

NATIONAL HISTORIC LANDMARK NOMINATION

NPS Form 10-900

USDI/NPS NRHP Registration Form (Rev. 8-86)

OMB No. 1024-0018

RACE STREET FRIENDS MEETINGHOUSE

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

1. NAME OF PROPERTY

Historic Name: RACE STREET FRIENDS MEETINGHOUSE

Other Name/Site Number: N/A

2. LOCATION

Street & Number: 1515 Cherry Street Not for publication: ___

City/Town: Philadelphia Vicinity: ___

State: PA County: Philadelphia Code: 101 Zip Code: 19102

3. CLASSIFICATION

Ownership of Property
Private: 1
Public-Local: ___
Public-State: ___
Public-Federal: ___

Category of Property
Building(s): 1
District: ___
Site: ___
Structure: ___
Object: ___

Number of Resources within Property
Contributing
1
1

Noncontributing
1 buildings
sites
structures
objects
1 Total

Number of Contributing Resources Previously Listed in the National Register: 0

Name of Related Multiple Property Listing: N/A

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6. FUNCTION OR USE

Historic: Religion

Sub: Religious Facility

Current: Religion
Business

Sub: Religious Facility
Office Building

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: Quaker Plain Style

MATERIALS:

Foundation:	Stone
Walls:	Brick
Roof:	Painted Metal
Other:	

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Describe Present and Historic Physical Appearance.DESCRIPTION OF BUILDING¹

The Race Street Meetinghouse, built in 1856, is 131 feet long and 100 feet wide. The south end is set fairly close to Cherry Street on a lot occupying most of the block of 15th Street between Race and Cherry Streets.

The Cherry Street facade of the Race Street Meetinghouse has a steep front-gabled roof. There is an arched window on this facade, divided into four sections, with paned glass and a simple stone sill. The first story consists of three doors separated by four twelve-over-twelve sash windows. Each window has a set of paneled shutters. The doorways, on a porch reached by four stone steps, each has double-paneled doors that open flush against the front of the building. They also have six-paneled transom lights. The porch, with simple entablature, does not have any columns or supports. The second story consists of seven twelve-over-twelve sash windows with louvered shutters and simple stone sills. The north, or Race Street, facade matches the Cherry Street facade, but is set further back from Race Street than is the Cherry Street facade. Originally, the Race Street facade was the formal entrance to the building, thus the building was set back from the street to create a courtyard. There is a stone inscribed with "1856" over the windows. At the midpoint of the building, two small wings on the east and west sides extend eight feet. The walls of the meetinghouse are made of brick, 22 inches thick.

The interior of the building originally focused on two meeting rooms, each with ceilings 36 feet high. Between these two meeting rooms is a wide hallway with a broad center staircase leading to the second level. This three-story space includes five large rooms used for committee meetings and other purposes.

The northern meeting room, designed to house the Monthly Meeting and the Women's Yearly Meeting, measures 60 feet by 80 feet. The southern meeting room, measuring 46 feet by 80 feet housed the Men's Yearly Meeting. Both meeting rooms have "youth's galleries" (balconies) on three sides.

By 1926, the southern meeting room ceased to be used for the Men's Yearly Meeting as men and women were no longer meeting separately. At that time, it began to be used as a dining/social hall. Temporary partitions created some office space under the balconies. There are no longer offices under the balconies, but temporary partitions, about eight feet high, now divide the top

¹ This description draws heavily on Frances Williams Browin, *A Century of Race Street Meetinghouse 1856-1956* (Philadelphia: Central Philadelphia Monthly Meeting of Friends, 1956), 13-16; and an October 30, 1991 telephone call with Jill Mesirov and architect Mather Lippincott, whose firm, Cope & Lippincott, conducted the restoration and designed the Friends Center.

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portion of the balconies into conference rooms. These partitions do not block the light from the windows, and the balcony itself was not altered. Today, the meeting room is still used for social purposes, and the building has a modern kitchen. (See attached floorplans.)

In 1975, the northern meeting room was restored; ceiling lighting fixtures were added, existing oil wall sconces were converted to electricity and replaced, the wooden benches were cleaned and polished, the walls were painted, and new carpeting was laid.

On the east side of the meetinghouse, between the two meeting rooms, is a narrow connection to the modern Friends Center building. (See floorplan.) This building, constructed in 1975, attaches to the meetinghouse by a 16-foot juncture. The new building is of modern design. It is three stories high, shaped as an irregular polygon (see sketch map), and covered with mirrored glass on the west side. The entrance, from Cherry Street, is reached by steps and a walkway at the junction of this new building and the meetinghouse. Despite its attachment to 16 feet of the original meetinghouse's east elevation, the new building impacts the meetinghouse in a minor way. The north, south, and west facades of the meetinghouse are all intact. The new building is of the same height as the meetinghouse, and does not obscure the historic elements of the 1856 structure. On the roof of the new building is a rectangular shaped structure that houses the cooling system. (See photograph number 5.)

The third building in the Race Street Meetinghouse complex is the former Friends' Central School (non-contributing; photo 6), located on the northwest corner of the lot. The building is three stories, and measures 40 by 100 feet. During the 1975 modifications, this building was attached underground to the basement of the historic meetinghouse. Also at this time, the school building was converted to office space.

