

Some Quaker Teachers in 1736.

The *London Magazine* for 1736 contains a curious notice of some of the members of the Society of Friends, whom the writer regarded as leaders in London.

VERSES ON SEVERAL OF THE QUAKERS TEACHERS.

Accomplished *Gurney*¹ charms my ravished ear,
His thoughts exalted and his language clear !
No odd grimaces in his mien you'll see,
But the whole man's from affectation free.

See *Storey*² kindles with seraphic flame !
But *Fallowfield*³ is always still the same.

But see where gentle *Drummond*⁴ next appears
With sense and judgment far above her years.

¹ John Gurney (1688-1740), was the son of John Gurney, (— 1721), who, with others, suffered much persecution and imprisonment in Norwich. (*F.P.T.* s.v. *Gourney*.) The elder Gurney appears to have been a man of means, according to the statement of his descendant, Hudson Gurney, who says (*Bidwell, Annals*, 1900, p. 9), "John Gurney, 1670, was a thriving merchant of Norwich, worth £20,000," adding, "John Gurney, his grandson, died 1770, worth £100,000, and I, the grandson of the last, wind up, 1850, with £800,000." John Gurney of the above verses was called, "The Weavers' Friend," from his successful advocacy of the claims of the Norwich manufacturers before the House of Commons. He declined a seat in Parliament. Two sermons preached by John Gurney at Gracechurch Street, in 1733 and 1737, and reported by Thomas Crowley, were printed, and are in **D**: There is a portrait of Gurney in Hare's *Gurneys of Earlharn*. See also *Testimonies*, 1760, and MS. *Testimonies* in **D**., vol. 1. [EDS.]

² Thomas Story (— 1742), the well-known Minister and writer, of Cumberland and Pennsylvania. [EDS.]

³ An obituary reference to John Fallowfield, as follows, appeared in the *London Evening Post*, of December 15th, 1744 :—On Monday last died at his house in Spitalfields, Mr. Jno. Fallowfield, an ancient and eminent Preacher among y^e Quakers, a man much admir'd for his valuable Qualifications as a Minister, both by 'em and others. . . His words were uttered with y^e utmost freedom and plainness, his manner was smooth and persuasive, not scourging or domineering, mixt with a becoming warmth, but free from enthusiastick passion ; and notwithstanding y^e Infirmities of old age had somew^t affected his natural good Temper of late years, yet his exceeding readiness to serve his Friends in all circumstances and at all times, shew'd his Love remain'd too strong to be conquer'd by human Weakness. By his Death y^e Society have lost an excellent Preacher, an useful Member, and a truly serviceable Friend. (From a MS. copy, among Crosfield MSS. in **D**. See also several letters from J. F. in the same series of MSS.) [EDS.]

⁴ May Drummond. See **THE JOURNAL**, vol. iv. A newscutting in **D**., dated 1736, states:—"On Sunday, in the Afternoon, Mrs. Drummond, the famous Quaker, held forth at the Ambrey [? Almonry] at Westminster, before a crowded Congregation, it being the last time of her preaching

From noble Caledonian blood she sprung ;
 And soft persuasion tipt her easy tongue !
 When to heav'n's king she doth direct her pray'r,
 Th' astonish'd multitude press close to hear ;
 And when she preaches, how the list'ning throng
 Admire the melting musick of her tongue !
 And while with ev'ry theme the maid complies,
 * She bids alternate passions fall and rise !
 See rival *Padley*^s next assumes her seat,
 Slow, yet not dull, and without blust'ring, great.

in England." In a periodical of 1773, there appeared a poem, over the name, Clemene, entitled, "On seeing a Picture of the once celebrated May Drummond (a preacher among the Quakers) in the character of Winter." [Eds.]

