

## Notes and Queries

### KEY TO ABBREVIATIONS

**D**—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

**Camb. Jnl.**—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

**D.N.B.**—*The Dictionary of National Biography*.

**QUAKER METHODISTS.**—My old friend, Joseph Smith, in his *Bibliotheca Anti-Quakeriana*, includes a sermon by Johnson Grant, but makes no mention of this author's medley in four volumes entitled *A Summary of the History of the English Church, and of the Sects which have departed from its Communion, with Answers to each Dissenting body relative to its pretended grounds of Separation*, 1811-15. At p. 549 of vol. ii., dated 1814, occurs the following: "Not long ago, while I was curate of Warrington, a new sect sprang up, engendered in that town by the enthusiasm of the Methodists upon the fanaticism of the Quakers, and denominating themselves Quaker Methodists to signify their extraction on both sides. They had all the broad brims and the jockey bonnets, the demure looks and the stiff manners of the Friends; but having, unfortunately, dwelt at one time contiguously to their place of assemblage, I am quite ready to testify, that they had no silent meetings. Their assemblies, indeed, were scenes of the most horrible extravagance and up-

roar, uniting the Methodist vociferation with the Quaker universality of speaking. Here were mothers pinching their children to make them pray, till the poor little wretches squalled. Men, women, children, without distinction, order, or authority, all elevated their voices to the loudest strain of outcry and the wildest pitch of frenzy. I know not whether this miserable body of ignorant people still continue to flourish in their full-blown spiritual pride, and to disturb the whole neighbourhood with their demoniac yells. But until they shall give me a good reason why, agreeably to the direction of St. Paul, all things are not done by their society in order, I shall refrain from setting my foot within their cavern of the winds, or from arguing at greater length against their raving madness."

Query, what is the foundation for this curious tirade?

A.G.

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**BAPTISTS AND ANABAPTISTS.**—  
Dr. W. T. Whitley, M.A.,  
F.R.Hist. S., F.T.S., of Droitwich,

hon. sec. of the Baptist Hist. Soc., writes :

“ There was no such thing as a Baptist Church till 1609 and the *name* of no Baptist is known before that date. The Anabaptists of the Continent were and are distinct; their English disciples were extremely few, and had little or no connection with English Baptists. The German Baptists of 1720 went *en bloc* to Pennsylvania, and even to the present day hold aloof from the German Anabaptists of 1520 and the German Baptists of 1850.”

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 JOSIAH NEWMAN'S PAPERS.—  
 The genealogical papers of the late Josiah Newman, F.R.Hist.S., have come into possession of the Society of Genealogists of London, 5, Bloomsbury Square. They contain much of interest concerning Quaker families.

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 LONG SERVICE (xviii. 46).—  
 Edmund Stanley has been at the Clerk's table at Kansas Y.M. for forty years—seven years as Assistant, and thirty-three years as Clerk.

William Frederic Wells, of London, whose death took place at Devonshire House, under tragic circumstances in August last, was for forty-seven years Clerk of Devonshire House M.M., acting as such at the last meeting before his death, and for forty-eight years Clerk of London and Middlesex Q.M. finance committee, known as the Six Weeks Meeting. He was a doorkeeper at London Y.M. for fifty-two years.

SIR JOHN RHODES.—“ In 1733 the living of Barlboro fell vacant. Sir J. Rhodes had already presented Rev. Phineas Maw in 1682, and Rev. Jas. Cooke in 1699. In 1733 he presented the living to Rev. Francis Bowler. Mr. J. Pole, of Pask Hall, holding that Rhodes being a Quaker could not present the living, presented it to Dr. Samuel Pegge. Thus there were two parsons presented, and the matter was referred to the Bishop, and the case being gone into gave it in favour of Sir J. Rhodes on 29th Aug., 1733.” (*The Old Halls, Manors and Families of Derbyshire.*)

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 JOHN HOLME, OF PHILADELPHIA (xviii. 98).—“ John Holme, Esq., the only Baptist magistrate in Philadelphia at the time referred to, refused to act with the Quaker magistrates against the Keithians, alleging that ‘it was a religious dispute and therefore not fit for a civil court.’ Nay, he openly blamed the court held at Philadelphia, Dec. 6-12, 1692, for refusing to admit the exceptions which the prisoners made to their jury.” These were the words of Morgan Edwards in 1777, the earliest reference to John Holme accessible to me just now.

W. T. WHITLEY.

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 FRIEND BONNET-MAKERS (xviii. 42).—Ann Kewell was a “ bonnet and mantle maker ” at 17, Devonshire Square. An account of hers, dated 4 mo. 6, 1867, is in D. It is for a bonnet 12 /6, and strings, 1 /6.