1. NAME OF PROPERTY

Historic Name: **MERION FRIENDS MEETING HOUSE**

Other Name/Site Number:

2. LOCATION

Street & Number: 615 Montgomery Avenue Not for publication:__

City/Town: Merion Station Vicinity:__

State: PA County: Montgomery Code: 091 Zip Code: 19006

3. CLASSIFICATION

Ownership of Property		Category of Property	
Private:	X	Building(s):	X
Public-Local:	___	District:	___
Public-State:	___	Site:	___
Public-Federal:	__	Structure:	___
		Object:	___

Number of Resources within Property

Contributing	Noncontributing
1	___ buildings
1	___ sites
2	___ structures
___	___ objects
4	___ Total

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

Name of Related Multiple Property Listing: N/A

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ____ nomination ____ request for determination 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.

Signature of Certifying Official Date

State or Federal Agency and Bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria.

Signature of Commenting or Other Official Date

State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

___ Entered in the National Register
___ Determined eligible for the National Register
___ Determined not eligible for the National Register
___ Removed from the National Register
___ Other (explain): _____

Signature of Keeper Date of Action

6. FUNCTION OR USE

Historic:	Religion	Sub:	Religious Facility
	Funerary		Cemetery
	Transporation		Road Related
Current:	Religion	Sub:	Religious Facility
	Funerary		Cemetery

7. DESCRIPTION

Architectural Classification: 17th and early 18th century: Welsh/American Vernacular

Materials:
Foundation: Stone
Walls: Stone; rubble wall schist with stucco coating scored to resemble ashlar block; water table
Roof: Intersecting gable roof covered with asphalt shingles
Other:

Describe Present and Historic Physical Appearance.

Merion Friends Meeting House, begun as early as 1695 and completed by 1714, is a one-and-a-half story stone structure, erected in a Tau, or T-shaped plan, with an intersecting gable roof. It measures 40' east to west by 46' 7-1/2" north to south. The structure is entered from the south front elevation, which forms the base of the T, with matching auxiliary entrances at the east and west elevations of the north section. The walls are of rough-cut Wissahickon Schist; a plastered finish, scored to resemble ashlar block, was applied ca. 1829. Although conceived as a single structure, the south front section was completed initially and used as the first permanent meeting house while awaiting the completion of the larger section to the north rear. Thus, the south section served as a meeting place for worship and business for both sexes.[1] When the north section was completed in 1714, this larger space became the principal meeting room, and the south section was used for women's business meetings.

The south section has a gable-front roof and is three bays across and one bay deep, measuring 26' 3-1/4" east to west by 20' north to south. To the center of the front facade is the principal entry, flanked by windows. The front entry is covered by a simple pedimented portico supported by tapering octagonal wood posts (a replacement of the unsupported hood that still appears over the auxiliary entrances). The doorway is recessed with plain reveals and has a simple wood architrave surround. It has double, two-panel doors surmounted by an arched stone lintel. In the gable end above the doorway is a smaller eight-over-twelve-light sash window; the pent roof is broken to accommodate it. The flanking windows are large eight-over-twelve-light sash with an arched lintel, wood sill, and a plain wood surround. They are ca. 1829 replacements of the original leaded casements. The first story windows are elevated to minimize distractions from the out-of-doors during meeting for worship, and to help create a more pleasing indirect light. The windows have paneled shutters supported by strap hinges, and long metal hooks serve as shutter stays.

The north rear section is two bays by two bays, measuring 40' 8" east to west by 26' 7-1/2" north to south. The doorways, located at corresponding side elevations, have single, six-panel doors with the same arched lintel and plain wood surround as the front entry. Both doorways are covered by unsupported hoods. There is a single eight-over-twelve-light sash window located on the first level in the east and west walls and two in the north rear wall. The windows to the rear are elevated to accommodate the raised facing bench along the rear interior wall. The second level windows, now concealed by batten doors, retain their original casement frames, without the lead cames and glazing.[2] A date stone, added in 1829, appears in the west gable end of the north section of the meeting house; it reads: "Built 1695, Repaired 1829."[3]

The roof consists of intersecting gables, with both sections rising to a height of 30' 6" to the roof

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[1] However, references to making benches for the loft in 1702 suggest the women may have held their meetings for business there, as was commonly done in the smaller meeting houses of England and Wales.

[2] Pieces of early glazing were located in the archeological test pit excavated in 1987.

