APPENDIX
Researcher’s Early Interest in the Friends.

Evidence that many innovations in American life originated from efforts led by Friends—some committed lifelong members of the Society of Friends and some past members with a Quaker perspective—intrigued the researcher. Professor Harold Stubblefield’s directed study in issues of American Women’s Adult Education spawned my interest in women’s history and Professor Marcie Boucouvalas’ course in adult learning led to a focused interest in Quaker practices. With many Quaker innovations aimed at a more just and broader participation in the privileges of American society, the first question on this path arose: what inspired and energized Quakers?

Finding the Ideas and Practices of the Society of Friends

Initial interest led to an investigation of the ideas and practices of the Society of Friends. This investigation turned into an extended quest, begun in 1995, and included the previously cited dialogues with two historians of Quaker education and several meetings with Quaker librarians in and around Philadelphia. Through reading recommendations, the librarians patiently guided my quest for non-formal learning about the Friends.

Attendance at the 11th Conference of Quaker Historians and Archivists, Oakwood Friends School, Poughkeepsie, New York, June 21-23, 1996, sparked further interest in the Friends’ history. Oakwood is located on the site where formerly stood Nine Partners Boarding School. Lucretia Coffin received much of her guarded education at Nine Partners.

Influential Literature

For this research to consider educational aspects of adult members of the Society of Friends, several noted works of Quaker history and spirituality for background were read.1 A more focused study led to reading literature particularly about the history of American Quaker women2. The significant works about Lucretia Mott were reviewed in Chapter One.

1 Among these works were Barbour and Frost, The Quakers; Sheeran, "Friendly Persuasion."; Punshon, Portrait in Grey: A Short History of the Quakers; Steere, "Introduction: Quaker Spirituality."; Balwant Nevaskar, Capitalists Without Capitalism; The Jains of India and the Quakers of the West, Contributions in Sociology, No. 6 (Westport, Conn., Greenwood Pub. Co., 1971); Margaret Hope Bacon, The Quiet Rebels: The Story of the Quakers in America (New York: Basic Books, 1969); Barry Levy, "Quakers, the Delaware Valley, and North Midlands Emigration to America," William and Mary Quarterly, Third Series XLVIII, no. No. 2 (1991): 246-52; Jones, Interpretation of Quakerism; Shi, Simple Life; Brinton, Quaker Practice.

One difficulty along the path to this research is that histories of Quakers and their activities are readily available and prominent. Literature about Quaker spirituality was more difficult to find. Quaker practices, however, were the most difficult to locate. The three types of Friends literature, however, present pictures that did not immediately lead to the sources of other information, nor did they point to other components of the Society of Friends.

Travels to Trace Lucretia Coffin Mott's History

The researcher visited Nantucket, Poughkeepsie, and Philadelphia, to conduct research about Lucretia Mott. While in Philadelphia, the researcher personally interviewed Margaret Hope Bacon,3 author of numerous articles and the most recent full-length popular, based on primary documents, biography about Lucretia Mott.

Margaret Bacon, during the March 13, 1996, interview conducted at the Bacon home in Philadelphia, suggested the researcher examine particularly the minutes of the Women’s Business Meetings for the Friends Meetings of which Lucretia Mott was a member. These suggestions lead to further study of Quaker practices.

The researcher attended meetings for worship in the Washington, D.C. and in Philadelphia, in the meetinghouse where Lucretia Mott worshiped in the nineteenth century. The significance of the Philadelphia Yearly Meeting in relation to this study rests on the rationale that Friends’ meetings under the Philadelphia Yearly Meeting still practice early Quaker ideas and methods. In this regard, the researcher’s rationale is similar to the rationale on which Jesuit Priest Michael J. Sheeran based the choice of Philadelphia Yearly Meeting for his dissertation.4 For his comprehensive study of Friends’ decision-making process, Sheeran selected Philadelphia Yearly Meeting [PYM] because of "its self-conscious effort to be consistent with traditional Quaker styles of worship and decision [and] its historical continuity with earliest Friends' origins in America."5 The researcher also concludes the today's PYM Friends can help illustrate Quaker practices.

