

THE OLDEST NEW ENGLAND MEETINGHOUSE OF THE FRIENDS THAT IS STILL IN REGULAR USE



"I know histhry isn't thtrue, Hinmissy, because it ain't like what I see ivry day in Halsted Street. If any wan comes along with a histhry iv Greece or Rome that'll show me th' people fightin', gettin' dhrunk, makin' love, gettin' married, owin' th' grocery man an' bein' without hard coal, I'll believe they was a Greece or Rome, but not befur."



— Dunne, Finley Peter,
OBSERVATIONS BY MR. DOOLEY,
New York, 1902

1676

March 26, Sunday: American attacks were staged on the English settlements at Longmeadow, Marlborough, and Simsbury. Mendon and Wrentham were evacuated. Although the citizens of Marlborough had become war refugees, it was decided that due to the strategic location a garrison of soldiers would need to maintain themselves in a fortified house there.

"KING PHILLIP'S WAR"

After the Plymouth force had staged its assault on the principal village of the [Narragansett](#) in the Great Swamp near [South Kingstown, Rhode Island](#), the surviving Narragansett—who had to this point been neutral—of necessity had joined with the surviving Wampanoag. That Great Swamp Fight had taken the lives, by some accounts, of some 300 braves and almost 400 women and children. During the following spring the merged groups were seeking their vengeance. Captain Michael Peirce of Scituate led a detachment in pursuit of Miantonomi's son, the sachem Canonchet, at Quisnicket near [Pawtucket](#), but within the original limits of Bristol County (this happened near what is now Lincoln Woods Park in [Lincoln, Rhode Island](#)). They had marched to Taunton, and then along the Old Seacunke Road to [Rehoboth](#) (East Providence), and then had come north along the east side of the Seekonk. On this day a war party led by chief sachem Canonchet successfully ambushed and overwhelmed Captain Pierce's company of approximately 63 or 65 Englishmen and 20 native Cape Cod auxiliaries on the banks of the [Blackstone River](#) in present-day [Central Falls](#) somewhere near



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Lonsdale, at a ford in the river in a heavily wooded area.¹ Several of the native American guides from Cape Cod were able to escape alive by various subterfuges. Actually, it seems the American natives lost more warriors in this fight than the English. Supposedly, nine of the white warriors were captured and would be conveyed to a spot in [Cumberland](#) that now goes under the name “Nine Men’s Misery,” and there killed.²



A messenger had been sent to [Providence](#) for aid, before the ambush, but had been, according to tradition, too pious to interrupt a church service in progress when he arrived. After he had waited outside the church for hours while the long service proceeded, his message was too late the relief force being able only to bury the

1. It would appear that at least some of the white soldiers who were cut down fighting back-to-back in that “double-double ring” were [Quakers](#) who had abandoned their Peace Testimony for the duration of the race war — because Benjamin Tompson would memorialize them as such in his canto “New-Englands Tears For Her Present Miseries”:

Here Captious ones, without their Queries lie,
The Quaker here, the Presbyterian by.
The Scruple dormant lies of thee and thou,
And most as one to Deaths dominion bow.

Among the fallen fighters whom we imagine probably to have been armed Quakers were:

- Friend Stephen Wing, Jr. of Sandwich
- Friend Samuel Bourman or Bowerman of Barnstable
- Friend John Sprague of Duxbury

THE QUAKER PEACE TESTIMONY

2. According to Sidney Rider the common accounts of the episode are based mainly on legend. For instance, the [Cumberland](#) monument, which happens to be the first ever erected to American white fighters, states that these victims were the “pursued,” as if they had been seeking to avoid this, when actually they were very much the pursuers and had been out looking for a fight. The location now identified by this name on the grounds of the Edward J. Hayden library on Diamond Hill Road is highly questionable as having any relation to the events as they actually happened. Bicknell reports that the skulls of the nine victims were found in the 1960s in the basement of the Rhode Island Historical Society on Brook Street in [Providence](#), where they had been stored after being recovered in an 1800s antiquarian dig.

Among the skulls, that of Benjamin Buckland of Rehoboth was easy to identify, because he (like headman *Taoyateduta* in Minnesota in a subsequent race war) had a double set of teeth.



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scalped bodies. (A few days later Canonchet would be captured and executed.)

1687

In this year the Eleazar Arnold house was being built on Great Road in Quisnicket ([Lincoln](#)), [Rhode Island](#).



From 1687 to 1691. Court of Quarter-Session held Newport & Rochester: Judge Francis Brinley, Chairman.
Lt.-Col. Peleg Sanford, Maj. Richard Smith, Capt. John Fones, Capt. Arthur Fenner, Capt. James Pendleton, John Coggeshall, Caleb Carr, Sr., Symon Ray, Randall Holden.

1687. Constables: Henry Briteman, Newport.
George Sisson, Thomas Durfee, of Portsmouth.
Jacob Mott, Robert Westgate, Jireh Bull.
John Easton, Jr., John Headley, William Hancock, New Shoreham.
Joseph Mowry, Jamestown.
Justice of the Peace, Kings Province: Capt. John Fones.
Overseers of the Poor: John Maxon, John Fairfield, Haversham.
James Reynolds, Samuel Albro, Rochester.
Capt. Clement Weaver, John Heath, Deptford.
Nathaniel Waterman, Pardon Tillinghast, Shadrack Manton, Providence.
Samuel Stafford, Moses Lippitt, Warwick.
Nicholas Carr, Oliver Arnold, James Towne.
Gideon Freeborn, John Borden, Mathew Borden, Portsmouth.
John Woodman, Benedict Arnold, Lawrence Turner, Peter Easton, Newport.
Robert Guthridge, Nathaniel Niles, New Shoreham.
Lt.-Col. Peleg Sanford, Thomas Ward, Newport.



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1691

4th of "4th mo.": On the 4th of June, in the records of the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#), a notation was made that "it was proposed that some have a mind to buy Sucklin's lot of land at [Providence](#)" for a meetinghouse. (Apparently this deal went through, but "Sucklin's lot of land" was tiny and objectionably close to the road. Most likely, it was one of the smaller warehouse lots on the west side of the main town thoroughfare rather than one of the adequately sized house lots on the east side of this street. A decision would eventually be reached that this lot could not accommodate a structure that was 30 feet square, and so it would be exchanged for another larger lot farther out, near the new 2-story stone-end dwelling house that Eleazer Arnold had just erected, located at 487 Great Road in [Lincoln](#).)





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1699

The completion of the [Great Meetinghouse](#) of the [Friends](#) at [Newport, Rhode Island](#) on the land donated in 1676 by Friend Nicholas Easton made this the largest structure of any kind in the colonies between Boston and New-York. They set the new building back from the existing house that they had inherited from Friend Nicholas Easton, on Farewell Street. One thousand worshipers could be seated.³




1701

1st mo.: During March 1700/1701, in the records of the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#), a notation indicates that a weekly worship meeting had been taking place in the town of [Providence](#). The proposal to erect a Friends' meetinghouse inside the town would be laid before the [Portsmouth](#) monthly meeting. The monthly meeting would forward this proposal to the [Rhode-Island](#) quarterly meeting.

2d of 10th mo.: On December 2d, 1701, a minute was made by the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#):

It was proposed and agreed unto, that two [Friends](#) should go to [Providence](#), the persons are Gideon Freeborn and Abraham Chace, to see what encouragement Friends and Friendly people will give, every way, toward building said house, and make their return to said meeting at [Portsmouth](#) this day, five weeks.

3. Although this view of the meetinghouse is from a lithograph made in 1865, it dates to approximately 1740 since the lithograph was based upon an over-mantle oil painting that is at the Newport Historical Society. The image depicts the meetinghouse still in its original square configuration, and still with its steeple. Notice that after there weren't enough Quakers in Rhode Island anymore, to justify such a large structure, it would be repurposed in 1905  as a black amusement center, hosting dances and that sort of thing — but that after it had been restored as a Quaker meetinghouse for purposes of the [Newport](#) tourist industry and carriage trade, no mention would be made in the tourist literature that the structure had also served as a black dancehall! —Gee, I wonder why it might be that the irony of it all so escapes people....



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1702

1st of 1st mo.: On March 1st, 1702, a minute was made by the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#):

As to the business of building a meeting house at [Providence](#) and at Weekopimsett, and settling a meeting at Freetown, which matter was accounted should have been resolved before this meeting, yet the weather being so tedious did obstruct: and whereas Gideon Freeborn and Abraham Chace were appointed to see what encouragement Providence Friends and Friendly people would give as to a house being built there, in answer to which, Abraham Chace or his brother William, to day brought a subscription of forty of the inhabitants of Providence, amounting to the value of £60,15, as has and may be seen, which Friends were glad to see, but their dimensions being bigger than the land they speak of, given for that use, would bear, so this meeting proposed a house of thirty feet square to be built, which is according to said land given, if money can be raised to answer the premises; in further pursuance of which, this meeting have desired Walter Clark, Jacob Mott, Joseph Wanton and Abraham Chace, they being also free, God willing, to go to treat with Providence people further about the premises, to know what the cost may be judged, and who of them will undertake the building and take this subscription, with other money that is first to be seen how can be raised, and make return of what may be done to Rhode-Island, that themselves, Dartmouth and Greenwich members of our said quarterly meeting, may make way toward the obtaining of what money may be wanting of the said subscription for the accomplishing the premises.

After the laying off of the purchasers' house lots on the east side of the town's main thoroughfare, the proprietors had conveyed "warehouse lots" that were ordinarily forty feet square on its west side. "Sucklin's lot" must have been small indeed, if unable to accommodate a structure of 30 feet by 30 feet — or the objection might have been that on this size lot it would not be possible to position the structure far enough back from the edge of this main road.

1703

3d 1st mo.: The records of the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#) indicate that on March 3d the project to construct a meetinghouse for [Providence](#) was approved contingent on availability of funds:

At this meeting it was agreed, that a meeting house should be built at Providence, if sufficient money could be raised. There was also a subscription begun of about forty of the inhabitants



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of Providence, about £60 and now [illegible] is appointed to hand it about; to encourage Friends in the premises, when he thinks meet, in behalf of our quarterly meeting.

1st 4th mo.: The records of the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#) indicate that by June 4th construction had begun near [Providence](#) on a meetinghouse for the Friends, on a house lot in the vicinity of the dwelling of Eleazer Arnold:

As to what relates to Providence meeting-house, some of the Friends appointed having been there, and it seems, could not fully resolve what the last quarterly meeting requested, by reason of the land given to set a meeting-house on was so nigh the common road, so that the subscribers desired that it might be exchanged for some higher up; it might be so this meeting might judge it convenient, that those Friends that the meeting appointed before, be yet continued to make a further progress in the premises, answerable to the meeting's request, and make return of what they do therein, at the next monthly men's meeting at Portsmouth, on Rhode-Island, if may, without too much difficulty, or at furtherest, at the next men's meeting at [Newport](#), about 21st 5th mo., so that one of these meetings, in behalf of the quarterly meeting, may act and transact, as near as may be, to what the precedent quarterly meeting hath proposed in the premises, which monthly meeting, we also desire, to acquaint the next quarterly meeting what they do in the premises.

...

Inasmuch as the monthly men's meeting of Rhode-Island at Portsmouth, the 27th of the 2d mo. 1703, did encourage, upon their request, the Providence Friends getting their meeting house proposed to be built near Eleazer Arnold's, the major part collecting thereto being willing, the which matter is also approved by this meeting, understanding also, that it is generally agreed on amongst themselves, and now that the Rhode-Island monthly meeting takes notice and encourages the subscription in behalf and until the next quarterly meeting, &c.



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1704

The [Quakers](#) of [Rhode Island](#) built themselves a small meetinghouse, their 1st, near the Great Road in [Lincoln](#).⁴



It was in this year that Towne Street in [Providence, Rhode Island](#) acquired its name. (This street is now termed North Main Street from the Pawtucket line down to Market Square, and South Main Street from there down to India Street.)

July 28, Friday (Old Style): According to the journal of Friend Thomas Story, on the 28th 5 mo 1704 he “attended a yearly meeting, at [Warwick](#), at Benjamin Barton’s house, and continued by adjournment to the meeting house in [Providence](#) the next day, being the first day of the week.” Such a journal entry confirms that the [Quaker](#) meetinghouse at [Saylesville, Rhode Island](#) was by this point fully in use.

5th 7th mo.: The records of the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#) indicate that the new meetinghouse for [Providence](#) was just about completed in nearby [Saylesville](#):

Whereas it hath been proposed and agreed unto at several precedent quarterly meetings, for the encouraging the building a meeting house at Providence, and several Friends have contributed thereto already, and Friends there have been courageous and noble being but few, and have built a fair large meeting house for worship of God, and the burden lying pretty heavy on some particulars, they have expectation of further assistance from this meeting according to the first encouragement. This meeting agrees to make a subscription towards glazing and finishing said house, and that each monthly

4. I believe we can now infer, from the fact that the Quakers had not been able to erect their meetinghouse on a small plot of land which they had purchased nearer to the town of Providence, because they needed a meetinghouse that was 30 feet square, that it would have been the larger, two-story end of the present structure (the part to the right in the photo, that now measures about 29 feet 0 inches by 38 feet 8 inches by 28 feet 10 inches, inferred, by 38 feet 10 inches on the outside) that was erected at this time, and that it would be the smaller one-story kitchen shed structure (to the left, that now measures about 21 feet 10 inches by 25 feet 5 inches by 21 feet 9 inches by 25 feet 7 inches, inferred, on the outside) which would be tacked on in a later timeframe. Therefore the “kitchen” part of the Saylesville meetinghouse definitely would not have been the original part. It is way too small to meet their minimum space requirement. The fact that they needed a building 30 feet square minimum would mean they needed a footprint of 900 square feet minimum. The existing “kitchen shed” has at most a footprint of 526 square feet. That’s way, way too small to meet the minimum size requirement that took them out to Saylesville in the 1st place! The ground floor of the larger room, however would give them a footprint of 1,122 square feet, which is comfortably more than the minimum 900 square feet they said they required. This older portion of the structure is now referred to as the oldest New England meetinghouse of the Friends that is still in continuous use (the qualifier “continuous use” needs to be inserted in order to acknowledge the existence of the Great Meetinghouse of Newport, Rhode Island, created in 1699, which came no longer to be used by the Friends in about 1905, and the qualifier “New England” needs to be inserted in order to acknowledge the existence of the Great Meetinghouse of the Third Haven Friends in Maryland, which has been in continuous use since shortly after August 14th, 1684).



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meeting appoint two Friends to encourage it in pursuance of the same, to be delivered to Thomas Arnold, Edward Smith and William Wilkinson, or to whom they shall appoint it for said use.

