

1386

National Register of Historic Places Registration Form

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

1. Name of Property

historic name North Street Friends Meetinghouse

other names/site number _____

2. Location

street & number 2960 Brick Church Road [] not for publication

town Ledyard [x] vicinity

state New York code NY county Cayuga code 011 zip code 13026

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this [X] 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 as set forth in 36 CFR Part 60. In my opinion, the property [X] meets [] does not meet the National Register criteria. I recommend that this property be considered significant [] nationally [] statewide [X] locally. ([] see continuation sheet for additional comments.)


Signature of certifying official/Title : Commissioner for Historic Preservation

12/08/05
Date

New York State Office of Parks, Recreation & Historic Preservation

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

Signature of certifying official/Title

Date

State or Federal agency and bureau

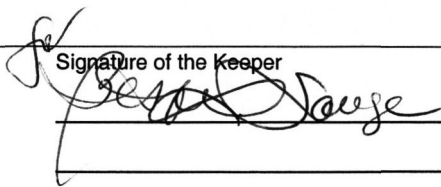
4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register [] see continuation sheet
- determined eligible for the National Register [] see continuation sheet
- determined not eligible for the National Register

removed from the National Register

other (explain)


Signature of the Keeper

date of action

12-9-05

5. Classification

Ownership of Property
(check as many boxes as apply)

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

Category of Property
(Check only one box)

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

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Non-contributing	
<u>1</u>	<u> </u>	buildings
<u>1</u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>2</u>	<u> </u>	TOTAL

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

Number of contributing resources previously listed in the National Register

Historic Resources Associated with the Freedom Trail, Abolitionism and African American Life in Central New York

NA

6. Function or Use

Historic Functions
(enter categories from instructions)

RELIGIOUS: Meetinghouse

Current Functions
(Enter categories from instructions)

DOMESTIC: single family dwelling

7. Description

Architectural Classification
(Enter categories from instructions)

Early 19th Century: Greek Revival

Materials
(Enter categories from instructions)

foundation stone

walls brick

roof shingles

other

Narrative Description

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

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North Street Friends Meetinghouse, Ledyard
Cayuga County, New York

Section 7 Page 1

Description

Location and Setting

The North Street Friends Meetinghouse (Scipio Monthly Meeting of Friends, Orthodox), locally known as the Brick Church, stands today, half-hidden by a clump of trees, surrounded by wide farm fields in the township of Ledyard, Cayuga County, New York, approximately 1.5 miles west of the hamlet of Sherwood, just north of the intersection of Sherwood-Aurora Road and Brick Church Road. West of the meetinghouse, Sherwood-Aurora Road drops rapidly downhill toward the broad expanse of Cayuga Lake, just visible about two miles away. The surrounding landscape is simple, spare, and unadorned, much like the meetinghouse itself and like the spiritual and material culture of those who built it. The setting provides a rural feeling, appropriate to the historic context of the meetinghouse. The closest building is the Augustus Howland house, a frame Italianate villa about one-quarter mile east, built in the third quarter of the nineteenth century by the man who donated the land for the meetinghouse. A small graveyard, surrounded by a stone wall, stands at the northwest corner of the lot.

Exterior

The North Street Meetinghouse is a brick building, almost square, 48 feet wide by 45 feet deep. In part, these dimensions reflect the needs of traditional Quaker meetings for a relatively square meeting space. When people met together in meetings for worship, they sat in pews looking toward the facing bench, where ministers and elders would sit on benches raised slightly higher than those of the regular members. When they met in separate men's and women's meetings for business, they divided the interior from front to back to create two smaller rooms.

This North Street Meetinghouse has a broad front gable and unsoffited eaves, with an unusual return of the sidewall frieze, set flush with the brick wall on the gable end. The façade has four bays (including two front doors and two flanking windows on the first floor and four windows on the second floor). Three bays on the east side include two windows and a door on the first floor, with three windows above.

Doors on the main building include the two front doors, a door on the west side, and a door at the rear (north), all with limestone lintels. All are dressed, except for the lintel over the right door, which is rough, flush with the brick. Local tradition suggests that this building was once used by a fraternal organization that carved its insignia over this door and then chiseled the image away when it no longer used the building. This theory is not likely, however, since Patricia White reported that "my father was an active Mason, and I'm sure he would have mentioned any connection of that building with the Masonic lodge, since he lived on the Augustus Howland property right next door."¹ Front doors now have modern French doors on them. The original panel doors are in storage.

Load-bearing walls of reddish brick vary in color from red to brown to tan. They were laid with limestone mortar in a common bond of five rows of headers separated by one row of footers. Local tradition suggests that this brick was made nearby. The foundation is dressed limestone, probably quarried at Union Springs.

¹ Email from Patricia White, July 27, 2005.

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Almost all windows are original, double-hung, with original twelve-over-twelve light wood sashes, limestone sills, and flat-arch brick lintels (with each brick of the arch ground into a wedge to fit into its exact niche). The large three-sash window at the rear (north) of the building once consisted only of the upper two sashes. The lower sash once was part of an upstairs window. This window was originally higher than those on the east side, probably to accommodate the height of the facing bench that would have occupied the interior north wall. The door that now opens on the east end of this north wall probably occupies the space where once a matching window balanced the existing first floor, three-sash window on the north side. The two second-floor windows on the north side do not sit directly above the first-floor windows but are set slightly farther toward the east and west walls of the building, so that they would fit at the ends of the interior balconies.

A modern frame addition on the east side of the building houses a garage and guest rooms.

Interior

Members entered the south doors to find themselves in a vestibule, with stairs on either side (with original newel posts, balustrade, risers, and handrails) going up to the gallery on the east, south, and west of the meetinghouse interior. The gallery has its original balustrade and handrail. Elongated Tuscan columns, two on the first floor and two on the second floor on the west side, and two on the second floor of the east side, remain. Previous owners moved the east gallery slightly toward the center of the building in order to construct bedrooms on the second floor and a dining room and kitchen alcove on the first floor under the gallery. A facing bench undoubtedly once stood on the north wall. People remember a divider down the center of the meetinghouse, but nothing remains of any benches or of the divider. The west door is a six-panel wood door. Hardware is original and consists of cast-iron latches attached with screws.

The fireplace at the north end of the room was added by previous owners. The north window, once a two-sash window, was constructed at a higher level than windows on the south and west sides so that it would fit above the facing bench that would have been built beneath it. When this window was enlarged to incorporate a third sash, workers found two unusual bricks hidden in the middle row of bricks. One was engraved with the words "Peace and plenty." The other had a diagonal straight line crossed by a diagonal crooked line. These have been placed into the new brickwork so they are now visible.

