QUAKER WOMEN OF WESTBURY AND JERICHO
by Arlene R. Wilhelm
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The creation of this list of Quaker women of the Jericho and Westbury communities has been a journey into the past. These communities were settled in the 1660's and the 1670's. As with the reclaiming of most of women's history, the journey has been difficult at times. Women's history is hidden -- buried in footnotes, diaries, letters, memoirs, obituaries, "between the lines" of men's history, or can only be remembered by other women who can recognize women's work as valuable and important to the cultural, political, social, spiritual, and intellectual life of a community.

Quaker women have always had an active part in the life of the Religious Society of Friends. In religious matters, they have always been considered equals. The Inner Light of God's presence shines in all people and can be experienced by all people. All, regardless of race, sex, or class, are children of the Light.

Because of this conviction, Friends have been active in social justice issues ever since their beginning back in 1652 in England. George Fox, the father of this new movement, found a good partner in his work in Margaret Fell, the Mother of Quakerism. The first meeting and meetings for the next fifty years were held in her home, Swarthmore Hall. Margaret held the little group together as they suffered many trials and persecutions. "Through
Margaret Fell, in those early days before she herself was condemned to the dungeons of Lancaster Castle, Friends heard which of their fellows to visit in prison, which families needed to be cared for. ¹ Friends would always be assured of a welcome, of bed and food, of money, and of a certain degree of safety at her home. She inaugurated a central Fund to which all meetings were asked to contribute and this fostered a powerful sense of responsibility for each other. These funds were used for the needs of the growing movement: for dependent families, dismissed employees, the replacement of distrained goods, the purchase or printing of pamphlets, and the expansion of the work they did. She was an excellent administrator, who was used to managing a large estate and keeping accounts. She also served as the central correspondent for the traveling ministers, who sent her their reports which she circulated in her own letters. Margaret was indeed the common Mother for those early adherents to the Inner Light. ²

Margaret was a model for all other Quaker women to follow, and follow they have, all through the centuries. Many women Friends have made valuable contributions to society. Some of the areas in which they have worked are: the women's movement, the abolition movement, with the mentally ill, prison reform, Indian affairs, poverty, equal rights, temperance, migrant workers, immigration, public education and teaching, day nurseries for working women, family planning, Red Cross, science, and literature.
Each of the women included in this list, in her own unique way, has made contributions to her community. They may not all be famous and some may never occupy a place in history books, but all have a place in "herstory." This list is just a beginning. Perhaps another woman will pick up this project and contribute to it. Perhaps other women will read this and will feel, as I have, a real sense of a long heritage of sisterhood with all women. Perhaps men will read this and will feel a sense of pride and value in the work their partners in humanity have accomplished down through the ages. If any of these things happen, I will certainly feel a sense of joy and a sense of having accomplished one of my goals.

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PHEBE WILLETS MOTT DODGE (1699-1784) was the daughter of Richard and Abigail Willets of Jericho. She was a member of Westbury Meeting and was a minister several years before her marriage. Marietta Hicks, a local Westbury historian, wrote in her notes in the early 1940's, that there "was news of a great wedding at Westbury. Adam Mott married at last--at the age of 60. To Phoebe Willets, age 32. Had been for several years a minister." The year was 1731. Adam Mott's family was originally from Hempstead but settled in Cow Neck (Port Washington) in 1655. Their marriage produced three children: Elizabeth, Adam (who was grandfather to James Mott, the man who was married in 1811 to the very famous abolitionist and suffragist, Lucretia Coffin Mott), and Stephen. All three of her children married children of Samuel and Mary Willis of Westbury.

Adam Mott died in 1733 and in 1741, Phoebe married Tristam Dodge. She brought him to live with her at the Old Mott homestead in Cow Neck, which had been left to her by Adam Mott. She had no more children.

Phoebe was very active at Meeting, occasionally travelling as a minister in the adjacent Monthly and Quarterly Meetings. As her children grew up, she expanded her scope of ministry and in 1744, she visited the "Jersies." In 1753, having "divine drawings in her mind to travel to England, she made an extended visit to England and Wales. The Westbury Meeting records dated 2nd month 26th day 1752, say that she had "the consent of her husband to go and the approval of Friends." Using Phoebe's journal, Marietta Hicks' notes show that Phoebe made the crossing in 21 days, being seasick most of the way.
Phebe was absent for a large part of two years. When she returned home, she brought with her a minute from the Meeting of Ministers and Elders of London, dated 18th of 6th month, 1753. It stated that Phebe Dodge has "nearly finished her religious visit, intending shortly to return, requests of us a certificate. These may therefore certify that she visited the meetings of Friends in diverse parts of this nation. Her labors of love in the service of the Gospel have been comfortable and edifying, and her conversation as becomes a minister of Christ." It was signed by forty-four Friends.

She presented this certificate to Westbury Meeting on the 30th of 1st month 1754, and also a similar one from Wales. (Note: The original 1753 Minute from London is now in the possession of Esther Hicks Emory, President of the Westbury Historical Society.) In addition, she brought home with her many little articles of household use. Thomas Cornell, the great-great-grandson of Phebe, wrote in 1890, that these little articles "are now distributed among her numerous descendants, who prize them highly because 'Grandmother Dodge brought them back from England!'"

Tristan Dodge died in 1735, leaving Phebe Dodge to live alone in those perilous days. According to Marietta Hicks, in that same year, "red men from the north came to Saml Sands' Indian slave Massecue to learn how many English...(the story breaks off here). They would come at night or on foggy days and with help of Indians on Cow Neck wipe out all the English and then Cow Neck would belong to them."
When he died, Tristam Dodge left a will and gave Phebe the right to live in the Dodge home. He also left her "the negro girl names Rachel." In May 1938, Marietta Hicks typed up "A Record of the Discharges of the Negroes set at Liberty by Friends of Westbury Monthly Meeting, New York." These manumission records came from Westbury Monthly Meeting records and from original manumission papers kept in the Westbury Meeting safe. She recorded the following: "1776, owner Dodge, Phebe, frees Rachel. 'Know all men by these Presents that I, Phebe Dodge, of Cow Neck in the Township of Hempstead and Queens County in the province of New York, have for some years been under a Concern of Mind on the account of holding Negroes as Slaves at our Disposition. I being possessed of a Negro woman named Rachel and am fully Satisfied it to be my Duty as also a Christian act to set her at Liberty Therefore have and do hereby Manumit and Sett free from Bondage the said Negro woman Rachel and for myself my Heirs Executors and Administrators do forever release unto the said Negro woman Rachel all my right and Claim whatsoever as to her Person or any Estate she may hereafter acquire and do further hereby declare that the said Negro woman be fully freely and clearly sett at Liberty without any interruption from me or from my person Claiming or to claim from or under me. In witness whereof I have hereunto Set my hand and fixed my seal the Fifteenth Day of the third month one thousand seven hundred and seventy six.

ADAM MOTT
STEPHEN MOTT
PHEBE DODGE'

(Note: A copy of Marietta Hicks' records of manumission papers is part of SUNY-CW Archives Collection, along with copies of some original manumissions.)


Also used as sources:


Marietta Hick's notes, which are in the possession of Esther Hicks Emory, of Westbury.

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NOTE: A copy of Abigail Willits will, dated June 12, 1757, is a part of the SUNY-COW Archives Collection.
ESTHER HICKS EMORY was born on November 5, 1902, in Westbury. She is the daughter of Caroline Jackson Hicks (1872-1978) of Jericho, and Henry Hicks (1870-1954) of Westbury. She has been the President of the Westbury Historical Society since its formation in 1977. According to Esther, a group of public spirited citizens, including Kathleen Small, Richard Gachot, and herself, got together and formed the Society in the Fall of 1976. There were public meetings and in 1977, application was made for a provisional charter. The charter was received in May 1978. They thought it was a good idea to form the Society when the Cottage, which was built to house the Children's Librarian of the Westbury Memorial Public Library, became vacant. The librarians had lived there since it was built, but the present librarian decided not to do so since she was married and lived with her family in their own home. Mr. Gachot was appointed curator; the vice president is Robert Ernst, who teaches history at Adelphi University; and the program chair is Murial Tatem, who is also connected with the Old Bethpage Restoration.

Esther started Post Avenue School in 1909 in Westbury, attended high school for one year, and then attended Friends Academy. Because she was very young, she went to George School, a Quaker boarding school in Philadelphia, before going to college. A graduate of Swarthmore College, Esther holds a teaching certificate.
When Esther was half-way through college in 1922, a friend of hers from Westbury, Marion Bennett, invited her to join the College Club. This Club later became a branch of the AAUW and had teachers from Westbury, Hempstead, and Rockville Centre as members. Until 1940, she was involved, but then, because of gas restrictions, she could no longer attend the meetings which were held in members' homes.

After graduation, Esther returned home and took a position in 1924 working for Miss Overton at the Children's Library in Westbury. Miss Overton authored a history book for children entitled, *The Long Island Story*, and Esther read her manuscripts. The Children's Library was a unique library at the time, with only one other like it, in London. People came from all over to study its operation, especially its famous story hours.

Esther taught in the Garden City Public School, third grade, for three years, 1924-1927, earning $1,200 a year. During this period, she remembers buses being used for the first time to bring the children to school.

There are several firsts in Esther's memories. She remembers the first time she voted in a Presidential election in 1924. In 1906, when she was five years old, she remembers the first car in town when a friend came to give her mother a ride; the first driver's licenses were required in 1924 but you didn't need to take a test if you were already driving--they just gave it to you. Esther has been driving since 1918. The first electricity came when she was six or seven; the first plumbing in 1910 in
her grandmother's house, which had been built in 1837. The first gas stove was installed when she was in her teens.

The first libraries in Westbury are also in her memory. For many years, Esther served on the board of the Children's Library and the Public Library. She also served on the committee which formed the Public Library War Memorial and on the Community Center Committee.

Esther was married in 1929, to John M.G. Emory, in a Friends ceremony in the garden of her family's home. She was very shy and the courtship with John lasted for five years. They had three children: David (a science teacher); John Jr. (an aeronautical engineer); and Margaret (a juvenile editor before her marriage).

Esther has always been community minded, serving in various scouting positions; at age 14-15 helping to weigh babies at the clinics at Neighborhood House, and sewing for the American Friends Service Committee in a group that was active up to 20 years ago. After her marriage and family, she became actively involved in the PTA, serving several terms as President. When she was pregnant with her last child in 1944, she was the President and was out for several months. During that time, they got the men involved in PTA work. There was a large influx of people into Westbury in the 1940's. Esther felt that the PTA, along with the various churches in the area, was one way for people to fast become an integral part of their new community. She was instrumental in starting the
Happy Days Camp, run during the summers for approximately ten years. The PTA also helped during the war with setting up the rationing, which was done by volunteers. They also raised money for tuberculosis X-rays for the children.

In her involvement with Westbury Meeting, Esther was about 18 years old when the Friends Society asked her to start a Sunday School for the children. She remembers helping at Quarterly Meeting, which was a big affair at Westbury. A special building had been erected for this purpose in 1880 and upwards to 200 people in two sittings were served lunch there during this Meeting time. Platters of ham and beef, bread and butter, coffee, tea, and milk, and cake were served. Esther helped her aunt with the flower arrangements and she was also in charge of serving five tables. This building, which was moved and added to later, became Friends Center and is still in use today.

From 1953 to the present, she has served on the Household Committee, which supervises the custodian, oversees supplies, and sees to general housekeeping tasks. In the past, she has served on a most important committee, Ministry and Oversight, which nurtures the spiritual growth of the members, deals with new applicants, and does outreach into the community.

Esther's life was influenced by Meeting and she learned what it meant to be a Friend from her parents.
She has a strong sense of women's contributions to Quaker history, realizing that women are always accepted as equals. Her aunts influenced her too. She felt she would like to be like her Aunt Grace, who was the clerk of Meeting for many years, and perhaps take her place one day. Her Aunt Marietta's sense of local history and the need to preserve it, was also passed on to Esther. Esther is very knowledgeable about Westbury history, and especially about the Hicks' family history. She has in her possession many documents and artifacts which go way back in time. Original manumission papers, probably from Jericho, were left to her by her mother, along with diaries and various record books. The most impressive document she owns, in my opinion, is the London Minute, dated 1753, given to Phebe Willets Mott Dodge during her two-year preaching visit to England and Wales.

Source: Conversations with Esther Hicks Emory, March and April 1981. Tape in SUNY-COW Archives Collection.
DARLEEN MARIE GILLESPIE (1961- ) is the daughter of Julia Geraldine Gillespie of New Cassel.

As a young child, Darleen attended Friends School in Westbury from Nursery to grade three. Her experience there was a beautiful one and she developed and grew as a child "was supposed to grow." Her teachers gave her individual attention, either alone or when she was in a group. She remembers experiments in science, and studying music and art in such a way that she drew on her own inner resources and gave from herself. Her work was not judged and was not expected to be what the teacher wanted, but was rather an expression of who she was.

From Friends School, which at that time only ran to grade three, Darleen went to the Westbury Public School for one year. She describes this as being an entirely different experience. Here the children were rowdy and fought constantly. She felt she received no individual attention from the teacher. She was very unhappy here.