^s Benjamin and Susanna (Barton) Padley were well-concerned Friends of North Cave, Yorkshire. Benjamin (1658-1687) was the son of William and Elizabeth Padley, who were among the first-convinced in the district of North Cave and Eastern Yorkshire (see *F.P.T.*), and their son, Benjamin, during his short life, was an earnest upholder and disseminator of Quaker tenets. Two sons, Joseph and John, were born to Benjamin and Susanna, and after the father's death, 1687, a daughter was added, named Benjamina, who became a noted Minister. The author of *Birds of a Feather* (Gibson controversy), writing of women Ministers, says: "I think your most noted and most eminent is one Benjamine Paddle, of Bristol."

A sermon preached by Benjamina Padley at Gracechurch Street in 1737 is to be found in Joseph Ady's collection. In 1738, she sent forth in print *A Warning to the People called Quakers*.

In 1714, when travelling in Ireland, she is described as "of London," but we gather from a letter written by her to Grace Chambers (preserved in D.), that in 1724 she kept "a very good school" in Bristol. In 1731, the Morning Meeting in London received, per Richard Partridge, a certificate from the Men's Meeting in Bristol "signifieng their unity with her Ministry, and her Jntention to visit ffrriends in and about London and some Northern Counties." The following entry, without date, is taken from William White's *Friends in Warwickshire*, 1873, p. 95: "Paid for Benjamina Padley's horse, charges for five nights, 5s. 8d., and for doctor's stuff she had, 3s. and towards her going to Worcester, she being very poorly, 3s."

After prolonged research among the Registers, it has been ascertained that Benjamina Padley married Richard Partridge, of London, in 1742, at Wandsworth, to which place she had removed from the limits of Bull and Mouth M.M. in that year. Her death took place in 1753, and she was buried in Long Lane Burial Ground.

A tradition in the Friends' family of Rickman states that when Benjamina Padley visited Surrey, she generally lodged at the home of Abijah Wolverage, at Farnborough, who had a great esteem for his guest, and who named his only daughter, Benjamina, after her. A. Wolverage's son, of the same name, was in the employ of Caleb Rickman, at Hookland, Sussex, and was much respected. Benjamina Wolverage, on the death of her first husband, named Crabb, married Thomas Worster, of London, and the marriage of her daughter, Anne Worster, with Joseph Rickman, of Staines, brought the name Benjamina into the Rickman family and the allied families of Lucas, Kemp, Brown, and Penney. A search through the indexes of *The Annual Monitor* from 1813 to 1901

She warns the sinner of impending woe,
 And shews the terrors of the gulph below :
 But now her lofty theme does higher rise !
 The Lord of life becomes a sacrifice !
 On this dear, dreadful theme she mounts on high,
 And draws her audience nearer to the sky !
 † But now mark *Wyatt*⁶ swell, and heave, and rave,
 Like the Cumæan Sybil in her cave !
 Like her she swells and rolls her eyes around,
 And then bursts out in more than mortal sound !
 Behold the gaping strangers how they throng,
 Pleas'd with the tune of *Scott's*⁷ melodious song !
 Thy empty periods, and melodious tone,
 Declare thee, *Scott* ! great Dulness' fav'rite son.
 But lo ! the reverend *Harman*⁸ next is seen,
 With harsh, rough nonsense, and an awk'ard mien ;
 His periods to unusual length extend,
 And with a wak'ning † hallelujah end.
 Then || *Fothergill*,⁹ with strange affected tones,
 Enthusiastic heaves, and sighs, and groans ;
 He tires his hearers by repeating o'er ;
 And the high roof re-echoes to his roar.
 Truth and simplicity in *Kidd*¹⁰ we see,

has not revealed the name, Benjamina, in any other Friends' families than those above-named. [EDS.]

⁶ Probably Mary Wyatt, of Chelmsford, Essex (— 1745). Her *Testimony* states that " she laboured faithfully in the work of the ministry for about 50 years and travailed four times into Ireland, and twice into Holland and Germany upon Truth's account . . . to the convincing of several." William Gibson, the younger, in *Saul's Errand*, 1728, p. 29, complains of the strong language Mary Wyatt used respecting him. [EDS.]

