

THE LONG 18TH CENTURY IN GREATER RHODE ISLAND¹



"Historical amnesia has always been with us:
we just keep forgetting we have it."
— Russell Shorto



GO BACK TO THE PREVIOUS CENTURY

1. "Greater" Rhode Island would include relevant regions connected with the local culture, such as Block Island and the other channel islands that used to be considered part of this colony, contiguous areas such as New Bedford in Massachusetts, etc. "Rhode Island" had been an ambiguous designator, as it might refer to the moderately sized island in Narragansett Bay, or it might refer to the entire colony of which said island was a part, together with the extensive Providence Plantations on the mainland shore. Also, since the period of that ambiguity, there have been significant trades of land and towns between Rhode Island and the Commonwealth of Massachusetts — such as the entire city of Fall River. You need to deal with it.



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18TH CENTURY

1700

Early in this century, the farms in the Narragansett region of [Rhode Island](#), to the west of the bay, would be producing large numbers of a type of small, agile, ambling horse that had been referred to in literature of Chaucer's era as the "palfrey." These would come to be known as Narragansett Pacers, and would be one of the types of horse imported into the horse-breeding Bluegrass district of Kentucky.

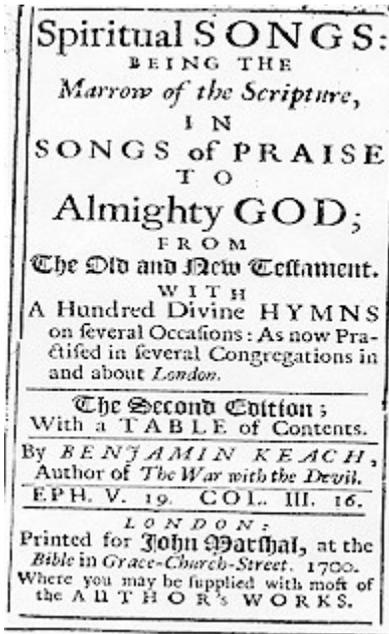
THE AMERICAN HORSES

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The Reverend [Benjamin Keach](#)'s SPIRITUAL SONGS: BEING THE MARROW OF THE SCRIPTURE (London: John Marshal).



Awake, my soul, awake, my tongue,
My glory wake and sing,
And celebrate the holy birth,
The birth of Israel's King!

O happy night that brought forth light,
Which makes the blind to see,
The Dayspring from on high came down
To cheer and visit thee.

The careful shepherds with their flocks
Were watching for the morn,
But better news from Heav'n was brought;
Your Savior now is born!

In Bethlehem the Infant lies,
Within a place obscure,
Your Savior's come, O sing God's praise!
O sing His praise fore'er.

The [Baptists](#) of [Providence, Rhode Island](#) who had been meeting in private homes, began their first meetinghouse.²

In a related piece of news, in this year the old [Quaker](#) meetinghouse in [Portsmouth, Rhode Island](#) was sold to Joseph Mosey for £11 14s. and a new meetinghouse was in the process of being erected. On a following screen are three postcard views of the new construction, the first dating to about 1905, the second to 1908, and the third to 1955:

2. A plaque at the picturesque white "First Baptist Meeting House" in beautiful downtown Providence, Rhode Island asserts quite sincerely that "This church was founded by Roger Williams, its first pastor and the first asserter of liberty of conscience. It was the first Church in Rhode Island and the first Baptist Church in America." That structure, however, was not in existence prior to 1775 — which would be three full generations of human life beyond this point in time. Also, some Baptists do not claim Roger William now as having been a Baptist minister, although he had indeed toyed with a religious group in Providence for some months in the year 1639 before separating himself from them, and that religious group with which he had toyed in 1639 would, fifteen years afterward upon the migration of some Particular Baptists from England, begin to identify itself as Baptist.



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The North Burial ground was established in [Providence, Rhode Island](#), at North Main Street.

The Narragansett Monthly Meeting of the [Religious Society of Friends](#) in [Rhode Island](#), only one year old, changed its name to the East Greenwich³ Monthly Meeting.

Three [Rhode Island](#) vessels sailed from [Newport](#) to Africa, and then to Barbados with cargos of [slaves](#).

A minister of the Church of England in [Newport](#) was pulling together the 1st public library to be found in [Rhode Island](#). This was the Reverend Thomas Bray, and the library amounted to approximately a hundred volumes, 57 of which were of a theological character useful only for preachers. The other volumes were also of a generally religious bent, and over and above these there were on file about a hundred pastoral letters. We can probably guess –guess safely– that nowhere in these religious volumes, and nowhere in these pastoral letters, would we have been able to encounter any troubling thoughts about the iniquity of the [international slave trade](#).

READ EDWARD FIELD TEXT

April: The Board of Trade recommended to King William III of England that he should have his law officers draw up a better form of government for the colony of [Rhode Island](#), one under which it would no longer be able to make of itself a sanctuary for successful [pirates](#), in order to live off the proceeds of pirate treasure.

May: The colony of [Rhode Island](#) pled with King William III of England that they had never had any intention “to shuffle with you.” They had fired their Deputy Governor John Greene, who had been issuing commissions to [pirates](#) and offering them succor. They promised that they would proceed to reform themselves. They threw themselves at their monarch’s feet and submitted themselves to the great wisdom of his Board of Trade. They would manage to stall and stall until other events, such as war, would seize London’s attention. It is difficult now to estimate just how close Rhode Island had come to losing its royal charter. (In the following century, the balance would tilt as Rhode Island developed more and more of a legitimate merchant fleet. Eventually this merchant fleet would suffer so much from piracy, that Rhode Island would flipflop and become hostile to pirates. In other words, we were utterly consistent: While support for piracy had been more profitable, Rhode Island had supported pirates and been a haven for them, and as soon as hostility toward piracy became more profitable, we became hostile to piracy.)

August 17, Tuesday: [Friend Daniel Gould](#) reported on the death watch of an infant in [Newport, Rhode Island](#):

In an assemblage of people, sitting together in silence, in a house by the corpse of a dead infant ready for Burial & being a silence, comes in the High mosier (a papist Preacher,) and sett [sic] it may a minute or two, but silence in an assemblage being a strange thing unto him, he soon spoke to y^e purpose & saying, “here is silence; and though in silence many have a good meditation yet meditation edifies not the people.” “There must be Doctrine of spirit to edify y^e church” as if meditation was

3. Note that this is New England, not Old England. The name is pronounced “Green-witch” rather than “Gren-itch.”



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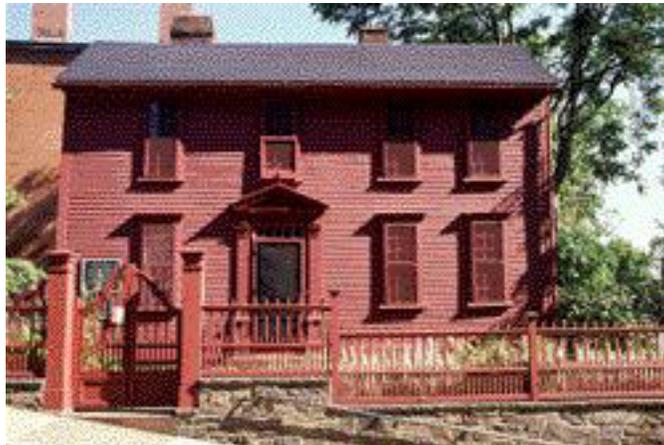
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not profitable for Doctrine, ffor [sic] without meditation man runs a great hazard in his Doctrine of words, confusedly along, as indeed did he at that very time. Solomon saith "a fools mouth is his own destruction, and his lips a snare to soulls" Pro. 18. 7. But the Psalmist saith – "I will meditate of all thy works and talk of y^e doings" Psa. 77-12. So here is meditation before talking.

ANTI-CATHOLICISM

1701

The beginning of what eventually, after rework in 1743, would become the residence of [Rhode Island](#) and [Providence](#) Plantations's many-times elected governor, [Stephen Hopkins](#). This is what it looks like now:⁴



In [Kingston, Rhode Island](#), [Quaker](#) meetings for worship began.

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.

4. This structure has been moved a couple of times and I do not presently have the dates of those removes. Initially it stood on South Main Street, then it was moved to 9 Hopkins Street (which may at that time still have been being called Bank Street), and then it was moved to the corner of Hopkins Street and Benefit Street.

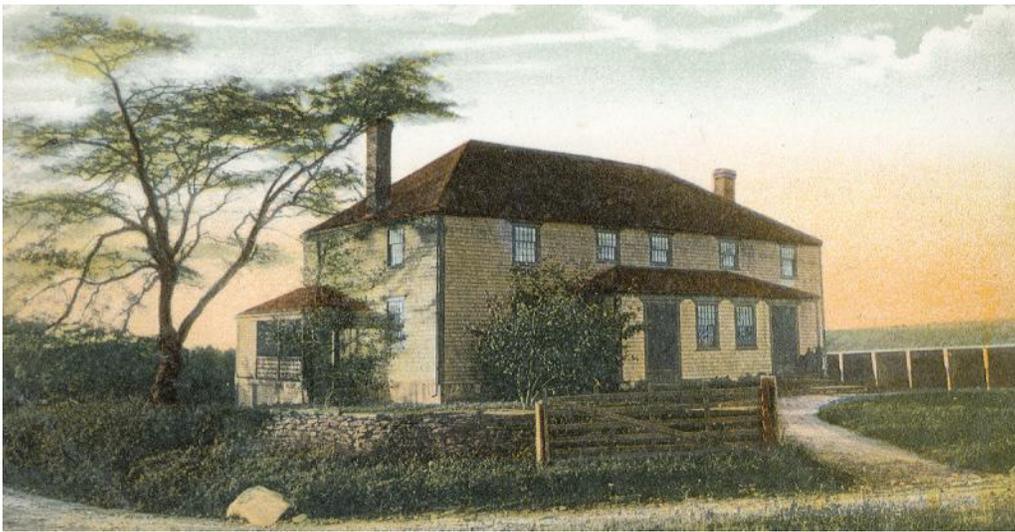


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1702

Proprietor [William Penn](#)'s rents were largely paid in the form of bulk [tobacco](#), since this was being much cultivated about Philadelphia and in the lower counties. In this year the Pennsylvania colony sent off 8 vessels to England, each loaded with 80-90 hogsheads of the [sotweed](#).

Being temporarily without a regular agent in England, since Friend [William Penn](#) was high in favor at the court of Queen Anne, [Rhode Island](#) entrusted him with its colonial affairs. Soon he helped some influential Rhode Island [Quakers](#) who had been allying with the enemies of Connecticut to understand this to be a wrong choice.

READ EDWARD FIELD TEXT

William Clark commented that in this year "every man in [Newport](#) is either a [pirate](#) or [privateer](#)."

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William Mayes received a license to sell strong drink in [Newport, Rhode Island](#). When his estate would be inventoried upon his death shortly afterward, nothing would appear to remain of any [pirate](#) treasure trove accumulated by his brigantine *Pearl*.

The petition of 1699 by, among others, former [pirate](#) Captain [Thomas Paine](#), for an Anglican church in [Newport, Rhode Island](#), was successful, and Trinity Church was founded.⁵

The Reverend Cotton Mather had some choice remarks to put on the record about [Rhode Island](#) in his *MAGNALIA CHRISTI AMERICANA: OR, THE ECCLESIASTICAL HISTORY OF NEW-ENGLAND, FROM ITS FIRST PLANTING IN THE YEAR 1620, UNTO THE YEAR OF OUR LORD, 1698*, published in this year in London.

REVEREND COTTON MATHER

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

5. Episcopal worship had begun in [Rhode Island](#) in 1635 with the arrival in what is now [Cumberland](#) of the Reverend [William Blaxton](#) (or Blackstone), an Anglican priest. He had preached regularly to native Americans and to white settlers beneath the "Catholic Oak" in Lonsdale but had created no church edifices. He had simply ridden his white bull from settlement to settlement, preaching and administering the sacraments. This first edifice, in Newport, would be followed in 1707 by St. Paul's of Narragansett, in 1720 by St. Michael's of Bristol, and in 1722 by King's Church, which is now St. John's Cathedral, in Providence. The American Revolution would bring hard times to the four Rhode Island parishes of the Church of England. In [Wickford](#) and [Providence](#), when the congregations would seek to remove prayers for the king and royal family from their services, Rector Samuel Fayerweather and the Reverend John Graves would deconsecrate the church buildings. The Wickford church building would become a barracks for Continental soldiers who were watching the British in occupied Newport. In 1778, British warships would bombard and burn St. Michael's in Bristol by mistake, because they had been informed that the town's Congregational Church was being used as a store for gunpowder. After the Revolution, with the Loyalists departed, Trinity Church in [Newport](#) would be occupied for awhile by a [Baptist](#) congregation. On November 18, 1790, the Reverend William Smith of Trinity Church in Newport and the Reverend Moses Badger of St. John's in Providence would meet in Newport to unite their various churches under the Reverend Samuel Seabury, D.D., Episcopal Bishop of Connecticut.



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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.

September 17, Sunday: Governor Joseph Dudley of Massachusetts, in his military capacity, also exercised considerable authority over the colony of [Rhode Island](#).

GOVERNOR JOSEPH DUDLEY

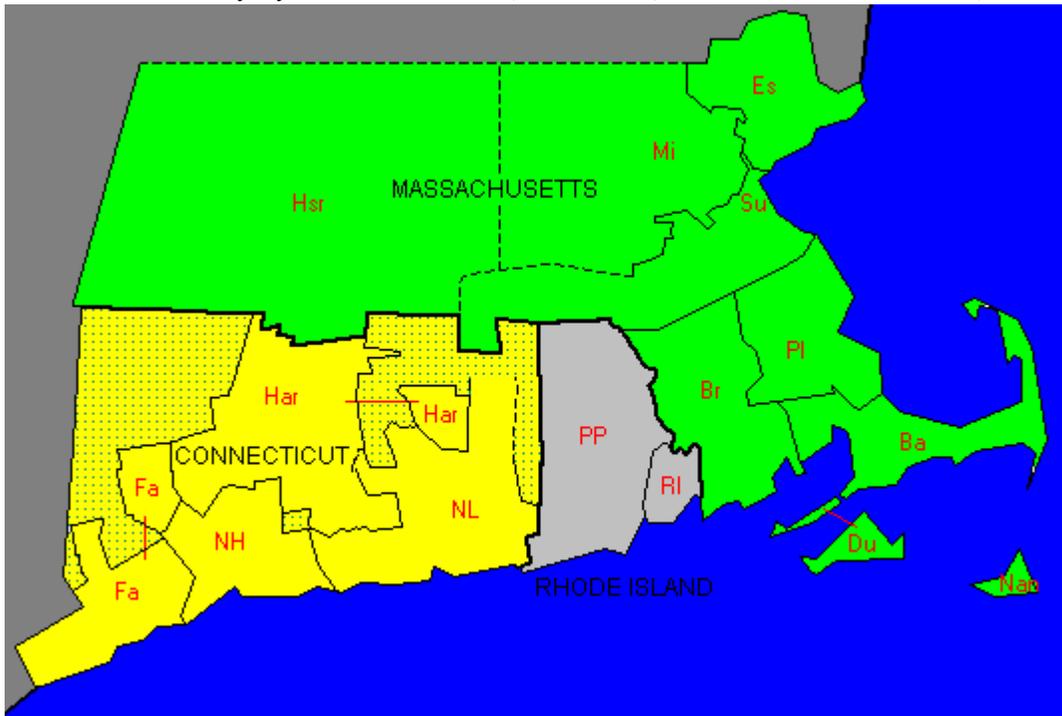
He visited [Newport](#) during this month to assume his command.

