



The Race Street Meeting House Quakerism and Community

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Part One

On the corner of Cherry Street and 15th Street lies the Race Street Meeting House. Constructed in 1856 by a joint building committee of the Philadelphia Yearly and the Cherry Street Monthly Meetings, this 131 foot by 100 foot brick building still stands today as a Quaker landmark.¹ The Race Street Meeting House was named a National Historic Landmark by the Secretary of the Interior on November 4, 1993. This was done in recognition of the pioneering of Quaker women who were members of the meeting in the anti-slavery and peace movements.²

Set back from Cherry Street to create a courtyard, the formal entrance to the Meeting house was once the Cherry Street facade (Photos 2 & 4). This exterior of the Race Street Meeting House has a steep painted metal roof (Photos 1 & 3). Just below the apex of the roof is an arched window which is divided into four sections with paned glass. There is a stone inscription with "1856", the year of the building's construction, over the window. On the first floor there are three doors, each separated by a twenty-four pane glass window. There are four such windows in total on the first level. Each window has a set of paneled shutters. The three doorways are double doors which open flush against the building. Above each set of double doors is a vertical strip of six panes of glass. Leading up to the doorways from Cherry Street is a porch constructed of stone steps. The second story consists of seven twelve-over-twelve glass pane windows. Each window has a set of black wash-board-type shutters. The walls of the meeting house, made of brick, are 22 inches thick. According to the testament of simplicity³, 100,000 of the 703,000 bricks

¹Frances Williams Browne, *A Century of Race Street Meeting House 1856-1956*, PUBLISHED BY CENTRAL PHILADELPHIA MONTHLY MEETING 1956

² Lucretia Mott (abolitionist and women's activist), Hannah Clothier Hull (peace activist), and Alice Paul (suffrage leader)

³ "The testimony of simplicity seeks to focus attention on what is essential and eternal, without distraction by the transitory, the trivial, the ephemeral."..... From *Introducing Quakers* by Gordon Browne

used for the building had been previously used, thus eliminating wasteful consumption.⁴ The Race Street facade is identical to the Cherry Street facade (Photos 1 & 2).

The interior⁵ of the building was originally built around the two meeting rooms. Each room has a 36 foot ceiling. Between the two meeting rooms is a wide hallway (Photo 7). This was included in the design in case either the Yearly or Monthly Meetings desired to split from each other.⁶ If this happened, it was felt that there would be enough room to build a street in-between the meeting houses without adversely affecting the property of the other group. A wide center staircase separates the two rooms and leads to the second floor. The second floor of the meeting house consists of many large rooms which are mainly used for committee meetings and conferences.

Also located on the first floor is the Friends Child Care Center. It opened in 1978 and cares for nearly 60 children. Before 1978, the Friends General Conference occupied this space, but they needed a larger place to sponsor their gatherings of Friends. They moved to the 1520 building, a part of the Friends Center Complex (See appendix 1 & Photo 5). On the third floor there are four classrooms which have been locked and out of use for many years. These rooms used to house the Friends Central school. Shortly after the completion of the Race Street Meeting House, the school decided they needed a larger space. In September 1857 Friends Central moved to its new site across the courtyard in the 1520 building. The school remained there for 68 years, then moved to its present location on 1101 City Avenue in Wynnewood. Now, Friends General Committee and a day care provider occupy the 1520 building.

Another organization housed in the building is the Material Aids central collection facility. The basement of the Race Street Meeting House is used by the American Friends Service Committee as its material aids warehouse (Photos 18, 19, 20 & 21). This is where

⁴ Frances Williams Browin, *A Century of Race Street Meeting House 1856-1956*, PUBLISHED BY CENTRAL PHILADELPHIA MONTHLY MEETING 1956

⁵ Please refer to Appendix 1 for floor plans (all floors) of the Race Street Meeting House and other related buildings.

⁶ Frances Williams Browin, *A Century of Race Street Meeting House 1856-1956*, PUBLISHED BY CENTRAL PHILADELPHIA MONTHLY MEETING 1956

clothing donations are gathered and shipped around the world to support people in need. On the west side of the original meeting house there is a service entrance underneath the building to accommodate deliveries. This is also where many homeless enter the AFSC in order to get articles of clothing.

The southern meeting room⁷ which housed the Men's Yearly meeting measures 46 feet by 80 feet. The northern meeting room, which was designed to house the Women's Yearly Meeting and the Monthly Meeting measures 60 feet by 80 feet (Photos 9, 10, 11 & 12).⁸ There are galleries on three sides of both meeting rooms. In 1926 the men and women decided to meet together. At this time the southern meeting room was no longer necessary for the Men's Yearly Meeting. It was converted to a social dining hall (Photos 15 & 17). A kitchen was built over 10 years ago to feed the people who work in the Friends Center complex and its visitors⁹ (Photo 16). It is open Monday through Friday, but its hours depend on the events of the week at the meeting house. Partitions were erected to create office space in the balconies which to this day are still in use (Photo 14). This was done to make better use of the balcony space, and to give some sort of privacy to the workers.

The northern meeting house still serves as the location for the Central Philadelphia Monthly Meeting (Photos 9, 10, 11 & 12). It is a very large, but simply decorated room. The walls are plain whitewash with black iron and white glass globe lights are scattered throughout the space. There are numerous simple wooden benches, all facing towards the center of the room (See Appendix 1). All the benches used to face forward, but five years ago they were switched to their current positions to promote a sense of community and equality.¹⁰ The benches were intended to seat 1561 people comfortably (Photos 9, 10, 11

⁷ Also called the Cherry Street Room

⁸ Frances Williams Browin, *A Century of Race Street Meeting House 1856-1956*, PUBLISHED BY CENTRAL PHILADELPHIA MONTHLY MEETING 1956

⁹ Although the Director of Friends Center, Peggy Morscheck, said that the lunch line was also for the visitors, she hesitated when someone in the group asked to eat there. She said that we should call first.

¹⁰ Information from a conversation with Peggy Morscheck, Director of Friends Center, 11/15/95

& 12).¹¹ Some benches have pale red cushions, added in the 1975 renovation for comfort. Along the Race Street wall of the meeting house there are wooden benches which are relatively ornate (higher backs, more panels), but still very simple according to the Quaker tradition. These benches are used as seats of honor (Photo 10). Worship occurs at the meeting house every Sunday morning in this room.

The architectural firm of Cope and Lippincott was hired in 1975 to help restore the northern meeting room. Ceiling lighting fixtures were added, oil lamps were converted to electric, the wooden benches were cleaned and polished, the walls were painted, and new carpeting was laid. Also in 1975, a building was constructed which attaches to the east side of the meeting house. This building, named Friends Center (Photo 6), is designed in a modern style and houses many Quaker and non-Quaker offices in its three floors.¹² The AFSC maintains its national and international headquarters here. The Philadelphia Yearly Meeting also has offices in Friends Center along with many other non-profit organizations. In addition, there is a Quaker library (Photo 8) in the lobby which serves Quakers across the country.¹³ Similarly added in the 1975 modifications was an underground attachment to the basement (AFSC material aids warehouse) of the meeting house linking it to the basement of the former Friends Central School (1520 building).¹⁴ (See Appendix 1) This connection was made, so that all the buildings in the Friends Center complex would be united.

Today, the Race Street Meeting House looks much like it did when it was built in 1856. The exterior of the meeting house itself has not been modified except for a new coat of paint. There are a few buildings that have been attached or border the meeting house,

¹¹ Frances Williams Browin, *A Century of Race Street Meeting House 1856-1956*, PUBLISHED BY CENTRAL PHILADELPHIA MONTHLY MEETING 1956

¹² American Friends Service Committee, Philadelphia Yearly Meeting, Central Philadelphia Monthly Meeting, Friends Council on Education, Friends World Committee, Friends Journal, Quaker Information Center, Friends Child Care Center, Friends Center Corporation, Community Ventures (Rehab Housing), Energy Coordinating Agency, and Prisoners Visiting and Support Agency.

¹³ Quakers from around the country are able to write or call and request a book or magazine. The Quaker library then sends the friend their requested information. It is similar to a mail-order library.

¹⁴ Information from a conversation with Peggy Morscheck, Director of Friends Center, 11/15/95

but none of them interfere with the integrity of the original design of the space. The principal entrance to the meeting house used to be the Race Street facade, but when Friends Center was built all this changed¹⁵. Now, a visitor to the meeting house must enter through the Friends Center and sign in before he or she is able to get into the actual meeting house. It is no longer possible to use either the Race Street or Cherry Street facade as an entrance. What does this say to the community? Are they actually welcome? It does seem that visitors are welcomed, but with the new process of signing in the more casual visitor might be discouraged. It is no longer possible to just wander in off the street because there are no open doors, hence no visible way in. The scheduled visitor will not be discouraged, as they will most likely view the entire complex (after they sign in), and will know how to get into the actual meeting house.

Most of the functions of the different rooms in the meeting house have changed over the years; only the northern meeting room's purpose has remained constant. The same overall Quaker sense of purpose is still evident, i.e. education, worship and social activism continue to be central to the building. The functions and the type of people that use the facilities are now much more diverse.

Part Two

What do a nursery school, international relief organization and Quaker meeting room have in common? In most cases the answer would be little to nothing; however, in the case of the Race Street Meeting House the answer is complex. The Race Street Meeting House is far more than a Quaker meeting house. Multiple visits have convinced me that the meeting room is in no way the focus of the building as I had initially thought it would be. The building operates on many different levels. There are a number of organizations housed within the building which serve very different groups of people.

¹⁵ In 1975 the city of Philadelphia wanted to widen 15th Street. By doing this the Race Street Meeting House's property was diminished. When this happened, Friends Center was build, and the formal entrance to the meeting house was changed.

Simply deciding how to approach the building has proven difficult. Each time I visited the site, or spoke to someone connected with it, my perception of the space changed. The connection between the meeting house and the Friends Center is unclear as are the affects of Quakerism on the day to day life of the building. The Race Street Meeting House is a truly a complicated building because it houses such different, extremely interesting organizations.

The Meeting House is located within a neighborhood which seems to lack a cohesive community (see section 3). As a result there is little interplay between the Meeting House and the surrounding area. This relative isolation makes the communities that have grown up within the meeting house more significant. Each group reaches out to a different sector of the population and each fosters a community in a different way. Despite the lack of a cohesive neighborhood sentiment the Meeting House does not function within a vacuum. Two of the permanent residents of the building, the material aids operation and the nursery school, are involved in activities which impact on the surrounding community in tangible ways. The meeting house is also constantly used by various organizations, both members of the Friends Center and outsiders. This use of the space is an important aspect of the life of the building. The individual groups which use the space may not be extraordinarily significant, but the fact that so many of these groups exist is important. Ultimately, I have learned that the Race Street Meeting House houses a complex web of internal communities which thrive in contrast to the surrounding neighborhood.

After the initial visit to the meeting house, during which we became well acquainted with the history of the building and received a thorough tour of the meeting house, I concentrated on one aspect of the building at a time. It was necessary to break up the building in this way because, while all the groups share the same space, they operate in different realms of time and space. I could not visit the material aids operation on the same day I visited the monthly meeting; multiple visits were necessary for information gathering, let alone accuracy.

I visited the monthly meeting twice and on both occasions spoke with a number of members in the Cherry Street¹⁶ room during the social hour which follows the Sunday meeting for worship.¹⁷ My experiences varied greatly. The first time I visited I met no people that lived within walking distance of the meeting, while the second time a number of the people I spoke to lived in Center City and, if pressed, could walk to meeting. One trend remained constant: the people I spoke to had, for the most part, made a decision to attend the Race Street Meeting for Worship. None of the people I spoke with had grown up going to the Race Street Meeting House. The members of the meeting are not people that, for the most part, have a historic tie to the meeting. Nor do the members face an either or situation: attend meeting here or don't attend meeting anywhere. The older Arch Street Meeting house is close enough to serve as a viable option for many people including those who wish to walk to meeting. For the considerable segment of the population that drives in to meeting there is, more often than not, a monthly meeting located closer to their homes. While each member has their own reasons for choosing to attend the Race Street Meeting House, most attenders agreed that the atmosphere of the meeting is special and distinguishes it from other, possibly more convenient, Meetings for Worship.