Other minor alterations to the Race Street Meetinghouse in 1975 include the enlargement of the basement from a ceiling height of five feet to seven feet. The basement is now used for storage. On the west side of the original meetinghouse building there is a service entrance underneath the building to accommodate deliveries. The building is still used as a meetinghouse for the Central Philadelphia Monthly Meeting, and maintains a high degree of integrity. Race Street Meetinghouse is listed in the Philadelphia historic building survey of the Philadelphia Historical Commission.

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8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties: Nationally: X Statewide: Locally:

Applicable National Register Criteria: A X B X C D

Criteria Considerations (Exceptions): A X B C D E F G

NHL Criteria: 1, 2
NHL Exception: 1

NHL Theme(s): XXX. American Ways of Life

- XXXI. Social and Humanitarian Movements
 - C. Women's Rights
 - D. Abolition
 - E. Peace Movements

Areas of Significance: Religion; Social History

Period(s) of Significance: 1857-1924

Significant Dates: 1864, 1891, 1898, 1909, 1910, 1914, 1922, 1924

Significant Person(s): Lucretia Mott
 Hannah Clothier Hull

Cultural Affiliation: N/A

Architect/Builder: George Chandlee
 Nathan Smedley
 William Eyre
 Cope and Lippincott (1975 addition and restoration)

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State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.**HISTORICAL SIGNIFICANCE**

Among the major religious denominations in the nineteenth century, Quakers permitted the greatest role for women in church affairs. Women were allowed to speak in Quaker meetings and worship services and were active in church government. Long before other denominations ordained women as ministers, the Quakers had ordained women ministers. This fact, coupled with the Quakers' generally progressive attitude toward slavery, encouraged Quaker women to take leadership roles in abolitionist, women's rights, and peace movements.

The Race Street Meetinghouse, located between Race and Cherry Streets at 15th Street in Philadelphia, was at the forefront of women's involvement, both in the Quaker religion and in American political activism. The women of the Race Street Annual Meeting claimed that they were the only official religious body in the United States to actively support women's suffrage, and there is no known evidence that disputes this.¹ Built in 1856 and occupied in 1857, many leaders in the women's movement were associated with the Race Street Meetinghouse. These included abolitionist and women's activist Lucretia Mott, peace activist Hannah Clothier Hull, and suffrage leader Alice Paul. According to the National Park Service Thematic Framework, the Race Street Meetinghouse falls under themes: XXXI. Social and Humanitarian Movements, C. Women's Rights, D. Abolitionism, E. Peace Movements; XXX. American Ways of Life.

The Race Street Meetinghouse served as the site of the Hicksite Yearly Meeting from 1857-1955. In 1827, due to an ideological controversy, Quakers split into two factions--Orthodox and Hicksite. Prior to the split, all Quakers in the greater Philadelphia area met annually for the Yearly Meeting at Arch Street Meetinghouse. When the Hicksites broke away from Orthodox Quakerism, they held their annual meetings at the Cherry Street Meetinghouse at 5th and Cherry Streets. In 1857, this building was replaced with the nominated Race Street Meetinghouse, because the Cherry Street Meetinghouse proved to be small and poorly constructed. The Cherry Street Meetinghouse is no longer standing. In 1955, the Hicksite and Orthodox factions reconciled, and from that point on, the Yearly Meeting was once again held in the Arch Street Meetinghouse. Although there were Hicksite congregations spread throughout the country, Philadelphia was the center of Hicksite activity, and the Race Street Meetinghouse was the site of their annual meetings.

After the Orthodox/Hicksite schism in 1827, "the next four or five generations would come into this world with genes immutably stamped 'Orthodox ' or 'Hicksite'" and in Philadelphia, between

¹ Margaret Hope Bacon to Jill S. Mesirov, 11 November, 1991.

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"Arch or Race Streets".² The differences between these two branches of Quakerism, especially concerning women's roles, is startling. Hicksite women were more self-assertive, often challenged the men on issues, and established their agenda without waiting for the prior approval of the men. The Hicksite women participated in more joint committees, agitated earlier for an equal voice in church government, and obtained this equality within church government forty years before Orthodox women. Thus, Hicksite women had more practical experience in church government, accounting, and fundraising through their widespread participation in these joint committees.³

The reasons for the divergent development in the participation of women in each of these two branches are numerous and no one reason is preeminent. The Orthodox branch tended to be more urban, more "well to do," and conformed to a greater extent to the mores of the society in which women were silent, homebound, and deferent. In addition, it is possible that because the Orthodox were more strongly influenced by the Evangelicals, they did not support reform movements which were seen as worldly distractions. As early as 1830, when Lucretia Mott was clerk of the Women's Yearly Meeting, she and other Hicksite women challenged the wording of a major "epistle to London" that had been prepared by the Men's Yearly Meeting. Whatever the reasons, the Hicksite women did achieve complete equality within the governing committees of the Race Street Yearly Meetings during the 1870s, while the Orthodox women were still deferring to men with limited participation in the church committee structure. A vocal minority within the Hicksite faction were ardent women's rights advocates whose influence and dominance far exceeded their meager numbers. It is clear, however, that the majority of Hicksites were "pushed toward a more democratic" mindset by the logical extension of their original goal of the 1827 split: the "freedom of expression in meetings."⁴

The Race Street Meetinghouse is nominated under the Women's History Landmark Theme Study for five reasons: 1) its unique role as an active supporter of women's suffrage; 2) its representation of the significant role played by women in Quaker religion and at the Yearly Meetings; 3) the membership and activism of noted abolitionist and women's rights activist Lucretia Mott; 4) the membership and activism of the peace

² Daisy Newman, *A Procession of Friends, Quakers in America*, (Garden City, NY: Doubleday & Co., 1972), 94.