[3] It may replace an original date stone that was supposedly located in the gable end of the south front section. Said to have been missing for many years, a ghost image of a date stone configuration appears in ca.1895 photographs.

ridge. It was originally covered with wood shingles but is now covered with asphalt shingles. The three gable ends are detailed with pent roofs. The roof structure is composed of a heavy-timber principal rafter system with butt purlins supporting the common rafters. The A-frame trusses, identical in both sections, are supported by an off-center king post, dove-tailed into the collar beam, and flanked by supporting struts. The most unique feature are the curved or "bent" principal rafters, a variation of a cruck, a Medieval English construction technique whereby paired, naturally curved timbers rise from the outer walls, joining at the top to create the framework of a structure. It would appear that the use of bent members (like the leaded casement windows) was a conscious attempt to adapt Welsh building traditions into their meeting house.[4] These bent members rest on plates atop the stone walls, transferring the load vertically along these walls. The straight, common rafters extend the roof beyond the walls, and are pinned at the ridge (no ridge pole). Purlins lend strength to the rafters. The rafters also hold the lath onto which the roof shingles are nailed. The tie beam of the center truss in the north section extends to join with a similar tie beam in the south section, held by mortise-and-tenon. The principal rafter at this juncture joins the tie beam with a cruck. According to historical architect, Penelope Batcheler, the framing in the south section is integral with that of the north.[5] Such physical evidence has been used to confirm the belief that the meeting house was part of a single building campaign, rather than a structure that has been added to. In 1829, a chimney was inserted, cutting through the tie beam that connected the roof structures of the two sections. To compensate for this, framing members have been added surrounding the chimney.

The north, principal meeting room, a story-and-a-half in height, is furnished accordingly with long wooden benches arranged in a rectangular facing pattern. The north wall has a raised platform; an essential feature of Friends meeting houses, the elevated "facing benches" allowed for better visibility (i.e. oversight). The facing bench was lowered (ca. 1829) by one tier, as evidenced by the nail holes that supported the uppermost bench and the hat pegs now out of reach. The walls behind the north, east, and west benches are finished in a plain vertical wainscoting to a height of 10' above the floor. The walls above are plaster, painted white. The distinguishing interior characteristic of the room is the conspicuous absence of any ornament or color, in keeping with the Quaker tenet of simplicity. There is a gallery along the south side, reached by way of winding cabinet stairs located in the southeast and southwest corners of the room. Evidence suggests that this is a slightly enlarged reconstruction of the original gallery. It has tiered benches separated by a center aisle, at the top of which is located a doorway to the second floor of the south section, separated from the gallery by a partition wall. From the gallery, access is provided to the current attic space above the north meeting. The attic space resulted from the dropped ceiling, ca. 1829 (undoubtedly installed in the interest of heat conservation). The original ceiling is largely intact, and the white-washed bent members can be seen from this vantage point.

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[4]The bent members are combined with a newer building technology, that of a king-post truss (albeit somewhat crude). The technology has been advanced to replace both the bent members and the leaded casements--as was the case at nearby Radnor Meeting House, from roughly the same period. Obviously without these elements the builders of Merion Meeting House could not have achieved the same effect. The partially exposed, white-washed bent structural members create a pleasing aesthetic. The bent also adds wall height to accommodate the second-story windows that once provided indirect, natural light into the meeting room, an effect the Quakers believed conducive to spiritual growth.

[5] Penelope Hartshorne Batcheler. "Structural History of Merion Meeting House," unpublished report, Independence National Historical park, Philadelphia, 18 August 1983.

The south front section is a single story in height; the second story above is accessed from the gallery in the principal meeting room. It is lit by windows flanking the central doorway and one in the west wall; the corresponding window in the east wall has been in filled with masonry (for reasons unknown). The south section can be opened to the main (north) room by lifting the retractable partition; another salient feature of Friends meeting houses. This allows the south room to function separately (formerly for women's business meetings) or as part of the main room (for joint meeting for worship). Benches in this section face north. The walls are finished in the same manner as the north room with plain wood wainscoting and white plaster. No longer needed for separate business meetings for men and women, this room today serves the dual purpose of meeting for worship and as a lobby and library. The second floor consists of a single room. It has walls plastered to a height of 6' (to the top of the walls on which the roof trusses rest) and is unfinished above, leaving the roof structure exposed to view. Used for some time as a schoolroom,[6] it is furnished with late-17th or early 18th century desks and bookcases with books dating to the earliest years of the meeting.