⁷ Perhaps, Samuel Scott. A sermon preached by him at Grace-church Street, in 1737, was printed for Joseph Ady in 1738. [EDS.]

⁸ Does this refer to Jeremiah Harman (1707-1741), a grandson of Edward Harman, one of Cromwell's Ironside colonels? He lived at Ridgway House in North Middlesex, " an old Jacobean mansion in which lived a succession of Quakers." (*Transactions of the Congregational Historical Society*, vol. 3, p. 173.) He was a trustee of Yoakley's Charity in 1740, and he subscribed seven guineas to a fund to assist poor William Gibson in his need. He married Hannah Gurnell in 1732.

William Gibson, in one of his tracts, mentions a John Harman. We do not at present know whether either of these Friends was a Minister. [EDS.]

⁹ John Fothergill (1676-1744), of Yorkshire, the noted Minister and traveller, father of John Fothergill (1712-1780), the eminent doctor and naturalist, and of Samuel Fothergill (1715-1772), the Minister. [EDS.]

¹⁰ Benjamin Kidd (— 1751) was of Banbury, Oxfordshire, an active Minister of the Gospel. Sermons of his, preached at Horslydown in 1739, are extant in print. He visited North America in 1723, which

And none more zealous for the Lord than he.

Next see the blust'ring *Freeman*¹¹ leaves his place,
With a proud front, and insolent grimace !
By sounds uncouth, and antic gestures, he
Oft-times allures the crow'd to mockery ;
Of impudence and ign'rance he's his part,
And nought but nonsense issues from his heart :
He storms, he raves, and flings his arms around,
And all the meeting echoes to the sound.

* From Pope's *Essay on Criticism*. † Mrs. Mary Wyatt always swells and heaves prodigiously, which gave occasion to my comparing her to Apollo's Priestess. ‡ This Gentleman is very fond of the Word Hallelujah, and generally concludes his Periods with it ; and always pronounces it with a very strong Emphasis especially on the last Syllable Jah. || Mr. John Fothergill repeats his Sentences many times over, which renders him very tedious.

The emphatic praise and censure of this little poem makes it a curious document for the history of Quakerism.

WILLIAM E. A. AXON.

One of his children, when asked the vocation of her father, answered, " He is in the Committee Business."
Life of Samuel Morris, 1907, p. 34.

You cry you have nothing that's good in you, yet will you not owne that which letts you see it is so.

Nayler, *Salutation to the Seede of God*, 1655, p. 10.

visit is referred to by Thomas Chalkley (*Works*, 1766, pp. 111, 113, 114, 120), Daniel Stanton (*Journal*, 1772, p. 82) and Samuel Bownas (*Life*, 1761, p. 187). A letter from B. Kidd to Joshua Toft, from Lurgan, in Twelfth Month, 1729/30, is preserved among the Crosfield MSS. in D., which Library also possesses a letter from B. Kidd to Henry Bradford, dated from Camphill, near Birmingham, 8th of 10 mo., 1740. In D. also (Robson MSS.) is a copy of a letter from the same to John Wilson, of Kendal, written from " North Wales in Pennsylvania, 2d of 1st mo., 1723." At the close of the last epistle there is a reference to the death of Josiah Langdale, which occurred on board the ship on which B. Kidd was sailing to America (see THE JOURNAL, iii. 19n.). *A Poem on the Death of . . . Benjamin Kidd*, by Crito (Elijah Waring), was written in 1752 and printed. An abstract of Benjamin Kidd's will is given in *Quaker Notes and Queries* (the short-lived successor to *Quakeriana*), p. 5. [Eds.]

¹¹ Perhaps, Henry Freeman, who, according to William Gibson (*Saul's Errand*, 1728, pp. 8, 17, 18), was living " at the Corner of Fishmonger Alley, Southwark, a grocer." [Eds.]