1708

October 2, Saturday (Old Style): In [Providence](#), Eleazer Arnold made out a deed, to his son-in-law Friend Thomas Smith⁵ and others, of a 7-by-12-rod tract of land near his dwelling house, “on which stands a certain meeting house, of the people called [Quakers](#).”

1718

Early in this year the [Providence, Rhode Island](#) Monthly Meeting of the [Religious Society of Friends](#), which consisted of Providence and Mendon meetings, was set off from the [Greenwich](#) Monthly Meeting. (Their silent worship was being held in the older part of what is now the [Saylesville](#) meetinghouse, which had been erected in 1703. This name would be changed, in 1731, to “[Smithfield](#) monthly meeting.”)

5. At this point the town of Providence occupied the entire county of Providence, with the exception of Cumberland, so [Lincoln](#) would have been within its boundaries. This number of rods would amount to about half an acre. Friend Thomas Smith lived in [Providence, Rhode-Island](#) until he settled in the modern day Woonsocket area near Providence Road. The first permanent settler of Woonsocket had been Richard Arnold’s son John Arnold, who by 1666 had established a sawmill at Woonsocket Falls. In 1712 John Arnold would build the 1st house in Woonsocket, on Providence Street (E. Richardson, HISTORY OF WOONSOCKET. Woonsocket RI: S.S. Foss, 1876). Friend Thomas’s wife was Friend Phebe Arnold Smith, a daughter of Eleazer Arnold. After resettling in the Woonsocket area, Friend Thomas would sell a plot of land there for the establishment of the meetinghouse which the Quakers would erect in 1719 in what is now the Union Village district of North [Smithfield](#).

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1719

In [Rhode Island](#) during this year, the [Quakers](#) began construction of another meetinghouse, at [Woonsocket](#) (this district has now long been separated from [Providence](#), and has become North [Smithfield](#)).



(This new meetinghouse of the [Religious Society of Friends](#) was only a 20X20 structure. It would be enlarged in 1755 through the addition of a 20X30 ell. That ell would be removed in 1775 in order to add an additional 32 square feet. In 1849 the building would be remodeled, and in 1881 it would burn.)



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1725

Up to this point, the members of the [Religious Society of Friends](#) who resided in [Providence, Rhode Island](#) had been traveling for worship to the meetinghouse that had been erected in 1703 (and would be expanded in 1743) in [Saylesville](#). They would dismount, and remount, their horses and their carriages, by use of this stone mounting-block:



In this year the city Friends erected a meetinghouse within the town limits of Providence, probably on Stamper's Hill where the town fort used to exist, across the street north of Captain John Whipple's house (this is at the foot of present-day Olney Avenue). To prevent confusion, we will refer to this as meetinghouse #2.⁶

Later they would erect a newer meetinghouse at the corner of what at the time was known as Town Street but is now known as North Main Street and what had been known initially as Ferry Road (because it led over the hill to a ferry that crossed the estuary at the narrows where the Red Bridge would be erected) and at the time was known as Gaol Street (because a jail had been erected there) and would later be known as Old Gaol Street because a new jail had been erected elsewhere, but is now known as Meeting Street (because the Quaker meetinghouse used to stand there), across from the Salt Cove (presumably this is the same location, differently described). To prevent confusion, we will refer to this as meetinghouse #3. [Quaker](#) meetings for worship would be held at that location for a couple of centuries (removing the building's "Negro Gallery" or "pigeon loft" in 1820 because by that point all their slaves had been [manumitted](#) and had immediately abandoned Quakerism), when the initial building on North Main gave out in 1844 removing it to another location for use as a dwelling (later demolished) and erecting on its site a similar undistinguished building (meetinghouse #4), until the site would be cleared in 1951 for construction of the North Main Street Fire Station. Then they would relocate to the plot of land granted in 1814 by Friend [Moses Brown](#) for use as the [Yearly Meeting](#) Boarding School, where they had erected a nice new brick meetinghouse at 99 Morris Avenue (meetinghouse #5).

6. "CONSTITUTION HILL, a slope of which Stamper's Hill is a continuation, is the part of N. Main St. bet. Mill and Benefit St." The Providence Worship Group of the Religious Society of Friends would, for the initial two decades of its existence, be referred to as the Stamper's Hill Worship Group.



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(One may view a photograph of the #4 meetinghouse, on the wall of the current or #5 meetinghouse.)





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1731

In [Rhode Island](#), the town of [Smithfield](#) was set off from [Providence](#) (*Moshasuck*).

Among [Quakers](#), the name “[Providence](#) monthly meeting,” as opposed to “[Greenwich](#) monthly meeting,” was changed at this point to “Smithfield monthly meeting.”

(The map on the following screen will give you some idea how this 18th-Century situation has come forward into the 21st Century. The red circle marks the unprogrammed [Lincoln](#) meetinghouse that used to be the “lower” Smithfield meetinghouse — while the green arrow indicates the location of the programmed Smithfield meetinghouse of our present era, and its old Quaker cemetery.)



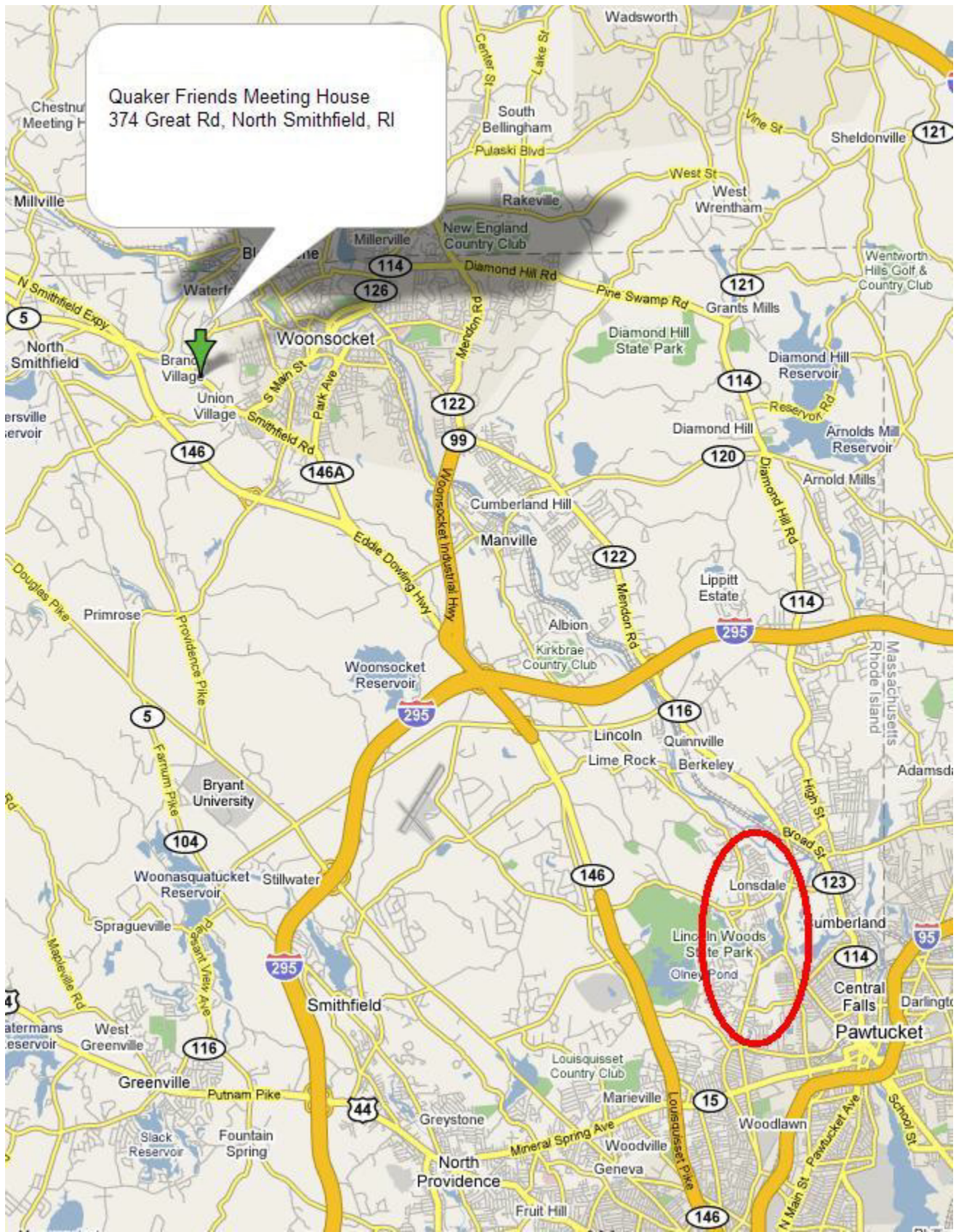
The cemetery in question is historical cemetery #WO011, northeast of the Great Road, for which apparently the records have been lost in a fire in 1890. It is directly across from the Union Cemetery of North Smithfield, next to the meetinghouse, and there are 99 burials having 59 inscriptions dating from 1795 to 1909, plus about 150 additional unmarked graves. As you can see from the photo, the place is not exactly in good shape. However, a survey of the gravestones was compiled by Grace G. Tillinghast during May 1932, and another one was compiled by Charles P. and Martha A. Benns in about 1938, and another one was compiled by Paul P. Delisle and Roger Beaudry during May 1992.

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1732

The [Providence, Rhode Island](#) Monthly Meeting of the [Religious Society of Friends](#) had been set off in 1718 from East Greenwich Monthly Meeting. At this point it changed its name to [Smithfield](#) Monthly Meeting.

1745

The [Quakers](#) of [Rhode Island](#) had built themselves, in 1704, a first one-room one-story meetinghouse, near the Great Road in [Lincoln](#). In about this year a larger two-story annex was appended to the front of this.⁷ (This structure is still in business. Visitors are welcome for First Day worship.)



In the same year the [Quakers](#) who lived in [Providence](#) were moving from their 1st meetinghouse on Stampers Hill near the foot of Olney Street to their new meetinghouse on North Main Street between South Court Street and Meeting Street (where the brick firehouse now stands).

Also in this year, the General Assembly of [Rhode Island](#) used the proceeds from a lottery to construct a bridge 18 feet wide, at Weybosset.

1746

When a meetinghouse for the [Religious Society of Friends](#) had been constructed in 1725 within the town limits of [Providence, Rhode Island](#), it had been placed on what was then known as “Stamper’s Hill” and consequently had come to be referred to as the meetinghouse of the Stamper’s Hill Worship Group of the Providence Monthly Meeting, a group which had its main meetinghouses not in Providence but in [Smithfield](#) and in [Saylesville](#). By this point, the name “Stamper’s” having passed out of existence, this [Quaker](#) meetinghouse was being referred to as that of the Providence Worship Group of the Providence Monthly Meeting.

7. There is, actually, another theory, according to which it was the two-story portion that had been erected in 1704, with the one-story structure annexed to it in 1745. I have been told, verbally, that those who have looked at the actual wall interiors at the juncture between the two portions are quite sure that the larger portion must have been tacked onto the earlier smaller portion — but I have not myself confirmed such physical evidence.



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1752

November 29, Wednesday: Woonsocket or Quinsnickett was the [Smithfield](#) Monthly Meeting of the [Religious Society of Friends](#)'s upper meetinghouse and [Saylesville](#) its lower meetinghouse. Its area, in the Revolutionary period, encompassed not only [Providence](#), [Rhode Island](#), which did not yet have its own meetinghouse, but all of central Massachusetts. [Friend](#) Jeremiah Wilkinson's farm was across the Blackstone River from the [Woonsocket](#) upper meetinghouse in [Cumberland](#), on a rise known as Cherry Hill north of Camp Swamp and south of Hunting Hill, about four miles from the Saylesville lower meetinghouse. On this day a baby girl was born, a "birthright" Friend named after one of Job's daughters, Jemimah. She was probably the 8th surviving child of Friend Elizabeth Amey Whipple Wilkinson:

- 1739 William Wilkinson
- 1740 Patience Wilkinson
- 1740 Amy Wilkinson
- 1741 Jeremiah Wilkinson
- 1743 Simon Wilkinson
- 1745 Benjamin Wilkinson
- 1750 Marcy Wilkinson
- 1752 Jemimah Wilkinson
- 1755 Stephen Wilkinson
- 1757 Jephtha Wilkinson
- 1760 Elizabeth Wilkinson
- 1764 Deborah Wilkinson

At any rate, Friend [Jemimah Wilkinson](#) would be part of a farm family of eight sons and four daughters, and would be about 12 or 13 years of age at the death of her mother.⁸

[WILKINSON FAMILY](#)

8. The HISTORY OF THE STATE OF RHODE ISLAND WITH ILLUSTRATIONS, no author cited, issued by Albert J. Wright, Printer, Boston and Philadelphia, in 1878, gives the date of birth not as the 29th of November but the 19th. Another branch of the Quaker Wilkinson family in [Rhode Island](#), headed by [Oziel Wilkinson](#), presumably related to the ironworking Wilkinsons of Birmingham, England, moved to Pawtucket and became involved with [Friend](#) Moses Brown and with Samuel Slater in the creation of the 1st water-driven cotton-yarn mill in America, and thus had nothing to do with the disownment of [Friend](#) Jeremiah Wilkinson's daughter [Jemimah Wilkinson](#) and those associated with her (although that family would get into trouble with the Quakers as well, when one of its daughters, Hannah, got married with Samuel Slater, a non-Friend). Oziel Wilkinson and Company would in 1794 begin a metal-working mill near the Pawtucket Falls and in 1810 would erect a 3 1/2-story mill made of rubblestone for the manufacture of cotton yarns. His son David Wilkinson, in the machine shop on the ground floor, would invent cotton-working machinery. In 1816, the ironmaster David Wilkinson and his nephew Samuel Greene would manufacture the "Scotch" loom designed by William Gilmore, Rhode Island's first marketable power loom.



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1776

February: At the women's meeting for business of the [Religious Society of Friends](#) at [Smithfield, Rhode Island](#), "Lower house Preparative Meeting [[Saylesville](#)] informing that Patience Wilkinson hath had an illegitimate child⁹ and also that [Jemimah Wilkinson](#) but seldom attends Friends Meetings nor makes use of the plain Scripture Language, This Meeting appoints Lydia Wilkinson and Mary Olney to Labor with them for said offenses and Report to this meeting in the 4th month next."¹⁰

QUAKER DISOWNMENT

9. Eventually Patience Wilkinson would marry, in upstate New York, with a son of Judge William Potter of [South Kingstown, Rhode Island](#).