Other features of the meeting house structure include the following:

Privies are located in small masonry additions on the northeast and northwest corners of the north section of the meeting house, accessible from the exterior. The women's privy, on the northeast corner, was added in 1809. These still serve their original function, as the meeting house is without plumbing. The foundations of an 18th century privy exist in the southwest corner of the meeting house formed by the intersection of the T-plan.

A burial holding vault is located below ground in the corresponding southeast corner of the meeting house. The vault is accessible through bulk-head doors and stairs at the south side of the vault. It was added in 1849.

Also on the property are the following:

A burial ground, portions of which may pre-date the meeting house, is located directly to the east. It was walled during the mid-19th century. It contains an unknown number of burials (at least 2,000), many of which are unmarked as was Quaker custom prior to the later 19th century.

Two late-18th or early 19th century horse or carriage sheds are located on the property. One is located to the west, near the Meeting House Lane entry, across the drive from the meeting house. The other is located to the southeast of the property, along the drive near the Montgomery

[6] Further research is needed to confirm the dates for its use as a schoolroom. It was supposedly used for this purpose early on, though there is no documentation to support this. It may have served initially as the women's meeting area for business prior to the erection of the principal meeting room. A school house was erected mid-18th century; later razed, this area (again) became the schoolroom by the early 19th century.

Avenue entry. Both are wood frame, open structures constructed of heavy timbers, with a wood shingle roof. The southeast shed is a larger, L-shaped structure which abuts the cemetery wall.

Not included within the boundaries for this nomination are the caretakers cottage and the community building, because they do not fall into the period of significance.

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__ B__ C X D__
Criteria Considerations (Exceptions):	A X B__ C__ D__ E__ F__ G__
NHL Criteria:	4
NHL Theme(s):	I.5. Peopling Places, ethic homelands II. Creating Social Institutions and Movements, religious institutions III.5. Expressing Cultural Values, architecture
Areas of Significance:	Architecture Ethnic Heritage--Welsh Religion
Period(s) of Significance:	1682 to ca. 1730
Significant Dates:	1682, 1695, 1714.
Significant Person(s):	
Architect/Builder:	Unknown
Historic Contexts:	XVI. Architecture X. Vernacular Architecture

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

As a rare survivor of both Quaker history and Welsh-inspired vernacular architecture, Merion Meeting House is an extraordinary document of an early and distinctive component of America's multi-cultural heritage. Merion Friends Meeting House is also nationally significant for its associations with the community of Welsh Quakers who settled the Merion area of Pennsylvania during the initial year of English settlement in 1682. This group, calling themselves the "Merioneth Adventurers," represents the earliest known migration of Celtic-speaking Welsh people in the Western Hemisphere. As first generation Quaker converts, many of the founders of Merion Meeting may well have had personal contact with George Fox, the founder of the Society of Friends, and are known to have petitioned proprietor William Penn directly for lands in his new colony. The appearance of the Welsh members of the Society of Friends in the English Colonies at this time was the result of the egalitarian policies of Penn who promised them an opportunity to practice not only their religion but their Welsh laws, language, and culture in a separate "barony" within the colony. These plans, along with many of Penn's ideals, were never allowed to be put into practice.[7] The community, however, was free to practice its faith and to express it architecturally in their meeting house. Its Tau cross plan and its use of Medieval building traditions make it unique architecturally among Quaker meeting houses, which is directly attributable to the specific cultural identity of its builders.[8]

Merion is also of national significance for its early place within the evolution of the Friends meeting house as a building type. Among the oldest extant Friends meeting houses in America,[9] Merion was begun as early as 1695 and completed by 1714. Its unusual T-shaped configuration provides a stark contrast to what became the generally accepted form for meeting house design by the late eighteenth century--a symmetrically balanced, double-cell, rectangular structure with dual front entries for men and women. Religious persecution and the unsuitability of "steeple-houses" to Quaker worship prevented the members of the Society of Friends from developing a building type specifically for use as a meeting house, prior to the 1689 Act of Toleration. They chose instead to meet in the out-of-doors, or in houses or farm buildings adapted for meeting, often even once free to worship openly. Unfettered by the persecution experienced by their English and Welsh counterparts, the Friends who emigrated to the American colonies explored various possibilities, developing building forms that best facilitated both meetings for worship and separate men's and women's business meetings. Although the American Friends maintained close associations with their English counterparts, the programmatic changes that evolved in the colonies with regard to the treatment of the women's meeting manifested themselves within their meeting houses. The result was the development by the late 18th century of a prototypical meeting house that is strictly American in form. Thus, Merion's unusual configuration is a

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[7] As a result, within a matter of only one or two generations the descendants of the Merionethshire Quakers were integrated into the "Anglo-Saxon" establishment of Pennsylvania.

