



NORTH CAROLINA FRIENDS HISTORICAL SOCIETY

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NEWSLETTER

GERTRUDE BEAL AND MARTHA DENTISTE, CO-EDITORS

THE LIFE AND MINISTRY OF NATHAN HUNT (1758-1853) BY JOSHUA BROWN

Editor's Note: We are pleased to present a portion of Josh Brown's most interesting talk given at the annual meeting of the North Carolina Friends Historical Society. We know you will appreciate reading it as we enjoyed hearing him deliver it.



Nathan Hunt

Nathan Hunt was one of the most famous Quaker ministers which North Carolina has ever produced. He stands

astride the earliest generation of Quakers at Springfield Friends Meeting, and he made an indelible mark on the history of Springfield meeting and the yearly meeting.

We don't have a picture of how he actually looked. All we have are artists' conceptions, done after his death.

In the picture we have at Springfield in the Museum of Old Domestic Life, he looks a whole lot like the guy on the Quaker Oats box. He looks kind, friendly, spiritual and honest. The painting may do him a disservice, because it doesn't show Nathan Hunt as a vital, active minister, as a leader, as a pioneer.

- Nathan Hunt was a pioneer in the literal sense. He was born when most of this area was unbroken forest, and he made a home and a farm out of the wilderness. During the Revolutionary War, his actions helped to define the modern Quaker peace testimony.

- He was a pioneer in education. He was one of the founders and earliest overseers of Guilford College, which has its roots in New Garden Boarding School, which opened in 1837.

- Nathan Hunt was a famous traveling minister, like his father, William Hunt, who was a first cousin of John Woolman. Nathan Hunt's father William died of smallpox while he was traveling as a minister in England.

- Nathan Hunt visited *every state in the Union*, as it existed during his lifetime. He visited hundreds of Quaker meetings throughout the United Kingdom and Ireland.

- He was strongly against the practice of *slavery*, and did much to urge slave owners to free their slaves voluntarily.

- He single-handedly saved North Carolina Yearly Meeting from *dividing*, during the Wilburite separation in 1845.

In his final years, he was the grand old man of North Carolina Quakers. He blessed and encouraged an entire generation.

"There were giants in the earth in those days, where the sons of God came in to the daughters of men, and bore children to them, the mighty men of old, the people of renown. . ." Genesis, Chapter 6:4

There's something of this same Biblical quality about Nathan Hunt and some of these other early Quaker ministers. They seem like giants in the earth, larger than life.

Who really was Nathan Hunt? Most of Nathan Hunt's journals and personal papers were accidentally burned

after his death by a servant, who was illiterate and didn't know the value of them.¹

Our principal source of information is a short memorial book which was printed in 1858, 5 years after his death.² We also have quite a few reminiscences of Nathan Hunt from the 1800s, written by people who knew him well, or people of the next generation who heard stories about him.

- David Hunt, his grandson, who grew up here at Springfield and lived in his grandfather's home; we have recovered and transcribed a series of letters which David Hunt wrote for the centennial of Springfield Friends.³

- Mary Mendenhall Hobbs, who was one of the most careful North Carolina historians of the late 1800s

- Allen Jay, who lived here at Springfield for 8 years after the Civil War during his work.⁴

1 Blair, William Allen. "Colonel Blair Describes Life and History of Nathan Hunt at Portrait Unveiling", *High Point Enterprise*, June 16, 1935, p. 14.

2 *Memoirs of William and Nathan Hunt, Taken Chiefly From Their Journals and Letters* (Philadelphia: Uriah Hunt & Son, 1858).

3 "Early Memories of Springfield: The Letters of David N. Hunt", in *Springfield Friends: 250 Years, Volume 2; The History of Springfield* (High Point, NC: Springfield Memorial Association, 2022), p. 22 ff.

