

THE SEWER OF NEW ENGLAND¹



"History ... does not refer merely to the past
... history is literally present in all that we do."

— James Baldwin, 1965

"UNNAMEABLE OBJECTS,
UNSPEAKABLE CRIMES"



NOTE: During the early period "Rhode Island" was 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 that period, 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.

1. This was the opinion of the [Reverend Cotton Mather](#), who actually did know a thing or two about sewage.



RHODE ISLAND

ROGUE ISLAND

11,500 BCE

Toward the end of the last Ice Age, most of what is now New England was still under an immense sheet of very slowly melting ice, like a mile in thickness, retreating from an edge that at one point had reached as far south as New Jersey. Vegetation was appearing on exposed surfaces: mainly tundra plants such as grasses, sedge, alders, and willows.

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However, nearly all areas of the globe had climates at least as warm and moist as today's.

10,500 BCE

In this "Paleo Period," humans began to occupy the New England region sparsely, hunting mastodon and caribou. Spruce forests began to appear, followed by birch and pine. This period would last to about 8,000 BCE.

NEW ENGLAND

The beginning of the Younger Dryas. Abrupt cooling in Europe and North America, return of near glacial conditions; in the Near East, an abrupt drought, leading to retreat to oases, possibly related to development of agriculture as a coping strategy.

8,000 BCE

Little information is available for the New England region during the Early Archaic Period. We know that oaks, pitch pines, and beeches were beginning to flourish. As the glacier melted, it deposited scraped up erosional debris atop the bedrock. Streams stemming from the melting glaciers formed valleys such as the Mill Brook valley. Enormous buried blocks of ice would eventually be creating water-filled depressions in the landscape. These “kettle ponds” would include not only Walden Pond, Fair Haven Bay, and White Pond in [Concord, Massachusetts](#), but also Spy Pond, the Mystic Lakes, and Fresh Pond in Cambridge.

NEW ENGLAND



6,000 BCE

A stone projectile period has been found in the New England region, dating to this Middle Archaic period. Clearly, nomadic tribes of Paleo-Indians were moving into New England. Their spear points were made of flint imported from the valleys of the Mohawk River and Hudson River. They were traveling in dugout canoes along the coast of New England and following tributaries far inland. (At this point maize was beginning to be cultivated in Mexico. The flexible-shaft spear, thrown with a stone-weighted spear thrower now termed the “atl-atl,” was the common projectile.)

NEW ENGLAND



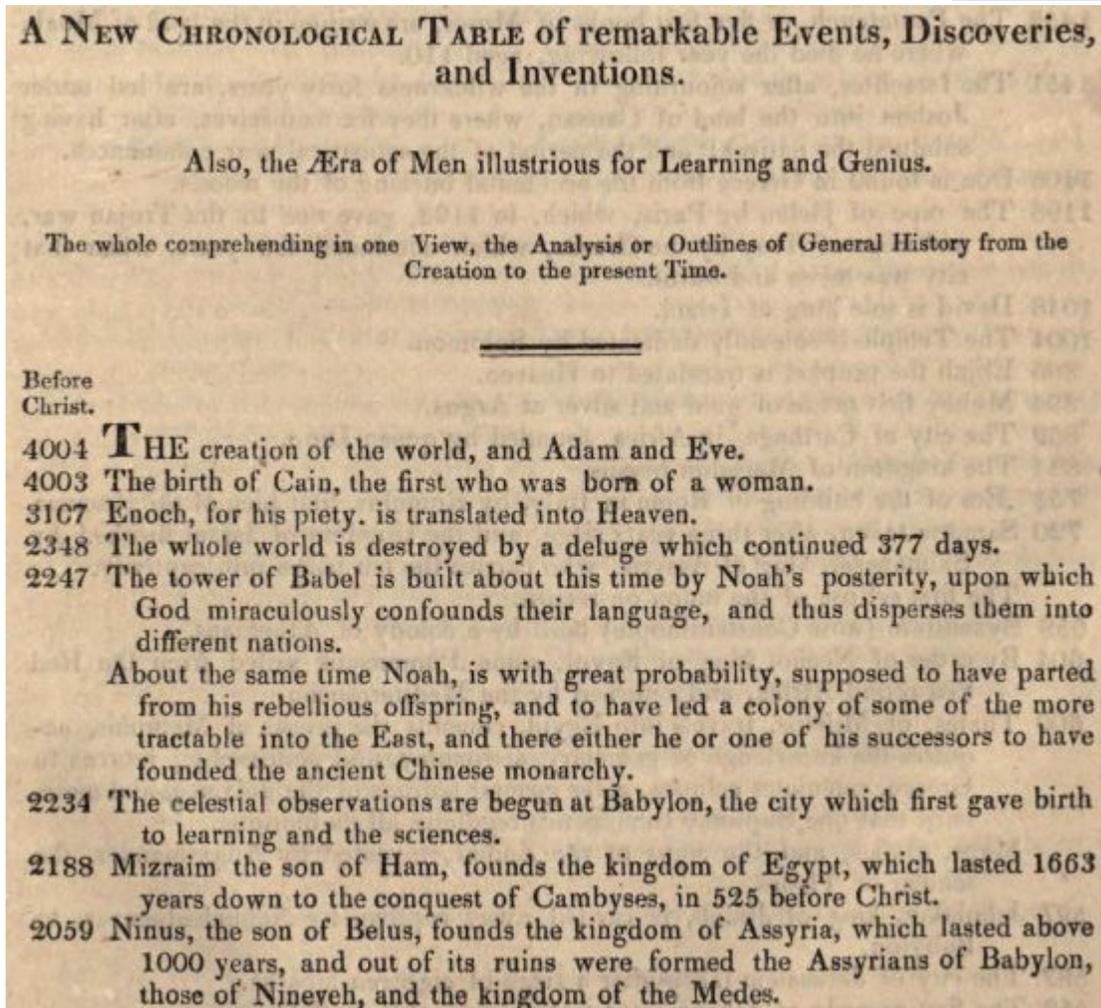
RHODE ISLAND

ROGUE ISLAND

4,000 BCE

During the Late Archaic period, humans were hunting game (caribou?) and marine mammals (seals, etc.), and fishing and gathering, in the region of New England. A warmer, drier climate had been encouraging the seeding of white pine, red pine, oak, and beech trees, which slowly had replaced the post-glacial jack pine, fir, and spruce that had been covering the area.

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ROGUE ISLAND

RHODE ISLAND

3,000 BCE

The vegetation of what is now New England has become predominantly hardwood, the fresh growth attracting increasing numbers of white-tail deer, moose, black bear, beaver, and turkey. A new tribal people had been attracted to homestead in this environment, the “Late Archaic Indians,” builders of circular homes that ranged from 30 to 66 feet in diameter.

NEW ENGLAND

1,700 BCE

From this point until about 700 BCE on the North American continent, during what we refer to as the “Terminal Archaic” period, there was manufacture and use of soapstone pots, and widespread trade connections. It is possible that a northward migration of Iroquoian-speaking peoples caused separation between eastern and central Algonkian-speaking peoples.

NEW ENGLAND

700 BCE

During the Early Horticultural period encompassing what some call the Early and Middle Woodland Periods, a period which would last from this point until *circa* 1,000 CE, there was in the New England area an increased use of ceramics and, in some local areas on western Long Island, the beginnings of a corn/beans horticulture. Trade was widespread throughout the Eastern Woodlands. Shellfish and deer were important food resources. Shell beads and copper beads appeared. Tobacco and pipes became common. Chestnut trees were naturalized in the area.

NEW ENGLAND

300 BCE

New England natives began growing corn and producing clayware. This period is known as the Ceramic-Woodland period and the tribespeople are termed Algonquians. They constructed wigwams of woven mats and also long houses that might harbor several families. Sizable villages grew around cleared fields; stockades were often erected as a defense against neighboring tribes.

NEW ENGLAND

1000 CE

There appears to have been some population shifting from southwestward, possibly caused by hostile conflict with Iroquoians. During this Late Woodland period there was widespread adoption of horticulture in southern New England. The Wampanoag who were encountered by the European intrusives of the 16th and early 17th centuries were in this phase of their culture.



NEW ENGLAND

During the Late Prehistoric tradition, several cultures arose in different parts of [Ohio](#). People lived in large villages surrounded by a stockade wall. Sometimes they built their villages on a plateau overlooking a river. They grew different plants in their gardens. Maize and beans became the most important foods (squash, another important plant, had been being grown since the Late Archaic).

In what is now [North Carolina](#), people of the Mississippian culture in what we describe as the Piedmont region, were continuing to construct earthwork mounds or add onto existing ones. In the five to seven centuries preceding the initial European contacts, this Mississippian culture would produce large, complex cities and maintain farflung regional trading networks.



ROGUE ISLAND

RHODE ISLAND

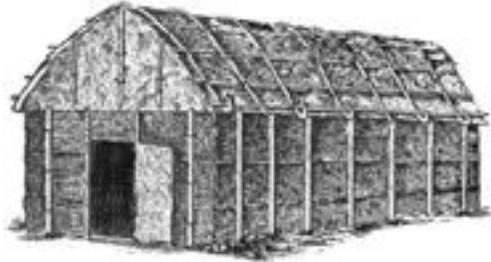


RHODE ISLAND

ROGUE ISLAND

1300

Maize agriculture would be being introduced in what would become upstate New York during the 14th century, producing a population surge in the longhouse villages, and bringing other changes as well.



The 14th Century would suffer from four periods during which summer temperatures were markedly cooler than average. (The longest of these four cold spells would last for a couple of decades, from about 1343 to about 1362.)

Some 4-foot-long metal tubes jammed into the marshy soil and sediment layers at Succotash Marsh in East Matunuck, [Rhode Island](#) (at the west side of the ocean entrance of the [Narragansett Bay](#)) by Tom Webb of the Geological Sciences Department of [Brown University](#), have revealed that there has been a series of overwash fans created by storm tidal surges, indicating that seven category-three hurricanes have struck Narragansett lowlands in about the past millennium. The first such overwash fan that has been revealed dates to the period

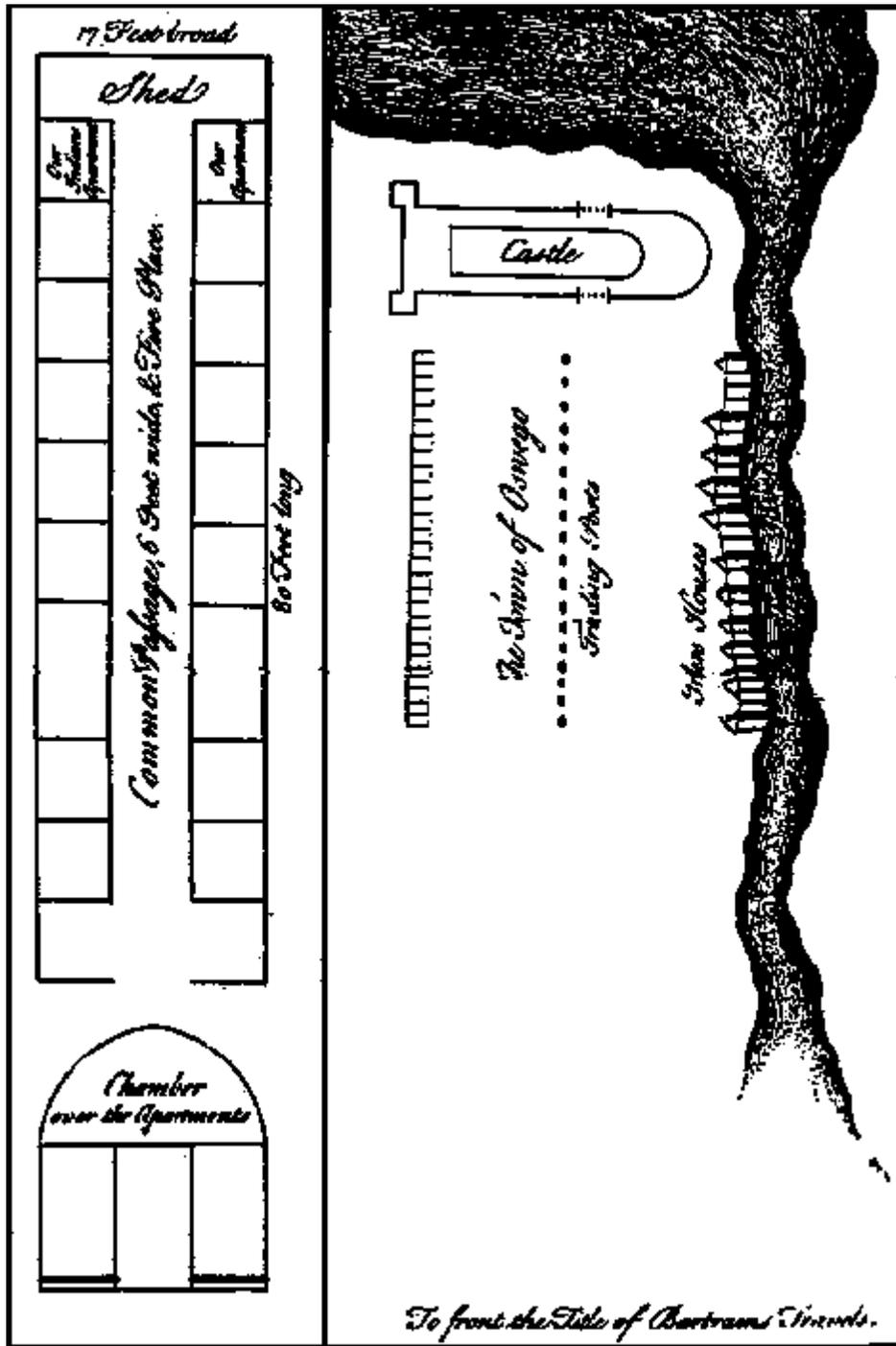
HDT

WHAT?

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John Bartram's 1751 diagram of an Iroquois longhouse and the town of Oswego.

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1295-1407.

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1400

The Halifax Gibbet was definitely in use by this point in Halifax, England, for executions on market-days. This head-chopping machine may even have been functioning as early as 1280. The last beheading with this Halifax gibbet would take place in 1648. (We can be assured that present-day inhabitants of Halifax no longer look with favor on the chopping of heads off local criminals.)

HEADCHOPPING

In what would become upstate New York, ritual cannibalism began. (According to newspapers reports, this is no longer a local practice.)

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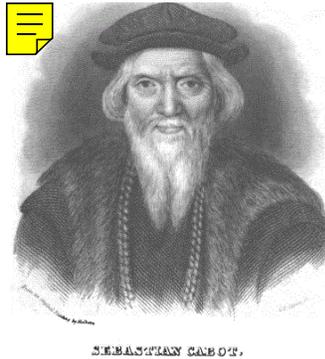
Some 4-foot-long metal tubes jammed into the marshy soil and sediment layers at Succotash Marsh in East Matunuck, [Rhode Island](#) (at the west side of the ocean entrance of the [Narragansett Bay](#)) by Tom Webb of the Geological Sciences Department of [Brown University](#), have revealed that there has been a series of overwash fans created by storm tidal surges, indicating that seven category-three hurricanes have struck Narragansett lowlands in about the past millennium. The first such overwash fan that has been revealed dated to the period 1295-1407CE, and the second dates to this period of roughly the first half of the 15th Century, specifically the period 1404-1446CE.

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1497

During the late 1500s and early 1600s, the natives known as the Massachuset or “Those of the Great Hills” (since, in Algonquian, “massa” meant great and “wadschuasch” meant hills and “et” meant at) were allied in conflict against the [Narragansett](#) confederacy. Eastern Massachusetts groups were located at the endpoint of extensive trade network involving the French, Micmac, Maliseet-Passamaquoddy, and Eastern Abenaki.



In about this period John and Sebastian Cabot would have been passing offshore, as they sailed down along the northeastern coasts of America. Such voyages financed by private merchant groups were not necessarily intended for public review, as the object was to find secret trade routes and trading sites to be exploited for profit, so the extent and exact dates of their voyages are in dispute, but probably Sebastian Cabot in the later voyages would get as far south as Virginia or North Carolina.

