

United States Department of the Interior
National Park Service

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National Register of Historic Places Registration Form

NATIONAL
REGISTER

This form is for use in nominating or requesting determinations for individual properties and districts. See instruction in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Whittier Friends Meeting House

other names/site number Springville Friends Meeting House, Quaker Corners

2. Location

street & number Linn County (IA) Road E 34 [] not for publication

city or town Whittier (unincorporated village) [] vicinity

state Iowa code IA county Linn code 113 zip code 52336

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination [] request for determinations of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets [] does not meet the National Register criteria. I recommend that this property be considered significant [] nationally [] statewide locally.
(See continuation sheet for additional comments [].)

David L. ...
Signature of certifying official/Title

SHPO

6/10/97
Date

State Historical Society of Iowa
State or Federal agency and bureau

In my opinion, the property [] meets [] does not meet the National Register criteria.
(See continuation sheet for additional comments [].)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

- I hereby certify that the property is:
- entered in the National Register
See continuation sheet [].
- determined eligible for the
National Register
See continuation sheet [].
- determined not eligible for the
National Register.
- removed from the
National Register
- other, explain
See continuation sheet [].

Signature of the Keeper Patrick Ardus Date 7/29/93

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not count previously listed resources.)

Contributing	Noncontributing	
1	0	buildings
1	0	sites
0	0	structures
0	0	objects
2	0	Total

Name of related multiple property listing.

(Enter "N/A" if property is not part of a multiple property listing.)

n/a

Number of contributing resources previously listed in the National Register.

n/a

6. Function or Use

Historic Function

(Enter categories from instructions)

RELIGION/religious facility

FUNERARY/cemetery

Current Functions

(Enter categories from instructions)

RELIGION/religious facility

FUNERARY/cemetery

7. Description

Architectural Classification

(Enter categories from instructions)

Other: Friends Meeting House

Materials

(Enter categories from instructions)

foundation Stone

walls Wood/weatherboard

roof Asphalt

other Wood

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

[X] A Property is associated with events that have made a significant contribution to the broad patterns of our history

[] B Property is associated with the lives of persons significant in our past.

[X] C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

[] D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

[X] A owned by a religious institution or used for religious purposes.

[] B removed from its original location.

[] C a birthplace or grave.

[] D a cemetery.

[] E a reconstructed building, object, or structure.

[] F a commemorative property.

[] G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

RELIGION

Periods of Significance

1893

1893-1917

Significant Dates

1893

Significant Person(s)

(Complete if Criterion B is marked above).

n/a

Cultural Affiliation

n/a

Architect/Builder

Building Committee, Whittier (IA) Monthly Meeting-Religious Society of Friends; William Hoyle

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographic References

Bibliography

(Cite the books, articles and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

[] preliminary determination of individual listing (38 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

#

Primary location of additional data:

[] State Historic Preservation Office

[X] Other State Agency

[] Federal Agency

[] Local Government

[] University

[] Other:

Name of repository: State Historical Society of Iowa, Iowa City

10. Geographical DataAcreage of Property 2 acres**UTM References**

(Place additional UTM references on a continuation sheet.)

15	626980	4661000
A. Zone	Easting	Northing

15	626980	4661080
B. Zone	Easting	Northing

15	627110	4661080
C. Zone	Easting	Northing

15	627110	4661000
D. Zone	Easting	Northing

[] See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared Byname/title Hugh Davidson, Public Historianorganization n/adate December 1992street & number 1532 44th Streettelephone 309/793-6289city or town Rock Islandstate ILzip code 61201**Additional Documentation**

Submit the following items with the completed form:

Continuation Sheets**Maps**A **USGS** map (7.5 or 15 minute series) indicating the property's location.A **Sketch** map for historic districts and properties having large acreage or numerous resources.**Photographs**Representative **black and white** photographs of the property.**Additional Items**

(Check with the SHPO or FPO for any additional items)

Property Owner (Complete this item at the request of SHPO or FPO.)name Whittier Monthly Meeting, Iowa Yearly Meeting-Conservative, Religious Society of Friendsstreet & number Linn County Road E 34date December 1992city or town Whittierstate IAzip code 52336

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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Whittier Friends Meeting House, Linn Co., IA

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Location

The Whittier Monthly Meeting of Friends, a constituent monthly meeting of Iowa Yearly Meeting (Conservative), Religious Society of Friends, owns the meetinghouse. The meetinghouse is located in the unincorporated rural hamlet of Whittier, Brown Township, Linn County, Iowa.

Whittier is located at the intersection of Sections 7, 8, 18 and 19, Township 84 North, Range 5 West. The meetinghouse and adjacent cemetery are located in the far SE $\frac{1}{4}$ of Section 7, T84N-R5W. (U.S.G.S. Springville (IA) 1973 7.5' Quadrangle). The meetinghouse is at the intersection of Linn County roads E 34 and X 20, 4 $\frac{1}{2}$ miles east of Iowa 13 via E 34. The meetinghouse is about 4 mi north and west of Springville via X 20; approximately 17 mi northeast of Cedar Rapids via Iowa 13 and E 34.

The building site sits on the western side of an interfluvial ridge at a height of about 900 ft elevation. This ridge is formed by the main southward trending course of Big Creek on the west. On the east the ridge is bounded by another south trending drainage forming part of East Big Creek drainage. Where these roughly parallel lines converge they form a confluence (elev. 811 ft) at the south, adjacent the village of Springville (elev. 850). The northward extension of this interfluvial ridge forms a divide between the Big Creek drainage and the Wapsipinicon River, approximately 3 $\frac{1}{4}$ miles northeast of Whittier. Here the interfluvial ridge reaches its maximum height with some portions of the ridge crest topping 950 ft in elevation.

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Narrative Description

The Whittier Friends Meetinghouse is an excellent example of late 19th century vernacular religious architecture. It stands on its original location in the prairie uplands of the Big Creek drainage in rural Linn County, Iowa. The setting surrounding the meetinghouse evokes a strong sense of time and place; it sits within the small crossroads hamlet of Whittier on a commodious two acre lot (see sketch site plan). The building's unusual architectural character, large lot, set-back from the fronting road, the surrounding trees and short narrow driveways, and the nearby cemetery immediately identify the building as conspicuously set apart from commerce or civil life, marking this location as sacred space. At a geographically higher level, the meetinghouse and hamlet rest among the dispersed rural farmsteads of east-central Linn County, well removed from prominent urban centers. The original design, materials and workmanship of the historic meetinghouse are retained, and tangibly reflect the preferred mode of classic Friends meetinghouse architecture prevailing through the nineteenth century. The less tangible, but no less important, aspects of feeling and association are what make this unadorned building significant; it represents an important element in a wider landscape of Orthodox Conservative (or Wilburite) Friends. This cultural landscape, forming in the last half of the nineteenth century, initially stretched from eastern Ohio to the dispersed Wilburite communities of Iowa. In all aspects of integrity this building has the ability to convey important historic associations tied to the religious and architectural heritage of the Midwest.

General Character of Design and Architectural Features

The Whittier Friends Meetinghouse was built in 1893 by meeting members. It is a rectangular plan, one story, beveled weatherboard sided building (see Photographs). The building lies on top of coursed rubble masonry foundation walls. A crawl space underlies the bulk of the building, except in the center rear (north) portion of the building. Here a single action, double door, bulkhead cellar entrance provides access to a below-grade furnace room. The furnace cellar walls have been reinforced with concrete adjacent the bulkhead cellar entrance. Three pane awning windows are set on flanking sides of the bulkhead entrance. A modern heating unit is now in place in this room next to an earlier (ca. 1910s?) Montgomery Ward furnace. Above the foundation level the balloon frame walls are sheathed with wood weatherboards exposed four inches to the weather. The first story of this building houses one main room and two flanking ancillary rooms, and features a wrap-around porch enclosing three of four elevations. Deferring discussion of the main room block for the moment, the two ancillary spaces attached to the main block are rectangular in plan and set well back of the main mass of the meetinghouse building. These small ancillaries are cloak/coat rooms with small privy rooms tucked to the rear. The women's cloak room is the western ancillary, and is slightly larger than the eastern men's room. Both rooms must be entered by the south elevation, and are not directly accessible from the main building block, requiring one pass under the porch to enter these spaces. Each room has a 2/2

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double hung sash window in the cloak room and three pane awning style window on the rear elevation. The porch surrounding all but the building's north elevation is wood floored and set on a poured concrete footing. Above the wood floor chamfered wood posts topped with flared cut-out wood bracket ornaments support the half-hip porch roof. A portion (approximately 37 ft) of the western porch is enclosed by weatherboard siding and incorporates a single 2/2 double hung sash window and a single action four panel door. The door opens onto what now appears to be carriage steps and small foundations for detached sheds, which were known to exist near the meetinghouse in historic times. Including the porch, the maximum gross dimensions of the entire building are approximately 41 ft by 82 ft on the exterior.

The exterior weatherboard walls of the main meetinghouse mass are pierced by the 2/2 double hung sash and doors on the west, east and facade (south) elevations; by double hung sash alone on the north elevation. The single action four panel doors are placed in a characteristic meetinghouse pattern. The side elevation doors (east and west elevations) are placed to the rear (relative to the facade), and at opposite ends of the building. The main facade doors are set at the center of the two rooms they provide access to, and are flanked on each side by sash windows. Thus, an evenly spaced window-door-window pattern is set twice across the facade to reveal the interior configuration of two equal sized rooms in the main building block, an American Quaker meetinghouse characteristic. Plain unornamented casings surround both the windows and doors. Vertical cornerboards are found at the wall junctures of the main block and ancillaries. The cornerboards extend up to a plain weatherboard-width frieze below the building's roof. The entire exterior is painted plain white. The moderately pitched gable roof of the main meetinghouse block is sheathed with composition shingles. The eaves do slightly overhang, and 2/2 sash windows are found on opposite ends of the building at the top of the gable field. A single brick chimney rises from the furnace room at the roof ridge centerpoint.