After the fourth grade, she went for two years to Fiedel School in Glen Cove, a private school run by Mr. and Mrs. Fiedel. Here once again she was able to grow in the open classroom environment which had not desks but tables where the students sat and could see one another. She remembers the director of the school teaching a creative movement dance class which she enjoyed very much. Here she was able to express herself and was not judged. The
school was near the water. Each day, she got to school one hour before classes began in order to take in the beautiful scenery and to skip rocks on the water.

From Fiedel School, Darleen went for one year to the Advent School, a Christian school in Westbury. Here she attended Bible classes, church, and choir, and learned social studies and French. Not too much science was taught to her at this school. She finished up her eighth year at the Westbury Public School.

Darleen is now 20 years old and engaged in a spiritual journey, assisted by her mother. She is learning who she is and the truth about Jesus and his Father. She sometimes goes out with her mother to learn about people and what they do. Also, she is discovering her talent with playing the piano, which she likes very much.

Source: Tape and conversation April 1981, SUNY-COW Archives Collection.
JULIA GERALDINE GILLESPIE was born on Idisto Island, South Carolina on September 12, 1931, to Matilda Kayson Scott and Bram Abraham Flood, both of Idisto Island. She was married by civil ceremony c. 1959, but is now divorced. She has one daughter, Darleen Marie, by adoption, who is now 20 years old.

Julia grew up on Idisto Island until she was five or six years old, when she moved to Charleston. From Charleston, she moved to Brooklyn, then to New Cassel in 1959.

Julia's mother was a missionary. Her mother, Julia's grandmother, Mary Kayson Scott, worked in the fields many years to save money to buy 17 acres of land on Idisto Island for her children to do the Lord's work. The land grows white pine. While her children never lived on the land, the deed remains in the family since Mary had written it so that it could never be sold.

Julia's father, Bram, was a "free" being who was not a slave to work but did support his family mainly by fishing along with work in carpentry, plumbing, and farming. He was a natural musician, creating his own instruments and writing his own music. Julia loved the freedom her father embodied in his life and tries to be like him in her life.

Trained as a dietician, Julia has worked in Beechhurst Hospital. Having the gift of working with food, she did catering for a while, and now she creates her own health food recipes, especially cakes, which she sells to help finance her missionary work. In order to be a "free" being as her father was, she works only four hours a day in the cleaners in order to have time to do her work for the Lord and to have time for her daughter.
While in South Carolina, she received a good religious education at Buist Elementary School, where her teachers cultivated her natural gifts and did not try to give to her what they wanted her to have. She learned by doing, studying what was real to her: poetry, arts, singing, history, and most of all how to respect her classmates. Her Junior High education at Burke Industrial School also in South Carolina, was a different story. The teachers gave what they had and did not help her to develop what gifts were natural to her. In High School in New York, Julia pursued studies of interest to her.

Julia's religious life has been a long, searching one, until she found a place to be in the Christ-centered Religious Society of Friends at Westbury. She feels that Quakers live a Christian life and do not just talk about it. Her faith, however, goes beyond Quakerism. She used Quakerism to reach Christ. When her daughter was old enough to go to school, Julia became acquainted with Friends School and through Mary Norse, the Director, and Eloise Hicks, Darleen began there in 1963. Julia is a member of Westbury Meeting, and has served on the Ministry and Counsel Committee, which is responsible for the spiritual growth of the members and does counselling with people. Lydia Hicks and she worked as team members in counselling work there. Julia has also served on Quarterly Meeting on the Ministry and Counsel Committee, has taught Sunday School, and was a representative on race relations at the Yearly Meeting.

Now, Julia's work is centered at her home, which she calls Christ Quaker House. Eloise, Edwin, and Lydia Hicks
and Esther Hicks Emory are her elders in her work at Christ Quaker House. This House grew out of a very heavy seven year search, the last three years of which were prayed with her by what she calls "Unity," her community. When her daughter had grown and finished school, Julia had a choice to sell her house and be free of all possessions, an idea she likes very much. Instead, she used her home to teach children to read the Bible. These were children people said could not read. After a while, she realized that this job had to be done by the parents of the children, and she is now starting a new phase of work which requires parents and children to attend her classes.

Her ministry in New Cassel actually began two years ago, when she started handing out literature on Bible verses and inviting people to come and study with her. She has given out over 3,500 handouts to people willing to take them. Now, through Christ Quaker House, people have another way to learn, different from what's being taught in schools. She not only gives children an opportunity to learn to read giving them a Bible and Concordance, but she intends her House to be a place where white and blacks come together, in Christ, to help one another to be truly free. Professionally trained counselors have come here and have learned a new center, Christ, out of which to do their work with people. Through her work in New Cassel and Westbury, she hopes all people will learn that they are one and that there are no differences in them.

Source: Tape and Conversation 4/17/81, SUNY-COW Archives Collection.
RUTH VELSOR WEGEMAN, an Orthodox Friend, was born on July 2, 1929 in Old Westbury. She is the daughter of Emma Elizabeth Griffin of Jamaica (1869-1930) and Samuel Velsor of Hempstead (1868-1961). In 1936, Ruth married Andrew B. Hegeman (1891-1956) and they had one daughter, Ruth Elizabeth.

Ruth was educated at North Side School (a three-room school house in Westbury) and graduated Friends Academy in 1918. She started a course in nurse's training, but did not finish. Ruth worked for a charitable organization in New York City for about six months, then for the Federal Reserve Bank for three years, before returning home to care for her ill mother.

In the 1920's, she served on the Board of Neighborhood House, and helped weigh babies; she has also done work for Nassau Hospital. For two years, Ruth worked as a "grandmother" teacher's aide at Glenwood School, through an elder citizen's group. She worked two days a week and spent one year with first graders and one year with fourth graders. She enjoyed this experience very much.

Ruth says that she never knew the real difference between being an Orthodox Friend and a Hicksite Friend. It seems that her mother's side of the family were Orthodox and her father's side had some Hicksites. Her mother attended Orthodox meeting, which had a very active First Day School (Sunday School), and this may have had some influence on their choice. As a child, Ruth was always treated as a person, was seldom really, if ever, punished in the old sense. She was told why she should or should not behave in a certain manner and her family set the
example for her to follow. Meeting helped her to understand and to believe the Friends way of life but as a child she would, nevertheless, look to see the color of hats, etc.

After Ruth grew up, and before the Orthodox Meeting closed, she taught First Day School. She had as many as 50-75 children in her class and that was how she came to know most of Westbury's children. She has also served on the House Committee.

As a child, Ruth disliked sewing and housework and instead spent her time with her pony or with the men and the teams and wagons on the farm. At one point, she taught English to a Polish farm hand who worked for her family.

In the 1920's, she rented out some of her land in Westbury but continued to keep two cows, chickens, and a large vegetable garden with strawberries, etc. While she didn't work the farm, she did make butter, etc.--the kinds of things women did on a farm. Ruth lived on her land in Westbury and kept it going even after her husband's death in 1956. She remained a horsewoman until 1964, when she left the farm.

Ruth is an adventuresome woman, who loves the outdoors. In 1975, when she was 77 years old, she went down the Colorado River on a raft. "It was fun," she says. She also went to California on a Whale Watch, to see the whales migrating. Ruth was on the boat for five days and saw more seals than whales. She also went on the islands which she describes as very dry, sandy, and rocky. This was a "great trip."
Ruth left Westbury in 1980 and is now a resident of Pennswoods, a retirement village for Friends in Newtown, Pennsylvania.

Sources: Tape made with Sheila Lesnick and Ruth Hegeman at The Cottage, Westbury Memorial Public Library, December 14, 1979. Correspondence from Ruth Hegeman, April 1981.

NOTE: There are some discrepancies between the information given me in April 1981 about her marriage date (1935) and her husband's death (1966) and that information given to Sheila Lesnick in 1978. I have decided to use the dates given to Sheila Lesnick in this profile.
CAROLINE JACKSON HICKS (1872-1978) was the daughter of Solomon (1829-1928) and Esther Post Jackson (b. 1829) of Jericho. This was Solomon's second marriage, his first wife was Annie Titus Jackson, and they had two children, Josephine and Grace. Grace married H.C. Woodnutt in 1864 and had two children, Catherine and Josephine. Caroline married Henry Hicks (1870-1954) in 1900, and they had three children: Esther (1902), Edwin (1906), and William (1910).

When Caroline and Henry were in their 20's, they were part of a club called the Happy Hour Society, which met around in people's homes. It was a literary group and she was the secretary, while Henry was the president. Esther Hicks Emory, her daughter, has the constitution and minutes books in her possession. The books describe how the monthly meeting time was set. It was decided that they would meet the night of the month when the moon was full because they had nothing to light their way except a lantern hung under the wagon. They could drive their horse and wagon better with the aid of the moonlight.

According to a Westbury Times article written on Thursday, June 15, 1978, Caroline was active in Quaker causes being a member of the American Friends Service Committee, where she did sewing; the Westbury Friends Meeting; the Westbury Neighborhood Association; and Nassau Hospital, serving on the Auxiliary. Caroline also served on the local visiting committee for Nassau County, visiting the foster homes in which children were placed. At first children had been placed in the Poor
House, then they went to an orphanage in Mineola, called the Children's Home, c. 1890. After the orphanage closed, the children were placed in foster homes. This was during the days prior to social services and these homes needed oversight, which was accomplished on a volunteer basis.

Caroline was the oldest living alumna of Swarthmore College until her death on June 2nd, 1978.

Source: Tape with Esther Hicks Emory, March 25, 1981, SUNY-COW Archives Collection.
ELOISE WENTWORTH LANE HICKS
ELOISE WENTWORTH LANE NICKS was born in 1903 in Brooklyn. A graduate of Wellesley College, Eloise worked in research and statistics in the Federal Reserve Bank in New York City for six years before her marriage. She was part of a group, half men and half women, who wrote the first drafts of speeches for the officers of the bank to deliver elsewhere. She got this job through a recommendation of her friend, an example of women networking.

Eloise was a member of the Thompkins Avenue Congregational Church in Brooklyn, where she and Edwin Hicks of Westbury were married in 1936. Edwin is the son of Henry and Caroline Hicks. They have four children: Patricia (a teacher/social worker); Alfred (who has headed the Hicks Nursery since 1968); Janet (a teacher/school psychologist); and Susan (a social worker). With the coming of her children, Eloise became a convinced Quaker. She wanted the children to be raised in a one church family and her husband's long Quaker history seemed to be the most logical choice to make. Her family attends Westbury Meeting.

After World War II, the Church World Service requested assistance in the placement of refugees. The Westbury Meeting agreed to help several different groups of families. Two of these families, from Hungary and Germany, worked at the Hicks Nurseries out at their Wyndanch farm. With the help of the Meeting, the old school house and the barn on the farm were remodeled to accommodate them. Eloise and Edwin still keep in touch with these families.
In 1954-56, some Long Island Quaker families responded to an appeal made by Norman Cousins and John Hersey to assist in the housing of twenty-five young women from Hiroshima, Japan, who had been horribly scarred by the atom bomb. The women were treated as outcasts by their families and kept in isolation because it is believed in their Shinto religion that deformity means a curse of the gods. Consequently, they were shy and repressed. The women were flown to the United States to be treated by plastic surgeons at Mt. Sinai Hospital in New York City. Mt. Sinai, Saturday Review, and John Hersey covered these expenses and the Quakers housed them free. The twenty-five women were carefully selected to be representative of as many different surgical problems as possible, they represented a cross-section of the population, and they ranged in age from their late teens to the mid-twenties. Doctors and nurses were flown back and forth from Japan to learn the surgical techniques employed. Five of these women came to Long Island; the rest went to New Jersey, New York City, and Westchester. Two of these five spent three weeks with Eloise and Edwin Hicks. The girls knew little English but Eloise said that they did know how to use the telephone, something she realized the next month when she received the bill with many calls to New Jersey!

The Hiroshima Maidens, as they are called, remained on Long Island for one and a half years; but after the first few months, it was realized that they could not be shifted from home to home as had been originally planned. It was too
traumatic for the girls. Frieda Valentine, of Matinecock, took a year off from her position as a teacher, and the five women stayed with her, while the rest of the Quaker families helped in entertaining them. Eloise said their times together were fun, especially for her children. They still keep in touch. Of the five, one died of liver complications thought to be the after-effects of the bomb; two are single working women; two married, one has a family, the other does not but does work.

Eloise was among the women of the PTA who worked to start and lead the Happy Days Summer Camp given in the public school in Westbury in the early 1940's. It proved such a huge success that the school took it over and staffed it with professionals. Eloise wonders if they had as much fun with it as she did. The kids turned out in droves and participated in arts and crafts, dance festivals featuring folk dances from all nations, picnics, and an athletic program.

In 1956-57, Eloise was selected to be a member of the Village Recreation Commission. They chose her because she was a woman, and she received more work to do than the others since (and she says this with tongue-in-cheek) "women aren't supposed to have anything to do." An atmosphere of friendly competition prevailed as the Commission set as its goal the provision of recreational services for all ages. This was a new idea in the 1950's. The very young and old were not included in the usual recreational programs. Eloise was instrumental in helping the Commission to see a wider vision
for the recreation program; she even took several courses in leading senior citizens.