This is what an 1893 textbook for kiddies alleged that John Cabot saw:





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1500

Pedro Alvarez Cabral was claiming Brazil for Portugal and Fernandes was exploring Labrador. By the time of their 1st contact with Europeans, the *Pequot* would have situated themselves in what is now southeastern Connecticut from the Nehantic River eastward to the border of what is now [Rhode Island](#), but at this early point the Pequot and the Mohegan were still a single tribe migrating into eastern Connecticut from the upper Hudson River Valley, perhaps from the vicinity of Lake Champlain.² Situated as they were behind Long Island, the Pequot and their neighbors would be off the intrusives' radar screens have little contact with Europeans before 1600, but the effects of the European presence in North American would begin to reach them soon afterwards. Warfare precipitated by the start of the French fur trade in the Canadian Maritimes would sweep south at the same time that a sickness left among the *Wampanoag* and *Massachusetts* by English sailors on a slave raid would depopulate [New England](#) in three separate epidemics between 1614 and 1617. The Pequot and *Narragansett* would emerge from this chaos as rivals for the status of dominant tribe in the area.

Like other Algonquin in southern New England, the *Wampanoag* were a horticultural people who supplemented their agriculture with hunting and fishing. Villages were concentrated near the coast during the summer to take advantage of the fishing and seafood, but after the harvest, the villages packed up and moved inland and separated into winter hunting camps made up of extended families. Since New England was heavily populated before the epidemics began, these hunting territories were usually defined to avoid conflict. Ownership passed from father to son, but it was fairly easy to obtain permission to hunt on someone else's terrain. The Wampanoag were organized as a confederacy with lesser sachems and sagamores under the authority of a Grand Sachem or Metacom. Although the English often referred to Wampanoag sachems as "kings," there was nothing royal about the position beyond respect and a very limited authority. Rank had few privileges and sachems worked for a living like everyone else. It should also be noted that, in the absence of a suitable male heir, it was not uncommon among these people for a woman to become the sachem (queen or squaw-sachem).

2. "*Pequot*" is From the Algonquin *pekawatawog* or *pequuttoog* meaning "destroyers." This group was also called *Pekoath*, *Pequant*, *Pequatoo* or *Sickenames* (by the Dutch), *Pequod*, *Pequin* (*Sequin*), *Pyquan*, and *Sagimo*. It had allied itself with the Eastern and Central Metoac, Manchaug (*Nipmuc*), Massomuck (*Nipmuc*), Monashackotoog (*Nipmuc*), Quinebaug (*Nipmuc*), Menunkatuc (*Mattabesic*), Pequannock (*Mattabesic*), Quinnipiac (*Mattabesic*), Siwanoy (*Wappinger*), and Western Niantic.

Chronological observations of America

Sebastian Cabota, the Son of John made further discovery of all the North-east coasts from Cape Florida to New-found-land, and Terra Laborador.

From the year of the World *to the year of Christ 1673.*

BY John Josselyn Gent.



1520

Some 4-foot-long metal tubes jammed into the marshy soil and sediment layers at Succotash Marsh in East Matunuck, [Rhode Island](#) (at the west side of the ocean entrance of the [Narragansett Bay](#)) by Tom Webb of the Geological Sciences Department of [Brown University](#), have revealed that there has been a series of overwash fans created by storm tidal surges, indicating that seven category-three hurricanes have struck Narragansett lowlands in about the past millennium. The 1st such overwash fan that has been revealed dated to the period 1295-1407CE, and the 2nd dated to the period 1404-1446CE. The third such overwash fan dates to approximately this year (plus or minus 30 years).

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1524

March 1, Saturday: [Giovanni da Verrazano](#) (or Verazzano, or Verrazzano) of Firenzi may have visited our coast in *La Dauphine* as early as 1508 in the service of French merchants. However, the landfall of this date to this point has stood as the 1st verifiable visit to [Rhode Island](#) waters by a European.



READ EDWARD FIELD TEXT

This skipper was in the employ of King Francis I of France and several Italian promoters, and was searching for an all-water way to get past the barrier of savage North America and on west toward the great markets of civilized Cathay ([China](#)).

After his initial landfall at Cape Fear on what is now the North Carolina coast, on about this date, as the 1st French ship to scout this coast, he would proceed northward to the present site of New-York and anchor in the



narrows which are now spanned by the giant bridge bearing his name, and claim the Algonkian *Manah-hatin*

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“Island of the Hills” on behalf of the French king.



From there, according to his own account, he would sail in an easterly direction until in about April he “discovered and Ilande in the forme of a triangle distant from the maine lande three leagues about the bigness of the Islande of Rhodes,”³ an island which he named Luisa in honor of the Queen Mother of France. This

3. Rhodos, in Greek, means “rose,” and from this we have the Reverend Williams’s comment that “Rhode Island, like the Isle of Rhodes, is an island of roses.”

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must have been the island we now know as [Block Island](#), but the Reverend [Roger Williams](#) and others would



later mistake this as a reference to [Aquidneck Island](#), at which Verrazzano soon came to anchor under the guidance of Wampanoag canoes.⁴ Thus they would reject that indigenous name Aquidneck⁵ in favor of “Rhode Island” after Verrazzano’s “the Island of Rhodes” and it would be Verrazzano who had (inadvertently, indirectly, as a ricochet) given to our smallest state its name “[Rhode Island](#) and Providence Plantations.” When Verrazzano’s ship would reach the waters off Point Judith, the [Wampanoag](#) would paddle out and guided the sailors to a 2d anchorage in Narragansett Bay, at what is now [Newport](#) harbor. Their ship would anchor there for a couple of weeks while noting the fertile soil, the woods of oak and walnut, and such game as lynx and deer. There is not now any record of what the [Narragansett](#) thought of their strange guests, but we do happen

4. [Giovanni da Verrazano](#) would, on a subsequent voyage, provide protein supplement to New-World cannibals. Later, the Dutch mariner [Adriaen Block](#) would rename Luisa Island, which had become Claudia Island, in honor of himself.

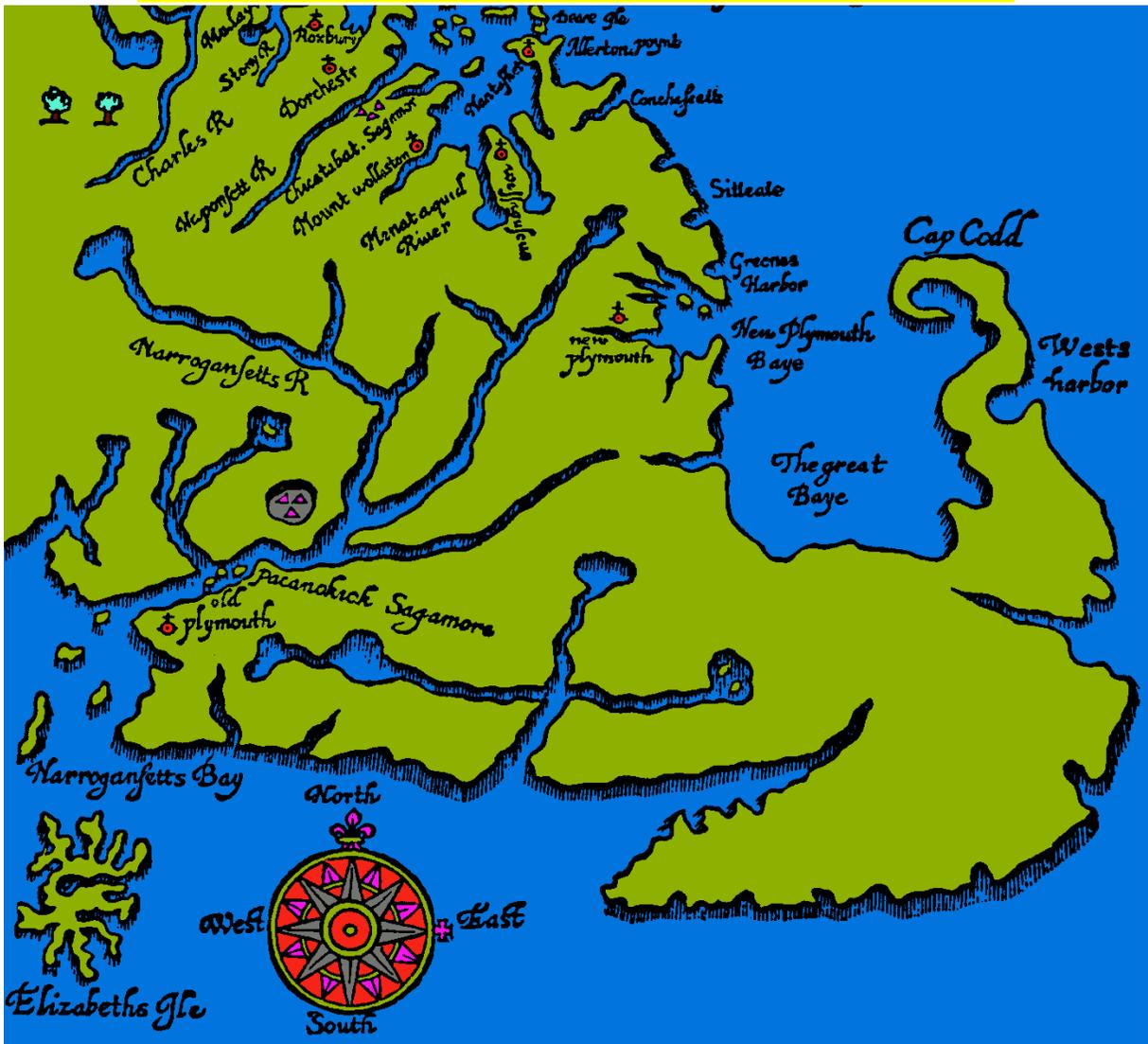
5. In Algonquian, “Aquidnet” means “a place of security or tranquility,” from “aquene” or “aquidne” meaning secure or peaceful, and “et” meaning place.

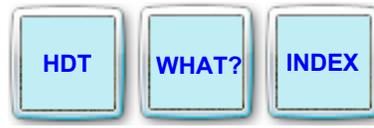
ROGUE ISLAND

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to have retained a record of what that Florentine navigator thought of them:

These people are the most beautiful and have the most civil customs that we have found on this voyage. They are taller than we are ... the face is clear-cut ... the eyes are black and alert, and their manner is sweet and gentle, very much like the manner of the ancients.





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He then may have landed somewhere in this cluster of eight islands now known as the Isles of Shoals.

(When they built a bridge in his honor, they put it between Long Island and Staten Island rather than between any two of the islands in this group off the mouth of the “Merimock” River.)

One of the things to bear in mind, in regard to the fire that [Henry Thoreau](#) and his companion would so carelessly start, is that all this forest growth had come about subsequent to the cessation of the native American practice of constant management by burning. Here, for instance, is what [Giovanni da Verrazano](#) had to say

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about New England as managed by the native Americans:

We often went five or six leagues [15 to 20 miles] into the interior, and found the country as pleasant as it is possible to conceive, adapted to cultivation of every kind, whether of corn, wine or [olive] oil; there are open plains twenty-five or thirty leagues in extent entirely free of trees ... and of so great fertility, that whatever is sown there will yield an excellent crop. On entering the woods, we observed that they might all be traversed by an army ever so numerous.



THOREAU'S CARELESS FIRE

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Early May: [Giovanni da Verrazano](#) (or, Verazzano, or, Verrazzano) of Firenzi departed from [Newport](#) harbor in *La Dauphine* to proceed with his agenda for discovering for King Francis I of France a Northwest Passage the great markets of civilized Cathay.



First he explored the [Carolina](#) coast and noticed that he didn't seem to be getting any closer to [China](#). Then he turned northward.

We may hope that he had sense enough to take away from the Narragansett Bay with him some of the luscious *Prunus maritima* that he had observed — as a spot of our beach plum jam would have tasted real nice,

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while these guys were getting frustrated, sailing around in those frosty northern ocean passages:

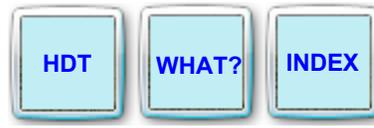


There are no records of further visits of Europeans to the [Rhode Island](#) region until the charting of the coast by [Captain John Smith](#) in 1614.

1525

Portuguese navigator Estêvão Gomes (in Spanish, Estéban Gomés or Gómez, in French, Etienne or Étienne Gomez), explored in his *La Anunciada* from Cape Charles to Cape Cod and the Hudson River, Delaware River, and Connecticut River. Along the coast he captured enough natives that at least 58 would survive, although the Spanish would criticize these slaves as too thin to be of much use to anyone. He sailed up the Hudson far enough to be certain that it would not lead to [China](#).

[CAPE COD](#): The "Biographie Universelle" informs us that "An ancient manuscript chart drawn in 1529 by Diego Ribeiro, a Spanish cosmographer, has preserved the memory of the voyage of Gomez [a Portuguese sent out by Charles the Fifth]. One reads in it under (au dessous) the place occupied by the States of New York, Connecticut, and Rhode Island, Terre d'Etienne Gomez, qu'il découvrit en 1525 (Land of Etienne Gomez, which he discovered in 1525)." This chart, with a memoir, was published at Weimar in the last century.



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The manuscript diary of his voyage would be published in 1529 by Diego Ribeiro of the Casa de la Contratación in Seville, with a map in which the present seaboard of New York, Connecticut, and [Rhode Island](#) is marked “Land of Esteban Gomez, discovered by him in 1525, by order of His Majesty; abundance of trees, game, salmon, turbot, and soles, but no gold is found.”



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1590

Ousamequin Yellow Feather, who would become the *Massasoit* of his people the *Wampanoag*, was born in the village of *Pokanoket* near present-day *Bristol, Rhode Island*.⁶ This group of people were considered to be “Those of the Dawn” because –living as they were along the seaboard– they had gone the farthest in the direction of the sunrise.



6. *Massasoit* is not a personal name but a title, translating roughly as “Sachem of the Sachems,” as in “Shahanshah.” Like most native American men of the period, he had a number of personal names. Among these were *Ousamequin* or “Yellow Feather,” and *Wasamegin*. The above may arguably be –and may forever remain– the only statue erected by Massachusetts in honor of a politician from *Rhode Island*!

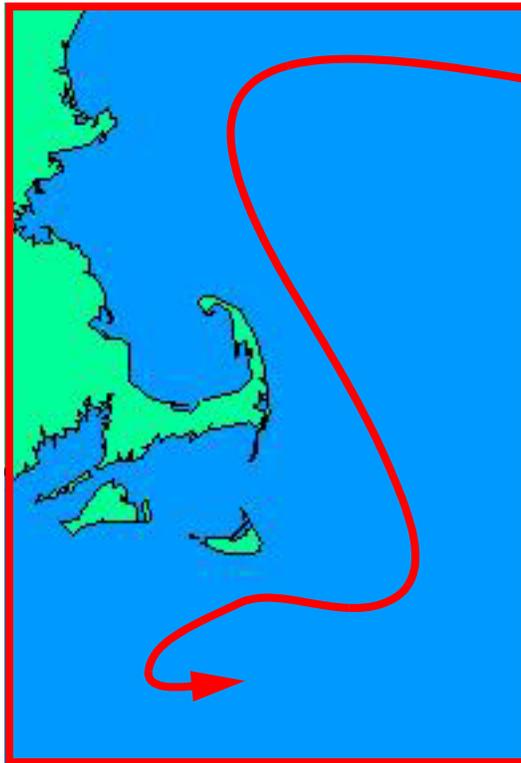
RHODE ISLAND

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1602

May 14, Tuesday: [Captain Bartholomew Gosnold](#), in the vessel *Concord* commissioned by the Earl of Southampton in March to establish a New World colony, had sighted Cape Neddick (Latitude 43 degrees) on the Maine coast:



They skirted the coastline for several days and then on this day came to anchor in York Harbor, where they were greeted by “a Biscay shallop [a small fishing vessel used by the Basque of Spain on the Bay of Biscay] with sails and oars, having eight persons in it, whom we supposed to be Christians distressed. But approaching us nearer, we perceived them to be savages.” It is to be noted that even at this early point, one of the natives was attired in a waistcoat, breeches, stockings, shoes, and a hat, and knew some English words, and was able to draw a map of the coastline, on which he marked out the Newfoundland fisheries. Clearly, the New England coast had previously been being visited by trading or fishing vessels.