With this understanding in mind, that people chose to attend the Race Street Monthly Meeting for the community that exists there, I decided to attend a meeting at the Haverford Friends Meeting House. I was curious to see if the meeting would have a different feel to it. It did. The diversity which had been mentioned as a reason for attending the Race Street Meeting for Worship was lacking at the Haverford Friends Meeting. There was little age distribution at the Haverford Meeting; senior citizens and college students made up the bulk of the attenders while the Race Street meeting had contained a wide range of ages.¹⁸ Both the Haverford Friends Meeting and the Race

¹⁶Also called the southern meeting room.

¹⁷The social hour is a traditional Quaker phenomenon. Most monthly meetings hold social hours at least once a month following the regular meeting for worship.

¹⁸In fact the second time I visited the Race Street Meeting for Worship, Dan and I were invited to an informal brunch at the house of one of the younger members. Each week a group of young adult friends get together after the Meeting for Worship to talk and create a community of their

Street Meeting will perform same sex marriages. However, there seemed to be a much more visible lesbian/gay presence at the Race Street Meeting for Worship.¹⁹ The meetings differed in another interesting way. The people that spoke at the Haverford Meeting spoke of concerns related to life in the Haverford area while people that spoke at the Race Street Meeting spoke of more universal and less geocentric concerns. It is logical that the Haverford meeting would focus more on issues related to the neighborhood community than the Race Street Meeting would since the two meetings are located within such distinctly different environments.

Members of the Race Street Meeting come from all over the Philadelphia area. While it would seem to follow that the members of the meeting would see less of each other outside of the Weekly Meeting for Worship and other committees, which are a part of the organizational aspect of the Meeting for Worship, conversations with members suggest that this theory is inaccurate. A long term member of the meeting described the surprise she experienced when she discovered, upon joining the Meeting, that many of the people she had been working with on social projects were, and had been, members of the Race Street Meeting. Quakers place considerable value in social activism; it can be expected that Quakers acting on this belief are likely to come into regular contact with other Quakers doing the same. One of the women I spoke to explained that she had actually visited the homes of many of the members of the Meeting for Worship in the course of her social activity. This interplay, between religious life and social beliefs is a very fundamental part of Quakerism and one that I believe strengthens the community spirit of the meeting by introducing members to each other in different circumstances.

own separate from the larger Meeting for Worship. The informal weekly brunch is a relatively new occurrence; it began a little over a year ago, and has succeeded in bringing together 18-30 year old Quakers. One man I talked with, Jason, found the Race Street Meeting House shortly after moving to Philadelphia for graduated school and has made all of his friends through the group that gathers weekly for brunch.

¹⁹ A number of people I spoke to at the Race Street Meeting for Worship turned out to be members of the gay and lesbian community of Philadelphia.

While the location of the meeting does pose an obstacle to fostering a tangible community of members, since unlike its Main Line counterparts members of the Race Street Meeting are unlikely to run into each other as they do their weekly shopping at the neighborhood Acme, a community has definitely emerged. I believe that the members make a concerted effort to create this community. Both the brunch Dan and I attended and the weekly social hour are examples of this effort. The social hour, held in the Cherry Street room, provides the diverse group of attenders with an opportunity to talk and build a community since it gives members a time and place within which to interact and get to know one another. There is little in the surrounding area which would keep members in the neighborhood after the close of meeting. The Cherry Street room has become the hangout. Children play on the stairs located in-between the two rooms while the adults talk and, in doing so, form connections with each other. The way in which the social hour is organized also lends itself to a spirit of cooperation and inclusion. Each week a different group of members is responsible for setting up and serving the refreshments to the people attending the social hour. The shared responsibility makes each member an equal participant in the life of the meeting. The members of the Race Street Monthly Meeting make an effort to draw together the diverse group of people that attend the meeting. The success of this effort becomes clear immediately upon entering the Cherry Street room for social hour. People from the city mix with people from the suburbs; conversation flows and a real sense of community emerges.

Beyond the weekly meeting and social hour, members organize social activities which serve to strengthen their community. Among the upcoming events is a potluck Christmas dinner which will be held in the Cherry Street room on December 17th. A number of members also send their children to the Friends Select school and/or bring their children to the First Day school on Sundays during meeting, thus creating a network of Race Street parents. The lack of a cohesive neighborhood community and the disconnected nature of the meeting's members are issues that the members are aware of. The members

have worked and continue to work on ways of reaching out to the community at large. For the most part this involves working with the shelter, My Brother's House which is located at 609 South 15th street, between Lombard and South streets. The fact that the shelter is not located in the immediate neighborhood of the meeting house speaks to the absence of community in the surrounding area. Members send food to the shelter on a regular basis and various volunteer opportunities exist for committed members. The shelter does not, however, represent a real connection with the surrounding area as it is not located within the confines of the neighborhood. At some point around ten years ago, in an effort to create a more closely knit community, members of the meeting purchased houses in a neighborhood in west Philadelphia. The goal of this project was to make the meeting play a larger role in the day to day lives of its members. Over the years people have moved away from the west Philadelphia settlement and only a few houses remain. However, the attempt to create a more substantial community is note-worthy as it indicates a recognition of the role place of residence plays in building a community.

Like the Meeting House itself, the material aids operation is complicated because it functions on many different levels. The project focuses on large scale, mostly international aid programs, and therefore does not make a special effort to reach out to the community of greater Philadelphia. However, it is important to note that despite the broad, internationally based perspective, the material aids operation does involve the Philadelphia community and does have an impact on its surroundings. Material aids is not intended to be an organization for the homeless but it sends winter clothing to Philadelphia shelters and sets aside clothes for the homeless that come by. The material aids operation connects the Race Street Meeting House to a large international network of humanitarian aid organizations.

The material aids part of the American Friends Service Committee reflects the "humanitarian" and "not the religious" aspect of Quaker beliefs.²⁰ While none of the

²⁰Conversation with Skip Jenkins, coordinator of the material aids operation.

people that worked there that I spoke to were Quaker, a number of Quaker groups volunteer in material aids. In some ways it serves to unite a greater Philadelphia Quaker community. Groups such as the Kendal retirement home, the Plymouth Friends, the Valley Friends and the Gwynedd Friends regularly volunteer their time to sorting, folding and bailing clothing to be shipped to the far reaches of the globe. Other non-Quaker groups also donate their time to the material aids project. The Boy Scouts, Girl Scouts, Bok (a Philadelphia public school), Frankford High School, South Philadelphia High School and U. Penn have all pitched in to make the work material aids does possible. It is interesting to note that while the members of the monthly meeting seem to be aware that material aids is located in the basement, directly below their meeting room, none of the members actually volunteer for material aids. The two organizations are located within the same space and share a common concern for the worlds less fortunate, but have not sought to bring together their similarities. While other meetings have organized to volunteer as a group the members of the Race Street Monthly Meeting have not. Perhaps the nature of the meeting, that few members live in the same community, makes it more difficult to organize a day for everyone to volunteer.

Another possible reason the Race Street Meeting has not worked more closely with material aids is because of the demographics of its members. For the most part the Quaker groups which come in to help out are made up of retired adults with time in the middle of a weekday to come into Philadelphia. Many of the members of the Race Street Meeting are people I believe have full time jobs or are full time students. Free time in the middle of the day is very limited for these people. While there are a number of older members of the meeting many of these people also appeared to have full time jobs. The combination of work schedules and place of residence combine to make organized volunteer days complicated. It seems then that what makes the meeting special also serves further separate the groups which inhabit the building.

The material aids operation not only brings together Quaker and non-Quaker groups in Philadelphia, it affects groups of people all over the world. The international focus of the material aids project may, however, make the project seem distant and unrelated to life in the neighborhood and activities in the building. Regardless, the international role of the material aids operation does affect the life of the building and the workings of the Friends Center complex. The work material aids carries out is well known; material aids is a well respected part of a well respected organization. People often drop off clothes for material aids at the entrance to the Friends Center complex (Photo 23). Knowledge of the humanitarian efforts of the material aids project is not confined to those interested in donating clothing. A good number of Philadelphia's homeless visit the basement of the Race Street Meeting House looking for warm winter clothes, shoes and blankets. While it is unclear how exactly the homeless initially came to hear of the material aids operation, we do know that it is currently publicized by word of mouth.

While the mission of the material aids operation is to help large groups of people by organizing large scale relief operations, the hypocrisy inherent in refusing to help the neighborhood homeless is acknowledged, and a compromise of sorts has been reached. In the bailing room a table has been put aside to cater to the homeless population that come by looking for clothes (Photo 20). Warm winter coats, shoes, blankets and pants are made available for those who come looking for assistance. This service is not, however, publicized. I called a number of homeless organizations and asked whether they had ever heard of the material aids operation. None of the people I spoke to knew of its existence. It seems that the need material aids meets is a "desperate" one.²¹ The operation does not want to divert too much of its energies to caring for Philadelphia's homeless population, but at the same time, it does not turn away the homeless that, having heard of its existence, venture in for help. In this way material aids can continue to focus on the international aspect of its work without ignoring local problems.

²¹Conversation with Skip Jenkins

The services the material aids operation offer to the homeless are largely invisible even to those working in the building. The homeless do not, for the most part, enter the building through the Friends Center entrance, rather they enter through the material aids loading dock. As a result the homeless do not appear to be visiting the building. If one consulted the sign in sheet at the front desk few homeless would appear to have come by. The visitors book is deceiving as many homeless in the area do make use of the service.

I believe that this system not only works but is appreciated by those that use it. A large number of homeless have indicated that they would be willing to help out in material aids as a way of saying thank you. Unfortunately, as Skip Jenkins pointed out, it is very difficult to get in contact with these would-be volunteers. The offer seems to be a genuine one but few homeless are around when a shipment is going out and their help would be useful.

The material aids operation also has a direct impact on the Philadelphia community. Philadelphia shelters represent worthy organizations that, due to their proximity to the material aids headquarters, are also convenient to send excess clothing to. The cost of transporting the clothes has become daunting in recent years and now serves to limit the number of shipments material aids sends out each year. Large amounts of clothing continue to pour in, and surplus clothing often finds its way to Philadelphia shelters.

It is appropriate that the third permanent resident of the Race Street Meeting House is a nursery school, since Quakers have traditionally valued education and charity. The organizations housed in the building speak to both of these concerns. The nursery school serves to connect the meeting house with a different segment of the surrounding community than the material aids project reaches. Most of the children that attend the nursery school are children of people that work, rather than live, in the neighborhood.²² Parents are encouraged to visit their children during the day. In an effort to further this end the infant room has been equipped with rocking chairs so that working mothers that

²²Parents that work for the AFSC or Philadelphia Yearly Meeting and choose to send their children to the child care center have their fees subsidized by their employers.

wish to breast feed their children can do so in comfort. The infant room is, in fact, the only part of the nursery school located within the meeting house. The toddler and pre school classrooms are located in the B room of the 1520 building.

The school has become quite successful over the years and no longer needs to advertise in the yellow pages. Instead it relies on word of mouth to bring in new children. The school is over subscribed and a waiting list exists for children that want to enter the program but due to limits of space cannot be accommodated. The director of the program, Kate Kerrigan, attributes the success of the program to the school's convenient location and the reputation of Quaker education. This raises some interesting questions as the school has few Quaker students, (approximately five), fewer Quaker teachers, (one) and is located in a neighborhood that is predominantly made up of single "unrelated" people.²³ Few students live within walking distance of the school; the convenience of the location therefore has more to do with the parents jobs than with the area the children live in. This presents something of a problem for a community-minded school. Parents do not have block associations and convenient play dates to link them. In an effort to create a community within the nursery school, a pot luck dinner has been organized to introduce parents to each other. As always, food seems to be a way of bringing people together as the organizers of both the nursery school and the monthly meeting have realized.

The nursery school makes good use of its space. The playground which is located next to the Race Street Meeting House, off the main courtyard, is used by children from Hahneman hospital (Photo 22). There are no public playgrounds in the nearby area; census data shows that there is an insufficient population of young children in the tract to merit the expense that building a public playground would require. It seems fitting that a Quaker nursery school would choose to share its resources with others that are less fortunate since Quakers value socially responsible actions. The rooms themselves are full of little nooks and crannies; in true Quaker spirit, nothing is wasted. On days when it rains and the

²³See section 4 for definition.

children can not play in the playground, teachers often bring children to play in the Cherry Street room. They also make use of the Quaker library located in the Friends Center. The school uses not only the space it occupies but the Friends Center complex as a whole. The child care center connects the Race Street Meeting House with a sector of the community that might otherwise never venture into the building. On Sundays when the school is closed, the First Day School²⁴ uses the space. It is unusual for a room in the meeting house to regularly go unused.