10. We may presume that this Friend Lydia Wilkinson would have been a close older relative who might succeed in placing herself *in loco parentis* for these motherless teenage girls.



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March: At the men's meeting for business of the [Religious Society of Friends](#) at [Smithfield, Rhode Island](#), "Smithfield Lower House Preparative Mtg. [[Saylesville](#)] informing that Stephen and Jephtha Wilkinson, sons of Jeremiah, have attended Training for Military Exercise — and but seldom attended friends meetings — Wherefore this meeting appoints Benja. Arnold, Wm. Buffum & Thomas Lapham Jr. to labor with them for said Transgressions — and report to next Assembly."

[QUAKER DISOWNMENT](#)

[THE QUAKER PEACE TESTIMONY](#)

This is the cast-iron stove that we had installed in the Saylesville meetinghouse for use during the winters, at about this point in time or perhaps a few years earlier:





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1779

March 4, Thursday: Giacomo Maria Brignole replaced Giuseppe Lomellini as Doge of Genoa.

[Moses Brown](#) wed a 2nd time, at the [Lincoln](#) meetinghouse of the [Religious Society of Friends](#) in [Rhode Island](#), with Friend Mary Olney.





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1783

With the departure of the British army, the Quaker meetinghouse in [Flushing](#) on *Paumanok* Long Island was returned to the control of the Friends, and meetings for worship were resumed there.



At this point 4 [Rhode Island](#) meetinghouses were available for Quaker worship: Mendon, what would become the upper and lower [Smithfield](#) meetinghouses, and Providence. Whereas previously the Quakers who met in the new meetinghouse on Main Street in [Providence](#) had been considered to be merely a “worship group” affiliated with the Providence Monthly Meeting, a worship group that happened to be meeting to worship locally for convenience rather than going on the carriage ride all the way north to the Smithfield meetinghouse on the one side of the river or the [Saylesville](#) meetinghouse on the other side of the river, at this point the affiliations and the names were rearranged. Henceforth the group that was attending the Smithfield meetinghouse and the “Lower Smithfield” meetinghouse near Saylesville would be considered to constitute a separate Smithfield Monthly Meeting of the [Religious Society of Friends](#). (That is, there would be two monthly meetings rather than one, and the name “Providence” would adhere to the group that actually was inside the town of Providence.)¹¹

11. I have not been able to establish whether or not this split had anything to do with the current state of affairs in Smithfield and Saylesville, having to do with the disownment of the charismatic “Universal Friend” [Jemimah Wilkinson](#), who at this point was still active in the area.



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1810



The earliest record of the Moffett Mill site in [Lincoln, Rhode Island](#) appears to be a land and building transfer from Job Arnold to Elisha Olney and George Olney in this year. The deed mentions a sawmill and dam. Between this year and 1812, George Olney, who had been involved as a machinist in the thread mill at the dam in Lincoln Woods at Olney Pond and in the mill at Old Ashton, Quinnville, would be building and equipping a machine shop.

Little Bett, The Learned [Elephant](#) was born (not as a child of Old Bet, and the “Mr. Potato Head” statue below in [Chepachet, Rhode Island](#), where she would be executed by ambush firing squad of local yokels in 1826, is only an approximation of her appearance).





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1818



[Alvan Fisher](#) painted a view of [Providence](#) from Great Point, for the benefit of the Reverend T.D. Carlisle. (This painting would later be purchased by Charles H. Russell as an adornment for the passenger cabin of the *Providence*, his steamboat that plied the sound between Providence and New-York, and then later, his *Commodore*.)

[Loring Dudley Chapin](#) established the 1st music store in [Providence](#).¹²

Elisha Olney transferred ownership of his share of the works in [Saylesville](#), works that included a machine shop, a sawmill, and a sawmill house, to his son Granville Olney. The sawmill seems to have been separate from the machine shop, and there are ruins on the river a few yards southeast of the machine shop that may be the remains of the sawmill. We presume that George Olney retained the other share in the property, since he needed a machine shop for what would become the Moffett Mill. At the Rhode Island Historical Society, the Olney family records confirm that work was done at this location for their thread mill, that there was a relationship with the adjacent grist mill and sawmill, and that work was done also for the Butterfly Factory at Old Ashton of Stephen Smith and Captain Wilbur Kelly.

The surgeon Henry Bradshaw Fearon visited [Rhode Island](#) while scouting out the New World for the best position to which to bring an immigrant group.

HENRY BRADSHAW FEARON

12. "L.D. Chapin imports and has constantly at hand at the Providence Music Saloon, No. 60, Westminster Street, musical instruments of all kinds, wholesale and retail, of the best workmanship and tone, and at the lowest prices."

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1838

In this year ownership of the [Saylesville, Rhode Island](#) machine shop and its land was transferred from Granville Olney to his son Elisha Olney (this would not be recorded in [Smithfield](#) town records until 1841).

[Friend William Bassett](#) of Lynn, Massachusetts participated in the founding of the New England Non-Resistance Society and also spoke out publicly against the [Quaker](#) meetinghouses which imposed segregated seating upon white and black Friends.



(The “Negro Gallery” had been removed from the Friends meetinghouse in [Providence](#) in a renovation in 1822, but as of 1838 was still in existence in the society’s meetinghouse in [Saylesville](#) and in fact is in existence there to this day — although of course nowadays nobody thinks of it in that context.)



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1840

During this decade well over 100 mills would be in operation on [Rhode Island](#) streams. The village of [Saylesville](#) would be established during this period at [Lincoln](#) and eventually would grow into one of the greatest textile complexes in the world. The Sayles Bleachery plants would become one of the most important examples of highly developed mill towns, with a wide range of social and educational activities for workers. The Georgiaville Cotton Manufacturing Company would become one of the many mills along the Woonasquatucket. (In 1853 [Zachariah Allen](#) would purchase this mill. His extensive efforts in the redesign of the water system there, downstream in Allendale, and at other sites would contribute to the expansion, success and stability of the local textile industry.)

1845

At the facilities of the R.G. Hazard & Co [cotton](#) cloth company on the Saugatucket River in Peace Dale in [South Kingstown, Rhode Island](#), one of the buildings burned (it would be rebuilt).

Between this point and 1850 ownership of the Machine Shop property at [Saylesville](#) passed from the Olney family to Elisha Godfrey and Steven Clark. Ultimately, Clark would pass his interest on to Arnold Moffett of Attleboro, Massachusetts.

1846

Granville Olney of [Saylesville](#) was brought before the [Rhode Island](#) Court of Common Pleas for being behind in his rent payments to Anthony B. Arnold of Providence for use of the Olney Thread Mill in Lincoln Woods. The court record suggests that the Machine Shop activity and the Thread Mill activity were linked.



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1850

The daybooks for the Machine Shop business at [Saylesville](#) describe the sorts of work done there during the 1850s and 1860s: there are entries for making household furniture such as sofas, for the filing and setting of saws, for the repair of wagons and sleighs, for the making of wooden boxes, and for the manufacture of braid. There was an extensive grist mill operation. On the Walling maps of 1851, 1855, and 1862 there is a Moshassuck Grist Mill just across the road at the head of Machine Shop Pond, and it would appear that Arnold Moffett was running this grist mill in addition to the Machine Shop.

We know from Stanley Lebergott's *MANPOWER IN ECONOMIC GROWTH* (New York: McGraw-Hill, 1964) what monthly farm wages typically amounted to in Massachusetts during this period, over and above of course one's room and board:

1818	\$13. ⁵⁰ / ₁₀₀
1826	\$13. ⁵⁰ / ₁₀₀
1830	\$12. ⁰⁰ / ₁₀₀
1850	\$13. ⁵⁵ / ₁₀₀
1860	\$15. ³⁴ / ₁₀₀

Incidentally, such wages were ordinarily significantly higher in Massachusetts than elsewhere, except for a brief period during which the wage was higher in Minnesota, and a brief period during which it was higher in [Rhode Island](#).

1853

In [Rhode Island](#), F.M. Dimond was the Acting Governor.

Grist Mill activity began to fill the pages of the daybooks for the Machine Shop business at [Saylesville](#). There had been a shift away from general job shop work toward the making of wooden boxes.



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1857

In [Rhode Island](#), Elisha Dyer, a descendant of [William Dyer](#) and [Mary Dyer](#), became the governor.

[DYER OR DYRE](#)

[READ EDWARD FIELD TEXT](#)

The daybooks for the Machine Shop business at [Saylesville](#) indicate that at this point its primary activity was the manufacture of braid, in particularly laces, for the Greene and Daniels Mill in Pawtucket, for a wholesale outlet in Philadelphia, etc.

1871

January 21, Saturday: At a specially called town meeting in [Smithfield](#), citizens approved a town division. The Honorable Charles Moies, George Kilburn, Esq., Mr. Thomas A. Paine, and Mr. Job Shaw were authorized to petition this of the [Rhode Island](#) legislature.

March 8, Wednesday: The [Rhode Island](#) legislature approved division of the town of [Smithfield](#) and incorporated and assigned the boundaries of new towns named Smithfield and [Lincoln](#). The industrial village of [Saylesville](#) would be in the new Lincoln portion.

1877

The state of [Rhode Island](#) and Providence Plantations established a State Flag (not, however, the one in use at present).

The mill and machine shop property at [Saylesville](#) descended into the hands of Edmund Moffett, whose sons were Edmund Moffett and Chester Moffett, and whose daughters were Bertha Moffett and Ella Moffett. Ultimately Chester Moffett would own the property, but there would be little activity at the Machine Shop after the turn of the 20th Century. Since Chester Moffett was associated with the Industrial National Bank in Pawtucket, this family speculates that it was George Moffett, Edmund Moffett the elder's brother, who was the active blacksmith there toward the end of the 19th century, and that when he went off on his own, the work, then centered around wagon building, almost ceased.

[Thomas Davis](#) again became a member of the State Senate. He would serve out a two-year term.

[READ EDWARD FIELD TEXT](#)



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1880

As of this year, the naval torpedo facilities at what little of [Goat Island](#), which once had been part of the farm of Friend [Mary Dyer](#), in [Newport](#) harbor, had not been washed away by the tides and the years, had been built up to this level:



At the mill in [Saylesville, Rhode Island](#), an iron water turbine replaced the breast-style water wheel. The Moffetts seem to have been discontinuing their manufacture of braid in favor of the construction of wagons and of the manufacture of ice tip-ups.¹³ The family was also raising hives of bees for beeswax (dentists used quantities of such wax in molds for dentures and false teeth).

1901

[Theodora Goujand DeWolf Coltin](#) died in [Bristol](#) in her 81st year.

[Gypsy moth](#) infestations were discovered in [Rhode Island](#).



William Hannaway relocated his blacksmith operation from a lean-to at the west side of the mill at [Saylesville](#) into a nearby carriage house.

13. The ice tilt or ice tip-up was a flag or semaphore device used by ice fishermen to indicate when a line needed tending.



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1905

Since there weren't a thousand or more [Quakers](#) anymore in the vicinity of [Newport, Rhode Island](#) and the New England [Yearly Meeting](#) of the [Religious Society of Friends](#) would not be assembling there anymore, the [Great Meetinghouse](#), which in 1699 had been the largest structure of any kind in the American colonies between Boston and New-York, was repurposed as a black entertainment center, hosting segregated dances and that sort of thing.¹⁴



A number of the evangelical opponents of [Elbert Russell](#)'s critical Bible teaching at Earlham College were associated with the Christian Workers' Training School for Bible Study and Practical Methods of Work (or Cleveland Friends Bible Institute) that had been founded by [Holiness Friends](#) J. Walter Malone and Emma Brown Malone in March 1892 at the Whosoever Will Mission in a former Free Methodist Church in Cleveland, Ohio.

Friends had to learn by sad experience that the "Inner Light" is not an easy substitute for the encyclopedia.

14. This view dates to 1850. Note that when eventually this building would be restored as a [Quaker](#) meetinghouse in the service of the [Newport](#) tourist industry and carriage trade, their tourist literature would carefully avoid divulging the factoid, that the white silent-worship center had seen major service as a jiving black dancehall. Notice also that the repurposing of this meetinghouse as a dancehall has enabled us, by the deployment of carefully interlocking qualifiers, to claim that our meetinghouse near the Great Road in [Lincoln, Rhode Island](#), the oldest portion of which was erected after the oldest portion of this Newport meetinghouse was already standing is the oldest in **New England, that has remained in continuous use** (the actual oldest in all America in continuous use being the Great Meetinghouse of the Third Haven Friends in [Maryland](#), which has been in continuous use since shortly after August 14th, 1684).



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1952

September 28, Sunday: For many years the Friends of [Providence](#) had worshiped in [Saylesville, Rhode Island](#) at what had been known as the “South” meetinghouse, the “North” meetinghouse having been across the river in



[Smithfield](#) (this “South” meetinghouse near Lincoln has by now become one of the two oldest surviving continuously operated [Quaker](#) meetinghouses in America). Then, belatedly, a Quaker meeting had taken place within the town limits, near the town fort on Stampers Hill (at the foot of today’s Olney Avenue). Then a new meetinghouse had been erected on North Main Street on the site of what is today the brick firehouse, and eventually it was expanded. When that expanded building had become old, it had in 1844 been put on heavy sledges and tugged by a team (a team of horses, we are told) down the snow-covered Town Street, then up Wickenden Street on Fox Point, and then uphill to 77 Hope Street, where it became a 2-family residence (demolished in 1860; the site now has an apartment building). Thus its century-and-a-quarter old foundation had been cleared, to hold up the west half of a 3d meeting house created in 1844 of plain uninsulated barn construction (the east half of the new structure would be on top of crawl space). This newer meeting house on Meeting Street had lasted the local Friends for 108 years, until the city of Providence was needing a central site for a proposed new Fire Station (another site was available to the city, but a brick building on it would have



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been more expensive to clear and its location between North Main Street and Canal Street had inferior access for fire equipment). So we offered our lot to the City and it was purchased gratefully for enough money to cover 90% of the cost of erection of a better new structure. Our very plain 1844 building was of no architectural import,¹⁵ so we took the benches and little else and the City razed what was left behind. In consequence, in about this year, a 4th meeting house was erected, a brick meetinghouse with a slate roof, at the corner of Olney and Morris on Friend [Moses Brown](#)'s trust property atop the hill on the East Side. The land is subject to a long term lease from the New England Yearly Meeting, which is trustee for this trust property established by Friend Moses.¹⁶ Friend Thomas Perry clerked the building committee and the architect was Albert Harkness. In September the building was dedicated, with a talk by Alexander Purdy. — That's where you can now¹⁷ join

15. Sometimes people get the idea that we Quakers worship old stuff. Yes, we have a long history but no, we don't.

16. I have seen a Moses Brown School document that refers to this lot as "school property." This is their insolence, as it is not. The Moses Brown School is squatting on the trust land left by Friend Moses precisely as the Friends meetinghouse is squatting on it, only through the permission of the New England Yearly Meeting of the Religious Society of Friends. The difference between the school's use and the meetinghouse's use is that the monthly meeting holds a long-term lease entitlement whereas the school holds no such legal document.