4 Jay, Allen. *Autobiography of Allen Jay, 1831-1910*, edited by Joshua Brown (Richmond, IN: Friends United Press, 2010)

- William Allen Blair, a great-grandson of Nathan Hunt, who grew up at Springfield and wrote several articles about him for the High Point and Greensboro papers

Nathan Hunt's grandfather was born in England and emigrated to the American colonies early in the 1700s. He was not a Quaker.

Nathan Hunt's father William was born in 1733 at Rancocas, in Burlington County, New Jersey.⁵ William Hunt moved to North Carolina with his two brothers around 1752, and settled at New Garden, where he was one of the founding members of New Garden Friends Meeting. He married Sarah Mills, and they had eight children together. Nathan was the third child, born October 26th, 1758.

The area was being settled by Quakers coming down from Philadelphia and from Nantucket, and by Quakers who were moving up from South Carolina who wanted to disentangle themselves from the economy of slavery.

William Hunt was a noted traveling Quaker minister. He visited nearly all of the Quaker communities in the American colonies. He crossed the Atlantic to visit Friends in England, Scotland, Ireland, Wales and Holland.

William Hunt died of smallpox in England when Nathan was only 14 years old. His family was left with almost nothing. Quaker neighbors who settled William Hunt's estate

arranged for Nathan to be apprenticed to a blacksmith. There is no record that Nathan Hunt ever set up shop or practiced smithing as a trade.

There were few schools in the neighborhood. Nathan Hunt said that he "never went to school for more than 6 months in his life." A neighbor, Dr. David Caldwell, allowed him to borrow books from his personal library, which Nathan read at night after the day's work was done.

For most of his life he was a farmer, first at New Garden, then at Pine Woods Friends Meeting near Thomasville. For many years he lived at Springfield, and at the end of his life he lived with his daughter and son-in-law at Centre Friends near the present-day Quaker Lake Camp.

Physically, Nathan Hunt was tall and sturdy. Later reminiscences talked about his "square, erect shoulders, his kind but piercing eyes, his wonderful, clear, musical and penetrating voice, his eloquence, his beautiful and classic English, his magnetic power over audiences everywhere, and his countenance that seemed the very portrait of his soul."

During Nathan Hunt's lifetime, Friends at Springfield met for worship and school in a large log cabin, close to the what's now the Museum.

He described himself as "given over to joviality" as a young man. He was "naturally of a lively and volatile

⁵ *Memoirs*, p. 18.

disposition, and in some measure given to lightness." When he was seventeen, he had what he called a "visitation" for God, and sensed a call to the ministry, but he quickly fell back into "associations with jovial companions."

When he was 20 years old, in 1778, he married Mary Ruckman, daughter of Joseph and Sarah Ruckman. A major turning point came a few weeks after his marriage, when his mother died suddenly. It upset him deeply, and caused him to think more about spiritual things.

The Revolutionary War was raging here in North Carolina, and the Hunt farm was very close to the Battle of New Garden and the Battle of Guilford Courthouse. The American army was driven off the field, but it inflicted enough damage on the British army that they were forced to turn back setting the stage for the final defeat of the British at Yorktown a few months later.

After the battle of Guilford Courthouse, the British and American armies left many of their dead and wounded behind. The Quakers at New Garden buried the over 100 dead from both armies side by side in their own graveyard, and gathered at least seventy severely wounded into their meetinghouse.

Smallpox broke out among the wounded, and Nathan Hunt, age 23, newly married and with two small children, felt that it was his duty to help care for them. His family and friends were understandably anxious. He caught smallpox himself but survived.

Four years later, Nathan Hunt spoke his first words in the ministry. Speaking during worship was considered a weighty and important thing. A Quaker minister was not only expected to speak as the Holy Spirit moved them in worship, but also to call on families, be present at funerals, and be ready to travel when the Spirit called. The memoir says that for the next two years, Nathan Hunt spoke only "a few words at a time," as his gift in the ministry grew.

When he was 31 years old, his wife Mary died, just 8 days after giving birth to their sixth child. He was left to take care of the children by himself for three years. In 1791 he remarried, this time to Prudence Thornburgh. She took care of the six children and they had three children together.