The Cherry Street room is central to the life of the building in a way none of the other component parts are. It brings together the entire Friends Center complex and serves to unify the separate aspects of the meeting house. Lunch is served in the Cherry Street room five days a week and is available for all employees. The room serves an indispensable function for both the nursery school and the monthly meeting. The room is not linked directly to any one organization within the greater Friends Center and, as a result, serves to unite the complex. People that do not buy their lunches from the food service often bring their lunches with them to work and eat in the Cherry Street room. The room seems to be an attempt²⁵ to provide the building, and the Friends Center complex as a whole, with a common space.

Finally it is important to view the Race Street Meeting House within the larger context of the Friends Center complex. The entrance to the Meeting House is regulated through the complex. The way in which rooms in the building are rented out also reflects the connection between the Meeting House and the Friends Center. Rooms are rented out by the Friends Center Complex; there is no person within the meeting house itself that could function as a building manager since all the organizations operate within their own power structures. Rooms in the Race Street Meeting House cannot be reserved more than a month in advance. The reason for this is that the needs of the organizations within the

²⁴Quaker Sunday school

²⁵ Although I don't know how deliberate this decision was.

Friends Center complex are met before those of outside groups. This demonstrates the intimate connection between the meeting house and .

The Quaker background of the building is apparent when one examines the groups the Friends Center is willing to rent the rooms to. Tax reasons prevent the rooms from being rented to any organization that is not a 501C3 nonprofit organization. In addition, they will not rent rooms out to groups or organizations that they see as violating their Quaker principals. The availability of space brings many different outside groups into the meeting house, including the First Church of Christian Scientists, the Campaign for UN reform and the Greens. The meeting room itself is also rented out. Most frequently it is used for funeral services but the firm of Montgomery McCracken uses it once a year for their free law seminar. As Peggy Morscheck explained to us, the meeting room itself is not sacred to Quakers, therefore, it is not sacrilegious to hold secular meetings in the room or to take pictures of the space.

The Race Street Meeting House contrasts sharply with the community around it. Having spoken to a parking lot attendant who, as a result of his job, is in a good position to observe the neighborhood, I am convinced that the lack of community we noticed reflects a real, and not imagined phenomenon. Census data supports this conjecture. The attendant did not recall having seen people walking their dogs which I believe is one measure of community within the contexts of an urban setting. It seems that the meeting house and the strong communities which exist within it have arisen despite the surrounding neighborhood. Amidst the plethora of parking lots, the Race Street Meeting House has managed to provide a space which fosters, rather than hinders community.

Part Three- see map and map key

All of the essential services are located within a relatively short walking distance of the meeting house. The nearest grocery store is the Green Village Food Market located on

the southeast corner of 15th and Cherry Street, kitty corner from the Friends Center. It has recently undergone renovation and has just reopened for business.

Friends Select School is the closest school. The main entrance to the building is on the northeast corner of 17th and Cherry Street. The school occupies most of the block extending to the southwest corner of 16th and Race Street. Friends Select serves students from kindergarten through 12th grade. The school has about 500 students, most of whom do not live in the neighborhood. Members of the Race Street Meeting receive scholarships for their children to attend Friends Select, thus encouraging a relationship between the two institutions. The nearest public school is McCall Elementary School at 6th and Delancey Street. The nearest public high school is Furness, located at 3rd and Mifflin Street.

The closest hospital is Hahneman University Hospital. The hospital itself is situated on the northwest corner of Vine and Broad Streets. In addition to the hospital, the University School of Health Sciences and Humanities as well as a Graduate Medical School are located between Vine and Race Streets along 15th Street.

The nearest public transport is on Broad Street between Vine and Race Streets. Here, there is both a subway station for the Broad Street line and a bus stop.

The cinema located within the shortest distance of the meeting house is the AMC Midtown Theater on Chestnut Street in between 14th and 15th Streets. It is an average looking movie theater which shows current, wide-release movies. At the time I visited, "Fair Game" and "Ace Ventura 2" were playing. The prices are average as well, costing \$5.75 for an adult.

The nearest mall is the Liberty Place mall located between Market and Chestnut Streets between 17th and 16th streets. The Liberty Place mall is very upscale and consists almost exclusively of expensive, trendy stores.

The Office of Services to the Homeless is the closest social service agency. Its entrance is on the northeast corner of the building it occupies on 1340 Cherry Street. Homeless women and families can come here to find temporary housing. This office is not

a shelter; the employees tell the patrons which shelters are closest and which have space for them. The woman I spoke to, Mrs. Phillips, explained that all shelter placements are strictly confidential and expressed some reservations about whether she should even be speaking to me and answering the few questions I asked. In addition to the services provided on the ground floor, the central offices of Services to the Homeless for the city are located on the floors above. Here, the offices for Housing/Relocation, Support Services, Social Work, Case Management, and Adult Protection Services can be found. To enter these offices, one must use the Broad Street entrance.

In addition, St. John's Hospice, and the Eliza Shirley House, an office of the Salvation Army, are both situated nearby. St. John's Hospice, located on Race Street just east of 13th Street, provides services primarily to homeless persons with substance abuse problems. The Hospice provides a bed, 3 meals a day, counseling and treatment. Patrons are allowed to stay six months to a year with the goal of entering the workforce once they leave. A free lunch is also served daily and draws approximately four hundred people. The Eliza Shirley House on Arch Street between Broad and 13th Streets has a two-fold mission as stated in their information pamphlet: 1. "To provide short-term lodging, meals, and immediate needs to displaced families." 2. "To provide longer term residential counseling, social work and referral services to homeless single and pregnant women, 18 or older." Despite the fact that all three of these institutions serve the homeless in some way, none have any affiliation with the Race Street Meeting House or Friends Center.

The location of the nearest bookstore varies depending on one's definition of a bookstore. The mainstream commercial bookstore is the B. Dalton Bookseller in the Gallery Mall, which is located between 11th and 7th Streets and JFK Boulevard and Market Street. However, there are also specialty bookstores which are closer to the meeting house. On the northeast corner of 17th and Race Street is the Ocean Information Center Bookstore and Coffeshop. I was unable to enter the bookstore as it was closed both times I visited, once on a Saturday afternoon and once on a Monday afternoon. No hours

were posted and no one answered when I phoned, which raises the question of, when, if ever, is this bookstore open? Since I was unable to enter, I had a difficult time ascertaining exactly what services are provided by this bookstore. I believe that it provides books for those interested in ocean travel; it advertises on the door that it is also a ticket and travel agency. There is also an adult bookstore, Edward's Pleasure Palace, on Arch Street between 13th and Broad Street. It advertises that in addition to being open 25 hours a day, it is "Philadelphia's Largest Book and Peep Mall" (Photo 24).

The nearest fire station is currently located on the northeast corner of 10th and Cherry Street. There used to be a fire station on Race Street between Broad and 13th Streets, but the old fire house is now used to store police cars. The closest operating fire station has one engine, one ladder, and one medic. If was a fire at the meeting house, this station would be the one to respond. On part of the fire station, a Chinese dragon along with the label "House of Dragons" is painted (Photo 25). This sense of "Chineseness" about the station, although as far as I could tell none of the firemen were Chinese, serves to identify the fire station as a part of the Chinatown neighborhood despite the fact that it serves a greater community.

As with the bookstore, the closest police station depends on one's idea of what constitutes a police station. On the northwest corner of 13th and Race Street there is a small police station which is a part of the convention center, officially called the police room (Photo 26). As explained to me by the sergeant on duty, while the police room does serve the community and has beat officers both on foot and bike, its primary responsibility is the security of the convention center. The police room is not open 24 hours. Its hours, in large part, depend on the schedule of the convention center. The closest official police station is located on the southeast corner of 11th and Winter Street. This is the 6th district police station; however, the Race Street Meeting House is located in the 9th district. The 9th district police station is located at 21st and Pennsylvania Avenue. If the meeting house called for police assistance, an officer would be dispatched from the 9th district station.

The neighborhood in which the meeting house is located is not easily defined. Within the neighborhood there are several old churches, the Pennsylvania Academy of Fine Arts and JFK Plaza. There are some shops, but no large stores, and a number of restaurants. The three most prominent characteristics of the area are the quantity of parking lots (Photos 27 & 28), the large number of homeless persons, and the lack of housing. There seems to be a public parking lot on almost every block in the area. These lots primarily serve the convention center and the downtown shopping district.

One cannot help but to notice the large number of homeless individuals in the neighborhood. I saw several sprawled across the sidewalk, sleeping, in the middle of the day. At night, a large number gather in JFK plaza. There seems to be four likely reasons for the number of homeless in the neighborhood. First, the area appears to be relatively safe, so homeless people may sleep here without great concern for their safety. The officer I spoke to informed me that much of the crime committed in the area was petty theft committed by homeless people. It seems reasonable to postulate that the homeless are not robbing each other since they probably have few possessions worth stealing. This would mean that the homeless are not directly affected by much of the theft in the area. Second, the area is near the shopping district so it is a good place to ask people passing by for money. Third, there are a large number of people passing through the area. The woman working the information desk at the Friends Center told us several stories of homeless people wanting to talk to her and explain their how they arrived at their condition. A homeless person I spoke to was very eager to speak to me and go into the details of his situation. Many of the homeless seem to have a desire to tell others their lifestory. Therefore, it appears likely that the opportunity for conversation and interaction is a reason for homeless persons to stay in the area. Fourth, since the Salvation Army, St. John's Hospice, the Office of Services to the Homeless, and the Friends Center are located in the neighborhood, many of the material needs of the homeless can be met in the immediate area. While this may not be a common reason among the homeless for coming to the area,

one man I spoke to said that he had to go to City Hall to try and obtain the forms of identification necessary to apply for a job or public assistance. It is reasonable to hypothesize that these factors play a significant role in the decision of homeless people to occupy this particular area.

The neighborhood in which the meeting house is situated is clearly not a residential neighborhood. I saw three clusters of housing in the area. One is a luxury apartment building, the Metropolitan, on 15th Street next to the Green Village Food Market. It houses about 350 residents, most of whom live alone. All of the units in the building are rentals with rents ranging from \$650 to \$1050 per month.²⁶ At the corner of 17th and the Franklin Parkway is the Oakwood Apartments at the Windsor which houses 318 people. The leasing agent I spoke to informed me that the residency was evenly split between singles and couples, but few children live here. The agent also explained that most residents only stay for two to three months. The rent at the Oakwood apartments is reasonably expensive costing between \$650 to \$2100 per month. There are also approximately 25 small row houses located on Mole Street between Race and Cherry Streets which, for the most part, are rented.

The majority of the housing which provides census data for the tract is located from 20th Street to 23rd Streets between Race and Arch Streets. Along 20th Street, most of the houses seem to be older buildings (Photo 29). Much of the housing west of 21st Street is composed of modern looking townhouse developments (Photo 30). Further housing is located on 23rd Street between Race and Cherry Streets there is a fairly modern looking apartment complex called River's Edge, as well as the Riverside Presbyterian Tower, a senior citizen's home.

The shortage of neighborhood residents, huge quantity of parking lots, and great number of homeless persons all explain the lack of a cohesive community in the neighborhood. There are not very many residents, and most do not own their housing,

²⁶Information taken from conversation with leasing agent for the building, 11/20.

suggesting temporary residency. This means that there are few people to form strong community bonds and relate through community issues. The parking lots act as a vacuum occupying space, but serving no purpose the community could benefit from other than storing cars. Were the parking lots not located here, it is reasonable to hypothesize that, given the area's location in the heart of Center City, the space would likely be occupied either by businesses or housing. Either type of occupancy would put people with a vested interest in the space and produce more of a community. The homeless are the true residents of the neighborhood. However, they are generally unwelcome residents as evidenced by the gates installed in front of the arches of the Friends Select School to deter homeless people from sleeping there (Photo 31). While the homeless may have ties to other homeless persons staying in the area, thus composing a community, they do not have the financial stake in the neighborhood that businesses or homeowners do. This changes the nature of their interest in the condition of the area. The homeless also do not have the social or political power to express their neighborhood concerns or to bring about change.