READ EDWARD FIELD TEXT

1703

[Friend](#) John Warner of North Carolina kept a school in the upper room of the new [Portsmouth, Rhode Island](#) meetinghouse.

This is what the county layout of Massachusetts, Connecticut, and [Rhode Island](#) looked like, as of this year:



(By the year 1862,  the county map would have resolved itself into our present configuration.)

Cumberlandite iron ore from Iron Mine Hill in [Cumberland](#) was used, along with iron ore from the bogs of [Cranston, Rhode Island](#), to produce iron for cannon. (Iron cannons made of this bog ore are said to have been used at the siege of Louisburg in 1745.)

1703. The Colony was divided into two counties - Providence Plantations, and Rhode-Island.

PROVIDENCE

February: A [Jew](#) died in [Boston](#). Because the tenets of this religion were understood to require burial within 24 hours, the corpse was dispatched posthaste (or, one might say, postchaise) to Bristol, and then conveyed by ferry to the Jewish cemetery at [Newport, Rhode Island](#).

During this month there was another death in Boston:



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“[Ebenezer Franklin](#) of the South Church, a male-Infant of 16 months old, was drown’d in a Tub of Suds.”

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 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.

July 27, Friday: The [Providence](#) council voted to repair the road over Sissamachute Hill west (Setamuchut) from the stream below Ochee Spring, near Netaconkanut Hill, near Manton in Providence.

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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 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.

1704

The [Quakers](#) of [Rhode Island](#) built themselves a small meetinghouse, their 1st, near the Great Road in [Lincoln](#).⁶



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.)

6. 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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[Palsgrave Williams](#) became a freeman of [Newport, Rhode Island](#). He and his wife Damaris Carr Williams, a *Mayflower* descendant who was related to the [Rhode Island pirate](#) Thomas Paine, had a son, also named Palsgrave Williams.

June 7, Saturday/9, Monday: There is still in existence a bill of sale and a deed for “one Negro boy” (Felix). The seller was Benjamin Allen (1652-1723) of [Rehoboth](#) and the purchaser was Thomas Allen (1669-1714) of [Swansey](#) (“Felix,” by the way, means “happy”).

[SLAVERY](#)
[RHODE ISLAND](#)

July 28, Monday: 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.

Winter: An attempt was made to oust some squatters from [Rhode Island](#), on Shokolog Pond. In the attempt Joseph and Robert Taft were taken prisoner and carried off to [Providence](#) but, as the town was charged but 6s apiece for the campaign, it can be inferred that their captivity, as such, was of remarkably short duration.



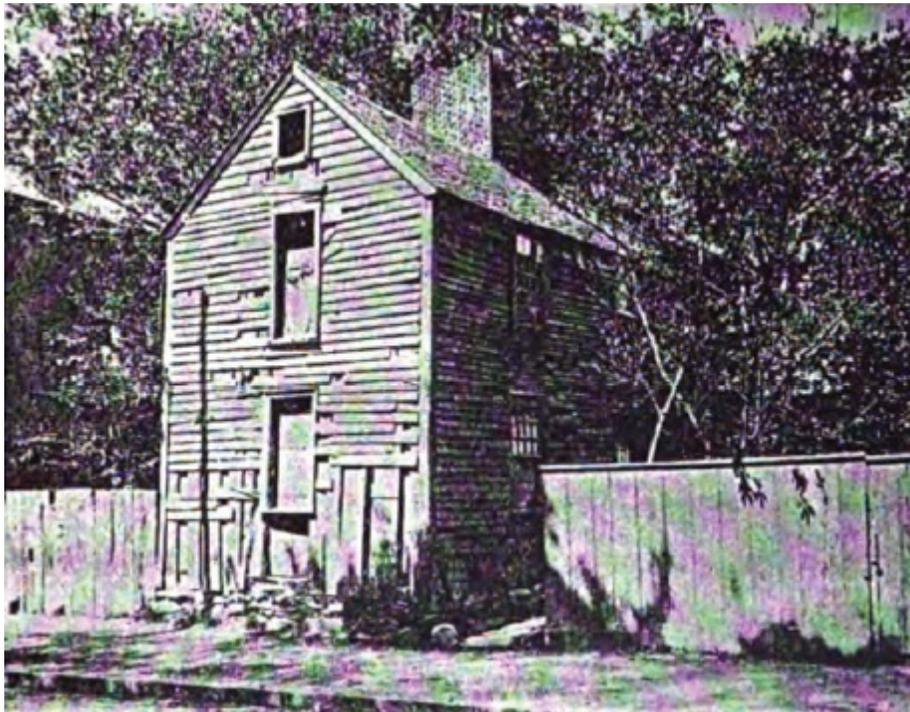
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1705

The [Great Meetinghouse](#) of the [Friends](#) in [Newport, Rhode Island](#) was enlarged “for the conveniency of the women’s meeting.”

[Providence](#) would use the back portion of this house as its jail from 1705 to 1733. The building was near the Benefit Street school.



READ EDWARD FIELD TEXT

In [Cranston, Rhode Island](#), [Quakers](#) began to meet in the homes of members. (In 1729 they would erect a Friends meetinghouse near Moshantatuck Brook on the present site of the Oakland Community Baptist Church of Cranston — they would also erect a small schoolhouse nearby.)

Governor Samuel Cranston of [Rhode Island](#) had some remarks to make about Negro Slavery.

GOV. SAMUEL CRANSTON

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February 12, Thursday: The Board of Trade in England had sent a list of charges against various American colonies to Royal Governor Joseph Dudley, and communicated these charges also to the various governors of these



A large, stylized handwritten signature in black ink that reads 'Dudley'.

colonies so they might prepare their legal defences. The indictment against [Rhode Island](#) was drawn up in 13 sections, although only a few of these rubrics were of much significance. The Royal Governor would eventually transmit to England a total of 42 documents, most of which however would amount not to criticisms of the colony's government but merely to accusations against private individuals. The serious charges that Rhode Island was neglecting the protection of navigation and countenancing piracy the colony of course would flatly deny. A charge that Rhode Island had a practice of harboring malefactors, and a charge that young men from other colonies elected to go there because the colony did not tax them for the "support of her Majesty's Government and maintaining the war against the French," were responded to not only by denial but also by pointing out that because this was "her Majesty's colony," any of her Majesty's subjects were of course always at liberty to reside there, and by pointing out that the colony have spent £6,000 during the previous seven years on new fortifications and in other expenses having to do with maintaining and defending her Majesty's interest against the common enemy and supporting her government.

As to the fourth article that this colony, will not furnish their quota, for answer we say that they are advised by counsel learned in the law that they are not obliged by law to furnish the other provinces or colonies with any quota, nor do they apprehend there is any necessity for the same. Notwithstanding which, obedient to her Majesty's commands, they have furnished the province of Massachusetts with a considerable quota of men to the considerable charge of the colony.

As to the ninth article, that the government have refused to submit to her Majesty's commissions for commanding their militia of said colony, the respondents say that they are advised by counsel learned in the law that the militia of said colony, or the power of commanding thereof, is fully granted them by their



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charter, and that they have been in possession of the same above forty years: And as to the vice-admiralty these respondents further say, they have fully complied with Her Majesty's commands in that behalf, saving to themselves their right granted by charter for granting commissions to private men-of-war for the defense of Her Majesty's interest.

The remainder of the Royal Governor's charges (concerned denial of justice to strangers, failure to use the laws of England in their courts, refusal to allow appeals to the king, speaking disrespectfully of her Majesty, etc.), the colony denounced as frivolous.

The Board of Trade, however, would pay no heed whatever to the responses to the charges by the colonies, instead merely transmitting the Royal Governor's accusations to the Queen of England. During February 1706 a bill "for the better regulation of the charter governments and for the encouragement of the trade of the Plantations" would succeed in the House of Commons but then fail in the House of Lords — and that would be the last of this matter.

READ EDWARD FIELD TEXT

1706

The [Huguenot](#) refugee businessman [Gabriel Bernon](#), who had since 1697 been residing in [Newport, Rhode Island](#), at this point relocated to [Providence](#). He would be instrumental in setting up a branch office of the Church of England there: St. John's Episcopal church.

In this year or the following one, Pierre Daille, Leblond (?), Baker, and Guionneau wrote to [Gabriel Bernon](#).

June: When a French [privateer](#) captured a [Rhode Island](#) sloop off Block Island, the governor of the colony sent Captain John Wanton with two sloops "against Her Majesty's enemies" and they recaptured the prize vessel and overcame the privateer and brought both ships into [Newport](#).

1707

By the time of his death in [Providence, Rhode Island](#), Gideon Crawford had become a quite respectable local property owner: for instance, he had become the proud owner of two black [slaves](#) valued at £56, as well as of swords, pistols, and small arms valued at £10, 18s.

It was in this year that the original portion of the house that would come to be known as the "Stephen Hopkins House" in Providence was erected. (However, this house did not at this time pertain to his family, and he would not purchase it from John Field until he reached the age of 36.)



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ROGUE ISLAND

Spring: In [Rhode Island](#), after the wife of a [slaveholder](#) of [Kingstown](#), Thomas Mumford, was found murdered, one of the family's slaves was found dead on the shore at Little Compton. It was presumed that this black man had thrown himself into the bay "by reason he would not be taken alive." When the body was brought into the harbor of [Newport](#), the assembly ordered that the head, legs, and arms be cut from the torso and the parts "hung up in some public place, near to town, to public view and his body to be burnt to ashes that it may, if it please God, be something of a terror to others from perpetrating the like barbarity for the future."



READ EDWARD FIELD TEXT

Late Spring: As usual, the swarming of the 17-year New England cicadas *Magicicada septendecim*.



NEW ENGLAND

June 4, Saturday: Jeremiah Wilkinson was born in or near [Providence, Rhode Island](#), the youngest son of John and Deborah Wilkinson.

WILKINSON FAMILY

1708

By this point the dwelling house that had been donated to the [Friends](#) of [Newport](#) by the former governor, Friend Nicholas Easton, that had functioned until the erection of the [Great Meetinghouse](#) nearby in 1699 as their 1st permanent place of worship and had been frequented by Friend George Fox, had been for several years in service as a stable.

In this year Colonel Robert Quarry made some remarks about [Rhode Island](#).

COLONEL ROBERT QUARY

Governor Samuel Cranston made an official response to the Board of Trade in England.

GOV. SAMUEL CRANSTON

[Friend Deliverance Smith](#), a selectman of [Dartmouth](#), refused to collect the tax for the maintenance of a "hireling minister" and would endure an extended period of imprisonment.



Deliverance Smith, a son of Ruhamah Kirby ... lived on his father's homestead place on Smith's Neck, where his descendants still live. He was an active member of the Friends' Meeting of Dartmouth. In 1702 he had charge of building an addition to the first meeting house at Apponegansett. In 1703 he was chosen at a monthly meeting "to enspect [*sic*] into the report considering Ebenezer Allen and abusing of an Indian called Jeremiah." And in the same year he was chosen by the meeting one of an inquisition "to inspect into the lives and conversation of Friends." In 1706 he was a Selectman and Assessor and refusing, for conscience sake, to assess the sum of sixty pounds annexed



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to the Queen's tax, for the maintenance of a hireling minister, was arrested by the Sheriff of Bristol, under order of the General Court at Boston, and committed to the County gaol at Bristol. "Friends having unity with him on his sufferings do appoint Benjamin Howland and Judah Smith to procure a hand to manage the said Deliverance Smith's business whilst he is in prison on the account of trouble, and friends engage him his wages and the monthly meeting to reimburse the same." The committee reported at a later meeting that they had employed James Russell "to look after Deliverance Smith's business for one month." The meeting agreed to appropriate "as much money out of stock as will pay the said Russell for this monthly work." At subsequent meetings it was provided "that Deliverance Smith don't [sic] want a hand to look after his business, he being still a prisoner on truth's account." John Tucker was appointed by the meeting to go to Boston "to see if he can get any relief for our friends who now remain prisoners with Deliverance Smith in the County Gaol of Bristol." At the meeting held first month, ninth, 1709, John Tucker reported that he had been to Boston and had succeeded in obtaining a release for the prisoners on condition that they paid the fees of the sheriff "which they could not do, therefore they are still continued prisoners." The funds were raised, the sheriff satisfied, and Deliverance Smith and his imprisoned companions were released. "Thomas Taber, Junior, being a friendly man and a late prisoner with our friend, Deliverance Smith, and he behaving himself as becometh the truth, which he suffered for the time of his imprisonment, and friends having unity with him in his sufferings, do think it their Christian duty to contribute something towards the support of his family in the time of his late imprisonment." Only four months later Deliverance Smith was again in conflict with the constituted authorities for conscience sake. At some risk of boring you I will give in full the communication which he and his fellow sufferers addressed to the Dartmouth monthly meeting holden [sic] the fifteenth day of the sixth month, 1709. It is as follows:

Dear Friends and Brethren: Thinking it our Christian duty, and according to the good order of truth to give you the following account. Friends, on the ninth day of the third month last, in this present year, we whose names are underwritten, three of us being at the town house in Dartmouth, were impressed by John Akin of the train band, in the Queen's service, to go to Canada, and he required us to appear the next day at the house of Josiah Allen, to receive further orders. Accordingly we went to said Allen and when we came, our further order was to exercise in a warlike posture, and we told said Akin that we could not in conscience act in any warlike posture, nor use carnal weapons to destroy men's lives, who said he took notice of our answer and told us we might go home until further notice, which we did, and remained at or about the house until the eighteenth day of the month, and then being ordered to appear before



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Col. Byfield we went with William Soule, who was impressed by the above said Akin the 11th of the same month to go to Canada in her Majesty's service, and ordered to appear at the town house in Bristol on the 18th day of the said 3d month. So we went to Joseph Wanton's where we met with our friend William Wood who was going with his son William Wood to Bristol, for Robert Brownell came the 11th day of the 3d month 1709 and impressed his son to go to Canada in the Queen's service. Afterwards Nathaniel Soule warned him to appear at the town house in Bristol on the 18th day of the said 3d month. Then we considered the matter and thought it might be best for William Wood to leave his son there and go and speak in his son's behalf, which he did.

Then we went to Bristol together and appeared before Col. Byfield who asked us some questions, to which we answered that we could not for conscience sake act in a warlike posture to destroy men's lives, for in so doing we should offend God and incur his displeasure. And William Wood, junior, was called, his father spoke in his behalf, and Col. Byfield asked him if his son was a Quaker too, and he said it is against his mind to go to war, and he would not kill a man for the world. Then one that sat by said Byfield said "Take him!" and then he took down William's name in his book. Then he put us all under command of Capt. Joseph Brown and charged us to march with him to Roxbury by the 25th of the said month, which charge we could not obey; but afterwards, he being more moderate, desired us to go down not in any warlike posture but to take our own time, so as to meet Capt. Brown at the Governor's at Roxbury, the said 25th of the month, which we finding freedom to do accordingly went thither and laid our cases before the Governor, Joseph Dudley, who was very kind and gave us our liberty to go home without demanding money of us, or we paying him any, in which liberty, through the goodness of God, we still remain your friends:

JOHN TUCKER
WILLIAM WOOD
JOHN LAPHAM, JR.
DELIVERANCE SMITH

Governor Dudley doubtless concluded that men who refused "to act in a warlike posture" would prove but indifferent recruits for her Majesty's army. The evident astonishment of the Friends that there was no demand for money from them indicates that official graft was not unheard of even in those early days.