They moved near modern-day Thomasville, and worshiped at Pine Woods Preparative Meeting, which was under the care of Springfield Friends. Nathan Hunt was recorded there as a Friends minister. They lived there for 20 years.

It was during this period that Nathan Hunt felt called to travel in the ministry. He started out by visiting meetings and families here in the area. In 1797 he made his first lengthy visit to isolated meetings in Georgia and South Carolina. Other states visited in subsequent years included Tennessee as well as meetings in northern and eastern states. For the next 11 years, Nathan Hunt mainly visited meetings here in North Carolina, though in 1805 he visited Baltimore and Virginia Yearly Meetings.

We know that people found his words deeply moving, and grounded both in the Bible and in the Holy Spirit.

In 1814, he had a travel minute to visit Friends in Virginia, Pennsylvania, Ohio and Indiana. This was toward the end of the War of 1812, and one day he found himself at a large public meeting in Dayton, Ohio, where a company of soldiers were present. He says:

"I was led to open the great difference between a carnal warfare and a spiritual one, leaving the widows and fatherless to mourn; and while engaged upon the subject, I observed the captain's countenance to flush exceedingly, and when I proceeded to point out the awful consequences of war, it seemed to be too much for him to bear. He rose and left the house, though all his men continued to the close, which was a very solemn and impressive one. The captain felt no resentment towards me, but his heart was broken into tenderness, under the awfully convicting power of truth."⁶

Another time, at a meeting in Virginia in 1802, he says:

"I was led to speak on the uncertainty of time, the insufficiency of worldly wealth, and the transitory nature of all earthly things, predicting solemnly that death was near. I quoted this text from Jeremiah 17:11: 'As the partridge sitteth on eggs, and hatcheth them not; so shall he that getteth riches, and not by right, shall leave them in the midst of his days, and in the end be a fool.' It was a very solemn opportunity, and there were many present broken into

tears. A few weeks after this, I heard that three young men belonging to the wealthiest family in that neighbourhood, had been removed by death since I was there. These [young men] were all at the meeting, I well knew, as I had lodged during my visit to the Yearly Meeting at their father's house."⁷

Travel in those days was physically demanding and often quite dangerous.

Friends in North Carolina at that time were struggling to live out the implications of our testimony against slavery. All Friends had been forbidden by the *Discipline* not to own slaves or trade in slave-made goods. Friends who had slaves were required to set them free, to provide them with clothing and goods, and to establish them in safe homes where they couldn't be taken back into slavery again.

This was not an easy thing to do, as there were increasing legal barriers to setting slaves free. In the early 1800s, many Friends in this area belonged to the Manumission Society, which encouraged slave owners to set their slaves free voluntarily, and helped former slaves get out of the state. There were chapters of the Manumission Society in many Quaker meetings, and Nathan Hunt and his sons were active members.

For a few years, Nathan Hunt was also a leader in the "Free Produce" movement, which encouraged a boycott of all slave-made products and set up stores where people could buy goods made only by free labor.

6 *Memoirs*, pp. 31-32.

7 *Memoirs*, p. 28.

Both in private and in his public ministry, Nathan Hunt was openly critical of slavery. He said at one yearly meeting session that *"he would as soon as hear an ass bray as to hear a slave-owner preach the Gospel."* When Friends criticized him for speaking so strongly he said *"that was what came up and had to come out."*⁸

At the same time, Nathan Hunt and many Friends were hesitant to take the more drastic step of actively breaking the law and helping slaves to escape. Quakers are celebrated for our support of the Underground Railroad, but the reality is that many Friends were uneasy about breaking the law.