The boundaries of the neighborhood are not clearly labeled. In fact, it is debatable whether the area is even perceived as a separate neighborhood within the greater vicinity. the conversation I had with . When I asked a woman working at the Philadelphia Visitor Center what neighborhood this was, she gave me a confused look and replied that it was simply Center City. Whether it is officially a separate neighborhood or not, the features of the area discussed above do divide it from its surrounding area. To the north, the Vine Street Expressway makes a clear division. To the east, Broad Street serves as a possible boundary. However, Broad Street seems to be more a geographical boundary (it divides the city between east and west) than a neighborhood boundary. East of Broad Street is the convention center which occupies the area from 13th to 11th Streets between Race and Arch Streets. To the east of the convention center Chinatown, a very well defined neighborhood, begins immediately. The convention center therefore serves as an absolute eastern boundary. To the west, one notices a change at the Ben Franklin Parkway,

marking the beginning of a new neighborhood. Located off of the Parkway are the Franklin Institute, the Academy of Natural Sciences, the Moore College of Art, and the Free Library of Philadelphia. Thus, at the Parkway, the museum district begins. To the south, one could argue for Market Street as a boundary since the heart of the commercial and business district is there. However, Penn Center Plaza, located between 15th and 18th Streets, reaches back to JFK Boulevard as does City Hall, located at Broad and Market Streets. This makes JFK Boulevard more of a boundary between the commercial district and the area to its north.

The lack of perceived clear neighborhood boundaries reflects the lack of a strong community. Were there a strong, tight community, it is probable that there would also be well defined borders of the neighborhood signifying who is part of the community and what its limits are. Instead, the neighborhood boundaries are distinguished not by where this neighborhood ends, but rather by where other, better defined neighborhoods such as Chinatown, the shopping district, and the museum district begin.

Part Four Note: Percentages given are approximations

For the 1970, 1980, and 1990 census, the Race Street Meeting House is located in census tract 3 of the Philadelphia metropolitan area. The boundaries of this tract, consistent for all three censuses, are approximately Vine Street on the north, Broad Street on the east, Arch Street to the south, and the Schuylkill River to the west.

The population, cited at 2,556 persons by the 1990 census, is fairly racially homogenous, being 85.6% white. The rest of the population is a combination of black (8%) and Asian (6%), with a tiny number of American Indians (representing .27% of the total tract population.) There are also 24 persons (.94%) classified as "Hispanic," but the U.S. Census Bureau's designation of "Hispanic" is not a racial one; "Hispanic" is not considered a race.

Between 1970 and 1980 this census tract lost almost half of its population, dropping from 3,974 to 2,160. The 1990 population represent a 15% ten - year increase. In all three censuses the racial demographics have remained fairly constant. Whites made up 93% of the population in 1970 and 86% in 1980, while blacks constituted 6% of the tract population in 1970 and 11% in 1980. This percentage increase was caused almost entirely by a drop in the white population; the number of blacks for 1970 and 1980 is almost the same (the black population increased by only thirteen black persons during the ten year period while the white population dropped by 1,828, cutting it almost in half).

In 1990, 35% of the tract's residents over the age of five had lived in the same house that they had occupied five years earlier. The tract has traditionally had a high turnover rate for housing; the figure for tract residents over the age of five living in the same household five years earlier was only 29% in 1970 and 41% in 1980. According to the 1990 census, 68% of householders had moved into their housing unit within the past two years, and 90% had moved in since 1984.

Traditionally, a large proportion of the people living in the tract have dwelled alone. In both 1990 and 1970 66% of occupied housing units were occupied by one person, and 1980 this percentage stood at 76%. Most housing is rented: 75% of occupied housing units were renter - occupied in 1990. In 1980 this figure stood at 89%, up from 84% in 1970.

The area has also been the domain of younger age groups. In all three censuses, individuals between the ages of 20 and 34 have been far more prevalent than those of any other age group (see figures 1, 2, 3.) There is little "traditional" family presence; out of 310 families in the tract, only 85 (27%) were married couples with "own children"²⁷ under the age of 18. This pattern has historical precedent; in 1970 25% of the families in the tract were husband - wife families with own children under the age of 18, and in 1980 this figure stood at 28%. Single - parent families with their own children under 18 even rarer; in

²⁷The Definitions of Subject Characteristics portion of the 1990 Philadelphia Metropolitan Area Census Tracts and BNA's book defines "own child" as: "A never married child under 18 years who is a son or daughter by birth, a stepchild, or an adopted child of the householder."

1970, 1980, and 1990 they made up, respectively, 2.7%, 8%, and 5.5% of the total number of families in the tract.

In 1989, only 1.6% of individuals in the civilian labor force were unemployed²⁸; however, 36.1% of individuals were not in the labor force²⁹. 60% of employed persons over the age of sixteen worked in managerial and professional specialty occupations. 30% worked in technical, sales, and administrative support occupations, and the majority of the rest worked in service occupations. The industry employing the most people (43% of employed persons over the age of 16) was professional and related services (including health and educational services). About half the people employed over the age of 16 walked to work.

In 1989, 419 persons (16% of the tract's population) had an income that fell below the poverty level. All of them were classified as unrelated individuals³⁰; none of the 310 families in the tract had an income below the poverty level. In fact, while the tract's median nonfamily household income was \$23,906, the median family income was \$88,408. Income level splits along racial lines; while the per capita income for white persons in 1989 was \$32,979, the per capita income for black persons was much lower, at \$7,133. In fact, 43% of households headed by black householders had a household income of less than \$5,000 in 1989.

²⁸ The U.S. Census Bureau defines "unemployed individuals" as: "All civilians 16 years old and over are classified as 'unemployed' if they (1) were neither 'at work' nor 'with a job but not at work' during the reference week and (2) were looking for work during the past 4 weeks and (3) were available to accept a job. Also included as unemployed are civilians who did not work at all during the reference week and were waiting to be called back to a job from which they had been laid off. Examples of job seeking activities are: registering at a public or private employment office, meeting with prospective employers, investigating possibilities for starting a professional practice or opening a business, placing or answering advertisements, writing letters of application, and being on a union or professional register."

²⁹ The U.S. Census Bureau defines the "labor force" as: "All persons in the civilian labor force plus members of the U.S. Armed Forces. The civilian labor force is defined as persons classified as employed or unemployed in accordance to specific definitions for these terms."

³⁰ The U.S. Census Bureau defines "unrelated individuals" as: "(1) a householder living alone or with nonrelatives only, (2) a household member who is not related to the householder, or (3) a person living in group quarters who is not an inmate of an institution."

The age of the housing units in the tract varies greatly. Of 1,695 housing units existing in 1990, 37% had been built since 1980 and 48% were built in 1939 or earlier (see figure 4). The median gross rent³¹ was \$602 (see figure 6). The median value for owner-occupied housing units was \$178,400 (see figure 7). 47% of the housing units had one bedroom.

In 1990, the tract population showed a pattern of high educational attainment: 88% of persons over the age of 25 were high school graduates, and 61% had at least a bachelor's degree (see figure 5). These percentages indicate an increasingly educated tract population. While the population in the tract over 25 years has always contained a relatively high percentage of high school graduates (69.9% in 1970 and 82.5% in 1980), the percentage of individuals who have received 4 or more years of college education rose from 33% in 1970 to 47% in 1980. There is a racial schism in education levels; 63% of black persons and 7% of white persons over the age of 25 had not graduated high school in 1990.

The census data paints a picture of a tract that is young, white, and fairly well educated. There is a high housing turnover, and a relatively large number of residents who have recently settled into the area, renting housing units and living alone. Family households with children are relatively scarce; child-rearing does not seem to be part of the experience of tract 3 residents.

These characteristics do not really correlate with the different groups of meeting members and attenders I observed when I attended Sunday meeting for worship. The meeting has a substantial amount of young adult attenders (more than most meetings, we were told) who are drawn from the surrounding area. However, there is also a large family presence and elderly population, both of which stand in contrast to the demographics of the surrounding area.

³¹The U.S. Census Bureau defines "gross rent" as: "The contract rent plus the estimated average monthly cost of utilities (electricity, gas, and water) and fuels (oil, coal, kerosene, wood, etc.) if these are paid for by the renter."

Many young people settle into the area for reasons involving education or employment. The young adult friends who Beka and I ate brunch with were for the most part either in school, had recently completed school, or worked in the area. The census data, showing high levels of educational attainment and employment and large numbers of people walking to work (implying that they are employed nearby), backs the first - hand observations we made at brunch.

The cost and nature of available housing also match the demographics. At \$602, the median gross rent offers reasonable, if not terribly cheap, housing, costing over the course of a year about a quarter of the tract's per capita income of \$29,984. The majority of the housing units are one - bedroom and renter - occupied, ideal for a young population which lives alone.

Certain characteristics of the area seem to lend themselves to the high housing turnover previously noted. The tract does not seem ideal for raising children; there is a shortage of parks, playgrounds, and grassy areas for children to play in. The closest public elementary school is located on 6th and Delancey Street, on the other side of Center City, south of our tract. Similarly, the nearest public high school is Furness, located outside of Center City on 3rd and Mifflin Street.

The issue of school location poses the question: Are there no city schools in the area because of the lack of children or are there low numbers of children in the tract because of the unavailability of local public education? Whatever the historical origin for either of these factors, it is probable that they fuel each other nowadays. Due to the absence of families with children in the area, a trend that has manifested itself since at least 1970, there has been no pressing need for a public school. It is therefore reasonable to speculate that one of the reasons families are reluctant to raise children in the area is that there is no school nearby.

The relatively prominent homeless population may be another incentive for residents to raise children elsewhere. The gates around Friends Select School's playground

may give insight on the attitudes of parents towards this group of disenfranchised individuals.

A member of the meeting told us that people tended to move out of Center City not because of crime, but because of the homeless, the drugs, and the graffiti, which are a constant "in your face" (to use his exact words) presence in the area.

A reasonable scenario, hypothesized from the census data and first - hand experience, is that young adults, working white - collar jobs or going to school, move into rented space in the area. When they want to start a family, they move elsewhere, and more single unattached people settle into the area. This high turnover rate and lack of families with children prevent the formation of a cohesive neighborhood community where people know one another and share common concerns. As was suggested to us by a meeting member at social hour, this lack of grounding may send some young adults to the Race Street Meeting House, searching for a sense of attachment and community that they cannot obtain from the geographic location.

Part Five

Part five represented a challenge for our group. We couldn't agree on what, if anything, could be done to make better use of the space. The problem stemmed from the general consensus that the space was, for the most part, well used. Ultimately we decided that, while the space was well used certain changes could be made to make the use of the space more efficient. We also agreed that within the contexts of the neighborhood another use altogether could be found for the property.