17. Sometimes people get the idea that the Quakers are gone. No, we're still here.



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us for worship:



1699	The “Great Meetinghouse” in Newport, Rhode Island
1704	2-story Saylesville meetinghouse completed
1718	“Providence” monthly meeting set off from “East Greenwich” monthly meeting
1719	Construction began on a small Smithfield meetinghouse
1725	1st Providence meetinghouse erected near town fort at the very north edge of town, on “Stamper’s Hill” (up from Town Street at the foot of Olney Lane)



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1745	Kitchen shed added to Saylesville meetinghouse; 2d Providence meetinghouse erected at the corner of what at the time was known as Town Street but is now known as North Main Street and what at the time was known as Gaol Street but is now known as Meeting Street, across from Salt Cove; the name "Stamper's" having passed out of existence, this Quaker meetinghouse was being referred to as that of the Providence Worship Group of the Providence Monthly Meeting
1755	The small Smithfield meetinghouse was enlarged
1752	The Smithfield Monthly Meeting of the Religious Society of Friends's "upper" meetinghouse was at Woonsocket or Quinsnickit, and its "lower" meetinghouse was at Saylesville
1775	The 1719 Smithfield meetinghouse was again expanded
1783	The Quakers who met in the meetinghouse on Main Street in Providence, Rhode Island had up to this point been considered to be a "worship group" affiliated with the Providence Monthly Meeting (with meetinghouses in Smithfield and in Saylesville), a worship group that happened to be meeting to worship locally for convenience rather than going on the carriage ride all the way north to the Smithfield meetinghouse on the one side of the river or the Saylesville meetinghouse on the other side of the river. At this point the affiliations and the names were rearranged. Henceforth the group that was attending the Smithfield meetinghouse and the "Lower Smithfield" meetinghouse near Saylesville would be considered to constitute a separate Smithfield Monthly Meeting of the Religious Society of Friends. That is, there would be two monthly meetings rather than one, and the name "Providence" would hereinafter adhere to the group that actually was inside the town of Providence.
1784	2d Providence meetinghouse enlarged
1822	2d Providence meetinghouse renovated: "what was called the Negros Gallery" removed (still in existence in Saylesville meetinghouse)
1844	2d Providence meetinghouse moved to Hope Street and became a residence; 3d meetinghouse erected with its west part atop old foundation
1849	The Smithfield meetinghouse was remodeled
1860	the old meetinghouse, become a residence on Hope Street, was demolished
1881	The Smithfield meetinghouse burned, and would be replaced by the present structure
1952	3d meetinghouse property at Main and Meeting streets purchased by city of Providence for firestation
September 1952	brick 4th meetinghouse, on Moses Brown farm property atop College Hill at corner of Olney and Morris (99-year renewable lease), dedicated



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1983

At the [Moses Brown School](#) of the [Religious Society of Friends](#) on the East Side of [Providence](#), construction began on a new student center.

The mill and homestead house at [Saylesville, Rhode Island](#) were purchased from the estate of Ella Moffett Mowry by Mr. and Mrs. Edward Del Grande.

[Kenneth L. Carroll](#)'s "[Quaker](#) Captives in Morocco, 1685-1701" ([Journal of the Friends' Historical Society](#) 55, pages 67-79).¹⁸

1990

Mr. and Mrs. Edward Del Grande transferred the mill and homestead house at [Saylesville, Rhode Island](#) to the Town of Lincoln.

1991

Doug Reynolds of the Building Conservation Branch of the National Park Service began to research the history of the mill buildings at [Saylesville](#).

Robert J. Steinfeld stated quite falsely, in his THE INVENTION OF FREE LABOR, that "By 1804 slavery had been abolished throughout New England," despite the fact that the US census had recorded that as of 1800 there had still been at least 1,488 slaves in New England, and despite the legal fact that *post nati* statutes had ended birth into slavery in but two of the New England states, [Rhode Island](#) and Connecticut, and despite the fact that, in Massachusetts and New Hampshire, ambiguous judicial decisions and constitutional interpretations had merely discouraged slaveholding rather than actually proscribing the practice.

(The interesting thing is not that Steinfeld had his head up his ass, but that the power of the enduring myth of "white New England" was **still** so overwhelming even as of the Year of Our Lord 1991 that our history professionals **still** were presuming they would not be called on such preposterous prefabrications.)

18. Ken's interest in world history made him a frequent visitor not only to England and Ireland, but to France, Italy, Greece, and Israel. In fact, although he never made it to South America, he did travel widely on all the other continents, in the South Pacific, and in New Zealand.



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1993

A preservation studies class at Roger Williams University examined the contents of the mill buildings at [Saylesville, Rhode Island](#).

1997

A n inventory was made of the contents of the mill buildings at [Saylesville, Rhode Island](#).



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2000

Restoration work began on the mill buildings at [Saylesville, Rhode Island](#).

In the [Durham, North Carolina monthly meeting](#) of the [Religious Society of Friends](#):

Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	David Tillerson Smith
1968-1970	Ernest Albert Hartley
1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett



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1984-1986	Calhoun D. Geiger
1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-	Co-clerks Cathy Bridge & David Bridge

I, Austin Meredith, came to [Providence](#) from Southern California in this year as a retired person, and as a member of the Religious Society of Friends. As part of making this move, I promised my spouse that I wouldn't just hang around our new townhouse on Providence's East Side — but would find a way to get out there in our new community and make myself useful. Since the [Moses Brown School](#) was proclaiming itself to be a Quaker institution, and since it was just down the street from our new digs, I began to presume that I could fill in the slack hours of my retirement by providing volunteer services for the school.

[ASSLEY](#)

At this point the Quaker historian Rosalind Cobb Williams, “Posie,” was a member of our monthly meeting that met at 99 Morris Avenue, amid the trees just beyond the sports field of the Moses Brown School. She had been clerk of our meeting, and had served as the New England Yearly Meeting's curator of Quaker records stored on the 2d floor of the New England Historical Society on Hope Street. She had not yet been forced out of the meeting on account of her historical research and on account of her friendships with persons of color.

[Obviously I am going to need to go into some detail here, since I have just written that Posie would be forced out of the Quaker faith in part on account of her having black associates. This flies in the face of something



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that “everybody knows,” which is that Quakers, although they tend in England and America to be of the white persuasion, are not race haters. I will, therefore, digress to a piece of information that I had opportunity to learn back in 1958, at the University of Texas in Austin, Texas. The piece of information that I there and then acquired was that racial integration is one thing, but interracial association is something else. As a boy with a twisted spine, of course none of the other white UTex students wanted to be seen with me, but after awhile I got involved in a student movement to integrate the student cafeteria, and as part of this student group I was sometimes in the same room as some black Texans. At that time black students were being tolerated at UTex in Austin, so long as they did not take drama classes with the white students, drama classes in which there would be touching, and so long as they did not attempt team sports such as football in which students of different colors would be playing together on the same team, or competitive sports such as wrestling in which there would be interracial touching of skin. The black coeds lived in a special dormitory, Whitis House, one of the oldest and most decrepit on campus, and in the lobby of this dorm a white stripe had been painted on the floor from wall to wall to warn others away: THIS IS THE WHITE LINE: THIS FAR AND NO FARTHER. At the student center, black students could enter only through the service entrance and only if they were employed there. There would be no such thing as whites and blacks sitting at the same table or eating together, since while the white student would be sitting and eating, the black student employee would be erect and would be performing the traditional service role. Our logo was a mimeographed card with a simple drawing in which a black hand and a white hand were caught in the act of shaking hands, and our initial objective was to integrate the student cafeteria to the point at which, to get something to eat, black students would not need to snack out of the coke and candy machines, or to have a hot sit-down meal, board a bus and go all the way downtown to the Negro section of Austin. At this point I met a very obese and very black coed and we walked together on campus several times. Then, at my suggestion, we went together to a student production of Molière’s “Le Misanthrope.” I think I knew her a week, or slightly longer. We must have made an interesting pair: a male student who was deformed in that his spine was not straight, with a female student who was deformed in that her skin was not white. Then the student couple who were acting as the leaders and organizers of the righteous student movement for race integration came and had a serious sit-down with me. What was I trying to pull? What were my motives? Did I have a covert personal agenda that I was trying to implement? (After awhile it became clear that what they meant was, I must be trying to get in this black coed’s pants, and this was obvious to them, and disgusting, and amounted to a harmful and selfish taking of advantage on my part.) They instructed me that from that moment, I was to keep my distance from any and all of their race integration activities. What I had learned there in 1958 in Austin was, of course, that race integration can be construed as one thing, a good thing, while race association can be simultaneously construed as another thing entirely, a bad thing. That bit of learning had lain fallow in my mind for 42 years and was brought forward again by the case of Posie at the Providence monthly meeting of the Religious Society of Friends. Now, you have presumably noticed that Quakers are not race haters and that they are always very polite, so it goes without saying that nobody ever fielded a term such as “niggerlover” when dealing with Posie and her peculiar predilections. And Posie, in turn, was scrupulously polite, and reacted to this treatment only by using her skills as a historian and going back to the point in time at which this pattern of apartheid behavior was becoming fixed (the 1830s), and describing how it originally happened, and publishing this as an article in Quaker History (this article was just ignored). It was one thing for Posie to be for racial integration, it seemed (all Quakers are for racial integration just as all Quakers are righteous), but it was another thing entirely for Posie to make friends among the blacks, have black associates. It was just too embarrassing, it was too like Friend Richard Ristow with his black pug Lapsang Souchong, as Richard kept his dog in his lap being fondled and muttering dog things during silent worship on a First Day (until Ministry and Counsel asked that Richard **stop that**). —Friend Richard would knuckle under and cease bringing his black pet to meeting with him, and Posie would at the end of her life take the advice of one of her black friends and enlist in the Episcopalians, refusing to have anything more to do with Quakers.]



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On a Sunday during the summer of 2006 a curious incident has happened to me. I went over to the Friends meetinghouse adjacent to the Moses Brown School campus, as was my wont, an hour before our silent First Day meeting for worship was scheduled to begin, in order to unlock the doors and open the windows and pick up the mail and turn on the sound-amplification-for-the-hearing-impaired system in the attic, and generally get stale air out of the place. A young lady with a big dog on a leash approached. She walked around inside the meetinghouse and told me that she had once been there, because she was a former student at the Moses Brown School. I asked her, "In what year did you graduate?" She told me that she had graduated with the class of 2000. I asked her what the class on Quakerism had been like that year. She responded that she knew nothing about any such class. I asked her "Wasn't Betsy Zimmerman teaching such a class?" and she responded, "No, Betsy Zimmerman was my arts teacher." I commented that I had been told that that class was mandatory for all graduating seniors, and asked her if she could, in general terms, tell me what she knew about Quakerism. She said that of course she had been in and out of this building during her four years at MB, and remembered having to sit in the big meeting room in silence, but she said, nobody ever explained to her what this was about. She had no idea what Quakerism was, what it was about. Moses Brown was a Quaker institution, she knew, but what did that mean? She said "I don't have a clue." She added "It was a good school." I told her that Meeting for Worship began in an hour, at 10AM. She wandered away and I wandered away, and I thought no more of this until it was time for Meeting for Worship and I noticed that she had not stayed for worship. —She had, it would seem, just been looking around and reminiscing while walking her dog. (Of course, although this is about what was going down at the Moses Brown School in 2000, it is something I found out about in 2006 and therefore at that point I began to reflect on the theory of "regulatory capture," a doctrine in regard to which I have recently been brought up to speed by a Professor of Sociology. It seems that this is a frequent occurrence in all sorts of venues: it is through such "capture" that agencies that are supposed to be controlling become controlled by the entities that they are intended to control. For instance, as I was already aware as a veteran of the nuclear power industry, the Nuclear Regulatory Commission of the federal government over time came to be controlled by the industry, rather than continuing to have a controlling power over that industry. I had watched over a period of years, as General Electric executives left to take important jobs in the NRC, and then a few years later came back to take even more important jobs again with GE. I had watched loyalty to the industry and disloyalty to the government be rewarded and rewarded.) It seems to me now, having had this conversation with this sociologist, that what has happened is that at about midcentury the Moses Brown School started sending its teachers to the New England Yearly Meeting of the Religious Society of Friends, where they managed to qualify themselves as Quakers in good standing and then volunteered themselves for the committees that were regulating the school from which they were receiving their paychecks. In that way, the Quaker committees that are supposed to be "upstream" in control of the school are actually now "downstream," that is, controlled by the school. They do only their master's bidding. When I made a request last year that anyone who had a potential "conflict of interest" (financial ties, etc.) recuse themselves, and no longer take part in the proceedings, I was greeted with outraged stonewalling from the very people who have these conflicts of interest. They are in control and have every intention of staying in control. They even have it set up now so that they have veto power over any new nominations for their committees: nobody can even get nominated, let alone appointed, without the existing committee's explicit prior approval. My request that these individuals who had conflicts of interest identify themselves was met with the response that I was trying to pry into people's private affairs, something which I had no right to do. I was informed that although previously I had been considered to be a member of the Providence Monthly Meeting of the Religious Society of Friends, and therefore a member of the New England Yearly Meeting of the Religious Society of Friends, I was not any longer to be considered to be a member. Reclassified as a non-member, I had sacrificed any right to interfere in the proceedings. (But here I am getting ahead of my story.)



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: November 24, 2013



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ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a



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button.

Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place your requests with <Kouroo@brown.edu>.
Arrgh.



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HISTORY OF LINCOLN, RHODE ISLAND

Albert J. Wright, Printer

No. 79 Mille Street, corner of Federal, Boston

Hong, Wade & Co., Philadelphia 1878

pages 159-164

LINCOLN

This town is of but a recent separate formation, having formerly belonged to the town of Smithfield, which was then one of the largest towns in the State, comprising a population of some fourteen thousand. The early history of the town would seem, therefore, to more properly belong to that of its parent town, Smithfield. And yet, the territory embraced within the limits of the present town of Lincoln has been the scene of many historic achievements. It was here that King Philip's war was commenced and finished, and many hard-fought battles attest the courage and self-sacrificing devotion of its early pioneers. Although the town, as has been remarked, is of but recent birth, still it is fast progressing in the development of all its manufacturing and business interests, and the future of Lincoln is a destiny of undoubted progress and success.