Cemetery

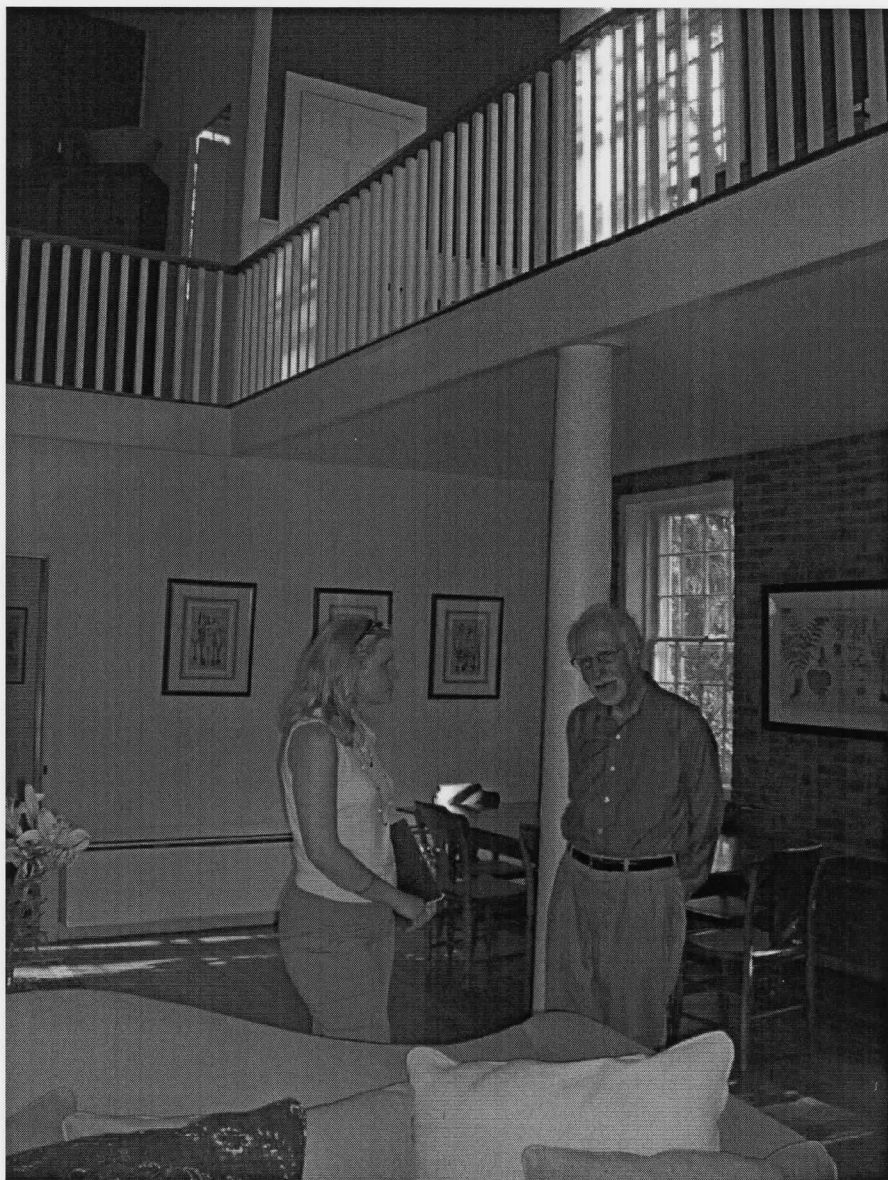
Laid out in 1834 when the meetinghouse was built, the cemetery now contains ten visible headstones, many of which are illegible. Additional research is needed to verify the assumption that other burials occurred in the 173' x 97' plot. Given the fact that it is a Quaker Cemetery directly associated with a meetinghouse and that the meetinghouse was particularly active in anti-slavery activity as well as the on-going support of freed slaves, it is highly probable that both Quakers and African Americans were buried with either extremely modest markers (typical of Quaker philosophy) that no longer survive or with no markers at all.

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Interior of meetinghouse, showing large open meeting space and surrounding gallery

8. Statement of Significance

Applicable National Register Criteria

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

- A** Property associated with events that have made a significant contribution to the broad patterns of our history.

- B** Property is associated with the lives of persons significant in our past.

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

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

Criteria Considerations

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

- A** owned by a religious institution or used for religious purposes.

- B** removed from its original location

- C** a birthplace or grave

- D** a cemetery

- E** a reconstructed building, object, or structure

- F** a commemorative property

- G** less than 50 years of age or achieved significance within the past 50 years

Narrative Statement of Significance: See continuation sheets

9. Major Bibliographical References

See attached

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 Building Survey

- recorded by Historic American Engineering Record

Areas of Significance:

(Enter categories from instructions)

Ethnic Heritage/Black

Social History

Period of Significance:

1834 – ca. 1905

Significant Dates:

1834

Significant Person:

Cultural Affiliation:

NA

Architect/Builder:

na

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal Agency
- Local Government
- University
- Other: Office of the Cayuga County Historian

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Significance

Summary

The North Street Friends Meetinghouse (North Street Meeting, Scipio Monthly Meeting of Friends, Orthodox) satisfies Criterion A of the National Register for its well-documented association with reform movements, including abolitionism, the Underground Railroad, and women's rights in central New York. In its earliest years, before the split in 1827-28, this meeting also had at least one African American member (Gideon Wainwright, a nephew of Paul Cuffee, the famous sea captain). At least one freedom seeker, Richard Gaskin, also joined this meeting after 1864. Constructed in 1834 by Benjamin Gould and Noah Dennis, the meetinghouse also satisfies Criterion C for its architectural significance as a rare gable-end-to-the-street brick meetinghouse in upstate New York, reflecting the form of the Arch Street Meetinghouse of Pennsylvania Yearly Meeting of Friends, built in 1804, in Philadelphia. In terms of Criterion A, the building meets the requirements established in the Multiple Property Document for Historic Resources Associated with the Underground Railroad, Abolitionism, and African American Life in Central New York (Section F) for a site associated with freedom seekers who stayed in central New York (F-1-b), a site related to helpers on the Underground Railroad (F-1-c), and a site related to abolitionism (F-2).

Although similar in interior layout to the meetinghouse constructed in 1810 for the Scipio Monthly Meeting on Poplar Ridge Road in Ledyard, and probably also to that constructed in 1820 for the North Street Meeting at nearby Barber's Corners, this meetinghouse represents a distinctly different exterior form. While the 1810 meetinghouse was a frame building, with its broad side to the street, reflecting a common pattern in both Pennsylvania and New England, this new meetinghouse was brick, built with its gable end to the front. While exterior details are different, its basic form strikingly resembles the meetinghouse built in Philadelphia in 1804 for the Arch Street Meeting of the Philadelphia Yearly Meeting of Friends.

Like all traditional Quaker meetinghouses, the North Street Friends Meetinghouse incorporated values of austerity, symmetry, and integrity of form and lack of unnecessary decoration based primarily on function and simplicity. Its exterior and much of its interior (with the exception of its furnishings, the facing bench, and the dividing wall) are virtually intact from its original construction in 1834, and it possesses an exceptional degree of integrity of location, design, setting, materials, workmanship, feeling, and association.

Discussion

Constructed between March and December 1834, the North Street Friends Meetinghouse was, said Emily Howland, one of the Orthodox Friends who attended it, "a storm center for reformers."² African American members included Gideon Wainwright, nephew of Paul Cuffee, who joined before this building was constructed, and Richard Gaskin, born in Virginia, who arrived in Ledyard in 1864. European American abolitionist members of this meeting included the Slocum and Hannah Howland family, David and Edna Thomas, Isaac and Susan Jacobs, Susannah Marriott, and Joseph and Sarah Tallcott. In November 1837, the Cayuga County Anti-Slavery Society held one of its first meetings here (having been refused space in the Presbyterian Church in Aurora). "The meeting was well attended principally by the Friends who are numerous in this quarter and quite generally abolitionists," reported the *Friend of Man*, newspaper of the New York State Anti-Slavery Society. In 1843, Garrisonian abolitionist Abby Kelley spoke here, as part of her tour of New York State. In 1850, the meeting helped raise bail money for William Chaplin, jailed in

² Emily Howland to Caroline Putnam, Sherwood, NY, dated 8 January 1906.

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Maryland for attempting to rescue people from slavery. The meeting also raised money to give Chaplin an inscribed silver pitcher. During the Civil War, a women's sewing circle made clothes for freed people. Harriet Hunt, one of the earliest woman physicians in the U.S. gave a lecture here.

Background

According to Emily Howland, a member of North Street Friends Meeting, the first Friends came to Cayuga County about 1795. These included her own grandparents, Benjamin and Mary Howland, who built a two-story saltbox house on Poplar Ridge Road between 1797 and 1799 (still extant and in need of evaluation). They also included Gideon Wainwright, a nephew of the famous African American ship captain, Paul Cuffee, who had died on an expedition to Sierra Leone in 1814. Many of these Quakers came from eastern seaport cities such as Nantucket and New Bedford.³

The first Friends met in 1799 at the home of Benjamin and Mary Howland. In 1808, Friends were numerous enough to form Scipio Monthly Meeting, under Easton Quarterly Meeting, of New York Yearly Meeting of Friends. In 1810, they built a meetinghouse, constructed by Aaron Baker, one mile west of Poplar Ridge, near Dixon Road, not far from Benjamin and Mary Howland's house. Local tradition suggests that Benjamin Howland, a mason, may have helped build the stone and brick foundations and chimneys.

The five Quaker meetinghouses built in the Scipio-Ledyard area reflected both geographic location and various splits in local meetings. Beginning in 1817, another early meeting met at Barber's Corners. In 1828, the original group of Friends meeting on the Poplar Ridge 1810 meetinghouse split into Hicksite and Orthodox. In 1847, Orthodox Friends split into Orthodox and Wilburite. In 1859, the Wilburites split into Otisite and Kingite branches. According to local Quaker historian Jane Simkin, "these branches [Otisite and Kingite] re-united in 1881. In 1947, the remaining Wilburites in the area were reorganized into Scipio 4-Months Meeting, which was laid down in 1964. In 1962 the Orthodox branch became Poplar Ridge Monthly Meeting, the body which continues to the present day."⁴

Scipio Monthly Meeting of Friends (Orthodox) had at least four preparative meetings, North Street, South Street, Skaneateles (laid down between 1917-1922), and Union Springs (which sold its meetinghouse to the Springport Library in 1910 and was laid down in 1920). Two of these—North Street and South Street—were in Ledyard and Scipio.

