

# 1688, Middlesex village, to suburb of London, 1938

## Two Hundred and Fifty Years of Winchmore Hill Meeting

There are few Meetings in London which can yet claim to celebrate their 250th Anniversary as Winchmore Hill did on November 9th, 1938, when about 140 Friends and visitors met together for the occasion.

Irene L. Edwards gave an informing and lively account of this long history, the substance of which is printed in the following article. The facts have been gleaned mainly from local records, although the sequence of Minutes has unfortunately been broken by the loss of several books covering in all some 50 years. Photographs of interesting Minutes taken by George W. Edwards were shown.

The historical paper was followed by two short representations in costume of scenes which might well have occurred at Winchmore Hill. The first one, about 1662, was at "Thacker's Barn", the original Meeting House. It showed the meeting at which William Brend, lately returned from America, preached a powerful sermon which arrested the attention of three young men, and led to their conviction. The second represented a session of Enfield Monthly Meeting held at Winchmore Hill in 1709. Contemporary Minutes of the Meeting were used. Although the costumes worn by the members of the assembled company covered several periods, it may still be fairly said that on entering the Meeting House one was immediately carried in imagination back into the distant past. Here was a great grandmother's brown silk cloak, and there a grandmother's silvery-grey silk wedding shawl, while several genuine old Quaker bonnets nodded together in animated conversation. Winchmore Hill Friends organized a "Bring and Buy" sale in aid of the new meeting house just begun at New Barnet, as a thanksgiving offering for their own settled home for 250 years.

**I**N 1780 when a Friend named Samuel Hoare (ancestor of the present Sir Samuel Hoare) was laid to rest in this then rural spot, James Jenkins wrote in his Diary that "Winchmore Hill is the Westminster Abbey of the Friends of Middlesex where our Kings, Statesmen & Poets repose." It was to the burial ground of course that his words applied not to the simple structure used as the meeting house. The survival of Winchmore Hill Meeting through the

centuries, with sometimes very few if any Friends in the immediate locality, is probably due to its possession of a burial ground used from early times by well-known Friends' families such as the Bells, Freames, Barclays, Hoares, Hodgkins and many others.

The ground with house, tenement and barn was given to Friends by John and Elizabeth Oakeley about the year 1682. John died two years afterwards and upon the death of Elizabeth in 1686 a meeting house was erected or perhaps it is more correct to say that a part of the premises were adapted for that purpose. The building was finally completed in 1688, two hundred and fifty years ago. The property is described in the old deeds as abutting on the south upon the King's highway leading to Enfield Chase, which was a large piece of forest land reserved for the King's hunting. When as a young man George Fox was seeking for spiritual help from professors and priests of many counties he came to Barnet on his way to London and often, he tells us, "walked solitary in the Chace there to wait upon the Lord". The years passed. Fox had found the Light and his followers, now numbering thousands, were proclaiming the glad news through the length and breadth of England and even in lands overseas.

The first record we find of any Friends' Meeting held at Winchmore Hill was about the year 1662. In that year Wm. Brend, a powerful preacher who had suffered much for conscience' sake in England and America, spoke at a Meeting there with such power, that at least three of his audience were convinced by his words. One was a young man named Samuel Hodges, later to be a stalwart Friend in the South Mimms district, another a young man named George Chalkley who became a faithful Friend in South London and the father of two sons, George and Thomas, both workers for Truth. George was a schoolmaster, first in Southwark and later at Edmonton, and Thomas grew to be a master mariner and a great preacher both in England and America. His *Journal*, one of our Quaker classics, was described by Whittier in *Snowbound* as

"Chalkley's Journal, old & quaint  
Gentlest of skippers, rare sea saint."

Records of Quaker life for these very early years are scanty, but we know that in 1670 George Fox passed rather

a sad winter at the house of a widowed Friend of Enfield, Elizabeth Dry. Here he had gone, worn out in body and mind, but gradually with the help of loving nursing he regained his health. From the year 1681 until his death in 1690 George Fox was a very frequent visitor to Winchmore Hill and its neighbourhood and some details about his visits are available. Many of his City Friends had their country houses in this district and they with other Friends living here vied with each other in giving hospitality to their leader.