The Commission had trouble finding someone who could direct a program for all ages of people. It took imagination and vision to take care of the whole population. Westbury was innovative in this area, having one of the first senior citizen groups in Nassau County. Eloise helped to set up Tot Lots around town, too. The Commission started a Mothers Morning Out Program in 1965, after Eloise left (she had served eight or nine years), but she was in on some of the discussions leading to it. This program is still in existence and cares for young children while their mothers receive information on child care, nutrition, etc.

Eloise is active at the Westbury Meeting. She started a Sunday School in the 1940's and took charge of it for a number of years. She has served on hospitality, building and grounds, the Library, and has been involved in many other aspects of work. Of particular importance is her involvement with Friends School, a private school, Nursery through grade six. She took her Masters at Hofstra University in Educational Counseling in order to be more effective in her interaction with the children and parents at Friends School.

This school is the fifth Quaker school in the Westbury area, but the others have all died out. The school was started in 1957 with twenty children in the Nursery and with two teachers, both Quaker women. The school grew and they separated the three year olds and the four year olds into
two groups. Kindergarten was added several years later; first to third grade, four or five years later; and then they expanded to fourth and fifth grades. The sixth grade was added in 1978-79. This is as far as they can grow as all their rooms are now occupied. The enrollment for 1981 is approximately 85 children but there were as many as 127 a few years ago. The children come from a cross-section of the community, with different races and religions represented. The innovative teaching methods at Friends School distinguish it as a fine educational institution.

The school was established when there were not too many nursery schools around. It was decided that this would be an educational nursery school, not a place where children were dumped and played all day. The educational focus meant work with children in small groups and with their parents. The Head Start Program at Westbury had its beginning here, after the Village turned it down. Mary Norse was the Director then, and she decided to do this program at Friends School. She received permission from the Federal and State governments in order to be funded. The program was so successful that first summer that the Friends School was able to get it into the public schools. But they felt that it should be for all children and not just the underprivileged, so they pressed the Federal and State governments to provide funding to encompass all. Now the program is called the Free School for three to four year olds.
Children at Friends School learn in a child-centered environment, they work in small classes (16 average), go on many trips, and progress at their own rate. The curriculum places an importance on science and the social studies area addresses justice issues. Collections are made for various places in need, such as Haiti, and letters are exchanged between the children in different lands. Nursing homes are visited at Christmas with a specially prepared program. Quaker philosophy is taught and permeates all they do. Grace is said before snacks and meals. Children learn to become aware of one another's needs and abilities; they learn to treat each other with care and dignity. At one time, an informal conversation time was held once or twice a week which allowed children to share their problems (some came from broken homes) and through dialogue they came to realize that their problems were not unique.

Eloise relates an example of innovative teaching with one particularly troublesome third grade class. The teacher felt a need in this class to build up self-images. Each week the entire class concentrated upon one child and wrote a paper at the end of the week called, "What I like about so and so." After editing for negative comments, the teacher set up a folder containing the essays written by the classmates, included a picture of the child, and gave this package to the child. This was done for each child in the class and improved the morale tremendously.

Friends School children now grown to adulthood with children of their own in college, sometimes come back to visit
because they enjoyed their experience there so much. While no study has been made of what became of Friends School children, those who return have said that Friends School increased their sensitivity to the needs and feelings of others, especially since so many different kinds of peoples are represented there.

Eloise also serves as one of the directors of the Westbury Neighborhood Association, Inc. (Neighborhood House). This charitable organization has a long "herstory" in the community and is now primarily concerned with providing clothing for the needy and a lot of counseling. Their clients need help in finding the right agencies for their particular needs; appointments are set up; and directions for how to get there are given. Caroline Hicks, Eloise's mother-in-law, and Aunts Marietta and Grace Hicks, were among the women involved in the early work of Neighborhood House, which was organized in 1916.

Source: Conversation with Eloise Wentworth Lane Hicks.
GRACE HICKS (1867-1970) was the daughter of Edward and Emma Hicks of Westbury. She worked in the family business, Hicks Nurseries, as a secretary for many years, beginning in the 1890's. The Hicks nurseries and coal business was operated as a partnership between Edward Hicks and his daughters, Grace and Marietta.

In 1916, Grace was a founder and leader in the Neighborhood Association and worked at Neighborhood House for 20 or 30 years. (See Marietta Hicks for a description of the work done at Neighborhood House.)

Grace served as clerk for the Westbury Preparatory Meeting from c. 1905-1940.


Source: Taped conversation with Esther Hicks Emory, March 25, 1981, SUNY-COW Archives Collection.
Jemima Seaman Hicks (1750-1829) was the daughter of Elizabeth Willis (1719-1777) and Jonathan Seaman (1716-1777) of Jericho. The Willis and Seaman families were among the first Friends on Long Island.

In 1771, Jemima married Elias Hicks (1748-1830), who was originally from Rockaway and recently moved to Westbury. They met and were married at the Westbury Meeting. Their wedding party was at Jemima's home, a nineteen room farmhouse in Jericho, where she and Elias came to live a few months later. They lived in that house throughout the fifty-eight years of their marriage. The Seaman farm contained approximately seventy-five acres of rolling land along with some detached wood lots, rights to cutting hay on the salt marshes ten miles to the south, and a tanning establishment across the road.

Three years after their marriage, Elias had a profound spiritual experience and as a result became very active in the Meeting. In 1775, Elias spoke for the first time in the morning meeting at the Widow Seaman's house. According to Bliss Forbush, who wrote *Elias Hicks: Quaker Liberal* (Columbia University Press, New York, 1956 -- all quote are from this book), Jemima wondered if the gift of ministry had been conferred on her husband; if so, would he "leave his family for weeks, months, and even years at a time to follow his call by ministering to Friends in other Meetings? What of the children and the farm should he go riding the frontiers? As these questions passed through
Jemima's mind, conjectural yet prophetic, the prospect was not altogether pleasing. Yet Jemima knew that Elias would obey if the call came, and go wherever he might be sent; and that her lot would be to cooperate in whatever measures were necessary, even to shouldering alone the domestic burdens. She was thankful that the members of the older generations were still at home with her, and she steeled herself to meet the future." (p. 28)

Jemima's wonderings bore fruit since Elias Hicks became a recorded minister and started on a series of journeys in 1779 which lasted for fifty years. His trips, some of which lasted five months, took him over 20,000 miles through New England, Pennsylvania, New York, Canada, Indiana, Ohio, Virginia, Maryland, New Jersey, and all of Long Island.

"Prior to leaving home, Elias and Jemima would sit together for a period of silence until they were satisfied that the Lord would bless their separation. Elias must be sure that all was in readiness for his departure 'that no occasion might be given...to reproach the truth, by any neglect or omission...and (in order) that all things might be left sweet and quiet at home, that so (he) might leave it with peace of mind, freed from every burden and care on that account; and be fully at liberty to devote (himself) wholly to the service...of his Master.'" (p. 58) Forbush notes that criticism still lingers at Jericho because Elias went on so many long trips. In 1801, Jemima, probably hearing similar criticism, signed Elias' certificate to travel—an unusual thing for a wife to do. In addition, his two
daughters, Abigail and Martha, also signed this certificate.

Elias loved to work the land which he shared with his father-in-law and while he was away, would send advices to Jemima concerning the fields to be plowed, manured, and planted; fences to be repaired; and animals to sell or butcher for family use. Jemima not only managed the farm in his absence, but she made the family clothes and household linens, helped in the care of her grandparents who lived with them, and shared in the many tasks of the Seaman home. She also took care of the family finances.

Beside the burdens of running this large farm, Elias and Jemima had eleven children. Their separations were sometimes blest, as with a birth of a baby; and sometimes they were times of sorrow, as Jemima watched four of her boys become progressively ill and die of a mysterious disease which medical care could not arrest. Later their grandson also succumbed to this same disease which struck his uncles. After their third son died, Elias remained close to Jemima's side for more than a year because of the sadness and loneliness caused by their loss of this child. As their fourth son came close to death, Elias stayed home for two years and helped Jemima care for him as he grew weaker. Only four of their children, all girls, lived past the age of twenty-one years.

In his absence, Elias corresponded frequently with Jemima but felt she did not write him often enough. Once
he even enclosed a piece of paper for her to use and once, after he had received just two small letters from her, he wrote "thou writes my dear, as if paper was scarce on very small pieces." (p. 88) Jemima had a very poor handwriting; he once advised her to have her letters addressed by someone else. Most of what we know of Jemima is through Elias' correspondence with her. Forbush says that according to local tradition, it was Jemima's poor writing which caused a descendent to destroy all her letters while keeping those written by Elias. (p. 309)

Although she had many responsibilities at home, Jemima did actively participate in Meeting and in 1773, was appointed to the Ministers and Elders Committee. "She frequently was a representative to the superior bodies and on several occasions, when Elias was out of state on a mission, Jemima attended Yearly Meeting without him. New families joined Jericho Friends at almost every business session over a period of the next twenty years. When possible, Jemima accompanied Elias to extend the Meeting's welcome to these newcomers." (p. 63)

At first, Elias' ministry was confined to Long Island. In the Spring of 1777, after Jemima gave birth to their fourth child and lost both her grandparents and both her parents, the Seaman property passed to Elias Hicks. This economic security and independence allowed Elias to give more time to his work with the Meeting. As his ministerial
responsibilities grew, an added share of labor and responsibility were passed to Jemima in the home, on the farm, and in the tannery. After her girls were grown, however, Jemima was freed from heavy household responsibility and she went with Elias on nearby trips and traveled on her own concerns. She rode to the Quarterly and Yearly Meetings, went to Islip to see their grandson, and went to Nine Partners Boarding School to visit with her daughter who was a student there. Two other daughters, Elizabeth and Sarah had also attended Nine Partners in 1807, and had struck up a friendship with Lucretia Coffin (Mott), of Nantucket, who later became a teacher there.

Elias' ministry in later years was a stormy one, as the Evangelical Quakers pressured the Meetings for doctrines which would enforce a conformity on all. The Mystical Liberals (or Hicksites as they came to be called), who were in the majority, were against doctrines and believed that a personal experience was necessary in their faith. Elias supported and promulgated this Liberal position. After 1823, the Society was in a mixed and unstable condition, according to Elias. (p. 223) Eventually, these differences led to a split in the Society of Friends. Jemima supported Elias in his ministry and stood by him as he suffered some of the indignities and pain which came as a result of this split.
In 1829, Jemima died of pneumonia and "passed away like a lamb, as though entering a sweet sleep... (ending) fifty-eight years in one unbroken bond of endeared affection, which seemed if possible to increase with time to the last moment of her life," wrote Elias in his Journal. (p. 278)
MARIETTA HICKS (1874-1960) was the daughter of Edward and Emma Hicks. She was the clerk of Westbury Monthly Meeting, which encompassed the Preparative Meetings of Westbury, Matinecock, and Manhasset, from c. 1920 to 1945. She was an historian, gathering together her family's history and early Westbury and Long Island history. Her notes are in the possession of her niece, Esther Hicks Emory, the current President of the Westbury Historical Society.

Marietta, and her sister Grace, were among the founders and leaders of Westbury Neighborhood Association (Neighborhood House), which was started in 1916 by the women of Westbury. The goals of this House were the promoting of the general welfare of Westbury and its environment and of providing a Public Health center. This Association was a response to the great influx of immigrants, especially from Italy, into Westbury at this time. Other Long Island communities, such as Glen Cove and Roslyn, had similar organizations. Edward J. Smits in Nassau Suburbia, U.S.A., says that, "Community leaders actively supported such non-governmental attempts to assist directly less fortunate citizens and provide opportunities to broaden their knowledge and abilities. Several neighborhood associations were established in 1915 to provide a variety of local services."

In 1922, the Long Island Railroad and the Long Island Real Estate Board, published a booklet called Suburban Long Island "The Sunrise Homeland", which contained the
following: "WONDERFUL WOMEN. In 1915 Westbury slept. There was little Civic spirit. The streets were poor, sidewalks few, tin cans and ash piles abounded--vacant lots were vertible weed snarls--animals roamed the streets. Poor light, or no lights. Then the Women of Westbury formed a Neighborhood Association; of Women, by Women, but for the people."

One of the first decisions of this group was to hire Ella L. Purdy, R.N., who had fifteen years experience in nursing and social work, and who knew Italian as well. There was a large Italian population in Westbury then. In the summer of 1916, a polio epidemic broke out in Nassau, with 551 cases and 85 deaths reported. Marietta Hicks, the Nursing Committee Chairwoman, assembled her committee to decide what action to take. An article in the Long Island Forum, entitled "The House that Hope Built," by Edward R. Walsh, February 1977, says that Marietta reported, "When the polio-myelitis epidemic came, we were indeed a fortunate community to have what very few communities had, a nurse ready to devote herself to that work."