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One of these intrusives, the [Reverend John Brereton](#), reporting on the voyage, would author a BRIEF AND TRUE RELATION OF THE DISCOVERIE OF THE NORTH PART OF VIRGINIA. The sponsor of this voyage, the Earl of Southampton, was also a patron of [William Shakespeare](#), and about three years later this playwright would be writing a little something called *The Tempest* — quite probably accessing, for inspiration, Brereton's accounts of Cuttyhunk.

RHODE ISLAND

BRERETON'S RELATION

[Brereton](#) described the [Wampanoag](#):

exceeding courteous, gentle of disposition and well-conditioned, excelling all others that we have seen; so for shape of body and lovely favour ... of a stature much higher than we ... complexion ... dark olive; their eyebrows and hair black ... of a perfect constitution of body, active, strong, healthful and very wittie [intelligent].

May 15: [Captain Bartholomew Gosnold](#)'s bark *Concord* came with in sight of the New World headland which they would designate "[Cape Cod](#)", and sailed into Provincetown harbor."

CAPE COD: The time must come when this coast will be a place of resort for those New-Englanders who really wish to visit the sea-side. At present it is wholly unknown to the fashionable world, and probably it will never be agreeable to them. If it is merely a ten-pin alley, or a circular railway, or an ocean of mint-julep, that the visitor is in search of, -if he thinks more of the wine than the brine, as I suspect some do at Newport,- I trust that for a long time he will be disappointed here. But this shore will never be more attractive than it is now. Such beaches as are fashionable are here made and unmade in a day, I may almost say, by the sea shifting its sands. Lynn and Nantasket! this bare and bended arm it is that makes the bay in which they lie so snugly. What are springs and waterfalls? Here is the spring of springs, the waterfall of waterfalls. A storm in the fall or winter is the tide to visit it; a light-house or a fisherman's hut the true hotel. A man may stand there and put all America behind him.

NEWPORT



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They would go ashore in a region of white sands before passing on around Nantucket Island. Following the coastline for several days, he discovered the large island “Marthaes Vineyard” (actually it seems that this name was originally applied not to the large island, but to an almost insignificant one near it that is now known as “Noman’s Land”). Then, passing around Dover Cliff, they would enter what they termed “Gosnold’s Hope,” which we now know as Buzzards Bay, and go ashore again at what they termed “Elizabeth’s Island,” which we now know as [Cuttyhunk Island](#), which is the last of the chain of Elizabeth Islands that divide the waters off



[Martha’s Vineyard](#) from Buzzards Bay. It would take them 19 days, late in May, to erect a fort and storehouse there, on a small island in the center of a lake that was some three miles in circumference, a place that it would be maximally difficult for the native inhabitants to approach by stealth. They would trade with the native inhabitants of this place for furs, skins, and sassafras. They would sow wheat, barley, and peas, and in two weeks the shoots would be nine inches tall and higher. Realizing at this point that the supplies which they had brought with them were not going to last until harvest, they got back aboard their bark to return to England.⁷

7. A notable account of the voyage, written by one of the gentlemen adventurers, the [Reverend John Breerton](#), would help in popularizing subsequent voyages of exploration and colonization of the northeast seaboard of America. Then there would be [Gabriel Archer](#)’s account some two decades later, after [Captain Bartholomew Gosnold](#)’s death.

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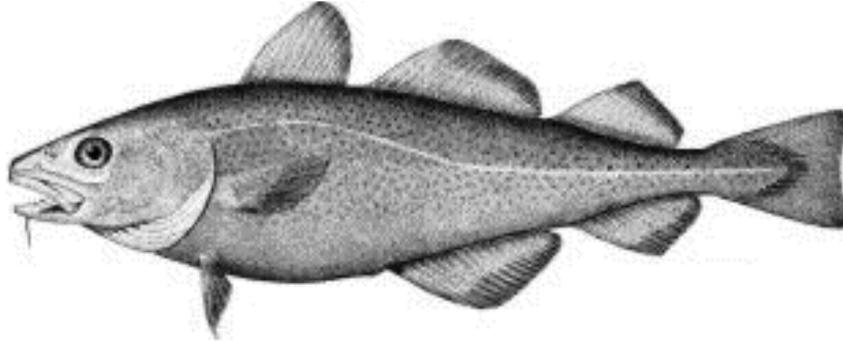
ROGUE ISLAND



ROGUE ISLAND

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The crew knew that the local sassafras would do well on the market, since Europeans at the time considered this root a cure-all. Despite the accuracy of this estimate that their sassafras would fetch many a pretty penny upon their return, this 1st known attempt to establish a trading post in Wampanoag territory would fail.



Gosnold's expedition anchored in what would become Provincetown harbor and "tooke there a great store of Cod Fysshes":

... that "great store of codfish" which Captain Bartholomew Gosnold caught there in 1602; which fish appears to have been so called from the Saxon word *codde*, "a case in which seeds are lodged," either from the form of the fish, or the quantity of spawn it contains; whence also, perhaps, *codling* ("pomum coctile"?) and coddle, -to cook green like peas.

COD

He may have landed somewhere in the cluster of eight offlying islands now known as the Isles of Shoals without making an entry in his log to that effect.⁸



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Although he noted [Nantucket Island](#) in his log, he did not land.

[Captain Gosnold](#) noted a number of native American names on his chart and dedicated it to Prince Charles, 16 years of age (later King Charles I), asking that “you would please to change their Barbarous names for such English, as Posterity may say Prince Charles was their God-father.” Prince Charles substituted, for the placename Accomack on this map, the name Plymouth — which appears to be why, on some old maps, there would be a “New Plymouth” marking the location of the New Comers in the bay of Cape Cod and also an “Old Plymouth” marking no white settlement that we have ever known anything about. “Old Plymouth” would simply have referred to this native village Accomack which had been redesignated as Plymouth by the young Prince.

8. Other Europeans were along the coast of the northern continent in this year as well. Sir Walter Raleigh had sent Samuel Mace of Weymouth on a voyage to the Virginia coast of the New World to gather plant materials and to search for survivors of the Lost Colony. Captain Bartholomew Gilbert, [Gabriel Archer](#), and others were along the New England coast. Nova Scotia was being visited regularly by English traders.



ROGUE ISLAND

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1603

Spigelius published instructions in *ISAGOGES IN REM HERBARIUM* for the creation of dried herbarium specimens. This was a technique that had been being applied for only about fifty years at this point. The collecting, exchange, archiving, and study of such pressed, dried plants, which had been mounted upon sheets of paper according to Spigelius's instructions, would revolutionize taxonomy, floristics, and systematics.

PLANTS

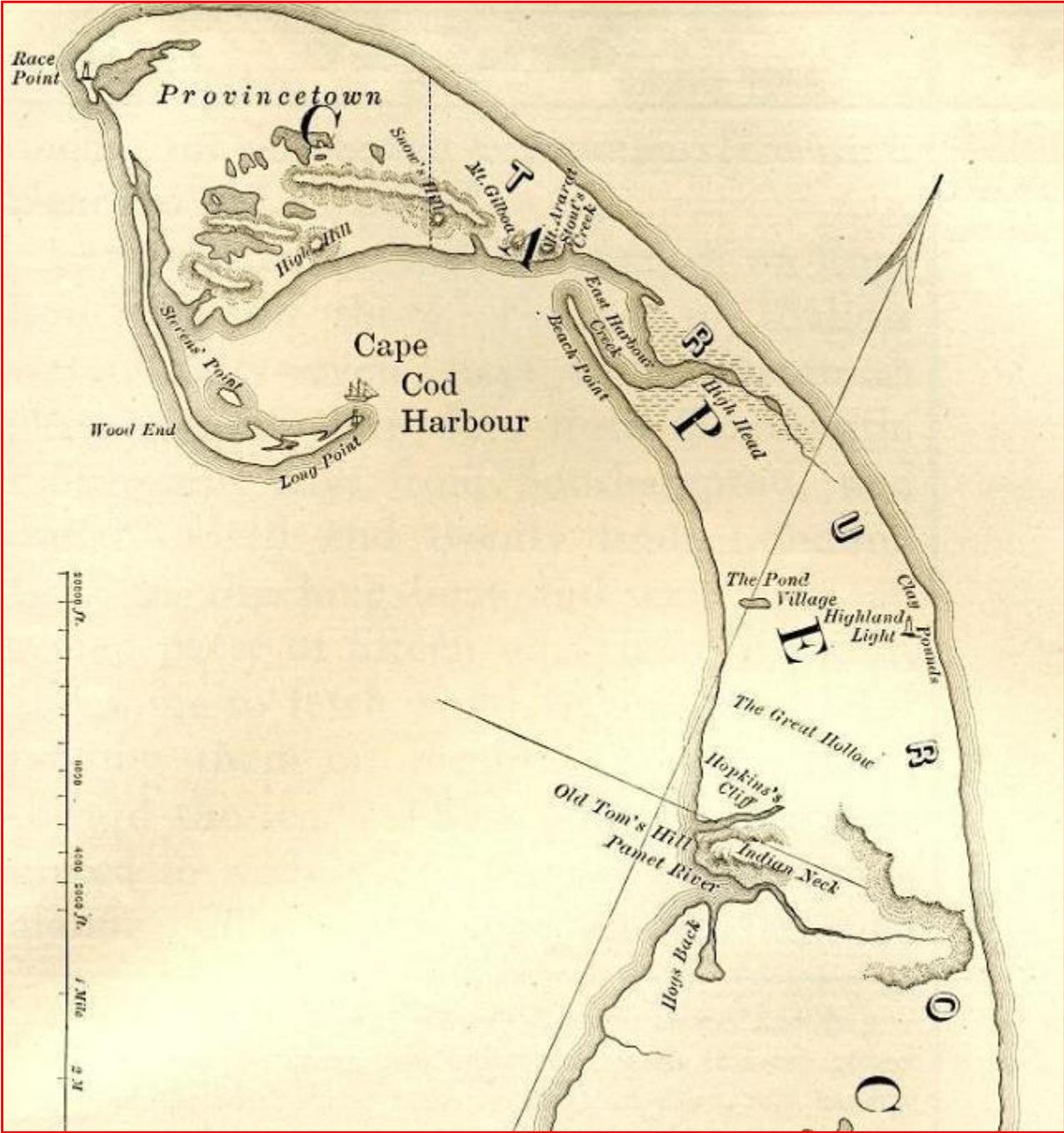
Martin Pring was 23 years old when word of [Captain Bartholomew Gosnold](#) and the [Reverend John Brereton](#)'s voyage inspired a group of merchants in Bristol, England to send him on a 6-month trading voyage to "the northern part of Virginia." He would visit again in 1606, and would continue a distinguished career as a merchant trading captain until his death in 1626. An account of his 1603 voyage would be published in 1625.

The traders made their landfall off the Maine coast and established a trading post somewhere in the vicinity of Cape Cod, perhaps at Plymouth harbor, trading with the [Narragansett](#) for sassafras bark and roots on which they could realize a great profit in the London herbals market. The local people were antagonized by the

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mastiffs brought along by the intrusives, who explored in the Truro/Provincetown area.⁹





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1605

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

NEW ENGLAND



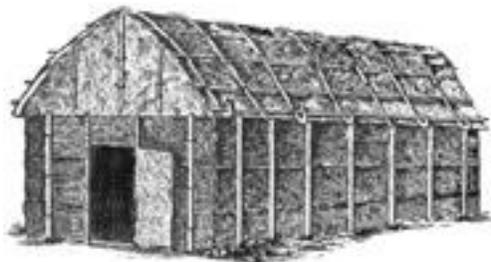
1610

In about this year [Chad Brown](#) was born in England. He is said to have been “one of that little company who fled with Roger Williams from the persecution of the then colony of Massachusetts.” The lot which would be assigned to him in the division of lands which would be made in [Providence](#) (*Moshasuck*), [Rhode Island](#) would include within it what are now the grounds of Brown University. He and four other citizens would draw up the plan of agreement for the peace and government of the colony which, for the initial years, would constitute the only acknowledged government of the town. As first “elder” and then minister of the 1st [Baptist](#) Church in Providence, he would embroil the entire region in a pointless controversy over his church’s “laying on of hands” rite as per HEBREWS 6:1-2, by interpreting such a gesture as a necessary transmission of divine authority.

1611

Captain Edward Hardie and Nicholas Hobson sailed for North Virginia but touched at Agawam, and the people there met them with kindness. Since this was prior to the plague year of 1617, the population must have been far more numerous at the time of this initial visit, than subsequently they would be.

9. “Narragansett” is an Englishing of *Nanhigganeuck* “people of the small point.” The [Narragansett](#) confederation was made up of the Aquidneck, Chaubatick, Maushapogue, Mittaubsicut, Narragansett, Pawchauquet, [Pawtuxet](#), Ponaganset, and the Shawomet (Shanomet). It was allied with the Coweset (Nipmuc), Eastern Niantic, Manissean (Block Island Indians), and after 1653, the Metoac of Long Island. This was an Eastern Woodland grouping, well organized and with central authority. The Narragansetts governed themselves by reliance upon eight subordinate hereditary sachems under the guidance of a grand sachem who usually resided in the largest village. Their large, fortified villages of medium-sized longhouses were usually located on islands in Narragansett Bay.



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"...The conflicts of Europeans with American-Indians, Maoris and other aborigines in temperate regions ... if we judge by the results we cannot regret that such wars have taken place ... the process by which the American continent has been acquired for European civilization [was entirely justified because] there is a very great and undeniable difference between the civilization of the colonizers and that of the dispossessed natives...."

— Bertrand Russell,
THE ETHICS OF WAR, January 1915

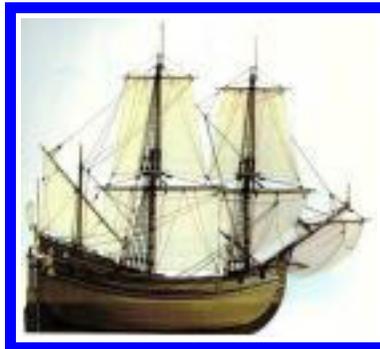


1613

[William Hall](#) was born in London. He would marry with Mary Thomas (1619-1680), have a son Benjamin Hall (1650-1729), and die during 1675 in [Portsmouth, Rhode Island](#).

1614

The first meeting of the Pequot with Europeans occurred when Dutch traders from the valley of the Hudson River began expanding east along the northern shore of Long Island Sound beyond the Connecticut River. Although the Dutch also visited the [Narragansett](#) villages in [Rhode Island](#), the Pequot's location in eastern Connecticut gave them an advantage over their rivals. They were not only closer to Nieu Netherlands (Manhattan), but they controlled the lower Connecticut River, the traditional native trade route to the beaver areas of the interior.



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June: Argall and Ralph Hamor departed from the Virginia coast for England.

The sachem Epenow of *Capawak* ([Martha's Vineyard](#)) who had been captured in 1611  by Edward Harlow, and donated to [Sir Ferdinando Gorges](#) of Plymouth, England, at this point escaped from the ship commanded by Nicholas Hobson. He had tricked them into bringing him back across the ocean by persuading them that he knew where gold ore was to be found. John Smith was exploring the coast from Monhegan Island (Maine) as far as the tip of Cape Cod. Thomas Hunt captured 20 men from *Patuxet* (including Tisquantum or Squanto) and 7 men from *Nauset* to sell as slaves in Spain. Tisquantum was taken to England “on a Bristol ship.” [What is meant here is a ship out of the port of Bristol, England — not a ship pertaining to what would become the slave-trading port of [Bristol, Rhode Island](#).] The Wampanoag became hostile towards Europeans.