These meetings created five meetinghouses:

1. Scipio Meetinghouse, Poplar Ridge Road, near Dixon Road, 1810. Became Hicksite at the time of the separation. In 1810, Aaron Baker built the original meetinghouse for Scipio Preparative Meeting and Scipio Monthly Meeting of Friends on Poplar Ridge Road near Dixon Road. Minutes of Scipio Monthly Meeting for 10th Month 20, 1808, requested a building 34 x 50

³ Emily Howland, "Early History of Friends in Cayuga County, N.Y.," *Collections of Cayuga County Historical Society*, 2 (1882), 49-90. Available on-line at: <http://www.co.cayuga.ny.us/history/friends/>.

⁴ Email from Jane Simkin, January 16, 2005.

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feet, with 22-foot posts.⁵ It was a two-story frame building, with two front doors (one for men and one for women), flanked by two windows each. This form reflected meetinghouses common in New England. See, e.g., Pomfret, Connecticut, meetinghouse (no longer standing), built in 1805; Apponegansett Friends Meetinghouse, built in South Dartmouth, Massachusetts, in 1790; New Bedford Friends Meetinghouse, built in 1822 (with a hipped roof); Little Compton, Rhode Island, built 1700; and Dover Friends Meetinghouse, built in 1768 (with five bays and two doors side-by-side in the center). It was also a common form in Pennsylvania, although there it was usually built in stone rather than wood. See, for example, Buckingham Meetinghouse (1768).⁶

About 1912, Olive Ryon, wife of a local Quaker pastor, posed with Jane Searing, Matilda Jacobs and an unidentified man on the facing bench inside this building, shortly before it was taken down. Nothing remained above ground at this site in 2005 except the gravestones and a stone marker for the building itself.⁷

2. North Street Preparative Meeting. Barber's Corners. According to Christopher Densmore,

Minutes of Scipio Monthly Meeting, 2nd Month 13, 1817, record the request for a meeting for worship 'near Charles Gifford's.' This seems to be the beginning of North Street Meeting. On 4th Month 15, 1819, Scipio Monthly Meeting temporarily grants North Street the status of a Preparative Meeting. Apparently at this time becoming a preparative meeting also required the permission of the Quarterly Meeting, and Scipio Monthly Meeting reports that approval in its minutes of 1st Month 27, 1820. The minutes of Scipio Monthly Meeting for 3rd Month 16, 1820, report that North Street wants to erect a meeting house on a lot of two acres, about forty rods west of Charles Gifford's, to be 32 x 44 feet with 21 foot posts, and estimated to cost \$1300, with \$515 already subscribed.

A small cemetery still exists near there. Jane Simkin reported that the meetinghouse was sold in 1903, and it became a barn for Arthur Gamlen, which stood until the late twentieth century.

3. North Street Preparative Meeting. North Street Friends Meetinghouse (Brick Meetinghouse), corner of Sherwood-Aurora Road and Brick Church Road; 1834, the subject of this nomination.
4. Conservative (Wilburite) Meetinghouse, 34B at Poplar Ridge, across from the Octagon house, where there is still a cemetery, identified in an early twentieth century postcard as the North

⁵ Minutes of Scipio Monthly Meeting of Friends, Friends Historical Library, Swarthmore College. Thanks to Christopher Densmore for this research.

⁶ Silas B. Weeks, *New England Quaker Meetinghouses: Past and Present* (Richmond, Indiana: Friends United Press, 2001), 10, 57, 68, 96, 120; Catherine C. Lavoie, "Historic American Buildings Survey Recording of Friends Meetinghouses within the Region of Philadelphia Yearly Meeting," *Silent Witness: Quaker Meetinghouses in the Delaware Valley, 1695 to the Present* (Philadelphia Yearly Meeting of the Religious Society of Friends with support from HABS, [2003]), 25-26.

⁷ Howland, "Early History of Friends." Bradley Mitchell, conversation with Judith Wellman, November 2004. Email from Christopher Densmore, June 13, 2005; Email from Jane Simkin, June 9 and June 17, 2005. Bradley Mitchell identified Matilda Jacobs and Jane Searing. Jane Simkin identified Olive Ryan and Jane Searing.

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Street meetinghouse. As a possible explanation about why this meetinghouse may have been labeled the North Street meetinghouse on an old postcard, Jane Simkin reported that "Phyllis Ward Stanton who lives in her family's home across the road and slightly south of this meetinghouse site said in connection with this postcard that her father (or grandfather) always called the part of 34B where they lived North street." This building was used by both Otisite and Kingite branches. Members of the Otis family were the last members of that meeting. It was still standing as late as 1934.⁸

5. South Street Meetinghouse (Poplar Ridge Meetinghouse), 1883. South Street Meeting was probably the one at Wheeler's Corners (the site of the Ridgeway Cemetery). Local oral tradition suggests that the original building may now be a farm building on the Haines farm. The meeting was laid down about 1912. The current South Street Quaker meetinghouse was built in 1883. At some point, the meeting changed its name to Poplar Ridge Meeting. It moved its meetinghouse to Poplar Ridge in 1897, where it is now the Poplar Ridge Meetinghouse.⁹

In terms of the North Street Friends Meetinghouse, the most significant of the splits among Quakers was the Orthodox-Hicksite separation in 1828. In the context of Philadelphia, where the split has been most closely studied, the Orthodox were more urban, often influenced by religious revivals, and tended to emphasize the Bible as the revealed word of God. Hicksites, on the other hand, were tied more closely to rural areas and emphasized continuing revelation as the primary source of spiritual wisdom.¹⁰

In a rural area such as Scipio, we know much less about the causes or the implications of this split. We do know, however, that it profoundly and painfully affected personal relations, so strongly that local Quakers preferred not to refer to themselves as Orthodox or Hicksite but only, in Emily Howland's terms, as "the larger body" [Hicksite]. Both meetinghouses on Poplar Ridge Road (Scipio Preparative Meeting and Monthly Meeting) and at Barber's Corners (North Street Preparative Meeting) became Hicksite, so that Orthodox Quakers had to build new meetinghouses.

In 1834, North Street Preparative Meeting of Friends (Orthodox) chose to build a new brick meetinghouse on the north side of the Sherwood-Aurora Road, about 1.5 miles of Sherwood.

North Street Meetinghouse

Because of problems with both groups sharing the old North Street meetinghouse, especially on Sundays, Orthodox Friends began to discuss the construction of new meetinghouse in March 1833. As meeting minutes noted in December 1834, "Having for some time been deprived of our meeting house at our usual time by those who have separated from us subjecting us to much inconvenience particularly on first days we have thought best to build one 1 ½ mile west of Sheerwood [sic] Corners."¹¹

Minutes further record details of the building's construction, from its first planning in March 1833 until its completion, ready for occupancy, by December 11, 1834:

⁸ Emails from Jane Simkin, January 16, January 23, 2005, and June 9, 2005.

⁹ Emails from Jane Simkin, January 16, January 23, and June 17, 2005.

¹⁰ Robert Doherty, *The Hicksite Separation: A Sociological Analysis of Religious Schism in Early Nineteenth Century America* (New Brunswick, New Jersey: Rutgers University Press, 1967).

¹¹ Minutes of North Street Preparative Meeting (Orthodox), 12 Mo. 11, 1834. Friends Historical Library, Swarthmore. Thanks to Christopher Densmore for researching these.

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3 Mo. 14, 1833 committee appointed on the building of a new meetinghouse (and continued over the next year)

2 Mo. 6, 1834 to build a little north west of the Augustus Howland, \$1600 subscribed.

3 Mo. 13, 1834 Noah Dennis and Benjamin Gould to build meetinghouse.

Lot for the meeting house is to contain 1 ½ acres & to be paid for, a suitable portion is to be prepared by proper fencing & draining for a burial ground for this preparative meeting. The whole lot is to be properly fenced. Good horse sheds are to be made of at least two hundred feet total length. Other requisite out buildings & enclosures are to be well made. The meeting house is to be faithfully [?] built of brick & about the size of North Street meeting house. The outside of the house & the inside, except the stairs, the galleries above them & the room, if any, over the entry, are to be finished. Neither this meeting nor any of its members are to be called upon for any further contributions towards the building described.