A large section of the old town of Smithfield was devoted almost exclusively to agriculture. That portion now embraced within the limits of Lincoln, had most its business along the lines of the Blackstone and Moshassuck rivers. For many years the advisability of dividing the old town of Smithfield, owing to the diversity of occupations and business interests, had attracted the attention of people, and many discussions ensued.

Thus the young town started into life under very auspicious circumstances, inheriting from its mother town the sum of \$2,500 in cash, the records and archives of the old town, -- which are now in the town clerk's office, -- and the duty of paying a share of the old town's debt, which was \$26,000; the total indebtedness being \$53,000. The first members of the General Assembly elected from the town of Lincoln were: Senator, Hon. Edward L. Freeman; Representatives, Edward A. Brown and Samuel Clark. There has been no change in the general form of the government since its first formation. The only distinguishing feature in the government of this town, from that of the other towns of the State, is that while this town, like all the others, is governed by a town council, yet the southeasterly portion of it is incorporated specially by the State legislature, under the



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name of the 'Central Falls Fire-District'. They have the power to elect a moderator, clerk, treasurer, three assessors, and a collector of taxes; to elect fire-wards, and presidents of fire-wards; to order, assess, and collect taxes on persons and property within such district for fire-extinguishing apparatus, and keeping the same in order and using it; to regulate the duties of fire-wards, and of the citizens of said districts in case of conflagration; to provide for suppressing disorders and tumults, for the lighting of streets, and maintaining such police force as would be necessary for the safety and peace of the several districts. The reason for this special legislation arose from the fact, that it was not deemed right or just, that the sparsely settled portions of the town should be taxed for these benefits, that would be enjoyed only by these fire-districts, but of no particular interest, nor considered at all desirable in other parts of the town, while to these districts they were matters of great importance and of absolute necessity. The government of the town, with this exception, is administered by a town council composed of seven members, who, together with seven justices of the peace and a town treasurer, are elected annually by the people, with a town clerk, originally elected annually, but, under the changed law of the State, in 1871, the clerk was elected for three years. A moderator, to preside at town meetings, is also elected annually, by the tax-payers' town meeting. The town council elect, annually, all the town officers and school committee, and also act as the court of probate, the president of the council acting as the judge of the probate court, while the other members fulfill the duties of associate justices of the same court. The Hon. Charles Moies, John A. Adams, Joseph W. Tillinghast, Benjamin Comstock, Stephen Wright, Hazard Sherman, and William D. Aldrich were, upon the first Tuesday in June, 1871, duly elected as the first town councilmen of the town of Lincoln. They were all men deeply interested in the welfare and prosperity of the newly created township, and were conspicuous, not only for their integrity and honesty, but their administrative abilities. The Hon. Charles Moies was chosen president, and still retains the position by virtue of the votes of his fellow-citizens and co-councilors, thus demonstrating not only his administrative abilities, but the respect and esteem in which he is held by his constituency. Thomas Moies was chosen the first town treasurer, and still remains entrusted with this important office, and was also chosen moderator of the town meetings. The Hon. Samuel Clark fulfilled the duties of town clerk, as he had done for some years previous in the town of Smithfield. Joseph M. Ross, Esq., held the position of trial justice, but resigned the office on the 4th of September, 1871, and was succeeded by George F. Crowningshield, Esq.

At the first town meeting, the ordinances of the old town of Smithfield were adopted, and on June 24, 1871, Joseph M. Ross, John P. Gregory, and Frederick N. Goff were appointed a committee to draft a code of ordinances for the town of Lincoln,



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which duty they performed in a very satisfactory manner. It may be mentioned in this connection, that after a considerable discussion as regards the name to given to this new town, it was finally agreed upon, that the name of the town should be called Lincoln, in commemoration of the martyred President of the United States.

Thus is briefly sketched the early organization of the town of Lincoln, and, although it is of recent formation, and its historical record but limited, in comparison with the older towns of the State, nevertheless it is not without interest, and the continued activity and energy of its citizens are only required, to give the town of Lincoln a degree of enterprise and thrift unsurpassed by any of her sister towns, and to assure it unbounded success in the future.

Highways.

In 1871, when the town of Lincoln was first set off from that of Smithfield, it was estimated that there were about fifty miles of roadways in the town. There are now between fifty and sixty miles, together with a large number of streets, laid out and travelled on, although not as yet accepted by the town. These roadways are usually kept in good repair, and the bridges are generally found to be in good condition. During the past few years, the sum of \$73,519.80 has been spent by the town in improving these highways, and to-day they are much better than before the division of the old town of Smithfield. Poor Department.

The town originally had no town asylum, or place to take care of the unfortunate poor. Early recognizing the Christian duty of charity in the caring for these unfortunate ones, who, by adverse circumstances, have become unable to take care of themselves, the town council at once took steps toward providing for this class of people, and appointed Mr. Henry Gooding as overseer of the poor. He made satisfactory arrangements with the town of Smithfield, for the temporary care of all such as could not care for themselves at their own houses, and who needed the accommodations of an asylum, until such time as they should be able to afford a town asylum in the newly organized town. The town officers immediately devoted themselves to securing a proper location for the erection of a suitable town asylum, and finally succeeded in purchasing the Christopher Kelly place, and an adjoining lot, from the Lonsdale Company, and on the thirty-first day of December, 1871, the deeds of the estates were accepted and the money ordered to be paid.

During the past five years, with all the hardships and sufferings of the poorer classes, it has been found necessary to expend, for the support of the town's poor, \$15,239.16; while \$5,359.35, or a large per cent. of that amount, has been expended for the relief and care of State paupers. Under the successful management of Mr. Gooding, the institution has remained in a



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flourishing condition, and a system has been adopted, to give, as far as practicable, temporary aid at their homes to those needing it, thereby saving them from the fancied degradation of being sent to the poor-house, and fostering, so far as possible, in the unfortunate poor, a spirit of self-dependence. Military, Police, and Fire Department.

Company C, Fifth Battalion Infantry, R. I. M., was mustered into the service of the State of Rhode Island on the nineteenth day of August, 1865. It was composed principally of Irish-American veterans of the war of the Union. Its first officers were: Captain, E. E. Lapham; First Lieutenant, Patrick Barry; Second Lieutenant, Matthew Curran. Its present officers are: Captain, P. A. Cosgrove; First Lieutenant, John P. Curran; Second Lieutenant, Bernard Kirke. Captain Cosgrove has commanded the company since July 25, 1873. The arms consist of thirty-five breech-loading Springfield rifles, with bayonets, good and serviceable weapons; to store which, the company has a handsome gun-rack in its armory, with folding glass-doors. Armory in Union Hall. It is remarkable that death has never visited the company but once since it was organized. On that occasion, May 8, 1871, Lieutenant Peter Boyce died, sincerely mourned and regretted by all of his comrades. The company meets for drill on Friday evening of each week, and to judge by the attendance and obedience of the men, it is evident that they are determined to hold the place which they have so deservedly attained, the front rank in the militia of Rhode Island.

Lincoln Union Guard was formed during the year 1863, and elected the following as the first officers: Lysander Flagg, Captain; Stafford W. Razee, First Lieutenant; James N. Woodward, Second Lieutenant; but a new militia law having been passed, the company was reorganized under that law, May 24, 1864, and Lysander Flagg was re-elected Captain; James N. Woodward, First Lieutenant; and David L. Fales, Second Lieutenant. They were again reorganized, March 19, 1866, 'a charter having been obtained from the General Assembly and accepted', under the name of the Lincoln Union Guard, and attached to the Second Brigade D. R. I. M., and the following officers were chosen: Colonel, Lysander Flagg; Lieutenant-Colonel, James N. Woodward; Major, George F. Crowningshield; Captain, Edward L. Freeman; First Lieutenant, David L. Fales; Surgeon, A. A. Mann.

Colonel Flagg resigned in 1869, and Lieutenant-Colonel E. L. Freeman was elected Colonel, to which position he was annually re-elected until the company disbanded. In the year 1870, through the exertions of Colonel Freeman, a handsome uniform was purchased, which added much to the appearance of the company, which was composed of a good class of men. In 1874, a new militia law was passed, which they, with many other military organizations in the State, did not wish to come under, and to the regrets of a great many of the citizens, they voted to disband, July 30, 1875.



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The Police Department is under the control of the fire-ward, as are also the fire department, water supply, and street lights; and all these are to a certain extent connected. The town appoints a certain number of police constables, and they are distributed through the several localities where their protection is the most needed. They are paid by the Fire-Ward Corporation. Central Falls has three, who are on duty during the night. One of these takes care of the street lamps, keeps them in proper order, and attends to lighting and extinguishing them. They are usually put out at twelve o'clock, and he retires at two, leaving the others on duty until morning. There are nine of them on duty during the day, except on Sundays.

The Lonsdale Company furnish one watchman, who does police duty for the village, in Lincoln; and another one, across the river, is paid by the town of Cumberland. One is also employed at Manville, and receives his pay from the Lonsdale Company.

Fire Department. The nearness of the village to Pawtucket, with its well equipped and organized fire department, was without doubt the cause of the long delay in securing a more complete system of protection against the fire-demon. An engine was finally procured in the spring of 1848, and a fire department duly organized. The engine was a side-stroke, Button pattern, manufactured at Waterford, N. Y. The company, numbering about fifty members, went to Worcester, and brought it on for trial. It proved, in all respects, quite satisfactory, and was accepted by the committee having the matter in charge. In 1853, the fire company was recognized, under the name of the Pacific Steam Fire-Engine Company, No. 1, with the following officers: Foreman, William Newell; Assistant, John R. Fales; Hose Director, Henry Whipple; Engineer, J. O. Patt; Second Engineer, Russell Peck; Clerk, Robert Robertson; Treasurer, Alfred Knight; Steward, James Babbitt. The new engine-house, near the railroad, on Cross Street, is a substantial brick building, and fitted up with all conveniences for the purpose for which it was designed. The present company numbers two hundred and fourteen members. One alarm-bell, on the engine-house, run by weights, is considered sufficient for all practical purposes. The whole fire department is under control of the fire districts, whose officers are elected by the vote of the people.

Central Falls

This is a flourishing manufacturing village, and derives its name from the fact of its location, midway between Pawtucket and Valley Falls. In 1822, it contained but four dwellings. The stone house, just north of the Stafford Mill, was used as a place of worship for many years. Elisha Waterman, George Wilkinson, and the Jenckes erected the old chocolate-mill, which was the first manufacturing establishment in operation here. In 1856, Central Falls had but a few dwellings, one of which is now occupied by Albert Frost as a box-factory. It stood on the site of the present Union Block. There was no street north of this



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house at the time it was built, about 1822. Central Street was laid out, but had no name. High Street stopped at Central, and Broad Street was called the Valley Pike.

Mr. Anthony Gage emigrated, with his family, in July, 1812, from Cape Cod to Central Falls. He made his debut with an ox-team and cart, laden with his household effects. He settled here and remained a citizen for many years. His wife was a very religious woman, and held meetings at the old stone house regularly for some years. Dr. David Benedict was accustomed to preach occasionally, and others aided in keeping up the interest in these meetings. Central Falls, in 1821, had but sixty inhabitants. The old chocolate-mill was torn down about the year 1824. It is said the only clock owned in the village, outside the mill, was owned by Mrs. Anthony Gage, and the overseer warned her that she would have to give up the oldtimepiece, or leave the tenement. This unjust demand she refused to obey, and immediately secured another tenement, which stood near where the Baptist Church now stands, on High Street, and made preparations to remove thither. Mr. Jenckes, seeing the loss that his mill would thus sustain, by the withdrawal of a number of hands, prevailed upon her to remain.

At this time, the overseer in these mills was accustomed to exercise almost unlimited power; and among his prerogatives, was the punishment of the children employed in the factories, and that were thus under his control. Severe and brutal chastisement was often inflicted upon these helpless children, for many frivolous, and not infrequently imaginary offences. By the growth of population, and the influence of education in developing a better and higher state of civilization, these cruel and inhuman practices have ceased, and the system of government in these large manufactories, is to-day administered in a far more humane and Christian spirit. Every means is resorted to for the better accommodation and convenience of the army of operatives employed in these extensive establishments, and capital and labor feel a mutual interest in the prosperity and welfare of these vast manufacturing institutions. The first post-office was established in 1867, and the first postmaster was G. F. Crowningshield, who still holds the office. Four mails a day are received and distributed. This is a money-order office, and its business equals that of any office in the State of equal size. Central Falls has no banking institution, and this branch of the post-office serves, in a great measure, as a substitute for the transmission and receiving of moneys. Ashton, Lime Rock, and Lonsdale, each has an office, and one at Lonsdale being also a money-order office, thus making two within the township.

The press of the town consists of a publication entitled the 'Weekly Visitor'. This paper was established in 1869, with E. L. Freeman & Co., owners and publishers. It is a sheet of thirty-six columns, Republican in politics, and is the only publication ever issued in the township. It has a large circulation, and



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bears an excellent reputation for the general information of its columns. In connection with the establishment, is a large job and book printing department. The manufacturing interest forms the most important branch of industry, and is the source of much of the material prosperity and wealth of the place.

The Central Falls Stockinet Factory is situated on Mill Street, near Central Street, and was established, in 1866, by Messrs. Cushman & Fuller. Employs some twelve or fifteen operatives, and manufactures knit underwear, &c. The Stafford Manufacturing Company. The mill occupied by this company was built in 1825, by John Kennedy, for a cotton factory. Its original dimensions were small, with only about one-third the present capacity. It came into the possession of Almy & Brown about 1836. They enlarged the mill, and made other important improvements. In 1845, it was operated by John Gardiner & Co. About 1854, the property was sold to R. J. Stafford and H. B. Wood. In 1860, new additions were made; and in 1862 the company introduced the manufacture of thread and yarn. In 1863, Mr. Stafford died, when the present company purchased the property. Their charter bears date 1864, and the company consists of T. D. Bowen, Joseph Wood, J. A. Taft, F. H. Stafford, and J. A. Adams. Its officers are as follows: President, T. D. Bowen; Treasurer, J. Wood; Agent, J. A. Adams. The present company have added to the capacity, and now operates the mill in the manufacture of spool-cotton, yarns, warps, &c. They also own a one-half interest in the Dennis Mill, built by David Jenckes in 1823. The management is under the control of the above officers: Mr. Adams attending to the entire business. In the company's yard stands their warehouse, which occupies the site of the famous old duck-mill. It was built by the Jenckeses, and operated by William Borden, in 1731 [sic], on cotton-duck. It was removed in 1856, to give place to other improvements. This company have ample accommodation for the employment of 200 operatives; have about 13,000 spinning, and 4,000 twisting spindles, and turn out some 600,000 dozen spools of sewing-cotton, and 15,000 pounds of yarn per annum.