The Dutch mariner [Adriaen Block](#) mapped the southern New England coast, from the Hudson River to eastern Massachusetts.





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The pre-contact wave of epidemics which swept across New England and the Canadian Maritimes somehow missed the [Narragansett](#), perhaps due to the isolation of their villages on the islands of Narragansett Bay. With their population relatively unscathed and later reinforced by incorporation of survivors from other tribes, they would emerge from this disaster as the dominant tribe in southern New England and subjugate many of their neighbors. By 1620 the Narragansett had experienced some contact with Europeans and were trading with the Dutch from New York. Located just to the east in southeast Massachusetts between Plymouth and the Narragansett in [Rhode Island](#), the [Wampanoag](#) were one of the tribes forced to pay tribute, so it is hardly surprising that the Wampanoag were welcoming the new English settlement at Plymouth in 1620 and sought an alliance with them. It is even less surprising that the Narragansett were suspicious of the English and viewed this alliance with the Wampanoag as a threat to their authority.

In their exposed situation on Cape Cod, [Squanto](#) along with 27 other Patuxet were kidnapped and sold into slavery in Málaga, Spain. He would escape to England, and most of the other victims would eventually be redeemed (by Spanish friars, not, as pretended in the Walt Disney movie, by English monks near Plymouth).



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1616

In the area that would become the Boston Harbor, or off Cape Cod, a French trading ship in difficulties was taken by the native Americans. The ship was burned and all but five of its crewmembers were slaughtered. These five were made [slaves](#) of the local sagamores, of various native towns (including *Namasket* and *Massachuset*), who would use them for sport as well as for menial labor.¹⁰ In return for allowing Anglican

SLAVERY IN MASSACHUSETTS

missionaries to spread the Word of God among them, the Woodland Indians of the Powhatan Confederation begin acquiring snaphaunce muskets from the Virginians (the natives preferred snaphaunces to matchlocks because snaphaunces did not require either glowing coals or stinky matches, both of which might disclose a shooter's position during ambushes, raids, and hunting trips; the Virginians preferred these snaphaunces, too, although usually they couldn't afford them).

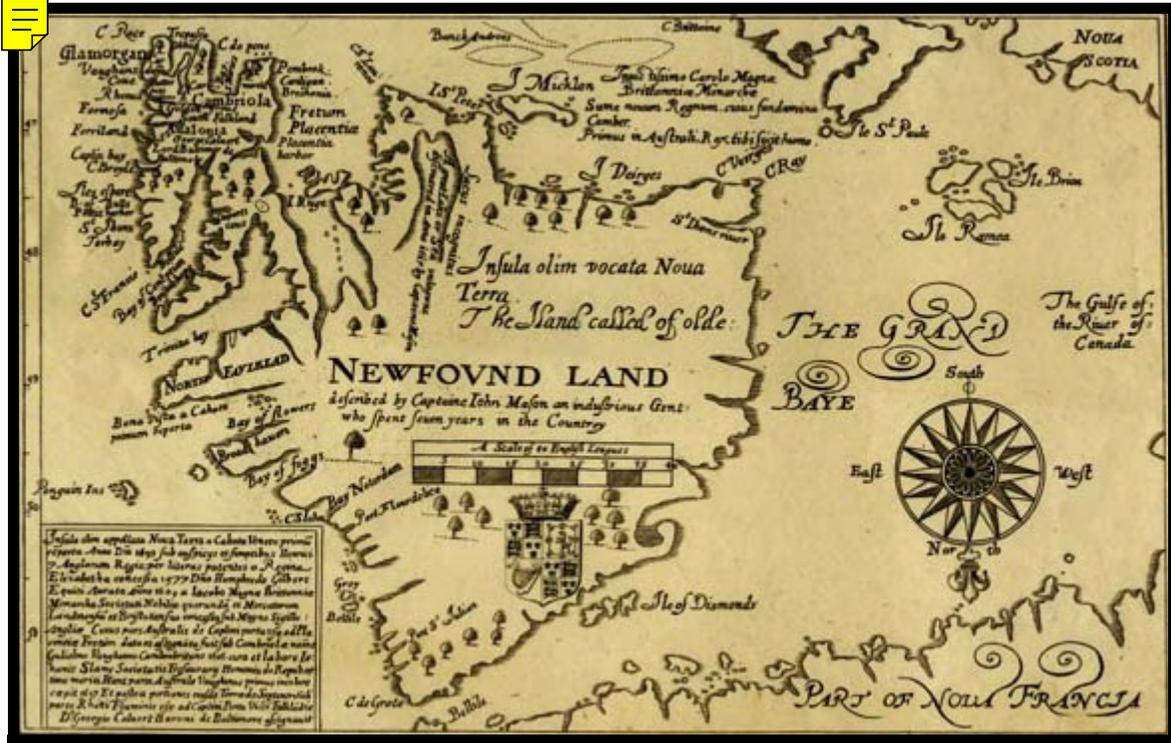
About this time another French ship was intercepted by the Americans near Peddock's Island in Massachusetts Bay, and the entire crew was killed and the ship burned.

MASSACHUSETTS BAY

[Captain John Mason](#), who had been appointed in the previous year as Proprietary Governor of the Cuper's Cove colony on the coast of Newfoundland, at this point arrived in the New World. He would prepare the 1st

10. [Rhode Island](#) College's anthropologist, Professor Richard Lobban, has interestingly asserted that [slavery](#) began in New England as an export business — exporting native [American](#) prisoners of war at the suggestion of the Reverend [Roger Williams](#) after the Pequot campaign later in the 17th Century.  In the light of the above information, that is a strangely ethnocentric stance in which to be discovering, of all persons, an anthropologist!

known English map of the locale, and a “Discourse” describing his findings.

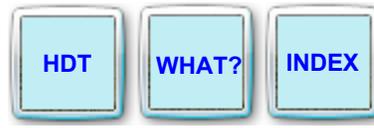


[Captain John Smith](#)'s A DESCRIPTION OF NEW ENGLAND, based on his 1614 explorations on land and on his coastal survey, was printed in London. The volume advocated the missionary position:

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE

WORTHY is that person to starve that heere [*sic*] cannot live; if he have sense, strength and health: for there is no such penury of these blessings in any place, but that a hundred men may, in one houre [*sic*] or two, make their provision for a day: and he that hath experience to manage well these affaires [*sic*], with fortie [*sic*] or thirtie [*sic*] honest industrious men, might well undertake (if they dwell in these parts) to subject the Salvages [*sic*], and feed daily two or three hundred men, with as good corn, fish and flesh, as the earth hath of these kindes [*sic*], and yet make that labor but their pleasure: provided that they have engins [*sic*], that be proper for their purposes.

Who can desire more content, that hath small meanes [*sic*]; or but only his merit to advance his fortune, then to tread, and plant that ground he hath purchases by the hazard of his life? If he have but the taste of virtue, and magnanimitie [*sic*], what to such a mind can be more pleasant, then [*sic*] planting and building a foundation for his Posteritie [*sic*], gotte [*sic*] from the rude earth, by Gods [*sic*] blessing and his owne [*sic*] industrie [*sic*], without prejudice to any? If he have



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any grain of faith or zeal in Religion, what can he doe [*sic*] lese [*sic*] hurtfull [*sic*] to any; or more agreeable to God, then [*sic*] to seeke [*sic*] to convert those poore [*sic*] Salvages [*sic*] to know Christ, and humanitie [*sic*], whose labors with discretion will triple requite thy charge and paines [*sic*]? What so truely [*sic*] sutes [*sic*] with honour and honestie [*sic*], as the discovering things unknowne [*sic*]? erecting Townes [*sic*], peopling Countries, informing the ignorant, reforming things unjust, teaching virtue; and gaine [*sic*] to our Native mother-countrie [*sic*] a kingdom to attend her; finde [*sic*] imployment [*sic*] for those that are idle, because they know not what to doe[*sic*]: so farre [*sic*] from wronging any, as to cause Posteritie [*sic*] to remember thee; and remembring [*sic*] thee, ever honour that remembrance with praise? Consider: What were the beginnings and endings of the Monarkies [*sic*] of the Chaldeans, the Syrians, the Grecians, and Romanes [*sic*], but this one rule; What was it they would not doe [*sic*], for the good of the common-wealth, or their Mother-citie [*sic*]? For example: Rome, What made her such a Monarchesse [*sic*], but only the adventures of her youth, not in riots at home; but in dangers abroad [*sic*]? and the justice and judgement [*sic*] out of their experience, when they grewe [*sic*] aged. What was their ruine [*sic*] and hurt, but this; The excesse [*sic*] of idlenesse [*sic*], the fondnesse [*sic*] of Parents, the want of experience in Magistrates, the admiration of their undeserved honours [*sic*], the contempt of true merit, their unjust jealousies [*sic*], their politicke [*sic*] incredulities, their hypocriticall [*sic*] seeming goodnesse [*sic*], and their deeds of secret lewdnesse [*sic*]? finally, in fine, growing only formall [*sic*] temporists [*sic*], all that their predecessors got in many years, they lost in few daies [*sic*]. Those by their pains and vertues [*sic*] became Lords of the world; they by their ease and vices became slaves to their servants. This is the difference betwixt the use of Armes [*sic*] in the field, and on the monuments of stones[*sic*]; the golden age and the leaden age, prosperity and miserie [*sic*], justice and corruption, substance and shadowes [*sic*], words and deeds, experience and imagination, making Commonwealths and marring Commonwealths, the fruits of vertue [*sic*] and the conclusions of vice.

Then, who would live at home idly (or thinke [*sic*] in himselfe [*sic*] any worth to live) only to eate [*sic*], drink, and sleepe [*sic*], and so die? Or by consuming that carelesly [*sic*], his friends got worthily? Or by using that miserably, that maintained vertue [*sic*] honestly? Or, for being descended nobly, pine with the vaine [*sic*] vaunt of great kindred, in penurie [*sic*]? Or to (maintaine [*sic*] a silly shewe [*sic*] of bravery) toyle [*sic*] out thy heart, soule [*sic*], and time, basely, by shifts, tricks, cards, and dice? Or by relating newes [*sic*] of others [*sic*] actes, sharke [*sic*] here or there for a dinner, or supper; deceive thy friends, by faire [*sic*] promises, and dissimulation, in borrowing where thou never intendest to pay; offend the lawes [*sic*], surfeit with excesse



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[sic], burden thy Country, abuse thy selfe [sic], despaire [sic] in want, and then couzen [sic] thy kindred, yea even thine owne [sic] brother, and wish thy parents dead (I will not say damnation) to have their estates? though thou seest [sic] what honours, and rewards, the world yet hath for them will seeke [sic] them and worthily deserve them.

I would be sorry to offend, or that any should mistake my honest meaning: for I wish good to all, hurt to none. But rich men for the most part are growne [sic] to that dotage, through their pride in their wealth, as though there were no accident could end it, or their life. And what hellish care do such take to make it their owne [sic] miserie [sic], and their Countries [sic] spoile [sic], especially when there is most neede [sic] of their imployment [sic]? drawing by all manner of inventions, from the Prince and his honest subjects, even the vitall [sic] spirits of their powers and estates: as if their Bagges [sic], or Bragges [sic], were so powerfull [sic] a defence, the malicious could not assault them; when they are the only baite [sic], to cause us not to be only assaulted; but betrayed and murdered in our owne [sic] security, ere we well perceive it....

I have not beene [sic] so ill bred, but I have tasted of Plenty and Pleasure, as well as Want and Miserie [sic]: nor doth necessity yet, or occasion of discontent, force me to these endeavors: nor am I ignorant what small thanke [sic] I shall have for my paines [sic]; or that many would have the Worlde [sic] imagine them to be of great judgement, that can but blemish these my designes [sic], by their witty objections and detractions: yet (I hope) my reasons with my deeds, will so prevaile [sic] with some, that I shall not want imployment [sic] in these affaires [sic], to make the most blinde [sic] see his owne [sic] senselesnesse [sic], and incredulity....

I assure my selfe [sic] there are who delight extreamply [sic] in vaine [sic] pleasure, that take much more paines [sic] in England, to enjoy it, then I should doe [sic] heere [sic] to gaine [sic] wealth sufficient: and yet I thinke [sic] they should not have halfe [sic] such sweet content: for, our pleasure here is till gaine [sic]; in England charges and losse [sic]. Heer [sic] nature and liberty affords us that freely, which in England we want, or it costeth [sic] us dearely [sic]. What pleasure can be more, then (being tired with any occasion a-shore) in planting Vines, Fruits, or Hearbs [sic], in contriving their owne [sic] Grounds, to the pleasure of their owne [sic] mindes [sic], their Fields, Gardens, Orchards, Buildings, Ships, and other works, &c. to recreate themselves before their owne [sic] doores [sic], in their owne [sic] boates [sic] upon the Sea, where man, woman and childe [sic], with a small hooke [sic] and line, by angling, may take diverse sorts of excellent fish, at their pleasures? And is it not pretty sport, to pull up two pence, six pence, and twelve pence, as fast as you can hale [sic] and veare [sic] a line? He is a very bad fisher, cannot kill in one day with his



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hooke [*sic*] and line, one, two, or three hundred Cods: which dressed and dried, if they be sould [*sic*] there for ten shillings the hundred, though in England they will give more then [*sic*] twentie [*sic*]; may not both the servant, the master, and marchant [*sic*], be well content with this gaine [*sic*]? If a man worke [*sic*] but three dayes [*sic*] in seaven [*sic*], he may get more then [*sic*] hee [*sic*] can spend, unlesse [*sic*] he will be excessive. Now that Carpenter, Mason, Gardiner, Taylor, Smith, Sailer[*sic*], Forgers, or what other, may they not make this a pretty recreation though they fish but an houre [*sic*] in a day, to take more then they eate [*sic*] in a weeke [*sic*]: or? if they wil [*sic*] not eate [*sic*] it, because there is so much better choise [*sic*]; yet sell it, or charge it, with the fisher men, or marchants [*sic*], for any thing they want. And what sport doth [*sic*] yeeld [*sic*] a more pleasing content, and lesse [*sic*] hurt or charge then angling with a hooke [*sic*], and crossing the sweete [*sic*] ayre [*sic*] from Ile to Ile, over the silent streames [*sic*] of a calme [*sic*] Sea?

This included a copy of the Map of New England which he had presented to Prince Charles, son of King James I, “humbly entreating his Highnesse hee would please to change their barbarous names for such English, as posteritie might say Prince Charles was their God-father...” Among the twenty-nine places the prince would rename was Accomack, given the new name of Plimoth, later marked on the map as New Plimoth. Smith at first gave the name Cape Trabigzanda to the first cape north of Boston, Charatza Trabigzanda having been his mistress in Istanbul, and Prince Charles would redesignate this as Cape Anne. Smith would offer his services to the Separatists at Leiden who were planning to emigrate to America, but they would hire Myles Standish instead, apparently because he asked for a lesser fee. It would appear that there would be a copy of Smith’s map showing the location of [Plymouth](#) aboard the [Mayflower](#), for Smith would comment wryly in the TRUE TRAVELS, ADVENTURES AND OBSERVATIONS that he would publish in London in 1630 that the “Brownists of England, Amsterdam and Leyden, [who] went to New Plimouth, whose humorous [fanatical] ignorances, caused them for more than a yeare, to endure a wonderfull deale of misery, with an infinite patience; saying



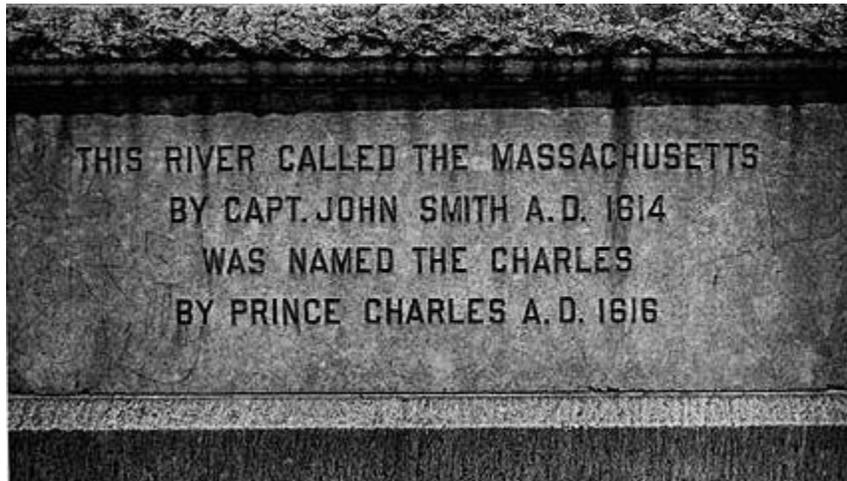
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my books and maps were much better cheape to teach them, than my selfe....”