Then they hired another nurse, Mrs. Duvall, to take over Miss Purdy's duties while she fought the epidemic. Miss Purdy made 107 visits to treat 14 cases of paralysis in August. She taught families to care for victims and taught them rehabilitation procedures. Braces were furnished to the children and tutors were recruited.
The Association formed a Little Mothers League to give instruction in the care of infants. Malnutrition was a problem and to reduce incidences of this disease, mothers were taught to properly feed and care for their babies. (There are two pictures of Baby Weighing Day, 1922-1924, on display in The Cottage, Westbury Memorial Public Library.)

In her annual report, Marietta described other services provided by the Association: "Finding a comfortable chair for an elderly tuberculosis patient; the discovery of diphtheria; assistance at several operations; taking a child to an eye specialist, another to a hospital for adenoid and tonsil operations."

Volunteers also worked to clean up their town, gathering tin cans and rubbish. Caution signs were erected near schools. Home gardening was encouraged by distributing free seeds to children.

Encouraged by the Association, school nurses were eventually assigned to the public schools. At first Nurse Purdy attended students at Westbury, Jericho, and Carle Place, as well as St. Brigid's parochial school in Westbury. Library services were provided. In 1922, the first community library was established, the Mary M. Post Library, located at Neighborhood House.

A lunch program was introduced by the Association at the Post Avenue elementary school when proper nutrition
became a concern. Milk and crackers were made available to underweight children as well as others. Dental care was also a concern.

After the Nassau County Health Department was established, the Neighborhood Association hired two social workers in 1936, and the Welfare Committee was organized. This Association is still in existence and still helps the needy, the frightened, the sick and the hungry.

Other Quaker women who joined in the work of the Association were: Mrs. Richard Carpenter, Mrs. F.F. Sharpless, and Mrs. H.E. Hauxhurst. Marietta worked for the association for approximately 20 or 30 years.

In addition, she did sewing for the Nassau Hospital and was employed in the family nursery business as a bookkeeper since the 1890's, when her father returned from college and the scope of the business changed.


Source: Tape with Esther Hicks Emory, March 25, 1981, SUNY-COW Archives Collection.
RACHEL HICKS (1857 - 1941) Artist, Flower lover,
A favourite with everyone.
The last Hicks in the OLD PLACE of Old Westbury.
RACHEL HICKS (the photographer), was the tenth child of Lydia Hicks (1813-1895) and Joseph Hicks (b. 1803). She was a gifted nineteenth century photographer, but she also painted in both oil and watercolor. Her exceptional gardens were praised by local residents and her love for music, especially her collection of recorded operas, was admired by visitors. Through her work, we get glimpses of late nineteenth century life on Long Island. She was a pioneer in photographic composition, using cumbersome glass plates.

Her photographs are works of art, depicting everyday people at work: sheep sheering, harvesting and loading hay, working in the cornfields, and berry picking. She was a sensitive artist, capturing the essence of her subject. One particularly good picture was of two black women, probably returning from work, entitled "Friscilla Fearsall and friend." Her stills of farm life include: cows along a snake fence, a walnut tree, cornfields, the Pond, orchards, the Bee Hive, local roads, and snow scenes, all illustrating her keen awareness of the beauty in the simple things around her. A collection of her beautiful photographs can be seen at The Cottage, Westbury Memorial Public Library. The originals are kept at the Nassau County Museum, East Meadow.

Her family homestead (located on Post Avenue on the west side of the road, north of Jericho Turnpike, behind the brick wall that stands there now) was known as "The Old Place." She included many pictures of this house in her collection. The estate was built in 1695 and during the Civil War was
used as a stop on the Underground Railway, which helped
slaves escape to freedom in New England and Canada. According
to a Daily News (New York) article, dated July 4, 1971,
"Miss Hicks had a girlhood memory of often hearing strange
noises in the house at night, and learned of the railway after
the war. Slaves would travel by boat across Long Island
Sound to Connecticut."

Esther Hicks Emory said Rachel once raised money for
Mossau Hospital in Mineola by exhibiting articles from old
Quaker homes in her home, "The Old Place." She charged
admission and gave the proceeds to the Hospital. Rachel
moved from Westbury to Roslyn in 1900, when "The Old Place"
was old.

Rachel was instrumental in bringing the President of the
National Women's Suffrage Association, Carrie Chapman Catt,
to Long Island, and she also served as a leader in her Village
Nursing Association and Village Improvement Society.

1. Pamphlet describing her Travelling Exhibit, 1971,
photocopy in SUNY-COW Archives Collection.

in SUNY-COW Archives Collection.
Note: In a letter from Lydia Hicks, who is now retired in Pennswood Village, Newtown, Pennsylvania, she writes: "My great Aunt Rachel Hicks, the artist and later a noted photographer, was a water color artist to start with. That is why her photography is so outstanding because of her eye for composition and light and shadow. You may already have discovered her photograph collection at Bethpage in the restored village.

Esther Emory may already have told you that Aunt R. remembered, when a small child, seeing a basket of staple foods always kept in readiness for some mystery that the adults would not tell her. This was before the Civil War or during it. When older, she learned that this was to provide food for any escaping slave who needed help. Sometimes they (the slaves) were hidden in a secret room above and behind the open fireplace. So the 'Old House' where Aunt R. was born must have been a part of the 'underground railway.' This house is now the gatehouse of the Bradley-Martin estate, not far from your college." (The letter is dated May 12, 1981, and is a part of the SUNY-COW Archives Collection.)
Rachel Seaman Hicks
Quaker preacher
RACHEL SEAMAN HICKS (the preacher) (1789-1878) began recording her memoirs in 1857 and ended them in 1878, with her death. The Memoirs of Rachel Hicks is part of the reference collection at The Cottage at the Westbury Memorial Public Library. Rachel records her birth, parentage, growing up, marriage, and ministry at Friends Meetings. She records her many travels to Monthly, Quarterly, and Yearly meetings, which she began in 1836.

Her parents, Elizabeth and Gideon Seaman, who was a descendent of Captain John Seaman, an earlier settler of Jericho, educated her in the principles of Friends. They "habituated me to attend meeting steadily twice a week and kept me in plainness of speech, behavior, and apparel." Rachel remembered her father speaking about the manumission of slaves in Westbury Monthly Meeting (from which Jericho Monthly Meeting had not then been set off) and of the forming of the Charity Society (1794). "I well remember hearing my father speak of the satisfaction these labors (of educating the colored children) yielded to his mind, believing that Friends had done all that the principles of justice and mercy required of them in this particular. ...He was concerned and careful to avoid using the produce of slave labor--thus bearing a faithful and consistent testimony against this great and crying evil."

Her parents' home was a place of entertainment for Friends traveling in the ministry or attending quarterly and
monthly meetings. Rachel writes, "I loved the company of these Friends and their seasons of religious institution, and also to read the journals of Friends... ."

Her family practiced sitting in silence at twilight for half an hour each day. "In one of these opportunities of introversion of spirit, about the nineteenth year of my age, my mind was turned to my Father in Heaven with strong desires to serve him through life, and be preserved from sin, and its awful consequences; when the language was sounded intelligibly to my mutual ear, 'If faithful to My requiring, thou wilt have to speak in My name to the assemblies of the people, and travel extensively in the ministry.' This was an unexpected and unwelcome message. My nature revolted, and I said in my heart, 'This service I cannot perform.' Timid and bashful by nature, I felt that I never could stand before an assembly of people and address them with intelligible voice and language. Any other service I thought I could perform, or make any sacrifice in lieu of so great a work for which I felt unfit and unworthy."

In 1815, at age 26, Rachel married Abraham Hicks (1792-1827) of Rockaway, who was a preacher. His parents were Stephen and Mary Hicks. Stephen was brother to Elias Hicks, the famous preacher from Jericho who was responsible for the split in Quakerism in 1828, forming what was known as the Hicksite sect. Despite her Orthodox father's pleading, Rachel became a Hicksite and like Elias, her relative, became a great preacher and reformer.
When Abraham died in 1827, Rachel was busy caring for her aged father and for their children. They had five children, three of whom died very young; William lived to age 17 and Abraham (who traveled with her) lived to age 28.

Rachel still resisted her call to ministry. She was stubborn and would "not obey." In 1831, she had the following experience:

...Although alarmed and distressed beyond description, I did not yield; until, in my forty-second year, while sitting in meeting on First-Day morning, I there felt a requisition to arise and bear testimony to the Truth, with the impression strong and clear that this was the last offer and invitation of the Divine Father's love to my soul; and if I chose to allow the meeting to close without submission I should be forever separated from the Divine harmony, in this world and in the world to come... I arose on my feet, and audibly and distinctly uttered a few sentences; proving that to be a lying spirit which had so long persuaded me that I could not speak in a public assembly. (pp. 11-13)

Rachel felt a peace and awful solemnity, a bowing "in submission to Him who now appeared to me to be glorious in holiness." She would "follow Him withersoever He would be pleased to lead me, and declare to the people that which He gave me for them."

Then began her many journeys. In 1836, Rachel traveled with Phebe Merritt to the Quarterly Meetings of Nine Partners and Stamford. In 1837, she traveled with Sarah Rushmore Hicks to the Philadelphia Yearly Meeting. (Note: Sarah was the wife of John D. Hicks of Westbury and the sister to Townsend Rushmore whose marriage memoir to Amy Willis is a part of the SUNY-COW Archives Collection.)
Rachel had a strong sense of women's history, stating, "In all these visits I felt I was only a companion to those who had been to me, and many others, nursing Mothers in Israel." She wrote with much humility, feeling the great weight and responsibility of traveling, appointing meetings as way opened, and inviting people to come. She details her journeys and the various dangers involved, including fear of murder and robbery.

Jacqueline Overton (one time Children's Librarian at Westbury) wrote a chapter called "The Quakers of Long Island" for Bailey's Long Island: A History of Two Great Counties, Nassau and Suffolk, Vol. II (Lewis Historical Publishing Co., Inc., New York, 1949). Ms. Overton says Rachel "began her ministry in this country, traveling as far west as Indiana, new and rough country in those days which might well tax a sturdier person than Rachel Hicks."

Rachel's memoirs note that "I have no account of the number of miles I have traveled or meetings I have attended, fearing it might seem like boasting." Before she died at almost 90 years of age, she had traveled and preached in nearly all the states of the American Union.

Rachel wrote many letters, some of which are included in her book. A photocopy of a letter written by Rachel to her friend, Mary Elizabeth Carle, c. 1830, is part of the SUNY-COW Archives Collection. The original is at The Cottage, Westbury Memorial Public Library.

Rachel Seaman Hicks' home still stands at the end of Store Hill Road in Westbury (near Westbury Pond off the Long Island Expressway). According to Esther Hicks Emory, the
President of the Westbury Historical Society, this house has been in three locations. Each time it was moved, pieces of it remained behind. Now it is believed that just a small part of the original house remains. The house was originally located on Post Avenue, north of the Jericho Turnpike on the west side of the road. It was known as the Gideon Seaman House, built in 1685, and later used as a Friends School.

According to a Daily News article dated July 4th, 1971, this house served as headquarters of the Queens Militia during the Revolutionary War. The house was moved the first time to the north, near the Pond, by Phipps because he didn't want any house within sight of his mansion. It was moved again to its present location when the Long Island Expressway was constructed. The house has been renovated and is now occupied. Its steep slanting back roof is distinctive.

ALICE UNDERHILL MITCHELL was born on October 25, 1901, in Jericho, to Carrie Holmes Jackson Underhill and Samuel Seaman Underhill, Jr. She is a descendant of Captain John Underhill, who came to Boston with John Winthrop in 1630. Captain Underhill was in charge of the military affairs, a soldier by profession, serving in Holland under the Duke of Orange. He travelled to Connecticut, New England, and New Amsterdam. He fought the Indians on Long Island in the Pequot War. However, the Matinecock Indians gave him land in Matinecock and he built a home on it and settled there. He's buried in the family cemetery there. John Underhill, his son, married Elizabeth Prior, a Quaker woman. Alice is descended from this son. She is a Daughter of the American Revolution through John Wright, a privateer on the Long Island Sound, and also through her great-grandfather Jackson.

Alice attended Jericho Public School and boarded at Friends Academy, her roommate was Esther Hicks. She is a graduate of Maryland College for Women, where she prepared to be a teacher. Her first job was at the one room, all-grade school house at Jericho Station, now Syosset, where she taught twenty-eight children for two years. This proved to be so challenging that she decided to further her teaching education at Courtland Normal (now Courtland State), and graduated in 1926. She then taught for one year at Mineola.

Since her grandfather was written out of meeting when he married a Brookville Reformed Church woman, his descendents had to become convinced Quakers if they wanted to be members of Meeting. Alice declared herself a Quaker at age fourteen,
in 1915; her mother and father became convinced Quakers but not until later in their lives. After her graduation, Alice taught Sunday School at Jericho Meeting and prepared posters for publicity.

During World War I, Mrs. Kent, the daughter of Mayor Grace of New York City (who is related to the Fipps), bought the old, vacant Negro Woodrow Church and converted it for use in Red Cross activities. As a young girl, Alice remembers preparing oakum antiseptic bandages there, while the women did sewing. Her mother, Carrie, was very active in the Red Cross, sewing garments that were sent overseas.