While the Cherry Street room offers the entire Friends Center Complex the opportunity to socialize, we believe that further interaction between groups could be achieved. As we were all so impressed with the material aids operation (I went back three times partially to ask questions but mostly because I was intrigued and wanted to see the bailing machine in action) we believe that it is something other people our age and younger would also be interested in. The fact that few of the people we spoke to in the building

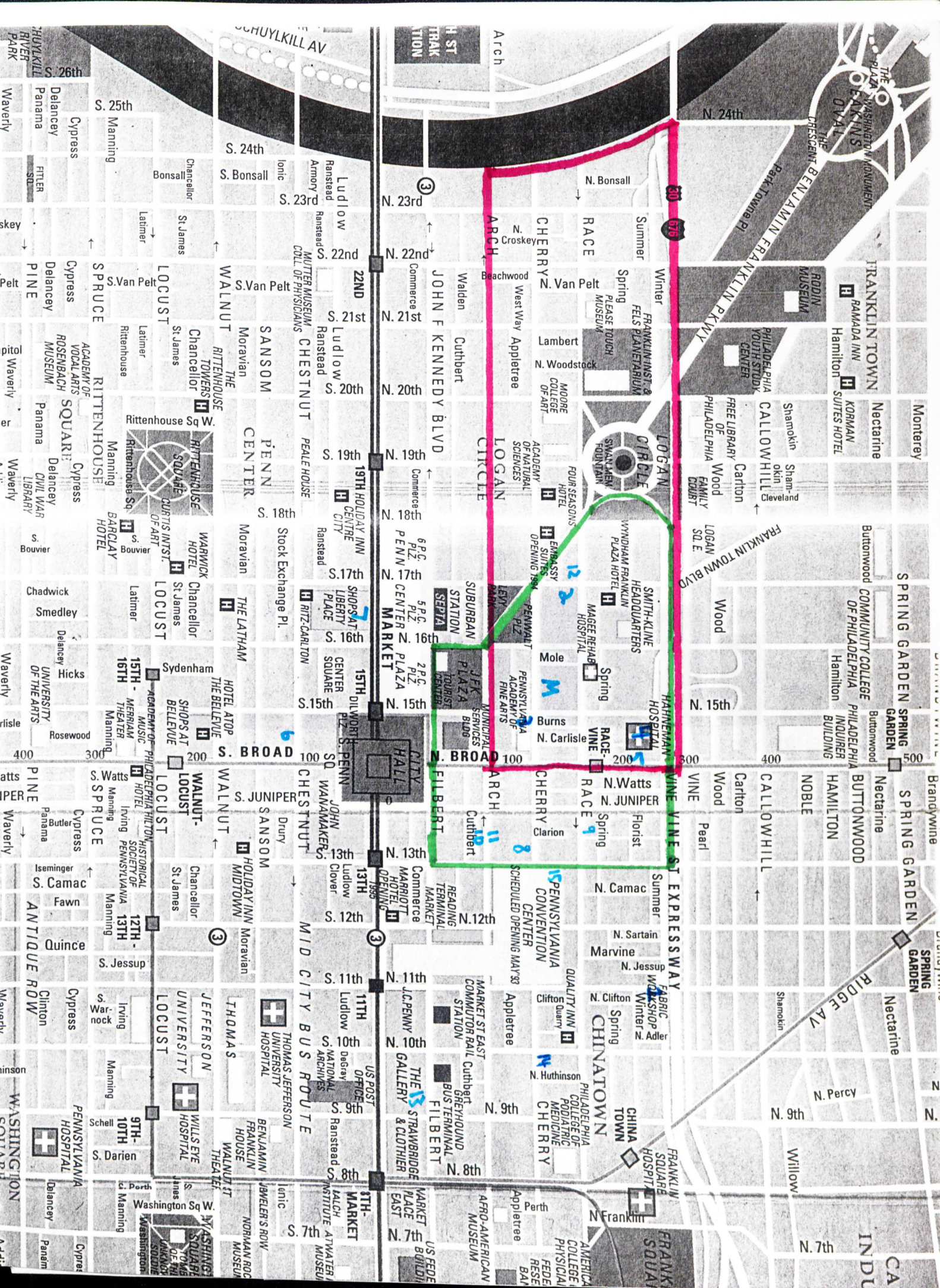


Figure 1: Age distribution (1970)

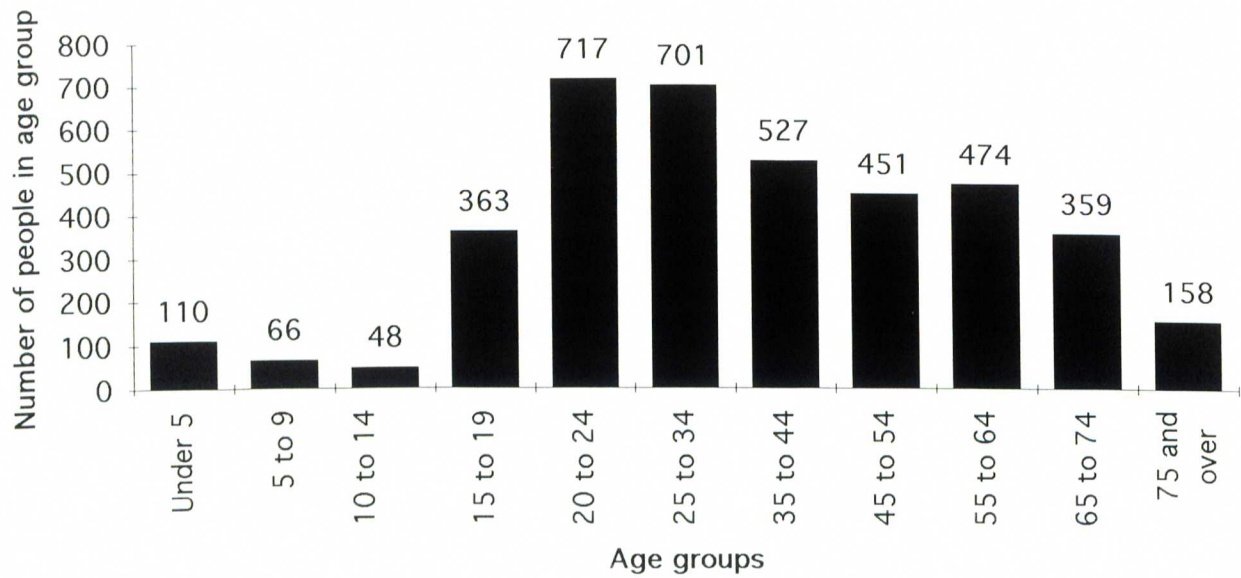


Figure 2: Age distribution (1980)

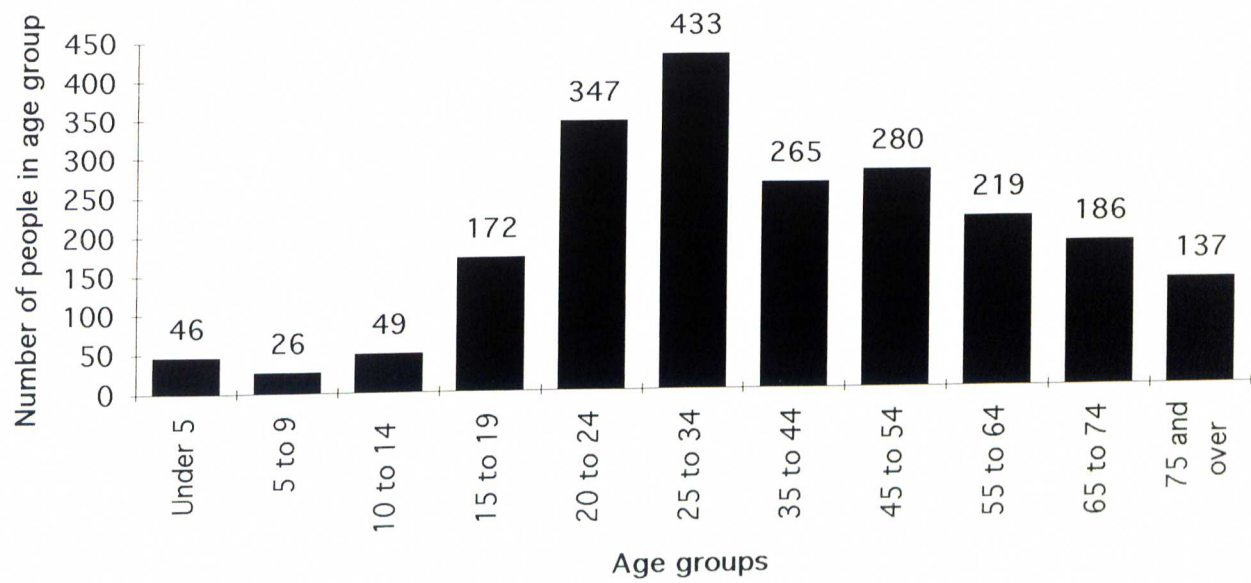


Figure 3: Age distribution (1990)

