

Thanks
and
Background Notes for Emma Field, Book II

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PROLOGUE

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- 7 *a girl named Vera*: Vera Plank, Dr. Elmer Watson, Ezra Bull and Elizabeth Bowerman are all characters in Book I.
- 7 *Mrs. Stowe*: Dr. Emily Stowe, the first woman to work as a physician in Canada and a leader in the Canadian women's movement will appear in a subsequent book in the *Emma Field* series.

CHAPTER I: NINE PARTNERS

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- 11 *plain dress*: Plain dress is the term used to describe the lack of fashionable details in cut, pattern, color and trim of Quaker attire.
- 11 *packet sloop*: A vessel of Dutch origin, the packet sloop had one mast and a tiller for steering. For close to two hundred years the sloop was the main means of transportation of people and goods on the Hudson River. As the increase in size and number of cargoes on the river grew at the end of the 19th Century steam drawn towboats replaced the graceful sloops. For more information see The Sloops of the Hudson by William Verplanck and Moses Collyer.
- 12 *Hicksite Meeting House*: Members of the Religious Society of Friends, also known as Quaker, settled to the south of present day Millbrook, NY between 1724 and 1750. The fine brick Meeting House, built in 1780 for their worship services still stands today. The Boarding School, located to the east of the Meeting House operated from 1796 to 1863. It was torn down in 1865 and the endowment fund was transferred to Union Springs Academy, now known as Oakwood Friends School, Poughkeepsie, New York.
- 13 *Hicksite Friends*: "The Friends called Hicksite resulting from the Separation of 1827-28 placed special emphasis on the Inward Light, a divine spark within each person. They objected to creedal tests and to the authority of ministers and elders. Originally inspired by New York minister Elias Hicks (1748-1830), these Friends became increasingly liberal in theology, social practices and church organization over the decades, often openly questioning the divinity of Christ." Pg. 373 Quaker Aesthetics, Reflections on a Quaker Ethic in American Design and Consumption edited by Emma Jones Lapansky and Anne A. Verplanck.
- Orthodox Friends*: "Members of a branch of Quakers resulting from the Separation of 1827. They stressed the divinity of Jesus Christ and the importance of the Bible as the authoritative source of religious truth." Pg. 376 *ibid*.
- 14 *West Lake Boarding School* : The first Quaker school in Canada operated near Bloomfield, Ontario from 1841 to 1865.

CHAPTER II: SECOND DAY

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- 17 *Second Day*: Until recent times Quakers numerically referred to the days of the week and months of the year. Eg. Sunday was “First Day” and January “First Month”.
- 18 *a small bell rang*: most of the details of activities at Nine Partners Boarding School were kindly provided by the archival work of Kathy Moyer of Oakwood Friends School, Poughkeepsie, New York.
- 20 *Gauging – Case 1*: taken from the 1820 copy book of student, Joseph Borton.

CHAPTER III: THIRD DAY

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- 28 *‘Thirty Days hath September’*: The version of this verse in Quaker terminology is:
“When the year can be divided by 4, without any remainder,
It is then leap year, in which 2nd month has 29 days.
The 4th, 11th, 9th and 6th,
And every other 31,
Except the second month alone,
Which has but 28, in fine,
Till leap year give it 29.”
Apparent source: The Scholar’s arithmetic, Jacob Willets, 1815
- 29 *Jacob Willets and Deborah Rogers Willets* were both pupils and teachers at Nine Partners Boarding School. The head teacher of the school before the age of 20, Jacob Willets was a successful mathematician and author of popular arithmetic and geography books. The head teacher of the girls, Deborah Rogers Willets taught Lucretia Coffin Mott, one of the founders of the women’s rights movement in the United States. Deborah Willets was also a successful grammarian who often advised Gould Brown, author of ‘Institutes of English Grammar &c.’.
- 29 *When first the marriage knot*: from Willets’ Arithmetic by Jacob Willets
- 32 *Angelina and Sarah Grimke*: For more details on the life of the Grimke** sisters and all aspects of the Underground Railroad refer to Bound for Caanan by Fergus M. Bordewich and Valiant Friend, the life of Lucretia Mott by Margaret Hope Bacon. Without these extensive two collections of facts and stories, Emma Field, Book II would have been a much more difficult book to write.