The date of the birth of Deliverance Smith is not known. It must have been subsequent to 1659, in which year Deborah Howland, the first wife of John Smith, was living in Plymouth. Deliverance appears to have been the first child of John Smith's second marriage to Ruhamah Kirby of Sandwich. He died August 30, 1729,



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being probably about seventy years of age. Until the year of his death his name appears constantly in the records of the monthly meetings as one who was charged with the administration of the affairs of the meeting. He married Mary Tripp, the daughter of Peleg Tripp and Anne Sisson, of Portsmouth. Deborah Smith, the daughter of Deliverance and Mary, married Eliezer Slocum, a great grandfather of Anne Almy Chase.

VIEW THE PAGE IMAGES

The population of [Rhode Island](#) at this point, its first census, was 7,181. Of the 426 black people in the colony, 220 were in [Newport](#) (folks there would become so worried that the local black population was too numerous, that they would put a special tax on every new black [slave](#) imported!⁷)

THE TRAFFIC IN MAN-BODY

W.E. Burghardt Du Bois: In 1652 Rhode Island passed a law designed to prohibit life slavery in the colony. It declared that "Whereas, there is a common course practised amongst English men to buy negers, to that end they may have them for service or slaves forever; for the preventinge of such practices among us, let it be ordered, that no blacke mankind or white being forced by covenant bond, or otherwise, to serve any man or his assignnes longer than ten yeares, or untill they come to bee twentie four yeares of age, if they bee taken in under fourteen, from the time of their cominge within the liberties of this Collonie. And at the end or terme of ten yeares to sett them free, as the manner is with the English servants. And that man that will not let them goe free, or shall sell them away elsewhere, to that end that they may bee enslaved to others for a long time, hee or they shall forfeit to the Collonie forty pounds."⁸

This law was for a time enforced,⁹ but by the beginning of the eighteenth century it had either been repealed or become a dead letter; for the Act of 1708 recognized perpetual slavery, and laid an impost of £3 on Negroes imported.¹⁰ This duty was really a tax on the transport trade, and produced a steady income for twenty years.¹¹ From the year 1700 on, the citizens of this State engaged more and more in the carrying trade, until Rhode Island became the greatest slave-trader in America. Although she did not import many slaves for her own use, she became the clearing-house for the trade of other colonies. Governor Cranston, as early as 1708, reported that between 1698 and 1708 one hundred and three vessels were built in the State, all of which were trading to the West Indies and the Southern colonies.¹² They took

7. Notice, if you please: this fact of prior taxation to interfere with the addition of new slaves, motivated not by any desire to purge the earth of the iniquity of the international slave trade but by a simple, self-serving fear of large numbers of black people, or a distaste for blackness (a "Negrophobia"), offers an interesting new perspective on the later banning of the [international slave trade](#). Said banning **may or may not** have been motivated by the fine motivations that would be being offered in self-justification!

8. RHODE ISLAND COLONIAL RECORD, I. 240.

9. Cf. letter written in 1681: NEW ENGLAND REGISTER, XXXI. 75-6. Cf. also Arnold, HISTORY OF RHODE ISLAND, I. 240.

10. The text of this act is lost (COLONIAL RECORD, IV. 34; Arnold, HISTORY OF RHODE ISLAND, II. 31). The Acts of Rhode Island were not well preserved, the first being published in Boston in 1719. Perhaps other whole acts are lost.

11. E.g., it was expended to pave the streets of Newport, to build bridges, etc.: RHODE ISLAND COLONIAL RECORD, IV. 191-3, 225.



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out lumber and brought back molasses, in most cases making a slave voyage in between. From this, the trade grew. Samuel Hopkins, about 1770, was shocked at the state of the trade: more than thirty distilleries were running in the colony, and one hundred and fifty vessels were in the slave-trade.¹³ "Rhode Island," said he, "has been more deeply interested in the slave-trade, and has enslaved more Africans than any other colony in New England." Later, in 1787, he wrote: "The inhabitants of Rhode Island, especially those of Newport, have had by far the greater share in this traffic, of all these United States. This trade in human species has been the first wheel of commerce in Newport, on which every other movement in business has chiefly depended. That town has been built up, and flourished in times past, at the expense of the blood, the liberty, and happiness of the poor Africans; and the inhabitants have lived on this, and by it have gotten most of their wealth and riches."¹⁴

The Act of 1708 was poorly enforced. The "good intentions" of its framers "were wholly frustrated" by the clandestine "hiding and conveying said negroes out of the town [Newport] into the country, where they lie concealed."¹⁵ The act was accordingly strengthened by the Acts of 1712 and 1715, and made to apply to importations by land as well as by sea.¹⁶ The Act of 1715, however, favored the trade by admitting African Negroes free of duty. The chaotic state of Rhode Island did not allow England often to review her legislation; but as soon as the Act of 1712 came to notice it was disallowed, and accordingly repealed in 1732.¹⁷ Whether the Act of 1715 remained, or whether any other duty act was passed, is not clear.

While the foreign trade was flourishing, the influence of the Friends and of other causes eventually led to a movement against slavery as a local institution. Abolition societies multiplied, and in 1770 an abolition bill was ordered by the Assembly, but it was never passed.¹⁸ Four years later the city of Providence resolved that "as personal liberty is an essential part of the natural rights of mankind," the importation of slaves and the system of slavery should cease in the colony.¹⁹ This movement finally resulted, in 1774, in an act "prohibiting the importation of Negroes into this Colony," – a law which curiously illustrated the attitude of Rhode Island toward the slave-trade. The preamble of the act declared: "Whereas, the inhabitants of America are generally engaged in the preservation of their own rights and liberties, among which, that of personal freedom must be considered as the greatest; as those who are desirous of enjoying all the advantages of liberty themselves, should be willing to extend personal liberty to others; –

12. RHODE ISLAND COLONIAL RECORD, IV. 55-60.

13. Patten, REMINISCENCES OF SAMUEL HOPKINS (1843), page 80.

14. Hopkins, WORKS (1854), II. 615.

15. Preamble of the Act of 1712.

16. RHODE ISLAND COLONIAL RECORD, IV. 131-5, 138, 143, 191-3.

17. RHODE ISLAND COLONIAL RECORD, IV. 471.

18. Arnold, HISTORY OF RHODE ISLAND, II. 304, 321, 337. For a probable copy of the bill, see NARRAGANSETT HISTORICAL REGISTER, II. 299.

19. A man dying intestate left slaves, who became thus the property of the city; they were freed, and the town made the above resolve, May 17, 1774, in town meeting: Staples, ANNALS OF PROVIDENCE (1843), page 236.



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Therefore," etc. The statute then proceeded to enact "that for the future, no negro or mulatto slave shall be brought into this colony; and in case any slave shall hereafter be brought in, he or she shall be, and are hereby, rendered immediately free...." The logical ending of such an act would have been a clause prohibiting the participation of Rhode Island citizens in the slave-trade. Not only was such a clause omitted, but the following was inserted instead: "Provided, also, that nothing in this act shall extend, or be deemed to extend, to any negro or mulatto slave brought from the coast of Africa, into the West Indies, on board any vessel belonging to this colony, and which negro or mulatto slave could not be disposed of in the West Indies, but shall be brought into this colony. Provided, that the owner of such negro or mulatto slave give bond ... that such negro or mulatto slave shall be exported out of the colony, within one year from the date of such bond; if such negro or mulatto be alive, and in a condition to be removed."²⁰ In 1779 an act to prevent the sale of slaves out of the State was passed,²¹ and in 1784, an act gradually to abolish slavery.²² Not until 1787 did an act pass to forbid participation in the slave-trade. This law laid a penalty of £100 for every slave transported and £1000 for every vessel so engaged.²³

The General Assembly of [Rhode Island](#) met to determine with the [Narragansett](#) sachem and the Council of Five "what may be a sufficient competence of land for him and his people to live upon."

February: For government revenue, [Rhode Island](#) enacted a £3 customs duty.

No title or text found. Slightly amended by Act of April, 1708; strengthened by Acts of February, 1712, and July 5, 1715; proceeds disposed of by Acts of July, 1715, October, 1717, and June, 1729. COLONIAL RECORDS, IV. 34, 131-5, 138, 143, 191-3, 225, 423-4.

September: French [privateers](#) captured two vessels off [Martha's Vineyard](#). Major William Wanton and Captain John Cranston sailed in pursuit, and in a 24-hour chase the privateers escaped without their prizes, which they scuttled.

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20. RHODE ISLAND COLONIAL RECORD, VII. 251-2.

21. BARTLETT'S INDEX, page 329; Arnold, HISTORY OF RHODE ISLAND, II. 444; RHODE ISLAND COLONIAL RECORD, VIII. 618.

22. RHODE ISLAND COLONIAL RECORD, X. 7-8; Arnold, HISTORY OF RHODE ISLAND, II. 506.

23. BARTLETT'S INDEX, page 333; NARRAGANSETT HISTORICAL REGISTER, II. 298-9. The number of slaves in Rhode Island has been estimated as follows: —

In 1708, 426. RHODE ISLAND COLONIAL RECORD, IV. 59.

In 1730, 1,648. RHODE ISLAND HISTORICAL TRACTS, No. 19, pt. 2, page 99.

In 1749, 3,077. Williams, HISTORY OF THE NEGRO RACE IN AMERICA, I. 281.

In 1756, 4,697. Williams, HISTORY OF THE NEGRO RACE IN AMERICA, I. 281.

In 1774, 3,761. RHODE ISLAND COLONIAL RECORD, VII. 253.



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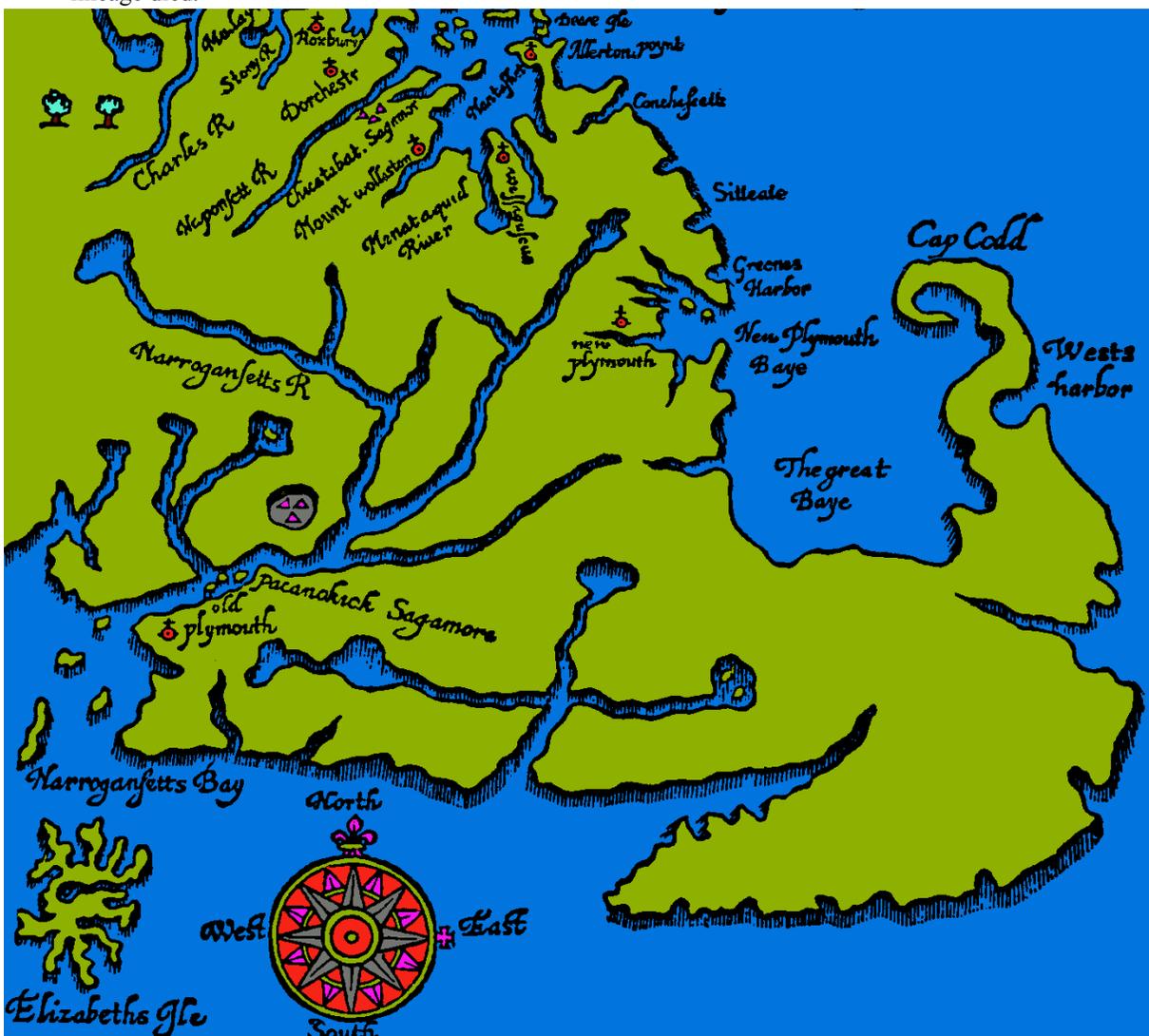
ROGUE ISLAND

October 2: In [Providence](#), Eleazer Arnold made out a deed, to his son-in-law Friend Thomas Smith²⁴ 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](#).”

24. At this point the town of Providence occupied the entire county of Providence, with the exception of Cumberland, so [Lincoln 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](#).

1709

The sachem of the [Narragansett](#) quit-claimed to the white colony all former Niantic land except a 64 square mile tract in what is now Charlestown, [Rhode Island](#). From the time of the creation of this reservation the Colony's legislature would exercise complete control over this tribe, although the hereditary sachem and council would continue to regulate many internal affairs until late in the 18th Century, when the last of that lineage died.



Narragansett settler Francis Brinley wrote to Sir Francis Nicholson, who had been instrumental in the foundation of Trinity Church in Newport, about his disdain for the [Friends](#) who were influential in [Rhode Island](#):

I could exceedingly rejoice if your honor could unite us under



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a government whereof you were supreme next under Her Majesty.... It is all the hopes I have by your honor's means to have a release of our slavery and ill treatment.... It is a Quaker mob government, the meanest sort role their betters. I much question whether two persons in the ruling part of their government can write true English or frame a writing in any methodical way. I know them all well and know their abilities. Some of our highest rank in authority cannot write, and some in authority cannot read. We have now in our town of Newport three justices of three several trades, a shoemaker, a cooper and a carpenter, and each of them is a captain of a company, and the cooper is our general treasurer. We lie under great grievances and pressures and it is very hard upon us that we can have no remedy.

READ EDWARD FIELD TEXT

1710

The legislature of [Rhode Island](#) for the first time authorized the issuance of paper money (paper currency would become, for the following 6 or 7 decades, quite common in the colony).

[Scituate](#) in [Rhode Island](#) was settled by a group from Scituate of the Bay Colony (this name "Scituate" had originated as *Satuit* meaning "cold brook").

By this point the old dwelling house on Farewell Street in [Newport, Rhode Island](#), that [Friend](#) Nicholas Easton had donated, that had initially been used as a place of worship, that had been the meetinghouse used by Friend George Fox but which then had been put into service as a stable, was by this point entirely gone — for in this year Samuel Easton was petitioning the Quakers for permission to build a shop "where the old meeting house stood."