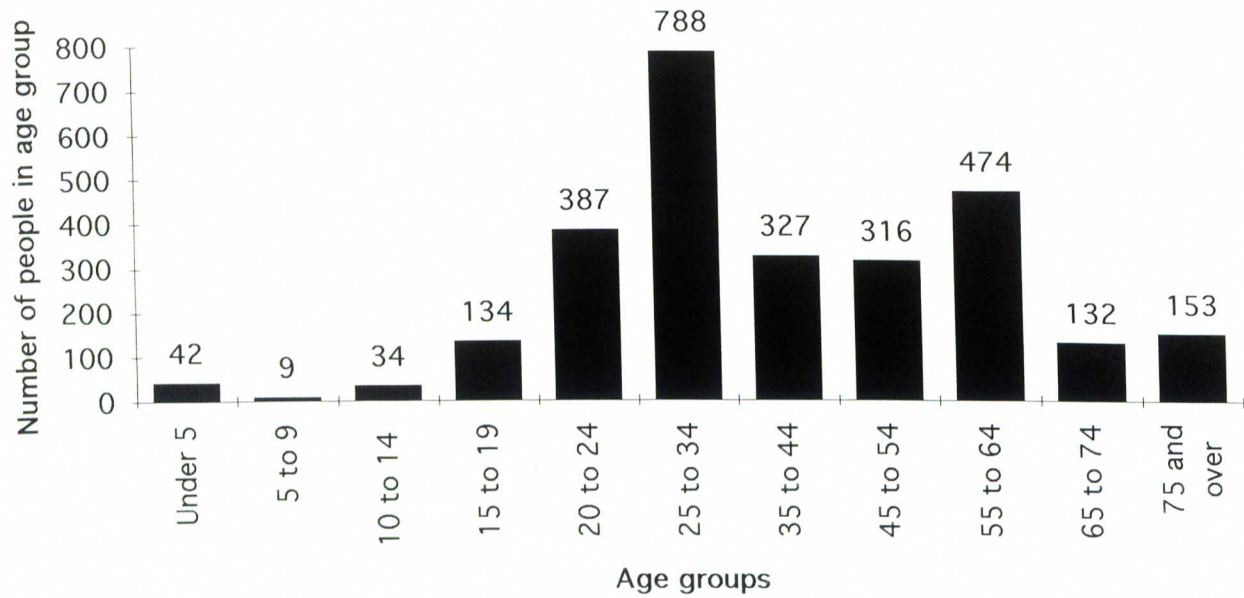


Figure 4: Age of Housing Units

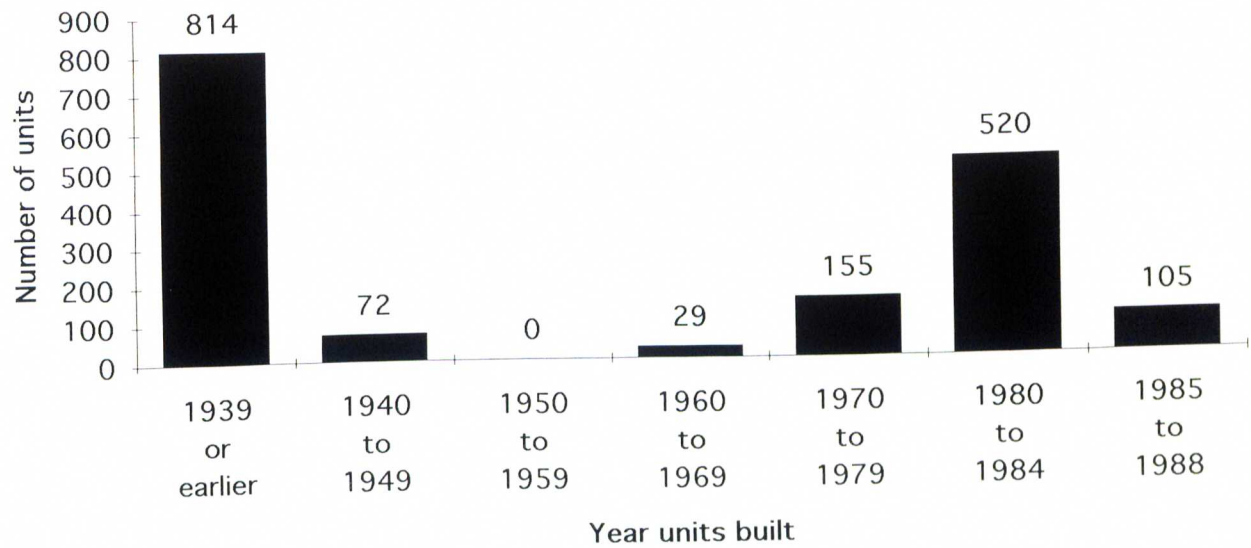


Figure 5: Educational attainment for persons 25 years and over

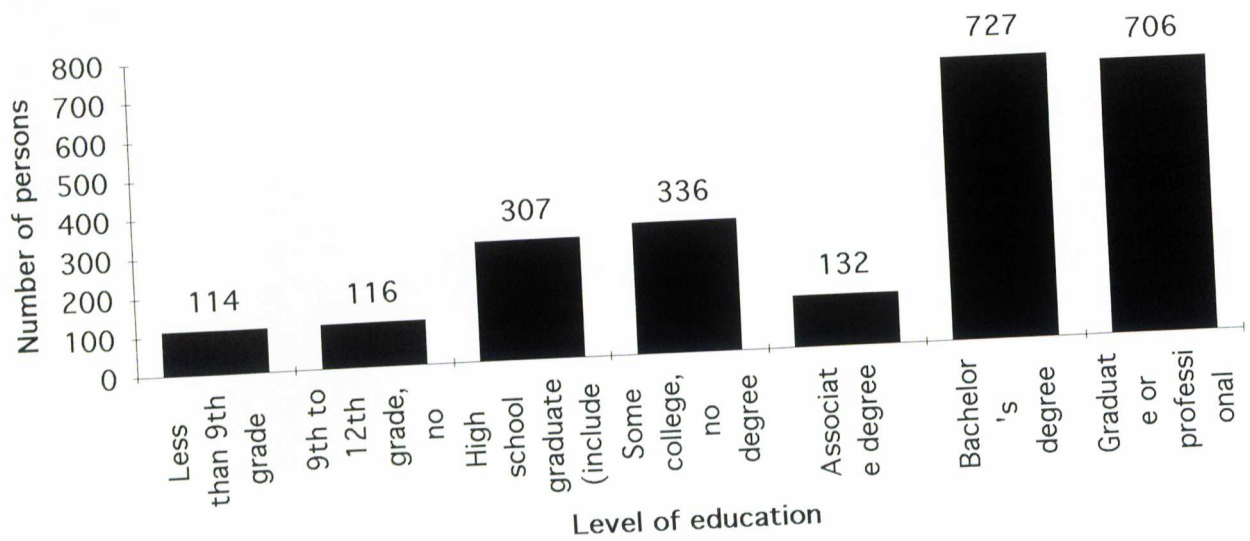


Figure 6: Gross rent rates for renter - occupied housing units

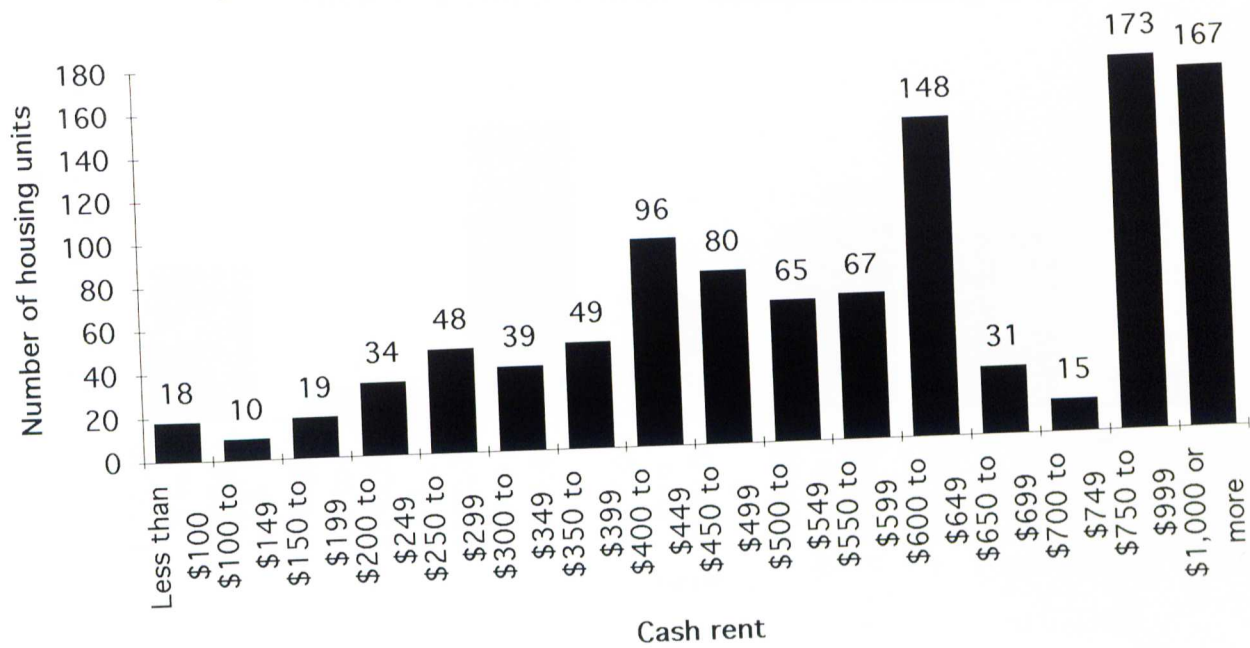
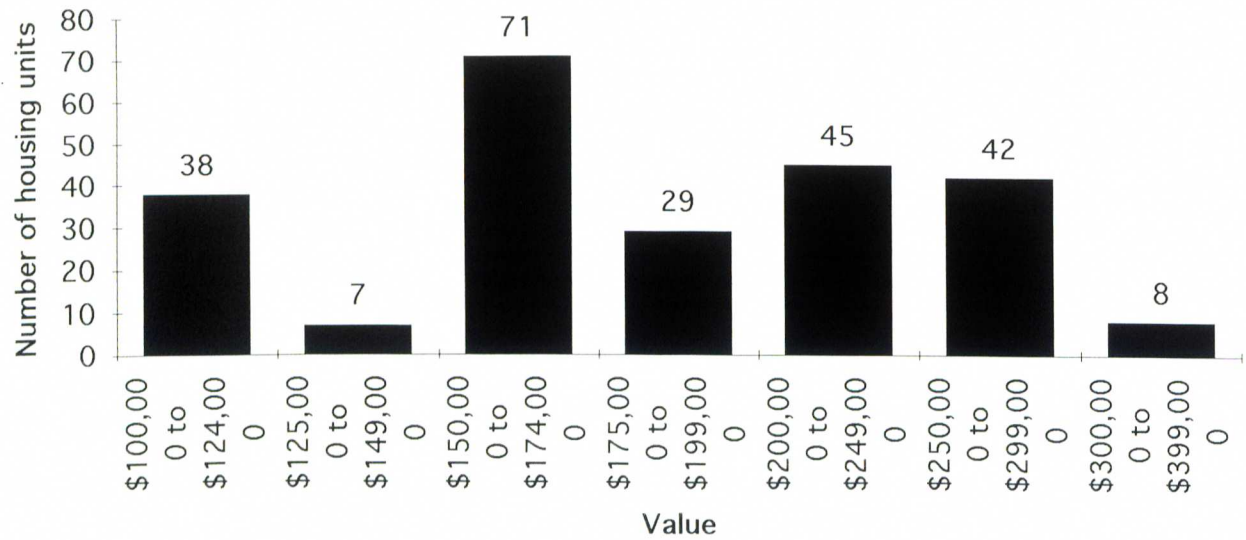


Figure 7: Value of owner - occupied housing units



had been down in the basement when clothing was being bailed is a waste. Particularly in the case of the nursery school, a great opportunity is being missed. An interesting field trip exists within the building and yet the children are not taken on it. An opportunity is wasted and a possible connection between groups in the building is overlooked.

As a National Historic Landmark, a tour of the Race Street Meeting House is something that would make a good field trip for elementary school children. It is doubtful that many Philadelphia school teachers are aware of this opportunity. The people that coordinate the activities of the Meeting House should recognize that reaching out to Philadelphia schools, both public and private, could benefit the meeting house since to date the Meeting House is isolated from its community. The schools that visit would stand to learn a great deal about the roots of Quakerism as well as see first hand an example of a well organized humanitarian aid organization. While changing little about how the building functions, this adaptation would foster dialogue with the community of greater Philadelphia.

Another change which could help to connect the meeting house with the neighborhood around it would be to reopen the Cherry Street entrance. As the present system stands, a visitor must first go through the Friends center to get into the meeting house. If members of the outside community were able to wander into the building they might frequent it more often. However, the concern with safety that the Friends Center Corporation must have would prevent such an open door policy from being implemented. This problem could be solved by having a monitor sit at the newly opened entrance to the meeting house.

The Race Street Meeting House is a National Historic Landmark. Therefore, it could not be torn down for re-development. However, were the location to be used for another purpose, the likely result would be a parking lot. There are already an inordinate number of parking lots in the area, but this does not mean that saturation of the parking market has been reached. What the number of lots suggests is a huge demand for parking

in the area. This demand is easily explained as the lots serve patrons of the convention center, the museums, City Hall, Reading Terminal, and the plethora of stores and businesses located in the nearby business and shopping districts. It is not probable that the space would be used by a service provider since nearly any service one could possibly need is located within walking distance.

Over all we believe that the Race Street Meeting House makes good use of its space. Were Haverford college to use its space nearly as well as the meeting house does there would be a lot more activities occurring on campus.



PHOTO #1: RACE STREET FACADE OF RACE STREET MEETING HOUSE



PHOTO #2: CHERRY STREET FACADE



PHOTO # 3: ALTERNATIVE VIEW OF RACE STREET FACADE



PHOTO # 4: ANOTHER VIEW OF MEETING HOUSE FROM CHERRY STREET



PHOTO # 5: 1520 BUILDING (ANOTHER BUILDING IN FRIENDS CENTER COMPLEX)



PHOTO # 6: ENTERANCE TO FRIENDS CENTER



PHOTO # 7: HALLWAY BETWEEN NORTH AND SOUTH MEETING HOUSES



PHOTO # 8: QUAKER LIBRARY (LOBBY OF FRIENDS CENTER)



PHOTO # 9: THE NORTHERN MEETING ROOM



PHOTO # 10: SEATS OF HONOR IN NORTHERN MEETING ROOM



PHOTO # 11: ANOTHER VIEW OF NORTHERN MEETING ROOM



PHOTO # 12: NORTHERN MEETING ROOM (WITH BALCONIES)

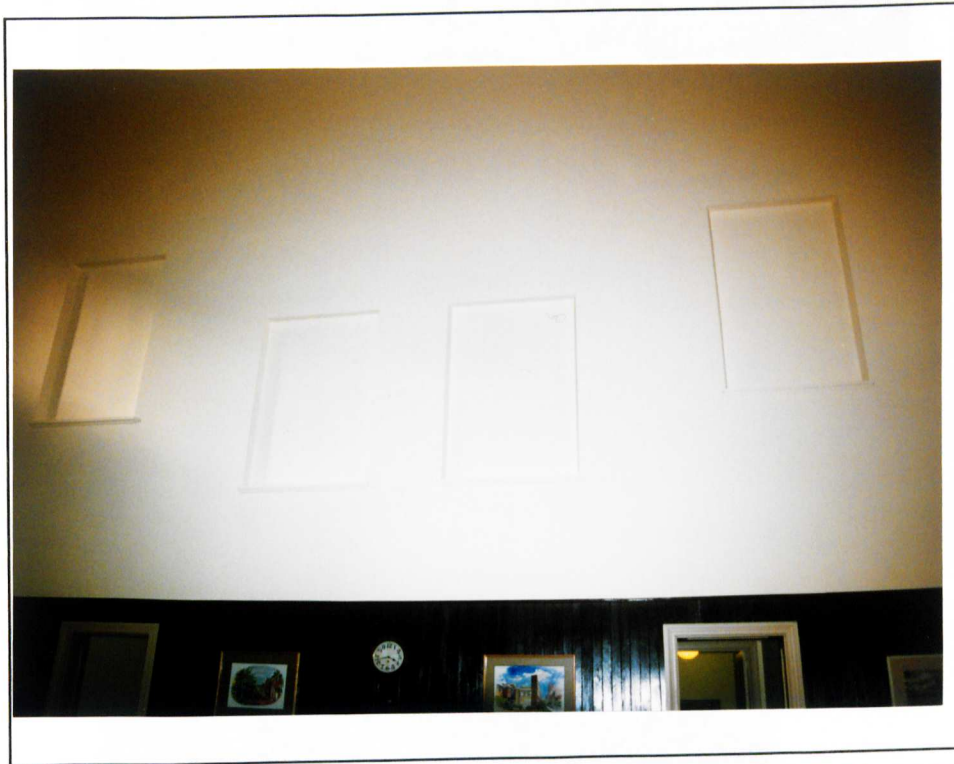


PHOTO # 13: FILLED IN WINDOWS WHICH WOULD LOOK INTO THE NORTHERN MEETING ROOM (TAKEN FROM THE SOUTHERN MEETING ROOM)