CHAPTER IV : THE TEACHER

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40 *John J. Cornell* was a student at Nine Partners Boarding School during the late 1830s and early 1840s. He recorded his confrontation with the superintendent's wife over the bobbing of his new roundabout in *Autobiography of John J. Cornell*.

Lucretia Coffin Mott, a former student and teacher of Nine Partners Boarding School and her younger sister, Eliza, once slipped bread and butter under the door of a closet in which an incarcerated boy was locked. This story is told in *Valiant Friend, the life of Lucretia Coffin Mott*, by Margaret Hope Bacon.

CHAPTER VII: SPROUT CREEK

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64 *Brahms*: At the time of this story, Johannes Brahms was in his twenties. It is unlikely that his sheet music was available in upstate New York at that time, but the nature of his compositions so closely match the life of Emma, liberties have been taken to refer to it.

CHAPTER IX: PLANS AND BEGINNINGS

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75 *how does one plan a wedding*: For further information on 19th century courtship see [Hands and Heart – History of Courtship in America](#) by Ellen Rothman.

76 *he walked all the way from Canada West to visit his relatives here in Dutchess County*: Emma is referring to Consider Haight, who made this journey by foot in 1824. For more details, refer to:
<http://www.rootsweb.ancestry.com/~onlennad/considerdiary.htm>

CHAPTER XIII: WORRIES TO MEETING

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112 *They are called 'Lucy Stoners'*: By the time of this story Lucy Stone had graduated from Oberlin College in Ohio. Seven years later she and her husband-to-be, Henry Blackwell declared that Lucy would retain both her own property and her own name in their forthcoming marriage. Their declaration gained wide publicity. Stone, Blackwell and later their daughter, Alice Stone Blackwell were anchors of the American women's rights movement from 1847-1920.

- 115 *Thomas Garrett* is reported to have sheltered some 2,700 slaves during his lifetime. Many former fugitives were amongst the 1,500 people to attend his funeral at the Friends Meeting House in Wilmington, Delaware in January of 1871.
- 116 *Dr. Ross from Canada*: Dr. Alexander Ross of Belleville, Canada West made regular trips to the southern states to “bird-watch” and supply slaves with traveling tools. The story about his involvement with a slave named Joe is true. Two years after the story Jessabelle-Rose relays, Dr. Ross was approached in a Boston restaurant by a waiter who introduced himself as the newly-freed Joe.

CHAPTER XIV: BAKING BREAD AND HIVING BEES

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- 123 *Moses Quinby* (b. 1810 d. 1875) was a Quaker beekeeper in northern New York. He was the owner/half-owner of between 600 and 1200 colonies and wrote the popular book, “Mysteries of Bee-keeping Explained” as a way of sharing his extensive knowledge.
- 125 *Lorenzo L. Langstroth* (1810-1895) a Congregational minister from Pennsylvania is considered “the father of modern beekeeping” for the way he revolutionized the practice of beekeeping in the mid- nineteenth century. His moveable hive and the book he published in 1853 are both in use today. The Hive and the Honey-Bee is available through Dover Publications.

CHAPTER XV: NO APPROVAL

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- 130 *Anti-Slavery Fair(s)* provided a substantial source of income for the abolition movement. A notice in the Feb. 2, 1843 issue of the National Anti-Slavery Standard called for donations of “Various kinds of clothing for children; caps;bags; aprons; children’s toys; bedding, gentlemen’s furnishings, &c. &c. Everything that people wish to buy.” Donations of farm produce in the form of “grain, cheese, butter, pork, beef, potatoes, or other vegetables, wood” were also accepted. For more information on anti-slavery fairs see *The Road to Seneca Falls, Elizabeth Cady Stanton and the First Women’s Rights Convention* by Judith Wellman.
- 134 *Jonathon Walker*: The branding of Jonathon Walker’s hand galvanized the anti-slavery movement. For further details of his life refer to *Bound for Canaan, The Triumph of the Underground Railroad* by Fergus M. Bordewich.
- 136 *Elizabeth Ellicott Lea’s* cookbook has been reprinted as “A Quaker Woman’s Cookbook” by Williams Woys Weaver.

