Quakers in the City

A walk around the City of London beginning at the gravesite of George Fox in Bunhill Fields
Acknowledgements and sources

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Text by Lisa Bowers Isaacson
Editing, design and typesetting by Paul Bowers Isaacson
on behalf of
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Bunhill Fields Preparative Meeting of the Religious Society of Friends (Quakers)
Bunhill Fields Meeting House, Quaker Court, Banner Street, London EC1Y 8QO

COVER: Memorial stone positioned in Quaker Gardens, Banner Street, London EC1 by Friends Historical Society in 1952 to mark the tercentenary of the first gatherings of Friends (Quakers). The inscription reads: This garden is on the site of Bunhill Fields Burial Ground which was acquired by the Society of Friends (Quakers) in 1661. The remains of many thousands of Friends lie buried here including George Fox the founder of the Society of Friends who died 13th January 1691.
Introduction

In 1654 George Fox sent Francis Howgill and Edward Burrough to London to ‘Publish the Truth.’ London was the largest city in the realm; its unrivalled political, social and economic power and influence confronted a revolutionary like George Fox with his most formidable task and his movement’s greatest prize.

The City was not, however, the most nurturing landscape for Quakerism: its dirty, deafening congestion was at once too near the watchful authority of Church and State and too distant from the invigorating air and fruitful quietude of ‘1652 Country’ in the northwest where the spiritual truths of the ‘Religious Society of Friends’ first took firm root and flourished.

George Fox & the beginnings of Quakerism

George Fox (1624–1691) was born in Fenny Drayton in Leicestershire, and as a youth became deeply disillusioned by the drunken and dishonest behavior of his churchgoing neighbours. His search for spiritual truth led him north, where he encountered other ‘seekers’ and ‘tender’ persons. In 1652, atop Pendle Hill in Lancashire, he had a vision to gather the Lord’s people.

Fox preached that true Christianity could be found, not in ‘steeplehouses’, but in the gathering of ordinary men and women who opened their hearts to the light of God within. Fox and his growing band of followers worshipped in silence, waiting upon the Spirit to speak through any one of them: young or old, rich or poor, male or female.

Thus Quakers rejected the need for priests, the need for sacraments and rites. Believing there is ‘that of God in everyone’, Fox and the early Quakers proclaimed in this period of political and religious turmoil that distinctions of social rank were incompatible with God’s Kingdom, which Christians were called to live in here on earth.
Nevertheless, London holds a prominent place in the historical development of Quakerism as testified in the name ‘London Yearly Meeting’ having been used for over three hundred years for the organising assembly for all English, Scottish, and Welsh Friends. The formal name for Quakers in Scotland, England, Wales and the islands is now the ‘Yearly Meeting of the Religious Society of Friends (Quakers) in Britain’, usually shortened to ‘Britain Yearly Meeting’.

*Does what I believe of the human spirit match what I am willing to do for the human condition?*

Over more than three centuries London has proved an unavoidable test of Friends’ convictions: “Does what I believe of the human spirit match what I am willing to do for the human condition?” The injustices of our society and the stark contrast of wealth and poverty found here in the very capital of the nation, have pricked the conscience of succeeding generations of Quakers in London, including such revered social activists as John Bellers, Peter Bedford, and Elizabeth Fry. For over three hundred years Londoners have responded to George Fox’s message of social as well as spiritual transformation.

*London Quakers, 1688*

*Elizabeth Fry (left), see pages 14 & 15; Peter Bedford (below), see page 18*
A majestic plane tree stands rooted in the middle of the Quaker Burial Ground off Chequer Street, the first freehold property owned by Friends in London and in use for burials by all London Quaker Meetings for nearly two centuries. Between 1661 and 1855, when the burial ground was finally closed, some 12,000 Quakers were interred here. They include: Edward Burrough, who died for conscience sake in Newgate prison; the social reformer John Bellers; twenty-seven Quakers who died of plague awaiting transportation on the ship Black Eagle; and George Fox, the founder of the Religious Society of Friends (Quakers).

The first parcel of ground was acquired in 1661. The entrance was then by way of a court from Whitecross Street and later, as adjacent lots were added, through Chequer Alley. The Quaker Burial Ground thus predates the more famous dissenters ground across Bunhill Row (‘Brown Street’ on the 1747 map). The name ‘Bunhill’ is older than either, derived from ‘Bonehill’, where bones from the charnel house of Old St. Paul’s Cathedral were once piled outside the city walls.