[8] In the early 19th century minor attempts were made to cover up the uniqueness of the meeting house itself and to deny its intended statement, in an effort to make it conform to the newly established prototype. The attempts were minor and its integrity remains largely intact with respect to its early period of significance.

[9] The only extant Friends meeting house in America older than Merion is Third Haven (1682) in Easton, Maryland.

function of its Welsh-influenced vernacular design and its adherence to English program. It reflects the lack of prescribed standards inherent in the meeting houses erected by the earliest Quaker settlers. For these reasons, Merion Meeting House is distinguished as the point of departure in the evolution of Friends meeting house design in America.

The dual identity of the Merioneth people, both as Celtic-speaking Welshmen and as members of the Society of Friends, one of the most radical dissenter groups of the turbulent 17th century in the British Isles, marked the group as doubly outside the established order of time. The clash of cultures between Anglo-Saxon England and the Celtic nations of Scotland, Ireland, and Wales has produced the most persistent crises of British history during the past millennia. Each of the Celtic peoples struggled in different ways in attempting to retain political, military, and cultural self-determination. The Welsh challenge was especially difficult due to geographic proximity and the relatively easy access afforded by the English-Welsh borderlands known as the Marches, as well as maritime access along the north and south coasts. These factors did nothing to mitigate the differences and tensions that accompanied the attempted cultural conquest by the invaders, however. Nor were the invaders magnanimous in their posture towards Celtic culture. While many Celts adapted to the culture of the Anglo-Saxons, accepting their laws and language, many more did not, and in so resisting, were treated as an under class barred from many privileges. Geography also rendered the subjugation of Wales uneven. While areas along the northern and southern coasts of Wales were easily dominated by English Culture, the mountainous west-central portion of the country remained quite insular. Merioneth (now part of the county of Gwynedd and centered along the Wnion River) lay at the heart of the insular lands. In using place names as a diagnostic determinant for gauging the degree of Anglicization, one can observe how Merioneth and its neighboring shires remained culturally insular through the late 17th century. This region, which is largely part of the Snowdonia Forest and National Park, remains to this day a kind of Arcadian cultural heartland of the Welsh people.

Members of the Society of Friends throughout Great Britain, from the Society's founding in the 1650s until the Toleration Act of 1689, were suspected of treasonous and even Papist activity and harshly prosecuted. Imprisonment, corporal punishment, and confiscation of property were common. In the Massachusetts colony of 1659 one Quaker woman was even executed for her religious practices. The very term "Quaker," which came to be accepted by the Society with pride, was derisively coined by the group's detractors. Chief among the charges brought against Quakers was their refusal to take oaths. This was a particular concern due to the asserted demand that British citizens be willing to swear an oath denouncing the Pope. But the practices of the Quakers were generally abhorrent to the establishment as well. Like all dissenter religions, they were reducing the numbers of Anglicans. In some instances, Quakers literally solicited converts inside the state churches during the services! Quakers rejected all sacred architecture, art, and music. The Quaker services were unprogrammed, lacking any clergy and having no liturgy. Consequently, there were no sacraments administered by clergy. The central doctrine of the new religion was that all people were equally able to receive direct inspiration or enlightenment from God and needed no intermediaries (not to mention an entire hierarchy). Their pacifism was of course viewed with contempt. Perhaps most shocking was the freedom and equality afforded women in the Society who were actively involved in the management and ministry of the religion. So, while some people thought Quakerism to be a cover for Roman Catholicism others saw it as the tragic legacy of the principles of Protestant reform gone awry.