136 *Edward Hicks* (1780-1849) a Quaker artist, known most for his Peaceable Kingdom series espoused simplicity, self-discipline and contact with the Inner Light.

CHAPTER XVIII: LILACS AND THE STRANGER

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171 *Lucretia (Coffin) Mott* (b. 1793 d. 1880) remains one of the most distinguished members of the Religious Society of Friends in the United States. Her contribution to women's rights was recognized in the placement of a statue of her, Elizabeth Cady Stanton and Susan B. Anthony (another Quaker) in the Capitol Crypt of Washington, DC. Valiant Friend, the life of Lucretia Mott by Margaret Hope Bacon is an excellent source of information about this inspiring woman. The Road to Seneca Falls by Judith Wellman provides extensive details of Lucretia Mott's work in the spring and summer of 1848.

CHAPTER XIX: LUCRETIA MOTT AND THE MEETING

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173 *Lucretia Mott and the Meeting*: Lucretia Mott spoke a number of times at Nine Partners Meeting House. The incidents of this chapter are a compilation of events which took place amongst Friends in the mid-1840s. One December day in 1847 the black abolitionists Frederick Douglass, Charles Remond and Martin Delany were forced to meet in a schoolhouse because the local Friends would not allow them the use of the Meeting House. Daniel Anthony, a Quaker, former student at Nine Partners Boarding School and father of Susan B. Anthony gave up his commitment to established Friends because he felt that his commitment to social reform had been constrained by his commitment to the Quaker faith. In a letter to his daughter dated June 4, 1848 he wrote, "O what use is preaching & all this pretended or blind devotion, . . . so long as this horable business of traffic in the bodies of men, women & children is sanctioned & actually carried on by those making the highest pretentions to goodness." He further noted that "if a member be attentive active in proclaiming the evils of Slavery he is disowned at once as a disturber of the quietude of their religious proceedings." For further information see The Road to Seneca Falls by Judith Wellman.

180 *His wife took a deep breath*: The meditative practice of early Friends is well described in the short and simple book, Light to Live By; an exploration in Quaker spirituality by Rex Ambler.

CHAPTER XX: JOHN

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- 187 *a women's rights convention...* Seneca Falls: The first women's rights convention took place July 19 and 20, 1848 in Seneca Falls, New York. Initiated by a group of liberal Quaker women and Elizabeth Cady Stanton, the event, rapidly brought together blacks and whites, Quakers and non-Quakers, men and women for the betterment of women. Judith Wellman's *The Road to Seneca Falls* is an excellent account of the convention and the events connected with it.
- 188 *you can go there by train:* The Hudson Valley Railroad was opened in 1851.

CHAPTER XXI: SENECA FALLS

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- 193 *Seneca Falls:* Seneca Falls, New York was the sight of the first Women's Rights Convention in 1848. Today, the Women's Rights National Historical Park Visitor Center in Seneca Falls NY provides a wealth of information about the families who brought this event into being. Some of their homes have also been preserved.
- 194 *Frederick Douglass:* One of the most prominent people in American history Frederick Douglass, a former slave, spent his life working for equality of all. Although suffering from tonsillitis at the time of the convention he spoke briefly and continued to provide support to the fledgling women's rights movement.
- 195 *Elizabeth M'Clintock*, also known as Lizzie M'Clintock was a member of a very progressive Quaker family living in Waterloo, New York in 1848. Their home is open to the public as part of the Women's Rights National Historic Park. For more details on Elizabeth M'Clintock and her family refer to the Doctoral Thesis, [The Life of Elizabeth McClintock Phillips, 1821-1896: A Story of Family, Friends, Community, and a Self-Made Woman](#) by Andrea Hawkes
- 199 *Azaliah Schooley...and...Rev. Samuel Hart Gridley* were both residents of Waterloo, NY and attendees of the Women's Rights Convention. Further information is available at Memorial Day Museum, Waterloo, New York.
- 202 *World's Anti-Slavery Convention in London, England:* Lucretia Mott and her husband, James were sent as American delegates to the world convention in 1840. Also in attendance were Henry Stanton and his young wife Elizabeth. As the British anti-slavery movement declared women "constitutionally unfit for public or business meetings" the women, including Mott and Stanton were relegated to a segregated gallery off the convention floor. For further information see [Valiant Friend](#) by Margaret Hope Bacon.