12 Mo. 11, 1834. Having for some time been deprived of our meeting house at our usual time by those who have separated from us subjecting us to much inconvenience particularly on first days we have thought best to build one 1 ½ mile west of Sheerwood Corners and it now being ready to occupy we propose to hold our next meeting there.

Slocum Howland may have helped collect money to build the meetinghouse, for on 2 mo 1, 1837, Martha Heazlit (one of Slocum Howland's sisters) wrote "Brother Slocum Howland" a letter noting that "I have subscribed twenty dollars towards building the meeting house for North Street preparative meeting but it not being convenient to pay it at this time I wish thee to pay it for me and I will pay it to thee on the decease of our dear mother soon as any comes to my hands from my deceased Father's estate with interest from this on said subscription." A note on the back read: "Received of Slocum Howland the within order of twenty dollars. Benjamin Gould."¹²

Augustus Howland, a distant cousin of Slocum Howland, gave the land on which the new meetinghouse was built. In 1837, the deed officially conveyed one acre three rods, and seventeen perches to David Thomas and Benjamin Gould, subsequently conveyed to Slocum Howland, Abram M. Underhill, and Nicholas D. Tripp, Trustees of North Street Preparative Meeting, reserving from that conveyance the burial ground in the northwest corner of the property.¹³

As noted in the minutes of the meeting, the builders were Noah Dennis and Benjamin Gould, both Quakers. Noah Dennis was born between 1795 and 1800 in Cambridge, Washington County, New York. His parents were Wilbur John Dennis, born in Little Compton, Rhode Island in 1775, and his first wife. Wilbur John Dennis married twice more, once to Elizabeth Cornell Dennis, born in Easton, Washington County, New York, and again to Susanna Brown, in 1812. (Little Compton, Rhode Island, had a Quaker meetinghouse very similar in form to the 1810 Scipio Meetinghouse, and Scipio Meeting was organized originally under the care of Easton Friends Meeting.) Noah Dennis taught in the district school locally in 1817-18, became a civil engineer (according to the *History of Cayuga County*), and married Hannah Jane Gifford on October 27, 1831, in Ledyard, and they had a child Noah W. Dennis, born on August 22, 1832,

¹² Martha Heazlit to Slocum Howland, February 1, 1836, from Tallcott Family Papers, Rush Rhees Library, University of Rochester. Martha Heazlit's name is also spelled "Hazlit" in genealogies and local records.

¹³ August Howland to David Thomas and Benjamin Gould, Deed Book H, page 12, Cayuga County Clerk's Office. Thanks to Patricia White, descendant of Augustus Howland, for finding this.

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at "Scipio Monthly Meeting." Wilbur Dennis died on May 6, 1834, and his son Noah Dennis, one of the builders of the meetinghouse, also died sometime during that year.¹⁴

Benjamin Gould (1804-1888) was a Quaker, born in New York State about 1801. Benjamin Gould married Abby Gifford in 1825 at North Street Meeting (probably the meetinghouse then at Barber's Corners). She died in February 1826. He then married Anna Heazlet, daughter of Martha Heazlet, Slocum Howland's sister. When she died in 1869, age 66, he married a third time, Sylvia Ann Wood, another of Slocum Howland's nieces. Benjamin Gould and Anna Heazlet Gould had at least five children, all buried with them in the Howland family graveyard at the corner of Poplar Ridge and Angling Road.¹⁵

Benjamin Gould was just at the beginning of his career in the 1830s, but he eventually became one of central Cayuga County's wealthiest farmers. The 1850 census listed Benjamin Gould as owning property worth \$17,000. The 1853 Cayuga County map showed him owning several properties in Ledyard, including a large brick farmhouse on the south side of the Sherwood-Aurora Road, just east of Aurora, still standing. He had originally owned another farm on the north side of the Sherwood-Aurora Road, also still standing. In 1904, his daughter, Mrs. H.J. Gilcher, owned this farm, and the 1904 atlas listed it as one of the most productive farms in the county:

Mrs H. J. Gilcher, owner, postoffice address, Aurora. This farm with its fine surroundings beautiful view, excellent buildings, apple orchard of five acres, and dairy, consisting of one hundred and nineteen acres, located on the Sherwood Road to Aurora, within three miles of Sherwood, fifteen to Auburn, and within a short distance of Aurora. This is one of the few farms upon which there is no waste land, and with the exception of the timber, it is all under cultivation, and well adapted to the raising of vegetables and various farm products. The water is obtained from wells for the house and barns, and living springs and creeks for the use of the stock. There are twenty acres of hardwood timber. This farm was formerly owned by Susan Merritt, who sold to Benjamin Gould, in 1835, and has always been in the family name, as Mrs. Gilcher, previous to her marriage, was Miss Gould.¹⁶

"Susan Merritt" is probably Susannah Marriott, English-born Quaker teacher and abolitionist who was also a member of North Street Meeting.

As per directions from the meeting to build this new meetinghouse "about the size of [the original] North Street meeting house," the new building was actually slightly larger than the proposal had been for its predecessor. The original 1820 North Street Meetinghouse, as defined in the request to the builder, had been 32 x 44 feet. The new brick meetinghouse was about 48 feet wide by 45 feet deep.

The new building, however, most likely reflected the basic floor plan of the 1820s building. Its two front doors created separate entrances for men's and women's meetings for business. Inside, the interior could

¹⁴ *International Genealogical Index* (<http://awt.ancestry.com/cgi-bin/igm.cgi?op=GET&db=browermd1&id=140997>); Emily Howland, "Early History of Friends in Cayuga County"; Elliott Storke, *History of Cayuga County* (1878), 424. Research by Tanya Warren.

¹⁵ *International Genealogical Index*; Cemetery Listings, online at Cayuga County Historian's Office.

¹⁶ U.S. Census records, 1830, 1840, 1850, 1880; *New Century Atlas of Cayuga County, New York* (1904), 120. Research by Tanya Warren.

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be divided by panels into separate rooms for business meetings for women and men, with facing benches for ministers and elders, who sat looking out toward the larger congregation. Local residents remembered these folding panels. Physical placement of the windows high on the north side indicated that facing benches were placed on the north wall to raise ministers and elders above the level of the congregation.

In the early twenty-first century, construction of a third sash at the bottom of the one remaining high two-sash window (of the original two) revealed two unusual bricks hidden in the middle of the north wall, one reading "Pece and plenty" and the other inscribed with two intersecting diagonal lines, one crooked, the other straight.

In *Silent Witness: Quaker Meetinghouses in the Delaware Valley, 1695 to the Present*, Catherine C. Lavoie argued that this interior meeting plan, with equal spaces for men's and women's meetings, had become standard for American meetinghouses, by the late eighteenth century. English meetinghouses and those constructed earlier in colonial America had typically used one large meeting space for meetings for worship and for men's meetings for business and created a smaller room for women's meetings for business. In 1768, however, Buckingham Friends Meeting in Pennsylvania incorporated two equal sections in its meetinghouse, one for men and one for women. This new plan reflected a spiritual reform movement within Quakerism. Friends began to withdraw from worldly concerns, including the militarism of the French and Indian War and the increasing affluence of the society around them, to pay more attention to internal discipline, including, in 1762, "marrying out of meeting." Since this offense was typically under the care of women's meetings, this 1762 guideline elevated the role of women within Quaker meetings. It also led to a relatively standardized plan of meetinghouse construction, with one large meeting for worship that could be divided into two equal sections for men's and women's meetings for business.¹⁷ Both the 1810 Scipio meetinghouse and the 1834 North Street Preparative Meeting brick meetinghouse incorporated this basic interior layout.

If the interior of the new North Street Meetinghouse reflected that of the 1810 Scipio Meetinghouse, however, its exterior did not. Built of brick, with its gable-end-to-the street, it was a dramatic departure in both materials and design from the old 1810 Scipio Meetinghouse. Still simple and plain, it was nevertheless both more sophisticated and more elegant than the Poplar Ridge building (and presumably the old North Street Meetinghouse at Barber's Corners). Where did North Street Meeting—and builders Noah Dennis and Benjamin Gould—get their ideas for such a dramatically different building? They might have absorbed some influences from new Greek Revival designs in the larger culture. But one likely influence came from the Arch Street Meetinghouse in Philadelphia, home of the Philadelphia Yearly Meeting of Friends (Orthodox). Built in 1804 from a design by Quaker Owen Biddle, with a west wing added in 1811, it was a simple brick building, with a main central gable and a full pediment flanked by two wings—one each for the men's and women's yearly meetings. There were distinct differences between the two buildings. North Street Preparative Meetinghouse had no porticos and Arch Street Meetinghouse had three, one over each of the front doors, for the central hall and for the men's and women's meeting rooms. North Street Meetinghouse was distinctly Greek Revival in feel, with large limestone lintels, compared to the Roman Revival character of Arch Street, with Tuscan columns supporting each of the porticos.