GREAT MEETINGHOUSE

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A [Quaker](#) meetinghouse was built in [Conanicut](#) or [Jamestown, Rhode Island](#) (it is not the current meetinghouse structure and was not at the current location, but was on the north side of what is now Eldred Avenue, where a Quaker burying ground still exists: the meetinghouse would be moved to its present location in 1733, and the old structure would be replaced in 1786).





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1711

Nathaniel Brown was granted land to establish a shipyard on Webosset Neck (now downtown [Providence](#)), and in this year the 1st ship was constructed.

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Initially, the sort of ship to be constructed in this new shipyard would be the small sloop of shallow draft — the sort of vessel needed to transport local cargoes down to [Newport](#) for loading there onto ocean-going craft.

The [Religious Society of Friends](#) in Pennsylvania agreed with the righteousness of, and agreed to implement, the petition “against the traffic of menbody” with which they had been being struggling since 1688.²⁵

“... the Yearly Meeting of Philadelphia, on a representation from the Quarterly Meeting of Chester, that the buying and encouraging the importation of negroes was still practised by some of the members of the society, again repeated and enforced the observance of the advice issued in 1696, and further directed all merchants and factors to write to their correspondents and discourage their sending any more negroes.”
Bettle, “Notices of Negro Slavery,” in PENN. HIST. SOC. MEM. (1864), I. 386.

Two of the original four signers were still alive²⁶ and as far as the people of Pennsylvania were concerned, the days of [international slave trade](#) and of [slave](#) trading in general were **over**. Done done done. Been there done that got the T-shirt!



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1712

The [Huguenot](#) refugee businessman [Gabriel Bernon](#), who had since 1706 been residing in [Providence, Rhode Island](#), at this point relocated to [Kingston](#). He would be instrumental in setting up a branch office of the Church of England there: St. Paul's Episcopal church. During this year, at age 68, he remarried, with Mary Harris (she was 24 years of age and would produce one son and several daughters, the last one while her hubby was in his late 70s).

[Abraham Redwood](#), the father, arrived on the North American continent. We don't know whether he initially settled his family in Newport, in Salem, or somewhere between these two towns. However, we know that [Friend Abraham Redwood](#), the son, would grow up in [Newport](#) on [Rhode Island](#)'s [Aquidneck Island](#). As a young man may well have gotten his education in Philadelphia. Following the death of his father and his older siblings, he would come into immense wealth as the owner of the sugar plantation "Cassada Garden" in Antigua and its large population of [slaves](#).

In this year the colony of [Rhode Island](#) was able, potentially, to field a force of approximately 2,500 fighting men. John Wanton (1672-1740), who had been born into a [Quaker](#) family but had rebelled and become a colonel in the militia, in this year repented of his rebellion. He would become active, and in the future would minister, in the [Newport](#) monthly meeting of the [Religious Society of Friends](#):

This John Wanton had been a valiant colonel:
But now he has ceased from carnal wars and is employed

25. Unfortunately, the [Quakers](#) of [Rhode Island](#) would not initially be in accord with this new sentiment against the traffic in menbody. Below appears the rotting hulk of the slave ship *Jem*, as of the Year of Our Lord 1891 at Fort Adams near [Newport](#) on [Aquidneck Island](#):



26. Refer to the poem "The Pennsylvania Pilgrim" by Friend [John Greenleaf Whittier](#) about one of the four original signers of this petition, Francis Daniel Pastorius: "The world forgets, but the wise angels know."

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in Christ's service against the devil and his works.

READ EDWARD FIELD TEXT

This year's map of [Newport, Rhode Island](#) identified the [Jewish](#) cemetery as being on "Jew Street."

Captain Christopher Hussey and his crew of Nantucketers were blown away from their usual offshore fishing grounds by a storm and while they were in these unaccustomed waters came across a sperm whale, at this point known to be valuable for its spermacetti, vital in the manufacture of the very best candles.



(This would lead Nantucketers toward more deliberate deep-water whale hunting.)

NANTUCKET ISLAND

When the rich widow Freelove Fenner Crawford died in [Providence, Rhode Island](#), her clothing alone was probated at a value of £47, 7s.



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February 27: At [Newport, Rhode Island](#) the General Assembly laid a duty upon the import of negro [slaves](#). (Several decades later, His Majesty the King of England would order them to repeal this duty on the import of negro slaves into the colony — and they would obediently render this revenue act of theirs null and void.)

[INTERNATIONAL SLAVE TRADE](#)

1713

The Colony of [Rhode Island](#) passed an act forbidding [Narragansett](#) tribal leaders to sell reservation land. This is the act which became of concern in 1993 in Rhode Island, that in fact made the national news — because in spite of its express language some reservation land had been subsequently appropriated by whites. A contemporary Native American, learning that the original land sales had been perfectly unlawful, obtained a court order making it difficult for these white homeowners to sell their homes for full value until the issue of original title had been adjudicated, and then the existence of this court order for a time had the chilling effect that it was suddenly impossible for the white people of Rhode Island to go on ignoring the red people of Rhode Island.²⁷

A white missionary, the Reverend Experience Mayhew of [Martha's Vineyard](#), visiting the reservation of the [Narragansett](#), recorded in his journal this exchange with the ruling *sachem*:

On November the 3d ... I returned to the Narragansett Country; and on the next day having obtained two Interpreters, one English man, the other an Indian that had lived with an English master, I treated with Ninnicraft the Sachim there, about the affairs I went upon... He demanded of me why I did not make the English good in the first place: for he said many of them were still bad: He also told me that he had seen [Martha's Vineyard](#) Indians at [Rhode Island](#), that would steal, and these he said I should first reform before I came to them. He further objected that the English there at Narragansett were divided, some keeping Saturday, others Sunday, and others not keeping any day; so that ye Indians could not tell what religion to be of, if they had a mind to be Christians.

David Leed's [almanac](#) for the year 1713: THE AMERICAN ALMANACK FOR THE YEAR OF CHRISTIAN ACCOUNT, 1713. Despite being produced in the New-York colony, by William Bradford, this almanac was also being retailed by the bookseller Elkana Pembrook of [Newport, Rhode Island](#).

Daniel Leed's almanacs had been printed annually by William Bradford at Philadelphia or New York from 1689 to 1713. On some of the 1713 edition the imprint was omitted and the name of the bookseller was put in its place. Pembrook was perhaps one of the common class of itinerant booksellers who moved about from town to town at that time. At any rate I have not found his name in

27. I understand that this difficulty is now all cleared away, and it is again safe for the white people of [Rhode Island](#) to refuse to respond in any manner to, and overlook to acknowledge the existence of, the red people of Rhode Island.



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any contemporary list of Newport inhabitants. This 1713 almanac was the last one by Daniel Leeds. His son, Titan Leeds, continued the series annually from 1714 to 1744.

On [Nantucket Island](#), [Friend](#) Tabitha Trott Frost incautiously married again, to a Dr. Joseph Brown, despite the fact that her previous husband, a [privateer](#), had been considered lost at sea for only a few years. The absent husband, John Frost, would turn up shortly, leading to a charge of bigamy against the wife. Friend Tabitha had not been disowned when her husband became a privateer in defiance of the Peace Testimony and had not been disowned for marrying a non-Quaker, but this was her third strike and she was out! She would be [disowned](#) by the Nantucket monthly meeting, and would move with her new husband the doctor to [Newport, Rhode Island](#). This is on record as the first disownment ever, in the Nantucket meeting. Tabitha's mother would in shame no longer seat herself on the special bench for the meeting's elders.

[QUAKER DISOWNMENT](#)

July 13, Thursday: On this day a treaty was arranged between red and white in New England, following Queen Anne's War. At [Newport, Rhode Island](#), the military stores of gunpowder were given over to the charge of the treasurer and the cannon were all coated in tar for preservation, and laid out in long rows upon logs along Governor's Wharf.

[READ EDWARD FIELD TEXT](#)

The native headmen and the British negotiators signed these papers at Portsmouth, New Hampshire (see following). This treaty may well have spawned the world's-record longest book title! A history, by Samuel Penhallow, would be entitled THE HISTORY OF THE WARS OF NEW-ENGLAND, WITH THE EASTERN INDIANS. OR, A NARRATIVE OF THEIR CONTINUED PERFIDY AND CRUELTY, FROM THE 10TH OF AUGUST, 1703. TO THE PEACE RENEWED 13TH OF JULY, 1713. AND FROM THE 25TH OF JULY, 1722. TO THEIR SUBMISSION 15TH DECEMBER, 1725. WHICH WAS RATIFIED AUGUST 5TH 1726. BY SAMUEL PENHALLOW, ESQR. ; [TWO LINES OF LATIN TEXT].



And all other their lawfull Liberties & Priviledges as on the thirtieth day of August in the year of our Lord 1675 One thousand five hundred & ninety three.

4 That for mutual Safety & Benefit all Trade & Commerce which hereafter may be allowed betwixt the English & Indians shall be only in such places & under such Regulations & Regulations as shall be made by her Governments of the 2^d Provinces respectively.

5 And to prevent Mischief & Inconveniencies the Indians shall not be allowed for the present & until they have Liberty from the respective Governours to come near to any English Plantations or Settlements on this side of the River.

6 That if any Controversy or Difference at any time hereafter happen to arise betwixt any of the English or Indians for any real or supposed wrong or injury done on the one side or the other the Parties or Parties shall so taken by the Indians for the same but proper application shall be made to her Majesty's Government upon this place for remedy thereof in due Course of Justice We hereby submitting ourselves to be ruled & governed by her Majesty's Courts & Officers to have the Protection and Benefit of the same.

7 We Confess that we have contrary to all faith & Justice broken our Articles with William Phipps Governour made in the year of our Lord 1699 and with the Earl of Dartmouth Governour made in the year of our Lord 1703 And the Articles now given to his Excellency Joseph Dudley Esq^r Governour in the year of our Lord 1702 in the month of August and 1703 in the month of July not withstanding we have been well treated by the 2^d Governour and his Officers for the future but to be drawn into any pretence of wrong or injury to any of our Subjects of our Majesty the Queen of Great Britain And if our knowledge any such we will joyntly stand to the English.

8 Wherefore we whose names are hereunto subscribed Delegates for the several Tribes of the Indians belonging unto the River of Connecticut do hereby in our own names & parts do present being sensible of our great offence in not complying with the aforesaid just judgment and also of the justness & mischiefs that we have thereby exposed our selves unto do in all humble & submissive manner cast our selves upon her Majesty's Mercy for the pardon of all our past rebellious & illegal & violent of our promises praying to be received unto her Majesty's Grace & Protection.

9 And for our sakes & of our selves of all other the Indians belonging to the several Rivers & places aforesaid within the Territories of her Majesty of Great Britain do again acknowledge & profess our hearts & consciences & addresse unto the Governour of Great Britain And do solemnly renew Ratify and Confirm all and every of the Articles & agreements contained in the former & present Submissions.

10 This Treaty was humbly laid before her Majesty for her consideration & ratification.

In Witness whereof the Delegates aforesaid by Names Kitcheruit
 Knausit and Jackoit for Tonerisent Joseph and Enos for St. Johns
 Warranfit Widdaranaquin and Benjⁿson for Roundbeck
 have

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ROGUE ISLAND

The Treaty of Utrecht between Great Britain and Spain.

"Treaty of Peace and Friendship between the most serene and most potent princess Anne, by the grace of God, Queen of Great Britain, France, and Ireland, Defender of the Faith, &c. and the most serene and most potent Prince Philip V the Catholick King of Spain, concluded at Utrecht, the 2/13 Day of July, 1713." Art. XIII. "The Catholick King doth furthermore hereby give and grant to her Britannick majesty, and to the company of her subjects appointed for that purpose, as well the subjects of Spain, as all others, being excluded, the contract for introducing negroes into several parts of the dominions of his Catholick Majesty in America, commonly called *el Pacto de el Assiento de Negros*, for the space of thirty years successively, beginning from the first day of the month of May, in the year 1713, with the same conditions on which the French enjoyed it, or at any time might or ought to enjoy the same, together with a tract or tracts of Land to be allotted by the said Catholick King, and to be granted to the company aforesaid, commonly called *la Compania de el Assiento*, in some convenient place on the river of Plata, (no duties or revenues being payable by the said company on that account, during the time of the abovementioned contract, and no longer) and this settlement of the said society, or those tracts of land, shall be proper and sufficient for planting, and sowing, and for feeding cattle for the subsistence of those who are in the service of the said company, and of their negroes; and that the said negroes may be there kept in safety till they are sold; and moreover, that the ships belonging to the said company may come close to land, and be secure from any danger. But it shall always be lawful for the Catholick King, to appoint an officer in the said place or settlement, who may take care that nothing be done or practised contrary to his royal interests. And all who manage the affairs of the said company there, or belong to it, shall be subject to the inspection of the aforesaid officer, as to all matters relating to the tracts of land abovementioned. But if any doubts, difficulties, or controversies, should arise between the said officer and the managers for the said company, they shall be referred to the determination of the governor of Buenos Ayres. The Catholick King has been likewise pleased to grant to the said company, several other extraordinary advantages, which are more fully and amply explained in the contract of the Assiento, which was made and concluded at Madrid, the 26th day of the month of March, of this present year 1713. Which contract, or *Assiento de Negros*, and all the clauses, conditions, privileges and immunities contained therein, and which are not contrary to this article, are and shall be deemed, and taken to be, part of this treaty, in the same manner as if they had been here inserted word for word." John Almon, TREATIES OF PEACE, ALLIANCE, AND COMMERCE, BETWEEN GREAT-BRITAIN AND OTHER POWERS, I. 168-80.

INTERNATIONAL SLAVE TRADE

SLAVERY



ROGUE ISLAND

RHODE ISLAND

1714

By the end of Queen Anne's War, the government of [Rhode Island](#) was firmly committed to the eradication of [piracy](#).

1715

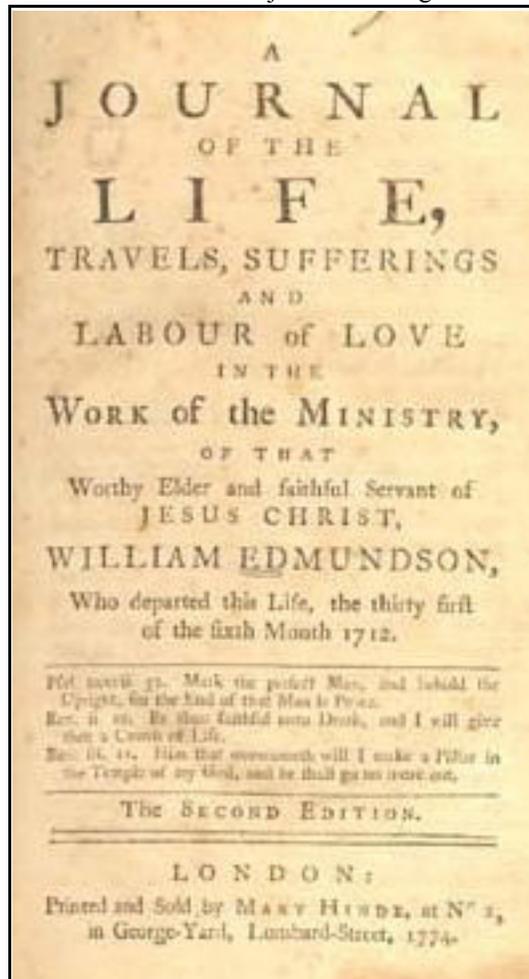
[Rhode Island](#) land banks begin issuing bills of credit on loan. According to the historian John MacInnes, "The key to understanding Rhode Island's currency policy up to 1750 is that it was in fact a parasitical device."