In 1948, Alice became a member of the Charity Society of Jericho and Westbury Meetings. This group, begun in 1794, collected funds that were used "For the Relief of the Poor among the Black People, more especially for the education of their Children." Through the years, they supported black educational institutions on Long Island and as far away as Virginia and South Carolina. In the 1830's, money was expended to buy shoes and to prepare the children to attend school. This Society still meets once a year, dues are paid, and donations are received which benefit black educational institutions.

Alice recalls a place in Jericho that was called "Nigger Hill" that was used during the abolition movement as an Underground Railroad stop. The hill is on the northwest side of Jericho Turnpike where Oyster Bay (now Hicksville) Road crosses. There is a mound there which doesn't look too high but it is receiving. You can see for a long way and the escaped slaves
would wait there to be picked up for transportation to Long
Island Sound, to board boats bound for Connecticut and freedom.
The people in the house would feed them and the slaves hid in
the underbrush and locust trees that were there then. Now,
there are only a few locust trees left and the underbrush is
gone, but the hill still remains.

After courting for seven years, Alice was married in 1939
to Myron C. Mitchell, a Roslyn banker, who was a member of the
Brookville Reformed Church. After their marriage, Alice moved
to East Williston. They had one child in 1931, Samuel, who is
now the President of the Nassau County Historical Society.
Alice assists Sam in his role as President.

Alice is a member of the Women's Club of the Willistons,
a group that promotes the social life and welfare of women.
It was formed in c.1937; Alice joined in 1941 and is now the
longest standing member. Women from Mineola, Albertson, the
Willistons, Westbury, and Old Westbury come together in various
chapters such as the Garden Chapter, the Antique Chapter, Studio,
and the Philanthropic Chapter. The Philanthropic Chapter raises
funds which are used for various charities, e.g. the Red Cross,
Northport Veterans' Hospital, Meals on Wheels, and also provides
for community needs such as a respirator for the fire department.
It provides scholarships for student nurses.

In addition, Alice is a member of the Nassau Hospital
Women's Auxiliary, East Williston Branch. She joined the
Auxiliary soon after her marriage and was its chairperson for
seven years, during World War II. Alice is now in charge of
workshop, where the women roll bandages and make pads.

The Auxiliary was founded in the 1920's and was an integral part of the social services extended by the hospital then and now. "Not only was there direct assistance given the patient but 'outreach' was given to the family, especially in the darkest days of the depression. ... Many hundreds of persons were given not only free hospital care, but were fed and clothed, their spirits were sustained and substantial efforts were made on their behalf in providing employment and education."

Alice says that in the early days of the hospital, women, mostly Friends, from Jericho and Westbury got together and called themselves "The Sewing", before they were called the Auxiliary. They did much sewing for the hospital. Amy Willets was part of this group and Emma Underhill supported the hospital with substantial financial gifts.

Alice is the current clerk of Jericho Meeting, having held this position for thirty-four years, since 1947. She is responsible for anything that comes before the Meeting. Correspondence comes to her from other Meetings, which must be acted upon by members at Jericho. She also reads the Queries and Advices four times a year. The Advices are a list of things you are advised to do; e.g., when administering reproof, do not use harsh language as it might have a bad effect on the person to whom you are speaking, and be moderate in all things. Queries ask the membership if they have followed the advices. People answer for themselves and this serves as a good reminder to them. The clerk also receives notification of intention to marry, which is passed on to Ministry and Counsel.
Alice is a member of the Underhill Society of America, a group organized in the early 1900's by D. Harris Underhill, who thought it a good idea to get all the Underhills together. They meet once a year and report on what they have done during the year. Alice was the historian from about 1973-1978. She kept the scrapbook, adding to it anything of importance, and she wrote letters.

Alice loves to travel. In 1961, she flew around the world, stopping at France, Italy, Australia, New Zealand, Hawaii, and California. She has cruised on many ships: the France, United States, Ralpaelo, Queen Elizabeth, Queen Elizabeth II, and the Stockholm, which she sailed right before the Andrea Doria incident. She has toured the West, and has also been to Alaska. In 1965, she spent one week on safari in Africa where her most interesting experience was taking a shower with a monkey looking on!

1. The Charity Society of Jericho and Westbury Meetings, a booklet published c. 1918. (See copy in SUNY-COW Archives Collection.)

2. Information regarding the allocation of funds for the Women's Club of the Willistons came from Delores Curtis, a member.

3. "Nassau Hospital, Long Island's First Hospital", edited May 23, 1977 by Lawrence F. Kennedy, Director of Community Affairs and Development, Nassau Hospital, Mineola.

Sources: Taped interview of April 17, 1981 and conversation with Alice Underhill Mitchell.
ABIGAIL MOTT (1773-1795) was the grand-daughter of Phebe Willets Mott Dodge and the daughter of Amy Willis Mott (1738-1822) and Stephen Mott (1736-1815). Abigail copied the work of her grandfather, Samuel Willis (1704-1732), who was a surveyor. She also made subsequent additions to his work. Her maternal grandmother was Mary Fry Willis (1712-1800). Samuel Willis was the son of William (1663-1736) and Mary Titus (1665-1747) Willis and the grandson of Henry Willis (1628-1714) and Mary Peace Willis (1632-1714), who were among the first settlers of Westbury in 1677, from England.

Source: Adam and Anne Mott by Thomas Cornell, A.V. Haight, Poughkeepsie, NY, 1890, p. 279)

AMY WILLIS RUSHMORE (1797-1881) married Townsend Rushmore the 29th day 1st month 1824. (Townsend's sister, Sarah, was married to John D. Hicks.) Amy was the daughter of Samuel (1759-1838) and Rachel Pearsall Willis of Jericho; Samuel was the son of Elizabeth Mott Willis and John Willis of Wheatley; and Elizabeth was the daughter of Phebe Willets Mott Dodge.¹ This means that Amy's great-grandmother was Phebe Dodge.

A beautiful, flowery account of the wedding, which was found among the papers of Phebe Seaman Haviland of Jericho, says that "the young man found grace in the eyes of the damsel and he looked upon her and loved her, for her words were uttered with wisdom, her conduct was becoming, and she was well spoken of by all people about." The author of this account is unknown but the writing is an example of the 19th century literary style. Records show that Phebe Seaman had married James C. Haviland at Jericho May 1, 1823. Perhaps Amy and Phebe were friends. A photocopy of the memoir of Amy's marriage and celebration is a part of the SUNY-COW Archives Collection.

PHOEBE UNDERHILL SEAMAN (1896-1957) was the only child of
Mannah Willits Seaman, who died in Phebe's early childhood,
and Robert Seaman (d. 1955), who was the great-grandson of
the Robert Seaman who married Elias Hicks' youngest daughter,
Sarah (1793-1835).

Phebe was educated at the Friends Academy in Locust
Valley and graduated from Swarthmore College. She served on
the Board of Trustees of Friends Academy, at the same time
Phebe Underhill Smith served. She also served on the Board
of Swarthmore College for over 25 years.

After her mother died, Phebe was raised by her two maiden
aunts, Amy and Lottie Willits. Lottie was a shrew business
woman, according to Phebe Underhill Smith, and she taught Phebe
Seaman how to manage money. Phebe Smith relates how Lottie and
the Woodnutt sisters, Catherine and Josephine, sold parking
space on their land during the Vanderbilt Cup Race. Lottie
used her money to install a bathroom in her house! When Phebe
died, she left money to Swarthmore College in memory of her two
aunts.¹

Alice Mitchell tells how Phebe would sell raspberries to
Mrs. Roberts, who once owned the Maine Maid Inn, before it was
sold to the Millers and became the Milleridge Inn. ²

Phebe was very active on Long Island, once time chairing
the American Red Cross at Jericho, where sewing and bandage
making occupied many women of the community. She worked with
the Tuberculosis and Public Health Association of Nassau
County; the Nassau County Children's Shelter; and local
governmental functions, including the school system. She was
also a member of the Society for the Preservation of Long
Island Antiquities; the Nassau County Historical Society, serv-
ing on the Hospitality Committee at the time of her death; the
Community Club of Garden City-Hempstead, which she joined in
1924; and the Sorosis, the oldest Women's Club in the United
States, being elected to membership in 1938 and serving as
Chair of Reception, Treasurer, and at the time of her death,
Chair of the Executive Committee.

She was an active and strong member of the Religious
Society of Friends at Jericho, serving locally and nationally,
and attending conferences in various states. "People were her
life. She lived to help all she could, to care for the sick,
to perform many deeds of mercy, and she was a delight to her
friends. She was gracious, friendly and firm, and her gener-
ous and timely understanding of others' viewpoints and problems
made her respected and endeared. In so many things, her advice
was sought. She possessed that rather rare trait that when one
is talking to her, one had her complete attention, oblivious
to all else. She was a joy to all who knew her."³ Ruth Velsor
Hegeman says that Phebe was someone "special." Alice Under-
hill Mitchell says that she had many friends and that she loved
to travel. A year before her death, she embarked on a long
voyage to South America, which delighted her.

Phebe's home, in which she was born, lived, and died,
stood on Hicksville Road, adjacent to Jericho Turnpike, in
Jericho. It had an annex which housed part of Elias Hicks'
library and which was also filled with Long Island antiquities. This house, over one hundred years old, was torn down during the construction of the cloverleaf at Jericho Turnpike in the late 1950's.

1. From conversation with Phebe Underhill Smith, April 1981.
2. From conversation with Alice Underhill Mitchell, April 1981.
3. Article by Gladys Kilmer Learmonth in the Nassau County Historical Journal, Winter 1957. (See photocopy in the SUNY-CCW Archives Collection.)
PHEBE UNDERHILL SMITH was born in Jericho on 2nd August 1906, to Carrie Holmes Jackson and Samuel Seaman Underhill. She attended Jericho Public School for eight years, boarded at Friends Academy, and graduated Courtland Normal, where she prepared for teaching. She taught cooking to 6th, 7th, and 8th grade girls in the Jericho Elementary School for eight years, 1927-1935. This Friday afternoon class paid her $11.00 for the day.

Phebe grew up with her older sister, Alice, on their parents' farm, where the main crop was potatoes. She remembers the work the women did baking bread, canning, making butter, sewing, washing, and preparing head cheese and sausage after a pig slaughter. Phebe used her mother's recipe to teach the staff at Old Bethpage Restoration how to make sausage. Barbara Rader, of Newsday, challenged her, thinking it must be wrong since it contained no preservatives. But the sausage lasted from January to April without refrigeration as we know it, and no one ever got sick.

Phebe learned to drive the family car at age thirteen in order to go and fetch the Polish women, who lived in Hicksville, for work in their fields. She got up at 6:00 a.m., drove down to the Plains to pick them up, and got them back to the farm in time to begin work at 7:00 a.m.

When Phebe was three months old, a black woman named Lucy, and her daughter Nellie, came to live with them to help mother. Nellie was 18 months old then. Lucy died when Nellie was five and Nellie stayed on with them. The two girls grew up together, got into mischief together, and stayed close until Nellie died in 1973.
In 1932, after a two year courtship, Phebe married Dr. Morley Smith, who was the fourth doctor to come to practice in Hicksville. Dr. Smith was a Methodist from Canada and he interned in Nassau Hospital. They had two children: Morley, an industrial designer; and Phebe Alice, who was employed at the Old Bethpage Restoration and set up quite a few of their programs for them.

During World War II, Phebe served as chair of the group which made surgical dressings for the American Red Cross. She remembers how the community of Jericho worked together for the Red Cross, meeting at first at the Jericho Meeting, then at the Feed Store, to prepare dressings. Phebe's mother was very active in the Red Cross sewing clothing. Jericho purchased a suburban Ford wagon in order to transport volunteers and injured soldiers. They also had a canteen group, of which Mary Titus was a member, which fixed food for the draftees and for soldiers traveling through. The women of the community also met in each others homes and sewed for the American Friends Service Committee, which sent the garments overseas. They sewed, too, for the black orphanage in Kings Park. Phebe still volunteers for the Red Cross, working on their blood bank.

Phebe is a convinced Quaker; her grandfather had been written out of meeting because he had married a non-Quaker. At age 13, she declared herself; Alice declared herself at age 14; their parents declared themselves later. Phebe taught Sunday School before she was married. She is now serving on the Ministry and Counsel Committee, which sets the tone of the
meeting and established the principles or guidelines to move the meeting. As their current Recorder, she keeps the records of births, deaths, and marriages. The Quakers have always kept good records. This information goes way back in time and is useful for historians and those who wish to trace their family genealogy. Phebe has also served for 14 years (in the 1950's and 1960's) as Trustee on the Board at Friends Academy. The trustees run the school, setting policy and curriculum.

She is one of the approximately 500 members of the Underhill Society. They have four volumes of Underhill genealogy which helps people trace their roots. The Society helps the Underhills to keep "connected" and to get to know one another.

Phebe likes wildflowers, likes to travel, and is a button collector. She is a member of the New York State and the National Society and collects decorative buttons. Her beautiful and varied display contains many buttons which are works of art and are historical mementos.