Thurber, Horton & Wood manufacture cotton goods. Their mill is located between Mill Street and the river, and was built, in 1824, by Uriah Benedict, B. Walker, William Allen, and Jabel Ingraham, for the purpose of manufacturing thread. This is said to be the first thread-mill in Central Falls. The property has passed through many hands, three-fourths of it being owned by Stephen Benedict at the time of his death, which occurred in 1868. One-quarter is owned by the heirs of Dudley Walker, and the First National Bank of Pawtucket. It is operated by the above company in the manufacture of thread, &c.

Paper-Box Manufactory

This establishment is located on Mill, near Central Street, and is occupied by Albert Frost, who began business on the opposite side of the street in 1868, but removed to the present location in 1870. He leases power and building of E. L. Freeman & Co.,



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and has facilities for working about forty hands. He manufactures, as a specialty, jewelry and thread boxes, which find a ready sale in this village, and its neighbor, Pawtucket.

Pawtucket Hair-Cloth Company

The mill that early occupied the site of this extensive manufactory, was built by Stephen Jenckes & Sons previous to 1829. It was built of the timber of a church at Attleborough. It now forms a part of the Weatherhead & Thompson Tannery. Governor Lemuel Arnold, Ruel Richards, and James F. Simmons purchased the mill about 1830, and made some additions, and operated it as a print-mill until 1837, when it was leased to Avery, Gilmore & Co. Mr. Arnold sold to Charles Moies; and Mr. Richards dying in 1838, Mr. Moies took the entire charge of the business. About 1846, Joseph and Samuel Wood purchased it, and it was subsequently sold to the Pawtucket Hair-Cloth Company. The old mill was removed to make room for the present buildings of the above mentioned company. This hair-cloth manufacture belonged originally to Pawtucket. In 1856, the business was started in the old Slater Mill. David Ryder & Co. began the business.

In 1858, Olney Arnold purchased Mr. Baxter's (one of the original partners) interest, and about the same time Mr. Richard Ryder purchased an interest, and the company started up in this new branch of industry. The partners were all inexperienced in the business, and most of them having other business to attend to, did not give their attention very closely to this branch, excepting David Ryder. He gave up all other interests, and resolved to make a success of this new manufacture, if possible. After overcoming numerous obstacles, which involved many discouragements and a considerable outlay of means, a stock company was formed in May, 1861, with a capital of \$100,000. In January, 1863, it was increased to \$300,000, and afterwards increased again to \$500,000. Mr. Arnold had been the treasurer of the company, and was elected to the same office under the corporation. Mr. Ryder was president, and also business manager. The old quarters in Pawtucket soon became too small for the growing demands of the institution, and the company purchased the present site in Central Falls, and erected their present fine and commodious buildings in 1864. This is one of the largest establishments of the kind in the country, and, under its present management is doing a large, profitable, and safe business.

American Curled-Hair Company was organized in August, 1872. The Lewisohn Brothers, of 25 Park Place, New York, are proprietors. H. B. Metcalf and D. G. Littlefield are agents, and J. C. McCartney, superintendent. The buildings, grounds, sheds, &c., occupy about an acre of land. The business is that of curling the hair so extensively used in upholstering. The company have branch houses in London, Eng., and Hamburg, Ger. They also deal in brush-supplies, and color large quantities of hog's hair,



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which is chiefly consigned to the foreign houses. The establishment is finely located on the corner of High and Blackstone streets, near the river, and in close proximity to the Boston and Providence Railroad. It gives employment to about sixty operatives, and has a twenty horse-power engine as a motor. They are doing a large and profitable business in the class of goods manufactured.

United States Flax Manufacturing Company. This establishment is located at the corner of Foundry and Railroad streets, and was erected by Messrs. Fales, Jenckes & Sons in 1863. It was at first used by them as a machine-shop. Subsequently the A. & W. Sprague Manufacturing Company purchased it, and converted it into a flax factory. In 1869, it was converted into print-cloth works, the cloth being sent to the Cranston Works for printing. The buildings occupy about four acres of ground, and furnish employment for about five hundred operatives, and run 27,000 spindles. W. E. Phillips is superintendent. The company continue to retain the firm title of 'United States Flax Manufacturing Company'.

Central Falls Woollen Mill was erected in 1869-70 by Messrs. J. E. Phetteplace, G. A. Seagrave, and J. L. Pierce, and commenced the manufacture of woollen goods, for men's ware [sic], in 1871. The above parties were chartered as the Central Falls Woollen Mill, formerly known as the 'Granite Woollen Mill'. The mill is located on Mill Street, near Cross Street, and is 50 x 150 feet, and five stories high; has nine sets, and a capacity of about 450,000 yards per annum. Gives employment to some one hundred and thirty-five operatives. Fancy Wood-Turning Works are located in the rear of 242 High Street. This establishment is occupied by T. D. Rice & Co., and contains machinery for turning all kinds and descriptions of fancy articles in wood, buttons, jewelry, spools, &c. It employs about twenty-five operatives, has an eighty horse-power Corliss engine, and consumes some 200,000 feet of lumber per annum. The company have a branch establishment at Pawtucket for the purposes of enameling their goods.

Picture-Frame Manufacturers

In 1873, T. E. & A. A. Miller began the above business. In 1875, Mr. W. C. Manchester purchased the interest of A. A. Miller, and the new firm moved to a more commodious site, at the corner of High and Central streets. In 1876, Mr. Manchester purchased the interest of Mr. F. E. Miller, who removed to Woonsocket, and is now engaged in the same kind of business. Mr. Manchester is at present managing the entire business, and has added a stock of fancy goods, toys, &c. This is the only establishment of the kind in Central Falls. In connection with the business, is that of copying and enlarging pictures. Some fine specimens of this art can be seen at this establishment.

Top-Roll Covers



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This establishment is located at 31 Railroad Street, and operated by Messrs. Bennett & Hathaway, successors to Samuel Boardman. Mr. Bennett has had an experience of sixteen years in the business in Fall River. The company employ eight operatives, and have an eight horse-power engine as a motor. This is the only establishment of the kind in Central Falls. Brass Foundry. William Newell is located on High Street, near the railroad, and began the above business in 1847. He manufactures all kinds of brass and bronze goods, and usually furnishes employment to four hands. This is the only brass foundry in the village of Central Falls, and, indeed, it may be said, in this vicinity.

New American File Company was incorporated in May, 1876. Stephen A. Jenckes, President and Treasurer; H. S. Fairbanks, Resident Agent; Capital, \$100,000. This extensive establishment is located on Dexter, Pine, Mowry, and Randstreets, and occupies three acres of land. The company manufacture all styles of files and rasps, and give employment to one hundred and forty hands. The capacity of the works is four hundred dozen files per day. The establishment is provided with forty-three cutting-machines of the Bernot patent, of which they have the exclusive right in the United States. Office, at the works, on Dexter Street.

Central Falls Machine Company was started by Charles E. Griffin, in the Union Block, about 1867. It passed through several different hands, and is now conducted by C. E. Hartwell, who, in 1873, moved from the old Chipatone Mill on Mill Street, to the present location, which is in the rear of 146 High Street, in Greene & Daniel's Building. The specialty is the manufacture of trimming mouldings, and scarfing machines, used in making belting. Job Printing. At 369 Mill Street is the job-printing establishment of C. A. Wilkinson, who began in Central Falls in 1873, having, as a partner, Mr. William Evans, who retired from the business in 1874. The present printing establishment was purchased by Mr. Wilkinson of Nickerson & Perrin, of Pawtucket, in 1875, and was removed to Central Falls. He runs three presses, and all other necessary accompaniments of a first-class printing-office. The power is obtained from the adjoining thread-mill of the Stafford Manufacturing Company.

Tin and Sheet-Iron Workers

At 141 Dexter Street is the shop of Joseph Allenson, tin and sheet-iron worker, and manufacturer of the cylinders for mule and spinning frames. Mr. Allenson located here in 1876, and is a native of Lancashire, England, and located in Rhode Island in 1868. In 1858, Robert Plews, a native of Cheshire, Eng., located in the Union Block, in the lower story. In 1859, finding that his increasing business demanded better accommodations, he built the present building on Central Street, near the railroad, now occupied by George Gosling and Eastwood Eastwood [sic]. The business is conducted by this firm, and consists in the manufacture of 'Plews' Patent Tin Cylinders', Adjustable Card Screen, and all kinds of tin, sheet-iron, copper, and brass



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goods. In 1869, George Gosling and John Gosling, took an interest in the firm, and in 1871, purchased the entire business. Still another change was made in 1874, by John Gosling retiring from the firm, and Eastwood taking an interest, he being a brother-in-law of Mr. Gosling. This is the first establishment of the kind in Central Falls. These goods find their way into nearly all the markets of the world.

The establishment of O. W. Wilmarth & Co., at 351 and 355 Mill Street, was established by O. W. Wilmarth, in 1871, as a stove-dealer and manufacturer of tin and sheet-iron ware. In 1875, J. W. Wilmarth took an interest, and the hardware business was added. They also do plumbing, and deal in masons' supplies. David Jenckes located in Central Falls about 1843, in the blacksmith business. Samuel Hildreth had a shop here, which was purchased in 1845 by Stephen Perry, who added the business of carriage-making. J. W. Perry purchased the establishment of his father, in 1874, and the business is now conducted by him. The shop is located at 306 Mill Street.

Manufacture of Jewelry. At 209 High Street is the establishment of H. D. Horton, who succeeded W. H. H. Barton in 1875, who began the manufacture of jewelry in 1872. Previous to this, however, Mr. George Gooding had been in the business. This forms quite an important branch of industry, and is at present conducted with no little degree of success.

Confectionery. Leot Smith, about 1832, began the above business in the old N. Venner building on Central Street. In 1833 he sold to Samuel Cash, who continued the business until about 1843, when he sold one-half interest to S. C. Pierce. The above company built a shop where the dwelling of S. L. Pendergrass now stands. Mr. Pierce subsequently purchased the entire business, which he continued until 1862, when he sold it to the present occupants, Messrs. Arnold & Horton, under the firm-style of M. B. Arnold & Co. This is the oldest established confectionery in Central Falls. About 1843, William Leonard began the business on Central Street, selling to Moran & Brother in 1865. They moved to their present location, 279 Mill Street, in 1867. They have introduced the wholesale cigar-trade in connection with their business. They employ eight hands, and run two double teams on the road, and are doing a business of about \$40,000 per annum.

Gas Works

Dr. Charles F. Manchester began the manufacture of oil-gas near the river and in rear of the Spencer Building, at an early date. In the year 1850, the Pawtucket Gas Company was incorporated, and built the present extensive buildings on the corner of Elm and High streets. They supply Pawtucket, Central Falls, and Valley Falls with gas. The present officers are: William Newell, President; Thomas Moies, Treasurer; S. G. Stiness, Superintendent; William Newell, Gideon L. Spencer, H. Conant, D. Goff, J. G. Fales, R. S. Salisbury, Thomas Moies, G. L.



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Walker, L. B. Darling, Directors.

Boot and Shoe Factory

E. L. Slocum first began business in Pawtucket in 1864, in company with a Mr. Wright. Mr. Slocum purchased his partner's interest and soon afterward took another interest and conducted the business under the firm-title of Slocum & Pitcher. In 1867, Mr. Slocum took the business and removed it to Central Falls. In 1870, he opened a retail store, which he runs in connection with his manufactory. He has a capacity for the employment of twenty-five hands. The business is located at 45 Central Street, and is the first establishment of the kind in the State, and the only one in Central Falls.

Tanners

Weatherhead & Thompson established the business in 1858, adding the manufacture of thread spools in 1868. They are now engaged in the manufacture of thread spools, belts, and factory leather, for laces, &c. Central Falls Lumber Company, located at 148 Broad Street. This establishment was founded by Henry B. Wood, in 1844, embracing lumber and builders' supplies. About 1855, Mr. Gideon C. Smith was admitted to the firm. In 1857, A. P. Wood became a member of the firm. In 1864, Mr. A. G. Wood became a partner. In 1866, Henry B. Wood and G. C. Smith retired from the firm. In 1872, A. G. Wood retired, and the whole business devolved upon A. P. Wood, who continues the business at present.

Contractors and Builders

On Elm Street is the establishment formerly known as Pratt & Rathbun. By recent changes and establishment has come into the possession of the Central Falls Lumber Company. The specialty is the manufacture of mouldings, packing-boxes, and scroll sawing.

Carriage Repository

This establishment is located at 172 Broad Street, and occupied by J. H. Fairbanks & Co., who commenced the above business in 1868. In 1870, A. S. Fairbanks took an interest in the business, formerly carried on on Mill Street, but removed to their present quarters in 1877. This is the oldest establishment of the kind in Central Falls. They keep all kinds of carriage furnishing goods, as well as all kinds of carriages, express wagons, &c. Groceries. Among the early parties engaged in this branch of trade were Samuel Hawes and Sabin Allen. They were located nearly opposite the Stafford Mill, about 1825. Richard Smith opened a store in 1830, on the site of the machine-shop on Mill Street. Moses Morse began business near the site of the Central Falls Woollen Company's mill, in 1837. Isaac Babson also had an establishment on the site of the Hiscox Bakery, corner of Cross and High streets. Competition ran high, and others were induced to embark in this business. In 1857, A. Harding commenced the



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business, which he still continues, being located on Central Street, and keeps a full line of choice goods, and is doing a safe and profitable business. J. J. Fales commenced business about 1854, at the corner of High and Central streets. The establishment is now conducted by Joseph E. Fales & Brother. The store formerly occupied by J. B. Gooding was purchased by D. K. Newell & Co., in 1873, and was subsequently transferred to D. Hicks, who is now engaged in the business at the corner of Mill and Central streets. James Murphy, at 37 Central Street, has been engaged in the grocery trade for twelve years; commenced the business under the firm-style of Murphy & Cross. Mr. Murphy succeeded to the entire control of the business in 1876. He is also agent for emigration tickets, with seven of the most popular lines of steamers; and, in fact, is the only emigrant agent in Central Falls. D. K. Newell & Co. opened a new store at the corner of Cross and Mill streets, in the Perry Building, in 1877.

Moshassuck Bleachery

This magnificent establishment is situated in the town of Lincoln, within two miles of the thriving town of Pawtucket, and but five miles from the city of Providence. It is one of the largest and best arranged bleacheries in the United States; and its location, upon the Moshassuck River, from which it derives its name, renders it of superior value, by virtue of the intrinsic properties of the water for bleaching purposes. Its facilities for transportation are unsurpassed, it having a railroad from Providence into and upon its own premises. The country surrounding it is picturesque and fascinating; and although in a great degree worthless for agricultural purposes, nevertheless its hills, valleys, and streams render it capable of almost endless improvement and ornamentation.