We can picture him after a busy time in the City of London going to the "Seedsman's Inn" in Bishopsgate and taking coach there for Southgate or South Street as it was then often called. While staying there he would attend meeting at Winchmore Hill and, in spite of increasing infirmity, with great power the record says: "he would declare and afterwards go to prayer". Meeting over, visits were paid to local Friends and then by horseback or coach he would go on to Fords Green or Fords Grove as we call it, to stay at a large house there perhaps for several days or even weeks. Enfield was next visited and meetings held at Flamstead End, near Cheshunt; and Waltham Abbey. Then perhaps he might return to Town by way of Enfield, Mimms and Barnet. At Southgate he generally stayed with Bridget Austell who kept a school for girls. On one occasion Fox went there to be nursed after being blooded with horse leeches. George Whitehead's first wife Ann was taken mortally ill at Bridget's house at Southgate in 1686 and Fox visited her there on several occasions.

He held Meetings with Bridget's scholars both at Southgate and later at Tottenham High Cross, to which the School had moved by 1689. The first Tottenham Meeting was held in Bridget's house, near the Cross. Thomas Cox and Francis Stamper, both City Friends, had their country houses at Southgate and when there would attend Meeting at Winchmore Hill. Francis Stamper was a watchmaker; there is a watch made by him in the Victoria and Albert Museum at South Kensington.

The group of Friends around Winchmore Hill Meeting House visited by George Fox at this time was probably only small in number, first to be mentioned are John and

Elizabeth Oakeley ; to them we owe the site on which they still meet.

John Oakeley, who was a member of the Merchant Taylors Company of the City of London, had married Elizabeth Hatch of Edmonton in 1672 whilst living in Westbury St., near Wheeler St., Spitalfields. It was in his house at Westbury St. that the first gathering of Friends in the Spitalfields district had been held, several years before. The Meeting afterwards developed into the well-known Wheeler St. Meeting, near old Devonshire House. The Bedford Institute in Quaker St., Spitalfields, is built near the site. In 1676 in a list of the Members of the Six Weeks Meeting we find John Oakeley's name has been crossed through and a note at the side says " removed into the country ". The country was Winchmore Hill, where he lived for the remainder of his days, upholding the cause of Truth and sometimes suffering for conscience' sake, not a new experience, for in his earlier years he had known imprisonment in Newgate. At Winchmore Hill in 1682 he had goods taken in lieu of a fine levied on him for attending a Meeting at Winchmore Hill to " wait upon the Lord ". His account of this incident is probably in his own handwriting. His name is also mentioned on other documents, but Elizabeth Oakeley's signature is not there ; on one deed I noticed she had made her mark, an X, either because of infirmity or because she could not write.

We have records of two other Friends whose goods were taken in lieu of a fine for being at this same Meeting at Winchmore Hill. One was James Lowerry of Southgate, his account says that the warrant was issued by Joshua Gaillard Justice " so called ", and that the constable came from Boase, i.e. Bowes Park. The other sufferer was Richard Chare at whose house George Fox nearly always used to call after attending Winchmore Hill Meeting. Chare kept a shop and the goods taken from him on this occasion included a tub of flour, a small bag of hops, a tub of white starch and half a firkin of butter. When Chare was older he apparently fell away somewhat in his allegiance. And it shows how truthful Friends tried to be that when noting his death they said " he was a professor of the Truth but no honour of it in his conversation ". George Fox's host

and hostess at Fords Green were Edward and Elizabeth Man whose country house it was. Sometimes Fox stayed there for several weeks, delighting in the country quietness but being kept busy writing letters and Epistles and receiving many visitors. Important discussions as to Friends' business often took place in his presence at Fords Green; George Whitehead, Alexander Parker, Edward Billing and many others were entertained there. Edward Man his host was one of the most prominent Friends in the Society in London. A hosier by trade, he lived in the City at the sign of the Golden Lyon, near Bishopsgate. His house at Fords Green had a wall round it and was 18 yards from the roadway; these facts are in a contemporary document which tries to prove that no one passing along the road could distinguish at that distance whether sounds they heard coming from the house could be someone preaching or only someone reading, a significant difference in those troublesome times.