This caused a great deal of tension in many local Quaker meetings. A number of people at Springfield are known to have been Abolitionists. In fact, Nathan Hunt's own son, Joseph, was a "conductor" on the Underground Railroad, and in 1826 Joseph conveyed 25 escaping slaves to freedom in Indiana.⁹

In one of his letters, written in 1839, at the height of the activity of the Underground Railroad, Nathan Hunt says, *"It is my serious judgment that Friends cannot safely join in the popular doings of the ultra Abolitionists, but do all they can in their own simple way."*¹⁰

⁸ Hobbs, Mary Mendenhall, pp. 100-101.

⁹ Kirkman, Roger N. *Break Every Yoke: The North Carolina Manumission Society, 1816-1834, s.v. "Hunt, Joseph"*, p. 445.

¹⁰ *Memoirs, letter to G.H. dated 2nd month 1st, 1839, p. 121.*

In 1811, the family moved to the immediate vicinity of Springfield. The new farm ran roughly from Main Street to Brentwood, and from Model Farm Road up to Blair Park. Their new home was famous as a place of warm hospitality.

We have an engraving of Nathan Hunt's home at Springfield from that time. It's a simple structure, bigger than the original log cabins, with a wide porch along one side.

Even better is a description of their home in 1823, taken from a letter written by Anna Lloyd Braithwaite (1788-1859). She was a prominent English Quaker minister who made three visits to America in an effort to heal the Orthodox/Hicksite division.



"After attending Deep River Meeting we came on about eight miles to this peaceful habitation (at Springfield, N.C.) We met with a hearty welcome from dear Nathan Hunt, his wife and family. The language is strikingly exemplified in his family, "Godliness with contentment is great gain." [I Timothy 6:6-10]

*A more affectionate circle I never saw,
and it is to me a lesson I hope lastingly
to remember. It is the gospel, the genuine
religion of Christ, that renders even a log
house preferable to a palace without it.*

*“His house is situated in a paddock,
surrounded with fields and skirted by
woods. He has cleared as much land
as supplies him with the necessaries of
life, almost all of which are grown or
manufactured under his roof. His house
is built of logs, filled up with plaster,
but no coating of plaster inside, nor any
wash or paint. It consists of five rooms
down-stairs, a small kitchen, a room out
of it, where the spinning wheels, etc.
are; a room into which we enter from the
front, perhaps fourteen feet square with
a clean, boarded floor, and a hearth fire;
some clean, white, wooden chairs and
two homely tables, a clock, a book case,
a stand dyed dark blue, a sash window
with twelve panes of glass.*

*Out of this are two lodging rooms and
a neat little pantry. Our room has two
beds in it; clean and homely curtains of
their own weaving; feather beds, clean,
coarse sheets, and a warm sort of quilt,
made of cloth, flannel, etc. patched
together instead of a blanket and a nice,
white cotton counterpane. In the roof,
there are I believe, two bedrooms, and
every place is so neat and clean that one
forgets the unfinished walls and rustic
furniture.”¹¹*

Nathan Hunt's great concern at this time was for education. The first Sunday School in NC was started at Springfield in 1820.

Friends in North Carolina were desperate for education. Most Friends could read the Bible, and some children went to elementary school, but without more education they couldn't advance into the world to be teachers, lawyers, doctors, bankers, and leaders.

There were no Quaker high schools in all of North Carolina then, and no colleges. A few Quaker families sent their young people to live with relatives in Pennsylvania, to attend the few Quaker schools there.

A concern was raised at North Carolina Yearly Meeting in 1830, when Nathan Hunt was 72 years old. A little money was raised, and land was bought at New Garden, but it took seven years of dedicated fundraising before the Friends Boarding School actually opened in 1837.

Nathan Hunt was the first one to put down money for the new school, and he spoke passionately to Friends meetings all over the area, urging them to give generously to it.

Two of Nathan Hunt's daughters, Abigail and Asenath, served as matrons at the boarding school. Nathan Hunt was on the board of overseers, and he frequently visited classes at the school and questioned the students.

¹¹ Braithwaite, Anna L. "Nathan Hunt's Home", transcribed letter in the collection of the Springfield Memorial Association.