The interior of the meetinghouse features the classic partitioning of space found in the American Friends meetinghouses; inside the building two equal sized square plan rooms are divided by retractable shutters. The 31 ft (north-south) by 32 ft (east-west) dimensions of these separate rooms are divided by a shuttered wood partition wall set approximately center (see interior plan). The room partition has a three foot high tongue in groove wainscot, 5 ft 6 in high raised shuttered section, and 7 ft high vertical wood top wall set up to the ceiling. Each room features a two-tier raised platform space, or stand, set on the northern end of both rooms. In the each meeting room a retractable clerks' desk is set on the rear of one of the stand benches. The room partition incorporates a double single action door opening between the rooms. A small correspondence slot is found on the partition door to provide for messages passing between separated meeting sessions. The wood flooring, the four ornamental heat registers, three foot high tongue in groove wainscot, and high plaster walls present a simple appearance. At the top of the interior walls, where the studs and roof joists meet, a slightly arched juncture of the ceiling

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creates an effect similar to arch haunch, though the arch crown in this case is the main roof ceiling. The ceilings of both meeting rooms incorporate a scuttle for access to a attic space. A furnace chimney is located at the main room partition. Simple wood benches provide seating for the worshipers and a library of devotional literature and historical works is located at the rear of the west room.

Immediately west of the meetinghouse are the partial remains of a walkway, carriage steps and detached shed foundations. These deteriorated small scale elements are not included as contributing elements to the nomination. This group of surface remains, and possible sub-surface features of the 1867 meetinghouse behind the current building, suggest historic archaeological components exist on the building site. The potential eligibility of the site components under criterion D is not assessed in this nomination effort; nevertheless, the potential for archaeological remains does exist, particularly to the west and north of the current meetinghouse (Figure 3).

The meetinghouse cemetery lies immediately west of the meetinghouse. The cemetery is unpretentiously plain, with the simplest of grave markers uniformly arranged in the yard. Conifers have been used to demarcate the western boundary of the cemetery and a chain link fence surrounds the entire yard. Since the cemetery is functionally and historically related to the meetinghouse it is nominated as a contributing site.

Very little has changed in the physical appearance of the meetinghouse in its 100 years of existence. The building was wired for electricity soon after its arrival in Whittier in 1914. Simple light fixtures were added to the interior; most recently new lamps were put into the western meeting room. The aforementioned buttressing of the bulkhead cellar entrance foundation is one of a number of small changes. Another change with more dramatic impact was a poorly conceived paint job in the western meetinghouse room. Here contractors painted directly over taped plaster cracks, without priming the tape. On completion of the work the taping could be clearly seen through the new finish. However, the plaster is currently stable. The addition of venetian blinds set behind the double hung sash have not damaged the physical fabric of the interior walls. Replacement window panes and a door fixture on the double partition door of the interior have had minimal impact on the building's integrity. Recent repainting of the exterior walls is in character with its historic appearance. A small congregation of Friends still holds Meeting for worship and business within the meetinghouse. The preservation values of the Whittier Friends Meetinghouse are high. The local congregation has made financial provision for meetinghouse and grounds maintenance through a trust fund.

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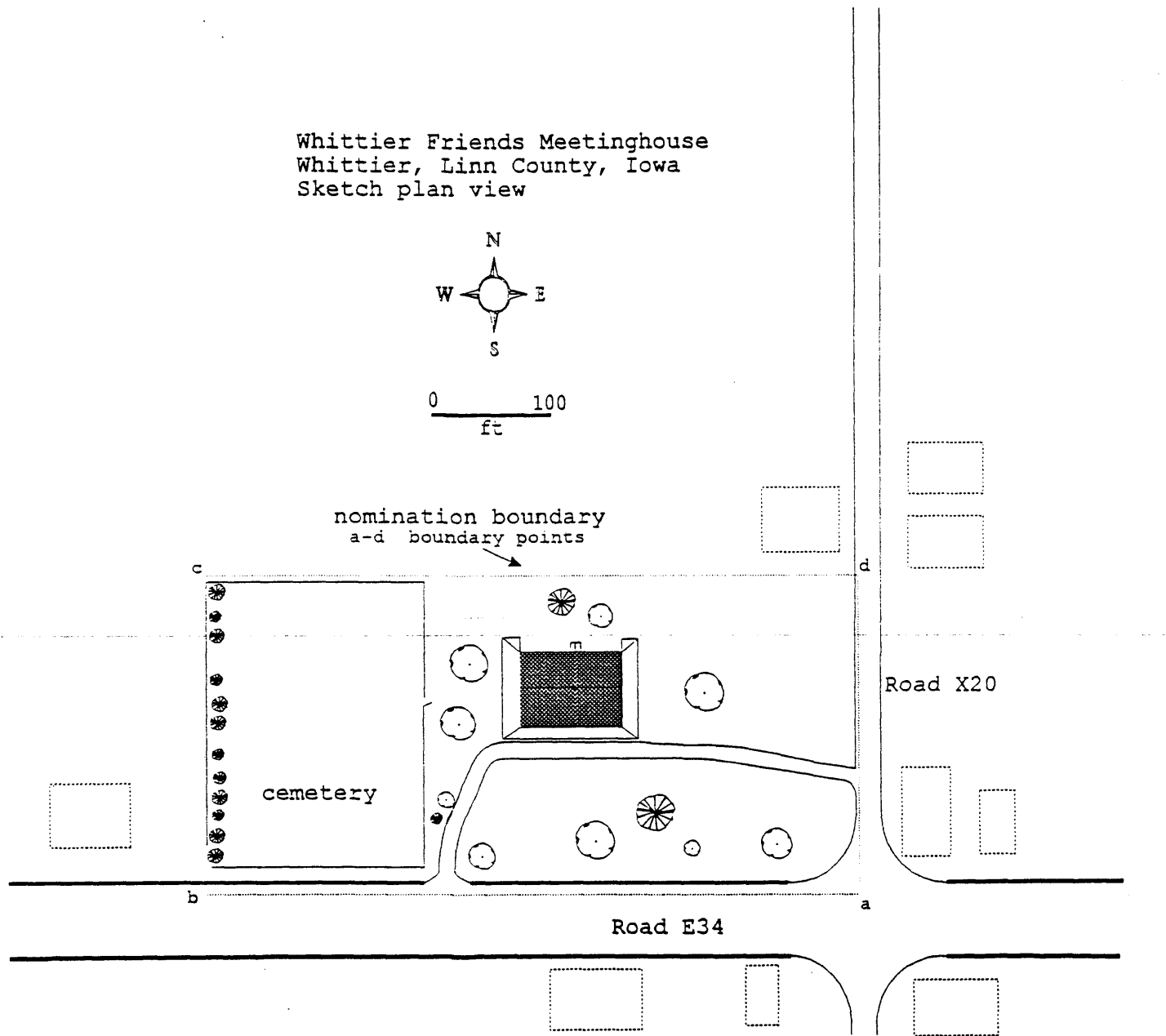


Figure 1. Sketch plan view of Whittier Friends meetinghouse site.

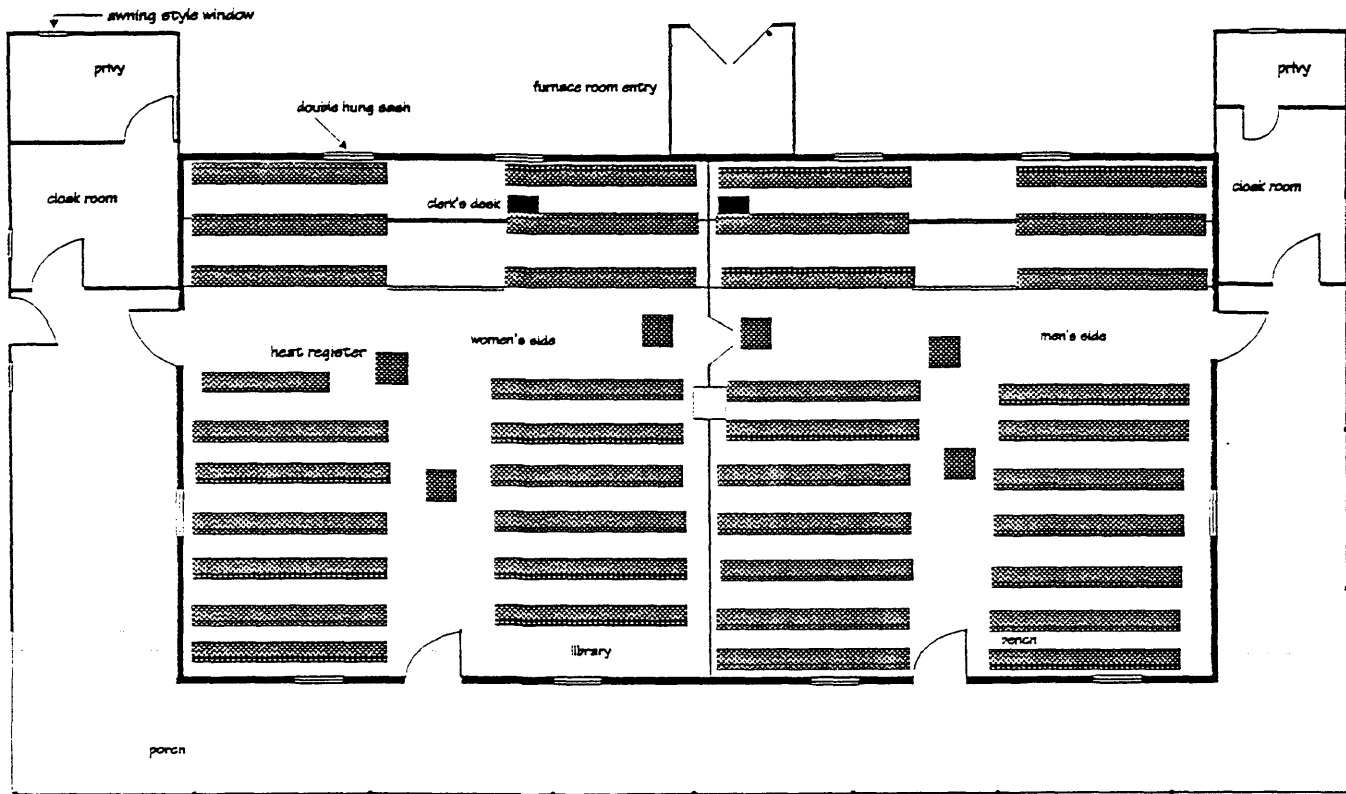
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Whittier Friends Meetinghouse, Whittier, Linn County, Iowa

Hugh Davidson
September 1992

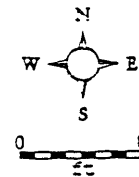


Figure 2. Interior floor plan of Whittier Friends Meetinghouse; original scale 1" = 8', here reduced to fit on continuation page.