Friends may remember that a few years ago a series of modern letters appeared in *The Friend* and were headed at the sign of the Fleur de Lys in Thomas Apostles. This was the address of a well-known early London Friend named Gerrard Roberts who had opened his house in the City as a general meeting place for Friends. Later on he lived at Edmonton and you will find his name among those of other Friends summoned to be present in 1683 at a petty sessions held at the Bell Inn at Edmonton to answer a charge made against them. George Fox would pass from Fords Green on to Enfield, perhaps on horseback, perhaps in a coach, and at Enfield was entertained by several different Friends. There was Widow Dry, Thomas Hart, formerly a Barbados merchant, Wm. Shewen, once a pinmaker in Bermondsey and George Watts of Aldersgate who had his country house at the Chase Side.

Meetings at Enfield were held in private houses at this time and perhaps also at times in a barn. Some years later, in 1697, a meeting house was built in Baker St., but after the first generation of Friends had passed away Enfield Meeting was never very large and in 1794 the meeting house was closed.

At Flamstead End, near Cheshunt, lived Gawen Lawrie, a merchant who had business with Wm. Haig, the Quaker

of Bermersyde in Scotland. Later on his daughter married one of Haig's sons, who emigrated to America. Lawrie himself left England in 1684 to become deputy governor of East Jersey. There was also a Friend belonging to Flamstead Meeting named Wonderful Warwick, who suffered for attendance at meeting. This Meeting, though belonging to Enfield M.M., looked for some contribution for its maintenance from Hertford Q.M.; but this was always a source of friction and the connection was given up about 1707.

Samuel Hodges of South Mimms, a butcher by trade, was heavily fined in 1683 for a Meeting at his house. He and Henry Hodge of Barnet were visited by Fox as he journeyed through their district giving advice and encouragement for the good ordering of Truth.

The Meeting at Barnet was held in a private house from 1689 until about 1743 when it was laid down. The Mimms Meeting also at first met in a private house, later a meeting house was built with a small burial ground attached, but after a great struggle for existence in its last years it was finally closed in 1787 and the property sold.

The groups of Friends just enumerated were joined together for purposes of business under the name of Enfield Monthly Meeting, and the first Monthly Meetings were held in Enfield in private houses.

An early writing, dated 1676, records a collection being taken up at the house of Samuel Newton for publick services for Truth beyond the seas, and Gerrard Roberts was asked to convey it to the Friends in London.

Monthly Meetings were also held in the houses of Elizabeth Dry, and Thomas Hart. Unfortunately the Minute Books for the first period are missing, the earliest one we now have commences in 1689, but a rather tattered account book of an earlier date remains and supplies some interesting information. Gawen Lawrie of Flamstead End was the first treasurer. The accounts record that a rent of £2 p.a. was paid for the meeting house at Winchmore Hill before John Oakeley made his gift of land and building to Friends in that village.

Collections were taken up at Meetings at Flamstead End, Barnet, Mimms and Winchmore Hill for the general purposes of Truth. A gift from Ireland for poor suffering Friends was received and from these sources relief was paid

to local Friends who had lost all their goods by sufferings. Sometimes the goods would be farm stock such as corn and cattle, sometimes household goods, such as pewter dishes, brass kettles, brass skellits, poringer, feather bed, fowling piece, rug, blankets. One Friend also received £2 10s. towards his great loss by the flood. In 1687 a gift of £45 from the Six Weeks Meeting is received towards the building of the new meeting house at Winchmore Hill.