RHODE ISLAND

ROGUE ISLAND

First publication of [Friend William Edmundson](#)'s journal of the great race war of 1675/1676.



He offered the “remarkable” factoid, that

The inhabitants of the peaceloving settlement on Rhode Island itself remained safe, and not a settler thereon received personal injury.

Those [Quakers](#) who had trusted in God, according to Friend William, had been utterly safe; only those who refused to place their trust in The Almighty had been subjected to devastation. He alleged that the native Americans had had no “incitement” to kill [Rhode Island](#)'s members of the [Religious Society of Friends](#), since they had known very well that they were being “guided by principles of peace” and were interested in the “welfare of the natives.”



ROGUE ISLAND

RHODE ISLAND

A
JOURNAL
OF THE
LIFE,
TRAVELS, SUFFERINGS
AND
LABOR OF LOVE
IN THE
WORK OF THE MINISTRY,
OF THAT
Worthy Elder and faithful Servant of
JESUS CHRIST,
WILLIAM EDMUNDSON,
Who departed this Life, the thirty first
of the sixth Month 1712.

[In] ... Rhode-Island, where great Troubles attended Friends by Reason of the Wars ... and the People, who were not Friends, were outrageous to fight: But the Governor [of Rhode Island and Providence Plantations] being a Friend (one Walter Clark) could not give Commissions to kill and destroy Men.

This is the sort of faithful reconstruction that, of course, people wanna believe. Peter Brock believed this tale, for in his *PACIFISM IN THE UNITED STATES, FROM THE COLONIAL ERA TO THE FIRST WORLD WAR* (Princeton NJ: Princeton UP, 1969, page 35) he swallowed the hook, the line, and the sinker, even himself adding a detail not present in [Friend William Edmundson](#)'s reconstruction, the detail that when this public friend had been traveling up and down the Rhode Island countryside in the midst of the race war, when this countryside was "infested by hostile Indians on the warpath," the party had been "travelling without weapons".²⁸

So far as the somewhat exiguous record indicates, Friends -with a few exceptions- remained loyal to their peace testimony despite the temptation to resort to arms in self-defense, and their peaceable demeanor seems on most occasions to have been recognized by the Indians, who left them alone. During King Philip's War (1675-1676), for instance, we hear of the visiting minister, William Edmundson (1627-1712), traveling without weapons up and down the country, which was then infested by hostile Indians on the warpath. Despite frequent

28. Incautious readers of William Bartram's travel narrative, also, would come to the impression that he had been traveling alone without weapons, dealing peacefully with menacing Indians and menacing alligators, since he mentions no weapons and mentions no companions — while in fact he had been armed, and while in fact he had been always accompanied by an armed escort.



RHODE ISLAND

ROGUE ISLAND

scalpings of whites and the burning of homesteads, the unarmed Quakers whom he visited were apparently not harmed.

It is now clear, however, that this had been wanna-believe stuff — not so much a history of [Rhode Island](#) as a history of Fantasy Island.



"The usual interpretation of the actions and inactions of the Rhode Island government has been that its members were inhibited by the pacifist scruples of the Quakers among them. Historians have not cited, nor have I found, evidence upon which to base this belief.... Such reading back of later Quaker understandings of the peace testimony obscures not only other wartime motives but the nature of the peace testimony as it was understood in that particular time and place. Third, in many respects the government activities do not appear to have been constrained. ... There were Quakers who bore arms during the war. Captain Weston Clarke, who was sent to relieve Warwick, Lieutenant Robert Westcott, who was killed in the Great Swamp Fight, and Abraham Mann of Providence, who was wounded are three examples."



— Meredith Baldwin Weddle, *WALKING IN THE WAY OF PEACE: QUAKER PACIFISM IN THE SEVENTEENTH CENTURY*. England: Oxford UP, 2001, pages 172-173, page 204

[THE QUAKER PEACE TESTIMONY](#)

HDT

WHAT?

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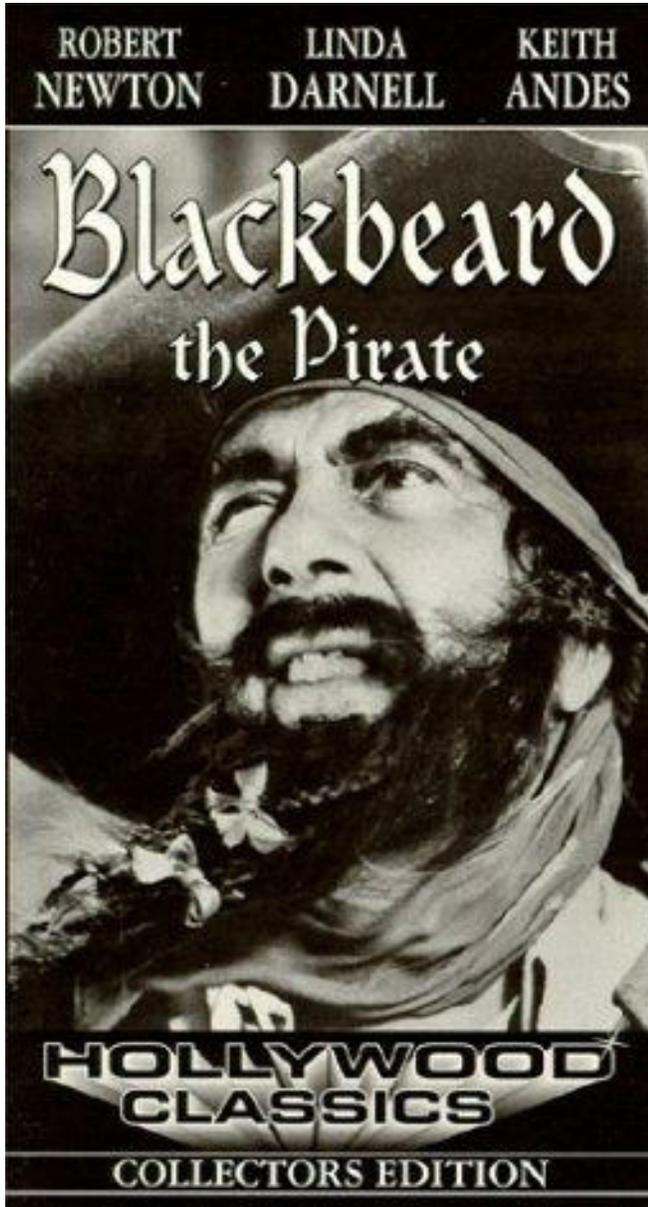
ROGUE ISLAND

RHODE ISLAND



1716

The [pirate](#) captain [Edward “Blackbeard” Teach](#) made a lengthy visit to [Providence, Rhode Island](#).



Captain John Dexter of [Providence, Rhode Island](#), who presumably was bringing his cargo of molasses and sugar up from the West Indies, fell victim to the small pox and put into the port of Saybrook, Connecticut, where he died. The inventory of his effects show that his vessel had been equipped with a Quadrant, a Gunter’s scale, a Nocturnal, the “vaines of a fore staff,” a pair of dividers, “2 Prosspect Glasses,” and the standard work of navigation THE ENGLISH PILATT. His quadrant was presumably the one which had been designed by John



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Davis which had been in use since 1594, which would be superseded by a new one Captain John Hadley would demonstrate before the Royal Geographical Society in 1731. His forestaff was an instrument used as far back as the 15th Century which amounted simply to a four-sided straight staff of hardwood about three feet in length, having four crosspieces of different lengths to slide upon it. These four crosspieces “were called respectively the ten, thirty, sixty and ninety cross, and were placed singly upon the staff, according to the altitude of the sun or star at time of observation; the angle measured being shown by a scale of degrees and minutes intersected by a crosspiece on that side the staff to which it (the cross) belonged.” Dexter would have used his Nocturnal in latitudes north of the line, to derive the hour of the night “by observing with it the hands of the great star clocks, Ursa Major and Minor, as they turned about the Pole Star.” He would have employed his dividers and his Gunter’s scale after his observations were complete, while making calculations.

READ EDWARD FIELD TEXT

The [Quaker](#) meetinghouse on [Nantucket Island](#), erected in 1711, was expanded at this point so that it would seat the more than 300 [Friends](#) who desired to take part in silent worship. At this point some Quakers of the [Newport, Rhode Island](#) community were engaging in the “[triangular trade](#),” involving as one of its legs the bulk manufacture of rum and as another of its legs the [international slave trade](#),²⁹ and some black [slaves](#) were present on Nantucket, where at least one Quaker, Friend Stephen Hussey, was a [slaveholder](#). During this year an Englishman, Friend [John Farmer](#), was making a missionary tour of the colonies attempting to persuade us that chattel slavery was “not in agreement with Truth.” Winning the support of Friend Priscilla Starbuck Coleman, Friend John was able to persuade the monthly meeting on the island into a minute depicting enslavement as immoral. It was “not agreeable to Truth for Friends to purchase slaves and keep them for a term of life.”³⁰ This declaration made the Nantucket monthly meeting the 1st group of Friends anywhere in the world to disavow human enslavement, but it would seem that the island’s Quakers would fall back somewhat from their commitment to racial fairness, for some sixteen years, while Friend John’s success on the island

29. Below appears the rotting hulk of the slave ship *Jem*, as of the Year of Our Lord 1891 at Fort Adams near [Newport](#) on [Aquidneck Island](#):



30. Refer to Friend Henry J. Cadbury’s JOHN FARMER’S FIRST AMERICAN JOURNEY, published in Worcester in 1944.

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would not be matched by any great success on the mainland of the American colonies — in fact, in the Philadelphia meeting, he would be put under dealing (visited by an official committee and struggled with), and he would, eventually, be publicly [disowned](#) by the Friends. Furthermore, the Friends in England would honor the American [disownment](#), so that Friend John would come to be regarded as troublesome on both sides of the Atlantic Ocean.

Flushing [Quakers](#) who would speak out against slavery would include Friend Horseman Mullenix and Friend Matthew Franklin, who would come with another antislavery Friend John, an American one, Friend [John Woolman](#) (not yet born), when he would travel on Paumanok Long Island and visit their monthly meeting to speak against [slavery](#).



Costumes of Philadelphia Quakers

26th of 1st month (that would be March, in the non-Quaker calendar): Daniel Gould died in his home in [Newport, Rhode Island](#) at an age of about 90. His body would be buried in the Friends Burying Ground near the Great Meeting House.

April 6 or 9: Friend Daniel Gould's inventory³¹ was taken by Jonathan Nichols & Samuel Rodgers, and amounted in the aggregate to £96 17s. sd.

31. This inventory document, together with his will and many of his papers, would pass into the possession of his grandson John Stanton Gould of Hudson, New York.



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1717

To cope with the fact that the municipal indebtedness of the town of [Providence, Rhode Island](#) had been accumulating over the years, for this year the tax rate was more than doubled. This year's assessment amounted to £150.

[John Collins](#) was born in [Rhode Island](#).

The 2d disownment in the [Nantucket Island](#) monthly meeting of the [Religious Society of Friends](#) occurred when Friend Stephen Hussey and Friend Stephen Coffin, Jr. became embroiled in a dispute over the ownership of some land. Rather than follow the established practice, that such disputes were to be resolved by the meeting rather than by resort to civil courts, Friend Hussey took the case to law. He even would have some of the [Quaker](#) selectmen taken under arrest. A Quaker elder, Jethro Starbuck, would be appointed to mediate, and when this mediation would not be successful, Friend Hussey would be [disowned](#). The disownment would occur during Hussey's 82d year.

QUAKER DISOWNMENT

The old [Quaker](#) would send his son George to study the law at [Harvard College](#), the intent being to achieve the destruction of the Nantucket Proprietary that had ruled against him, but this son would be expelled from Harvard — after having, crime of all crimes, been discovered during an election-day revel attired as a woman.

The [Newport, Rhode Island](#) monthly meeting of the [Religious Society of Friends](#) expressed concern over the importing and keeping of [slaves](#) from the West Indies and elsewhere.

INTERNATIONAL SLAVE TRADE

Early April: Off the coast of South Carolina, Captain [Palsgrave Williams](#) captured the Boston-owned sloop of Captain Beer of [Rhode Island](#), plundered it, and sank it. The [pirates](#) would drop Captain Beer off at [Block Island](#).



RHODE ISLAND

ROGUE ISLAND

April 26, Friday night: It was a dark and stormy night. Shipwreck of the pirate [Samuel Bellamy](#)'s prize ships *Whydah* and *Mary Anne* on Cape Cod.

[CAPE COD](#): In the year 1717, a noted pirate named Bellamy was led on to the bar off Wellfleet by the captain of a *snow* which he had taken, to whom he had offered his vessel again if he would pilot him into Provincetown Harbor. Tradition says that the latter threw over a burning tar-barrel in the night, which drifted ashore, and the pirates followed it. A storm coming on, their whole fleet was wrecked, and more than a hundred dead bodies lay along the shore. Six who escaped shipwreck were executed. "At times to this day" (1793), says the historian of Wellfleet, "there are King William and Queen Mary's coppers picked up, and pieces of silver called cob-money. The violence of the seas moves the sands on the outer bar, so that at times the iron caboose of the ship [that is, Bellamy's] at low ebbs has been seen." Another tells us that, "For many years after this shipwreck, a man of a very singular and frightful aspect used every spring and autumn to be seen travelling on the Cape, who was supposed to have been one of Bellamy's crew. The presumption is that he went to some place where money had been secreted by the pirates, to get such a supply as his exigencies required. When he died, many pieces of gold were found in a girdle which he constantly wore."

As I was walking on the beach here in my last visit, looking for shells and pebbles, just after that storm which I have mentioned as moving the sand to a great depth, not knowing but I might find some cob-money, I did actually pick up a French crown piece, worth about a dollar and six cents, near high-water mark, on the still moist sand, just under the abrupt, caving base of the bank. It was of a dark slate color, and looked like a flat pebble, but still bore a very distinct and handsome head of Louis XV., and the usual legend on the reverse, *Sit Nomen Domini Benedictum* (Blessed be the Name of the Lord), a pleasing sentiment to read in the sands of the sea-shore, whatever it might be stamped on, and I also made out the date, 1741. Of course, I thought at first that it was that same old button which I have found so many times, but my knife soon showed the silver. Afterward, rambling on the bars at low tide, I cheated my companion by holding up round shells (*Scutellæ*) between my fingers, whereupon he quickly stripped and came off to me.

ROGUE ISLAND

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The family of Cape Cod's [Samuel Bellamy](#) probably had originated in the Devonshire region of south-western England and may have been one of those families of peasants displaced by the enclosure of common lands. Possibly his family had been involved in Monmouth's failed rebellion of 1685 or had held sympathies for James II (VII of Scotland), overthrown in 1689. Whatever Bellamy's antecedents, he had been on Cape Cod in the summer of 1715 when a hurricane had sunk a dozen Spanish treasure galleons off the coast of Florida.