It is a rigorously unadorned burial ground, even by Quaker standards, and was so from the first. Neighbours found it convenient for grazing their cattle and spreading out the wash!

The exact resting places of all but George Fox are unknown, and knowledge even of his owes more to conviction than record. In the 1750s a local Quaker, Robert Howard, a tinplate worker in Old Street, uncovered a stone labelled ‘G.F.’ in the burial ground. The story goes that Howard was...
appalled at this idolatry and at once declared it ‘Nehushtan’ (the name of the bronze serpent which Hezekiah had broken [2 Kings 18.4]); the stone was then hammered into rubble. Indeed between 1717 and 1850 the use of tombstones was actively discouraged by Quakers in the pursuit of absolute simplicity, ‘as the practice is of no service to the deceased.’

Nevertheless, a tradition as to where George Fox is buried has persisted, told in a letter of 1841:

When my father Thomas Read who died about 23 years ago at the age of 76 was about 15 years of age [i.e., c. 1757] … [he] was employed by the Society of Friends to remove a wall on part of their burial ground Bunhill Fields. … Whilst in the act of digging, … several fragments of the oak case which surrounded a leaden coffin were found & to one of them was attached a breast plate … on which were engraven the initials of the name, the age & the birthplace of the interred but the inscription was barely legible. The leaden coffin was in pretty good condition & … my father’s curiosity was so much excited that he urged one of his fellow workmen who had a chisel to cut a hole in the top of it. … On raising this flap the countenance was perfect showing the features very distinctly with some hair over the forehead. As soon as my father had seen the corpse he immediately set off for his master … that he might see it but previously to his arrival the features became shapeless and very little more could be seen than hair and skull.

The body was reinterred, but the site was not marked until 1881 when a simple stone bearing old style dates was erected. In 1952 the present commemorative stone of green Westmoreland slate (cover illustration) replaced the earlier 1881 stone which now stands along the brick wall in the Meeting House Garden.
The last journey of George Fox

“He died as he lived, a lamb,” wrote William Penn.

It would have been contrary to Quaker practice to have presented Fox lying in state, but for the next three days, until Friday at noon, Friends found ready admission to the Gouldney home [off Gracechurch Street, where Fox had spent his last days] to see the body, “the pleasantest corpse that ever was looked upon,” thought Barrow. After the regular Third Day meeting, leaders of the Society of Friends gathered to prepare for the funeral rites they had to endure…

The meeting room and the courtyard outside were thronged, with the crowd overflowing into Gracechurch and Lombard streets. More than four thousand people had come to the funeral service, so many they had to strain to hear the dozen men who spoke of their departed Friend. The meeting held for two hours. At its end, the body, shrouded in the wool required by English law to discourage imports of linen, and confined in the simple lightweight wooden coffin recommended for heavy corpses by local Quakers, was carried by thirty-six Friends, six from each of the London monthly meetings. Carefully remaining to one side of the streets so as not to disrupt busy foot and coach traffic, the procession walked three by three northward toward Bunhill Fields, the ancient burial ground the Quakers had purchased in 1661. Two hours elapsed before the last of the long line of grievers made their journey of barely a mile.

…after solemn waiting upon the Lord, and several living testimonies borne concerning him, his body was decently committed to the earth; but his memorial shall remain, and be everlastingly blessed among the righteous.

Thomas Ellwood, 1691

Silently they trudged up Lombard Street, passed Threadneedle and Cornhill streets in the financial district, and then moved into Moorgate, turning left into Whitecross Road to enter on the other side of the cemetery. The winter afternoon’s dull sun, setting at 4:19pm, was almost gone before they arrived. Bunhill Fields already contained the final resting places of such Quaker notables as Edward Burrough, … and Richard Hubberthorne, and now a fresh grave awaited its newest addition. The good-sized field could not contain the crush of mourners, though the ‘world’s people’ present held back and watched from outside. At the graveside five Friends, including Penn and Whitehead, testified, and the body was lowered into its final cold resting place. “Dust to dust…”

H. Larry Ingle, First Among Friends, OUP 1994
In 1855 the Quaker burial ground was shut by an Act of Parliament which closed all graveyards in central London for reasons of public health. There was much debate on what future use should be made of the site. In 1874 a Gospel Tent seating 300 was set up, and prayer meetings were held nightly for two months. A year later an ‘Iron Room’ seating 400 was erected. Young Quakers J. B. Braithwaite, Jnr and J. Allan Baker then started an Adult School in a room rented in Banner Street. In 1880 the proceeds of the compulsory purchase of a strip of land to widen Coleman (now Roscoe) Street financed the construction of ‘Bunhill Memorial Buildings’.

