

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section number PHOTOGRAPHS

Race Street Meetinghouse

Page # 2

PHOTOGRAPH NUMBER 2

- 1) Name of Property: Race Street Meetinghouse
- 2) City and State: Philadelphia, Pennsylvania
- 3) Name of Photographer: Page Putnam Miller
- 4) Date of Photograph: September 1991
- 5) Location of Original Negative: NCC, Washington, DC
- 6) Description of view indicating direction of camera: East facade and connection of meetinghouse to Friends Center; facing northwest from Cherry Street
- 7) Photograph number as keyed to accompanying sketch map: 2

PHOTOGRAPH NUMBER 3

- 1) Name of Property: Race Street Meetinghouse
- 2) City and State: Philadelphia, Pennsylvania
- 3) Name of Photographer: Page Putnam Miller
- 4) Date of Photograph: September 1991
- 5) Location of Original Negative: NCC, Washington, DC
- 6) Description of view indicating direction of camera: Race Street facade; facing south
- 7) Photograph number as keyed to accompanying sketch map: 3

PHOTOGRAPH NUMBER 4

- 1) Name of Property: Race Street Meetinghouse
- 2) City and State: Philadelphia, Pennsylvania
- 3) Name of Photographer: Jill S. Mesirov
- 4) Date of Photograph: June 1991
- 5) Location of Original Negative: NCC, Washington, DC
- 6) Description of view indicating direction of camera: Interior; north meetingroom

PHOTOGRAPH NUMBER 5

- 1) Name of Property: Race Street Meetinghouse
- 2) City and State: Philadelphia, Pennsylvania
- 3) Name of Photographer: Jill S. Mesirov
- 4) Date of Photograph: June 1991
- 5) Location of Original Negative: NCC, Washington, DC
- 6) Description of view indicating direction of camera: Friends Center; east facade, facing west from 15th Street
- 7) Photograph number as keyed to accompanying sketch map: 5

*USDI/NPS NRHP Registration Form Race Street Meetinghouse Page # 1

(Rev. 8-86)

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NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

NATIONAL HISTORIC LANDMARK NOMINATION FORM

=====

1. Name of Property

=====

historic name: Race Street Friends Meetinghouse

other name/site number: N/A

=====

2. Location

=====

street & number: 1515 Cherry Street

not for publication: N/A

city/town: Philadelphia

vicinity: N/A

state: PA

county: Philadelphia

code: 101

zip code: 19102

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3. Classification

=====

Ownership of Property: private

Category of Property: building

Number of Resources within Property:

Contributing	Noncontributing	
<u> 1 </u>	<u> 1 </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u> 1 </u>	<u> 1 </u>	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 1986, 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. See continuation sheet.

Signature of certifying official Date

State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

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 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):

Signature of Keeper Date of Action

=====

6. Function or Use

=====

Historic: religion

Sub: meetinghouse

Current: religion

Sub: meetinghouse

=====

7. Description

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Architectural Classification:

Quaker Plain Style

Other Description: N/A

Materials: foundation- stone
walls- brick

roof- painted metal
other-

Describe present and historic physical appearance. X See continuation sheet.

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8. Statement of Significance

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Certifying official has considered the significance of this property in relation to other properties: national

Applicable National Register Criteria: A, B

Applicable National Historic Landmark Criteria: 1, 2

Criteria Considerations (Exceptions): 1

Areas of Significance: religion
social history

NHL Theme: XXXI. Social and Humanitarian Movements

C. Women's rights

D. Abolitionism

E. Peace Movements

XXX. American Ways of Life

Period(s) of Significance: 1857-1924

Significant Dates: 1864, 1879, 1909, 1910, 1918, 1922, 1924

Significant Person(s): Mott, Lucretia
Hull, Hannah Clothier
Rushmore, Jane

Cultural Affiliation: N/A

Architect/Builder: Chandlee, George
Smedley, Nathan
Eyre, William

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.
 X See continuation sheet.

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9. Major Bibliographical References

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X See continuation sheet.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary Location of Additional Data:

- State historic preservation office
- Other state agency
- Federal agency
- Local government
- University
- Other -- Specify Repository: Quaker Information Center

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10. Geographical Data

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Acreage of Property: less than one

UTM References: Zone Easting Northing Zone Easting Northing

A 18 485880 4422620 B _____
C _____ D _____

_____ See continuation sheet.

Verbal Boundary Description: ___ See continuation sheet.