¹⁷ Catherine C. Lavoie, "Historic American Buildings Survey Recording of Friends Meetinghouses within the Region of Philadelphia Yearly Meeting," *Silent Witness: Quaker Meetinghouses in the Delaware Valley, 1695 to the Present* (Philadelphia Yearly Meeting of the Religious Society of Friends with support from HABS, [2003]), 4-5, 25-26.

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Arch Street Meetinghouse had one large central room with wings on each side for separate men's and women's meetings. When North Street Preparative Meetinghouse tried to incorporate the older interior plan of dividing one large room into two separate but equal spaces (which they had used so successfully in the earlier meetinghouse on Poplar Ridge Road), into a gable-end-to-the-street design, they created a building that was broader than it was deep (48 feet wide by 45 deep), so that the gable became very large and very wide.

Cayuga County Quakers had regular contact with friends, family, and fellow Quakers in Philadelphia, including those who channeled freedom seekers north to safe houses in Cayuga County. In addition, they were attempting to establish their identities as Orthodox Friends. They might well have patterned their new meetinghouse after the home of Philadelphia Yearly Meeting (Orthodox), the largest Yearly Meeting in North America, to make a statement about the validity of their own historical lineage. Were they trying to make this new North Street Meetinghouse into the Cayuga County equivalent of Philadelphia Yearly Meeting? Or perhaps they simply liked the way the Arch Street Meetinghouse looked, and they wanted to build in brick as a lasting contribution to the future.

Both Arch Street Meetinghouse and North Street Friends Meetinghouse project a sense of balance, harmony, and quiet simplicity. Both are brick, with a main gable to the street, very different from anything else that Quakers had built in upstate New York.

Friends used North Street Friends Meetinghouse regularly into the late nineteenth century. On December 18, 1905, a quitclaim deed from Giles F. Slocum, Trustee of North Street Preparative Meeting of the Religious Society of Friends, returned the brick meetinghouse to George Howland. In April 1906, records of Scipio Monthly Meeting of Friends noted that the North Street Meetinghouse had been sold. Sometime after 1908, the meetinghouse was converted into a barn.¹⁸

Many years later, North Street Meetinghouse became a private residence.

Social History of North Street Preparative Friends Meetinghouse

Immediately after Friends first occupied this meetinghouse, it became what Emily Howland, one member of the meeting, called "the storm center of reformers." In 1835, Slocum Howland, trustee of North Street Meeting, signed an antislavery petition printed in *The Friend*, asking *The Friend* to cover more antislavery news. Other members of this monthly meeting, both men and women, also signed this petition, including trustee Abram M. Underhill, Charles Gifford, Abram Samuel Savage, Samuel Shords, David Thomas, Martha Heazlit, Susannah Marriott, William King, and James C. Fuller. The last three were all originally British Friends, and James Canning Fuller, like Slocum Howland, was an extremely active Underground Railroad agent.¹⁹

¹⁸ Deed from Giles F. Slocum to George Howland, December 18, 1905, Deed Book U, Res. Deeds, page 577, filed March 5, 1906, Cayuga County Clerk's Office. Thanks to Patricia White for finding this deed. Thanks to Jane Simkin and Christopher Densmore for research in the Scipio Monthly Meeting records, Friends Historical Library, Swarthmore College. Emily Howland to [Caroline] Putnam, January 8, 1906, transcript of letter in possession of Paul and Jane Simkin, Keeper of the Records of Poplar Ridge Monthly Meeting of Friends. A transcript of this letter is on the Cayuga County Historian's website.

¹⁹ *The Friend*, 9:11 (December 12, 1835).

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On January 20, 1835, Friends from North Street Friends Meeting (including Slocum Howland, Humphrey Howland, Allen Thomas, Josiah Letchworth, and Benjamin Gould) also signed the first antislavery petition sent to Congress from Cayuga County:

Your petitioners Inhabitants of the County of Cayuga and State of New York Do earnestly entreat Your Honorable body to pass such laws at the present session that will immediately liberate the slaves in the District of Columbia that all may enjoy freedom within the limits of our capital District and put it out of the power of any persons living at the seat of our government to exact the labor of a fellow being without paying satisfactory wages.

Your petitioners sensible of the excited feelings that rests on this subject do not ask Congress to interfere with slavery as it exists in any of the states. The experiment of immediately emancipating the slaves in the District of Columbia may be beneficial to the interest of those states where slavery is not abolished.

Your petitioners trust that the wisdom of Congress will easily devise some plan by which the slaves of the District may be liberated without injustice to any and to the entire satisfaction of all parties. January 20th 1835.²⁰

Slocum Howland also regularly attended annual meetings of the American Anti-Slavery Society and subscribed to Frederick Douglass's *North Star* and *Frederick Douglass' Paper*. In 1852, he was president of a meeting of the "friends of freedom," held in Port Byron, New York, that celebrated the emergence of slavery as the one great issue before the American people at the next election and freedom of speech, and of the press, as "the great weapon of defence [sic] of civil liberty; that when we part with these, we part with all; and we will, therefore, never associate nor vote with any political party that is willing to purchase peace from the enemy, by delivering as hostages our principal means of protection."²¹

Emily Howland recalled that "there was much more freedom of speech there [in the brick meetinghouse] than there ever was in the South Street meeting, because David Thomas and Susan Marriott and my father [Slocum Howland] were active abolitionists as well as leading members of the meeting." In contrast, when James Canning Fuller, "the little English Friend, who always wore knee breeches, was to give an address in that house on slavery, and when the speaker and some others arrived they found the house barred and bolted; nothing daunted, a window was raised. I think James himself crawled through it, unbolted the door on the inside, and so the audience assembled and held their meeting." The home of James Canning Fuller and Lydia Fuller on West Genesee Street in Skaneateles is on the National Register as part of the Multiple Property Document of Historic Resources Relating to the Underground Railroad, Abolitionism, and African American Life in Central New York.²²

²⁰ National Archives and Records Administration. HR23A-H1.2.

²¹ Howland, Emily. "Early History of Friends in Cayuga County, N.Y., Read before the Cayuga County Historical Society, April 8th, 1880," *Collections of Cayuga County Historical Society*, 2 (1882): 49-90, online through Cayuga County Historian's Office; *North Star*, January 25, 1850; *Frederick Douglass' Paper*, March 18, 1852; August 13, 1852; May 13, 1853; August 24, 1855.

²² Emily Howland to Caroline Putnam, January 8, 1908, from Jane Simkin, online at Cayuga County Historian's Office website.

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In 1837, the Cayuga County Anti-Slavery Society, barred from holding its meeting in the Aurora Presbyterian Church, met in the North Street Meetinghouse. "The meeting was well attended principally by the Friends who are numerous in this quarter and quite generally abolitionists," reported the *Friend of Man*, newspaper of the New York State Anti-Slavery Society.²³

About this time, Slocum Howland began his most active period of work as an Underground Railroad activist. Documented cases of freedom seekers who came to Slocum Howland included Thomas and James Hart, from Maryland, who arrived in 1840; Herman and Hannah Phillips, from Maryland, who came in 1843; Jerome Grigor. All three of these families purchased land in this area and remained in central Cayuga County for the rest of their lives.