Reading Quaker history gave the researcher confidence that observing today's Philadelphia Quakers in their Yearly Meeting could broaden understanding of Friends' practices. Added to this focus on Philadelphia Quakers is the researcher's overriding interest in Lucretia Mott who spent all but the first eighteen of her eighty-seven year life as a Philadelphia Quaker.

Learning About the Meeting for Business

The researcher observed meetings for business held by two groups of Friends in the Washington area. Following the time spent at the Washington meetings for business, observing the Philadelphia Yearly Meeting (PYM) of the Religious Society of Friends was especially instructive. The PYM session was held March 26-29, 1998, at the Fourth and Arch Street Meetinghouse in Philadelphia and marked the 318th Annual Session of PYM first held in 1680. The methods and practices observed by the researcher, rooted in basic Quaker belief and

---

3 Bacon, Personal conversation at her home in Philadelphia.
4 Sheeran, "Friendly Persuasion."
5 Ibid., 6.
practices, are essentially the same methods and practices employed during the life of Lucretia Mott. The researcher observed the interplay of silence and speaking in a Quaker meeting to understand better the practice of public speaking open to all members of the Society, in general, and to ministers, in particular. This experience enabled the researcher to understand better the educational and decision-making process at the Yearly Meeting level. This exclusive Quaker process is identical for a meeting for business at the monthly, quarterly and yearly meeting levels. Beginning in 1830, Lucretia Mott served as Clerk of the Women's Meeting Philadelphia Yearly Meeting (Hicksite).

---

6, "Minutes of the Monthly Meeting of Friends of Philadelphia,"
My Dear Friend,

Thy letter of Feb. 1st I would have answered immediately, as thou requested, if only to say that, unaccustomed to write for the press, I must decline, as I have done when urged to furnish articles for the Anti-Slavery or Woman's Rights' papers, to prepare an Essay on either of the subjects proposed, worthy such a work as your publisher, Macmillan, designs.

Still, on further reflection, my age and experience enabling me to state facts connected with the Society of Friends, and the Woman's Rights' movements, and desiring to give all the aid in my power, I venture to make some statements from which some one of your writers may produce an Essay.

The stand taken by George Fox, the founder of our Society, against authority as opposed to the immediate teachings of the "Light within," gave independence of character to women as well as men. Their ministry recognised, as a free gospel' message, they went forth among the nations "preaching the Word," and spreading their principles. Adopting no theological creed, their faith was shown by their works in the everyday duties of life, "minding the Light" in little things as well as in the greater; thus keeping a conscience void of offense toward God and toward men.

In the executive department of the Society, the right conceded to woman to act conjointly with man has had its influence, not only in making her familiar with the routine of business relating to our "Discipline," but in giving her self-reliance in mingling with the various reformation societies in the great movements of the age.

In the marriage union, no ministerial or other official aid is required to consecrate or legalise the bond. After due care in making known their intentions, the parties, in presence of their friends, announce their covenant, with pledge of fidelity and affection, invoking Divine aid for its faithful fulfillment. There is no assumed authority or admitted inferiority; no promise of obedience. Their independence is equal, their dependence mutual, and their obligations reciprocal. This of course has had its influence on married life and the welfare of families. The permanence and happiness of the conjugal relation among us have ever borne a favourable comparison with those of other denominations.

The "Testimonies" of the Society against war, slavery, the forced maintenance of the ministry, and the extravagant and luxurious indulgences of the age, intoxicating drinks, &c., which are revived yearly and quarterly in our meetings of discipline, have prepared our members to units in many reformation movements of the day, demanding a "righteousness exceeding that
of the Scribes and Pharisees." The restraint placed on the young from light and unprofitable reading has had a good effect also on the character in after-life.