³ Margaret Hope Bacon, "A Widening Path: Women in Philadelphia Yearly Meeting Move Toward Equality, 1681-1929," in *Friends in the Delaware Valley: Philadelphia Yearly Meeting, 1681-1981* ed. John M. Moore (Haverford, Pennsylvania: Friends Historical Association, 1981), 185.

⁴ Bacon, "A Widening Path," 185, 191.

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activist Hannah Clothier Hull; and 5) specific social reform movements initiated by women that began at the Race Street Meetinghouse.

Philadelphia was a center in the United States of Quaker activity, and the Race Street Annual Meeting was the center of the Hicksite branch. Thus, the women of Race Street, where the Hicksite Annual Meeting was held, were in a very key position to be offered special opportunities for leadership.

RACE STREET WOMEN'S SUPPORT OF WOMEN'S RIGHTS

Compared with other extant meetinghouses in the United States, Race Street Meetinghouse is the only one to have such a firm association with women who worked for women's rights and suffrage. An investigation of the minutes of the Race Street Women's Annual Meetings reveals not only wholehearted support for suffrage, but also a determined and well conceived strategy to obtain the passage of federal legislation. In 1914, a committee was formed to develop a plan of action for the support of women's suffrage legislation. This committee, of which Hannah Clothier Hull was a member, recommended that the the Yearly Meeting endorse, become active, and influence Federal suffrage legislation. In the name of the "dignity of woman and her right to complete development,"⁵ the 1914 Yearly Meeting adopted not only suffrage "as a principle of Justice," but they endeavored to lobby for its passage. Letters were sent to the Pennsylvania, New Jersey, Delaware, Maryland, and California U.S. Senators expressing the Philadelphian Hicksite's support for an amendment. Additionally, these women attempted to get their views on suffrage into the Senate record.⁶

THE ROLE OF RACE STREET WOMEN IN RELIGION

According to Quaker doctrine, men and women were equal prior to the original sin of Adam and Eve, and once their religious conversion occurred, they were once again equal. As a result, women members of the Society of Friends served as ministers and often spoke in the meetings for worship, which were always held with men and women together. In meetings to handle the affairs of the congregation, most Quaker congregations had separate committee meetings for men and women. These business meetings, for both men and women, were conducted on a monthly basis for local friends, on a quarterly basis for a region, and on a yearly basis for several colonies or states.

By having separate meetings, Quaker women acquired their own space; often one-half of the main meeting room divided by a partition when business meetings were conducted. In addition, by

⁵ Philadelphia Yearly Meeting. Women's Minutes. Hicksite, 1914. Friends Historical Library, Swarthmore College, 73.

⁶ Philadelphia Yearly Meeting. Women's Minutes. Hicksite, 1918. Friends Historical Library, Swarthmore College, 263.

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conducting their own meetings, Quaker women learned to raise money, write epistles, persuade their brothers to adopt policy, as well as develop a network of friendship and support. Women gained many skills through their separate meetings which prepared them to seek equal representation with men.⁷

In the Race Street Annual Meetings, however, women were not confined just to women's meetings and committees. Following the Hicksite split, the Race Street women gradually became more integrated into all aspects of the congregation's major decision making procedures. A review of the Race Street Yearly Meeting minutes, located in the Friends Historical Library at Swarthmore College, confirm the equal participation of women in church government. In 1869, the issue of unequal membership on the Representative Committee, or Committee for Sufferings, began to be discussed at the annual meetings. Female representatives were chosen to participate in this committee beginning in 1876. There was no specific discussion in the early minutes about women as Trustees, but it is mentioned that they were equally responsible for administering finances in 1898, and the first annual report of the Trustees signed by both men and women was recorded in that same year.⁸

In 1922, the Women's Yearly Meeting petitioned the Men's Yearly Meeting, as it had in earlier years, to hold joint sessions, which they did for two days in 1922 and three days in 1923. By 1924, both meetings agreed to meet as one united body. In addition, Jane Rushmore was appointed clerk of this new united Meeting, the first woman to be clerk of the combined male and female Philadelphia Yearly Meeting. At this time, the second meetingroom in the Race Street Meetinghouse was no longer needed, so its use changed to a social/dining room. This marked the culmination of a long process from women operating in their own sphere to women participating in joint male and female committees to women finally being totally integrated into the management of the church.⁹

In addition to their activities in business meetings, both Quaker women in general, and women at Race Street, served as ministers and thus, had influence over questions of doctrine. A woman entered the lay ministry after she was convinced not only of the presence of Christ within her, but that he spoke through her.

⁷ My thanks to Margaret Hope Bacon for editing this document, particularly the preceding paragraphs. See also: Mary Maples Dunn, "Women of Light" in *Women of America: A History* ed. Carol Ruth Berkin and Mary Beth Norton, (Boston: Houghton Mifflin, 1979). and Jean R. Soderlund, "Women's Authority in Pennsylvania and New Jersey Quaker Meetings, 1600-1780" *William and Mary Quarterly* 44 (1987).