The property is one-hundred and forty-one (141) feet long, by eighty (80) feet wide, located on a lot on 15th Street, between Race Street and Cherry Street, and includes the 1975 building attached to the original 1856 meetinghouse.

Boundary Justification: ___ See continuation sheet.

The boundary of the property is solely that of the 1856 structure and its attached 1975 office building, plus ten (10) feet from the exterior of the building walls. It excludes the former school building also on the lot.

=====
11. Form Prepared By
=====

Name/Title: Jill S. Mesirov

Organization: National Coordinating Committee Date: November 14, 1991
 for the Promotion of History

Street & Number: 400 A Street, SE Telephone: (202) 544-2422

City or Town: Washington State: DC Zip Code: 20003

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DESCRIPTION OF BUILDING:¹

The Race Street Meetinghouse, built in 1856, is 131 feet long and 80 feet wide. The south end is set fairly close to Cherry Street on a lot occupying most of the block of 15th Street between Race and Cherry Streets.

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

The interior of the building originally focused on two meeting rooms, each with ceilings 36 feet high. The northern chamber, designed to house the Monthly Meeting and the Women's Yearly Meeting, measures 60 feet by 80 feet. The southern meeting room, measuring 46 feet by 80 feet housed the Men's Yearly Meeting. Both meeting rooms have "youth's galleries" (balconies) on three sides. By 1926, the southern meeting room ceased to be used for the Men's Yearly Meeting as men and women were no longer meeting separately.

The southern meeting room, the smaller of the two, was used as a dining/social hall after 1926. Temporary partitions created some office space under the balconies. There are no longer offices under the balconies, but temporary partitions, about eight feet high, now divide the top portion of the balconies into conference rooms. These partitions do not block the light from the windows, and the balcony itself was not altered. Today, the meeting room is still used for social purposes, and the building has a modern kitchen. (see attached floorplans)

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

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Also on the interior, between the two meeting rooms, is a wide hallway with a broad center staircase leading to the second level. This three-story space includes five large rooms used for committee meetings and other purposes. The walls on the meetinghouse are made of brick, 22 inches thick.

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

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

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

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

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HISTORICAL SIGNIFICANCE:

Alone among the major religious denominations in the nineteenth century, Quakers permitted women a voice in church affairs. Women were allowed to speak in Quaker meetings, or worship services, played a role in church government and were also ordained as Quaker ministers. This fact, coupled with the Quakers' generally progressive attitude toward slavery, encouraged Quaker women to take leadership roles in abolitionist, women's rights, and peace movements.

The Race Street Meetinghouse located at Race and Cherry Streets in Philadelphia, most accurately depicts women's involvement both in the Quaker religion and American political activism. Built in 1856 and occupied in 1857, the Race Street Meetinghouse was most notably associated with abolitionist and women's activist Lucretia Mott, and peace activist Hannah Clothier Hull. These women were members of the Philadelphia (Hicksite) meeting, and Mott was an early nineteenth century Quaker minister. Both spoke at the Race Street Meetinghouse and played an active role in Quaker religion. According to the National Park Service Thematic Framework, the Race Street Meetinghouse falls under theme: XXXI. Social and Humanitarian Movements, C. Women's Rights, D. Abolitionism, E. Peace Movements; XXX. American Ways of Life.

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

The Race Street Meetinghouse is nominated under the Women's History Landmark Theme Study for three reasons: 1) The significant role played by women in Quaker religion and at the Yearly Meetings. 2) The membership and activism of noted abolitionist and women's rights activist Lucretia Mott and of peace activist Hannah Clothier Hull. 3) Specific social reform movements initiated by women that began at the Race Street Meetinghouse. Compared with other extant meetinghouses such as the Arch Street Meetinghouse in Philadelphia, Race Street Meetinghouse is the only one to have such a firm association with women who worked for women's rights and suffrage. As Philadelphia was a center of Quaker activity, the women of Race Street had influence throughout the Hicksite branch of the society in the United States. While all Friends, Orthodox and Hicksite, were opposed to slavery, a radical wing of the

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Hicksite branch joined men and women from other denominations in a national anti-slavery movement. Lucretia Mott was a leader in this movement. As a member of Race Street Meeting House, she preached many of her sermons at this place. In addition she was a minister, and served several times as clerk of the Women's Yearly Meeting.¹