There is no known designer or builder for Merion Meeting House. The Quakers essentially

constituted a closed society, particularly the recently emigrated Welsh, who had intended to establish their own barony within the Pennsylvania Colony. Their meeting houses were of their own design and construction, each contributing according to their ability. A building committee would be established to determine the proper form, often consisting of members of the larger monthly meeting. Individual members of the meeting, generally elders, were appointed to oversee the various phases of construction, acting as a contractor would today. The extant meeting minutes from the initial phases of construction indicate just such a process. Numerous members of both Merion and Radnor Monthly meetings are identified as contributing supplies, labor, and/or subscriptions towards the erection of the meeting house. The following individuals represent a building committee (1702-04): Griffith John, Edward Jones, Robert Jones, Edward Rees, John Roberts, and Owen Roberts. Among these names are individuals whose "convincement" in 1657 is documented, as is the suffering they endured for the sake of their Quaker beliefs and practices, including property loss and imprisonment.[10] These individuals, along with the larger Welsh community, are collectively responsible for the creation of the Merion as their first permanent public meeting house. Merion Meeting House is a vernacular work of architecture, derived not from individual design or established cannon but from the experience, beliefs, and aspirations of the community which it served.

The design of Merion Meeting House, most notably its Tau or T-shape, has been a source of considerable comment and misunderstanding for a least a century. It seems likely that the origin of its Tau plan is derived by removing the head of a Roman cross plan, the chancel and/or apse, which contained the ceremonial functions in traditional Catholic and Anglican churches. This tendancy toward a form typical of small parish churches has seemed somewhat disturbing to Friends of later generations. However, for the first generation of Quaker emigrants, most of whom left England and Wales before the 1689 Act of Toleration allowed for open worship and the erection of meeting houses, there was no established model to follow. George Fox prescribed no set form suitable to a structure intended for Quaker worship. He, in fact, saw no need for distinct buildings. Recognizing the tenancy of church buildings towards idolatrous and patterned worship, Fox often presided over open air meetings. As he once stated, "Dost thou call the steeple-house the church? The Church is the people whom God has purchased with his blood and not the house." Practicality dictating a meeting place, however, houses or barns were adapted for that purpose, serving as the first Friends meeting houses. By so doing, the Quakers avoided ornamentation, providing the model for plain structures, more domestic than ecclesiastic in appearance.

The tension that developed in meeting house design was between producing a building that

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[10] *Dr. Edward Jones* of Bala, Merioneth, a "chirurgeon," was one of the two principal purchasers of 5,000 acres of the Welsh Tract. He arrived with the first group of emigrants in August of 1682. He died in 1737 at the age of ninety-two. *Edward Reese* (a.k.a. Rees, Rhys) arrived with Jones in 1682, settling the land which included the meeting house property, conveying over ½ acre to the trustees of the Merion Preparative Meeting in 1695. He died in 1728 at the age of 82. *Hugh Roberts* of Ciltalgarth in Bala, arrived in 1682. He served time in jail for his Quaker beliefs. Roberts settled land adjoining the meeting house. An important "public Friend," it was under his direction that the Philadelphia Quarterly Meeting first recognized the Merion Preparative Meeting; it was in his home that the first meetings were held. He died in 1702, prior to the completion of the meeting house. *Katherine Thomas* of Llaethgm in Bala was the widow of John ap Thomas, one of the purchasers of the Welsh tract who also served in prison for his beliefs. He died just prior to his family emigration in 1682. Probably convinced along with her husband in 1657, she emigrated with her four children: Thomas Cadwallader, Katherine and *Robert Thomas*, who was listed among the building committee members. *Robert Owen* of Dolserau in Dolgellau, Merioneth, emigrated to Pennsylvania in 1690, but not before serving 5-1/2 years in a Welsh jail for holding Quaker meetings in his home. He built a stone house near the meeting house in 1695.

served the community's needs and not indulging in any overt types of church building. The most important rule was quite simple: avoid all extraneous ornament and iconography. The lack of prescribed building forms was consistent with Quaker philosophy whereby programmed worship and professional ministry were eliminated. Freedom from accommodation for a priesthood and ceremony meant no altars, baptisteries, and the like. But beyond that, the early Quakers were free to build what they cared to. For instance, in Burlington City, New Jersey, another early Quaker settlement, their first meeting house was a hexagonal wood structure. In Philadelphia, the Great Meeting House of 1696 was nearly square with a hipped roof with a central lantern to light the inside. While this age of experimentation did not last far into the 18th century, it is not at all surprising that a small group of culturally distinct people would have developed their own unique response.