In 1843, Abby Kelley, a Garrisonian abolitionist, spoke at an antislavery convention at the North Street Friends Meetinghouse. Kelley's first public speech was at a national women's anti-slavery meeting held in Philadelphia in 1838. So hostile were local people to these abolitionist women, black and white, that they burned down the brand new hall around them. When Kelley made a tour through upstate New York for the American Anti-Slavery Society in 1843, she spoke out against churches as proslavery institutions, and so radical were her words that few people gave her space in which to lecture. The North Street Meetinghouse was an exception. At that convention, Emily Howland, then an impressionable sixteen-year-old girl, also met John Collins, founder of a Fourierist utopian community near Skaneateles, New York, and Thomas and Mary Ann M'Clintock and their daughters, Elizabeth, Mary Ann (and perhaps also Sarah and Julia), who in 1848 helped organize the first woman's rights convention in the United States at Seneca Falls, New York. "Those were thrilling, mentally active times in this country," remembered Emily Howland. "The struggle to improve caused intense activity and brightening of the mind in that time."²⁴

In 1838, hundreds of citizens of Cayuga County—from Auburn, Springport, Venice, Ledyard, and Scipio--sent six petitions to Congress (one signed by men and women and the rest signed only by men) supporting the claims of Seneca Indians to keep their lands in western New York. Members of North Street Preparative Meeting signed at least one of these, signed by J[osiah] Letchworth, Allen Thomas, Slocum Howland, Humphrey Howland, Augustus Howland, and others (155 men in all) that read:

To the Senate and House of Representatives of the United States in Congress Assembled:

The undersigned, inhabitants of the County of Cayuga in the States of New York being convinced that a majority of the Seneca Nation of Indians are decidedly averse to emigration, and have never given their assent to the treaty for the sale of their lands, as amended by the Senate, and believing that the honour, dignity, and interest of the United States do not require that Treaty to be forced upon said Indians; would most respectfully petition your Bodies to adopt such measures, as in your wisdom shall appear best adapted to sustain the honor of the United States, and prevent injustice to the Indians [sic].²⁵

²³ *Friend of Man*, December 27, 1837.

²⁴ Emily Howland to Caroline Putnam, January 8, 1906, from Jane Simkin, online at Cayuga County Historian's Office website

²⁵ Sent to Christopher Morgan with five other similar petitions, National Archives and Records Administration, HR27A-H1.6.

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Other reformers and reform movements left their mark on the North Street Meetinghouse. Harriot Hunt, an early woman physician, lectured there. Emily Howland remembered little about her lecture except that she was "a bright lovable women," with "fat dimpled hands" and "a little fat figure," and "a young woman who was one of her hearers thought some of her allusions to maternity were immodest."²⁶ In 1850, William Chaplin, an antislavery editor and Underground Railroad activist, attempted to rescue about fifty people from slavery in Washington, D.C., including two teenaged girls, Mary and Emily Edmundson. Captured and thrown in jail in Maryland, Chaplin's only hope of survival was to raise bail and escape to the North. At a large meeting in the North Street Meetinghouse, abolitionists raised money not only for Chaplin's bail but also for an inscribed silver pitcher to commemorate Chaplin's bravery. Emily Howland collected money, a dime from each donor. During the Civil War, women in Scipio met at the North Street Meetinghouse to sew clothes for freed people of color.²⁷

On a regular basis, Emily Howland remembered "many weddings and many funerals, and hundreds of hours have I sat on the hard seats as motionless as the sphinx in perfect silence and sometimes when there was speaking I thought that 'silence was golden and speech silver.' The social life in the lobby before and after meeting was the best part of it." One of Emily Howland's most welcome memories was of Edna Thomas, "rosy, her face handsome," who was not only an abolitionist but also a believer in woman's rights. Howland looked forward to "heart-to-heart chats" with Edna Thomas and "enjoyed meeting her more than any other person whom I met there." Edna and her husband David had a large nursery just west of the meetinghouse, and Edna Thomas "often brought me a bouquet in the season of flowers." "Yet more, she never wore an expression of reproof and rebuke, as many of the elder friends did when they met any of us younger members."

In addition to these European American reformers, North Street Meeting had at least one African American member. Richard Gaskin, born in Virginia, brought his family (including his wife Mary and his four children) to Ledyard in 1864. By 1869, they had purchased a home on Dixon Road. Gaskin joined this meeting, where his neighbor, William King, was also a member.²⁸

North Street Preparative Meeting was also a center of Quaker education, including education for girls. Susannah Marriott, b. 1769, immigrated from England about 1793, spending time in Dutchess County, New York; Muncy, Pennsylvania; and Manhattanville, New York, before moving to Ledyard. Susannah Marriott settled in Aurora, where she took over a school that she named Brier Cliff, after her birthplace in England, from 1820-27. Earlier, daughters of Judge Elijah Miller in Auburn—Lizette and Frances—later Lizette Miller Worden and Frances Seward, wife of William Henry Seward, who would both become strong abolitionists—attended this school. In 1827, Susannah Marriott purchased a house on the corner of Court Street and the Sherwood Road in Aurora.²⁹

²⁶ Emily Howland to Caroline Putnam, January 8, 1906, from Jane Simkin, online at Cayuga County Historian's Office website.

²⁷ Emily Howland to Caroline Putnam, January 8, 1906, from Jane Simkin, online at Cayuga County Historian's Office website.

²⁸ Scipio Montly Meeting Records, found by Jane Simkin. Friends Historical Library, Swarthmore.

²⁹ Deed, Charles Kimball to Susannah (Susan) Marriott, both of Ledyard, Book FF, p. 360, December 2, 1826, for \$400.

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After she left Brier Cliff, she ran another school. Emily Howland probably attended this school about 1836, because she listed Susannah Marriott as one of the three most influential people in her life. Susannah Marriott was one of several signers from North Street Preparative Meeting of the antislavery petition published in *The Friend*, a Quaker newspaper in 1835.

For not everyone in North Street meeting was a reformer. Many were very conservative in their dress, speech, and attitudes, focused on maintaining traditional Quaker ways rather than on changing the larger world. "Sometimes when the bonnet rose skyward too high," remembered Howland, as the fashion of those days required, a reproving hand would be raised to press the lofty front down to a lower level. This was a kind of freedom that was decidedly exasperating to the victim and made an unpleasant impression that must endure as long as life lasts. They knew not what they did; they thought they were doing their duty; they permitted their lives to run in such narrow grooves that instead of enforcing the value of high moral sentiments, they put all of their emphasis on their peculiarities, which give no reason for their strenuous enforcement of saying "thee" instead of "you," except that it was the rule of their society. . . . It used to seem to me that they said more about it than they did about what was really wrong.³⁰

Conclusion

In 1996, the New York Landmarks Conservancy noted in a report on the Amawalk Friends Meetinghouse that "the architectural design of American Quaker Meetinghouses developed independently without formal directives but according to "the sense of the meeting.... Plainness, simplicity, and symmetry were fundamental design principles and any functional requirements were minimal."³¹ Its incorporation of one main room for worship with a divider to create room of equal size of men's and women's meeting for business reflected a standard interior plan for Quaker meetinghouses that emerged in the late eighteenth century in response to a new emphasis on the importance of women's meetings. Its exterior design was a dramatic departure from early Quaker meetinghouses in New York State and may have been influenced by the 1804 Arch Street Meetinghouse, home of Philadelphia Yearly Meeting (Orthodox).

The North Street Friends Meetinghouse as it stands today communicates the ideals of plainness, simplicity, symmetry, integrity, and honesty that its builders incorporated in 1834. Its exterior and much of its interior possess an exceptional degree of integrity of location, design, setting, materials, workmanship, feeling, and association.

³⁰ Emily Howland to Caroline Putnam, January 8, 1906, from Jane Simkin, online at Cayuga County Historian's Office website.

³¹ "Quaker Meetinghouse Architecture: Amawalk Friends Meeting House", New York Landmarks Conservancy, *Common Bond*, Volume 12, No.2 [American Religious Buildings, 2], October 1996. Quoted in National Register nomination for Easton Meetinghouse.

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In addition, the North Street Friends Meetinghouse is significant for its association with nineteenth century reform movements, especially abolitionism and woman's rights. As a "storm center of reform," it attracted nationally-known speakers, such as Abby Kelley and Harriot Hunt. Its members included Slocum Howland, keeper of the most important Underground Railroad station in Cayuga County outside of Auburn; his daughter Emily Howland, whose work with schools for freed people of color and for woman's suffrage made Sherwood a major center of activism for both African American and woman's rights; and Susannah Marriott, whose work with Briercliff, a school for girls in Aurora, New York, helped make Aurora a center for women's education to the present day.