⁸ Philadelphia Yearly Meeting. Women's Minutes, Hicksite. Friends Historical Library, Swarthmore College.

⁹ Bacon, "A Widening Path", 198.

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Originally ministers served as missionaries, but later they merely kept the faith of existing Quakers strong. Ministers traveled throughout the states preaching at various worship meetings to help maintain a high degree of religious experience. Women did not usually join the traveling ministry during their childbearing years, unless they were single, but after their children had grown, the ministry provided an opportunity for a new career. The women traveled together, and stayed with members of the local meetings where they preached.¹⁰

ABOLITION AND EQUAL RIGHTS

The role of Race Street women in the abolition and suffrage movements are best exemplified by Lucretia Mott. A devout Quaker since childhood, Lucretia Mott became more intensely religious following the death of her first-born son in 1817. In 1818, Mott first began preaching at Quaker meetings, and by 1821, she was officially recorded as a minister. Following the schism in 1827, Mott associated herself with the Hicksite faction and continued as a minister.¹¹ In addition to giving sermons, she also served as a clerk of the Women's Yearly Meeting and was active in the Education and Indian Committees.¹²

According to Mott's biographer, Margaret Hope Bacon, Lucretia Mott's reform activities were motivated by a strong belief in God. Mott believed that "God guided her to perceive her manifest duty, and strengthened her for each task." Furthermore, Bacon writes "the Quaker concepts of a direct relationship between God and human beings and of continuing revelation have flowered from time to time in the lives of individuals. Lucretia Mott's life was such a flowering, advancing the cause of human liberation and moving the Society of Friends towards its present orientation of peace and justice."¹³

As she became active in the Hicksite meeting, Lucretia Mott also developed a strong anti-slavery conviction. She did not use products or wear clothing made from material produced by slaves.¹⁴ By the 1830s, Mott was in close contact with

¹⁰ Dunn, 119-120.

¹¹ Edward T. James and Janet Wilson James, eds., *Notable American Women, 1607-1950: A Biographical Dictionary*, vol. 2 (Cambridge, Massachusetts: The Belknap Press of Harvard University, 1971), 592-93.

¹² Margaret Hope Bacon, "Lucretia Mott: Holy Obedience and Human Liberation," in *The Influence of Quaker Women on American History: Biographical Studies*, ed. Carol Stoneburner and John Stoneburner (Lewiston, New York: The Edwin Mellen Press, 1986), 207.

¹³ Bacon, "Lucretia Mott," 208.

¹⁴ James and James, *Notable American Women*, 593.

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abolitionist William Lloyd Garrison, and she was speaking out at Quaker meetings against slavery. Four days after Garrison founded the American Anti-Slavery Society in Philadelphia, Mott organized the Female Anti-Slavery Society.¹⁵ Mott helped to draft the constitution of the new organization whose preamble read: "We deem it our duty, as professing Christians, to manifest our abhorrence of the flagrant injustice and deep sin of slavery by united and vigorous exertions."¹⁶

Despite the fact that Mott now frequently lectured on abolition at various sites throughout the country, she was nevertheless still active in her own Philadelphia Yearly Meeting. Her sermons there included titles such as "Religious Aspects of the Age," "There is a Principle in the Human Mind," and "This Internal Light of the Soul."¹⁷ Periodically, the Race Street Meeting sent her out to other meetinghouses as a traveling minister.

In addition to abolition, Lucretia Mott was involved in, and spoke out on, issues of concern to women. She spoke at a special meeting at Race Street in early 1849 regarding medical education for women. At this point, Philadelphia was the center of medical education in the United States, and many male students, particularly those from the South, were opposed to both abolition and medical education for women. Mott, determined to change their minds, spoke eloquently to her audience at Race Street. Several individuals walked out when she addressed slavery, but most stayed. In addition to her speeches advocating a woman's right to medical education, she and her husband were instrumental in the founding of the Women's Medical College of Pennsylvania in 1850; Mott attended the first commencement exercises in 1851. Despite the fact that women now had a medical college to which they could attend, there was still much public opposition to female physicians. Mott continued to speak in favor of "lady doctors," and she presided over a series of lectures on health and hygiene in the spring of 1852.¹⁸

Lucretia Mott met Elizabeth Cady Stanton through their abolition work. Following the London Anti-Slavery Convention in 1840, "commenting on the incidents of the day, [they] resolved to hold a convention as soon as [they] returned home, and form a society to advocate the rights of women."¹⁹ In 1848, these two women, along with Lucretia's sister Martha Coffin Wright and other advocates of women's rights, called a convention at the Wesleyan

¹⁵ Bacon, "Lucretia Mott," 208.

¹⁶ Margaret Hope Bacon, *Valiant Friend: The Life of Lucretia Mott* (New York: Walker and Company, 1980), 181.

¹⁷ Dana Greene, ed., *Lucretia Mott: Her Complete Speeches and Sermons* (New York: Mellen Press, 1980).

¹⁸ Bacon, *Valiant Friend*, 120, 136.

¹⁹ Bacon, *Valiant Friend*, 124.

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Chapel in Seneca Falls, New York. Lucretia Mott delivered the opening and closing addresses, and the delegates passed a Declaration of Sentiments.²⁰ This began Lucretia Mott's long association with the rights of women. She presided at other conventions and spoke tirelessly in favor of reforms to benefit women.