His second wife, Prudence, died in 1829, when he was 71. He went to live with his son Thomas until 1848. After that, he lived with his daughter and son-in-law, Abigail and Joshua Stanley.

Nathan Hunt had to give up traveling after 1838, when he was 80 years old.

The great Orthodox/Hicksite separation tore the Quaker world apart in 1828. There is no record of Nathan Hunt's direct involvement in the controversy, but North Carolina Yearly Meeting refused to divide, and North Carolina remained firmly Orthodox.

One of Nathan Hunt's daughters became a Hicksite minister, but Nathan Hunt himself was a close friend and correspondent of Joseph John Gurney, so there was no doubt which way the old man would go.

Most Friends know about the Orthodox/Hicksite separation, which took place in 1828. North Carolina Friends refused to divide, and continued as a united yearly meeting. In 1842 a fresh challenge rose, when a Quaker minister from New England, John Wilbur, strongly opposed many of Gurney's views.

Wilbur felt that the "innovations" which were creeping in were dangerous. He had in mind the creation of Sunday Schools, the systematic study of the Bible, cooperation with other denominations, and the many cosmopolitan friendships which Gurney formed in wider society. All of these things, Wilbur said, were "creaturely"

- that is, they came from the human creature, and not from the Creator. Wilbur insisted on the traditional Quaker doctrine of the Inner Light, while Gurney and his followers felt that this ignored the life and ministry of Jesus Christ.

A lot of it was just plain bad chemistry. Wilbur was popular in his own monthly meeting, but less so in his yearly meeting. New England Yearly Meeting divided, with the majority following Gurney. The two New England Yearly Meetings promptly sent delegations to all of the other yearly meetings, which were challenged to take sides in the controversy.

Allen Jay gives us a fascinating report of what happened here:

"The yearly meeting [met] at New Garden, in the old meeting-house. The subject was opened up in the Meeting of Ministry and Oversight, and each side was given an opportunity to speak. The discussion was long, lasting until nearly dark and the usual controversial spirit was manifest. When Sybil Jones arose to speak, a dear minister, whose name has been a household word throughout the West, put up her feet to keep her away from the partition so that she might not be heard.

In order to understand the situation, it is right to say that Nathan Hunt's son, Thomas, was the clerk of the yearly meeting and his daughter, Asenath Clark, and her husband, Dougan Clark, had been on a religious visit to New England and had come fully determined

to throw their influence in favor of endorsing the Wilburite body. They had secured their brother, Thomas, on their side.

Nathan Hunt had a room in the New Garden Boarding-School building, now Founders Hall, Guilford College, where he made his home during yearly meeting. The First-day night before the yearly meeting opened Nathan Hunt invited both of the committees from New England to come to his room. When they had assembled and were quiet, he said: "I want to hear from both sides all about the trouble," and suggested that the Wilburite committee speak first, giving their reasons for the separation, and that the other side keep still until they were done.

After they had finished and said they had nothing more to say, he called for the other side to present their case. He kept quiet until they were done. It was then about 1 o'clock in the morning. He sat silent a little while, then asked a few questions and said, "Now Friends, I want you all to go to bed," and dismissed them without any one getting an idea what he thought.

He tells us himself that he did not go to bed that night, but spent the night in silence before the Lord, waiting to know His will as to what North Carolina Yearly Meeting should do. Next morning he manifested his usual Christian politeness towards the different members of the committees. No one could tell what was passing through his mind.

Meeting commenced just as usual. There was intense interest, for all knew that the question was to be settled whether North Carolina would remain in unity with the main body of Friends or join a faction of New England in cutting loose from correspondence with London Yearly Meeting and the great body of Friends in this country. . .

Little more than the usual time was given to the public worship that morning. Then the business was entered upon in the usual way by reading the opening minute, calling the representatives' names and reading the minutes of the traveling Friends. Then the clerk commenced reading the epistles. When he came to New England he said, "There are two epistles on the table purporting to be from New England Yearly Meeting. I propose to read the one signed by the clerk of the Wilburite Yearly Meeting," calling his name. Several of those who had been posted on that side united at once and the clerk commenced reading.