In a Minute Book belonging to the Monthly Meeting of Horslydown and Southwark on the south side of the river (the ancestor of Croydon and Southwark M.M., to which the present writer belongs) there is a record of a special collection being made for the proposed meeting house at Winchmore Hill, £9 being collected.

Although the Monthly Meeting Minutes for this year and the next are missing we are glad to find among the Quarterly Meeting papers at Friends House the actual letter sent by Enfield M.M. giving particulars as to the proposed new meeting house. George Fox was present at this Enfield Monthly Meeting held in the house of the Widow Dry but as he was not a member of the Monthly Meeting concerned he does not sign the letter. This important letter reads :

To the Quarterly Meeting of Friends for ye County of Middlesex from the Monthly Meeting at Endfeild the 29.iv.1687.

Deare freinds

In the truth which is precious wee very dearly salute you Giveing you to understand that we have a desire to have a weekly meeting in the town of Endfeild. And do desire your consent and concurrence therein Also we have intention to remove the meeting at Winchmore Hill from the house it is now at to the house that was once John Oakeys, and doe desire your consent and approbation thereof and to signifie the same unto us by the Bearer hereof and with our Dear love to you in the Lord we bid you farewell.  
Yor Friends & Brethren in the Truth

Thos. Hart, Wm. Shewen, Geo. Watts, Saml Goodaker, Christopher Thompson, Joshua Wright, Richard Saunders, Thos. Watson, John French, Wm. Wild & John Woodsend.

We have no idea of what the building looked like, whether its roof was tiled or thatched, but there is record of Edward Man spending money to plant small trees about it.

Not far from Enfield is the town of Waltham Abbey, where for some years there was a well-known Friends' School; two sons of Isaac Pennington and a grand-daughter of Margaret Fox were amongst the scholars. A remarkable spiritual visitation came to the School on 4.vi.1679, about which there are many accounts available. From one we learn that, "At a meeting where was present about 40 or 50 young boys and maidens, God's heavenly power brake forth in some maids and young girls, it reached in a very short time all the children and even the elder people."

George Fox often paid visits to this district and would meet Christopher Taylor the Schoolmaster and his scholars, Thomas Bennet and other local Friends. The Meeting here also started in a barn, but a meeting house was eventually built on ground given to Friends in 1672 for use as a burial ground. Flourishing in its early days, the Meeting declined rapidly after the end of the seventeenth century; by 1840 it had long since died out and the premises and burial ground were then sold.

Although Waltham Friends were in fairly close touch with Enfield Friends they belonged until 1691 to a different Monthly Meeting, called Waltham Abbey, which included meetings at Barking, Wanstead and Epping and was under the jurisdiction of Essex Quarterly Meeting. There is an early minute book for this group, until recently kept at Winchmore Hill, but now happily safe at Friends House; it was begun in 1673. It is disappointing to find no reference in it to the famous School, but Christopher Taylor, the master, takes his share in the business of the meeting. The women in both Enfield and Waltham Abbey Monthly Meetings met apart from the men except on special occasions; the minute setting up the women's meeting says that the women of Waltham are asked to meet together to consider of such things as "Truth coles for at there hands" usually the relief of the poor and sick. Another Minute mentions George Fox and a meeting at Coopersayle, a village near Cheshunt, and there is also preserved among the Minutes the record of an intention of marriage for

Michael Yoakley, the founder of the well-known almshouses situated to-day at Stoke Newington and Margate.

The School at Waltham Abbey moved to Edmonton about 1680 and soon afterwards Christopher Taylor who had been in charge went to America. Having moved to the district under the care of Enfield Monthly Meeting it was that meeting which prepared his certificate, of which a contemporary copy is preserved.