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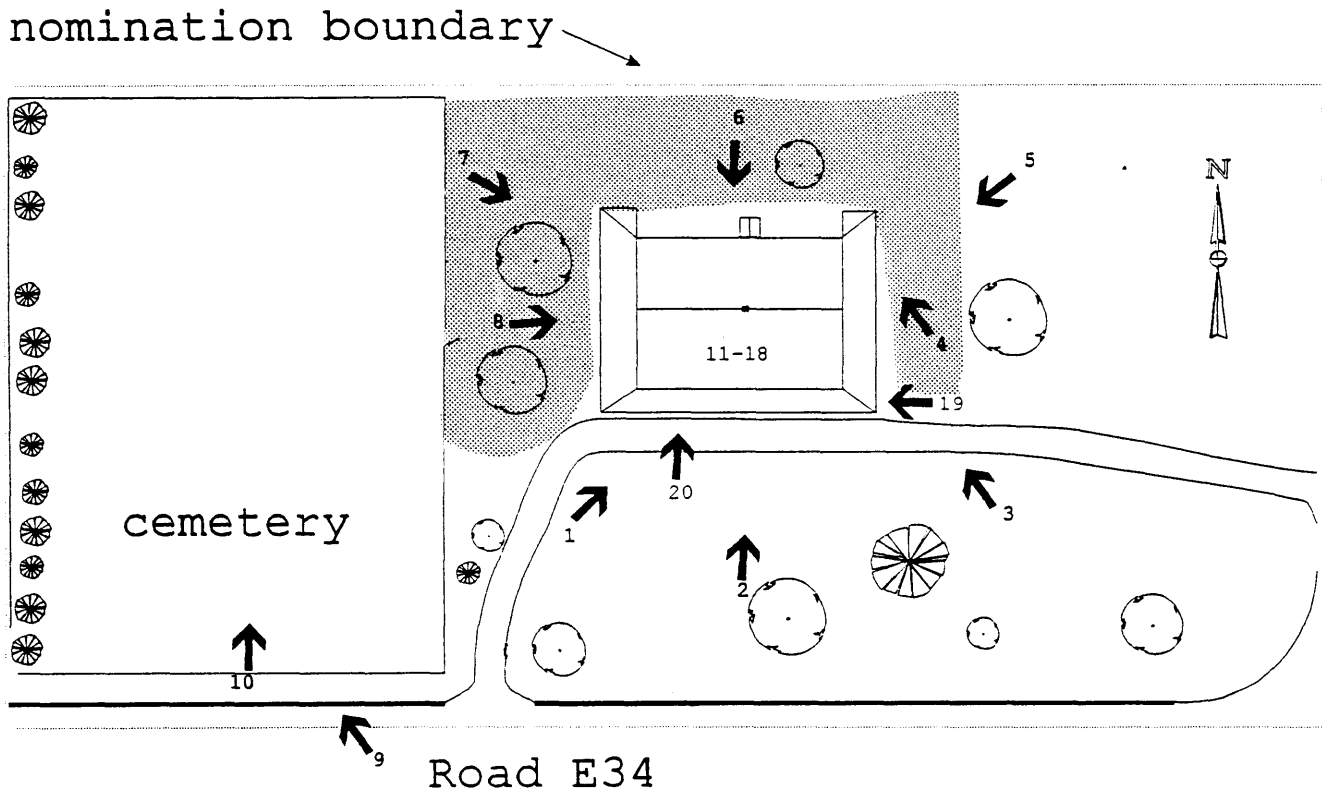


Figure 3. Site plan showing orientation of photographs of Whittier Friends Meetinghouse. See photograph continuation pages included with this documentation. The shaded portion of plan represents area of highest potential for archaeological remains of earlier (1860s) meetinghouse.

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Statement of Significance

The Whittier Friends Meeting House is eligible for the National Register of Historic Places under Criterion A in the area of RELIGION, and Criterion C in the area of ARCHITECTURE. The building reflects the religious and architectural heritage of a small but locally significant religious group, the Conservative Wilburite Friends of Iowa. The building embodies their conception of right building, which maintained a predilection for unadorned simplicity. The meeting house meets the requirements of Criteria consideration A for significant religious properties. It is a tangible reflection of the broad patterns of Midwestern religious development. The Whittier Friends cemetery is immediately adjacent the meeting house and is included as a contributing element to the nomination.

RELIGION & ARCHITECTURE

The building's significance in the area of RELIGION devolves from its association with the broad patterns of Midwestern religious development. The origins of Iowa's Conservative Friends is rooted in two strains of Quakerism which sprang in reaction to increased accommodation to the dominant pattern of nineteenth century American evangelical religious culture, and a subsequent loss of Quaker distinctiveness in worship, doctrines and church activities. Between 1893 and 1917 this meetinghouse was the focus of community life among the local Orthodox Conservative Friends enclave which had formed around Whittier. The building embodies important historical associations in reflecting the religious and cultural values of a determined community of faith, maintaining distinctive manners of dress, speech and corporate religious practice.

The Origins of the Iowa Conservative Friends Community

As Friends emigrated from their Delaware River valley cultural hearth of western New Jersey and eastern Pennsylvania they carried their precepts and preferred meeting house image with them. Settling in Virginia, the Carolinas, and Georgia through the 17th and 18th centuries Friends enclaves were founded with the meeting house being the center of community life. By the beginning of the 19th century Society members, increasingly troubled by the establishment of a slave-based economy, emigrated in large numbers to the Ohio River Valley and the old Northwest Territory (Elliott 29-42). It was in eastern Ohio that the first strain of Conservative Friends emerged.

Emigrating Friends from the South and western Pennsylvania made up a substantive portion of Ohio's early settlers. Even as early as 1782 Friends monthly meetings had been established in the far western corner of Pennsylvania at Redstone and Westland; these meetings became important entrepots to Ohio for Friends (Smith 41; Elliott 62). By 1800 over 800 Friends had settled in Ohio (Smith 45). By 1801 the first monthly meeting of Friends, Concord Monthly Meeting, was established in Ohio (Elliott 65; Taber 14). As the settlement of eastern Ohio by Friends proceeded apace, it became evident that organization

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of a larger association of Friends in Ohio was appropriate. The largest unit of Friends denominational organization was a Yearly Meeting.¹ Standard procedures among Friends specified the formation of a new yearly meeting had to meet strict criteria; for instance, the new yearly meeting could only be formed with the permission of established yearly meetings, who had oversight over the subordinate Quarterly or Monthly Meetings. In this case Baltimore Yearly Meeting had oversight of the Ohio meetings. A decade after Ohio achieved statehood, the formation of Ohio Yearly Meeting in 1813 reflected the dramatic growth and permanence of the Ohio Friends community (Taber 16-17).

For the next fourteen years relative harmony was maintained among Ohio Friends; however, religious unity among these pioneer Friends was dissipating. Beginning in the early 1820s an increasing number of doctrinal disputes were emerging among the Society's membership. The first major division among American Friends divided the Society into two branches. The formation of what came to be called the Hicksite Friends devolved from a 1827 separation in Philadelphia Yearly Meeting which reverberated throughout Friends gatherings in the subsequent year (Figure 1; Hamm 15-20). Essentially, the Hicksites were broadly inclusive in their theology, and resisted what they perceived as a diminishment of basic Quaker tenets, particularly the primacy of the "Inner light," or inward-dwelling spirit of God manifest in each being. They also perceived a declension towards an increasingly strident scriptural literalism and evangelical outlook being brought into the Society. After the 1828 sessions of Ohio Yearly Meeting those favorably disposed towards the Hicksite Friends were either disowned, that is, removed from church membership, or voluntarily went on to form their own meetings and organizational structure. With the absence of the Hicksites the main body of American Quakerism, the Orthodox Friends, became the numerically dominant group of Friends in the United States. Their increasing integration into mainstream American religious society and a corresponding evangelical orientation would become more pronounced as time passed.

Aside from this wrenching denomination split, Friends continued to prosper and the dispersal of Friends across the old Northwest continued. After the 1813 founding of Ohio Yearly Meeting Friends emigration can be traced by the subsequent founding of Indiana Yearly Meeting in 1821 and Western [Indiana] Yearly Meeting in 1858, Iowa Yearly Meeting in 1863, and Kansas Yearly Meeting in 1872. More specifically, the migration of Friends to Iowa was part of this larger pattern of American Friends emigration and settlement. In Iowa, Friends founded Salem in southern Henry County in 1835. From this nucleus Friends settlement followed Iowa's major river courses northward until Friends represented a significant minority in the territory's antebellum social and political make-up (Figure 2; Jones 31-73). The vast majority of these Quakers were Orthodox Friends,² who retained close connections with their brethren in the eastern Midwest. In a very real sense the entire Quaker community across the Midwest formed a distinct sub-culture with close kinship and ideological ties set within a commonly shared spiritual matrix.