Here were a coffee tavern, mission rooms for adult schools and breakfast meetings, Sunday schools, a medical mission, and a large Meeting House. The success of the Adult School brought in funds for the erection of an extension building in 1888. By 1896, ‘some three hundred men, out of a membership of four hundred on the books’ attended the Sunday morning school.

The evangelistic spirit of Victorian Quakers could not, however, be sustained. Bombing raids in 1940, ‘41 and ‘44 destroyed all but the caretakers house (the present Meeting House), and the post-war re-zoning allowed only residential building; the mission at Bunhill ceased in this form.
Amongst the 12,000...

Amongst the thousands of Quakers buried at Bunhill are:
- Edward Burrough (1632–1663): pp 3, 13 & 14
- George Fox (1624–1691): pp 3, 7 & 15
- Daniel Quare (1649–1712): p 11
- George Whitehead (1636–1723): p 16
- John Bellers (1654–1725): p 10
- John Coakley Lettsom (1744–1815):
  The most noted Quaker doctor in London in his time, Lettsom had a deep and abiding concern for the welfare of the poor. He established the ‘Aldersgate Dispensary’ — the first of a series of dispensaries in London maintained by voluntary contributions. Such dispensaries gave the poor access to the services of a surgeon and an apothecary.

  Lettsom was also a regular prison visitor and encouraged the authorities to provide clean quarters, medical treatment and good food for prisoners. In all his work Lettsom demonstrated the fundamental Quaker belief in the value of each individual and the redemptive power of love.

A green oasis in the great city, containing more than 12,000 corpses, many of them once the possessors of names held in high honour and veneration, and yet not a solitary gravestone – not even a grassy mound to mark the resting place of any individual! Surely the rich and the poor have here mingled together in a way few other burial grounds can show.

— Beck and Ball, 1869 —

Bunhill Fields today

Quakers have continued to gather for Meeting for Worship at Bunhill following the post-war restoration of part of the Memorial Buildings. All are welcome. The burial ground has been maintained as ‘Quaker Gardens’ for public enjoyment. The last decade of the twentieth century saw a renewed spirit of mission at Bunhill, impelled by a sense of social justice rather than evangelism, as Quaker Social Action (formerly ‘Bedford Institute Association’) brought to the building its head office, overseeing a number of community projects in the East End.
Clerkenwell & Peel

Clerkenwell proved fruitful ground for early Quaker preachers. By 1656, Friends were gathering in the house of a carpenter, John Elson, at 31/32 St. John Lane, known as the sign of the Baker’s Peel (a long handled paddle used to remove loaves from the deep bread ovens). Mary Elson and other Quaker women took charge of caring for ‘prisoners for truth’s sake’ in Newgate. In 1682 Fox visited Peel with William Mead, who was under charge at nearby Middlesex Sessions ‘for not going to steeplehouse worship’. The justices were informed, but failed to send men to break up the meeting. Fox confided to his Journal, “I do believe the Lord put it out of their minds.”

Peel Meeting House stood there for almost 300 years.

In the eighteenth century Peel became the centre for a wave of Quaker social activism. A report on poverty among London Friends and John Bellers’ Proposals for Raising a Colledge of Industry (1696) inspired Friends in 1702 to set up a Quaker Workhouse in part of the Middlesex House of Detention on Corporation Row.

The Clerkenwell Workhouse, run by a Committee of representatives from each Meeting in London, housed a hundred poor elderly and children. Meetings supported their own, paying between 12d and 3s per week for each person employed at the Workhouse. The gallery of the Meeting House at Peel was reserved for them. By 1737 the project had become more school than workhouse and after 1786 moved to Islington, then to Croydon, and later to Saffron Walden, where it continues as ‘Friends’ School’.