Whereas our friend Christopher Taylor a member of our monthly meeting at Enfield does intend to transport himself wife and family to Pensilvania in America And it being usual and necessary in such cases to have certificates from the monthly meetings whereunto the persons transporting or removing themselves do belong We do hereby certify our said friends Christopher Taylor to be an honest servicable friend in the Truth and for the Truth Having a public and serviceable Testimony amongst us and abroad for the precious Truth as well in good example by a godly conversation as in word and doctrine. And his wife Francis Taylor we also certify is one of our womens meeting in the unity of the blessed Truth and of good service in her place amongst us. In testimony whereof, we belonging to the monthly meeting at Enfield in middlesex hereunto write our names

From our monthly meeting at Thoms Harts house in Enfield To Friends everywhere where this may come the 26th of the 2nd mo. 1682.

Mary Lawry  
Sarah Spencer  
Priscilla Hart  
Mary Clarke  
Ann Goodaker

Thomas Hart  
Gawin Lawry  
George Keith  
Joshua Wright  
John Oakeley  
Saml. Goodaker  
Wm. Wild  
Thos Roberts  
[& others]

Christopher Taylor became a member of the first Provincial Council of Pennsylvania and was in charge of a School there.

Gawen Lawrie who signed the certificate went to America two years afterwards. George Keith, another of the signatories, succeeded Taylor as head of the school at Edmonton for a few years before he also went to America.

In 1691 the Friends of Waltham and Epping united with Enfield Monthly Meeting, Barking Meeting forming a separate Monthly Meeting on its own. About the same time Tottenham came into the group, for a meeting had just been begun there near the High Cross, later to outgrow all the other Meetings of the M.M. and eventually to give its name to it.

In after years a Friend named Cross, living near the Cross at Tottenham was known to his neighbours as having rather a forbidding and austere manner so that this rhyme became popular :

Cross by name and cross by nature  
Cross by the high Cross and Cross the Quaker.

For some years after 1691 the monthly meetings were held at Enfield and Waltham Abbey with occasional meetings at Barnet, Winchmore Hill and Tottenham. A great part of the monthly meeting business was concerned with the maintenance of the meeting houses under its care, that of Winchmore Hill was often under discussion. In 1691 it seems that part of the meeting house was fitted up as a dwelling place and an outhouse built, and the widow French and her family were allowed to live there rent free, this led to difficulties, for later on two women Friends of the M.M. were appointed to acquaint widow French "that friends are troubled to see that she does not put things out of sight during the meeting time as her pots and things upon the shelves and cheeses on the beam which are there for all to see they also desire that she order her children to sit or keep still and quiet during meeting time and not to run up and down stairs".

These children had had a legacy of £6 left to them by their grandmother and the Friends of the Meeting had charge of it on their behalf, they therefore asked two of their members, John Freame and Thomas Gould, "Gouldsmiths of Lumbard Street", to take it and made allowance to them for interest at the rate of 6 per cent. per annum. These Friends were the original founders of Barclays Bank. John Freame lived at Bush Hill and was a prominent member of

Enfield Monthly Meeting. He was Clerk of Yearly Meeting in 1711. He was also the Banker for the London (Quaker) Lead Company, the history of which has just been published by the Friends Historical Society. A cluster of old houses known as Quaker Row used to stand in South Enfield.

The monthly meeting concerned itself with the right ordering of the marriages of its members, with the care of the sick, poor and aged and with the education of the children of the meeting, paying for their school and apprenticeship fees when their parents were unable to do so. They made arrangements for the widow French's daughter to be apprenticed to Bridget Austell at Tottenham to learn housewifery but her mother had other views and was difficult, wishing her daughter to go to a place where she would have higher wages but said the Friends of the M.M. "At Bridget's she would be in the way of preferment and of learning something the better to fit her for a reputable and more profitable and less labouresome place than the one suggested by her Mother besides the clothes that the Borders will be giving her." Bridget kept a Boarding School.

In 1697 the minute book records the following incidents concerning the death of a boy named Kaleb Bussey who had been apprenticed at the Meeting's expense to widow Tabrum. Kaleb was the owner of a silver cup, probably left to him by relatives, and Friends had been minding it for him until his apprenticeship was finished. He had had much illness before his death, his mistress having had but little service from him. He expressed the wish therefore that the cup should be given to her as a token of his gratitude, "he being sensible of her care and tenderness towards him". There had been some discussion by Friends as to whether the cup should not be sold and the proceeds given to a Friend in want. We are glad to read, however, that they carried out the boy's wishes and gave it to his mistress and supplied the needy Friend in another way.