However, another antebellum rift occurred in the Society which directly lead to the formation of the

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Whittier Conservative Friends community. While Orthodox views prevailed among the majority, there did emerge a substantial minority of disaffected Friends who felt the Society sliding into an ever increasing accommodation with what was euphemistically called "the world." The profound impact that English Quaker evangelist Joseph John Gurney had on the Society through his American visits would dramatically alter the course of mainstream Quaker belief and practice. Gurney was an urbane, well educated biblical scholar and compelling minister. His advocacy of progressive biblical scholarship, ecumenicalism, evangelistic techniques and social and political activism represented a declension many in the Society regarded as incompatible with Quaker precepts and tradition. These conservative Friends gravitated toward views articulated and leadership provided by a more austere leader, New England minister John Wilbur. The ensuing struggle between the Wilburites and Gurneyites culminated in the separation of several yearly meetings, including Ohio Yearly Meeting in 1854, into separate entities (Figure 1; Hamm 20-35; Taber 71, 86). The formation of the Orthodox Conservative, or Wilburite, strain of Quakerism, which had been developing for the quarter century after the Hicksite separation, became a reality. The so-called "Wilburites" separated out of existing Yearly Meetings, but maintained the same organizational structure, meetinghouse architecture and basic tenets of faith, including their pacifist testimony. However, the discipline, or guidelines of proper living, were more strictly adhered to, and more traditional manners of dress, deportment and speech maintained. Importantly, in the minds of conservative Friends the integration of the Society into the dominant evangelical religious culture was checked to a significant extent.

From this time forward the Midwest possessed three strains of Quakerism growing in relative isolation from each other for the next half century (Figure 1; Hamm 176). The Orthodox Conservative Friends developed their own subculture, a subculture sympathetically and poignantly depicted in William Taber's (1985) historic review of Ohio Yearly Meeting (Conservative). Between the last quarter of the 19th century and the second decade of the 20th a "flowering of the Wilburite Culture" emerged, bringing to full life the precepts and lifeways of this small but vital group of co-religionists. This flowering is embodied in the Whittier Friends Meeting House.

It was in the early 1850s, immediately preceding the second separation among American Friends, that the first Wilburite sympathizers came to Iowa. In the fall of 1851 the Hampton brothers, Joseph Edgerton and William P. Bedell, among others, emigrated from the eastern tier of Ohio counties, the heart of Ohio Yearly Meeting, to settle near present-day Springville, Linn County, Iowa (Jones 154-155; Hampton). They were joined in this early period by other Linn County Quaker settlers, including the Carbees, Luptons and Vernons, who settled approximately one mile south of present-day Viola, four miles east of modern Whittier (Bedell 253; Hampton).

The growing Friends community in Linn County made the characteristic request to be allowed to hold meetings for worship and preparative business sessions in their vicinity. The request was granted under the indulgence of Red Cedar Monthly Meeting, and there soon formed the Lynn Preparative

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Meeting (Jones 155; Standing 33). As the Ohio Gurneyite-Wilburite dispute reached a head the repercussions were felt in Iowa. In 1853 Caleb Gregg, a Friends minister and Wilburite sympathizer, emigrated to the Red Cedar community with his family. The Red Cedar Monthly Meeting moved quickly to evaluate Gregg's doctrinal soundness. Red Cedar meeting's overseers, the small body of members responsible for monitoring meeting disciplinary affairs, dealt with Gregg in a face-to-face encounter. Finding him an unrepentant Wilburite they moved to have him disowned from the Society. The overseers informed Lynn Preparative Meeting of Gregg's infidelity and expected prompt action. However, Lynn Preparative Meeting could not come into unity over what action should be taken, correspondingly, no action was taken. Members of Red Cedar Meeting then tried to preemptively dissolve the Lynn Preparative Meeting and disowned Gregg. They were thwarted in this effort when Gregg and a number of sympathizers appeared at the meeting, frustrated the smooth conduct of the anticipated proceedings, and remained to conduct their own meeting after the Gurneyites left en masse (Elliott 125; Jones 155-158; Standing 33-34). From 1854 on, the Iowa Wilburites and Gurneyites conducted their affairs separately in the same fashion as their eastern brethren.

While Linn County Wilburites had split from the Orthodox, they were not officially recognized by their eastern conservative brethren, an awkward situation they tried to address. As new Friends emigrated into the region from Ohio and New England conservative Friends communities the connections with the more established eastern meetings became more concrete. By 1862 Wilburite Friends living just southeast of West Branch in Cedar County, and near Viola in Linn County, were accorded Monthly Meeting status by the Stillwater Quarterly Meeting, a constituent meeting of Ohio Yearly Meeting (Bedell 222; Standing 34). This new Hopewell Monthly Meeting was held in Friends homes for awhile, and the monthly meeting sessions shifted between the two locales. As time passed the meeting developed into two separate entities: the northern group near Viola retaining the name Hopewell Monthly Meeting; the southern group becoming the Hickory Grove Monthly Meeting. Corresponding community growth was also evidenced near Springville. In a locale that later came to be called the village of Whittier, Friends established Springville Preparative Meeting by late 1864 (Bedell 223). For a meetinghouse site Friend Jesse Bailey offered a one acre lot at the southeasternmost portion of the SE $\frac{1}{4}$, Section 7, in Brown Township (T84N-R5W), Linn County. John Hodgkin then offered an adjacent half acre lot to the west for a cemetery. Subscriptions for defraying building costs were apportioned among the potential meeting members and a meetinghouse erected by the end of 1864 (Bedell 223-224). In the next year Springville Monthly Meeting was recognized as a full monthly meeting by Stillwater Quarterly Meeting, sharing this status with nearby the Hopewell meeting four and one-half miles east (Bedell 224). Just two years later sufficient growth had taken place for four Iowa Wilburite meetings to request they be accorded quarterly meeting status in Ohio Yearly Meeting (Stanley 34). The constituent monthly meetings of what was designated Hickory Grove Quarterly Meeting in 1867 were Springville (later Whittier) Monthly Meeting, Hopewell Preparative Meeting (near Viola), Hickory Grove Monthly Meeting (near Springdale, Cedar County), and Coal Creek Monthly Meeting (established by 1864 near What Cheer, Keokuk County) (Figure 3; Bedell 225-226; Berquist 14; Stanley 34).

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Between 1864 and 1893 the conservative Wilburite Friends community near Whittier prospered. New arrivals settled around the meeting house, which served as a locus in community affairs. These conservative Friends formed a community in some respects similar to our modern conception of Hasidic Jews or Amish Mennonites, holding true to what they felt were appropriate ways of dress, deportment and speech. They viewed themselves as a peculiar people living in harmony with God's intent. At the heart of their life lay the Discipline, a book designed to serve as a guide of model Quakerly values.

A basic component of the Discipline were the advices and queries. The regular review and consideration of the advices and queries reflected the basic tenants of Quakerism. The discipline admonished Friends to avoid oath taking, adhere to the pacifist and coordinate testimonies of Friends, and, in general, prompted Friends to lead sober, reflective and conscientious lives. Some basic behaviors sprang out of the testimonies outlined in the discipline. In dress Wilburite Friends emphasized plainness and simplicity. Characteristically plain cloth of muted colors, particularly grey and earth tones, were employed by Friends; simple bonnets were donned by women, and plain frock coats and wide brim hats worn by men. While uniformity was not a feature of early Friends dress, the nineteenth century dress did take on aspects of being a uniform pattern. This distinctive pattern of dress became less prominent after the second quarter of the twentieth century. In speech Wilburite's adhered to the early Friends practice of not employing the pronoun "you," originally used to emphasize a person's station in life in the seventeenth century. Instead Friends used "thee" or "thou" in speaking to others in what they perceived as an affirmation of all people's equality before God. The use of plain language, like that of the clothing, receded in the twentieth century. Finally, there was also a distinct tendency among Wilburite Friends to attend to their own affairs, and towards setting themselves off as a "peculiar" people. This isolating tendency was accentuated by maintaining their own schools and focusing their community life on the meeting. The Whittier Friends set off their own school from their first settling in the area, and maintained a separate school well into the twentieth century (Hampton). Between 1864-1873 the meetinghouse was employed as a schoolhouse. In 1873 a small frame schoolhouse was built on the northeast corner of the meetinghouse yard. In 1898 a more commodious wood frame school building was built across the road from the new meetinghouse. This primary school ran as a separate Friends institution until 1936. Secondary education for young Friends was later available as Whittier Friends participated in the formation of Scattergood Friends boarding school in 1890. In education and social life the character and texture of Whittier Friends life sought to be actively living in the world, but not totally subsumed by the dominant culture.

As a constituent member of Ohio Yearly Meeting from the late 1860s, the Whittier Friends meeting formed a part of Hickory Grove Quarterly Meeting. They and their Iowa Wilburite counterparts in scattered rural communities remained relatively unaffected by the tribulations besetting the main body of Orthodox Friends in the 1870s. Although a small body of co-religionists, the Wilburite's participation in the larger quarterly meetings drew them close to the nearby Hopewell Friends, the Hickory Grove meeting and Coal Creek Wilburite enclave. There were also the annual sessions of the much larger

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Ohio Yearly Meeting to attend. However, it is evident that by the 1880s these stringently conservative Friends became aware of a newly emerging group of like-minded conservative Friends meetings, which had formed in the wake of a split in the main Orthodox body of Friends.

The new body of conservative Friends split from the main Orthodox branch of Iowa Friends over the incorporation of evangelistic techniques and the practice of revivals among Friends. In a dramatic session of Iowa's Orthodox Yearly Meeting in 1877, two sets of Friends came forward as representatives of Bear Creek Quarterly Meeting. The meetings comprising this quarterly meeting were centered in the southwestern part of Dallas County and neighboring county townships. One faction represented the evangelical revivalist "progressive" wing; the second, a party of tradition-minded Friends. These conservatives were resisting the incorporation of doctrine and practice more commonly found in the nineteenth century holiness revival movement then dramatically influencing mainstream Protestant denominations. At the 1877 sessions a special yearly meeting committee was appointed the task of recommending which Bear Creek group would be accepted as legitimate. The committee recommended the acceptance of the progressive evangelical representatives. The disaffected minority then began the formation of Iowa Yearly Meeting (Conservative) (Figures 1 and 3). While Iowa's Wilburite Conservative Friends--comprising Hickory Grove Quarter of Ohio Yearly Meeting--recognized the commonality between themselves and the new conservative group they moved deliberately in interacting with them. Although positive overtures between the groups were made as early as 1885, and continued through the years, formal union was not officially made until 1917 (Standing 35-36; Taber 131-132). In this year Hickory Grove Quarterly transferred its membership to a newly constituted Iowa Yearly Meeting-Conservative, thus joining all Iowa conservative Friends groups into one entity. Between 1877 and 1917, however, Hickory Grove Quarterly Meeting, including the Springville (later Whittier) Monthly Meeting, conducted worship and church affairs much as they had the quarter century before the 1877 split.