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Location Cayuga County, New York

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Kimball, Charles to Susannah (Susan) Marriott, both of Ledyard, Book FF, p. 360, December 2, 1826.
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1830, 1840, 1850, 1880

Secondary

Property North Street Meetinghouse, Scipio Preparative Meeting
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Location Cayuga County, New York

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Special thanks to Jane Simkin, Keeper of the Records of Poplar Ridge Monthly Meeting of Friends; Patrica White, Secretary of the Howland Stone Store Museum and descendant of Augustus Howland; Bradley Mitchell, Archivist of the Howland Stone Store Museum; Judy Furness, Town Historian of Ledyard; Alison Van Dyke and William Downing, Owners of the North Street Meetinghouse; Christopher Densmore, Curator, Friends Historical Library, Swarthmore; Mary Huth, Archivist, Rush Rhees Library, University of Rochester; Karl Kabelac, Archivist, University of Rochester; Sheila Tucker, Historian, Cayuga County; Tanya Warren, Research Associate; Carrie Barrett, Project Intern; Nancy Todd, Field Representative, State Historic Preservation Office.

10. Geographical Data

Acreage of Property approximately 1.5 acres

UTM References: **18: 364895/4735650**

Verbal Boundary Description: The boundary of the nominated property coincides with the legal lot lines as delineated on the attached county tax map (#183.00 – 1 – 01 & 17).

Boundary Justification: The boundary coincides with the full extent of land historically and currently associated with the nominated resource.

11. Form Prepared By: Judith Wellman, Director, Survey of Sites Relating to the Underground Railroad, Abolitionism, and African American Life in Auburn, with Jane Simkin, Christopher Densmore, Patricia White, Alison Van Dyke, Bradley Mitchell, Sheila Tucker, Carrie Barrett, and Tanya Warren; Coordination by the City of Auburn Historic Resources Review Board/Cayuga County Historian's Office; funded by a grant from the Preservation League of .

Contact: Nancy L. Todd, Program Analyst

organization Division for Historic Preservation date June 2005

street & number Peebles Island, Box 189 telephone (518) 237-8643 x 3262

city or town Waterford state NY zip code 12188

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Property Owner (Complete this item at the request of the SHPO or FPO)

name _____

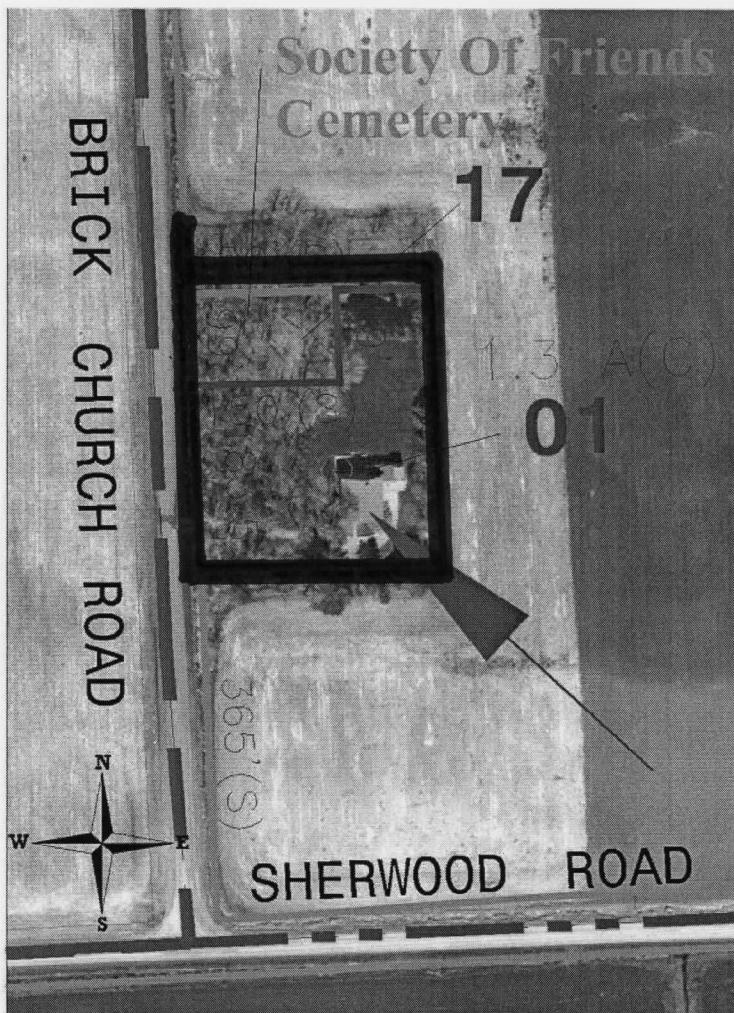
street & number _____ telephone _____


city or town _____ state _____ zip code _____

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North Street Friends Meetinghouse, Ledyard, Cayuga County



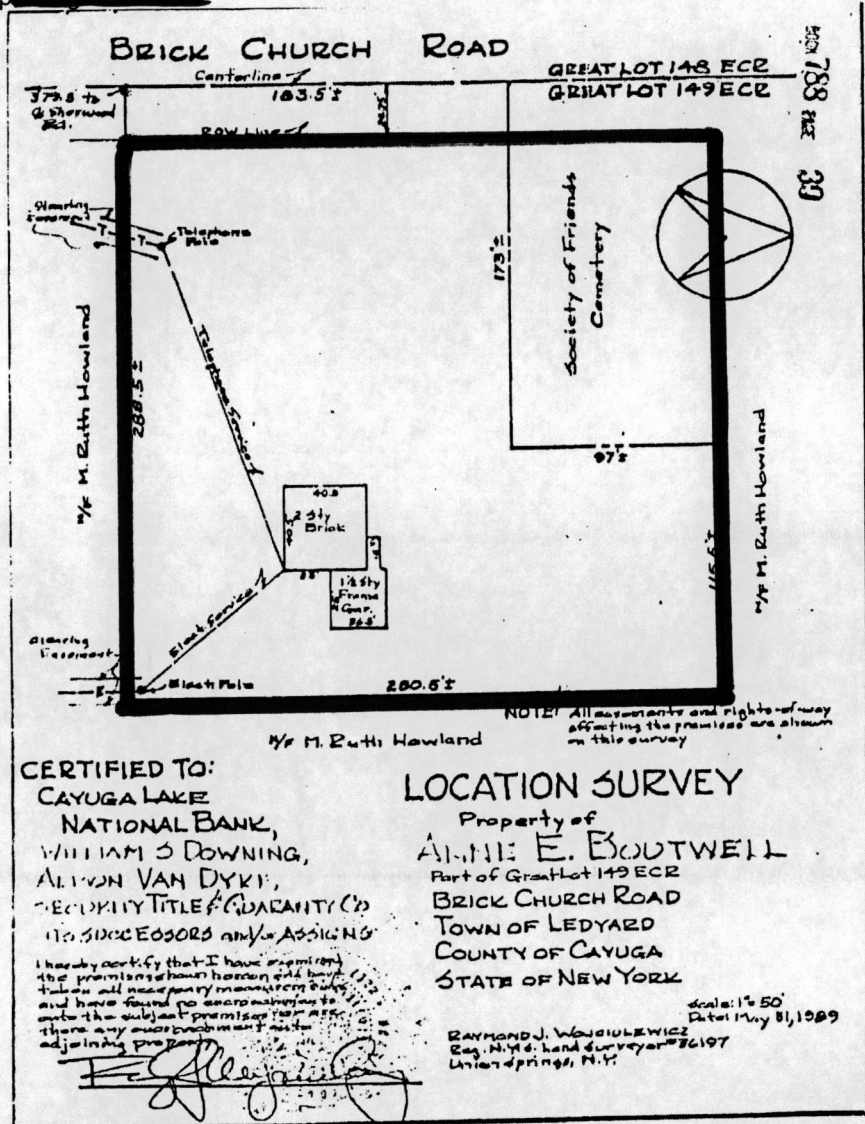
	LEDYARD	PORTION OF TAX MAP
	AUG. 2, 2005	Cayuga County, NY Office Of Real Property Services 160 Genesee Street Auburn, NY 13021 (315) 253-1270
	SCALE 1"=100'	
Drafted By: BERNIE		Portion of Ledyard NY Tax Map 183.00
Tax Map Parcel #183.00-1-1, Owned By: Alison VanDyke & William Downing		

Heavy black outline defines boundary of nominated property

Property North Street Meetinghouse, Scipio Preparative Meeting
of Friends (Orthodox)
Location Cayuga County, New York