Phebe laments the changes that have occurred in Jericho since the cloverleaf went in on Jericho Turnpike in the late 1950's. This construction changed the whole character of Jericho. The hotel, the store, the blacksmith shop, the antique shop, the garage, the Phebe Seaman, Underhill, and Willis houses were all torn down, and the Pond that was in the front of the Milleridge Inn was filled in in order to make way for the super-highway. The lovely, quaint, sleepy town of Jericho was transformed and will never be the same again. (See Daily News article dated January 5, 1958, in
the SUNY-COW Archives Collection.)

Source: Taped interview and conversation with Phebe Underhill Smith, April 21, 1981.
MARY TITUS WILLIS (1665-1747) married William Willis (1663-1736) in 1687. They were the first couple to be married in Westbury. William was the son of Henry Willis and Mary Peace Willis, who were among the first settlers of Westbury. Mary was the daughter of Edmond Titus (1630-1715) and Martha Washborne (1637-1727), who were also among Westbury’s first settlers. Westbury Meeting was founded in 1671 in Edmond and Martha Titus’ home in Westbury, or "Plainedge", as it was first called.

Mary and William had six children: William, Henry, John, Jacob, Silas, and Samuel. Thomas Cornell in Adam and Anne Mott (A.V. Haight, Poughkeepsie, NY, 1890, p. 275), says this about Mary: "His wife had ruled diligently in the wide range of work of a great farm household, and had enabled him to make profit on his many crops and thus, when in 1728 his youngest son Samuel was married, his land was all paid for and he had money out on bond."

A portion of William’s will reads as follows:

"To his wife, Mary, an equal half of all his cleared land and one third part of all meadows and one dwelling house, whichever she may choose and also two negro boys, Dick and Prince and a negro woman Hager, also a negro girl, Rose. He also gives her all household goods, cattle, horses and sheep; also all interest of all money on bond; also the equal one-half of all sleigh and cart tackle and farm implements." (Taken from an account of the Local History of Westbury contributed to the Westbury Times by Harold Hawxhurst.)


NOTE: See SUNY-COW Archives Collection for a photocopy of a rather rare record of the sale of a slave by William Willis.
MARY WASHBURNE WILLITS (1629-1714) was the daughter of William and Jane Washburne, well-to-do settlers of Hempstead. She married Richard Willits, who had come from England in 1640 to settle in Hempstead. Richard was one of the largest landowners in the Town. His cattle and sheep grazed on the Hempstead plains. These herds provided a livelihood for his growing family. Before he died in 1665, he and Mary had five children. Their son, Richard, married Abigail Bowne (1686) of the famed Bownes of Flushing.

Richard Willets, Robert Jackson, and Robert Williams, all early settlers of Jericho, had each married daughters of William and Jane Washburne. Robert Williams purchased the present site of Jericho, Hicksville, and the vicinity from Pugnipan, Sachem of the Matinecock Indians, in 1648. He was a wealthy man and in order to hold on to his land in Oyster Bay, moved from Hempstead in 1660. He moved again to Lusum, or "Lewseem" (an Indian word meaning "The Farms") in order to be closer to this tract of land in what is today known as Jericho.

When his brother-in-law died, Richard gave Mary a tract of land in Lusum. She moved her family from Hempstead to the Williams Plantation, built a house, and settled. Between this gift of land and her husband's estate, the "Widow Willits", as she was known, was considered a prominent citizen, having full right as a townsman.

She joined the Society of Friends and became a minister. "Prior to the building of the Meeting House in Jericho, Mary Willits held Meeting in her home and suffered distress of
property at the hands of authorities because of her refusal to pay Ministers and Church Rates." "Mary ('a mother of Israel'), as early as 1678 had opened her home for meetings and the entertainment of traveling Friends."

Mary and her family lived in Lusum/Jericho for the remainder of their lives and her descendants still make Jericho their home. As more Quakers arrived, there were intermarriages between the Willits, Williams, Jacksons, Seamans, and Underhills.

Mary's home, with additions, is now the very famous Milleridge Inn at Jericho. The Inn has endeavored to preserve the colonial flavor of its former owners and along the walls outside the Victorian Sitting Room, hang short histories of the house. During the American Revolution, the homestead was seized by the British, who enforced its use as quarters for the "Red Coats."

The Old Spring Pond, which was a fine watering place for cattle, used to be in front of her home, but with the coming of the clover-leaf construction in the 1950's, it was filled in.

1. "Old Jericho and Its Quakers" by Marion F. Jackson, Nassau County Historical Journal, Winter 1961, Vol. XXII, Number 1. (See photocopy of this article in SUNY-COW Archives Collection.)


NOTE: See photocopy of pp. 500-502 of the American Historical Record, which contains extracts from the minutes of the Quarterly and Monthly meetings 1683-1788 (Jericho and Westbury), which is a part of the SUNY-COW Archives Collection.

Robert Williams' land grant from the Oyster Bay Town Records, Vol. 1 1653-1690, is also part of the Archives Collection.
The following list of women of Westbury and Jericho still needs to be researched. I have included with their names as much information and the sources, where possible, that I had time to uncover.

Arlene R. Wilhelm
Mary Willis Albertson
Ethel Post's mother, per Phebe Smith

Founder of Nassau Hospital, per tape with Ethel A. Post, dated 8/18/76, The Cottage, Westbury Memorial Public Library.

Helped start Nassau Hospital, per Ruth Hegeman, see SUNY-COW Archives Collection for correspondence.

She was involved in the Nassau Hospital in the early 1900's, even before she had a telephone in her home. A messenger would come to her by horse and wagon from the hospital and wait for her answer or signature. Per Esther Hicks Emory tape, 3/25/81, SUNY-COW Archives Collection.

Doris Doughty Cullen (b. 1924) (Mrs. Thomas Cullen)

See Jericho Public Library tape dated 8/12/75.

Mother - Anna Augusta Wright of Oyster Bay.
Father - John Bodine Barry

Cider Mill at Jericho owned by her grandfather.

See Long Island Forum, October 1975, Jericho Box, L.I. Collection, Jericho Public Library, for article on Cider Mill of Jericho. History dates back to c. 1820.

Judith Edelman (Quaker?)

Volunteer with American Friends Service Committee and other organizations, same article source above.
Alice W. Hicks (Quaker??)

From article entitled "The House that Hope Built", Long Island Forum, February 1977, at the Cottage, Westbury Memorial Public Library: School nurse, part of lunch program instituted by the Association at Post Avenue Elementary School. Association had a concern for proper nutrition in 1925. Nurse Hicks was put in charge of distributing milk in the Westbury schools.

Emma Jarvis Hicks

married Edward Hicks in 1860's.

She came from near Coopertown to Westbury to teach with her sister. Per Edwin Hicks' tape, 7/7/77, The Cottage, Westbury Memorial Public Library.

Lydia Hicks

Elder at Westbury Meeting till her recent retirement to Pennswoods, Newtown, Pennsylvania. She likes to read and to paint. She worked for an adoption agency. Per Julia Geraldine Gillespie tape, April 1981, SUNY-COW Archives Collection.

Knows about Rachel Hicks, the photographer. Wrote article "The Influence of Quakers on Long Island's Developmental History", fall 1975, The Cottage, Westbury Memorial Public Library, Friends folder. Per Eloise Hicks.


Worked in an adoption agency. Now lives in Pennswoods, where she cares for her friend, Olive Willets, who once taught at Friends Academy, at Brookville, and at Locust Valley. Olive's husband taught at Adelphi University (Greek and Latin), and taught adults at Jericho Meeting (Bible). Olive lived in Westbury but belonged to Matinecock Meeting. Per Phebe Underhill Smith.

Lydia is the same age as Esther Emory Hicks. When she was 12 years old, she came to Westbury. Was a social worker, head of State Charity Aid, an adoption agency for New York State. Retired a few years ago to Pennswood, on George School campus. Was active in meeting. Tape of March 25, 1981 with Esther Hicks Emory, SUNY-COW Archives Collection.
Marilyn Hicks (Eloise Hicks' daughter-in-law)

Knows about Friends School.

Her father was a minister in Rochester. Per Phebe Smith.

Ella Jackson

Emma Underhill's sister. Phebe Smith's middle name was for her. She was married to a man named Robbins, had three children, then divorced. She then married Phebe's first cousin, a Jackson. Ella and Emma are both Albertsons, Augustus (Gus) is their brother. He married Mary Willis (?), Phebe Post Willis' sister. Their uncle was Gideon Frost, who started Friends Academy. Another sister was Eula, who lives in Glen Head in Gideon's house, which was left to her mother Phebe. (Siblings: Gus, Emma, Ella, Eula.) Per Phebe Smith.

Marion Jackson

One time clerk of Jericho Meeting. She held an office in the Underhill Society, too. She was on the Board at Friends Academy. Per Phebe Smith.

Prominent at Jericho Meeting. May have been clerk. She is Esther's mother's great niece. Main activity, Nassau County Historical Society, secretary. Wrote an article published there, "Old Jericho and Its Quakers" Vol. xxii, Winter 1961, no. 1. (See SUNY-COW Archives Collection) Per Esther Hicks Emory, tape 3/25/81, SUNY-COW Archives Collection.

Her great-great-great-great grandfather was Elias Hicks, per Newsday article, SUNY-COW Archives Collection.
Ruth Latham

Died of cancer. Was from Manhasset Meeting. Instrumental with a Mrs. Stern in dividing Stern material for mathematics, that was a forerunner for cuisinaire rods (sticks notched in 10ths). Taught at Friends Academy. Especially interested in getting mathematical concepts across to young children. Helped at Friends School to get the program established there. Per Eloise Hicks.

Mrs. John Kingston (Quaker??)

was president of Neighborhood House. See article entitled "The House that Hope Built", Long Island Forum, February 1977, SUNY-COW Archives Collection.

Sarah Malcolm

Her two brothers were Dr. Arthur, a dentist, and Dr. Wil, a doctor. She taught Sunday School at Jericho. Per Alice Mitchell.

First Sunday of every month, she would say to her class: "Now it is time for the Band of Mercy Pledge and the class would recite:

I will try to be kind to all living creatures and try to protect them from cruel useage. Also, I will try each day to speak a loving word or do a kind act to someone to make the world I live in better."

This was in the time of animal abuse, of horses especially. Per Alice Mitchell. Tape in SUNY-COW Archives Collection.
Mary Norse

Director of Friends School, from beginning (?) to 1980. Now lives in North Carolina. Per Eloise Hicks.

Active in education. Helped start Friends School and then went to Public School. Instrumental in getting the Head Start program going and in pre-school program in Public School. Per Eloise Hicks.

"Nice person" - Ruth Hegeman, see correspondence SUNY-COW Archives Collection.

Elizabeth Post

"I was with her when fireman came with books of chance. She did not approve of putting her name down so gave money for several books, said he could put his name if he wished. I asked (foolishly) 'How do you know he will give it in?' She said, 'I did my part now it is up to him.' Outside my family, I believe she may have influenced me the most. She died at 48, I believe." Source: Ruth Hegeman, see correspondence SUNY-COW Archives Collection.

Esther L. Post Jackson (b. 1829)

Daughter of Jarvis and Phebe W. Post. Married Solomon S. Jackson in 1867, daughter Caroline Jackson Hicks.

According to Henry Hicks, her son-in-law, she attended abolition meetings in Rochester with his Aunt Amy and Uncle Isaac Post. Taught public school in Jericho. Source: "Emancipation Celebration 77th Anniversary of the Freeing of Slaves by Henry Hicks, at the Cottage, Westbury Memorial Public Library, Church History Box, Friends Folder. (1941)
Ethel Albertson Post (Mrs. Arthur Post) (1890 - )

Worked with Red Cross, met every week, made dressings. Educated by tutor at home, at 14 years went to boarding school, graduated Swarthmore College. See tape 8/18/76, The Cottage, Westbury Memorial Public Library.

Senile now. Worked with Neighborhood House. Per Eloise Hicks.

"One of few I'd be glad to have my daughter copy." Ruth Hegeman, see correspondence SUNY-COW Archives Collection.


Mary M. Post (Arthur Post's aunt married to Ethel Post)

Active in Orthodox Meeting. "She was always there and always spoke and whatever was needed in any way; she was very calm with everybody--she was a special person." Ethel Post tape 8/76, The Cottage, Westbury Memorial Public Library.

She started a Sunday School in 1830 for the Orthodox branch of the Westbury Quaker Friends. She and her associates conducted this Sunday School attended by most of the Protestant children living in Westbury before the village had grown large enough to support other churches. Source: Westbury Record, "Religious Society of Friends, Thursday, September 12, 1957, copy in SUNY-COW Archives Collection. By Esther Emory.

"Was called on by those needing help." Ruth Hegeman, see correspondence SUNY-COW Archives Collection.

Worked for Neighborhood Association, establishing a small library before the Public Library came to be and was named after her. Public spirited. Per Esther Hicks Emory, tape 3/25/81, SUNY-COW Archives Collection.
Marion Robinson

Assistant Librarian, Westbury Memorial Public Library. Birthright Quaker. March 1981, she lost her husband recently. Wait a while to contact her. Per Sheila Lesnick, Westbury Memorial Public Library.

Mary Romerts (d. 1964-67?)