In January 1893 Springville Monthly Meeting considered whether a new meeting house was needed. Increasingly, it was felt the older frame structure built in 1864 no longer suited the growing meeting. In the women's January meeting for business appointments were made to a building committee to work in conjunction with the men to forward this effort (Springville-Whittier Minutes-women 18).³ If "way opened," or it was deemed appropriate, the committee was accorded broad latitude in pursuing the building. Although the subsequent monthly meeting minutes are silent on what transpired in the intervening months, by September women's Clerk Esther Bedell entered a report of the joint building committee (S-W Minutes-women 28-29). Evidently, the committee had overseen the completion of work and reported a bill totalling \$2,328.27 for meeting house construction to date. Approximately half this total expense (\$1,125) was for lumber, \$340 for carpentry supervision and work (apparently by William Hoyle; see Bedell 238, 224), \$216 for building hardware and roofing and \$200 for benches (S-W Minutes-women 18). The final report of the building committee came in January of 1894, when the committee detailed the sources of the building fund: from meeting subscriptions, \$1814; from

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Philadelphia Yearly Meeting's Charlestown Fund, \$500; from "materials sold," \$16.85; and from sale of the old 1864 meeting house, \$25.00 (S-W Minutes-women 33). The total final cost of \$2,355.85, including the expense of an oil heater for the women's cloak room, had been completely covered by these sources.

The completion of the new meeting house was a reflection of a vibrant meeting and local community, a quality which continued well into the twentieth century (Hampton). The area around what was often called Quaker Corners had continued to attract settlers throughout the second half of the nineteenth century (Bedell 253-255). The new meetinghouse was placed immediately in front of the 1864 meetinghouse, a long rectangular plan, double-entrance, gable roof, wood frame building (partially depicted in a photo in Hampton). This old building was eventually removed and wooden open-bay horse sheds placed to the rear and west of the meetinghouse. The locals were served by a local Quaker-owned mercantile and Friends school immediately adjacent the crossroads. Friends' houses were strung along the intersection and a desire to gain some official designation for the village grew. In 1894 community members chose to adopt the name Whittier in honor of Quaker poet John Greenleaf Whittier. The following year this name was acknowledged by the U.S. Postal Service and a post office was placed in Nathan Hall's store with Hall official postmaster. Hall's store originally was operated out a shed addition to his house. Eventually he joined in partnership with Obed Pierpoint to build a store at the intersection, as depicted in a 1906 map (Iowa Publishing Company 86). Telephone service arrived in the community in 1898, the same year Friends built a new schoolhouse at the crossroads. By 1903 village population had grown to 139 and the boundaries extended to one-half mile on each axis of the road intersection. Electrical service was extended to the village in 1914, and local Friends and other community members joined in the construction of a community center in 1919 which stands to this day across E 34 from the meetinghouse (Bedell 244, 256, 257).

While the meetinghouse represented a locus of historic community activity it is significant for other reasons as well. The meetinghouse is also significant as a tangible link in a much wider landscape of Midwestern Friends. This meetinghouse materially reflects a significant cultural geographical phenomenon: the distribution and persistence of a religious sub-culture which in part defines the cultural attributes of the Midwest as distinct from other American culture regions. If religion is selected as a variable in defining the Midwest certainly Quakers could be said to have played a prominent role in its formation as a region. Friends consistently played a prominent role in the settlement and establishment of cultural institutions, including churches and schools, in each Midwestern state. Friends also lent the region a distinctive cast as one of several pacific religious bodies settled in the region. The conservative Wilburite Friends also maintained distinctive modes of dress, speech and adherence to a sharply defined set of Quaker principles often at odds with the dominant society. Their seemingly severe way of life kept among them was in fact a way to reconcile their beliefs while resident within a more worldly culture. Their rejection of what they perceived as other Quakers increasing accommodation with "the world" set them apart from mainstream protestant evangelism and revivalism.

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Significance of this meetinghouse in the area of RELIGION therefore devolves from this building's ability to convey important historic associations within a larger context.

The Whittier Friends Meetinghouse was in 1893 part of a larger Wilburite culture. In that year H. K. Carroll documented what he chose to call the "religious forces of the United States" (Carroll). Essentially Carroll's publication employed the results of the 1890 census and some new compilations to document the status of American churches; Chapter XXI dealt with the Friends (143-152). In this section Carroll documented each of the three branches of Quakers: the numerically superior Orthodox (80,655), the Hicksites (21,992) and the Wilburites, with whom he chose to group all conservative Friends (4,329). In this assay three-quarters of the membership of conservative Friends meetings resided in Iowa and Ohio. The 825 Iowans who comprised Hickory Grove Quarterly Meeting of Ohio Yearly Meeting (Wilburite) included the Springville Friends. As a whole Ohio Yearly Meeting represented 24 meetings with 2,451 members. The remaining 714 conservative Friends in Iowa comprised those Friends who chose to leave the Orthodox Friends body in 1877. Other conservative Friends meetings were found in Indiana (9 meetings; 489 members), Kansas (5 meetings; 495 members) and scattered meetings in Rhode Island, Massachusetts, and Pennsylvania. The Midwestern conservative Friends presence heavily outweighed that of any other region (Figure 4). This was a pattern that persisted through time. Subsequent censuses of religion (1906, 1916, 1926 and 1936) show Iowa's and Ohio's conservative Friends meetings averaged just below 70% of the total membership of all conservative Friends nationwide.⁴ The Whittier Monthly Meeting was an important part of this wider Conservative Friends network. The meetinghouse is a tangible link to an important historic geographic phenomenon and this Wilburite enclave represented a distinct entity in what cultural geographer Wilbur Zelinsky has called the pre-eminent hybrid region of America, the Midwest (Zelinsky 128-129).

To avoid equating continuous function with historic significance the period of significance in the area of RELIGION is limited to 1893-1917. It was in the latter year that the Wilburite community of Whittier joined with their conservative brethren to more than double the membership of the reconstituted Iowa Yearly Meeting-Conservative. As the century progressed the distinctive qualities that had set the Wilburites apart, separate primary schools, dress, and speech in particular, were found to be of decreasing significance to members, and slowly disappeared. The spiritual life and practice maintained by modern Conservative Friends strives no less than their predecessors to preserve the essentials and spirit of their Quaker forebears. In modern times Conservative Friends meetings are maintained throughout Iowa⁵ and close correspondence with Ohio and North Carolina conservative Yearly meetings are maintained. Despite the nineteenth century divisions all branches of Quakers now enjoy cordial communication and actively cooperate in organizational efforts promoting spiritually based peace and social advancement efforts. A spirit recognizing the validity of historic Quaker experience, while not being wholly bound by it, pertains today. In part, the spirit to preserve the essentials of conservative Friends ideals is manifested in the preservation of this important piece of Midwestern religious architecture.

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In the area of ARCHITECTURE the meeting house embodies distinctive attributes of its type, period and method of construction. The meeting house represents an excellently preserved and maintained example of the classic nineteenth century Friends meetinghouse. To understand its architectural character and significance requires it be placed in its cultural context. Architecture is influenced by a variety of things, undoubtedly a groups' shared perceptions of proper architecture is largely fashioned by their shared ideology, especially a cohesive religious group.⁸ In the examination of a Friends meeting house from any era one should be able to connect its physical and associative characteristics to the precepts of its users. This is true of the Whittier Friends Meetinghouse.

Friends meetinghouse architecture-Its early development⁷

When the Society of Friends arose as a movement in England during the mid-17th century many of their meetings were held in outdoor venues or unsanctified settings. Foremost among the founders of Friends was George Fox, who could be found preaching in village commons, outdoor dales, hilltops and barns, wherever, and whenever, opportunity was present and the spirit led.⁸ As the Society became more organized it eschewed the ecclesiastics bent to have formalized chapels and churches, disdainfully called "steeplehouses" by the Friends. The origins of the Friends' meeting house are obscured by the fact they commonly adapted most any kind of building for worship. Preeminent among their concern was the idea that the church was the living body of worshipers, the meeting house simply a gathering place for shared worship. In conformity with this dictate, worship houses were to be above all plain and unassuming. They were to be devoid of the trappings of high church architecture. So the Friend's first worship houses usually mimicked the small cottage-like architecture that dominated the landscape of Friends in the northern Midlands and Dales region whence so many of them came.⁹

English Friends meeting houses came in two forms; the cottage style, which is entered on the long side wall, and the chapel style, entered on the gable end (Butler 94). As suggested, the former antedate the latter and were not easily distinguishable from the small cottages dotting the northern English landscape. The materials employed in their construction normally followed common practice in a region; while the two forms predominated, the materials were not felt to be an essential characteristic. The chapel style appears to have purposefully followed the simple plan of the simplest nonconformist meeting houses in England. Few English meeting houses were built on a square or sub-rectangular plan, most favoring an elongated rectangle. Two distinguishing interior elements were bench arrangement and a separate room for the conduct of women's business sessions. Benches were normally arranged facing a raised platform set of benches, or stand, for prominent congregation members; sometimes bench space extended to incorporating galleries with benches, sometimes referred to as a loft.¹⁰ Friends promoted equality of the sexes in spiritual life as a basic tenet soon after their founding (Brinton 102, 132). Accommodation of women's business meetings led to the division of the interior meeting house, with a small space, usually one-quarter to one-third of the total interior space, partitioned off by shutters or walls for the meetings (Butler 94).