On one occasion, in 1689, the Meeting appointed two of its number to inquire into a quarrel one of its members had had with his master the Marquis of Worcester, the Friends report: "Ed Man reports that upon discourse w<sup>th</sup> James Lowtie abt: the rude abuse he gave to the Marquis of Wooster as this Mtg ord: to should be dealt with about

it He the said James Lower sd he had given the said Marquis satisfaction by acknowledging his fault & desiring his pardon, & he is now again employed by the said Marquis."

Holding our monthly meetings as we do at the commencement of the month we are not faced with the same difficulty which Friends of Enfield Monthly Meeting had in 1695 when they had to rearrange the meeting day in order that they might uphold their testimony against the setting apart of a special day to celebrate Christmas. The minute says: "The next monthly meeting happening to fall upon the day called Xmas Friends will be engaged to keep open their shops. It is therefore concluded that the Meeting be adjourned to the 26th of the next month being the 5th day of the week."

It must be remembered that few of the First-day meetings in this neighbourhood were held once a week regularly. More often they were held alternately with adjoining meetings, not necessarily within the same monthly meeting. Special arrangements under the care of the Quarterly Meeting were made. For instance Mimms belonging to Enfield M.M. alternated with Mill Hill belonging to Westminster M.M. and Tottenham belonging to Enfield M.M. alternated with Stoke Newington belonging to Peel M.M. Thus members of small meetings were encouraged and strengthened by the visits of Friends from a distance. Truth was proclaimed at regular intervals in a number of places rather than continuously in only two or three.

In 1705 Quarterly Meeting gave permission for Winchmore Hill Meeting to be held fortnightly instead of monthly, for there was a slight increase of Friends in the neighbourhood. Three years later the local Friends subscribed towards the cost of rebuilding the tenement near the meeting house belonging to Friends, which had been let for many years with the adjoining field for £5 per annum. In 1694 £3 10s. had been spent for straw to thatch and for thatching this tenement, but, it had now fallen into decay and been pulled down. In order that the Meeting's poor should not suffer through the loss of the income, which had been given to them, the Friends of the Meeting decided to rebuild. They appealed for help, urging various reasons upon subscribers, one of which was "that none might be discouraged to give who are charitably inclined or disposed

to help so good a work intending the same to continue pursuant to ye will of the donor to the use of the people called Quakers for ever”.

The list of local subscribers is headed by William Crouch giving £5. In the evening of his life he had come to live at Palmers Green where he died two years later, and with his wife Ruth was buried in Winchmore Hill Burial Ground. Formerly one of the foremost early Friends, he is specially known to us to-day for his account of the rise of Quakerism in London. From this we obtain many valuable details of names and places about the first meetings, including the information about the first Wheeler St. Meeting held in John Oakeley's house in Spitalfields. John Freame and Thomas Gould contributed £3 each and Samuel Waldenfield £2; he was a powerful preacher of this time, living near Winchmore Hill. In the testimony issued by Enfield M.M. after his death they say, “His ministry was helpful, he was punctual to his word and promise and just in his dealings, he exhorted Friends to good life and conversation, without which he often signified our coming to Meeting was a pretence to religion.”

Tottenham Meeting commencing in Bridget Austell's house was afterwards held in the homes of Richard Claridge and Alice Hayes and it was not until 1714 that a meeting house was built, the Meeting for Worship was still held on alternate First-days but in 1717 for the sake of the aged people and children, the Q.M. gave leave for it to be held every First-day. The letter asks for the opening of Tottenham Meeting House every First-day “for friends increasing very much in those parts [it says] there are not coaches to be hired to carry a quarter of the number of friends to other meetings that are able to pay for the same”. It also states that “when the meeting is not at Tottenham there are about 40 or 50 that get not to meeting at all we having some aged and many children for whom 'tis dangerous to walk so far to other meetings in the heat of the day or in wet weather. We also conceive that the opening of Tottenham Meeting every first day may be an ease to Winchmore Hill and Enfield Meeting which we believe you find are often overcrowded by the friends that resort thither.”