In 1848, Mr. W.F. Sayles commenced, without any previous knowledge of the business, and with a comparatively limited capital, the bleaching business in the hamlet of Moshassuck, the extent of his business reaching only about two and a half tons of bleached goods per day. In 1854, the business had increased to four tons per day, and soon became the leading establishment in the State, of its kind, and drew a greater part of all the finest goods therein manufactured. In 1854, the entire works were destroyed by fire; but the proprietor, with his usual energy and perseverance, immediately commenced their construction on a much larger scale, and in the fall of that year was completed an establishment that had a capacity for bleaching six tons of goods per day. The business still continuing to increase, under the judicious management of its enterprising proprietor, it was found necessary to make more improvements and add to its capacity. Consequently, in 1865, further enlargements were made, and from that time to the present, extensions have been constantly made, until its capacity has reached the enormous amount of forty tons per day,



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or more than three hundred thousand yards of goods. The buildings are mostly of brick, and are substantial in every respect, while the interior departments are all minutely arranged, and adapted to the cheapest and best method of bleaching the finest and most delicate cotton fibrics [sic]. In connection with the water-power, two beautiful Corliss engines have been added as a motive-power, while a planing-mill, -- fire-proof, and of ample dimensions, -- a machine-shop, and dry-houses, render this establishment perfect in all its details and requisites for carrying on the business in the most rapid and satisfactory manner. And to-day, the bleaching establishments of Messrs. W.F. & F.C. Sayles has a world-wide reputation; and its capacity, together with the excellence quality of goods manufactured, is unsurpassed by any like institution in New England.

Other Manufactories

Albion

Oziel Wilkinson had a forge here long before the dam was built, situated upon Muzzy Brook, and near its junction with the Blackstone. This fact, no doubt, influenced Abraham and Isaac Wilkinson to build here, in 1822, having previously purchased the land (some thirty acres) of Daniel Hill, and fifteen acres more of Jonathan Carpenter, on the Cumberland side. In the above year they built the fine stone mill, a four-story structure, 108 x 40 feet. They operated 75 looms, and leased to Harris & Co. one third of the power, who operated 35 looms on sheetings. In 1829, the property passed into the hands of George Wilkinson, a son of Abraham, who immediately built a new mill, 40 x 60 feet, in which he operated 50 looms in the manufacture of sheetings. He also built another mill, near where the Providence and Worcester Railroad station now stands. This mill was 35 x 60 feet.

In 1834, the estate was purchased by Waldo & Co. of New York, from whom it was purchased by the Albion Company, in 1834. This firm was composed of Christopher, William, and Robert Rhodes of Pawtuxet, and Orrin Taft and Thomas Trysdall of Providence. In 1835, they purchased the Harris interest. They leased the mill last built by Wilkinson, to Ingraham and Whitney Haden of Albion, and Charles Moies of Central Falls, who operated it until it was destroyed by fire in 1836. The other mill is now used as a store-house. The company now run one hundred and fifty-five looms. In 1849, they were running two hundred and fifty looms on print-goods. During this time, Taft sold his share to William A. Howard, who sold his share to Harvey and Samuel B. Chace of Valley Falls, who afterwards bought out the remaining partners, and organized under a charter form the General Assembly, obtained May, 1856, as the Albion Company. The property is now owned by Harvey Chace and others, Samuel B. Chace having withdrawn from the firm.



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In 1861, a brick mill was built on to the stone mill, a structure five stories high, 50 x 118 feet, and extended it 100 feet in 1874, so that now the company run 27,000 spindles. In connection with the mill, they have large and ample buildings to accommodate the demands of their truly gigantic business. The privilege is one of the most powerful on the stream, having a fall of twelve feet. The mill is operated by two turbine-wheels of one hundred and fifty horse-power each, and a smaller wheel of eighty horse-power, of a different pattern. Mr. Waterman F. Brown has been superintendent since 1873. The mills produce 130,000 yards of print-goods weekly, and employ three hundred and twenty hands.

Ashton

Simon Whipple, George Olney, Samuel Clarke, and others purchased this privilege, and built a factory in the year 1810, and spun cotton. Mr. Olney purchased his partners' shares at various times. In 1825, he owned the entire privilege. The management of these men, gave the place the name of 'Sinking Fund', which was bestowed upon it by Henry Scott. At the time of which we are speaking, the leading politicians had a great deal to say about creating a 'Sinking Fund', in order to be able to pay the public debt at maturity. Mr. Scott took the word, and pronounced the above company a 'Sinking Fund.' His peculiar method of enunciation added to the beauty of the joke, and the story has been remembered, although its author has long since passed away.

Mr. Olney afterward sold out to the Lonsdale Company. This company operated the mill until 1869, on silicias and sheetings. Since this time, the mill has been used as a store-house. A part of this village is in this town, but the manufacturing interest, and the new village, have been built upon the Cumberland side. The Lincoln village has several stores, and is connected with the new village by a fine bridge.

Lonsdale

The history of this important manufacturing village is very interesting. In 1828, the privilege was purchased by Messrs. Brown & Ives, who formed themselves into a firm under the name of the Lonsdale Company, and obtained a charter from the General Assembly in January, 1834. In 1831, they erected their first mill at this place, and in 1838 erected another mill, and about the same time commenced a bleachery. As years rolled on, the business of the firm required the erection of another mill, which was put up about 1850. A dye-house had been erected a few years previous. In 1856, the company added a gas-works, lighting the works and the village. The gas has been carried in pipes to the new village, and up the river to Berkley and Ashton.

Another great improvement, was the building of a branch railroad from the main track of the Providence and Worcester Railroad, to the yard of the company, and crossing the Blackstone River on a fine iron bridge; this work was completed in 1876. By this



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arrangement, all of the transportation to and from these mills is done by steam. The works of this company at this place, taken altogether, are the largest in the State, and the mere enumeration and description of their various buildings would occupy several pages in our work. To give the reader some idea of this truly gigantic business, we will mention that fact that in the three mills at this place are run 50,600 spindles, upon the same style of goods as at the company's other factories, viz., silicias, cambric muslin, and fine sheetings, while the bleachery and dye-works finish up the goods made at the company's mills at Blackstone, Mass., Fitchville, Conn., Hope, Ashton, and Berkeley mills, R. I. The company employ, altogether, about 3,000 hands, of whom 1,100 are employed at Lonsdale.

Moshassuck

The factory at this place was built between the years 1810-14, by a party of gentlemen who styled themselves the Smith Manufacturing Company. They first run on woollen goods, but soon changed to cotton goods. Palemon Walcott purchased the mill, and operated it in the manufacture of cotton goods. The history of this mill is a history of many changes and different industries. About 1858, the mill was purchased by Euclid C. Thayer, and altered into a tannery. Mr. Thayer discontinued business in 1872, and the privilege was afterwards sold to the Hon. William F. Sayles, who now holds the property. An interesting fact connected with this mill, is the bell, which bears the date of 1264, and for centuries was connected with a convent in England, being used at vespers, and upon other occasions. This old bell, by some strange turn of events, was placed upon the British frigate 'Gerriere'. When this frigate was captured by the United States 'Constitution', on the 19th of August, 1812, the bell fell into the hands of the Americans. Many articles thus captures were sold in New York at auction, and, among others, the bell of the ship, which was purchased by Stephen Smith, and brought by him to Rhode Island, and placed upon his mill at this place, where it has ever since remained. The bell has a clear, sweet sound, that rivals many of the bells cast in more modern times. Valley Falls. In 1870, Messrs. Grey & Fish leased rooms from the Valley Falls Company, and commenced the manufacture of weaver's reeds and harness. From Jan. 1, 1873, to Jan. 1, 1877, Mr. Myron Fish conducted the business alone, after which he admitted Mr. John A. Carter as partner. In December, 1875, Mr. Fish erected a building for his business, a two-story wooden structure, 40 x 80 feet, into which he removed his machinery, and where the firm still remain. They employ about twenty hands. The building is situated close to the new iron bridge on Broad Street. The machinery is operated by steam power. The business is now quite flourishing, despite the times.

In 1854, Mr. William J. Hood commenced the manufacture of jewelry, at Pawtucket, Mass. He soon removed to Central Falls,



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and in 1858 to his present location in this village, at 280 Broad Street. Since he has been here, he has greatly extended his business, not only manufacturing jewelry, but in separate buildings he carries on the manufacturing and enameling of toys, making a specialty of croquet sets, and parlor, field, and table games. In his enameling department, he turns out 15,000 buttons daily. In his toy department he is doing a fine business, employing from six to ten hands, while in the jewelry department he has 26 hands employed upon various lines of cheap jewelry. All these buildings are in close proximity to each other, and could, if fully employed, find work for more than 125 hands. Joseph and Sarah Jenckes, who owned all the land on this side of the river, sold sixteen acres, by deed, dated April 7, 1812, to Abraham, Isaac, and David Wilkinson, for the consideration of \$2,500. These gentlemen, soon after purchasing, erected a stone mill close to the new iron bridge, and fronting on Broad Street, which was torn down only a few years ago. They spun cotton until 1829, when they became embarrassed. The property was sold by an attorney, June 1, 1831, to Henry Marchant, who built the present wooden mill soon afterwards. He wove cotton goods. In 1847 he built the present brick mill. Mr. Marchant became embarrassed in 1852, and on Aug. 5, 1852, the property was sold by the United States Marshal to James H. Chace, who, on the 9th of July, 1853, transferred it to the Valley Falls Company, the present owners, who have greatly improved the property. The two mills we now speak of, run together 19,000 spindles, and, together with the one across the river, employ 400 hands, and produce 206,000 yards of print-goods weekly. The mill is operated wholly by water-power.

Secret Societys

Jenckes Lodge, No. 24, F. and A. M., of Central Falls, was constituted Jan. 25, 1867. This lodge is the offspring of Union Lodge, Pawtucket. There were thirty-seven names enrolled on the charter, but twelve of these did not take dimits or sign the by-laws, so that the original members were but twenty-five. The first master was Horace Daniels. The lodge has rooms in the building erected by Messrs. M. B. Arnold & Co., which are tastefully fitted up with appropriate lodge furnishings, at a cost of about \$1,300, that give to it an air of comfort and tidiness, unrivalled by any other lodge-room in the town. Both officers and members feel a just pride in their worthy institution, which is destined to a prosperous and happy future.

Mount Moriah Lodge, No. 8, F. and A. M., of Lime Rock, was chartered July 28, 1804, with twenty-three charter members. First officers: W. M., Moses Aldrich; S. W., Ahab Reed; J. W., Christopher Dexter; Treasurer, David Sayles; Secretary, Thomas Mann; S. D., George Hill; J. D., Winson Aldrich; Tyler, Nathaniel Mowry. The present membership is 125. Cost of furnishing hall, \$500. The hall is also owned by the lodge, and located in a two-story brick building costing \$3,000. Meetings



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are held Friday on or before the full moon. Superior Lodge, No. 35, I. O. O. F., was instituted June 24, 1874, in Fales Block, on Central Street. The officers were as follows: N. G., Albert P. Carpenter; V. G., John Foster; R. S., William H. Steere; Treas., John W. Perry; P. S., Joseph D. Billington; War., Jabez W. Wilmarth; Con., Gideon M. Barber; I. G., George H. Smith; O. G., Eastwood; R. S. N. G., John Aigan; L. S. N. G., John Ramsbottom; R. S. V. G., George H. Perkins; L. S. V. G., Francis A. Burnham; R. S. S., George W. Usquhart; L. S. S., John E. Thompson; P. G., William S. Davis; Chap., Benjamin F. Bryant. Meetings are held in the Brennan Block, Central Street, Central Falls, on Friday evenings. Number of charter members, 85. The present membership is 125. Washington Lodge, No. 4, K. of P., was instituted Thursday evening, Jan. 19, 1871, by D. S. C. James H. Barney, and the following officers duly installed: V. P., Lysander Flagg; W. C., Edward A. Browne; W. V. C., David L. Fales; R. S., Charles F. Wood; F. S., Charles H. Randall; W. B., Benjamin A. Sibley; W. G., Fred. N. Goff; I. S., George J. Fairbrother; O. S., Manley P. Barber. This lodge is one of the strongest in the State, in a financial point of view, and its membership is large and composed of very excellent and worthy men. Its present membership about 90.

Lincoln Lodge, No. 360, Knights of Honor, organized Sept. 7, 1876, with the following officers: D., A. P. Carpenter; V. D., John Aigan. The number of membership, when instituted, was 11; at present, 18. The lodge meets in the rooms of the G. A. R., in Edgerton Block, on Central Street, in Central Falls. Twilight Temple of Honor, No. 21, was instituted March 25, 1871, by Grand Templar G. M. Kimball, with thirty-two charter members. First officers, W. C. T., W. E. Keenan; W. V. T., H. Moredock; W. R., R. F. Eldrige; W. A. R., J. Dolan; W. F. R., Wm. McAllister; W. T., S. Arnold; W. U., J. Albrow; W. D. U., J. Keenan; W. G., G. Phillips; W. S., M. Jones; W. C., D. Hill; P. W. C. T., S. Wixon. It was organized in the Edgerton Block. In 1872, the new hall in Fales Block was dedicated, and is now used by the society. The lodge numbers at present a membership of about 60.

The Mountain Lily Social Temple of Honor, No. 5, was organized in 1872, and comprises members of subordinate lodges and ladies in good standing and respectability. First officers were as follows: S. P. T., Sophia Ambrose; B. P. J., George Kidder; S. V. T., Mary Fuller; B. V. T., George Matteson; S. C. Mary F. Wixon; S. U., Cynthia Chace; B. U., Stephen Parker; S. R., Annie Hiscox; B. R., Samuel Wixon; S. T. Lizzie Cozzen; F. R., David Hill; S. G., Mary Arnold; B. S., Michael Cunningham; S. P., Aaron E. Bullock; B. P., William Keenan.

Blackstone Division, No. 30, S. of T., was chartered May 4, 1866. Number of charter members, nineteen; present membership, about 107. First officers: no record of them. Present: W. P., William Rose. Meetings are held Tuesday evenings of each week, in the public hall in Valley Falls.