The date for the erection of Merion Meeting House has also been the subject of much debate, and short of investigative deconstruction and/or extensive archeological examination, the question will not be definitively answered. Claims that the form of Merion Meeting House was unintentional, resulting from a pragmatic program of expansion (asserted in two histories of the meeting, 1895 and 1945) are unfounded; all observable physical evidence suggests that the building was conceived and executed as a single unit. The minutes indicate that a "Public Meeting House" was standing in 1695, and has been used continuously since that time. However, further construction is evidenced by the minutes and other primary sources extant from 1702 through 1704, and 1712 through 1717. While it would appear that construction of the south front section of the meeting house began in 1695, it was not completed until ca. 1703. The minutes from 1702-04 record finishes being made to the meeting house; requests to "make a cupboard in ye meeting house to the use of ye meeting to keep Friends bookes or papers," and to add "hookes and staples to the meeting house windows" apear.[11] Activities such as "gett boards sowed (sawed) for benches and for the loft, and speak with David Maurice concerning securing (against weather) the meeting house," further indicate the completion of a structure, while at the same time members are requested to "see for stones to build a meeting house."[12] This suggests that the front section was ready for use, while plans were moving forth to complete the structure through the construction of the rear section or "meeting house." The records show that work clearly continued up to 1714 when major expenses were incurred to construct the roof. The implication that it took the Merion Friends nearly twenty years to complete their meeting house is more easily comprehended when viewed in light of larger patterns indicative of the construction of meeting houses of that era. Issues relating to early settlement--lack of permanent dwellings and other infrastructure, funds, and skilled craftsmen--delayed the construction of numerous meeting houses. An example is provided in the case of Center Square, the first brick-construction meeting house in Philadelphia, which took seven years from planning to completion and was so ill-constructed that it came down soon thereafter.[13] Like Merion, its use, three years prior to actual completion, is documented.

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[11] Merion Preparative Meeting, Minutes, 1st day 5th month 1702; and 3rd day 7th month 1702.

[12] Merion Preparative Meeting, Minutes, 6th day 6th month 1703; and 2nd day 7th month 1703.

[13] Further evidence is supplied through the Will of one Friend who appears to be growing impatient over the unfinished state of the meeting house. In 1711, Cadwalader Morgan bequeaths "the sum of twenty pounds towards building Meirion (sic) Meeting house, to be paid by my said Executors *when it is a building to said use*." We know from the minutes they were meeting here, but presumably in an incomplete building.

While it is of antiquarian interest as to the actual date and whether this is in fact the oldest religious structure in Pennsylvania, this in no way negates its significance as an amazing survivor of both Quaker history and Welsh emigration, as well as its role in providing a vital link in the evolution of the American Friends meeting house as a building form.

9. MAJOR BIBLIOGRAPHICAL REFERENCES

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Yeomans, D.T. "A Preliminary Study of 'English' Roofs in Colonial America." *Bulletin, The*

Association for Preservation Technology, vol. XIII, no. 4 (1981): 9-18.

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.
_X_ Recorded by Historic American Buildings Survey: #PA-145
__ Recorded by Historic American Engineering Record: #

Primary Location of Additional Data:

__ State Historic Preservation Office
__ Other State Agency
__ Federal Agency
__ Local Government
_X_ University: Swarthmore College; Friends Historical Library (FHL)
__ Other (Specify Repository):

10. GEOGRAPHICAL DATA

Acreage of Property: 3.75

UTM References:	**Zone**	**Easting**	**Northing**
	18	478250	4428630

Verbal Boundary Description:

Beginning at a point at the intersection of Montgomery Avenue and Meeting House Lane, then
(1) running along Meeting House Lane N 76˚ 15' E 476'0", then
(2) along Meeting House Lane N 76˚E 140'3" to a corner of the Sisters of Mercy property, then
(3) along said property S 19˚ E 622' 10.5" to a point on Montgomery Avenue, then
(4) along Montgomery Ave. N 58˚ W 321'9" to a corner of the General Wayne Inn property, then
(5) along said property N 19˚ W 259' 10.5", then
(6) along said property S 77˚ W 127' 0", then
(7) along said property S 18˚ E 193' 0" to a point on Montgomery Avenue, then
(8) along said Avenue N 62˚ W 475'3" to the beginning point.
Containing approximately three and three quarter (3.75±) acres.

Boundary Justification:

The property contained within the boundary is coterminous with the property currently owned by Merion Meeting. It consists of five separate parcels acquired by the Society of Friends between the years 1695 and 1804.

11. FORM PREPARED BY

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Date: January 16, 1998

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