Amongst the signatures to this letter are those of Thomas and Mary Hutson. Recently an old house in Tottenham

was having its roof repaired and amongst the rafters the workmen discovered some old letters, dating from the year 1709. Many were so dirty and torn that it was impossible to decipher them, but others were quite legible and amongst these were several written by this same Mary Hutson, she gives her address as "Tatnam", the old spelling, the recipient of these letters was a young man named Daniel Bell, then living in Long Acre, but who shortly afterwards settled in Tottenham and became a member of Enfield Monthly Meeting; he was the ancestor of many well-known Friends, among his descendants was the mother of Elizabeth Fry. One of the letters in the collection came from one Elizabeth Stamper living at South Street or Southgate. It is dated 1709 and there is rather an up-to-date sound about part of it; it is addressed to Daniel Bell in Long Acre, near Charing Cross, and says, "Dear Cosen, we are in want of a maid and Mary Hutson told us that your maid was going away and if not provided thought she might do for us. If thou goes to St. Albans on 1st day we shall be glad if thou wilt come here on thy way but if not going to St. Albans we shall be glad of thy company at Winchmore Hill."

The M.M. Minute Book records that on one occasion Thos. Hutson had to appear at the Sessions held at ye Rummer Inn in Enfield, later known as the Railway Inn, near Market Place.

I must also draw your attention to another name on this document, that of Alice Hayes who died in 1720 and was buried at Winchmore Hill. The Monthly Meeting issued a Testimony which was published as a preface to the account of her life, which has much of interest in it. She was evidently greatly beloved and her ministry much appreciated by Friends of the district.

To come back to Winchmore Hill, we find that in 1718 the Meeting there had so increased in numbers that the partition in the meeting house was taken down. It was probably placed there in the time of widow French's occupation. The year before this, the M.M. considering the great inconveniency of the coaches coming into the yard at Winchmore Hill Meeting House desired John Freame to get a post set up in the gateway in order to prevent them coming into the yard. In 1746 repairs were made to the wall of the burying ground, elm trees were cut down and the

wood sold for the benefit of the Meeting. David Barclays, Senr. and Junr., Jos. Freame and Jonathan Bell contributed for the drainage of the burial ground in 1758; and in 1791 the meeting house having fallen into disrepair it was rebuilt, with a tenement for a doorkeeper and a considerable addition to the wall of the burial ground. The list of the subscriptions included £50 each from Samuel Hoare, Senr. and Junr., and Isaac Walker of Arnos Grove, Southgate. The last was an ancestor of the famous Walker Brothers, cricketers. This is the actual meeting house now in use, rebuilt on the site of the old one. In 1796 David Barclay, Isaac Smith, Samuel Hoare, Junr. and Jos. Osgood gave £100 each to be invested as a fund, the interest of which was to be applied as follows, one shilling a week to the resident doorkeeper in addition to his M.M. allowance for taking care of the building and keeping the ground in decent order and the remainder for repairs as needed. The fund was later augmented by other gifts and still exists to-day.

From the commencement of the nineteenth century for a number of years the Friends at Winchmore Hill seem to have been very few. John and Lydia Catchpool were faithful members from 1803-58. There is a Journal of John Catchpool in MS. at Friends House, but it is mainly introspective and contains very little of topical interest. The Monthly Meeting testimony to John Catchpool describes him as a corn chandler and baker at Winchmore Hill and says "he was a constant attender of the small Meeting held in that village". In his Journal he refers to Josiah Foster opening a School at Southgate, the boys attending Meeting at Winchmore Hill. The School afterwards moved to Tottenham. Lydia Catchpool left £100 to the Trustees of Winchmore Hill Meeting.