There had been a rush of adventurers headed for Florida to search out the remains and Bellamy had persuaded a local goldsmith, Palgrave Williams, to bear the cost of fitting out a vessel. Having failed to recover anything from any of the sunken treasure ships, Bellamy and Williams had gone “on the account” –had recourse to straightforward piracy– and in the course of 15 months had captured more than 50 ships including the recently commissioned *Whydah*, a 100-foot, 3-masted galley. The vessel's name, after a harbor on the Guinea coast of Africa, bespoke her involvement in the slave trade. Bellamy and Williams had taken the ship after it had disposed of its black cargo in the Caribbean, as it was heading out for England with a payload of ivory, indigo, sugar, and coins. Late April 1717 had found Bellamy and Williams back in northern waters with a fleet of five ships. Palgrave Williams, in one of the vessels, had put into port at [Block Island](#) to visit relatives,





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while Bellamy aboard the *Whydah* continued towards Cape Cod with the other four. We have no idea what drew Bellamy back to the Cape of his origin but folklore tells us there was an attractive local maid, Maria Hallet, to be impressed by the dashing pirate and his new pelf. The pirate flotilla was struck by a ferocious storm, complete with blinding rain, 70-mph winds, and crashing waves rising as high as 40 feet, during which the *Whydah* rammed a sandbar and broke her back. Of the other ships, the *Mary Anne* was run aground while the *Fisher* and the *Anne* survived but were severely damaged. Only nine men of the *Whydah* and *Mary Anne* would be still alive by the next morning, two of those being from the crew of 146 that had served on the *Whydah*. Eight would be brought to trial on charges of piracy and six would [hang](#) in chains on the admiralty mudflats of Boston Harbor (these mudflats were on Charlestown side, since on Boston side the depth of the water was 17 feet even at the lowest of the low tides, ergo no convenient mudflats at all). The 7th, *Mary Anne* survivor Thomas South, and *Whydah* survivor Thomas Davis, a Welsh carpenter, were allowed to have been pressed — they were sailors with special skills whom the pirates had forced into service. John Julian, an American native boy survivor who had been impressed to pilot the *Whydah* through the local shoals, we suspect would have been sold into slavery. Almost immediately the Governor sent Captain Cyprian Southack to the wreck site to report on the potential for a salvage operation, “mooncussers,” the wreck scavengers of Cape Cod, had already been working around the clock and within a couple of weeks the constantly moving sands had buried the *Whydah*.

PIRACY

The more than 100,000 artifacts recovered from the rediscovered wreck of the *Whydah* since 1984 constitute the world's only authenticated pirate treasure. This trove includes more than 2,000 coins, the majority of them Spanish silver Reales “pieces of eight.” The hoard includes denominations which date from the 1670s to 1715. There are nine Spanish gold Escudos, better known as “Doubloons,” which date from 1688 to 1712 and include denominations of 1, 2 and 8 Escudos. Some of the gold coins were minted in Mexico, others perhaps in Lima. A smattering of British and Scottish coins indicate capture of English and Scottish vessels. The British coins include a Charles II crown dated 1667 and a couple of William III half crowns dated 1697. There is a solitary Scottish bawbee coin but none of the coins recovered were French. Other precious materials include fine examples of Akan gold jewelry and a number of gold bars and ingots. The pieces of African jewelry recovered from the *Whydah* amount to the earliest known collection of this art but much of it had been broken up, and the gold bars and ingots bear score marks testifying to the manner in which the plunder had been apportioned among the members of the pirate band. The weapons recovered include elegant pistols. There are nautical instruments which probably had been seized from law-abiding master mariners. Leather goods also survived in the sands of the seabed and include a pouch, and a shoe and stocking last worn almost 300 years ago. The discovery of a teapot with a human shoulder bone wedged into it testifies to the terror of the storm.

While walking the sand cliffs of Wellfleet on or about October 11, 1849, [Henry Thoreau](#) would find a silver French coin in the sand and then, impishly, exercise his walking companion [Ellery Channing](#) with delusions of pirate treasure. The date on Thoreau's coin was, however, 1741, indicating that it had not even been minted until a generation after this pirate was already drowned.

TIMELINE OF ACCIDENTS

April 29, Monday: Learning of the wreck of Captain [Samuel Bellamy](#)'s *Whydah* on the shoals off Cape Cod, Captain [Palsgrave Williams](#) sailed from [Block Island](#) to the Cape Cod waters to see whether he could be of any assistance to his fellow [pirates](#). He could not, as those of Bellamy's crew who had not drowned during the storm had been captured at Eastham Tavern by Deputy Sheriff Doane and a posse, and would be [hanged](#) in Boston.

TIMELINE OF ACCIDENTS

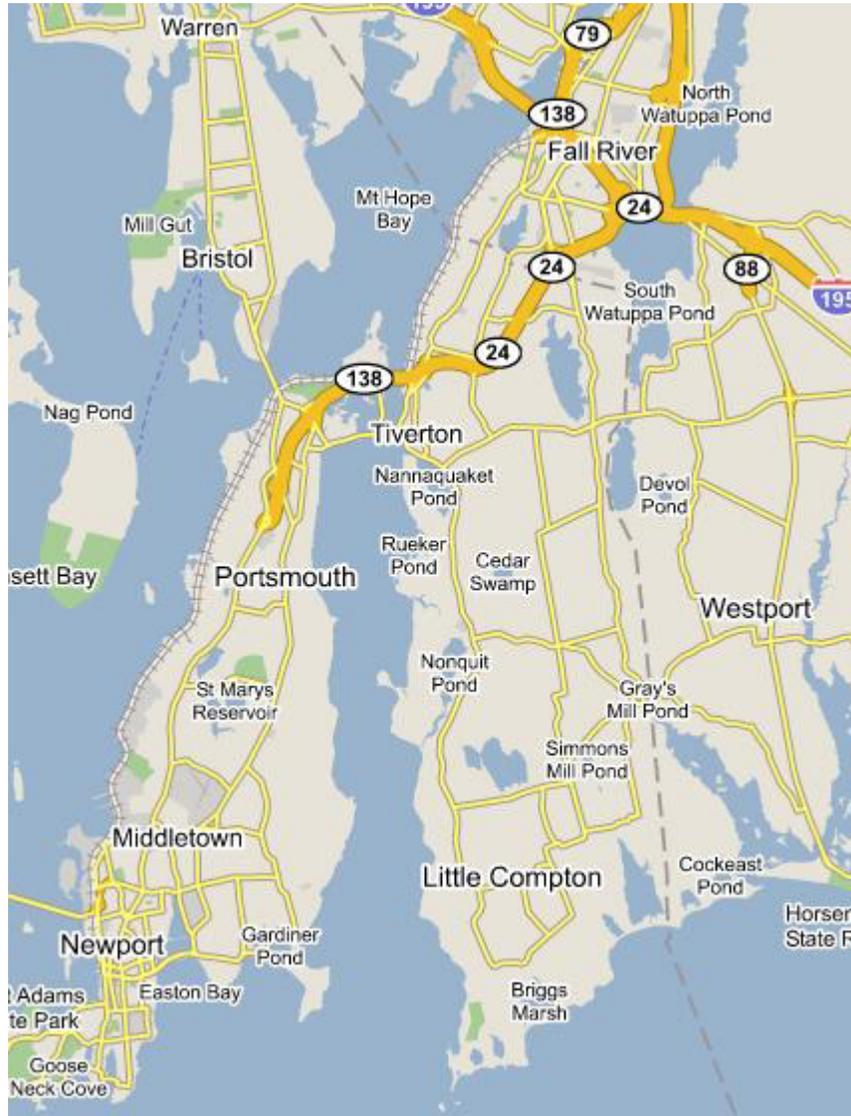


ROGUE ISLAND

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May 31, Monday: Lt. Gov. Sir William Keith arrived in Philadelphia.

Elizabeth Alden Pabodie, the first child of the Old Comers to Plymouth to be born on the soil of the New World, died. (Her body lies in the Old Burying Ground on the town common of Little Compton, [Rhode Island](#).)



September 5, Sunday: An “Act of Grace” was proclaimed, under which [pirates](#) could come in from the seas and not be prosecuted. One of the seamen who “came in” during this amnesty was the [Newport, Rhode Island](#) pirate Captain [Palsgrave Williams](#). Other pirates fled from their base in the Bahamas to Madagascar.

A List of such Pirates as Surrenderd themselves at Providence to Captain Vincent Pearse Commander of His Majesty’s Ship Phenix and accepted of his Majesties most Gracious Pardon and had Certificates from the said Commander to carry them to some Government



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Note those that are marked with a cross X before their names are gone out Pirating againe.

Packer ADAMS	Thomas LAMB	Richard TAYLOR
Arthur ALLEN	John ALLEN	Martin TOWNSEND
James COATES	Martin CARRILL	[x]Michael SWEMSTONE
Jno DALRIMPLE	Thomas CLIES	Samuel RICHARDSON
Benjamin HORNOGOLD	Jno HIPPERSON	Robert BROWN
Josiah BURGESS	Jno CHARLTON	Henry CHICK
Francis LESLEY	Francis CHARNOCK	Robert HUNTER
Thomas NICHOLS	[x]David MERREDITH	James MOODEY
Palsgrave WILLIAMS	[x]Edward NORLAND	Richard KAINE
John LEWIS	[x]James GOODSIR	Thomas BIRDSELL
Richard NOWLAND	Dennis MCCARTHY	Robert DRYBRO
John MARTIN	Rowland HARBIN	[x]Daniel CARMAN
William CONNER	George GATER	[x]John DUNKIN
Thomas GRAHAME	George MANN	George FEVERSHAM
Thomas TERRILL	Richard RICHARDS	John BARKER
John EALLING	Anthony JACOBS	Thomas CODD
Robert WISHART	Nabel CLARKE	William ROBERTS
James GATRICKS	Henry HAWKINS	John WATERS
Edward STACEY	Daniel WHITE	William AUSTIN
John TENNET	Edward SAVORY	Francis ROPER
John HUNT	Peter MARSHALL	Griffith WILLIAMS
John PEARSE	[x]Archibald MURRY	Edward GORMAN
James BRYAN	Daniel HILL	John CLARKE
Henry BERRY	William SAVOY	[x]Richard BISHOP

1718

The [Narragansett](#) reservation community was so beleaguered by poverty, exploitation, and liquor that the Colony of [Rhode Island](#) had to step in and protect it from being sued for debt.

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.”)

[Gabriel Bernon](#) relocated from [Kingston, Rhode Island](#) back to [Providence](#). He would reside there, his wanderings at an end, until his death in 1736.

8th of 5th month: The widowed Wait Coggeshall Gould died at the age of 84 years. Her body would be buried by the side of her husband in the Friends Burying Ground near the Great Meeting House of [Newport, Rhode Island](#).



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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.)

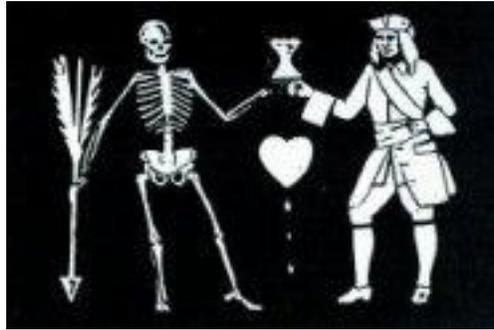
Members of the [Religious Society of Friends](#) who objected to swearing were allowed to make a declaration of fidelity to [Rhode Island](#) in place of taking an oath of allegiance to the colony. This did not resolve the matter of swearing oaths, however, as Friends were still routinely harassed by officials demanding that they take oaths when summoned for jury duty, etc.



RHODE ISLAND

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Captain Benjamin Norton sailed from [Providence](#) to the West Indies. John Menzies, then New England's Royal Secretary of the Admiralty, wrote that "Norton's vessel by observation is more suited for [piracy](#) than trade." Norton joined notorious pirate chief [Bartholomew Roberts](#) AKA "[Black Bart](#)" in the West Indies, and together they raided shipping.³²



The owner of Norton's ship, Joseph Whipple, would later become Deputy Governor of [Rhode Island](#). Both Whipple and Norton, wrote Admiral Menzies, "carried off rich cargo, with other traders of [Newport](#), in sloops to Providence ... yet when I went to the Governor of Rhode Island, he would not give up the goods."

May 12, Friday: James W. Crandall the son of Joseph Crandall, grandson of Joseph Crandall, and great-grandson of John Crandall was born in [Westerly, Rhode Island](#), and would die after 1778. He is listed as a veteran of the Revolutionary War. He had married a 1st time with Damaris Kenyon on February 24, 1742 in Westerly, Rhode Island (she was a daughter of Enoch Kenyon and Sarah Eldred, born about 1721 in Westerly, Rhode Island, who died about 1767 in Westerly, Rhode Island). He then married again, with Elizabeth Chase on June 26, 1768 in Westerly, Rhode Island (she was a daughter of Oliver Chase and Elizabeth Cleveland born on December 15, 1736 in Dartmouth, Massachusetts).

32. This Welsh [pirate](#) from Pembrokeshire, ranging in a 2-year freebooting career from the African coast to South America and from the West Indies to Newfoundland, had seized more than 400 ships. "[Black Bart](#)" had been a teetotalter, drinking nothing but tea, had ordered his musicians to play hymns on a Sunday, and had sported a great diamond cross he had looted from a Portuguese man-of-war. His personal pennant had him attired in his fighting costume made entirely of red silk, holding in his right hand a flaming sword and in his left an hourglass, standing atop the severed heads of residents of the islands of Barbados (ABH="A Barbadian's Head") and Martinique (AMH="A Marincan's Head"):





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1720

On the western side of the [Providence River](#), a Congregational Church was established. This congregation would sometimes be referred to as “the Paedo-Baptists” due to a practice of infant baptism.

[RHODE ISLAND](#)

[James Brown](#) and [Nicholas Brown](#) (grandfather of the [Nicholas Brown, Jr.](#) who would give the family name to the [College of Rhode Island](#), making it into [Brown University](#)) began to establish, centered in [Rhode Island](#), one of the foremost business families in the colonies. They not only traded, they sponsored local businesses which would provide them with materials for trade. For instance, in order to deal in the [triangular trade](#), needing rum to ship to the coast of Africa, they encouraged local distilleries.³³

Fall: Captain Benjamin Norton of [Newport](#) and Joseph Whipple of [Providence, Rhode Island](#) fitted out a brigantine for trade with the West Indies.

October 21, Monday: Attempts were being made to eject [Gabriel Bernon](#) from his very large plantation at [Oxford](#) in the Massachusetts Bay Colony, which he had leased to an Englishman until 1730, and so he wrote from [Newport, Rhode Island](#) to Paul Dudley in regard to his defense of title.

1721

In [Providence, Rhode Island](#), in the inventory of the shop in which Captain John Jenckes vended such items as drugs, necklaces, and silver lace, there also were one dozen toothbrushes.

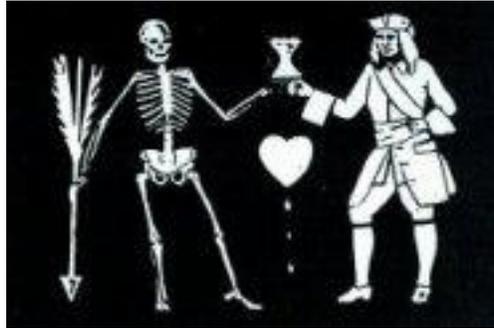
A [Huguenot](#), [Gabriel Bernon](#), settled at [Providence, Rhode Island](#) after trying out [Boston](#) and then [Newport](#). He would help a bunch of wealthy retired [pirates](#) there found Trinity Church.

33. The Providence Browns, not counting a fifth brother who had died young: brothers [Nicholas Brown](#) (1729-1791), Joseph (1733-1785), John (1736-1803), and [Moses Brown](#) (1738-1836), uncles Obadiah (1712-1762) and Elisha (1717-1802).

RHODE ISLAND

ROGUE ISLAND

January: Captain Benjamin Norton encountered [pirates](#) at St. Lucia and surrendered his brigantine to Captain [Bartholomew Roberts](#).