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Rainbow Division, No. 1, S. of T., was chartered Feb. 6, 1871, with twenty charter members. First officers were: W. P., C. W. Arnold; W. A., Mrs. A. Frost; R. S., W. B. Fiske; A. R. S., L. M. Robertson; F. S., W. Wolstenholm; T., Albert Frost; Chap., Mrs. H. F. Smart; C., Frank D. Freeman; A. C., Emma F. Magee; I. S., Eliza Templeton; O., S., Joseph G. Chace. Present membership, nineteen. Meetings are held the first and third Monday evenings in each month, in the Good Templars' Hall, Gooding's Block, Central Falls. Ionic Lodge, No. 65, I. O. G. T., was chartered Oct. 23, 1876, with twelve members. First officers were: W. C. T., C. D. Robinson; W. V. T., Jennie E. Fuller; W. Chap., Abbie Sprague; W. R. S., J. Ramsden; A. S., Mattie Hague; W. F. S., C. Thornton; W. T. Katie Cooke; W. M., A. Stoddard; A. M., Mary May; W. O. G., G. Gray; W. I. G., G. Sprague; W. R. H. S., J. Scofield; W. L. H. S., J. Cooke; L. D., J. Scofield. Present membership, 113. Meetings are held Monday evenings of each week in the Ionic Hall, at Lonsdale.

Ancient Order of Foresters, No. 6,287, was organized Oct. 7, 1876, with the following officers: C. R., George Jordan; S. C. R., Samuel Bancroft; Treas., George Ramsden; Sect'y, Thomas Ramsden; S. W., Robert Wolstenholme; J. W., James Ramsden; S. B., Benjamin Waterhouse; J. B., Jonathan Hunt; Trustees, I. Benson, S. Bancroft, and J. Jackson. Number of members at commencement, twenty; present number, forty-five. Meetings are held in Oak Hall, at Lonsdale, on alternate Thursday evenings. The order is of English origin, and its courts are held by virtue of dispensations granted by the High Court of England, through the subsidiary High Court of the United States; charters are also granted by the General Assembly. It was first organized in Rhode Island on Oct. 21, 1874, when Court What Cheer, No. 6,011, was opened in Providence. Courts numbering over 6,000 are spread throughout the world, with over \$12,000,000 of invested capital. The object of the A. O. F. is to provide a weekly allowance to the members in time of sickness, with medical attendance and medicine; for the burial of deceased members or their wives, and to support the members when compelled to travel in search of employment. District Courts, comprising delegates from the Subordinate Courts are established in different States, for the purpose of providing funeral funds and superintend the general working of Courts. The Rhode Island United States District was organized July 21, 1876, with the required officers to conduct the Court.

School Department

One of the first acts of the first town council was to appoint a school committee, consisting of Messrs. George A. Kent, Lysander Flagg, and Henry H. Jenckes. They organized by electing Mr. George A. Kent as Chairman; Lysander Flagg, Superintendent of Schools; and Henry H. Jenckes, clerk of the committee. All of these gentlemen were well qualified for their respective positions, and under their faithful management, the school



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system of the town has attained to a high standard of excellence. There were expended, from June 1, 1871, to April 30, 1876 (besides the various sums that have been raised in the several districts by district tax), the sum of \$74,157.43 for school purposes, -- a fact that illustrates the high estimate entertained by the citizens of the town as regards an efficient system of schools for the education of the rising generation. There are some forty or more teachers, twelve school districts, and eleven school-houses.

The Broad Street Baptist Church

A meeting was held in the Central Falls school-house, Oct. 12, 1844, to take into consideration the subject of organizing a Baptist church in that village. The following resolutions were presented and duly adopted: --

'Resolved, That in view of the present and constantly increasing population of this village, and the fact that there are about one hundred and sixty Baptist church-members residing in the place, it is the opinion of this meeting that the organization of a Baptist church in this village would promote the glory of God, the prosperity of the Redeemer's kingdom, and the salvation of souls. 'Resolved, That under a consciousness of our obligations to Christ and his cause, we consider it as our duty to proceed, without further delay, to form ourselves, with others who may unite with us in this enterprise, into a church.'

A committee was appointed to ascertain how many felt sufficient interest in the subject to join the society in case one should be organized. At a subsequent meeting, the committee reported that twenty-nine persons had been found willing to join the church, and measures were immediately taken to organize a society. Articles of faith and covenant were adopted and duly signed. October 31, the new organization was admitted into fellowship as a gospel church. Services were conducted at the school-house for some time. Feb. 2, 1845, Rev. S. O. Lovell of Troy, N. Y., accepted the pastoral charge of the church, under a salary of \$500 per annum. The new society began immediately to receive additions to their number, and on Aug. 6, 1845, was dedicated, with appropriate ceremonies, the church edifice, that had been completed during the season.

From this time forward the church continued to grow and prosper, under the faithful ministry of its earnest and devoted pastors. At length the subject of a new church edifice began to be agitated, the needs of the society having outgrown the accommodations of the old one. Messrs. Greene and Daniels donated to the society a lot on the northeast corner of Central and Broad streets; and, in 1875, work was commenced upon the new edifice. It was rapidly pushed to completion, and dedicated with imposing ceremonies. The church is of the gothic type of



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architecture, and cost, with furnishing, some \$30,000. It is an elegant structure, complete in all of its appointments, and the society may truly feel proud of this beautiful sanctuary dedicated to the worship of the only true God.

The Central Falls Congregational Church

This church was organized by a council convened for that purpose, June 18, 1845, with forty-six members. On the same day, the house of worship which had been erected by the society, was dedicated to the service of the Father, Son and Holy Ghost. It is now thirty-four years since the church was organized. During that time many members have been added to the original forty-six. The Sabbath School was organized on Sunday, June 22, 1845, four days after the formation of the church. Joseph Wood was its first superintendent, and R. B. Gage its librarian and treasurer. There were present sixty-eight teachers and scholars. During Mr. Wood's superintendency, there were frequent additions to the church from the Sabbath school. Mr. Wood resigned in December, 1862, after a long and faithful service of seventeen years and six months, leaving, in place of a school of small numbers, one that had increased to more than 200 scholars, the largest attendance having been 228, on Feb. 27, 1862. Deacon Robert Cushman was chosen superintendent the first Sabbath in 1863. During his administration the school continued to increase in number and efficiency. Its attendance sometimes exceeded 300. The services of Deacon Cushman extended over a period of ten years. James H. Olney was chosen superintendent the first Sabbath in January, 1873. The school numbers at the present about 400.

The Rhode Island Conference of Congregational churches met with this church, June 14 and 15, 1870, and assisted in the celebration of the twenty-fifth anniversary, Wednesday afternoon, June 15. In 1868, the church edifice was enlarged, giving an addition of twenty-eight pews, at an expense of about \$5,000.

The church and society are entirely free from debt. The liberality of two of its members, Messrs. Wood and Adams, has contributed in a large degree to this good state of affairs. Joseph Wood died Feb. 11, 1873, in the seventieth year of his age.

The Lonsdale Baptist Church

This society was organized April 15, 1840, at the house of Isaac Smith. The original members were thirty-seven in number, all of whom came by letter from the church in Valley Falls. After adopting articles of faith, and also a church covenant, arrangements were made for a council, and for the recognition of the churches. The following churches were invited to send delegates: First, Second, Third and Fourth, Providence; First and Second, Pawtucket; Valley Falls, and Woonsocket. The council was comprised of eight ministers and twenty-two laymen. The



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services of the recognition occurred April 21, in the public-school house, as follows: Invocation and reading the Scriptures, by Rev. E. K. Fuller of Pawtucket; prayer, by Rev. M. M Dean of Providence; sermon, by Rev. William Hague of Providence; prayer of recognition, by Rev. Silas Spaulding of Pawtucket; hand of fellowship, by Rev. B. P. Byram of Valley Falls; charge, by Rev. John Dowling of Providence.

July 8, Alfred Arnold, David Clarke, and Isaac Smith were appointed to make arrangements for building a meeting-house. Thus commenced a series of efforts, which resulted in the erection of a house of worship. The services of the dedication were held July 21, 1842. In 1840, the church was received into the Warren Association, and in 1844 withdrew, with others, to form the Providence Association. The church has been served by nine pastors and five deacons. The original number of members was thirty-seven. There have been received by baptism, one hundred and thirty-nine; by letter, one hundred and eight; by experience, twenty-six; by restoration, one; total, three hundred and eleven. There have been dismissed, one hundred and thirty-three; dropped twenty-one; excluded, nine; died, forty-one; total, two hundred and four. The present membership is one hundred and seven.

St. George's Church, Central Falls

The first attempt to establish the Episcopal Church in Central Falls, was made by Rev. James DeWolf Perry, then rector of St. Paul's Church, Pawtucket, assisted by Mr. Olney Whipple and James M. Davis, the latter having procured the engine-hall, on the corner of Broad and Cross streets, and extensively advertising the same in the vicinity. The first service was held on Sunday evening, Oct. 1, 1865, the hall being well filled, and all appeared interested in the services, which were continued each Sunday evening, until Nov. 26, 1865, when, from the difficulty experienced in procuring clergymen to officiate, the enterprise was abandoned for the time-being. From this time, no further efforts were made to keep up the services of the church, until the spring of 1871, when the services were again commenced on Sunday evening, March 19, in the same engine-hall, by Rev. E. H. Porter, rector of St. Paul's Church, Pawtucket.

In February, 1872, the congregation were obliged to move from the old engine-hall, to the hall in Edgerton's Block, on Central Street, where they held service for nearly two years. In the spring of 1872, the work was recognized by the Church of the Diocese, and Central Falls was appointed a missionary station by the Board of Missions. The Rev. George A. Coggeshall was appointed its missionary, and took charge Easter Sunday, March 31, 1872. The necessity of having a church edifice wherein to hold the services becoming more and more urgent, an effort was made to secure the necessary funds; and enough having been obtained to warrant building, ground was broken in the autumn of 1872 for a new church edifice, on the lots secured previously



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by Rev. E. H. Porter, on the corner of Central and Clinton streets.

On December 17, 1872, the Rt. Rev. the Bishop of the Diocese, S. M. Clarke, laid the corner-stone; and on the 23d of October, 1873, the church edifice was finished, and formally opened by the Bishop of the Diocese.

After having obtained an act of incorporation from the General Assembly of the State, on March 23, 1874, James M. Davis, George A. Coggeshall, Graham Cowperthwait, David Hart, Samuel G. Stiness, and Samuel Briden organized themselves as the Parish of St. George's Church, Lincoln, and in June, 1874, were duly admitted as a parish into the Convention of the Diocese. During the year 1875, a handsome rectory was built, adjoining the church. On February 14, 1876, Rev. George A. Coggeshall resigned his charge, and on Trinity Sunday, June 11, 1876, the present rector, Rev. Charles M. Pyne, took charge of the church. In the annual return made in 1876, the number of communicants reported was eighty-three; Sunday School teachers and officers, eight; scholars, seventy-two.

The Embury Methodist Episcopal Church, Central Falls

This church is a branch from the First Methodist Episcopal Church of Pawtucket. A Sabbath school was organized, Sept. 16, 1866, under the direction of Rev. James D. Butler, the pastor of the Methodist Church of Pawtucket. The school remained a mission until April 10, 1868, when a church was organized by Rev. Samuel C. Brown, Presiding Elder of Providence District, with twenty-six members; Rev. M. J. Talbot, of the First Methodist Episcopal Church of Pawtucket, preaching once upon the Sabbath. Services were held in the engine-hall belonging to the fire department, on the corner of Broad and Cross streets.

In the summer of 1868, land was purchased on Cross Street of David L. Fales, and a chapel erected which was dedicated to the worship of God, Dec. 2, 1868. In March, 1869, Rev. Charles Banning became pastor, and remained until March, 1871, when Rev. Edwin D. Hall was appointed and remained until 1873, when Rev. William H. Starr was appointed and remained until 1875, when Rev. Samuel T. Patterson, the present pastor, was appointed. In the autumn of 1875, the church accommodation not being sufficient, a larger building was erected, which was dedicated to the worship of God, Jan. 9, 1876. The present membership is one hundred and forty. At the organization of the school, the membership was thirty. The present membership is three hundred and fifty.

Christ Church, Lonsdale

Episcopal services were first held in Lonsdale in the old school-house in the spring of 1833. During the same year a room was fitted up in factory number three, capable of seating four hundred persons, by the Lonsdale Company; who offered to



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contribute one-third of the cost of a suitable church edifice; Rev. George Taft of Pawtucket officiating as pastor during the summer of that year. Rev. James W. Cooke reorganized the Sunday school, though under great disadvantages, there being but one Christian person who would act in the capacity of teacher. The year following saw a marked change, as the list of Christian teachers is recorded as ten, and the school numbered ninety-five scholars. The name of Christ Church was given the organization in December, and it was chartered according to the principles and usages of the Protestant Episcopal Church in the United States. In the autumn of 1834, the corner-stone of Christ Church was laid by Bishop Griswold, with appropriate services, and the edifice was completed in September, 1835, when it was consecrated to God. In December, 1838, Rev. Louis Jansen accepted a call to preach in the parish, which at that time saw some of its darkest days, and, to the liberality of its old friend, the Lonsdale Company, was due much of its strength to combat in its struggle for an existence. The Rev. T. G. Slater was the next pastor. In the spring of 1840, the Rev. Charles C. Taylor accepted the pastorate, and new enterprises sprang into existence; among them was a school for young ladies in which instruction was given in all the branches of a complete education. The average attendance of teachers and scholars was one hundred and twenty. In July, 1844, Rev. Mr. Taylor resigned his charge, and Rev. Emery M. Porter became the pastor in January, 1845. The Lonsdale Company presented them with a new bell to replace the old one in the church edifice. Since this time the church has been presided over by various pastors, whose labors have been attended with varying degrees of success. Rev. H. C. Cunningham, the present pastor, commenced his pastorate October, 1873. In 1862-3, the church edifice was enlarged by about one-third, at a cost of about \$6,000. In 1867-8, the Lonsdale Company built a commodious church edifice at Ashton, capable of seating nine hundred people, at a cost of \$9,000, which was consecrated to the service of Almighty God, Sunday, Nov. 29, 1868. A parish was organized, being the outgrowth of Christ Church.

Church of the Sacred Heart

This church edifice was erected in 1873, and Rev. Charles Dorr from Saint Mary's, Ca., was pastor at the time, and built the edifice, at a cost of \$35,000. Rev. Father Bowland succeeded him, and found a church numbering two thousand souls. There is a day and evening school kept in the basement, having about one hundred and thirty students. French is exclusively taught here. A fine Sabbath school is also held in the basement where French is also taught. Rev. Father Bowland is a native of France, and settled in Rhode Island in 1874, and took pastoral charge of this church in 1875, having previously assisted at Woonsocket. He is beloved by his people, and is in every respect a worthy laborer in the vineyard of the Lord.