CHAPTER XXIII: AFTER THE CONVENTION

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- 212 *I am waiting to warn you of a game that lies ahead*: Lucretia Mott and Elizabeth Cady Stanton did indeed employ the game that follows to stop the Stanton boys from swearing. However, it did happen at a time other than the summer of 1848.
- 213 “*Grassmere*”: Elizabeth Cady Stanton’s home in Syracuse is open to the public as part of the Women’s Rights National Historic Park. At the time of this story, industry lined the waterfront below the Stanton home.

CHAPTER XXIV: AT HOME

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- 221 *Report of the Woman’s Rights Convention*: To view an on-line version of the convention go to www.nps.gov/wori/historyculture/the-first-womens-rights-convention.htm .

CHAPTER XXV: THEE MUST GO

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- 225 *Fugitive Slave Law*: or Fugitive Slave Act was passed by the United States Congress on September 18, 1850 as part of the Compromise of 1850 between Southern slaveholding interests and Northern Free-Soilers. This was one of the most controversial acts of the 1850 compromise and declared that all runaway slaves be brought back to their masters. See *Bound for Canaan* by Fergus Bordewich for more details.

CHAPTER XXVI: JESSABELLE-ROSE DISAPPEARS

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- 229 *Jessabelle-Rose Disappears*: The incidents of this chapter are based on the “Jerry Rescue”, the capture and subsequent rescue of William “Jerry” Henry in 1851. This event galvanized the anti-slavery movement throughout the northern United States. For more information visit the Onondaga County Historical Association Museum in Syracuse, New York or read Fergus Bordewich’s *Bound for Canaan*.
- 230 *Elijah McCoy*: There are a number of claims to the origin of the phrase, “The Real McCoy”. One is the story of Elijah McCoy born as a free child of former slaves in Canada. He completed his education in Canada then apprenticed as a mechanical engineer in Edinburgh, Scotland. He went to the United States to pursue a career in his field, but was only able to obtain the job of fireman and oilman on the railroad. In the process he developed a self-lubricating system that did not require

the train to stop every ten miles for oiling. Other manufacturers copied his design, but finding them inadequate Railroad purchasing agents insisted on “buying the real McCoy”. Elijah McCoy also designed the folding, mobile ironing board and the automatic lawn sprinkler.

- 252 *Caleb Davis* was indeed a white butcher and outspoken proslavery Democrat. What he saw the day of the “Jerry Rescue” was enough to turn him into an abolitionist overnight.

CHAPTER XXVII: ON THE WAY

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- 255 *Asa and Mary Whipple Beebe* hid William “Jerry” Henry in their barn near the town of Mexico, New York for two weeks before sending him on to Owego and Kingston, Ontario. For more information see www.oswego.edu:80/ugrr

CHAPTER XXVIII: LEAVING

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- 265 *Kingston*: In 1848 Kingston, Canada West (now Ontario) was a grand place with all of the modern conveniences the sailor describes. Sir John A. MacDonald, Canada’s first prime minister, was at the time living in Bellevue House on King St., Kingston.
- 265 *Typhus*: The summer of 1847 hundreds of Irish immigrants arrived in Kingston suffering from typhus, the disease borne on lice aboard the immigrant ships. The Sisters of Providence, Sisters of Hotel Dieu and Grey Nuns broke cloister to provide care with Kingston General Hospital’s Female Benevolent Society to care for the sick. Over the next year 1,600 people were buried in a mass grave to the west of Kingston General Hospital. In 1894 they were reinterred at St. Mary’s Cemetery.

CHAPTER XXIX: BACK IN BLOOMFIELD

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- 269 *West Lake Boarding School* operated as a Quaker Boarding School from 1841 – 1865.