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The classic form of the American Friends meeting house can be distinguished from its English counterpart. Basic to many American meeting houses was its use of a square form, often repeated to form equal size spaces for the divided business or worship (Butler 95). The plan was characterized by two identical square rooms, equal in size and identical in arrangement, featuring room divisions partitioned by shutters. In many meeting houses a raised stand, or platform for ministers and elders, was incorporated into the interior (Lidbetter 51). In addition, fenestration and door arrangement consistently followed a symmetrical pattern with two facade doors flanked by tall multi-light windows on the long wall; a long porch was often placed along the primary elevation (*ibid.*). While there was diversity among Friends in meeting house architecture, particularly after the Civil War, the foregoing description is the standard by which discussion of this architecture logically departs, as it appears in so many settings as an element of a larger landscape of Friends (Butler 97-98). It epitomizes the preferred mode among many Friends who sought to have their architecture embody their beliefs, the essentials of which can still be found even in the most modern meetinghouses (Moore 120-121).

The Whittier Friends and meetinghouse construction

The building which was raised in 1893 embodied a widely shared perception of what good, and appropriate, meeting house architecture entailed. The specifications for the meeting house possessed fundamental characteristics of plan and fenestration which were retained on this later building. Local artisans supervised by Quaker carpenter/builder William Hoyle built this meetinghouse.

The physical and associative characteristics of the building clearly display the attributes of the classic American Friends meeting house (see **Figure 1, Item 7**). Basic to many American meeting houses was its use of a square form, often repeated to form equal size spaces. The Whittier meeting house is comprised of two equal size rooms of about 992 square feet each. These rooms are nearly identical in arrangement with two-tier raised platforms set on the northern ends of the spaces. The room divisions are partitioned by rising shutters which reach full height of the interior. The characteristic fenestration arrangement follows the classical symmetrical pattern, with two facade doors flanked by tall multi-light windows on the long wall, and a long single story porch located on the primary elevation and wrapping around the sides. An airy interior suffused with light is obtained by having the ceiling slightly over 15 feet above the floor and ample multi-light windows placed on the elevations. The building conforms to the standard interior in being very plain with little ornamentation. Simple wooden benches, paneled shutters, a slightly arched roof, and plain wainscot are the only concessions to interior ornament.

Comparatively speaking, there are few Friends meeting houses in this western region which vie with this building as a representation of vernacular group expression. The Marietta (IA) Monthly Meeting house was, again, a classic form of Friends meeting house, in this case for a Hicksite community near

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Marshalltown. Built in 1870 it was a single story, wood frame, double entry meeting house. Its gable roof topped the weatherboard clad exterior, which featured symmetrically placed multi-light double hung sash. Corbel cap chimneys were set on each gable end. A full length, wrap-around, half-hip facade porch extended to three elevations and a rear shed roof addition were also featured on this building. The building was reportedly 24' x 36' and cost slightly under \$1100 for building and lot (Marietta Monthly Meeting). This building was photographed as part of the first Historic American Buildings Survey (1934). It featured all of the characteristics found in the aforementioned classic meeting houses, unfortunately, it was destroyed by fire ca. 1940 (Shank 107). Other conservative Friends meetinghouses in Iowa retain many of the same historic associations and architectural character that this property does. The nearby Hopewell Friends meetinghouse, built for a neighboring meeting near Viola, was moved in 1912 to O'Brien County for a burgeoning Friends community which persists to this day. It is potentially eligible for the National Register. The Bear Creek Meetinghouse in rural southernmost Dallas County is also in excellent condition and retains its historical character and associations. Again, it is potentially eligible for the National Register. Two other conservative Friends meeting houses are preserved by the results of their being moved when threatened. The Coal Creek Friends Meetinghouse, originally sited in a Friends community near What Cheer, rests on the Nelson Homestead Museum near Osakaloosa. The Hickory Grove Friends Meetinghouse is on the site of Scattergood School near West Branch. It was moved 300' from its original location when threatened by construction of Interstate 80 in 1960. Lastly, the Friends meetinghouse on the site of the Herbert Hoover National Historic Site is a moved and refurbished property retaining substantive representational qualities, but is in part a reconstruction employing benches, flooring and shuttered partitions from the Hickory Grove meetinghouse. These final three sites would require evaluation under Criteria Consideration B for moved properties; however, this investigator feels a credible case could be made for both properties. Ideally the five remaining conservative Friends meetinghouses would be forwarded as a multiple property submission incorporating meetinghouse architecture in the Midwest or Iowa. This is beyond this effort, though remains a possibility in the future.

The Whittier Meeting House is clearly representative of its type of classic Friends meeting house architecture. Built in 1893, it displays the attributes of late 19th century vernacular architectural method and practice. It is a surviving example of rural religious architecture associated with a group which played a prominent role in the development of this area. The meetinghouse's long term preservation is assured by the continued viability of the local meeting and the love its users hold for it. In addition, a maintenance fund has been made for the long term preservation of this resource by community members. It continues to embody the character and attitudes of its builders, people who felt cultivation of their inner selves could be profitably explored in silence and simple surroundings.

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The Evolution of American Quakerism (adapted from Hamm 176)

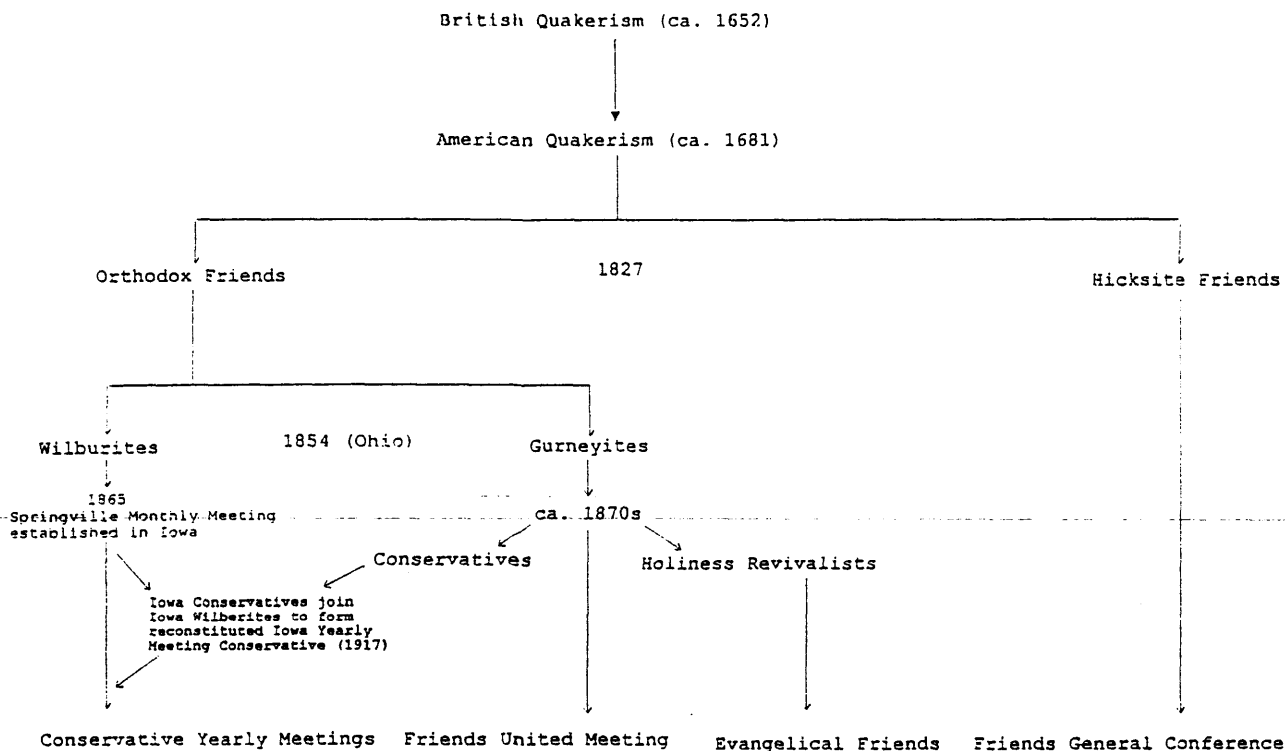


Figure 1. Evolution of American Quakerism, adapted from Hamm (176). The majority of Iowa Friends remained with the Orthodox branch throughout history; the Conservative Iowa Yearly Meeting makes up the second largest group.