Died while in her 60's. Member of Westbury Meeting. From England, a teacher, but could not teach in the United States with her credentials. Was a companion to Caroline Jackson Hicks and lived with her in Westbury. Per Ruby Stern, Jericho Public Library, who went to Nassau Community College with Mary. (Call Helen Winfield of Kew Gardens, 212-846-4842, and also ask Esther Hicks Emory for information about her.

Anna Seaman

Worked on Red Cross work in Jericho.

Sarah Seaman

Was born in Jerusalem (Wantagh), daughter of Benjamin and Jane (Van) Rhinehart Seaman. Moved with family upstate to Apulia cl1826. After her education, Sarah returned to Long Island and taught at the one-room schoolhouse in Jerusalem. She heard Elias Hicks speak at Quaker Meeting and wrote feelingly of his preachings after his death in 1830. See "1830 Memorial to Elias Hicks", Long Island Forum, February 1976, SUNY-COW Archives Collection. Article contains her poem, "A Fairwell To Elias Hicks," and a Certificate of her "moral character learning and ability to instruct" dated 1839.
1830 Memorial
To Elias Hicks

SARAH SEAMAN, who penned the verse here published, in memory of Quaker Elias Hicks, was born in Jerusalem (Wantagh), the daughter of Benjamin and Jane (Van) Rhinehart Seaman. Benjamin took his wife and nine children upstate to Apulia, 1828, because he wanted better land to farm and better educational facilities for the children. Subsequently the family moved on to St. Catharines, Ontario.

Sarah, after completing her education, returned to Long Island and taught at the one-room schoolhouse in Jerusalem. A Certificate of her "moral character learning and ability to instruct" dated 1839 is here reproduced. She must have been a delight to her students. Attractive and talented, she created wax flowers, arranged under a high glass dome.

Martha D. Tourison is our source for these interesting items. (See Forum, May 1969 and April 1973 for text or Seaman family letters written from Long Island in 1830). For a study of Elias Hicks, the great Quaker minister and leader of the Society of Friends "Hicksite" branch, see Jessica Merritt Griffiths' "Those Illustrious Hickses", Forum Sept. and Oct. 1965.

Elias Hicks died "Seventh-day, the 27th of Second month 1830" and the funeral was held at the Meeting House in Jericho. A storm raged outside, in strange contrast to the peace and quiet within.

A FAREWELL TO ELIAS HICKS

Farewell to thee Priest of the Holy One
Farewell to thee best of the Lord
Thou hast preached of the meek and lowly One
And taught in the power of His word.
There are those who have sought to belittle thee
And rob of its brightness thy fame
The true faith of a Christian deny thee
And take from thee even the name.
But thousands have heard thee with gladness
Christianity's principles plead
They have felt that to doubt thee were madness
Have proved thee a Christian indeed.
The doctrines which Jesus has taught us
Unsullied by reasoning art
The gift of Redemption He bought us
Is language that flows from thy heart.
We have listened with silent emotion
Whilst thou spake of precepts divine
Till inspired by the strain of Devotion
His spirit conformed with thine.
Thou hast pointed the pathway to glory
The path our Redeemer hath trod,
And gathering the youth and the hoary
Led all on the footstool of God.
Thy example to man as a brother
Has taught us the duties we owe
Thou hast taught us to love one another
And kindness for evil to shew.
Fare thee well; there are those that will greet thee
With welcome where, ere thou mayest go
And he who met Moses will meet thee
And heavenly blessings bestow.
The true peace which the world never giveth
And never hath taken away
That gift of the Saviour who liveth
Will still be thy comfort and stay.

Sarah Seaman

Sarah Seaman, who heard Elias Hicks speak at Quaker Meeting, wrote feelingly of his preachings after his death in 1830.
Caroline Hauxhurst Sharpless

A cousin of Esther Hicks Emory. Member of local Board of Education, came to meetings in a horse and buggy. Active in the management of Children's Home, c1890. Had secretarial skills, could type and take stenography. Traveled widely. Her husband was a mining engineer and she was the secretary of the Women's Auxiliary of that branch of engineering. Per Esther Hicks Emory.

Jane Ann Smith (Mrs. Donald)

William Street, East Williston, PI 2-3699
Now at Friends World College. President school board, etc. Per Esther Hicks Emory.

Has her PhD. in conflict resolution. Per Eloise Hicks.

"Nice person." Per Ruth Hegeman. SUNY-COW Archives Collection, correspondence.

Her name appears on the cover of Nassau Hospital News, Vo. 8, No. 2, Summer 1980. See SUNY-COW Archives Collection.

Margy Titus

Jericho. World War II, worked for Red Cross doing canteen work. Lives on Titus Lane. Per Phebe Smith.
Emma A. Underhill

Member of the local school board. Per Esther Hicks Emory.

1929 - a member of the Jericho school board who along with Robert Seaman and Dr. J. Arthur Malcolm (all Quakers) and also members of the board, signed a contract consolidating the Wheatly and Jericho school districts. Source: The Lost Village of Wheatly by Randall J. LeBoeuf, Jr., reprinted from the Nassau County Historical Journal, Vol. xxxii, No. 1, 1972, The Cottage, Westbury Memorial Public Library.

Was a pillar of the Jericho Meeting. She was supportive of the Meeting financially and read a great deal of Rufus Jones' work. She was knowledgeable, brilliant. She was older than Alice's mother. Per Alice Underhill Mitchell.

Spoke at Meeting. She was President of the School Board of Jericho. She helped poor Quakers but kept quiet about it. Helped Mary Tolliver (transportation.) Per Phebe Underhill Smith.

Emma Underhill served as trustee to Jericho Public Schools for thirty years. (Somewhere between 1895 and 1931) Source: "Early Education in Jericho", dated December 19, 1939, Cornerstone laying at Jericho Public School, Jericho Public Library, Scrapbook entitled Jericho.

Alice Willets

A Quaker teacher.

Was Alice Mitchell's first-grade teacher. Taught 23 years and then retired and lived at home. Taught in the "old" three-room school and in the "new" four room school. Mary Willets was her sister, there were five sisters: Mary, Alice, Libby, Martha, Annie--none married. It was always a pleasure for anyone to go to visit them. They laughed at themselves. Per Alice Mitchell.

Taught Phebe Smith at Jericho School. Per Phebe Smith.

Was my father's cousin. Strong. Per Ruth Hegeman, SUNY-COW Archives Collection, correspondence.
Amy Willets

Sister to Lottie. Ran Jericho Sunday School when Alice Mitchell was a little girl. Was very intelligent and nice. Was a graduate of Swarthmore. May say she was a "Quaker Preacher", because she spoke at Meeting, but she was not registered as one. Per Alice Mitchell.

Spoke at Meeting, beautifully. Per Phebe Smith.

Conducted a private class for small children in her own home for a short time, 1880-1885. Among her pupils were: Mrs. Henry Hicks, Minnie Prince, Mrs. Ann Jackson, Richmond Prince, Clarence Hubbs, and James Seaman. After instruction here, the pupils went to the Public School on the Oyster Bay Road. Source: "Early Education in Jericho" dated December 19, 1939, cornerstone laying of Jericho Public School, at Jericho Public Library, Jericho Scrapbook.

Was also sister to Hannah, who married Robert Seaman and had a daughter, Phebe Underhill Seaman (see profile SUNY-COW Archives Collection)

Lottie Willets

Sister to Amy and Hannah.

Shrewd businesswoman. Taught Phebe Seaman how to manage money. Lottie and the Woodnutt sisters sold parking space during the Vanderbilt Cup Race. Lottie used the money to install a bathroom in her home. Per Phebe Smith.

Amy and Lottie never married.
Dr. Mary Willets

Went to Swarthmore College. Was a GP, but may have specialized in women's disorders, not sure. Practiced in New York City. Distant relative. Was treated by her when she was a baby—eighty years ago she practiced. Considered a good doctor and was well thought of. Some of her patients paid for her service with gifts. One Italian hand-carved the frame on a mirror and gave it to her when he could not pay for her services rendered to his family. Per Alice Mitchell.

"Did it herself. Father sent her to Swarthmore but not Dr. ? Became a nurse to earn money to go to be a dr. Also I believe she helped start (leper?) Hospital for women." Per Ruth Hegeman, see correspondence SUNY-COW Archives Collection.

Phebe Post Willis (#1)

Cousin of James Mott of Cow Neck. Friend and travel companion of Lucretia Mott.

"April 1833 Lucretia started on an ambitious trip through New York State that was to end at her beloved Nantucket. She was accompanied by Phebe Post Willis, a cousin of James's and Lucretia's friend and confidante. The two women adventurously set off for New England alone, taking the steamboat from New York to Providence." Visited Nantucket, Bedford, Lynn, Salem, Providence, and New York City. Valient Friend, The Life of Lucretia Mott by Margaret Hope Bacon, Walker and Co., NY 1980, p. 50

Phebe Willis was Lucretia's close friend and spiritual confidante for almost 12 years. The relationship ended when Lucretia let Phebe know her feelings about George White, an evangelical minister who was leading an effort to prevent all members of the Society from taking part in anti-slavery activities, and disciplining those who did. Isaac Hopper was his special target. Lucretia's daughter Anna was married to Isaac's son Edward. Lucretia was indignant, and spoke strongly against intolerance. New York Yearly Meeting upheld the disownment of Hopper in May 1842. As a consequence of the disownment, correspondence between Lucretia and Phebe Willis ended.

The Phebe Post Willis papers are at the University of Rochester. (from Valient Friend, see above reference.)
Phebe Post Willis (#1) continued

"Lucretia Mott and Phebe Post Willis made a 1,000 mile long trip through New England in 1836 in order to strengthen new Hicksite Meetings in that part of the country. Hannah Buckhouse, an English Friend, travelled in the United States about the same time trying to enhance Orthodoxy." As The Way Opens: The Story of Quaker Women in America by Margaret Hope Bacon, Friends United Press, Richmond, Indiana, 1980, pp. 58-59.

Phebe Willis was from Jericho. She was married to Thomas Willis. Both, it seems, became Orthodox Quakers. Evidently the break Phebe had with her friend, Lucretia Mott, was the result of their theological differences. The Religious Society of Friends split in 1827. Both the Evangelical or Orthodox Quakers and the Mystical Liberals or Hicksites, believed they were returning to the principles of primitive Friends. "Elias Hicks exchanged letters with Phebe Willis, an Evangelical elder of Jericho Meeting, who wrote out of concern over his use of the Bible. Counting on her friendship, Elias answered her questions hastily, without re-drafting his letter, believing she would be able 'to apprehend the main drift of (his) arguments, and be willing to put the best construction on such parts as (might) seem erroneous.' This letter, written on scraps of paper in time stolen from his many avocations, was to cause Elias much trouble. It was published without his consent, its meaning misconstrued and misinterpreted. The letter indicated, however, the extent to which rationalism had affected Hicks' point of view, and the gulf that existed between the Evangelical approach to the Bible and his own.... Elias wrote further to Phebe Willis that there were some in the Society who would call members away from the inward guide to the letter. This could only result in dividing and scattering Friends. 'For considerable disputes have already arisen concerning passages of the first importance.' He added, 'My views respecting the Scriptures are not altered, although thus abused by others, and...I shall... call upon them as evidence of the truth of inspiration; and to show that the upright and faithful in former ages, were led and instructed by the same spirit as those in the present day.'" (Elias Hicks: Quaker Liberal by Bliss Forbush, Columbia University Press, New York, 1956, pp. 182-183. Forbush's quotations of Elias Hicks came from Letters of Elias Hicks, Philadelphia, 1861.)
Phebe Post Willis (§2)

Phebe lived by the Pond in Old Westbury. Her sister was married to Gus Albertson (Ethel Post's mother). Per Phebe Smith.

Phebe is from the generation of Esther's mother and aunts. Aunt of Ethel Post. She was a homebody. She participated in sewing groups for both American Friends Service Committee and for the Neighborhood Association. She learned to drive a car. Per Esther Hicks Emory, March 25, 1981.
Catherine A. and Josephine J. Woodnutt

Daughters of Grace Anna Woodnutt and Henry C. Woodnutt (d. 1908) of Jericho. They did not marry and still live together in Jericho. Rather secluded, private people.

They are gardeners, propagate flowers--iris, daffodils. Per Eloise Hicks.

Woodnutt sisters sold parking space for Vanderbilt Cup Race with Lottie Willets. Per Phebe Smith.

Are cousins of Esther Hicks Emory. Their father died and they were not prepared for careers. They stayed at home. In 1912, they drove. Per Esther Hicks Emory tape, 3/25/81 SUNY-COW Archives Collection.

Josephine is a poet. Her poems entitled: "Why I Like Fourth of July", "The Siren Song of Two Old Barns," and "Across the Garden Path," are in the SUNY-COW Archives Collection. More of her work can be found in the Long Island Collection of the Jericho Public Library. Her work captures life in Old Jericho, before "progress" came to change the old ways.

Grace Anna Woodnutt (b. 1864)

Grace was the youngest of three children when her mother died. Per Esther Hicks Emory, conversation 3/25/81.