The Role of Quaker Women in Religion

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

By having separate meetings, Quaker women acquired their own space; often one half of the main meeting room, divided by a partition when business meetings were conducted. In addition, by conducting their own meetings, Quaker women learned to raise money, write epistles, persuade their brothers to adopt policy, as well as developing a network of friendship and support.²

By establishing their own separate business meetings, Quaker women split the workload between the men and the women. Furthermore, according to historian Jean Soderlund, Quaker women played a significant role in Quaker society by helping to insure the most important tenets of Quakerism-- the maintaining of family and the loyalty to the faith.³ Women's most important role within the meeting was their responsibility to protect marriage and maintain the unity of the membership. If two members wanted to marry, the women's meeting researched the couple in order to determine that both were Quakers in good standing either at the local or another meeting, and that both parties were free from prior commitments. The women's meeting interviewed the couple in order to make sure that both were committed to the idea of family and the society of Friends. They then made a recommendation to the men's meeting on the prospective union, and the men generally cooperated. No marriage could take place without the consent of both meetings. Both meetings were also wary of allowing second marriages. Before allowing a widow to remarry, the meetings needed to be sure that the deceased's estate was completely settled, and that the children were well provided for.⁴

The activities of the women's meeting also included disciplining men and women who were lax in attendance at meetings. The women's meeting would form a committee to determine why a member was not attending, and then insure his or her future attendance.⁵

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The Quakers were a close community; if one member was having difficulty, the others would provide financial and emotional support. All of the women's meetings collected funds for the poor or for children in need of assistance.⁶

Many women who were active in the meeting did so after they were married and were approaching middle age. At that point, their children were older and they had had the experience of managing a household for ten or twenty years. Generally, their husbands were also active in the men's meeting. Furthermore, most of those active in the meetings were quite affluent and often employed servants to take care of their household while they were conducting Quaker business.⁷

In addition to their activities in business meetings, Quaker women also served as ministers and thus had influence over questions of doctrine. A woman entered the lay ministry after she was convinced not only of the presence of Christ within her, but that he spoke through her. Originally ministers served as missionaries, but later on merely kept the faith of existing Quakers strong. Ministers traveled throughout the states, preaching at various worship meetings to help maintain a high degree of religious experience. Women did not usually join the traveling ministry during their childbearing years unless they were single, but after their children had grown, the ministry provided an opportunity for a new career. The women traveled together, and stayed with members of the local meetings where they preached.⁸

Abolition and Suffrage: Lucretia Mott

A devout Quaker since childhood, Lucretia Mott became more intensely religious following the death of her first-born son 1817. In 1818, Mott first began preaching at Quaker meetings, and by 1821 she was officially recorded as a minister. Following the schism in 1827, Mott associated herself with the Hicksite faction and continued as minister.⁹ In addition to giving sermons, she also served as a clerk of the Women's Yearly Meeting and was active in the education and Indian committees.¹⁰

According to Mott's biographer Margaret Hope Bacon, Lucretia Mott's reform activities were motivated by a strong belief in God. Mott believed that "God guided her to perceive her manifest duty, and strengthened her for each task." Furthermore, Bacon writes "the Quaker concepts of a direct relationship between God and human beings and of continuing revelation have flowered from time to time in the lives of individuals. Lucretia Mott's life was such a flowering, advancing the cause of human liberation and moving the Society of Friends towards its present orientation of peace and justice."¹¹

As she became active in the Hicksite meeting, Lucretia Mott also developed a strong anti-slavery conviction. She did not use products or wear clothing made from

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material produced by slaves.¹² By the 1830s, Mott was in close contact with abolitionist William Lloyd Garrison, and she was speaking out at Quaker meetings against slavery. Four days after Garrison founded the American Anti-Slavery Society in Philadelphia, Mott organized the Female Anti-Slavery Society.¹³ Mott helped to draft the new constitution whose preamble read: "We deem it our duty, as professing Christians, to manifest our abhorrence of the flagrant injustice and deep sin of slavery by united and vigorous exertions."¹⁴

Despite the fact that Mott now frequently lectured on abolition at various sites throughout the country, she was nevertheless still active in her own Philadelphia Yearly Meeting. Her sermons there included titles such as "Religious Aspects of the Age," "There is a Principle in the Human Mind," and "This Internal Light of the Soul."¹⁵ Periodically, the Race Street Meeting sent her out to other meeting houses as a traveling minister.