Mott continued her activism in the Philadelphia Meeting, women's rights, and other activities. She was a member of a committee representing both the Baltimore and the Philadelphia Yearly Meetings which founded Swarthmore College, and she supported the founding of the School of Design for Women now the Moore College of Art. She was president of the Pennsylvania Peace Society from 1870 until her death, and preached against war as she once preached against slavery. She died in 1880.

THE PEACE MOVEMENT: HANNAH CLOTHIER HULL

Although born only a few years before Lucretia Mott's death, Hannah Clothier Hull, a member of the Race Street Meeting, made a profound impact in her own right. Her cause was world peace, and she led a tireless fight to end war. In addition, she was an active suffragist in the years before women won the vote.

Hannah Hull began her peace activism in 1907 when she attended the Second Hague Conference for International Peace. She was appointed in 1909 to represent the Women's Meeting at a peace conference. Throughout World War I, she remained committed to peace, and she served as the chairman of the Pennsylvania branch of the Woman's Peace Party from 1917 to 1920. Hull's major interest for more than forty years was the Women's International League for Peace and Freedom, founded in 1919. She was also a delegate for an emergency International Conference of Women, called by the WILPF in December 1922, at the Hague to ensure reasonable reparations and the withdrawal of armies from the occupied Rhineland. Hull served as the chairman of the United States Section of the WILPF from 1924 until 1929.²¹

Hull worked for the WILPF in numerous capacities. In 1931, she traveled cross-country on the WILPF Peace Caravan seeking support for disarmament. She attended the World Disarmament Conference in Geneva in 1932, and in 1935, was the chairman of the executive committee of the Peoples Mandate to Governments to End War, a group that obtained 8 million signatures on an international peace petition.

²⁰ James and James, eds., *Notable American Women*, 594.

²¹ Barbara Sicherman and Carol Hurd Green, eds., *Notable American Women, The Modern Period: A Biographical Dictionary* (Cambridge, Massachusetts: The Belknap Press of Harvard University, 1980), 355-56.

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Hull's peace activities slowed after her husband's death in 1939. She gradually resumed her activism, and for the next twenty years, until her own death in 1958, she campaigned for peace. Working closer to home, she served for many years on the Friends Peace Committee and the Representative Meeting of Philadelphia Yearly Meeting of Friends.²²

QUAKER WOMEN AND SOCIAL REFORM

In addition to the noted activities of Lucretia Mott and Hannah Clothier Hull, countless Quaker women were active in social and reform movements based at Race Street Meetinghouse. Quaker women had always been concerned with the need to educate children, and thus, they were active in the founding of local Hicksite academies in the 1830s. In the 1860s, the Yearly Meeting Committee on Education, with both male and female representatives, advocated the founding of a college for Quaker youth. Swarthmore College was thus founded in 1864. In 1879, the women of the Hicksite Philadelphia Yearly Meeting expressed the desire for a boarding school under the care of the Philadelphia Yearly Meeting. Working along with the men, the George School was opened in 1891, and was run by a committee of Race Street members with equal representation of men and women.²³

During the Civil War, Hicksite women at Race Street Meetinghouse, in support of emancipation, packed boxes of contraband to send south. In January 1864, the Association for the Aid and Elevation of Freedmen was formed (Lucretia Mott being a principle founder), and the women of Race Street continued their activities to help the emancipated slaves. Supported by this organization, several women went south to establish schools for freed blacks.²⁴

In their fight for equality, the women of the Hicksite Yearly Meeting lobbied for more equal treatment within the administrative and religious decisions of Quaker religion. They were denied, but nevertheless, they continued to assert their right to equality through speeches and sermons in the following years.²⁵

Hicksite women were concerned with other social issues as well. They continued to advocate the education of free blacks in the south, and played a key role on the Indian Committee. With regard to the temperance movement of the late nineteenth century, Race Street women commended first lady Lucy Hayes on her refusal to serve wine at White House dinners, and protested the sale of alcohol at the 1893 Columbian Exposition. Also in the 1890s,

²² *Ibid.*

²³ *Ibid.*, 195-96.

²⁴ Margaret Hope Bacon, "A Widening Path," 192, 194.

²⁵ *Ibid.*, 194-95.

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Quaker women, concerned with the exploitation of black workers, created the Committee on Philanthropic Labor and protested the growing of tobacco.²⁶

The activities of Quaker women at the Race Street Meetinghouse continued into the twentieth century. In 1910, the women persuaded the Men's Meeting to join them in a protest to Congress against white slavery. The Committee on Philanthropic Labor was now active in an anti-lynching crusade, and a Peace Committee was incorporated. By 1911, a Central Bureau had been founded to coordinate all the other committees in the Meeting and was staffed by a woman named Jane Rushmore. She later became the Women's Meeting recording clerk from 1918 until 1922, when she then became clerk.²⁷

CONCLUSION

Quaker women were experienced orators and were often outspoken on matters in which they believed. They kept the moral fabric of Quaker society intact. It is therefore not surprising that these women expanded their role to form their own close knit society in American culture. Quaker women became politically active in nineteenth century American society and continued that activism into the twentieth century. They were staunch abolitionists, women's rights activists, and peace activists. According to *Notable American Women*, 40 percent of female abolitionists, 15 percent of suffragists born before 1830, and 19 percent of feminists born before 1830 were all Quakers. Given the fact that Quakers comprised only 2 percent of the total American population in 1800, it is obvious that Quaker women's accomplishments did in fact make a significant impact.²⁸

The women of Race Street Meetinghouse were unique; not only were they active in Quaker religion in a general sense, but a few members of the Hicksite Philadelphia Yearly Meeting became nationally significant in their own right. The activities at Race Street Meetinghouse, therefore, reflected Quaker women's roles in social reform not only in Philadelphia, but throughout the country; Race Street is the most appropriate place to commemorate these Quaker women.