CARTOGRAPHY

[Smith](#)'s 1616 map of New England would be republished in 1635 in a German edition. By this point Smith's royal patron, Prince Charles, would determine to rename the *Quinobequin*, which Smith had been calling the Massachusetts River, in honor of himself:



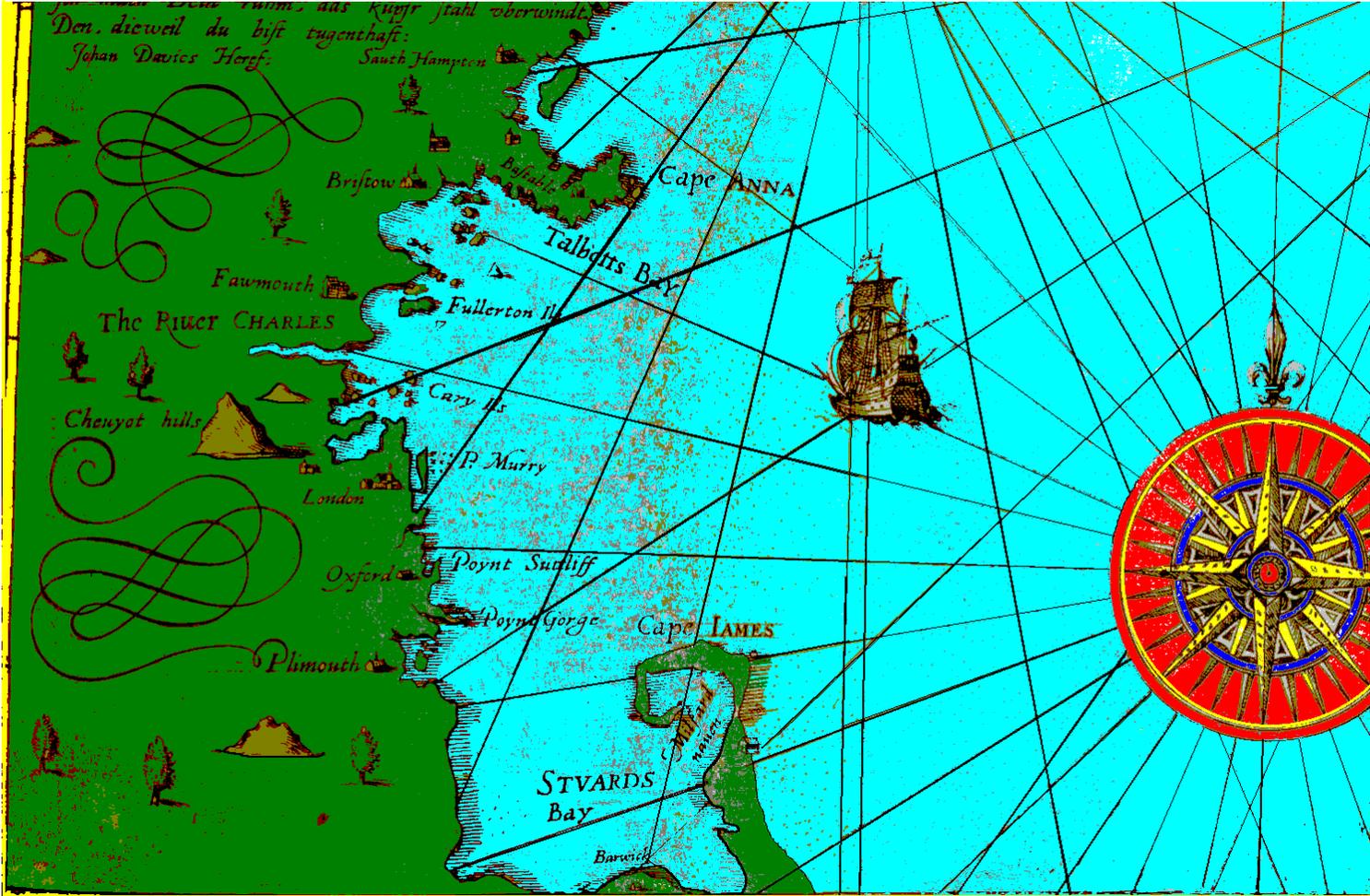
[Henry Thoreau](#) would jot in his Canadian Notebook that although the map created by [John Smith](#) in 1616 and displayed on a following screen:

is by many regarded as the oldest map of New England ... there is a map of it made when it was known to Christendom as New France, *CARTE GÉOGRAPHIQUE DE LA NOUVELLE FRANSE ... 1612*, from his [Champlaine's] observations between 1604 and 1607; a map extending from Labrador to Cape Cod and westward to the Great Lakes, and crowded with information, geographical, ethnographical, zöological, and botanical. He even gives the variation of the compass as observed by himself at that date on many parts of the coast.

The settlements by English colonists along this Charles River subsequent to 1616 are shown in the following 1635 update:

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1618

The epidemic of what most likely was either measles or scarlet fever reached *Wampanoag* country, causing mass depopulation. The war with the *Narragansett* was put on hold. At about this period *Ousamequin* Yellow Feather (*Massasoit*) of *Pokanoket* submitted to *Canonicus* of *Narragansett*.



1619

The kidnapped *Tisquantum* (*Squanto*) had joined the Newfoundland Company and returned from England to Cape Cod with Captain Thomas Dermer, only to discover that his Patuxet kin group was no longer in existence. He returned to England with Dermer, then made his way home to New England, in this year, yet a second time. He was considering himself to be more or less the adopted red son of the explorer John Weymouth [not George Weymouth??], and would attempt to rebuild his life by acting as a translator and intermediary between the remainders of the local tribes and the intrusives. With *Squanto* to guide him, Dermer explored the New England coastline from Monhegan Island to *Capowack* (*Martha's Vineyard*), where he was able to meet with sachem *Epenow*.

PAGE 297 SANDERS: In some ways the Indian Squanto, a solitary wanderer without a home, is austere New England's counterpart to the romantic Lady Pocahontas of Virginia. Like her, he was a quiet sacrificial victim to the earliest successful colonization efforts by Englishmen in America, and an unwitting bone of contention among opposing camps of intruders who saw in him the means to their various goals of self-justification.

1620



The period from initial white settlement of the [ruffed grouse](#)'s habitat until the middle of the 19th Century would be the period in the existence of this bird in which it would be a creature of the forest edges, benefitting from opening of clearings and settlements in the forest and making itself a pest in gardens and orchards (then heavy market hunting would set in and populations would decidedly decline).



Matchlock muskets had been almost useless for hunting because blowing the match tended to frighten the game, so the white people had been relying on crossbows. At about this point the “snaphaunce” muskets began to be used to hunt birds (larger game was becoming scarce due to deforestation). While German marksmen had begun to attempt to shoot birds in flight as early as 1560, and Japanese hunters were doing this as early as 1612, aerial shooting would not be mentioned in English sporting literature until 1686 (the rule about “not shooting a sitting duck” was not yet invented; by the 1710s “sporting” aerial shooting would be all the rage in France, and during the 1720s it would become popular in Britain as well).

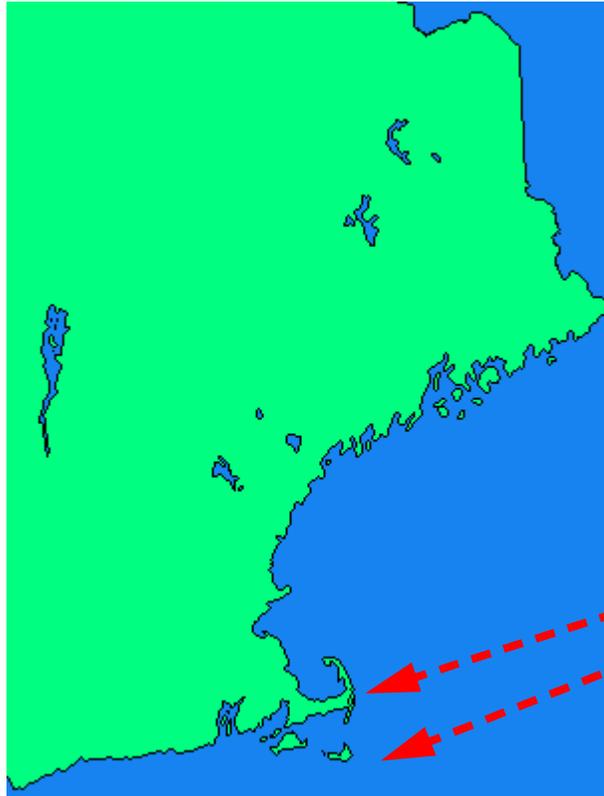
In retaliation for the murders of Wampanoag by English, Thomas Dermer was almost killed at *Namasket*.

August: A landing party led by Thomas Dermer was attacked by Epenow's people on *Capowack* ([Martha's Vineyard](#)); most of the English were killed and Dermer himself severely wounded. Tisquantum (Squanto) and Samoset, Dermer's guides, were captured. Dermer would get as far as Virginia before dying.

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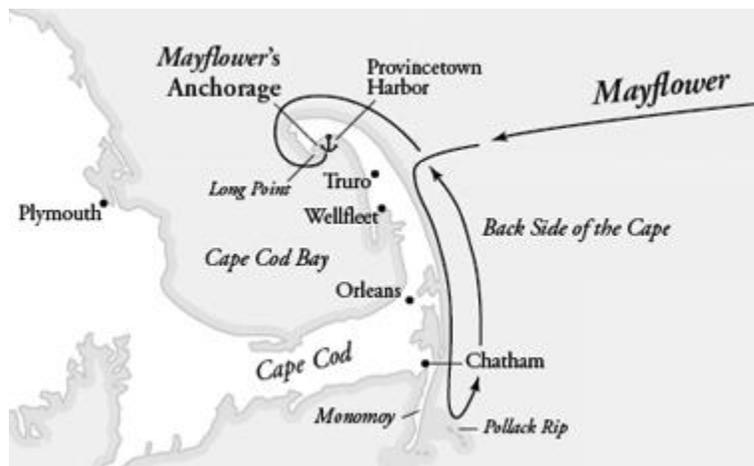
RHODE ISLAND

November 19 (November 9, old style), Thursday: The intrusives aboard the *Mayflower* sighted Cape Cod, outpost of their New World. They were not appreciably off course.



While the group had been at sea for more than two months out of the sight of land, *Elizabeth Hopkins* had given birth to a boy they named *Oceanus Hopkins*, “he of the ocean.” They would turn the ship a bit toward the south in order to continue on toward their planned destination on Long Island or in the Hudson River; it would be bad weather and a near shipwreck that would cause them to alter their plans and drop their anchor instead at the tip of Cape Cod.

THE HOPKINS FAMILY





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1621

In Plymouth colony, Governor John Carver died and was succeeded by [William Bradford](#) (until 1657). The [Narragansett](#) sachem Canonicus sent a war challenge to Plymouth in the form of some arrows wrapped in a snakeskin. Governor Bradford sent back gunpowder wrapped in the same snakeskin, and the Narragansett, after much puzzled discussion among themselves, decided that for the moment they would leave these strange people alone. The English took the precaution of building a fort, but this crisis which might well have destroyed the tiny Plymouth colony was ended through the timely intervention of other enemies who forced the Narragansett of [Rhode Island](#) to turn their attentions elsewhere.

March 16, Tuesday (March 7, 1620 or 1620/1621 old style):

[A] certain Indian came boldly among them and spoke to them in broken English.... His name was Samoset. He told them also of another Indian whose name was Squanto....

Samoset came down to the [Plymouth](#) shore shouting "Welcome, Englishmen! Welcome, Englishmen!" Samoset was a sagamore of an Algonquin tribe that resided at the time in southeast Maine. He had been visiting headman *Massasoit*. He had picked up his English words from white fishermen near Monhegan Island off the coast of southeast Maine. He was described by the Brownists and "Old Comers" in this manner: "He was a man free in speech, so far as he could express his mind, and of a seemly carriage.... He was a tall straight man, the hair of his head black, long behind, only short before, none on his face at all." He was the first indigenous American "real estate man" to "sell" a piece of "New England" to a group of European intrusives.

[WALDEN](#): I had more cheering visitors that the last. Children come a-berrying, railroad men taking a Sunday morning walk in clean shirts, fishermen and hunters, poets and philosophers, in short, all honest pilgrims, who came out to the woods for freedom's sake, and really left the village behind, I was ready to greet with, -"Welcome, Englishmen! welcome, Englishmen!" for I had had communication with that race.



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We trust that he had clear title to the land he sold, as clear title as the cheerful people who came out to Walden Pond to visit with [Henry Thoreau](#) as recorded above, and that the local escrow agency and title company had done a full title search and certification prior to the closing.¹¹

This visitor informed the English-speakers of the presence in the general area of yet another English-speaking native, name of Squanto or *Tisquantum*.

In the evening their native informant seemed reluctant to depart, though his presence was making the whites decidedly nervous. When they tried to put him aboard the [Mayflower](#) for the night, they found that the surf was too high to get their rowboat off the beach, so he wound up lodged in the home of Stephen Hopkins, and of course under a most careful watch.

11. Squanto, the Patuxent hero of the official Thanksgiving story taught in our government's "public schools," had already several years before the Pilgrims arrived at Plymouth been considering himself to be more or less the adopted red son of the explorer John Weymouth [not George Weymouth?]. When these new whites arrived, he welcomed them as Weymouth's people. However, the Pilgrim racism proved to be far stronger than Squanto's lack of it. As the only educated and baptized Christian among the Wampanoag, he would be seen by the Pilgrims merely as a serviceable instrument of God set in the wilderness to provide for their survival as His chosen people, and a dispensable red man.

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March 17, Wednesday (March 7, 1620 or 1620/1621 old style): At [Plymouth](#), the intrusives sowed some garden seeds.

[MAYFLOWER](#)

Samoset left the white settlement at [Plymouth](#) for the red settlement at *Sowams* (the present-day [Warren, Rhode Island](#)).



[HDT](#)[WHAT?](#)[INDEX](#)

ROGUE ISLAND

RHODE ISLAND



With the wind coming for a change from the east, Carver took a party and went to the great ponds.

March 18, Thursday (March 8, 1620 or 1620/1621 old style): Samoset returned to [Plymouth](#) accompanied by “five other tall proper men.”

March 23, Tuesday (March 13, 1620 or 1620/1621 old style): *Ousamequin* Yellow Feather (*Massasoit*) and *Quadequina* made a treaty with [Plymouth](#). *Hobomok* moved with his family to [Plymouth](#).



RHODE ISLAND

ROGUE ISLAND

July 12, Monday (July 2 old style)-July 17, Saturday, 1621 (July 7, 1621 old style): [Edward Winslow](#), [Stephen Hopkins](#), and [Squanto](#) went from [Plymouth](#) to visit the indigenous settlement of *Pokanoket*, getting as far as *Namasket* and the weir which the natives had constructed on the Titicut River. At *Sowams* (present-day [Warren, Rhode Island](#)), they offered presents to sachem *Massasoit* (*Samoset* had gone back to Maine).



Ignoring the treaty they had only recently made, the white men took with them into the village their firearms, and, once in the village, they discharged them, terrifying everyone. (It seems already to have been implicitly recognized that the whites, being so vastly superior in power on account of their command of firearms, did not need to remember their promises.)