In this later period of the M.M.'s history Tottenham Meeting became a large and influential one and about 1791 the name of the M.M. was changed from Enfield to Tottenham. No doubt many of the Friends living at Tottenham often brought their famous visitors to attend the country meeting at Winchmore Hill and Friends from all parts of London would gather in the burial ground on the occasion of funerals. John Fothergill, the founder of Ackworth School, who died in 1780, was buried at Winchmore Hill,

it is said for the sake of privacy, but seventy coaches and chaises followed his funeral procession.

Thomas Shillitoe, the famous shoemaker-preacher, must often have been at Winchmore Hill but his story belongs to Tottenham Meeting. John Catchpool in his Diary writes: "Thomas Shillitoe shines as an example amongst us."

Archibald King has drawn attention to the record of two burials of Frenchmen during this year, perhaps refugees, they were the Marquis of Longchamp and Joseph Peter Le Bretham, who was a teacher of languages at Tottenham.

In 1823 Elizabeth Fry recorded in her Journal, "Since I last wrote I have attended Winchmore Hill Meeting to my satisfaction together with my dear Sister Elizabeth, Wm. Allen and my Brother Samuel whose company I enjoyed."

And so the years passed. Going through the Minute Books I found the application by George Farrington and his wife for Membership in the Society of Friends; those names form a link with the present. A little girl of six used to look on with mingled awe and wonder when George Farrington regularly every week solemnly mounted a meeting house form and with great deliberation wound up the clock just before first-day morning meeting began, the old Caretaker Azariah Cooke was past such work but quietly he sat in this corner seat and in the summer would gently offer a little posy of flowers to the little girl as she passed out of the door. The meeting house had a gallery then and from it dear old Martha Treadwell often ministered to Friends' needs. The words are forgotten but the real Quaker bonnet she wore (the last to be seen in Winchmore Hill village) is remembered as framing a sweet and sympathetic face. Sitting on a hassock threading beads at the Missionary Helpers' Union Sewing Meeting was a delight of those days, the teas given by the women Friends of the Meeting in return are remembered as part of the afternoon's enjoyment.

Then come the years 1914-18. To the New Year's social gathering were invited the Belgian family who were kept at the cost of the Meeting in a house in Hopper's Road. At the tremulous singing of the Belgian National Anthem tears and laughter mingled, along with "Auld Lang Syne".

At another such party there was a Christmas Tree, the Meeting was entertaining this time "alien enemies", German

mothers and children from the neighbourhood, whose husbands and fathers were in internment camps.

So we come to the present time and the present company who in faith go on making the story whose earlier chapters we have heard.

IRENE L. EDWARDS

## Records of Tottenham Monthly Meeting and of earlier constituent M.Ms, with missing volumes noted

**T**HOSE preserved are deposited in the Library at Friends House and are the sources of information for the preceding paper.

Waltham Abbey M.M. Minutes, 1673-1691.

Enfield M.M. Minutes, 1689-1699; 1699-1709\*; 1709-1718; 1718-1739\*; 1739-1756; 1756-1778\*. \* are missing.

Account Book, 1675-1702, with other papers including certificate for Christopher and Francis Taylor's removal (with family) to Pennsylvania, 1682.

Tottenham M.M. Minutes, 1778-1883.

The following sources were also used :

MSS. Portfolio 16, Nos. 41, 50; Port. 41. Nos. 38, 39. Original Records of Sufferings, 35, 50, 373, 413, 422, 424. Six Weeks Meeting Minutes. Second Day's Morning Meeting Minutes. Journal of James Jenkins (1761-1821). Journal of John Catchpool (1798-1846).

Printed. *Journal of George Fox. Short and Itinerary Journals of George Fox. Journal of Thomas Chalkley* (1675-1741). *Memoirs of Alice Hayes* (1657-1720). W. Beck and T. F. Ball: *London Friends Meetings*.