²⁶ *Ibid.*, 196-97.

²⁷ *Ibid.*, 197.

²⁸ Dunn, 132.

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9. MAJOR BIBLIOGRAPHICAL REFERENCES**BIBLIOGRAPHY**

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Previous documentation on file (NPS):

- ___ Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
- ___ Previously Listed in the National Register.
- ___ Previously Determined Eligible by the National Register.
- ___ Designated a National Historic Landmark.
- ___ Recorded by Historic American Buildings Survey: # _____
- ___ Recorded by Historic American Engineering Record: # _____

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Primary Location of Additional Data:

- State Historic Preservation Office
 Other State Agency
 Federal Agency
 Local Government
 University
 Other (Specify Repository): **QUAKER INFORMATION CENTER**

10. GEOGRAPHICAL DATA

Acreage of Property: Less than one (1) acre.

UTM References: Zone Easting Northing

A 18 485880 4422620

Verbal Boundary Description:

The nominated property is located in Philadelphia, Pennsylvania on a lot beginning at a point at the northeastern curblineline of the intersection of Cherry Street and 15th Street and extending west 190' along the curblineline of Cherry Street, then extending north 288' along the curblineline of Mole Street, then extending east 190' along the curblineline of Race Street, then extending south 288' along the curblineline of 15th Street to the point of origin.

Boundary Justification:

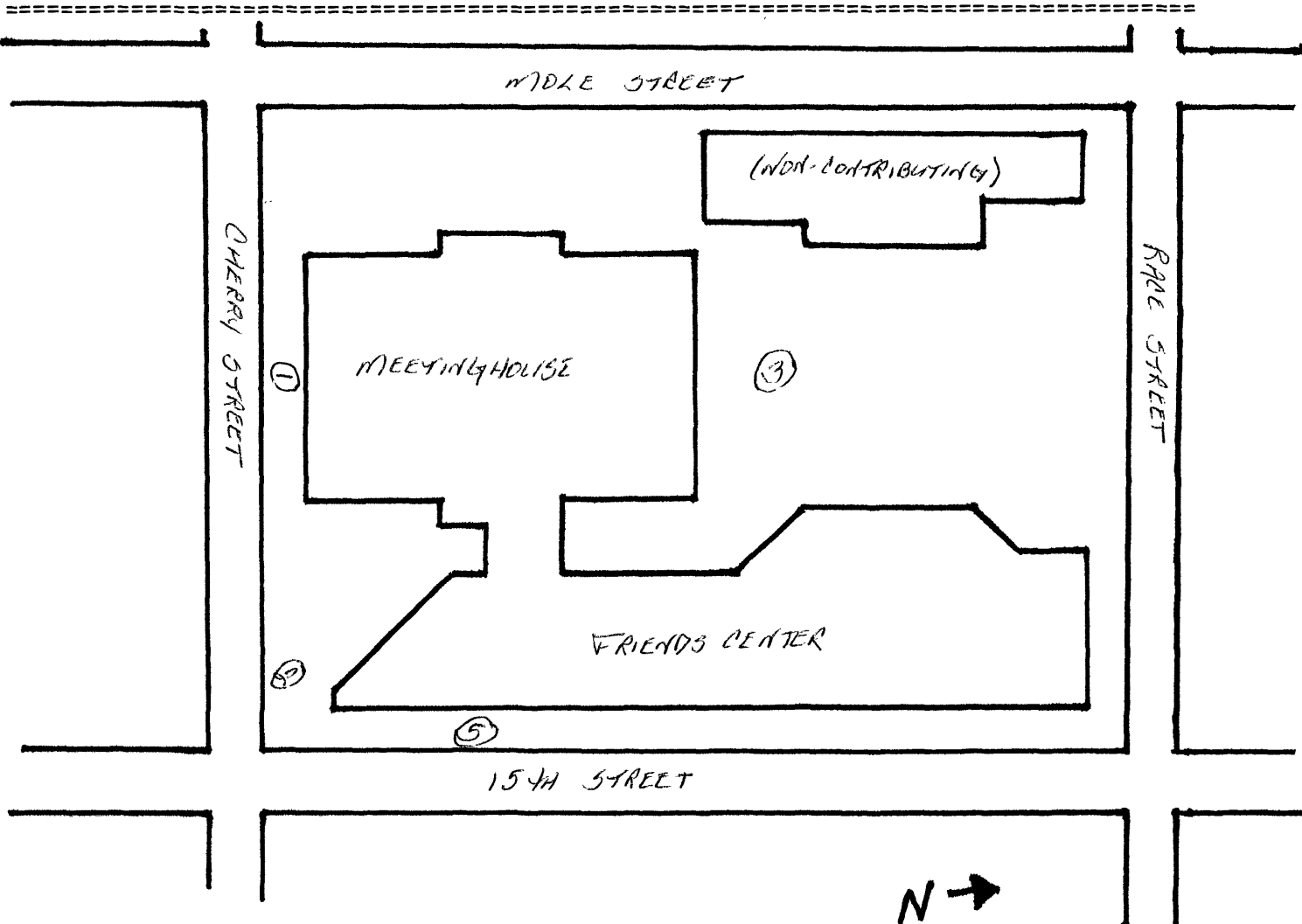
The boundary of the property is the city lot historically associated with the property. It includes the historic Race Street Meetinghouse and its 1975 addition (contributing) and the Friends' Central School Building (non-contributing).