"As the star of the Indian descended,
that of the Puritans rose ever higher."
— Tourtellot, Arthur Bernon, *THE CHARLES*,
NY: Farrar & Rinehart, 1941, page 63





ROGUE ISLAND

RHODE ISLAND

At the time it seems there was nothing in the village for them to eat:

WALDEN: When Winslow, afterward governor of the Plymouth Colony, went with a companion on a visit of ceremony to Massassoit on foot through the woods, and arrived tired and hungry at his lodge, they were well received by the king, but nothing was said about eating that day. When the night arrived, to quote their own words, - "He laid us on the bed with himself and his wife, they at the one end and we at the other, it being only plank, laid a foot from the ground, and a thin mat upon them. Two more of his chief men, for want of room, pressed by and upon us; so that we were worse weary of our lodging than of our journey." At one o'clock the next day Massassoit "brought two fishes that he had shot," about thrice as big as a bream; "these being boiled, there were at least forty looked for a share in them. The most ate of them. This meal only we had in two nights and a day; and had not one of us bought a partridge, we had taken our journey fasting." Fearing that they would be light-headed for want of food and also sleep, owing to "the savages' barbarous singing, (for they used to sing themselves asleep,)" and that they might get home while they had strength to travel, they departed. As for lodging, it is true they were but poorly entertained, though what they found an inconvenience was no doubt intended for an honor; but as far as eating was concerned, I do not see how the Indians could have done better. They had nothing to eat themselves, and they were wiser than to think that apologies could supply the place of food to their guests; so they drew their belts tighter and said nothing about it. Another time when Winslow visited them, it being a season of plenty with them, there was no deficiency in this respect.

PEOPLE OF
WALDEN

EDWARD WINSLOW

Our historians seem never to have made any linkage between this unavailability of food, and the fact that the white visitors had just been guilty of ignoring the agreement into which they had only recently entered, to wit:

- That when their men came to us, they should leave their bows and arrows behind them, as we should do our [weapons] when we came to them.

July 13, Tuesday (July 3 old style): [Stephen Hopkins](#) and [Edward Winslow](#) crossed the Titicut River at the native settlement of *Squabetty* and proceeded on to *Matepyst*, or what would become known to them as Gardner's Neck. Thence they made their way to *Sowams*, which would eventually be known as [Warren, Rhode Island](#), and were welcomed there by the headman *Massasoit*.



RHODE ISLAND

ROGUE ISLAND

August: The Nauset returned John Billington, Jr. to the English colonists. *Ousamequin* Yellow Feather (*Massasoit*) was attacked by the [Narragansett](#); Conbatant tried to incite the Americans against the English but failed when the English supported the Massasoit. The Narragansett sent peace offers to [Plymouth](#). Epenow made peace with Plymouth.

After the First Comers made peace with Massasoit, another [Wampanoag](#) named *Hobomok*, who could speak some English, had come to live just outside of the walls of Plymouth. At this point [William Bradford](#) described him as follows:

And there was another Indian called Hobomok, a proper lusty man, and a man of account for his valour and parts amongst the Indians, and continued very faithfully and constant to the English till he died.

October: The Pokanoket and others feasted with the colonists.

1622

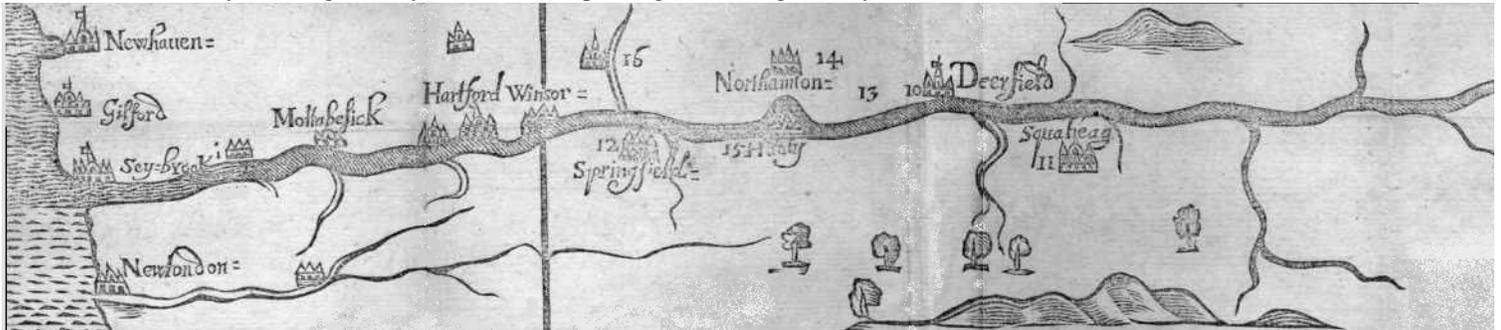
The fur trade on the lower Connecticut River had grown enough by this point in time that the Dutch were establishing a permanent trading post near Hartford. Their intention was to trade with all of the tribes in the region, but the Pequot had other ambitions and were determined to dominate the Connecticut trade. They first attacked the [Narragansett](#), not so much to seize a disputed hunting territory in southwest [Rhode Island](#), but to keep these powerful rivals away from the new Dutch post. The next step would be for the Pequot to use a combination of intimidation and war to tighten their grip on the region's trade by subjugating the neighboring Nipmuc and Mattabesic. However, some Mattabesic chose to ignore them and tried to trade with the Dutch, prompting the Pequot to attack several groups of Mattabesic who had gathered near the Dutch trading post for trade. The resident trader for the Dutch West India Company, Jacob Elekens, would grow annoyed at these Pequot efforts to monopolize the fur trade, and by way of retaliation, he would seize Tatobem, a Pequot sachem, and threaten to kill him unless the Pequot ended their campaign of harassment and paid a ransom for his release. The Pequot would bring 140 fathoms of wampum to the post for Tatobem's release, which Elekens would accept, but having expected beaver rather than these strange little shell beads, he would kill Tatobem anyway. All the Pequot would get for their fathoms of wampum would be his dead body. Understandably outraged, the Pequot would burn the trading post, but the fur trade was far too important for the Pequot and Dutch to permit some dead sachem and some charred trading post to stand in the way of mutual prosperity. The Dutch would replace Elekens with Pieter Barentsen who spoke Algonquin and was trusted by the Pequot, and after a suitable round of apologies and gifts "to cover the dead," trade would resume. Two important changes would result from this brief confrontation which had lasting impacts. The Dutch never again would attempt to prevent the Pequot from dominating the other tribes in area, and in effect would grant them a monopoly in the Connecticut fur trade. Unchallenged, the Pequot would aggressively expand their control over the Mattabesic tribes along the Connecticut River, either by forcing them to sell their furs to Pequot traders or

[HDT](#)[WHAT?](#)[INDEX](#)

ROGUE ISLAND

RHODE ISLAND

by exacting a heavy tribute for the privilege of trading directly with the Dutch.



At the end of Tisquantum's life he coughed up blood and died, leaving "sundry of his things to sundry of his English friends as remembrances of his love; of whom they had a great loss," but at the end of the Walt Disney movie bearing his name as understood, Squanto, its hero is still young and healthy. As the film credits roll we are informed (referring of course to ["King Phillip's War"](#)) that the Plymouth whites would eventually forget what Squanto had taught them about peace and racial harmony, and "drive the red people off of their land" — which is not even a **first order approximation** of the racial slaughter which actually happened in 1676 followed by the racial selling of most of the surviving adult Native Americans of New England as slaves in the Azores and the awarding of their children to the homes of New England soldiers as domestic slaves. Since alleging that what happened was that the tribes of New England were **driven off** is formally identical in its cruel revisionism with the neo-Nazi claim that the Holocaust never happened and that the Nazis had merely given the Jews of Europe new lands somewhere to the East, let us pray that Disney Studios sustains "a great loss."

[John Smith](#) reissued his NEW ENGLANDS TRIALS, this time with an account of the Plymouth colony in it.

[CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE](#)



ROGUE ISLAND

RHODE ISLAND

Relying upon the customary nomenclature scheme according to which the term “settlers” is relied upon to privilege white people over colored people, Douglas R. McManis’s COLONIAL NEW ENGLAND: A HISTORICAL GEOGRAPHY (NY: Oxford UP, 1975, page 142) has reported that:

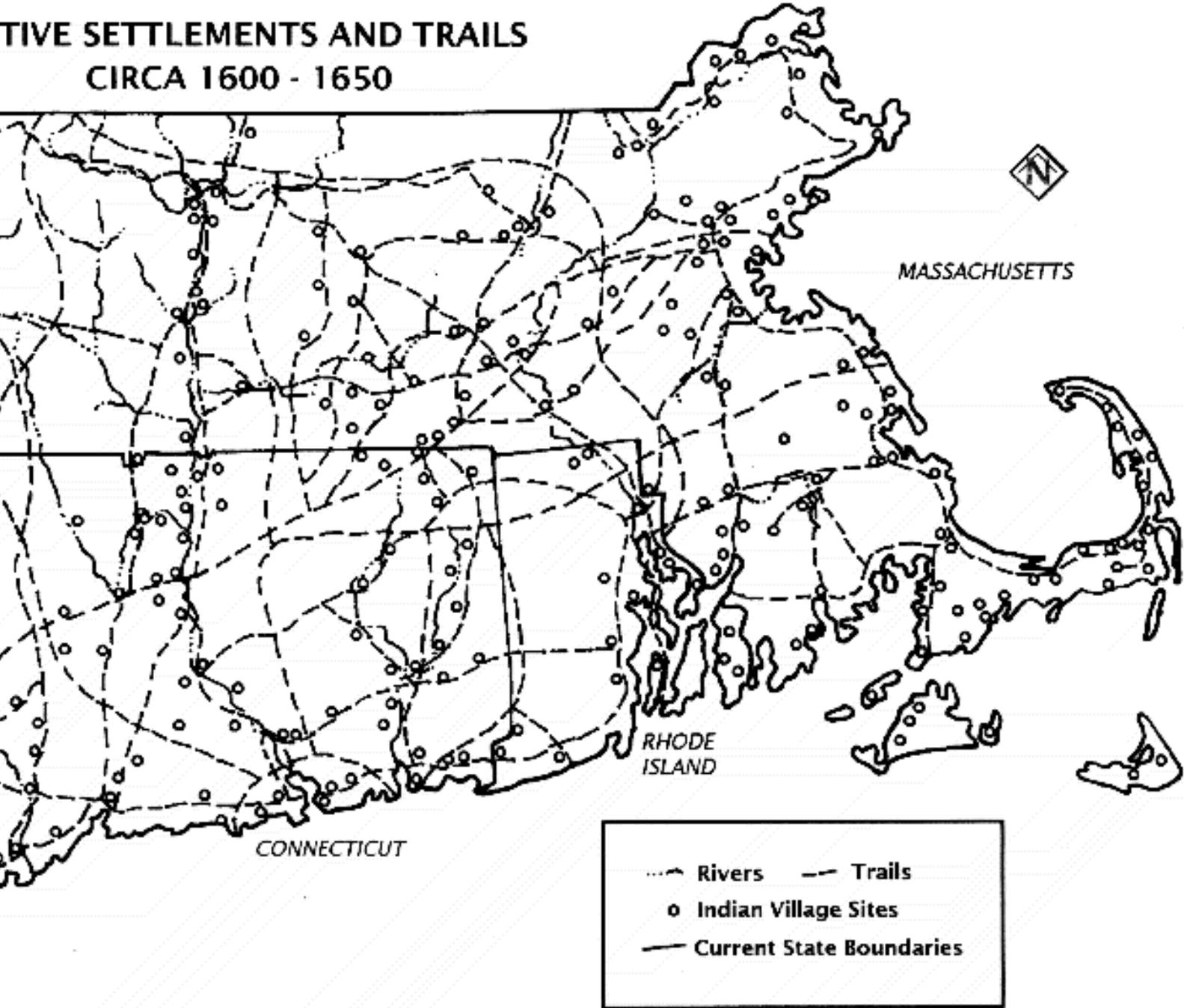
A series of Indian trails provided the basic network of an intercolonial road system in southern New England. Settlers who first emigrated to the Connecticut Valley chose as a route of entry the Great Trail. Beginning at Watertown in the Bay Colony, the trail ran to Sudbury and then wound its way around ponds and bogs and over hills and rocky outcroppings to a point near Springfield. There it crossed the Connecticut, linking with another trail that ran along the west bank of the river. That route remained the major trunk connection between the Massachusetts section of the Valley and the Bay towns throughout the colonial era, but it was throughout the 17th Century unsuitable for vehicular traffic. Brookfield was its main way-station. A more direct route between Hartford and the Bay settlements was developed south of the Great Trail. At Mendon one branch of the new trail went west to Hartford, while another continued south to [Providence](#) and [Rhode Island](#). Along the coast the settlements east of the mouth of the Connecticut River were linked to the river settlements by the Pequot Trail. There, too, a series of droving routes centered on New London was in use by the end of the 17th Century. West of the river, road conditions as late as the Revolutionary War, if some travelers are to be believed, were so poor that travelers to New York preferred to ferry to Long Island and then continue to New York.

REFER TO THE NEXT SCREEN:

RHODE ISLAND

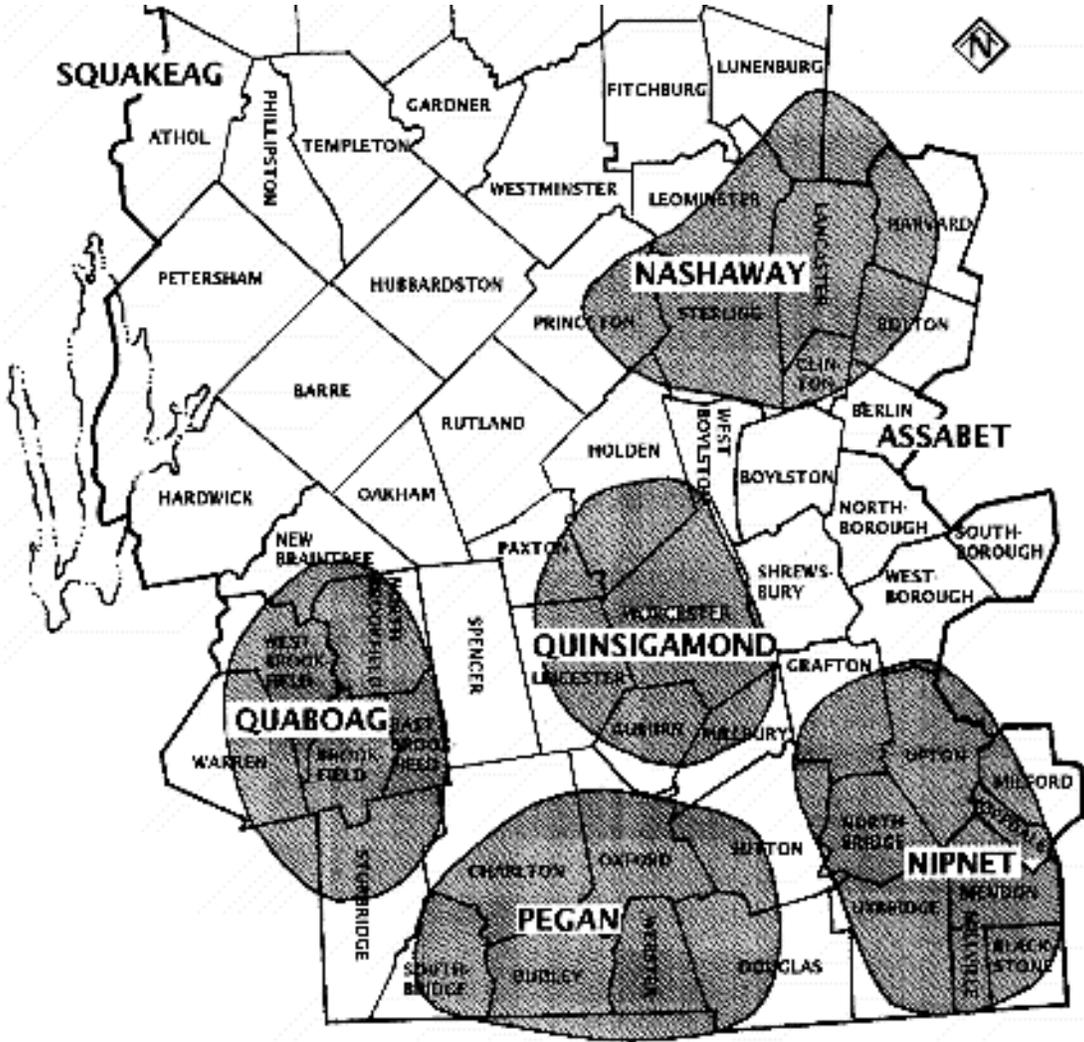
ROGUE ISLAND

INDIGENOUS SETTLEMENTS AND TRAILS
CIRCA 1600 - 1650



ROGUE ISLAND

RHODE ISLAND



January: Due to a miscommunication, the [Narragansett](#) threatened [Plymouth](#). Plymouth issued a counter-challenge.