In addition to abolition, Lucretia Mott was involved in and spoke out regarding issues of concern to women. She spoke at a special meeting at Race Street in early 1849 regarding medical education for women. At this point, Philadelphia was the center of medical education in the United States, and many male students, particularly those from the South, were opposed to both abolition and medical education for women. Mott, determined to change their minds, spoke eloquently to her audience at Race Street. Several individuals walked out when she addressed slavery, but most stayed. In addition to her speeches advocating a woman's right to medical education, she and her husband were instrumental in the founding of the Women's Medical College of Pennsylvania in 1850; Mott attended the first commencement exercises in 1851. Despite the fact that women now had a medical college to which they could attend, there was still much public opposition to female physicians. Mott continued to speak in favor of "lady doctors" including presiding over a series of lectures on health and hygiene in the spring of 1852.¹⁶

Lucretia Mott met Elizabeth Cady Stanton through their abolition work. Following the London Anti-Slavery Convention in 1840, "commenting on the incidents of the day, [they] resolved to hold a convention as soon as [they] returned home, and form a society to advocate the rights of women."¹⁷ In 1848, these two women, along with Lucretia's sister Martha Coffin Wright and other advocates of women's rights, called a convention at the Wesleyan Chapel in Seneca Falls, New York. Lucretia Mott delivered the opening and closing addresses, and the delegates passed a Declaration of Sentiments.¹⁸ This began Lucretia Mott's long association with the rights of women. She presided at other conventions and spoke tirelessly in favor of reforms to benefit women.

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

The Peace Movement: Hannah Clothier Hull

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

Hannah Hull began her peace activism in 1907 when she attended the Second Hague Conference for International Peace. Throughout World War I, she remained committed to peace and she served as the chairman of the Pennsylvania branch of the Woman's Peace Party from 1917 to 1920. Hull's major interest for more than forty years was the Women's International League for Peace and Freedom, founded in 1919. She was also a delegate for an emergency International Conference of Women called by the WILPF in December 1922 at the Hague to ensure reasonable reparations and the withdrawal of armies from the occupied Rhineland. Hull served as the chairman of the United States Section of the WILPF from 1924 until 1929.¹⁹

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

Hull's peace activities slowed after her husband's death in 1939. She gradually resumed her activism, and for the next twenty years until her own death in 1958 she campaigned for peace. Working closer to home, she served for many years on the Friends Peace Committee and the Representative Meeting of Philadelphia Yearly Meeting of Friends.²⁰

Quaker Women and Social Reform

In addition to the noted activities of Lucretia Mott and Hannah Clothier Hull, countless Quaker women were active in social and reform movements based at Race Street Meetinghouse. Quaker women had always been concerned with the need to educated children, and thus they were active in the founding of local Hicksite

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academies in the 1830s. During the Civil War Hicksite women at Race Street Meeting House, in support of emancipation, packed boxes of contraband to send south. In January 1864, the Association for the Aid and Elevation of Freedmen was formed (Lucretia Mott being a principle founder) and the women of Race Street continued their activities to help the emancipated slaves. Supported by this organization, several women went south to establish schools for freed blacks.²¹

In their fight for equality, the women of the Hicksite Yearly Meeting lobbied for more equal treatment within the administrative and religious decisions of Quaker religion. They were denied, but nevertheless continued to assert their right to equality through speeches and sermons in the following years.²²

In the 1860s the Yearly Meeting Committee on Education, with both male and female representative, advocated the founding of a college for Quaker youth. Swarthmore College was thus founded in 1864. In 1879, the women of the Hicksite Yearly Meeting expressed the desire for a boarding school under the care of the Philadelphia Yearly Meeting. Working along with the men, the George School was opened in 1891, run by a committee of Race Street members with equal representation for men and women.²³

Hicksite women were concerned with other social issues as well. They continued to advocate the education of free blacks in the south, and played a key role on the Indian Committee. With regard to the temperance movement of the late nineteenth century, Race Street women commended first lady Lucy Hayes on her refusal to serve wine at White House dinners, and protested the sale of alcohol at the 1893 Columbian Exposition. Also in the 1890s Quaker women, concerned with the exploitation of black workers, created the Committee on Philanthropic Labor and protested the growing of tobacco.²⁴