He evidently cut some sort of deal with this [pirate](#), known as "[Black Bart](#)", for he was given in exchange a Dutch prize loaded with sugar, cocoa, and slaves "of very considerable value." He was able to get this large vessel and its valued cargo safely back to [Rhode Island](#).



THE ARTICLES OF BARTHOLOMEW ROBERTS

- Every man has a vote in affairs of moment; has equal title to the fresh provisions, or strong liquors at any time seized, and may use them at pleasure, unless a scarcity, makes it necessary, for the good of all, to vote a retrenchment.
- Every man to be called fairly in turn, by list, on board of prizes, because, (over and above their proper share) they were on these occasions allowed a shift of clothes but if they defrauded the company to the value of a dollar in plate, jewels or money, marooning was the punishment. If the robbery was only betwixt one another, they contented themselves with slitting the ears and nose of him that was guilty, and set him on shore, not in an uninhabited place, but somewhere, where he was sure to encounter hardships.
- No person to game at cards or dice for money.
- The lights and candles to be put out at eight o'clock at night: if any of the crew; after that hour still remained inclined for drinking, they were to do it on the open deck.
- To keep their piece, pistols, and cutlass clean and fit for service.
- No boy or woman to be allowed amongst them. If any man were to be found seducing any of the latter sex, and carried her to sea disguised, he was to suffer death.
- To desert the ship or their quarters in battle, was punished with death or marooning.
- No striking one another on board, but every man's quarrels to be ended on shore, at sword and pistol.
- No man to talk of breaking up their way of living until each had Shared. If in order to this, any man should lose a limb, or become a cripple in their service, he was to have 800 dollars, out of the public stock, and for lesser hurts proportionately.
- The captain and the quartermaster to receive two shares of a prize: the master, boatswain, and gunner, one share and a half, and other officers one and a quarter.
- The musicians to have rest on the Sabbath Day, but the other six days and nights, none without special favor.

August 1, Friday: Captain Benjamin Norton of [Newport](#) visited Governor John Cranston. He was a successful [pirate](#), yes, and [Rhode Island](#) was becoming hostile to pirates, yes, but he was also a Rhode Islander—he was one of our own—and money is money.³⁴

1722

September 1, Tuesday: The Reverend James Honeyman wrote to [Gabriel Bernon](#) in regard to the appointment of a minister to the Episcopal church in [Providence, Rhode Island](#).

September 6, Sunday: The Reverend James Honeyman wrote in English to [Gabriel Bernon](#).

October 30, Friday: Maturin Ballou was born in [Providence, Rhode Island](#), son of Peter Ballou, Jr. and Rebecca Ballou.

34. *Pecunia non olet*.



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December 21, Monday: Captain [James Brown](#) and Hope Power, the daughter of Nicholas and Mercy Tillinghast Power, were wed in [Providence, Rhode Island](#). The couple would have a number of sons who would become famous wealthy merchants in Providence, and founders and patrons of [Brown University](#):

- On February 12, 1724,  a son named [James Brown](#) who would not marry and who would die at York, Virginia on February 15, 1750
- On July 28, 1729,  a son named [Nicholas Brown](#), who would marry a first wife Rhoda Jenks on May 2, 1762 and then a second wife Avis Binney on September 9, 1785, who would have a son [Nicholas Brown, Jr.](#) who would be a benefactor of [Brown University](#) and a famous wealthy merchant in [Providence](#), and who would die in 1791
- In 1731, a daughter named Mary Brown who would marry a John Vanderlight
- On December 3, 1733,  a son named Joseph Brown who would marry Elizabeth Power on September 30, 1759, who was a patriot in the Revolution and served in both [Providence](#) town and Rhode Island state offices, and would die on December 3, 1785
- On January 27, 1736,  a son named [John Brown](#), who would marry Sarah Smith on November 27, 1760, who would be a famous wealthy merchant and [slavetrader](#) in [Providence](#), and benefactor of [Brown University](#), and would die in 1803
- On September 12, 1738,  a son named [Moses Brown](#) (who would marry a first time on January 1, 1764 to his first cousin Anna Brown and then, after Anna's death in about 1773, a second time on March 4, 1779 to Friend Mary Olney, and then a third time on May 2, 1799 to Phebe Lockwood), who would be a famous wealthy merchant in [Providence](#) and a benefactor of the Rhode Island Friends Quarterly Meeting School (now for some reason known as the [Moses Brown School](#)), and would die in 1836.³⁵

Here is what has been said of the influence of this Friend, in Hugh Barbour's and J. William Frost's THE QUAKERS (NY: Greenwood Press, 1988, pages 298-9):

[Moses Brown](#), born into a prominent prosperous [Baptist](#) family, served an apprenticeship with his uncle Obadiah Brown in order to learn mercantile practices. Later he joined with his three elder brothers in Nicholas Brown and Co., a firm engaged in iron manufacture, the West Indies trade, the manufacture and sale of spermacetti candles, and -on one occasion- the slave trade. Moses, who married his first cousin Anna, daughter of Obadiah Brown, became wealthy. In the 1760s he became active in civic improvements, politics, agricultural reform, and education - notably the creation of the College of Rhode Island [[Brown University](#)]. The death of Anna in 1773 caused Moses Brown to reconsider his priorities. He attempted (unsuccessfully) to withdraw from business, traveled with itinerant Quaker ministers in New England, freed his own [slaves](#), and became an ardent abolitionist and defender of free blacks. In 1774 he requested membership in the [Smithfield](#) Monthly Meeting. He soon became a leader of the [Rhode Island Friends](#), serving as elder from 1783 to 1836 and treasurer of the Meeting for Sufferings after 1776. Before the Revolution, Brown attempted to broaden the antislavery campaign beyond Friends. In 1776 he organized a Quaker relief effort to help those New Englanders suffering the effects of the British blockade. He opposed independence and sought for a neutral course during the war. He had misgivings about the official Quaker stance

35. This Moses (1738-1836) is not to be confused with Moses (1793-1879) or Moses (1829-1883), nor for that matter is he to be confused with a non-Quaker Moses Brown who was a merchant in Newburyport, Massachusetts.

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of not using paper money and not paying mixed taxes. Concerned with what he saw as a lack of educational opportunity for Friends, Brown helped organize a [Yearly Meeting](#) school that lasted from 1784 to 1788; twenty years later in [Providence](#) he revived this boarding school, which today is called the [Moses Brown School](#).

Brown's charitable and humanistic activities continued after the peace. He led the effort of Friends and other Rhode Islanders to end the slave trade and abolish slavery. Brown worked with non-Quakers in supporting the College of Rhode Island, the American Bible Society, and the Rhode Island Peace Society. Although his lack of formal education left him reticent about publishing, he read widely and corresponded on medical and scientific subjects.

Seeing the distress in [Rhode Island](#) after the Revolution, Brown sought to increase economic opportunity by helping to found and serve as a director of the first bank in Rhode Island. His initial qualms about the United States [Constitution](#) were overcome by the Bill of Rights, and he mobilized Quakers to support Rhode Island's ratification. He became an expert on cloth manufacture and sponsored [Samuel Slater](#)'s activities in developing the American textile industry.



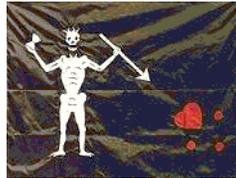


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1723

Spring: Two [pirate](#) vessels that had been capturing ships off the Atlantic coast were intercepted when they mistakenly attempted to attack the HMS *Greyhound* under Captain Peter Solgard, supposing this to be just another merchant vessel. 36 of the pirates, including Edward Law and Charles Harris, were taken to [Newport](#) to be tried. In a 2-day trial, 26 of the 36 were sentenced to hang (2 were recommended for royal pardon and 8 were acquitted). Although 3 of the condemned 26 managed an escape from the jail, they were recaptured. For the very first time in [Rhode Island](#), a conviction was obtained in a case of [piracy](#) and the condemned pirates were [hanged](#). When the 26 men were hanged, on Gravelly Point below the highwater mark, their pirate “Blew Flag” was nailed to their scaffold. This pirate flag was described as depicting on its blue background “an Anatomy with an Hour-Glass in one hand and a dart in the heart with 3 drops of Blood proceeding from it, in the other” (an “Anatomy” was not exactly a depiction of a human skeleton, but filled approximately the same iconic function).



(It is a lot easier to hang strangers, than it is to hang one’s friends and neighbors! Despite the fact that Newport had been for like generations a pirate community, or at least a community in cahoots with pirates –a community with its hands deep in the pockets of pirates– only one of these 26 [hanged](#) men, 28-year-old William Blades, had been a [Rhode Island](#) native.)³⁶

READ EDWARD FIELD TEXT

June 18, Friday: [Rhode Island](#) resolved that its attorney-general needed to collect, from various persons, accumulated back duties on Negroes that had not been being paid into the colony’s coffers.

Resolve appointing the attorney-general to collect back duties on Negroes. COLONIAL RECORDS, IV. 330.

INTERNATIONAL SLAVE TRADE
SLAVERY

July 2, Friday: Daniel Ayrault, a merchant of [Rhode Island](#), wrote in French to [Gabriel Bernon](#), [Huguenot](#) businessman refugee in the town of [Providence](#). Bernon would respond shortly.

36. There is a great similarity between this Rhode Island hanging of 26 pirates and a hanging of seven [pirates](#) that had occurred in 1718 on New Providence Island in the Bahamas. That hanging of seven had once and for all destroyed piracy as based on islands in the Caribbean. This hanging of twenty-six would once and for all destroy piracy as based in the Narragansett Bay of New England.



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July 20, Tuesday: David Humphreys of the Society for the Propagation of the Gospel in Foreign Parts, wrote “To the members of the Church of England at [Providence](#) in the colony of [Rhode Island](#)” in reference to the appointment of the Reverend Mr. Pigot as its missionary at [Providence](#).

August 5, Thursday: Thomas Phillips of [North Kingstown, Rhode Island](#) wrote to [Gabriel Bernon](#) in [Providence](#) in regard to the preaching schedule of the Reverend James MacSparran.

William Duce and James Butler, who had been highwaymen and footpads, were [hanged](#) on the Tyburn gallows outside London.³⁷

However hardened some men may appear during the time they are acting their crimes and while hopes of safety of life remains, yet when these are totally lost and death, attended with ignominy and reproach, stares them in the face, they seldom fail to lay aside their obstinacy; or, if they do not, it is through a stupid want of consideration, either of themselves or of their condition.

William Duce, of whom we are now to speak, was one of the most cruel and abandoned wretches that ever went on the road. He was born at Wolverhampton, but of what parents, or in what manner he lived until his coming up to London, I am not able to say. He had not been long here before he got in debt with one Allom, who arrested him and threw him into Newgate, where he remained a prisoner upwards of fifteen months; here it was that he learnt those principles of villainy which he afterwards put in practice.

His companions were Dyer, Butler, Rice and some others whom I shall have occasion to mention. The first of December, 1722, he and one of his associates crossing Chelsea Fields, overtook a well-dressed gentleman, a tall strong-limbed man, who having a sword by his side and a good cane in his hand they were at first in some doubt whether they should attack him. At last one went on one side and the other on the other, and clapping at once fast hold of each arm, they thereby totally disabled him from making a resistance. They took from him four guineas, and tying his wrists and ankles together, left him bound behind the hedge. Not long after he, with two others, planned to rob in St. James's Park. Accordingly they seized a woman who was walking on the grass near the wall towards Petty France, and after they had robbed her got over the wall and made their escape. About this time his first acquaintance began with Dyer, who was the great occasion of this poor fellow's ruin, whom he continually plagued to go out a-robbing, and sometimes threatened him if he did not. In Tottenham Court Road, they attacked a gentleman, who being intoxicated with wine, either fell from his horse, or was thrown off by them, from whom they took only a gold watch. Then Butler and Dyer being in his company, they robbed Mr. Holmes of Chelsea, of a guinea and twopence, the fact for which he and Butler died. Thinking the town dangerous after all these robberies, and finding the country round about too hot to hold them, they went

37. LIVES OF THE MOST REMARKABLE CRIMINALS WHO HAVE BEEN CONDEMNED AND EXECUTED FOR MURDER, THE HIGHWAY, HOUSEBREAKING, STREET ROBBERIES, COINING OR OTHER OFFENCES / COLLECTED FROM ORIGINAL PAPERS AND AUTHENTIC MEMOIRS, AND PUBLISHED IN 1735 / Edited by Arthur L. Hayward



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into Hampshire and there committed several robberies, attended with such cruelties as have not for many years been heard of in England; and though these actions made a great noise, yet it was some weeks before any of them were apprehended.

On the Portsmouth Road it happened they fell upon one Mr. Bunch, near a wood side, where they robbed and stripped him naked; yet not thinking themselves secure, Duce turned and fired at his head. He took his aim so true that the bullet entered the man's cheek, upon which he fell with the agony of pain, turning his head downwards that the bullet might drop out of his mouth. Seeing that, Butler turned back and began to charge his pistol. The man fell down on his knees and humbly besought his life. Perceiving the villain was implacable, he took the advantage before the pistol was charged to take to his heels, and being better acquainted with the way than they, escaped to a neighbouring village which he raised, and soon after it the whole country; upon which they were apprehended. Mead, Wade and Barking, were condemned at Winchester assizes, but this malefactor and Butler were removed by an *Habeas Corpus* to Newgate.

While under sentence of death, Duce laid aside all that barbarity and stubbornness with which he had formerly behaved, with great frankness confessed all the villainies he had been guilty of, and at the place of execution delivered the following letter for the evidence Dyer, who as he said, had often cheated them of their shares of the money they took from passengers, and had now sworn away their lives.

The Letter of William Duce to John Dyer

It is unnecessary for me to remind you of the many wicked and barbarous actions which in your company and mostly by your advice, have been practised upon innocent persons. Before you receive this, I shall have suffered all that the law of man can inflict for my offences. You will do well to reflect thereon, and make use of that mercy which you have purchased at the expense of our blood, to procure by a sincere repentance the pardon also of God; without which, the lengthening of your days will be but a misfortune, and however late, your crimes if you pursue them, will certainly bring you after us to this ignominious place.

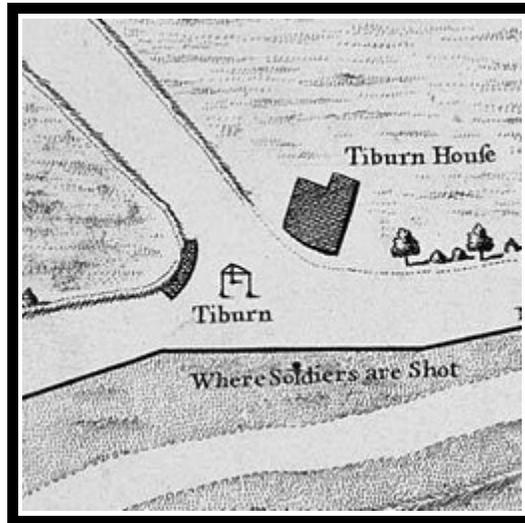
You ought especially to think of the death of poor Rice, who fell in the midst of his sins, without having so much as time to say, *Lord have mercy on me*. God who has been so gracious as to permit it to you, will expect a severe account of it, and even this warning, if neglected, shall be remembered against you. Do not however think that I die in any wrath or anger with you, for what you swore at my trial. I own myself guilty of that for which I suffer, and I as heartily and freely forgive you, as I hope forgiveness for myself, from that infinitely merciful Being, to whose goodness and providence I recommend you.