11. FORM PREPARED BY

Name/Title: Dr. Page Putnam Miller; Jill S. Mesirov
National Coordinating Committee
for the Promotion of History
400 A Street, SE
Washington, DC 20003

Telephone: 202/544-2422

Date: April 9, 1992



MIDDLE STREET

CHERRY STREET

RALE STREET

(NON-CONTRIBUTING)

MEETING HOUSE

FRIENDS CENTER

①

③

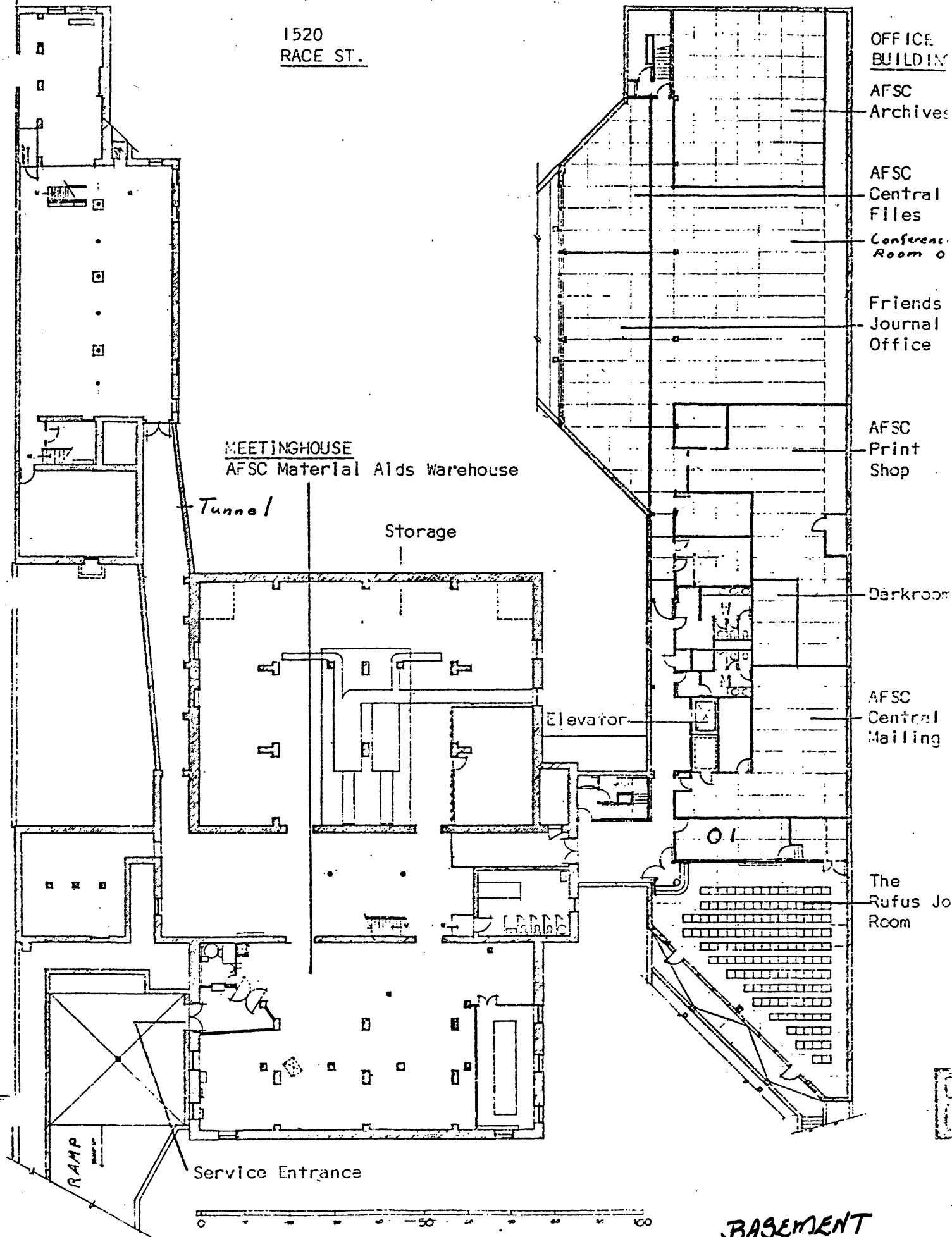
②

④

15th STREET

N →

1520
RACE ST.



MEETINGHOUSE
AFSC Material Aids Warehouse

Tunnel

Storage

Elevator

OFFICE BUILDING

AFSC Archives

AFSC Central Files

Conference Room

Friends Journal Office

AFSC Print Shop

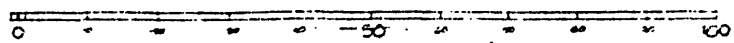
Darkroom

AFSC Central Mailing

The Rufus Jo Room

RAMP

Service Entrance



BASEMENT

1520 RACE ST.

Tenant Office

Friends General Conference

Tenant Office

MEETINGS HOUSE

Central Phila. Monthly Meeting
HISTORIC MEETING ROOM

CPMM Office
CPMM
First Day School

Kitchen

Dining Rooms

OFFICE BUILDING

15th Street

Friends World Committee
Friends Council of Education

PHILA. YEARLY MEETING OFFICES

General Services
Education
Care of Members

Testimonial Concerns
General Secretariat
Friends Center Corp.