Peel Meeting dwindled in the 1800s, as Quakers moved out to the suburbs. In 1866, however, it was rejuvenated in a new surge of Quaker social concern. As the ‘Peel Institute’, the buildings became a centre of the Quaker ‘Bedford Institute Association’ adult school movement until destroyed by bombing in 1942.
Daniel Quare, clockmaker

Daniel Quare (1648–1724) was a London watch-maker whose pieces were prized for their quality of workmanship and reliability. King Charles II chose a Quare watch and he built for William III a pendulum clock which needed winding only once a year. It was still running at Hampton Court Palace in 1912.

Quare was also a well respected Quaker, steadfast to the principle of refusing to swear oaths as contrary to God’s will by suggesting a double standard of truth. In 1696 he delivered to William III an entreaty “that our words may be taken instead of an oath” which led directly to the first Affirmation Act. For some Quakers, including Quare, this did not go far enough, and in 1712 he refused the post of King’s Watchmaker because to do so required an oath. Nevertheless, George I gave Quare access to him at will ‘by the back stairs’. In 1722, a new Affirmation Act rectified the remaining barriers finally allowing Quakers, and others, the alternative to an oath in court and other proceedings. Quare took up the royal appointment. He died two years later and was buried at Bunhill Fields.

Those attending the wedding of Quare’s daughter, Anne, at Bull and Mouth meeting in 1705, reflect his two worlds. Gathered in sober silence, without a priest, were not only William Penn and George Whitehead, but also the Venetian ambassador, the Envoy of Prussia, and many other courtiers.

Clockmaking was a ‘suitable’ trade open to Quakers — who could not swear the oaths required to enter a guild or attend university — and practised in this area of the city. The modern building on the site of Peel Meeting is a memorial to clockmakers. Other renowned clockmakers who were Quakers or from Quaker families include Thomas Tompion, George Graham and Christopher Pinchbeck.

A number of clocks and watches by Quare, Tompion, and Graham are on permanent display in the Clockmakers Company exhibition at the Guildhall Library. Included is a ‘year going’ clock by Quare which is described as the ‘acme of horological achievement [the work] had to be perfect in calculation and manufacture, if it was to work at all. Very few were made.’

Walnut marquetry longcase clock, by Daniel Quare (1649–1712)
Solomon Eccles (1618–1683) was a ‘Musical Lector’, composer and teacher of viols and virginals, when in 1660 he became a Quaker. Early Quakers rejected music as a false spiritual experience, so Eccles sold his music books and instruments. But then, fearing they might corrupt the purchaser, he bought them back and set them on fire on Tower Hill.

As an alternative profession he took up shoemaking — but aggressively! In 1662 the authorities ejected him from St Mary Aldermanbury for making shoes during the service. A week later Eccles returned and succeeded in leaping into the pulpit to cobble for a few minutes before being arrested and sent to Newgate. That same year the brutal breaking up of a Quaker meeting at Bull and Mouth led Eccles to ‘make a sign’ by running naked through Bartholomew Fair and Smithfield with a pan of fire and brimstone on his head and crying, “Repent! Repent!” Eccles, also called Eagle, repeated this ‘sign’ many times. In 1665 he did it as a warning for the plague, and Pepys witnessed his naked dash through Westminster Hall in 1667. Eccles’ actions often led to imprisonment and, on one occasion, a flogging. Quakers esteemed him as ‘pious, if zealous.’

In 1671 George Fox was accompanied by Eccles to the West Indies and America to set up Quaker meetings. He returned to a quiet family life in Spitalfields and eventually to music.

... the Quakers had at that time also a burying-ground [Bunhill Fields] set apart to their use, and which they still make use of; ... and the famous Solomon Eagle, who ... had predicted the plague as a judgement, and ran naked through the streets, telling the people that it was come upon them to punish them for their sins, had his own wife died the very next day of the plague, and was carried, one of the first in the Quakers’ dead-cart, to their new burying-ground.

Daniel Defoe, A Journal of the Plague Year
Howgill and Burrough reached London in July 1654 and began preaching at their lodgings and at meetings of other sects such as Anabaptists and Seekers. By August, Fox received word that “Great is the harvest like to be: hundreds are convinced and thousands wait to see the issue, who have persuasions that it is the truth.” By the time Fox arrived in London in March 1655 to speak with Cromwell, Howgill and Burrough had established a permanent base in rooms at the sign of the Bull & Mouth.