The activities of Quaker women at the Race Street Meetinghouse continued into the twentieth century. Hannah Clothier Hull was appointed in 1909 to represent the Women's Meeting at a peace conference. In 1910 the women persuaded the men's Meeting to join them in a protest to congress against white slavery. The Committee on Philanthropic Labor was now active in an anti-lynching crusade, and a Peace Committee was incorporated. By 1911, a Central Bureau had been founded to coordinate all the other committees in the Meeting and was staffed by a woman named Jane Rushmore. She would later be the Women's Meeting recording clerk from 1918 until 1922 when she would become clerk.²⁵

By 1922, the Women's Yearly Meeting once again petitioned the Men's Yearly Meeting to hold joint sessions which they did for two days in 1922 and three days in 1923. By 1924 both meetings agreed to meet as one united body. In addition, Jane

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Rushmore was appointed clerk of this new united Meeting, the first woman to be clerk of the combined Philadelphia Yearly Meeting.²⁶ At this time the second meetingroom in Race Street Meetinghouse was no longer needed, so its use changed to a social/dining room.

Conclusion

Quaker women were experienced orators, and were often outspoken on matters in which they believed. They kept the moral fabric of Quaker society intact. It is therefore not surprising that these women expanded their role to form their own close knit society in American culture. Quaker women became politically active in nineteenth century American society, and continued that activism into the twentieth century. They were staunch abolitionists, women's rights activists, and peace activists. According to Notable American Women, 40 percent of female abolitionists, 15 percent of suffragists born before 1830, and 19 percent of feminists born before 1830 were all Quakers. Given the the fact that Quakers comprised only 2 percent of the total American population in 1800, it is obvious that Quaker women's accomplishments did in fact make a significant impact.²⁷

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

¹My thanks to Margaret Hope Bacon for editing this documant, particularly the preceding paragraph.

²Mary Maples Dunn, "Women of Light" in Women of America: A History ed. Carol Ruth Berkin and Mary Beth Norton, (Boston: Houghton Mifflin, 1979), 122, 124. Thanks to Margaret Hope Bacon for help in wording this paragraph.

³Jean R. Soderlund, "Women's Authority in Pennsylvania and New Jersey Quaker Meetings, 1600-1780" William and Mary Quarterly 44 (1987), 723, 727.

⁴Dunn, 124-25.

⁵Dunn, 124.

⁶Dunn, 125.

⁷Soderlund, 733.

⁸Dunn, 119-120.

⁹Edward T. James and Janet Wilson James, eds., Notable American Women, 1607-1950: A Biographical Dictionary, vol. 2 (Cambridge, Massachusetts: The Belknap Press of Harvard University, 1971), 592-93.

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¹⁰Margaret Hope Bacon, "Lucretia Mott: Holy Obedience and Human Liberation," in The Influence of Quaker women on American History: Biographical Studies, ed. Carol Stoneburner and John Stoneburner (Lewiston, New York: The Edwin Mellen Press, 1986), 207.

¹¹Bacon, "Lucretia Mott," 208.

¹²James and James, Notable American Women, 593.

¹³Bacon, "Lucretia Mott," 208.

¹⁴Margaret Hope Bacon, Valiant Friend: The Life of Lucretia Mott (New York: Walker and Company, 1980), 181.

¹⁵Dana Greene, ed., Lucretia Mott: Her Complete Speeches and Sermons (New York: Mellen Press, 1980).

¹⁶Bacon, Valiant Friend, 120, 136.

¹⁷Bacon, Valiant Friend, 124.

¹⁸James and James, eds., Notable American Women, 594.

¹⁹Barbara Sicherman and Carol Hurd Green, eds., Notable American Women, The Modern Period: A Biographical Dictionary (Cambridge, Massachusetts: The Belknap Press of Harvard University, 1980), 355-56.

²⁰Ibid.

²¹Margaret Hope Bacon, "A Widening Path: Women in Philadelphia Yearly Meeting Move Toward Equality, 1681-1929," in Friends in the Delaware Valley: Philadelphia Yearly Meeting, 1681-1981 ed. John M. Moore (Haverford, Pennsylvania: Friends Historical Association, 1981), 192, 194.

²²Ibid., 194-95.

²³Ibid., 195-96.

²⁴Ibid., 196-97.

²⁵Ibid., 197.

²⁶Ibid., 198.

²⁷Dunn, 132.