Grace is related to Esther Emory. Grace is the daughter of the first wife of Solomon Jackson. Solomon married Esther Post, Esther's grandmother, later, and they had Caroline. Ester (Post) taught public school in Jericho. Per Phebe Smith.

Arlene Wilhelm
617 Heathcliff Drive
Seaford, New York 11783

Dear Arlene,

Thank you very much about writing to me about your interesting project, about the College of Old Westbury, and about yourself. One of the rewards abounding from my book about Lucretia Mott has been the many letters I have had from women like yourself, and this has happened also in regard to AS THE WAY OPENS.

Unfortunately, I am not sure that I can help much with your project. I have studied women by categories: professions, reforms, ministry, women's rights etc rather than geography and I don't have a list of New York women, or Long Island women as such.

I can suggest a few names from Notable American Women, however, and perhaps these will get you started.

From Long Island: Lady Deborah Moody

From N.Y.: Susan B. Anthony
           Hannah C. Bailey
           Hannah J. Barnard
           Ellen Collins
           Elizabeth Comstock
           Eliza Farnham
           Mary Anna Foote
           Abby Hopper Gibbons
           Hetty Howland Green
           Emily Howland
           Jane Elizabeth Jones
           Gertrude Stanton Kasebier
           Florence Kelley
           Kate Ladd
           Helen Marot
           Eliza Mosher
           Anna Pratt
           Anna White
           Jemina Wilkinson

If you are going to seminary you should read the Complete Speeches and Sermons of Lucretia Mott,

REMEMBERING A LIFE DEVOTED TO EQUAL RIGHTS FOR ALL

(over)
collected by Dana Greene and published by the Edwin Mellen Press. Also if you haven't read my book about Lucretia VALIANT FRIEND you might do so, since she spent a lot of time on Long Island, and you might want to trace some of her Long Island friends.

Sincerely,

[Signature]
Margaret Hope Bacon  
Assistant Secretary for Information and Interpretation  
American Friends Service Committee  
Philadelphia, Pennsylvania  

617 Heathcliff Drive  
Seaford, New York 11783  
April 23, 1981

Dear Margaret:

I have read with much pleasure your new book entitled As the Way Opens. Before I read your beginning note "How this Book Came to Be", I had already selected by senior project, which is to compile a list of the Quaker women from Westbury and Jericho (New York) and to tell what they have done in their communities. I was amazed to learn that you also are involved in similar data gathering. Would it be possible for you to send me a copy of the women you have that are from New York, and Long Island in particular? My project will become a part of the Archives we are now starting in the State University of New York, College at Old Westbury, where I am a student. The College has a remarkable women's studies department and I think this list would add to the richness of the collection.

By the way, the College at Old Westbury is a unique school, a school with a mission to educate the traditionally by-passed in our society—black, Hispanics, and women. Over 60% of the student body are women and the average age is 29. This year in our graduating class we have a 75 year old Hispanic woman who will receive her B.A. degree. I am 42 years old and have studied here part time for five years now, in addition to leading an active church life and keeping up with my two teen-aged sons and spending some time with my husband. It is with joy that I will receive by B.A. in Comparative History, Ideas, and Cultures, an interdisciplinary degree in the liberal arts.

I am a member of the Reformed Church in America and I am now in the process of applying for admission into Seminary to start my study for the ministry. Even though I am no a Quaker, I love Quakerism, and Quaker women in particular. This love grew out of a course I took entitled Social History of American Women. I learned there of the great contributions Quaker women have made. Our history as women has been hidden from us and I celebrate the fact that we are reclaiming our past since we can draw strength from it to go on with the work that must be done. And, there is so much work to be done to bring about peace and justice for all peoples.

I thank you for your beautiful books, most especially for Valiant Friend and As the Way Opens. Your work is an inspiration to all women. I look forward to hearing from you. 

Arlene R. Wilhelm
P.S.- Have you seen Marjorie P.K. Weiser's and Jean S. Arbeiter's book: Womanlist? It was published this year by the Atheneum Press, New York. I don't consider it a scholarly piece of work since it doesn't list its sources, but it certainly is an interesting book. It just lists women by various categories such as: Show of Courage, Persons at Work, The Search for Adventure, and Women of Faith. Why don't you do something like this for your Quaker women??
Arlene R. Wilhelm
617 Heathcliff Drive
Seafood, New York 11783

Dear Arlene Wilhelm:

I believe that Margaret Bacon was mistaken in her citation of my list. The list I prepared for a research conference in Pennsylvania was entitled, "Notable Quaker Women - Pennsylvania, Opportunities for Research." A copy of that list is enclosed. While we have made a list of women in Notable American Women, it is interfiled with the list of persons noted in the Dictionary of American Biography and is not easily constructed. I am sorry not to be of any more help to you.

Sincerely,

Edwin B. Bronn
Curator

EEB:em
Enc.
NOTABLE QUAKER WOMEN - PENNSYLVANIA
Opportunities for Research

Blaker, Eliza Ann Cooper (1854-1926) NAW
    educator, kindergarten
    Mss: Butler University, Indianapolis

Bond, Elizabeth Powell (1881-1926) DAB
    educator; dean, Swarthmore
    Mss: Friends Historical Library, Swarthmore

Brinton, Anna Cox (1887-1969) DQB
    educator; reformer
    Mss: private hands

Brinton, Ellen Starr (1886-1954) DQB
    librarian; reformer
    Mss: Peace Collection, Swarthmore

Broomall, Anna Elizabeth (1847-1931) NAW
    physician, obstetrics
    No mss.

Chandler, Elizabeth Margaret (1807-1834) DAB
    author; abolitionist
    Mss: Michigan Historical Collection, University of Michigan

Cox, Hannah Pierce (1797-1876) DAB
    anti-slavery worker; in Longwood group
    No mss.

Darragh, Lydia Barrington (1729-1789) NAW
    nurse; Revolutionary heroine; Free Quaker
    No mss.

Dickinson, Anna Elizabeth (1842-1932) DAB
    orator; actress; reformer; Longwood group
    Mss: Library of Congress
    Cope Collection, Genealogical Society of Pennsylvania

Dolley, Sarah Read Adamson (1829-1909) NAW
    physician
    Mss: private hands
Douglass, Sarah Mapps Douglass (1806-1882)  
black Quaker; teacher; abolitionist  
Mss: In collections of Grimké sisters  
Gratz Collection, Historical Society of Pennsylvania  
New York Historical Society

Drinker, Elizabeth Sandwith (ca. 1735-1807)  
minister; wife of Virginia exile, Henry Drinker  
Mss: Historical Society of Pennsylvania  
Quaker Collection, Haverford College

Garrett, Mary Smith (1839-1925)  
education of the deaf; child welfare  
Mss: C.M. Allen papers, Radcliffe

Gibbons, Abigail Hopper (1801-1893)  
anti-slavery; capital punishment; aid to poor  
No mss.

Gibbons, Phebe Earle (1821-1893)  
reformer; author  
No mss.

Grimké, Sarah (1792-1873) and Angelina (1803-1879)  
anti-slavery; reformers  
Mss: Weld-Grimké Papers, Clements Library, University of Michigan  
Weld Manuscripts, Library of Congress  
Weld-Grimké Manuscripts, Boston Public Library

Gummere, Amelia Mott (1859-1937)  
author; editor  
Mss: Quaker Collection, Haverford College

Gurney, Eliza Paul Kirkbride (1801-1881)  
Quaker minister  
Mss: Quaker Collection, Haverford College  
Friends House, London

Hallowell, Anna (1831-1905)  
welfare worker; education reforms  
No mss.

Hancock, Cornelia (1840-1927)  
nurse; educator for freedmen  
Mss: Clements Library, University of Michigan  
Friends Historical Library, Swarthmore
Hull, Hannah Clothier (1873-1958)
peace; reformer
Mss: Friends Historical Library, Swarthmore

Jeannes, Anna Thomas (1822-1907)
philanthropist
Mss: Friends Historical Library, Swarthmore

Johnson, Emily Cooper (1885-1966)
author; reformer
Mss: Peace Collection, Swarthmore

Jones, Jane Elizabeth Hitchcock (1813-1896)
women's rights; anti-slavery
Mss: Kelly Papers, American Antiquarian Society

Jones, Rebecca (1739-1817)
minister; teacher
Mss: Quaker Collection, Haverford College

Kelley, Florence (1859-1932)
social worker; Hull House; U.S. Children's Bureau
Mss: Kelley Family Papers, Columbia University
National Consumers League, Library of Congress

Kraus, Hertha (1897-1968)
social worker
Mss: Social Welfare History, University of Minnesota
Papers, private hands
School of Social Work, Bryn Mawr

Logan, Deborah Norris (1761-1839)
historian; author
Mss: Historical Society of Pennsylvania
American Philosophical Society

Longshore, Hannah E. Myers (1819-1901)
physician
Mss: Medical College of Pennsylvania (formerly Women's Medical College)

Lewis, Lucy Biddle (1861?-1941)
peace
Mss: Peace Collection, Swarthmore
Lukens, Rebecca Webb Pennock (1794-1854)  
iron manufacturer  
Mss: Eleutherian Mills Library  
Private hands

Marshall, Clara (1847-1931)  
physician  
Mss: Medical College of Pennsylvania

Martin, Elizabeth Price (1864-1932)  
civic leader; politics  
No mss.

Merritt, Anna Lea (1844-1930)  
artist  
No mss.

Morris, Margaret Hill (1737-1816)  
minister  
Mss: Quaker Collection, Haverford College

Morris, Susanne (1682-1755)  
minister  
Mss: Quaker Collection, Haverford College  
Historical Society of Pennsylvania

Mott, Lucretia (1793-1880)  
reformer  
Mss: Friends Historical Library, Swarthmore  
Library of Congress  
Columbia University  
Radcliffe

Oberholtzer, Sara Louisa Vicers (1841-1930)  
author; reformer  
Mss: Historical Society of Pennsylvania

Parrish, Anne (1760-1800)  
educator  
No mss.

Penn, Hannah Callowhill (1671-1726)  
acting proprietor  
Mss: Historical Society of Pennsylvania  
Friends Library, London
Preston, Ann (1813-1872)  
physician; dean, Women's Medical College  
Mss: Medical College of Pennsylvania (formerly Women's)  

Pugh, Sarah (1800-1884)  
teacher; abolitionist; women's rights  
Mss: Weston and Garrison Papers, Boston Public Library  

Ross, Betsy (Elizabeth Griscom) (1752-1836)  
No mss.  

Rushmore, Jane Palen (1864-1958)  
Quaker administrator  
Mss: Friends Historical Library, Swarthmore  

Schofield, Martha (1839-1916)  
educator of freedmen  
Mss: Schofield Papers, Friends Historical Library, Swarthmore  
National Archives, Washington, D.C.  
Sophia Smith Collection, Smith College  

Slocum, Frances (1773-1847)  
Indian captive  
No mss.  

Smith, Hannah Whitall (1832-1911)  
author; feminist; reformer; evangelist; temperance  
Mss: Logan Pearsall Smith Papers, Library of Congress  
WCTU National Headquarters, Evanston, Ill.  

Stephens, Alice Barber (1858-1932)  
illustrator  
No mss, drawings in Library of Congress  

Stern, Elizabeth Gertrude Levin (1890-1954)  
DQB  
Who's Who  
social worker; journalist; author  
Mss: private hands  

Thomas, Martha Carey (1857-1935)  
college president  
Mss: Bryn Mawr College Library
Townsend, Mira Sharpless (1798-1859)  
reformer; reform for wayward girls; Rosine Association  
No mss.

Walcott, Mary Morris Vaux (1860-1940)  
artist; naturalist  
Mss: private hands

Wistar, Sarah (1761-1804)  
diarist; author  
Mss: Historical Society of Pennsylvania

Wright, Martha Coffin Pelham (1806-1875)  
women's rights  
Mss: Garrison Family Papers, Sophia Smith Collection, Smith

SOURCES
1. Dictionary of American Biography
2. Notable American Women  
3. "Dictionary of Quaker Biography"
Dr. Edwin Bronner
Haverford Library
Haverford College
Haverford, Pennsylvania 19041

Dear Dr. Bronner:

Jonathan Collett, a professor at the State University of New York, College at Old Westbury, has recommended that I write to you. He said his father is a personal friend of yours. In addition to this recommendation, I have purchased Margaret Hope Bacon's new book *As The Way Opens*, and your name was mentioned in connection with a list of Quaker women which you compiled from the Notable American Women's list.

I am a senior at the College at Old Westbury and for my senior project, I am compiling a list of Quaker women from the Jericho and Westbury meetings. I am telling a little bit about what they are doing (or have done) and the focus is not necessarily on women's rights. I have made for or five oral tapes of some of the residents here which tell about their lives and the kinds of activities they have been involved in over the years. In addition, I have tried to go back into history and recover information about women in the past and their contributions. My work will become a part of the Archive collection we are starting at the University.

I would very much like to have a copy of your list. If there is a charge involved, please let me know and I will be happy to mail you a check to cover the expenses. I think this list will make a good addition to our collection and may also aid me in my work. Our semester ends the middle of May, so I would appreciate it if you would rush this to me as soon as possible.

Thank you for your trouble.

Peace,

Arlene R. Wilhelm