Fox and Burrough preached here to great noisy crowds. The sign for the Bull & Mouth is in the Museum of London while a blue plaque on St. Martin’s le Grand marks the original site. The Inn, destroyed in the Great Fire of 1666, was rebuilt, and Meetings continued here until 1740.

Newgate prison nearby (the Old Bailey) became familiar to many early Friends. Between the passage of the Quaker Act in 1662, which made it an offence for Quakers to assemble five or more to
Punishment of James Naylor

James Naylor became a leader amongst Friends, but in 1656 was sent to trial on a charge of blasphemy after entering Bristol on horseback whilst his followers spread garments before him and cried out, ‘Holy, holy, holy, Lord God of Israel.’ He steadily maintained that ‘he denied James Naylor to be Christ, but Christ was in him.’ He was severely punished and imprisoned. Reflecting on his experiences he wrote:

The lower God doth bring me, and the nearer to himself, the more doth this Love and Tenderness spring and spread towards the poor, simple and despised ones, who are poor in spirit, meek and lowly Suffering Lambs, and with those I choose to suffer, and do suffer, wherever they are found.

Quaker Faith & Practice 19.11

James Nayler, whipped to the Royal Exchange where he stood in the pillory, had his tongue bored through with hot tongs and was branded on the forehead with a B for blasphemy

We are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation...

Edward Burrough, 1659
Quaker Faith & Practice 23.11

Edward Burrough, quoted on a modern poster available from the Quaker Bookshop, Euston Road

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Edward Burrough, 1659, Quaker Faith & Practice 23.11
After the Great Fire of 1666 Friends acquired another Inn, off Gracechurch Street, (now near the site of Lombard Court and Barclay’s bank headquarters) and met here continuously until a fire in 1821. A quarter of the population of this wealthy neighbourhood were Quakers. City Friends mingled piety with prosperity and earned reputations as sober, honest tradesmen. Some, like the Barlays, Lloyds, and Gurneys, made fortunes in trade and banking. Elizabeth Fry, a Gurney, lived in nearby Mildred’s Court (blue plaque at the end of Poultry). The wealth of Gracechurch Friends was invested in Penn’s ‘Holy Experiment’ in Pennsylvania.

William Penn himself attended Meeting here, most famously in 1670 when he and William Mead were arrested for holding Meeting in the street after the authorities barred the Meeting House. The jury found them guilty only of ‘speaking in Gracious Street’ and refused to change its verdict despite being locked up in Newgate for two days without food, thus establishing the principle in English law of the primacy of the jury’s decision.

Penn later also risked arrest to speak at the funeral of George Fox. It was after worship, during a visit to Gracechurch Street on the 11th January 1691, that Fox ‘felt the cold strike to his heart’ as he left. Yet he was pretty cheery with Friends, and said, “I am glad I was here. Now I am clear, I am fully clear.” Fox died at a Friend’s house nearby on the 13th, aged 67.

... Fox went to Gracechurch Street meeting—he and his followers usually called the street Gracious, lest they use the term “church”...

H Larry Ingle, 1994
Devonshire House

When the Bull and Mouth was lost in the Great Fire, Friends took a lease on part of a house on Bishopsgate, owned by the Earl of Devonshire. In 1792 Friends bought their third London inn, the Dolphin, which adjoined Devonshire House to the south. Rebuilt as two large Meeting Houses, these properties housed the annual ‘Yearly Meeting’ of Friends until the 1920s. The Bishopsgate entrance to a later Devonshire House and the courtyards behind can still be seen.

An early member of the Meeting, George Whitehead, was imprisoned so often that he acquired the judicious habit of carrying his nightcap with him to Meeting. Having pleaded at the Bar in the House of Commons for the suppression of Conventicles, and pleaded with Charles II on behalf of imprisoned dissenters like Bunyan, Whitehead became after Fox’s death the Society’s weightiest Friend on matters of liberty. On his death in 1723, aged 87, he was buried at Bunhill.

The collection of books and manuscripts at Devonshire House formed a reference library undertaken as a result of the decision in 1673 that “two of a sort of all books written by Friends be collected and kept together... and one of every sort against the Truth.” Eighteenth and nineteenth century Friends stretched somewhat the definition of book to include relics. The curios at Devonshire House included “a bottle of port wine given by Joseph Gurney Bevan to three Friends imprisoned in the Fleet for non-payment of tithes, and preserved at the request of one of them, John Brown, junr., with instructions that it is not to be opened until the Church of England is severed from the state by legislature.”