Do not understand, however, that the Society is free from surrounding injurious influences. By birthright membership, without judicious training, and from other causes, many have "gone halting," as regards these testimonies, and our women themselves have much to learn from the more enlightened, as to their equal place in the community. [See Clarkson's Portraiture of Quakerism.] But not to dwell too long on our own Society.--The co-operation of women of all classes with men in anti-slavery, temperance, and other moral reform societies, has prepared woman to act more decidedly in her own behalf. In 1840, when the World's Anti-Slavery Convention was called in London, the American Society sent delegates of women with men (the greater number Friends). Our English abolitionists, afraid of the "ridicule of the morning papers," ruled us out, extending at the same time courtesy and flattery in lieu of right. Daniel O'Connell, William Howitt, Dr. Bowring, and others, pleaded our cause ably-in vain. Their appeals were published. If not easily obtained, I can furnish a copy. I might go on with a history of woman's advancement, from Mary Woolstonecraft, Frances Wright, and your own Westminster Review, down to our more recent efforts--woman's journals, parliamentary action, and in this country woman's conventions, petitions, and appeals to our legislatures, reform in our state laws, public lectures, women entering the professions, schools of design, telegraph operations, &c. &c. Our woman's conventions originated with Elizabeth Cady Stanton, twenty years ago. They attracted much notice and no little opposition and misrepresentation; nevertheless, women were greatly encouraged to persevere in their work. Numbers travelled over our country, holding meetings, delivering lectures, inviting discussion on the Bible arguments, the laws, &c., maintaining that the time had come for woman to move in her proper sphere, no longer resting satisfied in the circumscribed limits with which corrupt custom and a perverted application of the Scriptures had encircled her. Thus has she been prepared intelligently to make application for her rights, until at last the ballot is demanded as a legitimate claim. We have several periodicals specially advocating woman's rights, some of them edited by women.

In the Social relations, the sacred duties of wife and mother are fulfilled with no less assiduity than where woman is kept in a subordinate position. The most refined of our sex are among its most able advocates. I hope to enlist one of these to write for you, Dr. Ann Preston, who, with many other women practitioners, is gaining recognition and respect every year. Thirty-five students were kindly welcomed this winter to the clinical lectures, delivered in Philadelphia by leading medical teachers. In the Educational department also, woman holds her place. In some of our public schools her salary is equal to those of our best male teachers.

These mere facts are about all I feel able to write in compliance with thy request. It is with great reluctance I take the pen for more than family letters. Make such use of the foregoing as may be of any avail. If I can further aid in any way, save in a clever essay, my poor services shall be freely rendered.
APPENDIX C

From *The History of Pennsylvania Hall, which was Destroyed by a Mob on the 17th of May, 1838.*

AFTERNOON SESSION

The afternoon was appropriate to the Philadelphia Lyceum, and the exercises were of a scientific and literary character. It was expected that the proceedings of this and of the subsequent meeting of the Lyceum would be published at length in this work, but the following communication will sufficiently explain why they are omitted.

To the Managers of the Pennsylvania Hall Association:

Esteemed Friends: - It becomes my duty to forward to you the enclosed resolution of the Philadelphia Lyceum, to whom you kindly granted the use of your Hall, on the afternoon of the 14th and 15th inst.

Lyceum, which is a literary institution, should not appear to be in any way connected with the benevolent institution known by the name of the Anti-Slavery Society, which met in your Hall on that same week.

How your publishing the proceedings of the Lyceum would prove any such connection, I am entirely at a loss to perceive. Respectfully, I remain Your friend, Samuel Webb, President.

At a meeting of the Philadelphia Lyceum, held Fifth month 26th, 1838, the following preamble and resolution were adopted:

Whereas, the Managers of the Pennsylvania Hall have resolved to publish a book, containing an account of the proceedings held therein, during its dedication; and whereas, this Lyceum is not in any way connected with the abolition question, therefore,

Resolved, That the Managers of the Pennsylvania Hall be respectfully requested not to publish in said book the proceedings of this Lyceum, at their meetings held in said hall. Extracted from the Minutes. Haworth Wetherald, Secretary.

The Philadelphia Lyceum subsequently rescinded their resolution found on page thirty-six of the original *History of Pennsylvania Hall*; but not in time to allow their proceedings to be inserted in the order of time in which they occurred.

---

8 Ibid., 46.