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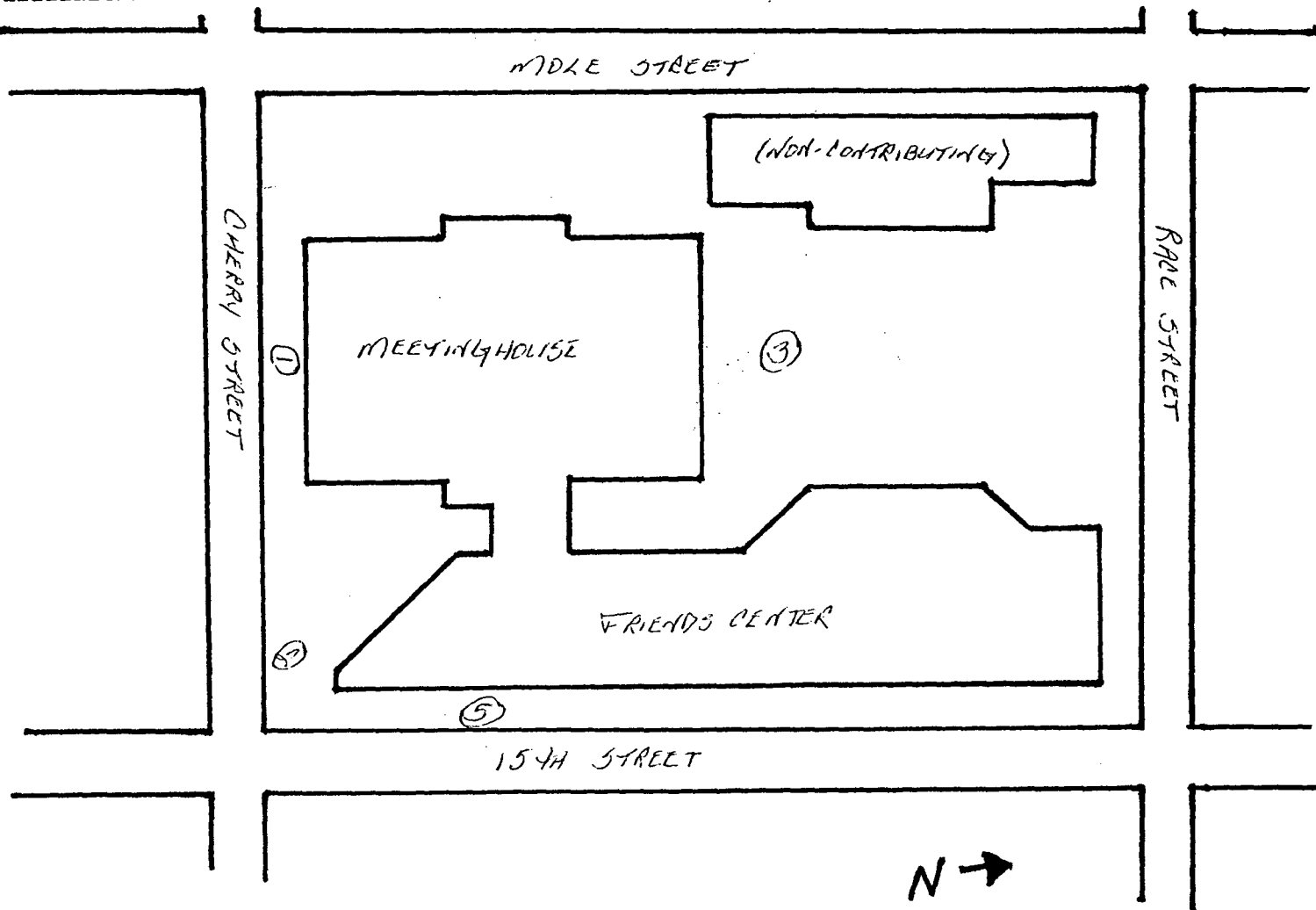
United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section number PHOTOGRAPHS

Race Street Meetinghouse

Page # 1



PHOTOGRAPH NUMBER 1

- 1) Name of Property: Race Street Meetinghouse
- 2) City and State: Philadelphia, Pennsylvania
- 3) Name of Photographer: Jill S. Mesirov
- 4) Date of Photograph: June 1991
- 5) Location of Original Negative: NCC, Washington, DC
- 6) Description of view indicating direction of camera: Cherry Street facade; facing north
- 7) Photograph number as keyed to accompanying sketch map: 1