Nathan Hunt, who up to that time had not said a word, then spoke out in a loud voice, saying, "Hold, Friends, there is a lion in the camp." All eyes were turned towards him. Placing his hand on the banister and standing by the clerk, he said slowly, "Thomas, sit down." Then followed a scene which those who saw and heard it never forgot.

Between eighty and ninety years of age, his voice was feeble when he began, but he gradually got warmed up and his eyes kindled with their old fire. His old eloquence also came back and for an hour

or more he reviewed the controversy between J.J. Gurney and John Wilbur in England and the action of London and New England Yearly Meetings in the whole matter, and closed by warning Friends against the spirit of division.

Turning to the clerk, he said, "Read the epistle signed by Samuel Boyd Tobey, from New England." Almost the whole meeting rose in a body and endorsed the proposition. He had swept everything before him.

The clerk sat silent, but the assistant clerk took up the epistle and read it slowly and solemnly. The delegation from the Wilburite Yearly Meeting rose and left the house and that evening started for home.¹²

During the last years of his life, Nathan Hunt did little traveling. His eyesight was beginning to fail, and he spent more time at home visiting with his many grandchildren, who he loved very tenderly.

Many friends still corresponded with him and came to visit him. The last time that he attended North Carolina Yearly Meeting, hundreds of people lined the hallway to his room so that they could greet him.

Nathan Hunt died from skin cancer at the age of 95, on August 8, 1853.¹³ He is buried at Springfield Friends Meeting.

¹² Jay, Allen. *Autobiography of Allen Jay, 1831-1910*, edited by Joshua Brown (Richmond, IN: Friends United Press, 2010), pp 98-100

¹³ *Memoirs*, p. 14.

In his day, grave stones were still something of a novelty for Quakers. His grave was marked with a simple piece of field stone with his initials and the year of his death. Later, the stone was replaced by his family, but the stone is still very small and modest for a man who was a giant among Friends.

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**A TRIBUTE
MARY ALICE GYGER BROWNING
JANUARY 12, 1930 - JANUARY 18, 2023**



In January, we lost a great friend to the North Carolina Friends Historical Society and Jamestown, North Carolina, lost a prominent citizen who knew its history better than many born and bred there!

Mary Alice Gyger was born January 12, 1930, in Missouri Valley, Iowa, to Cecil Everett Gyger Sr. and Alice Louise Adkins Gyger. She had one older brother, Cecil Everett Gyger Jr. Her childhood was spent in Longmont, Colorado, where she graduated from Longmont High School. Mary

graduated from the University of Colorado-Boulder in 1952 with a BA in Music Education.

It was in Colorado where she would meet and marry Frederick Perrigo Browning in 1952. They would have two sons, Christopher Mark Browning and Bruce Duncan Browning. Following several moves, the family moved to Jamestown in 1969 when Fred was transferred with his job with Western Electric Company. Mary engaged with her adopted hometown striving to learn all she could about its history.

Larry Cates, the librarian at High Point Public Library's Heritage Research Center, commented that in addition to being a professional genealogist, she was "one of the most reliable sources [he had known] on family topics and local history." Jimmy Tomlin of *The High Point Enterprise* called her a "local genealogical rock star."

Indeed, she helped many people to trace their family history, edited *The Guilford Genealogist*, the journal of the Guilford County Genealogical Society, as well our Society's journal, *The Southern Friend*. She received our Society's Poole Writing Award in 2014 for her essay, "The Slaves of George C. Mendenhall of Jamestown, North Carolina."

From 2005 to 2016, she had a periodic column in the *Greensboro News and Record* which often focused on Jamestown's history. Cindy Loman, her editor at the paper, called Mary "a gift to her community, passionate about researching and sharing its history."