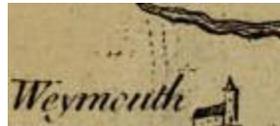
RHODE ISLAND

ROGUE ISLAND

March 22, Tuesday: During an Indian onslaught in Virginia (out of a total of about 4,000 white men, 347 were massacred), Daniel Gookin and his son [Daniel Gookin](#), with barely 35 men, were able to hold out at their plantation: “Only *Master Gookins* at Nuport’s-news would not obey the Commissioners’ command in that, though he scarce had five and thirty of all sorts with him, yet he thought himself sufficient against what would happen, and so did, to his great credit, and the content of his Adventurers.”

Tisquantum ([Squanto](#)) plotted against *Ousamequin* Yellow Feather ([Massasoit](#)) and the plot was exposed by [Hobomok](#).¹²

The English arrived at *Wessagusset* (Weymouth) but soon after settling there, they antagonized the local Massachuseuck by stealing their maize.



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



NEW ENGLAND

12. According to Charles C. Mann’s 1491: NEW REVELATIONS OF THE AMERICAS BEFORE COLUMBUS, “Tisquantum was to the Pilgrims [Brownists and Old Comers] what Ahmad Chalabi was to the Americans in Iraq. At a time when the Pilgrims [Brownists and Old Comers] were really clueless, he introduced them to his society and provided valuable information, but he definitely had his own agenda.”





ROGUE ISLAND

RHODE ISLAND

1623

The [Narragansett](#) of the bay of [Rhode Island](#) were drawn into in a prolonged war with the Mohawk during which Pessacus, an important sachem, would be killed. By the time the Narragansett were free to deal with the English at [Plymouth](#), the white intrusives would have become firmly established there, and in addition large numbers of Puritans would be settling at Massachusetts Bay.

MASSACHUSETTS BAY

Emmanuel Althem of Plymouth wrote:

Only without our pales dwells one [Hobomok](#), his wives and his household (above ten persons), who is our friend and interpreter, and one whom we have found faithful and trusty.



RHODE ISLAND

ROGUE ISLAND

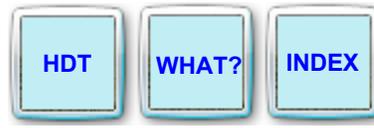
1626

One of two privately owned Boston Harbor islands (the other is Spinnaker Island off Hull, which was first known as Hog Island), Thompson Island the earliest to have a documented European use as French traders had used this island before the arrival of the English. In this year David Thompson built a post on Thompson to trade with the Neponset Indians. Archaeologists suspect that the remains of this post may yet be located



somewhere on the island's 157 acres. Thompson Island has a drumlin and a moraine. Its vegetation includes oak, linden, tamarack, maple, sumac, and birch trees. It has some open fields with a variety of wildflowers and berry bushes. It has a pond and fifty acres of saltwater marshes. It has an abundance of muskrats and skunks. Common egrets, killdeers, herons, and a number of songbirds and shorebirds nest or roost on the island. It must have been quite a place back in the early years of the 17th Century.





ROGUE ISLAND

RHODE ISLAND

1627

The Dutch concluded a limited trade agreement with the *Mohawk* [MOHAWK](#).

[IROQUOIS](#)

By this point the Dutch had become concerned enough about the continued survival of English competition in the New World fur trade that they sent a representative to Plymouth to negotiate a trade treaty. A treaty was negotiated which ensured the Dutch monopoly over the entire southern coast of New England including the Connecticut Valley and the Narragansett Bay. After 1630, however, the arrival of Puritans would begin to overwhelm the realpolitik basis of this Plymouth agreement with the Dutch, and it would come to be generally ignored. Sachem Canonicus of the Narragansett remained aloof from the English colonists, but he could not ignore the defection of the Wampanoag. In 1632 he would decide to reassert his authority over them, but when the English colonists would support the *Wampanoag*, the *Narragansett* would consider that they needed to abandon the effort. The English had altered the balance of power in the region and would soon make themselves felt in other ways. In 1633 the Narragansett, for the 1st time, would feel the full force of an epidemic when they would lose 700 of their people to the small pox. A 2d epidemic would strike in 1635, but the Narragansett would still be able to drive the *Pequot* from the southwest corner of [Rhode Island](#) that year and reclaim the territory which they had surrendered in 1622.

The following year, a major change would occur in relations between the English and Narragansett.

RHODE ISLAND

ROGUE ISLAND

1630

It would appear that the Niantic had been driven out of the region that eventually would become Connecticut by the Pequot at some point late in the 16th Century, to the southern coast of the region that eventually would become [Rhode Island](#) where they lived near what is now Charlestown and [Westerly](#). The inland Nipmuk, weak in comparison to the coastal [Narragansett](#) and the Wampanoag, had been permitted a tenuous foothold on the northwesterly corner of Rhode Island as tributaries of the Wampanoag, but at this point became tributaries instead of the expanding Narragansett. The same shift of alliances was occurring in regard to two subtribes of the [Warwick](#) area, the Cowesett and the Shawomet.



In the Massachusetts Bay to the north –where human populations were more sparse due to the devastation of disease, and where, in consequence, intrusives were more welcome– a massive colonization was occurring.



ROGUE ISLAND

RHODE ISLAND

1631

The Reverend [Roger Williams](#) and the Reverend [John Eliot](#) arrived at a New World where all male church members in the Bay Colony were becoming eligible to vote, and where, for impiety, in this year Philip Ratchiff's ears were being severed (so how can someone's ears be impious, did they wiggle during worship, or what?).

When [Thomas Angell](#) came with the Reverend [Williams](#) on the ship *Lyon* under Captain William Pierce (Captain William Peirce? Captain A. Pearce?), sailing from London to Boston, he was about thirteen years of age and was bound in service to the Reverend as an apprentice or servant. (Another source says he was instead the servant of Richard Waterman.) After a couple of months in Boston the two went to Salem, where they would remain until their departure for [Providence, Rhode Island](#) in 1636.

1632

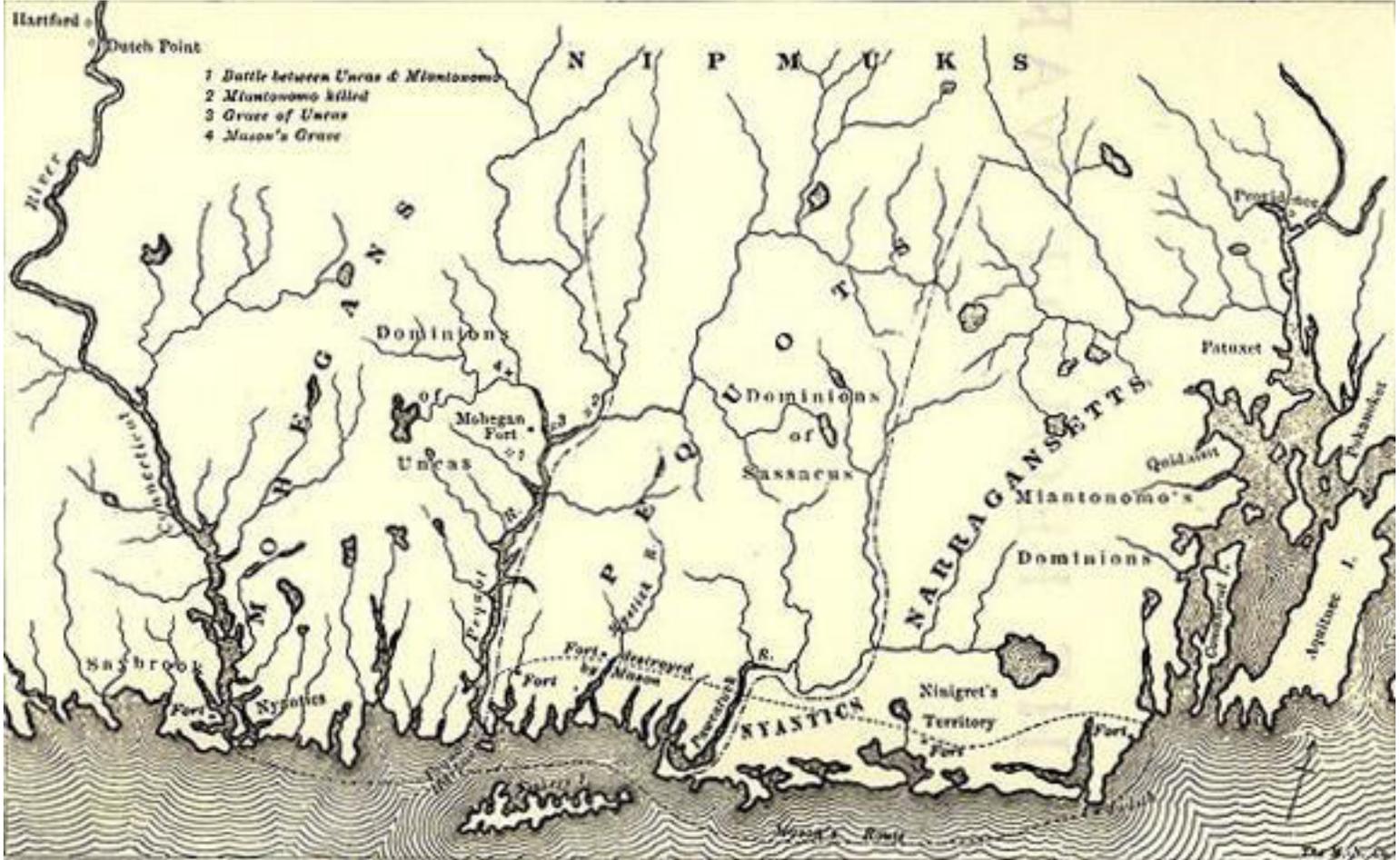
[Narragansett](#) sachem Miantonomi and his wife Wawaloam traveled from south of [Providence, Rhode Island](#) to [Boston](#) to be received by Governor John Winthrop at his home, and to attend church services. As visiting dignitaries they merited a cannon salute of honor.

May 10, Monday: A letter was sent from [Providence, Rhode Island](#) requested honeybees. (The honeybee, referred to by the indigenous Americans as the "English fly," was not native to this hemisphere. No action would, however, be taken on this early request, and also, honeybees had already been brought to the Virginia coast, as of 1622, and would be brought to Massachusetts in 1638.)

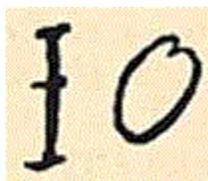
RHODE ISLAND

ROGUE ISLAND

There was conflict between the Pequot and the [Narragansett](#) over the territory just east of the Pawcatuck River in [Westerly](#) and Hopkinton, [Rhode Island](#). The Massachusetts Bay sachems Chickatabut and John Sagamore allied themselves with Canonicus in his fight against the Pequot.



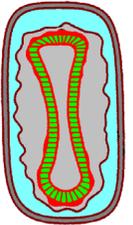
Here was Chickatabut's (Josias's) mark:



ROGUE ISLAND

RHODE ISLAND

1633



Winter: A massive [small pox](#) epidemic hit the northeast throughout New England including the Connecticut tribes, and out to the Huron country in southern Ontario. This one wasn't just limited to the Massachusett. Depopulation was severe.



When the extermination of the Pequot would begin in 1637, there actually would be precious few disease survivors left for the white people to exterminate.



RHODE ISLAND

ROGUE ISLAND

AN ACCOUNT OF TWO VOYAGES TO NEW-ENGLAND.

From the year of the World

to the year of Christ 1673.

The people that inhabited this Countrey are judged to be of the *Tartars* called *Samonids* that border upon *Moscovia*, and are divided into Tribes; those to the East and North-east are called *Churchers* and *Tarentines*, and *Monhegans*. To the South are the *Pequets* and *Narragansets*. Westward *Connecticuts* and *Mowhacks*. To the Northward *Aberginians* which consist of *Mattachusets*, *Wippanaps* and *Tarrentines*. The *Pocanakets* live to the Westward of *Plimouth*. Not long before the *English* came into the Countrey, happened a great mortality amongst them, expecially where the *English* afterwards planted, the East and Northern parts were sore smitten with the Contagion; first by the plague, afterwards when the *English* came by the small pox, the three Kingdoms or *Sagamorships* of the *Mattachusets* were very populous, having under them seven Dukedoms or petti-*Sagamorships*, but by the plague were brought from 30000 to 300. There are not many now to the Eastward, the *Pequots* were destroyed by the *English*: the *Mowhacks* are about five hundred: Their speech a dialect of the *Tartars*, (as also is the *Turkish* tongue).

BY *John Josselyn Gent.*

CONTAGION



RHODE ISLAND

ROGUE ISLAND

John Winthrop would write “For the natives, they are neere all dead of small Poxe, so as the Lord hathe cleared our title to what we possess.”



JOHN WINTHROP JOURNAL

Now, three centuries later, we can watch the *ENCYCLOPÆDIA BRITANNICA* as it authoritatively kicks these victims: “On account of their habits during sickness, the American Indians were severely stricken, and students have assigned smallpox as one of the chief reasons for the conquest of the land by the white men.”¹³

13. Gosh not, folks, although we were genocidal racists, the simple fact is that they just died off by themselves, out of being too weak and too foolish to maintain their own lives. They didn't give us a **chance** to kill them off, honest. Just study the *ENCYCLOPÆDIA BRITANNICA*, man, it'll tell you how things went down. Why, in South Africa under apartheid, they had an encyclopedia that told the white people of South Africa that before the white people got to South Africa and created the place, there weren't nobody there at all.

1634

August: After being self-righteously harassed for over a year to see the light and become a Puritan like them,

I left England on account of the Bishops.... I fear that I may have to leave here on account of the Bretheren.

the Reverend [William Blaxton](#) sold his [hermit](#) shack and his orchard on his remaining 49-acre plot (the other 15/16ths of his property having simply been expropriated) to the town of [Boston](#) for £30 sterling, each settler being assessed 6 shillings toward this sum,



so they could make for themselves a militia training field and cow pasture,¹⁴ and went on down to [Rhode Island](#) Plantation, where he had reason to suspect that he would no longer be subjected to such religious harassment.

14. This Boston Common would become the first public park in the USA. The number of cows which each Bostonian was entitled to keep on the common would be reduced and reduced over the years, until now it would be difficult to reduce that number any further. But where have all the cows **gone**? Unfortunately, the number of soldiers recruited in the vicinity has not fallen by nearly so much. When will the soldiers be reduced to zero, like the cows? And then “Where have all the soldiers gone?”



RHODE ISLAND

ROGUE ISLAND

For the initial period, the common would be quite barren of anything other than a powder house on a hill, a watch house at the base of that hill, an isolated elm tree (*Ulmus americana*) near that hill, and two elms contiguous to a burying place.