By the mid-nineteenth century, Devonshire House had become
more the London headquarters for Quakers and less a
neighbourhood meeting. Few Friends still lived in the City;
suburbanised Gracechurch Street Friends built Stoke Newington
Meeting House and Devonshire House Friends moved north to
Tottenham. Devonshire House hosted the annual ‘Yearly Meeting’
for business for all Friends in Britain and regular meetings of the
executive committee, ‘Meeting for Sufferings’. With offices for
Friends’ Foreign and Home Mission work, the Friends’ Temperance

Union, the Friends Tract Association, and the Friends’ First Day
School Association, Devonshire House reflected a general trend in
Victorian society for the institutionalisation of social concerns. In
1866 the Friends’ Institute was opened on the corner of the
property. Such formal names, however, mask the personal efforts
and evangelical energies of individual Quakers in the City who
were seeking to help the lot of the often illiterate working poor
who filled the crumbling houses in the immediate neighbourhood
of Devonshire House Meeting.

In the 1920s Quakers finally left Devonshire House altogether; the
central offices and reference library moved to the new, purpose-
built premises at ‘Friends House’ on Euston Road.
Friends first met in the ‘little upper room’ at the house of John Oakley, a merchant taylor in Quaker Street (then Westbury) in Spitalfields in 1656. As crowds grew, a tent was erected in the yard, then a Meeting House. Wheeler Street Meeting was the scene of many arrests by Sir John Robinson, Guardian of the Tower. He might have succeeded in closing the Meeting House but for the quick action of Gilbert Latey, the owner of the property. He installed a tenant, making the building a dwelling house. Such a scheme proved so useful that all meeting houses speedily acquired wardens. The premises passed out of the hands of Friends at the end of the 18th century.

In the early nineteenth century Peter Bedford, a Quaker silk merchant in Steward Street, formed the ‘Society for Lessening the Causes of Juvenile Delinquency in the Metropolis.’ Poor youngsters were liable to the death penalty even for petty thefts. In 1849 some of the young men and women of Devonshire House Meeting, inspired by Peter Bedford (pictured page 4), hired a room in Quaker Street to open a school. With the financial help of J. Gurney Barclay, they erected premises for a Working Men’s Club and First-Day School. The building formally opened in February 1865 as the Bedford Institute, in honour of the man who had laboured so long in the cause of social justice but who had died some months before. By 1867 some 100 London Friends were engaged in the various work of the Institute.

Expanded premises were opened in 1894; Bedford House in Quaker Street, no longer in Quaker hands, still stands.

Bedford House pictured in an early Annual Report of the Bedford Institute Association
Outline Location Map

The outline map below shows the main locations described in the text. If you intend to visit but do not know the area well, you will find a street-plan useful as well.

### Historic Quaker Building Locations

1. **Bunhill Fields (Quaker Gardens) & Bunhill Memorial Buildings**  
   pages 5–9
2. **Peel (Clockmakers Court)**  
   page 10
3. **Quaker Workhouse (‘1892’ buildings)**  
   page 10
4. **Bull and Mouth (plaque on St Martins le Grande)**  
   page 13
   page 15
6. **Devonshire House**  
   pages 16–17
7. **Wheeler Street (corner Quaker Street)**  
   page 18

### Other Locations

A. **Smithfield Market**  
   page 12
B. **Newgate Prison (Old Bailey)**  
   pages 10, 13–14
C. **St Paul’s Cathedral (City of London Tourist Information opposite)**
D. **Museum of London**  
   page 13
E. **Guildhall**  
   page 11
F. **Royal Exchange**  
   page 14
Quaker Meetings for Worship in Central London

All are welcome at Quaker Meetings for Worship, which take place in Central London as follows:

**Bunhill Fields** Quaker Court, Banner Street, EC1  
Sunday 11am, 3rd Wednesday of each month 12.45pm

**Friends House** 173, Euston Road, NW1  
Sunday 11am

**Westminster** 52 St Martin's Lane, WC2  
Sunday 11am, Tuesdays 1pm, Wednesdays 6.15pm

For more information, and details of over forty Quaker meetings in London, call 020 7251 0376 or write to Quaker Outreach London at Bunhill Fields Meeting House

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**Simple** What could be simpler than silent worship?

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