic days at the former place, he used to relate that the pupils there were required every month to emulate the scholars under the control of Wackford Squeers, a bucket of brimstone and treacle being brought round, and each pupil being required to swallow a spoonful of the mixture. At the age of sixteen he obtained an appointment as clerk in the Colonial Bank, London, where he stayed three years, and afterwards, through the personal influence of the late Earl of Southampton, he secured a good position as a clerk in the draughtsman's office at the East India Co.'s offices and was a calculator of ship's tonnage. Whilst there he became acquainted with Ruskin and Thomas and Jane Carlyle, and, at the request of the latter author, Mr. Wake designed the book plate, afterwards used by Carlyle.

"It was during his stay at the East India offices that he became attracted to the tenets of the Quakers, a fellow clerk drawing his attention to several Friends' publications. The late Mr. Wake then secured George Fox's writings, and was so impressed by them that, although born of parents of Wesleyan persuasion, he gradually drifted towards the Friends' Society, ultimately becoming a member. This decision resulted in his giving up the position he held with the East India Company.

"Shortly afterwards Mr. Wake obtained a position as tutor with William Sutton, of Scotby, Carlisle, where he stayed three years.

From there he removed to Cocker-mouth and was in business in that place as a dealer in antiquities and books pertaining to the Friends' Society. In 1879 he came to reside in the neighbourhood of Fritchley and lived in the district to the close of life.

"The late Mr. Wake leaves a widow and seven children, most of whom are resident in Canada. One of his sons died recently at Whitehaven. His grandchildren are also very numerous.

"At the interment, which took place at the Friends' Burial Ground, Furnace, on Monday, a large number of people were present, including representatives of the Society from Fritchley, Matlock, Nottingham, Stockport, Birmingham and London.

JOHN STORER, OF NOTTINGHAM (ii. 134, vii. 145n, x. 120, 129, 259).—The names of John Storer's parents were Jonathan and Rebecca; they were not Friends, at least at the time of John's birth, 1725/6. John Storer married Sarah Northin, of Norwich, in 1762. Their daughter, Sarah, was born the same year, and a short time afterwards the mother died. Sarah, junior, married Thomas Jowitt, of Nottingham, late of Leeds, in 1784.

John Storer married, secondly, 1764, Hannah, daughter of Thomas and Hannah Sparrow, of Maplestead, Essex (*Corder Family*, 1885). Hannah Storer, widow, deceased anno 1821.

Hannah Storer, *sister* of John, married Joseph Robinson, of Birmingham, 1763 (see *THE JOURNAL*, x. 51n).