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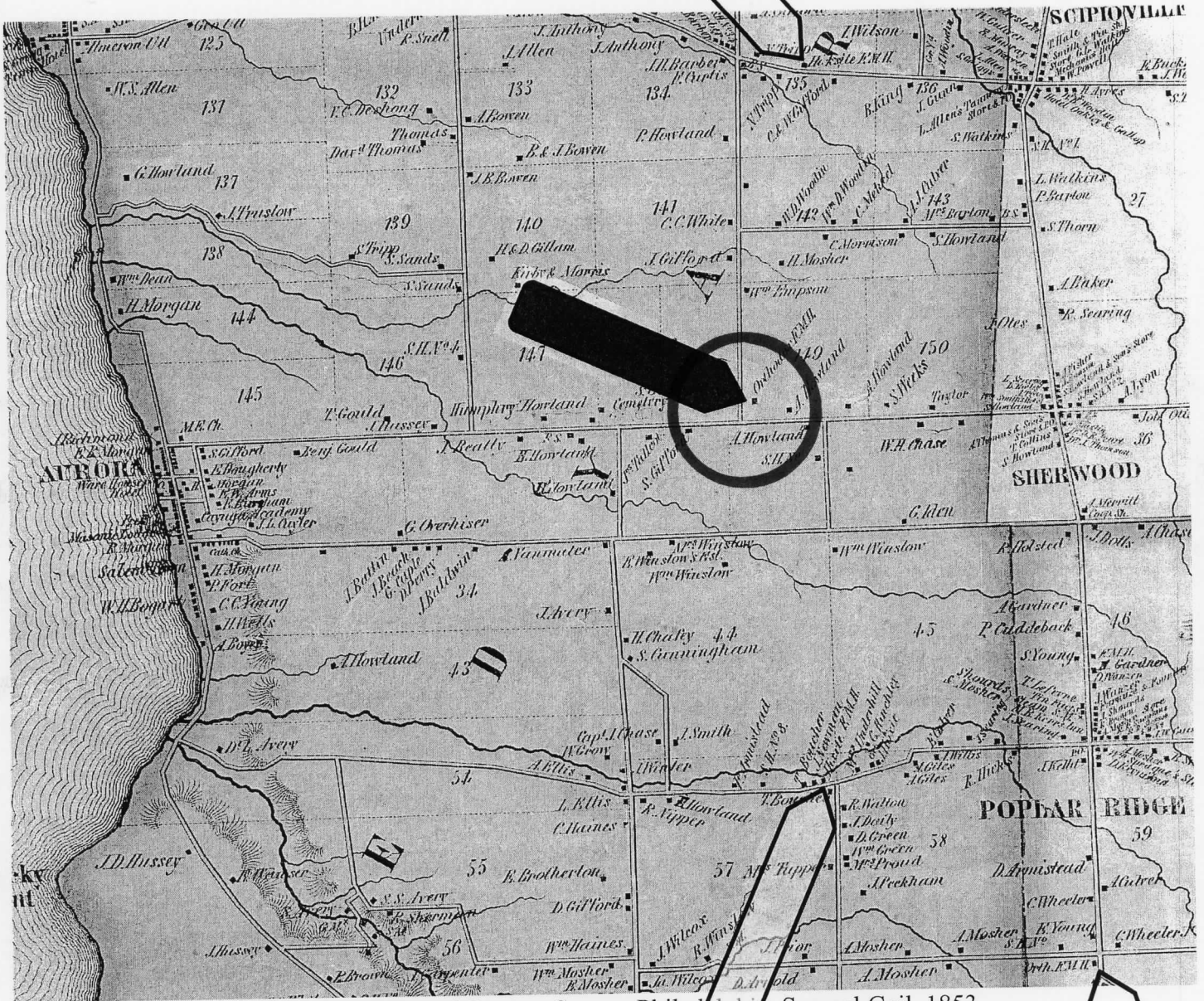
Cayuga County Deed Book 788, p. 37

Anne E. Boutwell of Brick Church Rd., Aurora, NY to William S. Downing & Alison Van Dyke of 215 North Cayuga St., Ithaca, NY.
30 June 1989

Property North Street Meetinghouse, Scipio Preparative Meeting
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Samuel Geil, Map of Cayuga County. Philadelphia: Samuel Geil, 1853.

<http://www.rootsweb.com/~nycayuga/maps/1853/index.html>

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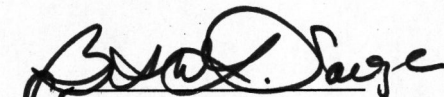
SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 05001386 Date Listed: 12/9/05

North Street Friends Meetinghouse Cayuga NY
Property Name County State

Freedom Trail, Abolitionism, and African American Life in Central New York MPS
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.


Signature of the Keeper

12-9-05
Date of Action

Amended Items in Nomination:

8. Statement of Significance: Criteria Consideration(s)

Criteria exception a is applicable as this was originally a religious building.

This information was confirmed with NYSHPO staff by telephone.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without attachment)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: North Street Friends Meetinghouse

MULTIPLE NAME: Freedom Trail, Abolitionism, and African American Life in Central New York MPS

STATE & COUNTY: NEW YORK, Cayuga

DATE RECEIVED: 10/28/05 DATE OF PENDING LIST: 11/21/05
DATE OF 16TH DAY: 12/06/05 DATE OF 45TH DAY: 12/11/05
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 05001386

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT _____ DATE

ABSTRACT/SUMMARY COMMENTS:

Quaker meetinghouse erected in 1834 that retains high degree of integrity and has important historical associations with abolitionism, the Underground Railroad and women's rights.

RECOM./CRITERIA Accept and

REVIEWER Savage DISCIPLINE Architectural History

TELEPHONE _____ DATE 12-9-05

DOCUMENTATION see attached comments Y/N see attached (SLR Y/N)

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



North Street Friends meetinghouse
Ledyard, Cayuga Co.

Photo & Neg: N. Todd, OPRHP, 2005

View: Front (south) facade



North Street Friends meetinghouse
Ledyard, Cayuga Co.

Photo & Neg: N. Todd, OPRHP, 2005

View: West (side) and north
(rear) elevations



North Street Friends Meetinghouse
Ledyard, Cayuga Co.

Photo & Neg: N. Todd, OPRHP, 2005

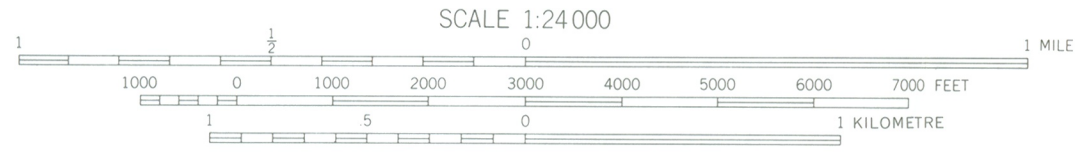
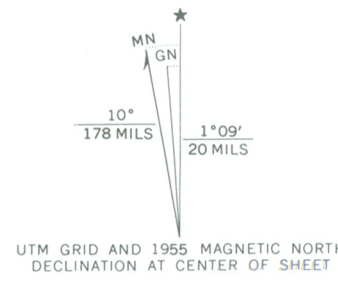
View: Cemetery



North Street Friends meetinghouse
Ledyard, Cayuga County
Union Springs Quad
Zone 18, 1:24,000

E: 364895
N: 4735650

Maped, edited, and published by the Geological Survey
Control by USGS, USC&GS, and TVA
Culture and drainage in part compiled by Corps of Engineers,
U. S. Army, from aerial photographs taken 1942
Topography by planetable surveys 1955
Hydrography from U. S. Lake Survey chart 187, (1952)
Polyconic projection, 1927 North American datum
10,000-foot grid based on New York coordinate system, central zone
1000-metre Universal Transverse Mercator grid ticks,
zone 18, shown in blue



CONTOUR INTERVAL 10 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929
DEPTH CURVES AND SOUNDINGS IN FEET—DATUM IS NORMAL POOL ELEVATION 382 FEET



ROAD CLASSIFICATION
Heavy-duty ——— Light-duty ———
Medium-duty ——— Unimproved dirt ———
U. S. Route ——— State Route ———

UNION SPRINGS, N. Y.
N 4245—W 7637.5/7.5

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

1955
AMS 5669 1 SW—SERIES V821

STATEMENT OF OWNER SUPPORT

Before an individual nomination proposal will be reviewed or nominated, the owner(s) of record must sign and date the following statement:

WE, Alison Van Dyke,

William Downing,

_____.
(print or type owners names)

are the owners of the property at

North Street Friends Meetinghouse

2960 Brick Church Road

We support its nomination to the State and National Registers of Historic Places.

Sign and date below, and provide legal mailing address(s) of owner(s)

William Downing

Alison Van Dyke

2690 Brick Church Road
Aurora, NY 13026