PHOTO # 14: BALCONY OF SOUTHERN MEETING ROOM (WITH PARTITIONED OFFICES SPACE)



PHOTO # 15: LOWER LEVEL OF SOUTHERN MEETING ROOM



PHOTO # 16: LUNCH LINE IN SOUTHERN MEETING ROOM



PHOTO # 17: SOCIAL AND DINING AREA IN SOUTHERN MEETING ROOM



PHOTO # 18: RECENTLY RECEIVED CLOTHING DONATIONS (AFSC MATERIAL AIDS WAREHOUSE)



PHOTO # 19: AFSC CLOTHING READY TO BE SHIPPED (MATERIAL AIDS WAREHOUSE)

PHOTO # 20: CLOTHING SET ASIDE FOR LOCAL HOMLESS PEOPLE





PHOTO # 21: BALING MACHINE (PUTS CLOTHING TIGHTLY INTO WHITE PACKAGING)



PHOTO # 22: PLAYGROUND



□PHOTO #23: CLOTHING FOR MATERIAL AIDS THAT HAD BEEN DROPPED OFF OVER THE WEEKEND

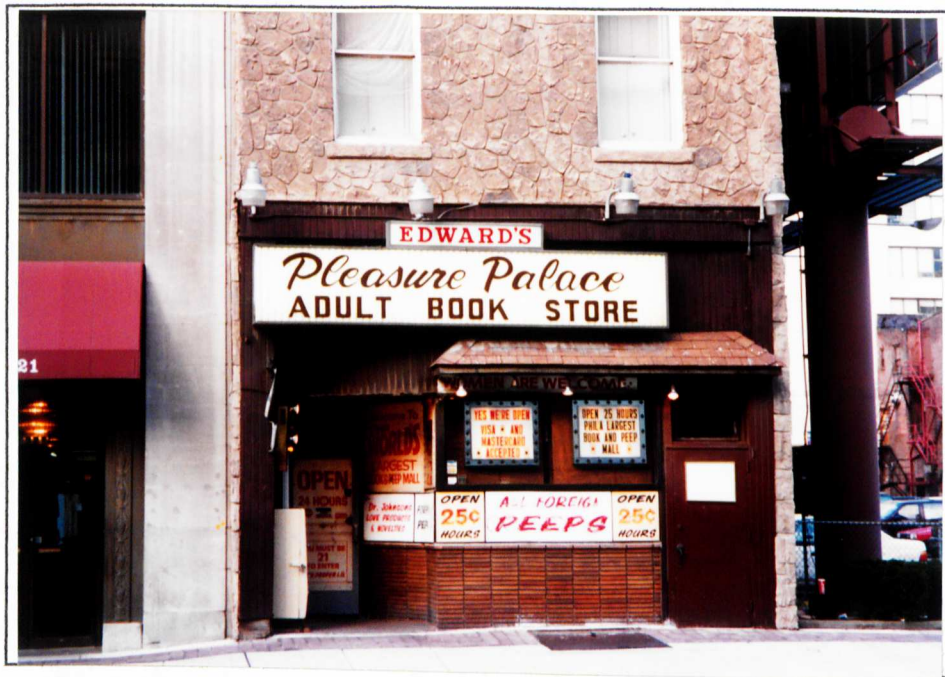


PHOTO # 24: EDWARD'S PLEASURE PALACE located on Arch Street Between 13th and Broad



PHOTO # 25: FIRE STATION WALL
located on Race Street between 13th and Broad



PHOTO #26: CONVENTION CENTER POLICE ROOM
located on 13th and Race Street



PHOTO # 27 PARKING LOTS NEXT DOOR TO THE MEETING HOUSE



PHOTO #28: PARKING LOTS NEXT DOOR TO THE MEETING HOUSE



PHOTO #29: OLDER BUILDINGS IN THE NEIGHBORHOOD

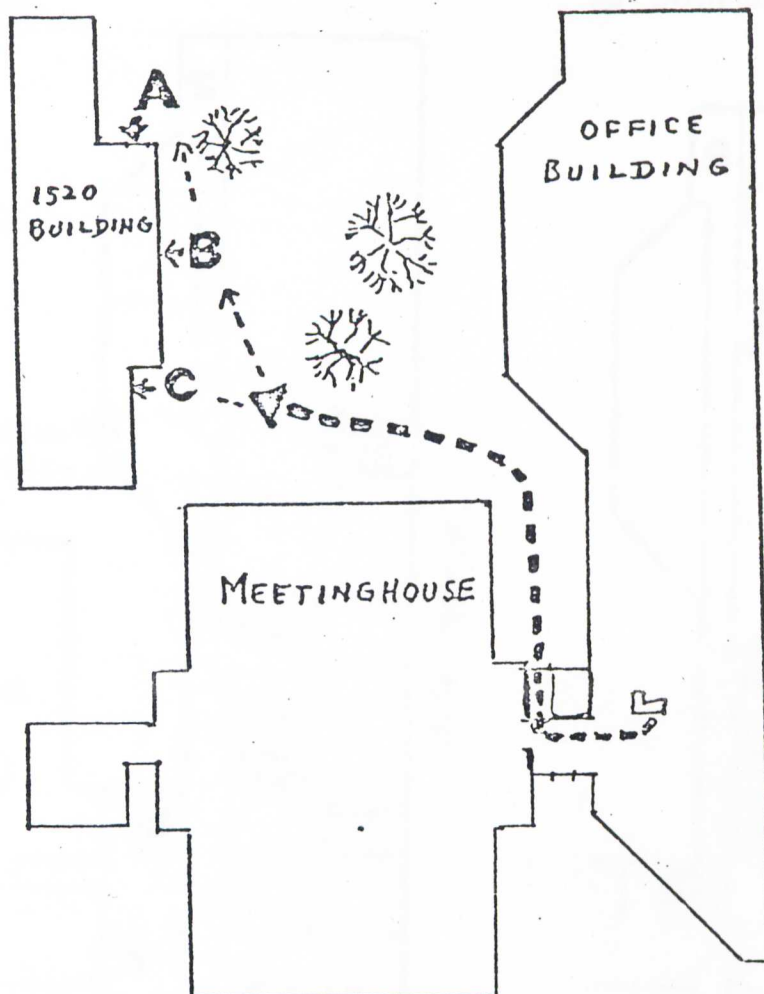


PHOTO #30: TOWNHOUSE DEVELOPMENTS IN THE NEIGHBORHOOD



PHOTO #31: GATE TO KEEP HOMELESS OUT OF THE FRIENDS SELECT SCHOOL. located on 17th and Cherry Street