Mary Browning was honored by the Jamestown Historical Society with the Mary A. Browning Historic Preservation Award where she was the first recipient. Julia Ebel, Historic Jamestown Society's president, summed up Mary's contributions, "Mary Browning lived with a purpose, aware of the need to preserve our history and our rich heritage. Known for her research and her books on our local history, she has broadened awareness for many of us and left us a treasure trove of facts and insights."

Gwen Gosney Erickson called her "a favorite researcher" in Guilford College's Quaker Archives where she was also a volunteer. She made valuable contributions including the "transcripts of the Harriet Peck letters which numerous students have been able to use in classes due to Mary's careful work to translate Harriet's miniscule handwriting into legible type."

She spent numerous hours in the Quaker Archives at Guilford College as well as in other libraries and collections and she taught classes on genealogy at Guilford Technical Community College. Shawn Rogers, of the Mendenhall Homeplace, called her "a gracious and generous mentor and a dear friend who will be greatly missed." In the 50-plus years she lived in Guilford County, Shawn said she made "significant and far-reaching contributions to the research, interpretation and publication of local history and genealogy. As Carol Brooks wrote about Jamestown history for the local newspaper, it was her goal "not to receive a phone call from Mary

when the paper came out telling [her] what [she] had got wrong.”

In addition to a plethora of articles, she published five books, *Bending the Twigs in Jamestown: A History of Education in Jamestown, North Carolina, 1755-1945* (2004), *Remembering Old Jamestown: A Look Back at the Other South* (2008), *Historical Places in Jamestown* (2008), *Oakdale Cotton Mills* (2009), and *The Murder of Martha Pinix: A True Tale of Old Jamestown and Deep River* (2011). She even assisted in the production of a film, “Oakdale Cotton Mills: Close-Knit Neighbors” in 2009.

Mary is survived by her two sons, Christopher and Bruce; daughters-in-law, Sarah and Laurie; and grandchildren, David, Matthew, Michael, Chloe, and Ian.

This tribute was made possible by input from the following admirers of Mary Browning: Carol Brooks, *Jamestown News*; Gwen Gosney Erickson, Guilford College; Jessie Pounds, *Greensboro News and Record*; Shawn Rogers, Mendenhall Homeplace of Historic Jamestown; and Jimmy Tomlin, *The High Point Enterprise*.

M. Gertrude Beal

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**CAROLE EDGERTON TREADWAY
ARCHIVIST AND SPECIAL
COLLECTIONS LIBRARIAN
ENDOWED FUND CAMPAIGN**

We are pleased to announce an opportunity for friends to contribute to the campaign to endow the Archivist

and Special Collections Librarian position at Guilford College. This will honor Carole Edgerton Treadway, the longest serving staff member who has cared for the Quaker Archives and Special Collections. Many of you know how important this collection is to both Friends meetings and to researchers of both Quaker and family history.

This campaign has begun and been made possible by Damon and Mary Hickey, of Wooster, Ohio. Friends will remember that Damon worked in the collection (at that time called the Friends Historical Collection). He served Guilford College as associate library director from 1975-1991 and was the curator of the collection from 1980-1991. The Hickeys have offered a challenge gift of \$500,000 – half of what it will take to complete the endowment.

Endowing the Quaker Archivist position will ensure that our records are cared for and that Guilford students and others will be given opportunities to curate and reinterpret historical sources connecting Guilford’s historical legacy with the events and issues of the present day.

Won’t you consider helping? For more information, please contact Danny Gatling, Vice President for Advancement at 336-316-2320 or 743-222-9342 or gatlingl@guilford.edu. Or just drop a check in the mail stating it is to be applied to this endowment: Guilford College, 5800 W. Friendly Avenue, Greensboro, NC 27410.

Thank you, Friends.

DAMON DOUGLAS HICKEY
OCTOBER 30, 1942 - DECEMBER 26, 2022

In connection with the announcement of the endowment and Damon and Mary Hickey's most generous donation, we are saddened to announce that Damon died unexpectedly on December 26, 2022.