COLLECTION OF TWO BUILDINGS

Elevator

Friends Book Store

Main Entrance Lobby

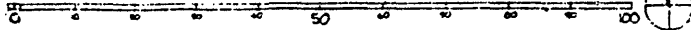
Henry J. Cadbury Library

15th Street

Harry Over Statue

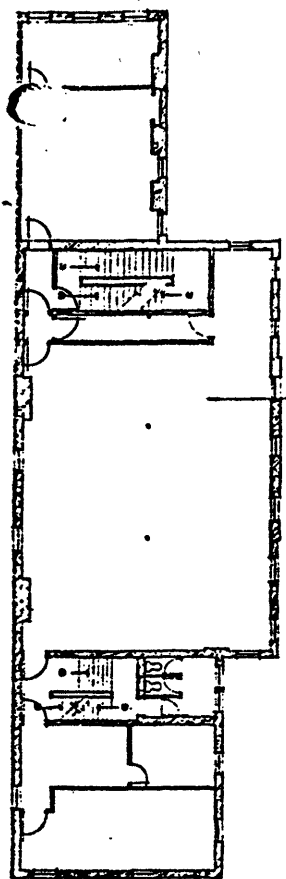
Cherry Street

COPE & LIPPINCOTT, ARCHITECTS



FIRST FLOOR

1520
RACE ST.



Tenant
Offices

MEETINGHOUSE

Balcony

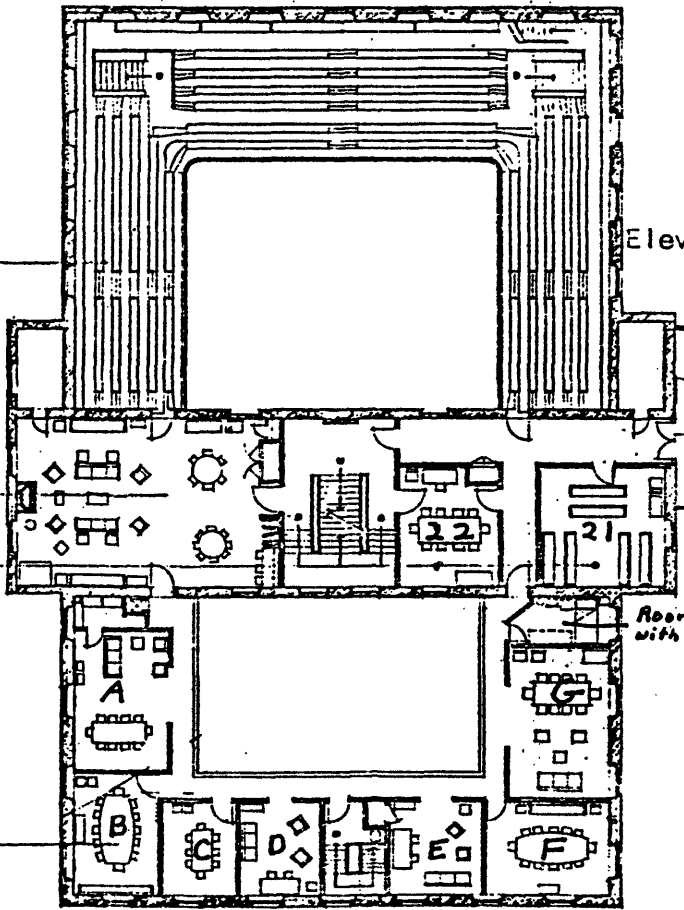
CPMM
Room

Conference
Rooms

Conference
Rooms

Business
Services and
Purchasing

Third World
Coalition



Elevator

Room
with cot

OFFICE
BUILDING

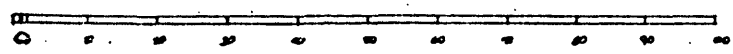
AFSC
OFFICES

Peace
Education
Division

Internation
Division

Personnel

Executive
Secretary



SECOND FLOOR

2

1520
RACE ST.

Treasurer

OFFICE
BUILDING

AFSC
OFFICES

Accounting

Computer
Services

Tenant
Offices

Finance

Information
Services

MEETINGHOUSE

Elevator

Credit
Union

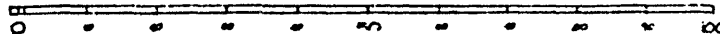
Conference
Rooms

32

31

Infirmary

Community
Relations
Division



THIRD FLOOR

3



RACE STREET FRIENDS MEETINGHOUSE
 Philadelphia, Pennsylvania
 UTM Coordinate
 Zone 18
 A 485 880 4422 620