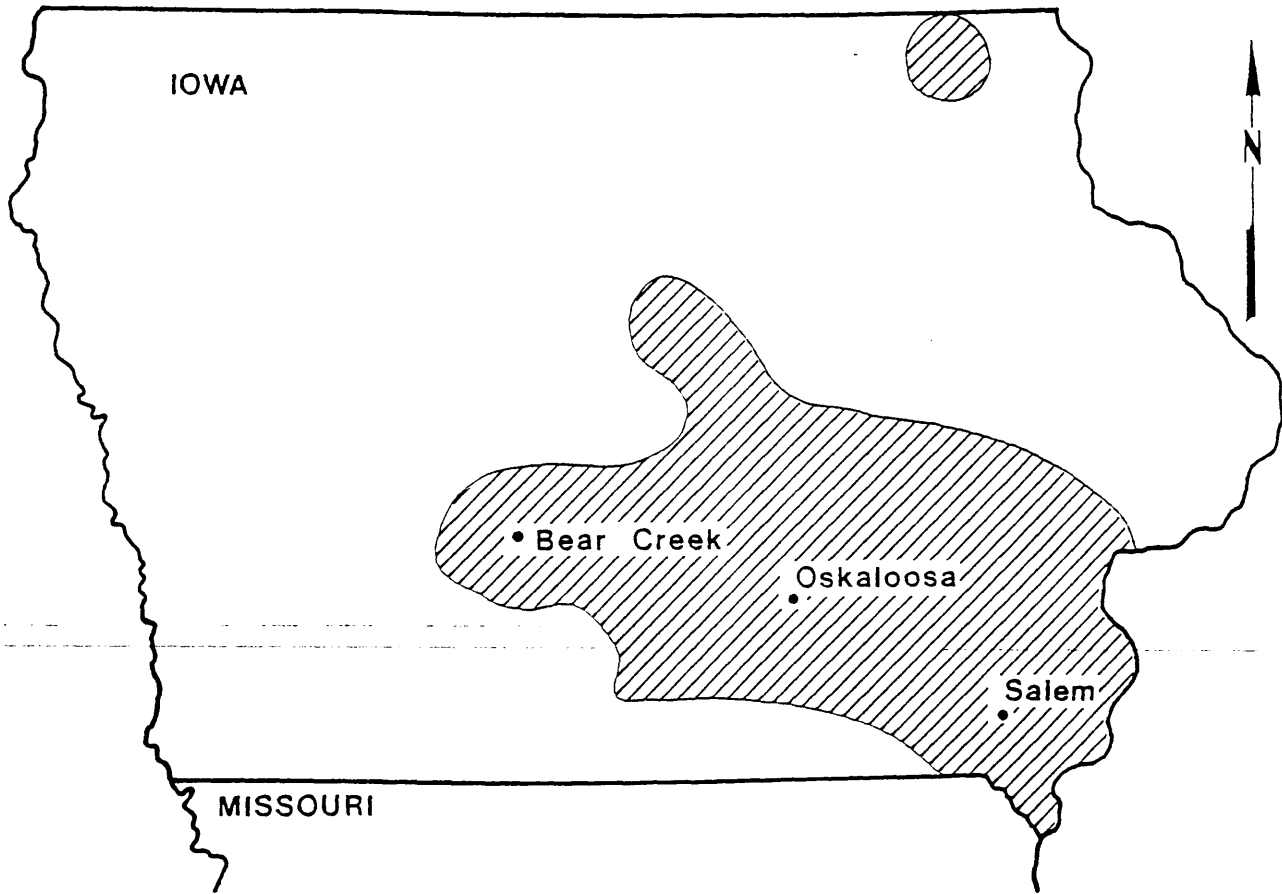
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After Minutes Iowa Yearly Meeting 1870

Figure 2. Maximum extent of Society of Friends meetings and settlement in Iowa, ca. 1870 (Iowa Yearly Meeting 1870).

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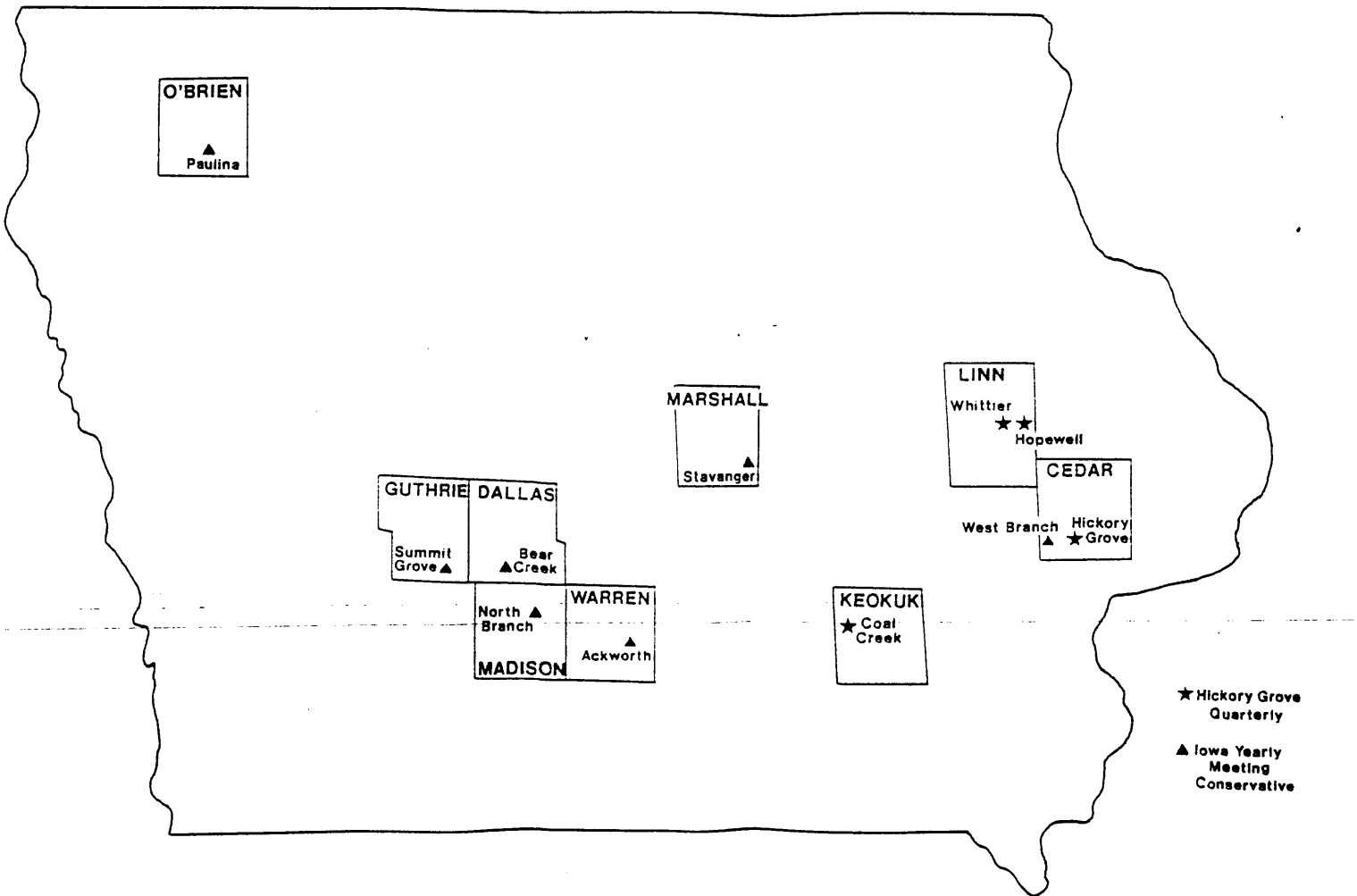


Figure 3. Distribution of Iowa's conservative Friends communities ca. 1900. Iowa's two Conservative Friends enclaves were the Wilburites' Hickory Grove Quarterly Meeting, affiliated with Ohio Yearly Meeting, and Conservatives meetings resulting from the split of Iowa Yearly Meeting in 1878. These small groups joined in 1917 to form the current Iowa Yearly Meeting (Conservative). This information was compiled from the U.S. census of religion and 1899 and 1900 Iowa Yearly Meeting minutes (see References cited, item 9).

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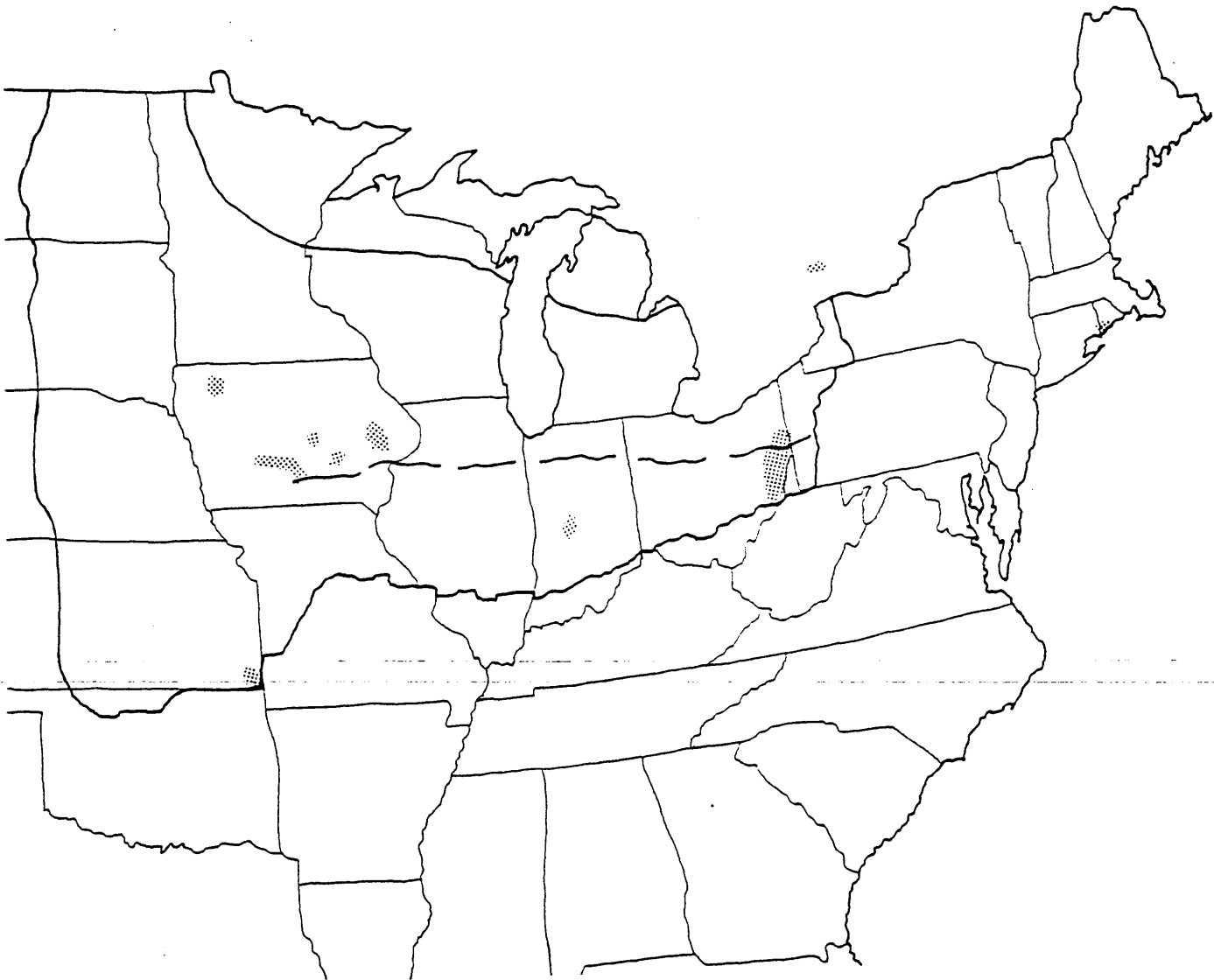


Figure 4. Distribution of American Orthodox Conservative Friends Yearly Meetings ca. 1900. These meetings were in correspondence with Iowa's two Conservative Friends enclaves; the Wilburites affiliated with Ohio Yearly Meeting and Conservatives resulting from the split of Iowa Yearly Meeting in 1878. The Iowa Wilburites and other conservatives joined in 1917 to form the current Iowa Yearly Meeting (Conservative). This information was compiled from the U.S. census of religion and Iowa Yearly Meeting minutes (see References cited, item 9).