Born in Houston, TX, he was the second of two children of Thomas Earl Hickey and the former Ethel Elizabeth Place. In 1967 he married Mary Lyons Temple in Princeton, NJ.

Damon was a graduate of Rice University (BA in philosophy, 1965), Princeton Theological Seminary (M.Div., 1968), the University of North Carolina at Chapel Hill (MS in library science, 1975), the University of North Carolina at Greensboro (MA in history, 1982) and the University of South Carolina at Columbia (PhD in history, 1989). A Presbyterian minister from 1969 until 1976, he served pastorates in Texas and Oklahoma. He was Associate Library Director, Curator of the Friends (Quaker) Historical Collection, and Adjunct Assistant Professor of History at Guilford College in Greensboro, NC, 1975-1991. He was Director of Libraries at the College of Wooster from 1991 until 2008.

He was the author of articles, chapters and books on religion, history, and library science and was active in historical and library organizations. In Greensboro, Damon was an active member of Friendship Friends Meeting

and also involved in the North Carolina Yearly Meeting (Conservative). Damon was a member of the Wooster Friends (Quaker) Meeting from 1991 until he joined St. James Episcopal Church in 2001.

Of particular interest to our Society is the work he did for both Guilford College, our Society (especially *The Southern Friend*) and the Religious Society of Friends. For historians, his book, *Sojourners No More: The Quakers in the New South, 1865-1920* is a must and for those in Friends Meetings, please consider acquiring "*Unforeseen Joy*": *Serving a Friends Meeting As Recording Clerk*.

Damon is survived by his wife, Mary Temple Hickey of Wooster, and daughter Doralyn (Brian) Rossmann of Bozeman, MT. Those wishing to express their condolences to the Hickey family may consider writing to Mary and Doralyn at 301 Miller Lake Rd, Wooster, Ohio 44691-2372.

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**NEW BOOK PUBLISHED ABOUT
NAOMI WISE**

We want to call attention to a new work, *Naomi "Omie" Wise: Her Life, Death and Legend* researched and written by Hel E. Pugh and Eleanor Minnock-Pugh. It is the story of a young woman drown by her lover in North Carolina's Deep River in 1807. After more than two centuries, her murder has been remembered and romanticized in ballad and story. Numerous mistakes were

made in the retelling of this story which the Pughs hope to correct in their book. Their family has lived in the Deep River community since the 18th century and they are descendants of many who knew Naomi Wise or were involved in the murder investigation. While telling Naomi's story, the work also tells of impoverished women in early America while focusing on the Piedmont North Carolina Quaker community that has kept her memory alive.

Some may remember that Hal Pugh has presented his pottery research to the Society through both *The Southern Friend* ("Quaker Ceramic Tradition in the North Carolina Piedmont: Documentation and Preliminary Survey of the Dennis Family Pottery") and at our annual meeting. A historian and potter, he lives in northern Randolph County, North Carolina, and earned his college degree at Appalachian State university in anthropology. Hal's wife, Eleanor Minnock-Pugh, is also an Appalachian graduate. She has researched Quaker history and ceramics and been published in *Ceramics in America*.

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Quaker History is published semiannually by the Friends Historical Association in Haverford, PA. It contains historical articles on Quakers and is available to NCFHS members at the discounted price of \$15.00 per year. If you would like to receive the publication, please add \$15.00 to your annual membership fee. (For example, an Individual Membership with *Quaker History* is \$45.)

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NCFHS Newsletter

No. 70 Spring 2023

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A Tribute - Mary Alice Gyger Browning by M. Gertrude Beal

Carole Edgerton Treadway Archivist and Special Collections Librarian Endowed Fund Campaign

Damon Douglas Hickey - October 30, 1942 - December 26, 2022

New Book Published about Naomi Wise

SPECIAL NOTE: If you have not done so, please take this opportunity to renew your membership in the North Carolina Friends Historical Society for 2023. Thank you!