Appendix 1



✓ Choice 3rd Floor A

✓ Dave ^{3rd} ~~2nd~~ 3rd Floor A C

✓ Women's Way 3rd Floor C

✓ Clearing House 1st Floor C

Metro Christian Council 2nd Floor C

✓ Surveillance + Police Groups 2nd Floor A

✓ Friends Gen'l Conf 1st Floor B

Delaware Valley Media Ministry ^{2nd} ~~1st~~ Floor A

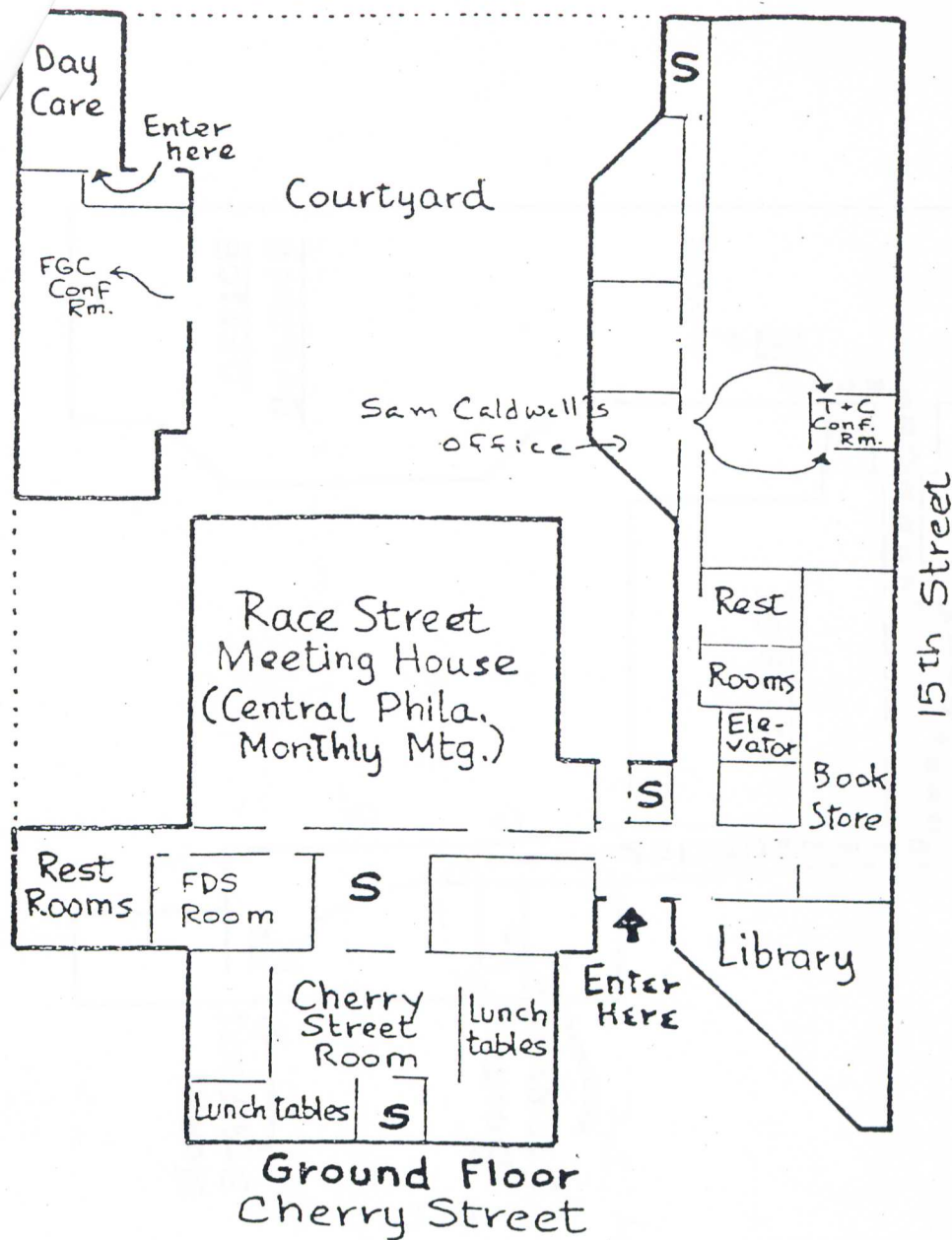
✓ Shoemaker Fund 1st Floor C

✓ Friends Child Care Center 1st Floor A

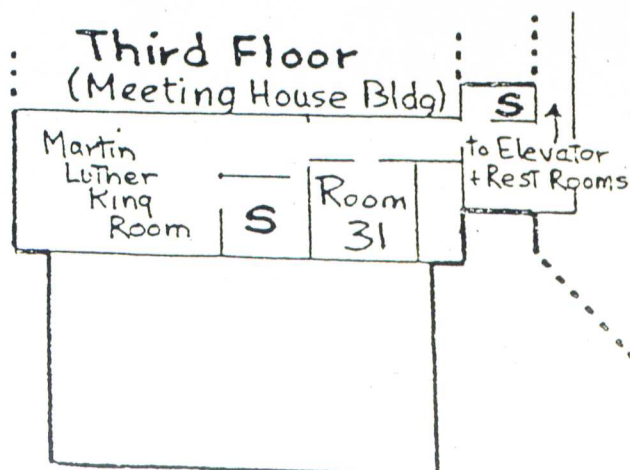
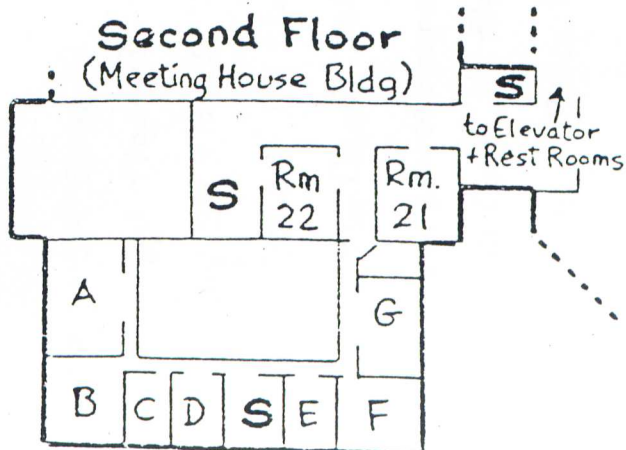
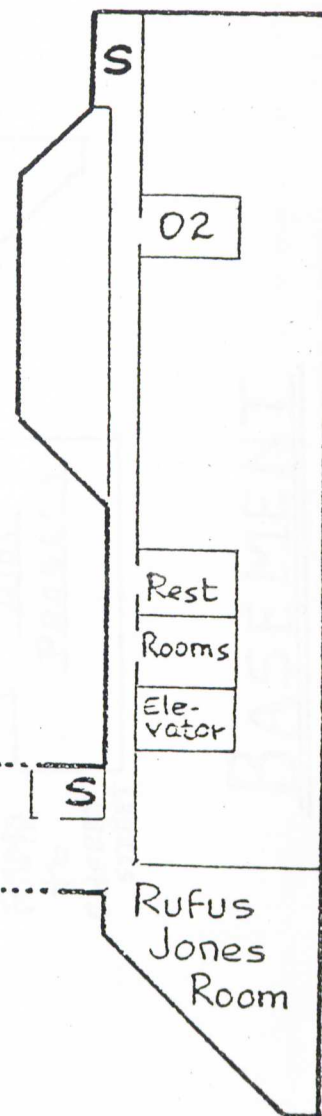
FRIENDS CENTER

Race Street

S = Stairway



15th Street



Choice 3rd Floor A

Dare 2nd Floor A

Women's Way 3rd Floor C

Clearing House 1st Floor C

Metro Christian Council 2nd Floor C

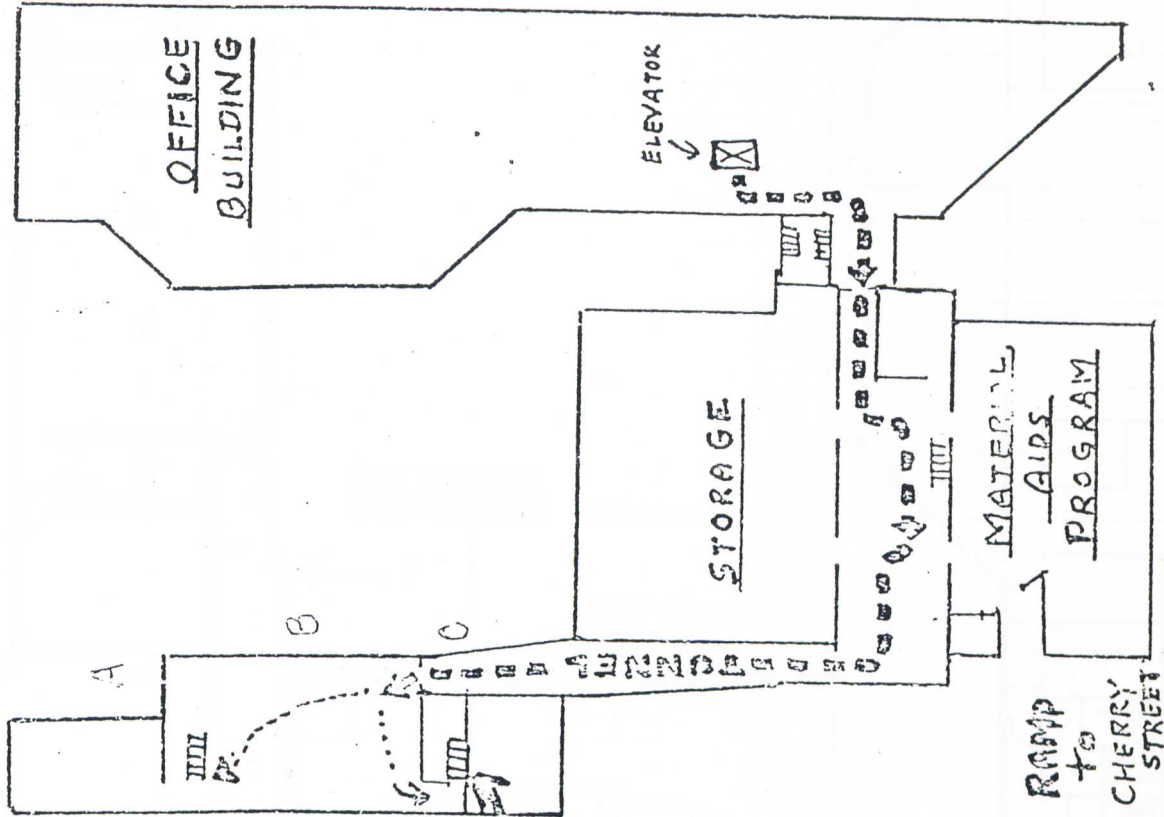
Surveillance & Police Groups 2nd A

Friends Genl Conf. 1st Floor B

Delaware Valley Media Ministry 3rd C

NORTH
STAIRWAY

SOUTH
STAIRWAY



BASEMENT

1520
RACE ST.

MEETINGHOUSE
AFSC Material Aids Warehouse

Tunnel

Storage

Elevator

OFFICE
BUILDING

AFSC
Archives

AFSC
Central
Files

Conference
Room 0

Friends
Journal
Office

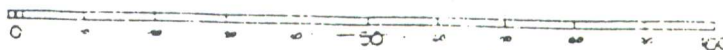
AFSC
Print
Shop

Darkroom

AFSC
Central
Mailing

The
Rufus Jr
Room

Service Entrance



Friends World Committee Friends Council or Education

PHILA. YEARLY MEETING OFFICES
General Services Education Care of Members Testimony Concerns General Secretar Friends Center Corp.

Friends Book Store
Main Entrance Lobby
Henry J. Cadbury Library

Mary Over Statue

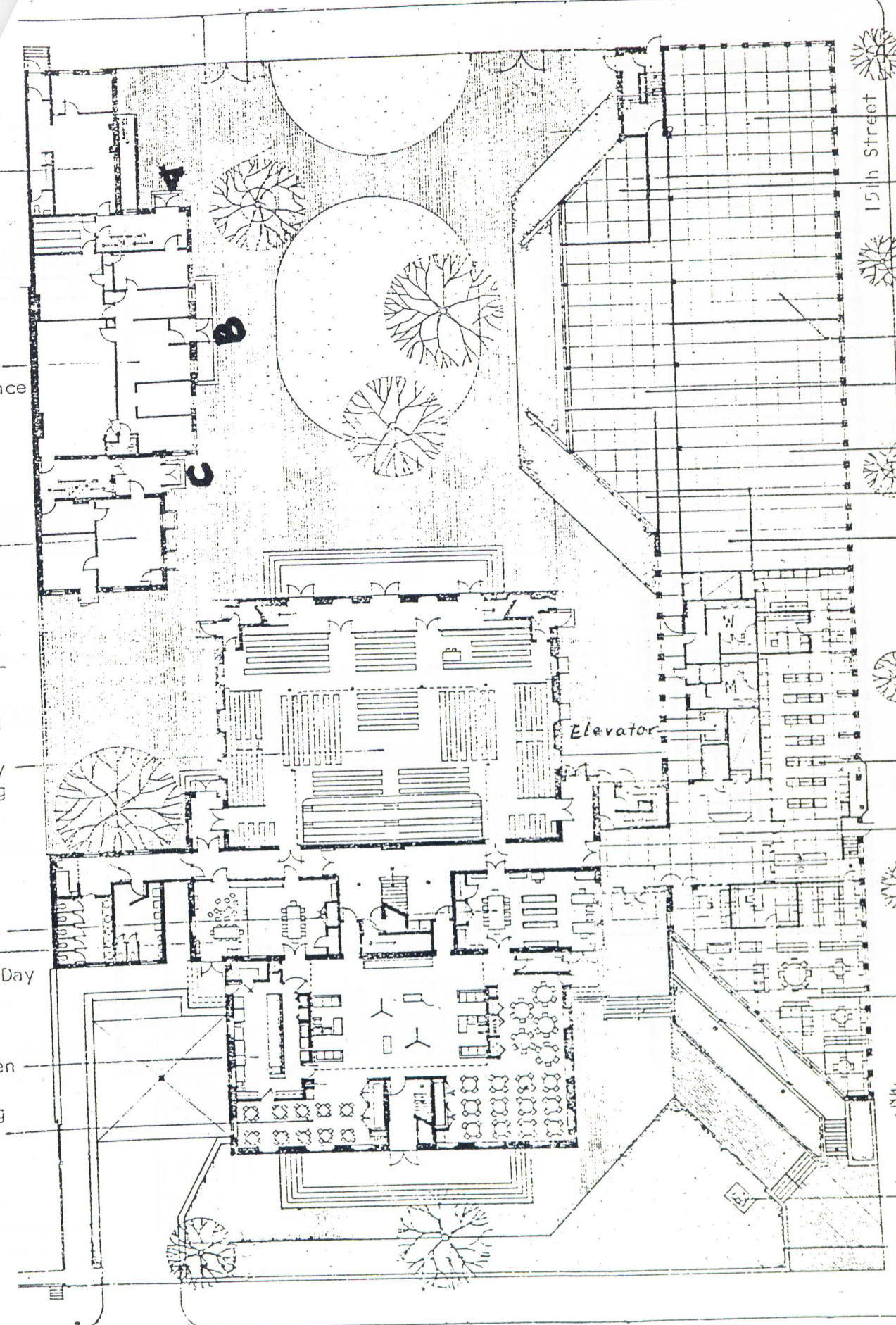
Cherry Street

COPE & LIPPINCOTT, ARCHITECTS



ST.
nant Office
Friends General Conference
Tenant Office
MEETING HOUSE
Central Phila. Monthly Meeting
CPM Office
CPM First Day School
Kitchen
Dining Rooms

Elevator



1520
RACE ST.

OFFICE
BUILDING

AFSC
OFFICES

Peace
Education
Division

International
Division

Business
Services and
Purchasing

Third World
Coalition

Tenant
Offices

MEETINGHOUSE

Balcony

CPMM
Room

Conference
Rooms

Conference
Rooms

Elevator

Personnel

Executive
Secretary

Room
with cot



1520
RACE ST.

Treasurer

OFFICE
BUILDING

AFSC
OFFICES

Accounting

Computer
Services

Tenant
Offices

Finance

Information
Services

MEETINGHOUSE

Elevator

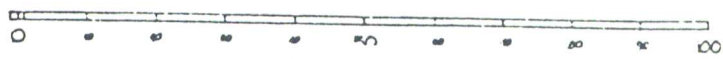
Credit
Union

Conference
Rooms
Infirmery

32

31

Community
Relations
Division



3

7

MAP KEY



Census tract boundaries



Neighborhood boundaries

M Race Street Meeting House and Friends Center

1. 6th District Police Station
2. Friends Select School
3. Green Village Food Market
4. Hahneman Hospital
5. Broad Street Subway Station and Bus Stop
6. AMC Midtown Theater
7. Liberty Place Mall
8. The Office of Services to the Homeless
9. St. John's Hospice
10. Salvation Army - Eliza Shirley House
11. Edward's Pleasure Palace
12. Ocean Information Center Bookstore
13. B. Dalton Bookseller
14. Philadelphia House of Dragons Fire Station
15. Philadelphia Convention Center Police Room