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Notes

1..A word of explanation is in order; the organization of the Society of Friends can be complex, and did change through time. Historically, the basic unit conducting business was a **monthly meeting**, although below this basic level one could have a number of indulged and/or preparative meetings, which were smaller worship groups, or groups "preparing" essential business needed to keep a monthly meeting progressing smoothly. In the main, however, a monthly meeting transacted the important business such as accepting members, overseeing marriages, accepting or disbursing funds, managing property or disciplining wayward Friends. In modern times a monthly meeting is roughly comparable to an individual church congregation. Above the monthly meeting level one had, in logical order, **quarterly meetings**, made up of a group of monthly or smaller meetings over a wider area, and **yearly meetings**, which could encompass all Friends meetings for a region, perhaps extending over several states. So, at once, a meeting house could be the home of a preparative meeting and monthly meeting of local people, could also be home to quarterly sessions drawing together Friends in a wider area four times a year, and the place of the large yearly meeting, annually drawing Friends from a yet larger area. Separate records were kept at each level of organization. Each level of organization addressed business as both a separate entity and in a progressive manner forward to the next level.

Very important matters of doctrine and discipline moved up the sequence of meetings and were addressed in a consensual manner. In brief, the function of a Yearly Meeting was, and is, much the same as the subordinate levels, but with some difference:

The larger [Yearly Meeting] exists to widen the range of acquaintance and judgement and to carry out undertakings too big for the smaller group [and]...appoints committees to deal with a variety of issues and concerns beyond the range of the smaller meetings, such as peace, temperance, race relations, publications, the social order, national legislation and the relief of suffering at home and abroad (Brinton 103).

At yearly meeting sessions each Monthly Meeting is officially represented. While all Friends can attend, and bring forward business or concerns to the Yearly Meeting, the normal practice is for individuals to bring forward their concerns at the monthly and quarterly meetings prior to the larger gathering; this Quaker process of conducting business can, however, run in both directions. The larger yearly gathering does not dictate to subordinate meetings nor individuals. In the words of Friend Howard Brinton,

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the intent of the different levels of organization is to allow for both group and individual conscience to play a role in addressing issues or instigating change. As Brinton maintains, the yearly meeting and the other meetings attempt to strike a balance between freedom and order (105). For a fuller account see the full text of Brinton; for a succinct account of organization see Taber 8-11.

2.. Hicksite enclaves did exist in Iowa, beginning to form in the decade between 1845 and 1855. By 1871 Hicksite Friends in Illinois and Iowa communicated on the possibility of forming a yearly meeting. By 1875 Illinois Yearly Meeting was formed by the Hicksite Friends of southern Indiana, Illinois and Iowa. The Illinois enclaves were centered around the Clear Creek community, near Magnolia, in Putnam County, and another group in eastern McLean County, near Benjaminville. In Iowa the Hicksites formed three enclaves, Prairie Grove Meeting in Henry County, Marietta Meeting in Marshall County and Wapsinonoc Meeting in Muscatine County (Hinshaw; Heiss 80; Jones 147-149; Davidson).

3.. Springville-Whittier Monthly Meeting Minutes, 1865-1985, are on deposit with the Manuscript Collections, State Historical Society of Iowa, Iowa City. The collection has only been recently donated and has not been fully organized. It includes minutes for both the mens' and women's meetings, since these were historically conducted separately. For brevity the collection is hereafter referenced by "S-W Minutes-men and S-W Minutes-women for each set of minutes.

4.. In absolute numbers Conservative Friends meetings lost members through time. From a high of 52 meetings and 4,329 members in the 1893 Carroll study, the Conservative Friends numbered 31 meetings and 3,351 by the 1936 census tally. Recently the periodical Friends Journal (July 1992) reported the results of the 1990 U.S. census of denominational membership. Twenty-five Conservative Friends meetings reported 1,396 members. Total membership among all branches of Friends totaled slightly under 102,000.

5.. As of 1991 the Minutes of Iowa Yearly Meeting of Friends (Conservative) reported 601 members in meetings in Ames, Bear Creek (Dallas Co.), Des Moines, Iowa City, Lincoln (Nebraska), Paullina (O'Brien Co.), Penn Valley (Kansas City, Mo.), West Branch (Cedar Co.) and Whittier (Linn Co.).

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6....For example, see Charles A. Heatvole's recent study of Mennonite architecture: Sectarian Ideology and Church Architecture, *The Geographic Review* 79.1 (January 1989):63-78. Moore (1986) cogently examines this issue in his article on Friends meeting houses, though his conclusions are drawn from a small sample which raises the need for more data collection and analysis.

7.. Much of this discussion draws heavily from the Clear Creek (IL) Friends Meeting House National Register of Historic Places Registration Form, produced by the author and entered into the National Register November 5, 1992. The nomination is on file with the Illinois Historic Preservation Agency, Springfield, Illinois, and the National Register Branch, Interagency Services Division, National Park Service, Washinton, D.C.

8...See Lidbetter, Friends Meeting House, pp. 4-6.

9....For an examination of the interplay between Friends spiritual practice and meeting house architecture see Taber (7-8) and Fischer (522-526). The significance of the northern England origins of Friends is covered in Fischer (419-603) and Levy (1991

10...Lidbetter, Friends Meeting House, pp. 15-17

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Geographical Data

The Whittier Conservative Friends Meetinghouse is located in the unincorporated rural hamlet of Whittier, Brown Township, Linn County, Iowa. Whittier is located at the intersection of Sections 7, 8, 18 and 19, Township 84 North, Range 5 West. The meetinghouse and adjacent cemetery are located in the far SE¼ of Section 7, T84N-R5W. (U.S.G.S. Springville (IA) 1973 7.5' Quadrangle). The meetinghouse is at the intersection of Linn County roads E 34 and X 20, 4½ miles east of Iowa 13 via E 34.

Verbal Boundary Description & Justification

The boundary begins on the far southeastern corner of the two acre meeting house lot (see sketch site plan view, Item 7); this is point A. From point A the boundary proceeds 420 ft west to point B, 210 ft north to point C, and 420 ft east to point D. Total acreage of the property is approximately 2 acres.

The boundary for the nomination property is restricted to enough acreage to retain aspects of setting important to retaining the integrity of the historic building site and its immediate surroundings. A two acre parcel, bordered by Linn County roads E 34 and X 20 on the south and east sides respectively; the far western edge of an adjoining cemetery on the western side of the property, and a lot line on the northern boundary. The boundaries have been drawn to encompass the meeting house and cemetery alone.

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Research and photographic printing for this
nomination are gratefully acknowledged, and were provided by:

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Whittier Monthly Meeting of Friends
Whittier, Iowa

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All photographs field checked for accuracy, February 5, 1993.

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Facade and west elevation; view northeast

Photograph No.: #1

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Roy Hampton

Date: September 13, 1986

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Facade; view north

Photograph No.: #2

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: East elevation and facade; view northwest

Photograph No.: #3

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: East elevation; view northwest

Photograph No.: #4

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Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: East and north elevations; view southwest

Photograph No.: #5

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: North elevation; view south

Photograph No.: #6

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: West and north elevations; view southeast

Photograph No.: #7

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: West elevation; view east

Photograph No.: #8

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Cemetery; view northwest

Photograph No.: #9

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Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Hugh Davidson

Date: January 26, 1992

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Cemetery; view north

Photograph No.: #10

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Roy Hampton

Date: February 5, 1993

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Interior, west meeting room; view southeast

Photograph No.: #11

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Roy Hampton

Date: February 5, 1993

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Interior, west meeting room; view west

Photograph No.: #12

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Roy Hampton

Date: February 5, 1993

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Interior, east meeting room with partition shutter open; view northwest

Photograph No.: #13

Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Roy Hampton

Date: February 5, 1993

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Interior, west meeting room; view northeast

Photograph No.: #14

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Name: Whittier Friends Meetinghouse (Religious Society of Friends)
Location: Whittier, Linn County, Iowa
Photographer: Roy Hampton
Date: February 5, 1993
Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City
Description: Interior, west meeting room; view southwest
Photograph No.: #15

Name: Whittier Friends Meetinghouse (Religious Society of Friends)
Location: Whittier, Linn County, Iowa
Photographer: Roy Hampton
Date: February 5, 1993
Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City
Description: Interior, west meeting room; view northwest
Photograph No.: #16

Name: Whittier Friends Meetinghouse (Religious Society of Friends)
Location: Whittier, Linn County, Iowa
Photographer: Roy Hampton
Date: February 5, 1993
Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City
Description: Interior, east meeting room; view west
Photograph No.: #17

Name: Whittier Friends Meetinghouse (Religious Society of Friends)
Location: Whittier, Linn County, Iowa
Photographer: Roy Hampton
Date: February 5, 1993
Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City
Description: Interior, east meeting room; view west
Photograph No.: #18

Name: Whittier Friends Meetinghouse (Religious Society of Friends)
Location: Whittier, Linn County, Iowa
Photographer: Roy Hampton
Date: April 29, 1984
Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City
Description: Porch; view west
Photograph No.: #19

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Name: Whittier Friends Meetinghouse (Religious Society of Friends)

Location: Whittier, Linn County, Iowa

Photographer: Roy Hampton

Date: February 2, 1986

Location of negatives: On Deposit with State Historical Society of Iowa-Iowa City

Description: Exterior door; view north

Photograph No.: #20