WILLIAM DUCE

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He also wrote another letter to one Mr. R.W., who had been guilty of some offences of the like nature in his company, but who for some time had retired and lived honestly and privately, was no longer addicted to such courses, nor as he hoped would relapse into them again. At the time of his execution he was about twenty-five years of age, and suffered at Tyburn on the 5th of August, 1723.



James Butler was the son of a very honest man in the parish of St. Ann's, Soho, who gave him what education it was in his power to bestow, and strained his circumstances to the utmost to put him apprentice to a silversmith. James had hardly lived with him six months when his roving inclination pushed him upon running away and going to sea, which he did, with one Captain Douglass

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in a man-of-war.

The IDLE 'PRENTICE Executed at Tyburn.



Proverbs CHAP: 1. Verſ: 27, 28.
*When ye scorneth as dereliction, and their
deſtruction cometh as a whirlwind, when
deſtreth cometh upon them, then they ſhall
call upon God, but he will not answer.*

Here he was better used than most young people are at the first setting out in a sailor's life. The captain being a person of great humanity and consideration, treated James with much tenderness, taking him to wait on himself, and never omitting any opportunity to either encourage or reward him. But even then Butler could not avoid doing some little thieving tricks, which very much grieved and provoked his kind benefactor, who tried by all means, fair and foul, to make him leave them off. One day, particularly, when he had been caught opening one of the men's chests and a complaint was thereupon made to the captain, he was called into the great cabin, and everybody being withdrawn except the captain, calling him to him, he spoke in these terms.

Butler, I have always treated you with more kindness and indulgence than perhaps anybody in your station has been used



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with on board any ship. You do, therefore, very wrong by playing such tricks as make the men uneasy, to put it out of my power to do you any good. We are now going home, where I must discharge you, for as I had never any difference with the crew since I commanded the Arundel, I am determined not to let you become the occasion of it now. There is two guineas for you, I will take care to have you sent safe to your mother.

The captain performed all his promises, but Butler continued still in the same disposition, and though he made several voyages in other ships, yet still continued light-fingered, and made many quarrels and disturbances on board, until at last he could find nobody who knew him that would hire him. The last ship he served in was the *Mary*, Capt. Vernon commander, from which ship he was discharged and paid off at Portsmouth, in August, 1721.

Having got, after this, into the gang with Dyer, Duce, Rice and others, they robbed almost always on the King's Road, between Buckingham House and Chelsea. On the 27th of April, 1723, after having plundered two or three persons on the aforesaid road, they observed a coach coming towards them, and a footman on horseback riding behind it. As soon as they came in sight Dyer determined with himself to attack them, and forced his companions into the same measures by calling out to the coachman to stop, and presenting his pistols. The fellow persisted a little, and Dyer was cocking his pistol to discharge it at him, when the ladies' footman from behind the coach, fired amongst them, and killed Joseph Rice upon the spot.

This accident made such an impression upon Butler that though he continued to rob with them a day or two longer, yet as soon as he had an opportunity he withdrew and went to hard labour with one Cladins, a very honest man, at the village called Wandsworth, in Surrey. He had not wrought there long, before some of his gang had been discovered. His wife was seized and sent to Bridewell in order to make her discover where her husband was, who had been impeached with the rest. This obliged him to leave his place, and betake himself again to robbing.

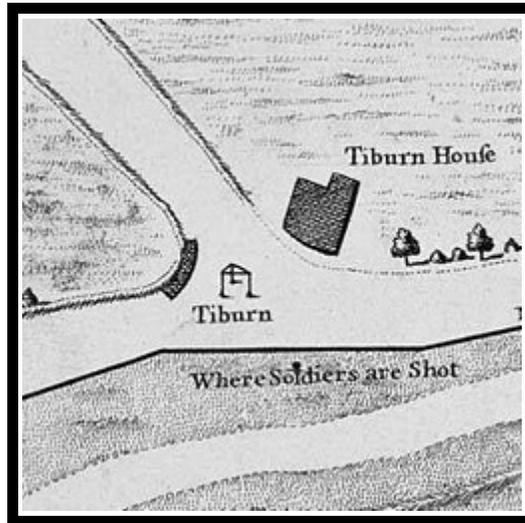
Going with his companions, Wade, Meads, Garns and Spigget, they went into the Gravesend Road, and there attacking four gentlemen, Meads thought it would contribute to their safety to disable the servant who rode behind, upon which he fired at him directly, and shot him through the breast. Not long after, they set upon another man, whom Meads wounded likewise in the same place, and then setting him on his horse, bid him ride to Gravesend. But the man turning the beast's head the other way, Meads went back again, and shot him in the face, of which wound he died.

When Butler lay under sentence of death he readily confessed whatever crimes he had committed, but he, as well as the before-mentioned criminal, charged much of his guilt upon the persuasions of the evidence Dyer. He particularly owned the fact of shooting the man at Farnham. Having always professed himself a Papist, he died in that religion, at the same time with the

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afore-mentioned criminal, at Tyburn.





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October: The indentured apprentice [Benjamin Franklin](#), beginning a lifetime of free thinking and of thinly disguised or quite blatant opportunism, walked away from his obligations to his elder half-brother [James Franklin](#) in [Boston](#), moving to the city where brothers love one another, called Philadelphia. (In this year he also abandoned his vegetarian principles.)

Thus it was that in the pages of the [New England Courant](#) there appeared the following famous advertisement:

James Franklin, printer in Queen's Street,
wants a likely lad for an apprentice.



Along the way, the ship stopped off in [Newport, Rhode Island](#) and picked up more passengers, some of whom were [Quakers](#) who would proffer to young Ben some gratis but valuable counsel.

Ben Franklin's "Autobiography"

At Newport we took in a number of passengers for New York, among which were two young women, companions, and a grave, sensible, matron-like Quaker woman, with her attendants. I had shown an obliging readiness to do her some little services, which impress'd her I suppose with a degree of good will toward me; therefore, when she saw a daily growing familiarity between me and the two young women, which they appear'd to encourage, she took me aside, and said: "Young man, I am concern'd for thee, as thou has no friend with thee, and seems not to know much of the world, or of the snares youth is expos'd to; depend upon it, those are very bad women; I can see it in all their actions; and if thee art not upon thy guard, they will draw thee into some danger; they are strangers to thee, and I advise thee, in a friendly concern for thy welfare, to have no acquaintance with them." As I seem'd at first not to think so ill of them as she did, she mentioned some things she had observ'd and heard that had escap'd my notice, but now convinc'd me she was right. I thank'd her for her kind advice, and promis'd to follow it. When we arriv'd at New York, they told me where they liv'd, and invited me to come and see them; but I avoided it, and it was well I did; for the next day the captain miss'd a silver spoon and some other things, that had been taken out of his cabin, and, knowing that these were a couple of strumpets, he got a warrant to search their lodgings, found the stolen goods, and had the thieves punish'd. So, tho' we had escap'd a sunken rock, which we scrap'd upon in the passage, I thought this escape of rather more importance to me.

Since Ben was only dealing with women during this period of his life for the purposes known as health and hygiene (otherwise known as purposes of venery), he confessed, of course this was the sort of advice he was prepared to pay attention to. Just use them, Ben, don't let them use you!

In Philadelphia he obtaining remunerative employment in a Mr. Keimer's printing-office, after encountering



some local [Quakers](#) whom, he noticed, also behaved considerately toward him:

Ben Franklin's "Autobiography"

Then I walked up the street, gazing about till near the market-house I met a boy with bread. I had made many a meal on bread, and, inquiring where he got it, I went immediately to the baker's he directed me to, in Second-street, and ask'd for bisket, intending such as we had in Boston; but they, it seems, were not made in Philadelphia. Then I asked for a three-penny loaf, and was told they had none such. So not considering or knowing the difference of money, and the greater cheapness nor the names of his bread, I made him give me three-penny worth of any sort. He gave me, accordingly, three great puffy rolls. I was surpriz'd at the quantity, but took it, and, having no room in my pockets, walk'd off with a roll under each arm, and eating the other. Thus I went up Market-street as far as Fourth-street, passing by the door of Mr. Read, my future wife's father; when she, standing at the door, saw me, and thought I made, as I certainly did, a most awkward, ridiculous appearance. Then I turned and went down Chestnut-street and part of Walnut-street, eating my roll all the way, and, corning round, found myself again at Market-street wharf, near the boat I came in, to which I went for a draught of the river water; and, being filled with one of my rolls, gave the other two to a woman and her child that came down the river in the boat with us, and were waiting to go farther.

Thus refreshed, I walked again up the street, which by this time had many clean-dressed people in it, who were all walking the same way. I joined them, and thereby was led into the great meeting-house of the Quakers near the market. I sat down among them, and, after looking round awhile and hearing nothing said, being very drowsy thro' labor and want of rest the preceding night, I fell fast asleep, and continued so till the meeting broke up, when one was kind enough to rouse me. This was, therefore, the first house I was in, or slept in, in Philadelphia.

Walking down again toward the river, and, looking in the faces of people, I met a young Quaker man, whose countenance I lik'd, and, accosting him, requested he would tell me where a stranger could get lodging. We were then near the sign of the Three Mariners. "Here," says he, "is one place that entertains strangers, but it is not a reputable house; if thee wilt walk with me, I'll show thee a better." He brought me to the Crooked Billet in Water-street. Here I got a dinner; and, while I was eating it, several sly questions were asked me, as it seemed to be suspected from my youth and appearance, that I might be some runaway.

Yeah, Quaker, don't try to out-sly young Ben the runaway, you're playing that game with an expert here!

1724

[Rhode Island](#) established property ownership qualifications for voters.

Dr. Nathaniel Whittemore's [almanacs](#), produced in Boston, were being relied upon not only in Massachusetts but also in [Rhode Island](#) and Connecticut, and as far west as New York.

Benjamin Whittemore, a son of Dr. Whittemore, was [Concord](#)'s deputy and representative to the General Court.

In [Concord](#), John Fassett, Benjamin Whittemore, John Flint, George Farrar, and Samuel Chandler were Selectmen. Ordinarily the town's five selectmen acted as Overseers of the Poor and as Assessors, but in this period there was in addition a board of five Overseers of the Poor.

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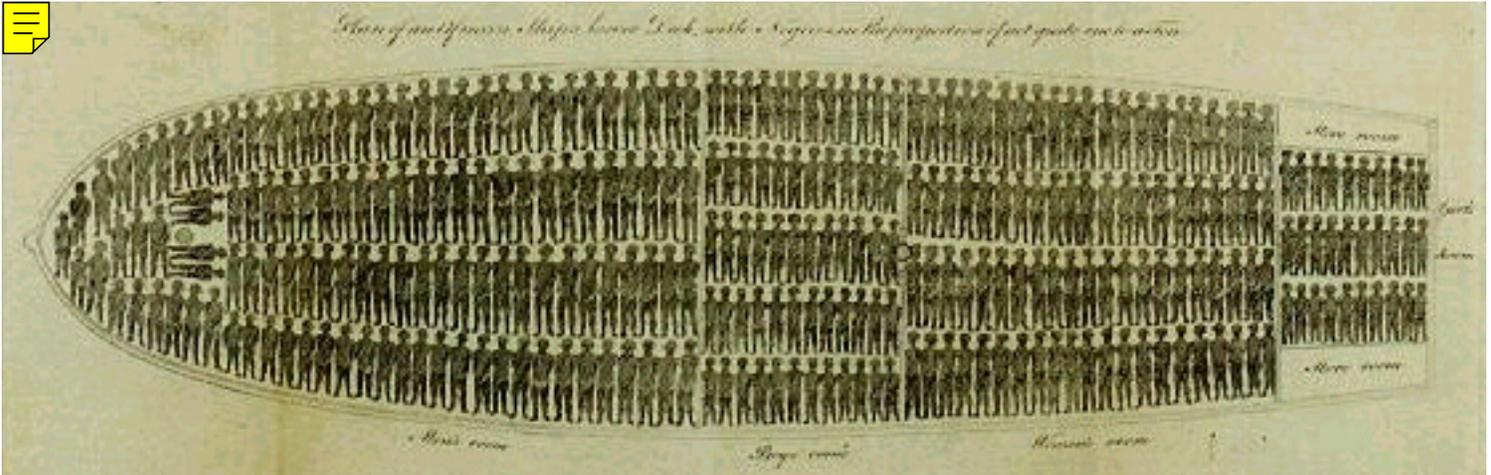
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In [Concord](#), John Flint continued as Town Clerk.

In [Concord](#), Samuel Chandler continued as Town Treasurer.

Between this year and 1740 the house and barn and old farmstead in [Concord](#) that we know as the “Bensen-Tarbell-Ball place” would be being constructed. Henry Thoreau would describe this: “Tarbell’s hip-roofed house looked the picture of retirement –of cottage size under its noble elm with its heap of apples before the door and the wood coming up within a few rods –it being far off the road. The smoke from his chimney so white and vaporlike, like a winter scene.” The structures would be demolished in 2001 to make way for a modern large house, and a driveway to other lots.

A [Rhode Island](#) vessel, it has been noted by Alexander Boyd Hawes, was being used in the [international slave trade](#). We do not know this vessel’s name or the number of people it carried in its cargo from the African coast, but we do know that its arrival was being awaited by Thomas Amory of Boston. Hawes has extrapolated from the available evidence of 106 cargos for which we have ship manifests, averaging to 1.37 slaves per ton of vessel weight, that an average cargo of [slaves](#) for a Rhode Island [negrero](#) during the period 1724-1774 was 109 persons of color, and inferred from this statistic that approximately a total of nearly 52,000 souls would be being transported before the American Revolution in Rhode Island bottoms alone.



Although such numbers are mere estimates, they do clearly indicate the great magnitude of the crime.

Late Spring: As usual, the swarming of the 17-year New England cicadas *Magicicada septendecim*.



NEW ENGLAND

May 10, Wednesday: George Wanton was born in [Newport, Rhode Island](#).

4th mo.: The [Quaker Yearly Meeting](#) held in June 1724 determined that:

The quarterly meeting of [Rhode-Island](#) having represented to this meeting, that it is most likely for the advancement of truth, to build a meeting-house in the town of [Providence](#), which proposal is approved of, and for the present that the work may



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be going forward, do agree to raise the sum of one hundred pounds, of which it is desired that the quarterly meeting of Rhode-Island do collect the sum of eighty pounds; and also desires the quarterly meetings of Sandwich and [Scituate](#) to collect the sum of twenty pounds, and to send the same up to Samuel Aldrich, Thomas Arnold, and Benjamin Smith, of Providence.

9th Mo.: The records of the [Smithfield](#) monthly meeting for November 1724 indicate that there was an intent to erect another [Quaker](#) meetinghouse inside [Providence](#) town:

Whereas, it is concluded by this meeting, a house shall be built in [Providence](#) town, and there being a frame offered us, it is concluded by this meeting, that if Edward Smith and Thomas Arnold approve of the frame, that the money be paid to Daniel Abbot, as quick as can be, with convenience.

[RHODE ISLAND](#)

December: The [Rhode Island](#) vessel *John and Mary* was taken by [pirates](#).³⁸

CONTINUE TO READ CHRONOLOGICALLY

38. Jonathan Barlow, a Rhode Islander caught up in this way, has kept a sea journal from June 1724 to January 30, 1725, that is in our hands. He was captured while on a voyage from London bound for Africa, had experiences aboard pirate vessels such as Captain Edward Low's *Merry Christmas*, and went to Cuba and Florida before making his way back home to Rhode Island aboard the *John and Mary*.



ROGUE ISLAND

RHODE ISLAND



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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: September 5, 2013



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ARRGH ATOMATED 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 button.



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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@kouroo.info>.
Arrgh.