THE SCARLET LETTER: Pearl accordingly ran to the bow-window, at the further end of the hall, and looked along the vista of a garden walk, carpeted with closely-shaven grass, and bordered with some rude and immature attempt at shrubbery. But the proprietor appeared already to have relinquished as hopeless, the effort to perpetuate on this side of the Atlantic, in a hard soil, and amid the close struggle for subsistence, the native English taste for ornamental gardening. Cabbages grew in plain sight; and a pumpkin-vine, rooted at some distance, had run across the intervening space, and deposited one of its gigantic products directly beneath the hall window, as if to warn the Governor that this great lump of vegetable gold was as rich an ornament as New England earth would offer him. There were a few rose-bushes, however, and a number of apple-trees, probably the descendants of those planted by the Reverend Mr. Blackstone, the first settler of the peninsula; that half mythological personage who rides through our early annals, seated on the back of a bull.

WILLIAM BLAXTON

Caleb H. Snow's HISTORY OF BOSTON would, when published in 1825, depict the reverend as riding upon an ox rather than a horse.

HERMITS

1635

The largest group in the [Rhode Island](#) area at the time was the [Narragansett](#), of the Algonquin network of related peoples whose habitat stretched from what is now southern Canada to present-day North Carolina. They numbered approximately 7,000 (counting the Niantic as by this point having become by intermarriage part of the Narragansett) and occupied the district from Warwick southward along Narragansett Bay to the present towns of [South Kingstown](#) and Exeter. They may have held many of the islands in the bay as well as territory within the present bounds of [Providence](#) and [Warwick](#). Narragansett leadership rested in the hands of two hereditary chief sachems, Canonicus and his nephew Miantonomi. Other portions of the region were populated by other Algonquin groups, some of them such as the Nipmuc, the Cowesett, and the Shawomet allied with the Narragansett and some of them allied instead with the Wampanoag.

ROGUE ISLAND

RHODE ISLAND

August 14, Tuesday-15, Wednesday: The 1st hurricane to be recorded in New England’s written historical record was a fierce one indeed, arriving just before dawn on the 14th of August to blow the roofs off the cabins of the Europeans, and sink their ships at sea and in the harbors.¹⁵

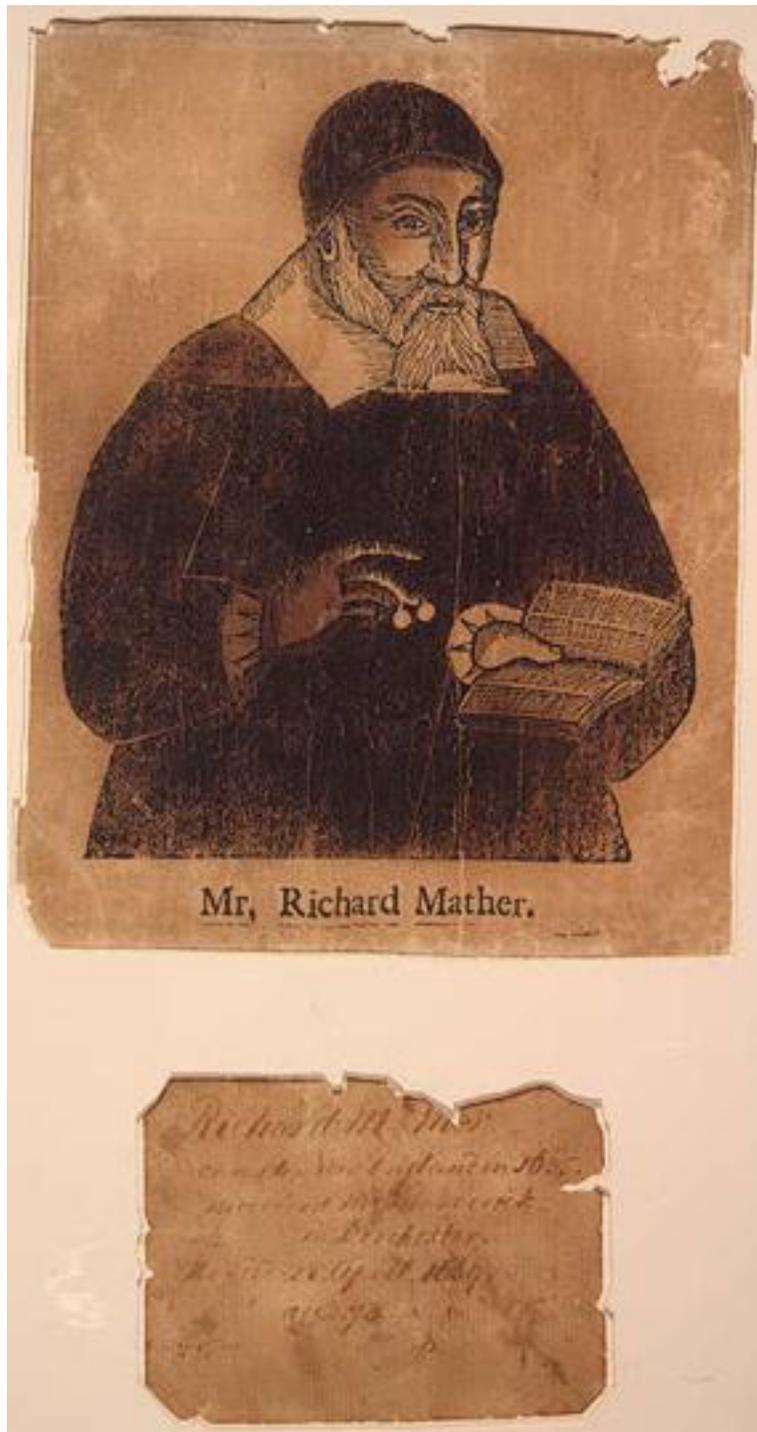


15. Some 4-foot-long metal tubes jammed into the marshy soil and sediment layers at Succotash Marsh in East Matunuck, [Rhode Island](#) (at the west side of the ocean entrance of the [Narragansett Bay](#)) by Tom Webb of the Geological Sciences Department of [Brown University](#), have revealed that there has been a series of overwash fans created by storm tidal surges, indicating that seven category-three hurricanes have struck Narragansett lowlands in about the past millennium. The 1st such overwash fan that has been revealed dated to the period 1295-1407CE, the 2nd to the period of roughly the first half of the 15th Century, and the 3rd to approximately 1520CE (give or take a few decades). The 4th such overwash fan obviously dates specifically to this historic storm of the 14th and 15th of August, 1635.

RHODE ISLAND

ROGUE ISLAND

The Reverend Richard Mather and his family were aboard the *James* bound for the New World (he would become the minister in Dorchester), and the previous night they had made their way by moonlight to what they had taken to be a quite safe anchorage among the Isles of Shoals “*and there slept sweetly that night, until break of day.*”





ROGUE ISLAND

RHODE ISLAND

The next morning, however, would bring this great summer hurricane, the most violent storm of the 17th Century along this coast, causing the loss of the *Angel Gabriel* on Pemaquid Point and the loss of the *Avery* shallop at Thatcher's Island off Cape Ann. The *James* was driven toward Star Island with her sails in tatters after losing three anchors and cables in quick succession. Entirely out of control, it missed the ledges of the island by only a few yards before being driven on by the winds into deeper water: "*We shall not forget the passage of that morning until our dying day.*"

An old man who was accustomed to go to sea in a small boat accompanied only by his dog, which he had taught to do rudimentary steering at his command, was sailing down the Ipswich River on the morning of the 15th when he was warned of the prospect of the approaching storm. He responded with profanity and he and his dog sailed out never again to be seen.

When the intrusives and the indigenes of the mainland came out of their hiding from the elements after this big one, thousands of trees were down, and some of those trees still standing had had their branches so entangled as to appear to have been braided. As the storm had made its way up through Buzzards Bay, a number of native Americans had taken refuge in substantial trees but had nevertheless been drowned as the sea was raised by the winds by about 20 feet.

This hurricane was the one that knocked down many trees in the district that would later become the town of [Concord](#), which would make it very difficult later for the Selectmen to beat the bounds of the town once per year as was required by the town's Body of Laws. They would have to clamber over many huge old crossed trunks in the swamps, left by this big wind from before their town was even imagined.

A building which had been taken by the sea at Smuttynose Island later would wash ashore on *Manamoyik* Cape Cod, and would be in such good condition that the Cape people would be able to repair it and put it to use.



RHODE ISLAND

ROGUE ISLAND

The bark *Angel Gabriel* wrecked off Pemaquid Point, Maine. One of the passengers, John Bailey, had left his wife, his son Robert, and one or more daughters behind in England, planning to send for them after he became established in the New World. Although he would survive the storm and the shipwreck, after hearing of what had happened to the *Angel Gabriel* his family would be afraid to follow him, and they would never be reunited. Here is a partial list of the vessel's passengers (there's a complete list on a plaque at Pemaquid):

- Captain ROBERT ANDREWSShip's Master Ipswich
- JOHN BAILEY, Senior, a weaverfrom Chippenham, England Newbury
- John Bailey, Jr. born in 1613
- Johanna Bailey (possibly came on a later ship soon after)
- HENRY BECK
- (Deacon) John Burnham
- Thomas Burnham
- Robert Burnham
- RALPH BLAIDSDELL of Lancashire York, Maine
- Mrs. Elizabeth Blaidsdell
- Henry Blaidsdell
- WILLIAM FURBER
- JOHN COGSWELL, age 43 Westbury Leigh, Wiltshire Ipswich
- Mrs. Elizabeth (Thompson) Cogswell, age about 41
Westbury Leigh, Wiltshire Ipswich
- Mary Cogswell, about 18 Westbury Leigh, Wiltshire Ipswich
- William Cogswell, about 16 Westbury Leigh, Wiltshire Ipswich
- John Cogswell, about 13 Westbury Leigh, Wiltshire Ipswich
- Hannah Cogswell, about 11 Westbury Leigh, Wiltshire Ipswich
- Abigail Cogswell, about 9 Westbury Leigh, Wiltshire Ipswich
- Edward Cogswell, about 6 Westbury Leigh, Wiltshire Ipswich
- Sarah Cogswell, about 3 Westbury Leigh, Wiltshire Ipswich
- Elizabeth Cogswell, infant Westbury Leigh, Wiltshire Ipswich
- SAMUEL HAINES, about 24Apprentice to John Cogswell probably Ipswich, later Dover Point
- WILLIAM HOOK
- HENRY SIMPSON
- JOHN TUTTLE Dover Ipswich, later Dover NH

September 13, Thursday: The General Court of [Boston](#) banished the Reverend [Roger Williams](#) from the Massachusetts Bay Colony for espousing something very remotely¹⁶ resembling democracy, threatening him with deportation to England if he did not renounce his convictions,¹⁷ and he moved across the harbor temporarily to Salem. Which is to say, this minister had denounced the "freeman's oath," which he was construing as a transfer of allegiance from King Charles I to the government of Massachusetts, and for this construal had been summoned to court. His continued refusal to obey that court summons, and his Salem church congregation's unwillingness to break absolutely with the Church of England in unity with their pastor,¹⁸ would cause him to flee in the following spring to the Mount Hope Bay and the kingdom of Massasoit. Although he had been granted a reprieve to remain in the Massachusetts Bay area through the season of cold, the Court learned that he could not restrain himself from uttering his opinions and that many

people were going to his house, “taken with an apprehension of his Godliness.” Learning that he was preparing to form a plantation about Narragansett Bay firmed them in their resolve to send him back to England. He would be warned of this by John Winthrop, and would hastily bid his wife and baby daughters good-bye and seek sanctuary with his Indian friends in the Narragansett country. Some 35 years later he would record the events of this period as: “I was sorely tossed for one fourteen weeks in a bitter winter season, not knowing what bed or bread did mean.” When the officers would go to Salem to apprehend him, they would find that “he had gone three days before, but whither they could not learn.” The Wampanoag sachem would grant the dissident a tract of land on the near bank of the Seekonk River. There at [Rhode Island](#) Plantation he and friends from Salem would begin to build.



This doesn't make the Reverend Williams exactly a first, since earlier in this year the Reverend [William Blaxton](#) (or Blackstone) already had changed the venue of his secluded life from the Shawmut peninsula to Wawapoonseag at what is now called Cumberland in what is now called the Blackstone Valley, entitling him to claim to be the first permanent English settler of the Rhode Island area just as he had been the first permanent English settler of the peninsula which was becoming Boston.¹⁹

16. “Very remotely” is here a term of art. For instance, the Reverend [Williams](#) was an utter sexist who would never have conceived of making freedom of opinion available to anyone found in possession of a vagina:

The Lord hath given a covering of longer hair to women ... and therefore women are not fitted for many actions and employments.

In other words, what style hath pulled asunder let none attempt to unite! We would see this sort of attitude again, and it would be during an era in which some men were, unaccountably, wearing their hair long:



“I don't think a woman should be in any government job whatever, mainly because they are erratic. And emotional.”

– Richard Nixon 



17. “Whereas Mr. Roger Williams, one of the Elders of the church of Salem, hath broached and divulged new and dangerous opinions against the authority of magistrates, as also written letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without any retraction; it is, therefore, ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing,” etc.

18. When the Reverend [Williams](#) broke with the Salem church because of its unwillingness to sever all ties with the Church of England, he pronounced all its members “unregenerate,” including his own wife Mary and his own daughters. Henceforward, after Mistress Mary Williams had prepared a meal for her family, she would need to take her daughters and absent herself from the table while her husband blessed the meal and thanked God, alone. Then the “unregenerate” family might return and break bread together and partake of the meal. Although this practice would come to the attention of others who would chide the Reverend about it, remonstrances would be of course to no avail.



RHODE ISLAND

ROGUE ISLAND

December 20, Thursday: Mistress [Mary Dyer](#) gave birth to a male infant, and he was baptized with the given name Samuel at the [Boston](#) church which they had just the preceding Sunday joined. As a grownup, this Samuel would be of [Wickford, Rhode Island](#) and would be engaged with his father and others during the period 1661-1674 in promoting white settlement of the Narraganset country.

1636

The congregation led by the Reverend [Roger Williams](#) fled to [Rhode Island](#) to create its 1st permanent white settlement in the colony of Providence Plantations in territory disputed between the [Pokanoket](#) and the [Narragansett](#). Head hereditary sachems Canonicus and Miantonomi granted the new arrivals “the meadows” upon the [Pawtuxet](#) River and its Seekonk estuary (which is to say, the [Blackstone River](#) and the brackish arm of the Narragansett Bay into which it feeds) and they began to plant. However, they were soon advised by Governor Winslow that this area was within the limits of Plymouth Colony. The Reverend accordingly embarked during the spring or early summer with five companions, landing at what has since been referred to as Slate Rock to exchange greetings with the local natives, and then rowing on to the site of their new settlement as negotiated, on the Moshassuck River, which, Williams observed, for the many “Providences of the Most Holy and Only Wise, I called Providence.” He observed of this, “I spared no cost towards them in tokens and presents to Canonicus and all his, many years before I came in person to the Narragansett; and when I came I was welcome to the old prince Canonicus, who was most shy of all English to his last breath.” [Henry Thoreau](#) would write later that “Nathaniel Morton, in his NEW ENGLAND’S MEMORIAL, printed in 1669 — speaking of white men going to treat with Canonicus, a Narragansett Indian, about Mr. Oldham’s death in 1636 — says ‘Boiled chestnuts is their white bread, and because they would be extraordinary in their feasting, they strove for variety after the English manner, boiling puddings made of beaten corn, putting therein great store of blackberries, somewhat like currants’ — no doubt whortleberries. This seems to imply that the Indians imitated the English — or set before their guests dishes to which they themselves were not accustomed — or which were extra-ordinary. But we have seen that these dishes were not new or unusual to them and it was the whites who imitated the Indians rather.”



“HUCKLEBERRIES”

19. He used £12 of the £30 he had been given for the 44 acres of the Boston Common to purchase cattle. (I wonder how many cows that would have been.) Episcopal worship began in Rhode Island at this point, since the Reverend Blackstone was a functioning Anglican priest. He would preach regularly to native Americans and to white settlers beneath the “Catholic Oak” in Lonsdale but would erect no church edifices. Instead he would ride his white bull from settlement to settlement, preaching and administering the sacraments.

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"Everything in life is unusual until you get accustomed to it."

- The Scarecrow, in THE MARVELOUS LAND OF OZ (L. Frank Baum, 1904)



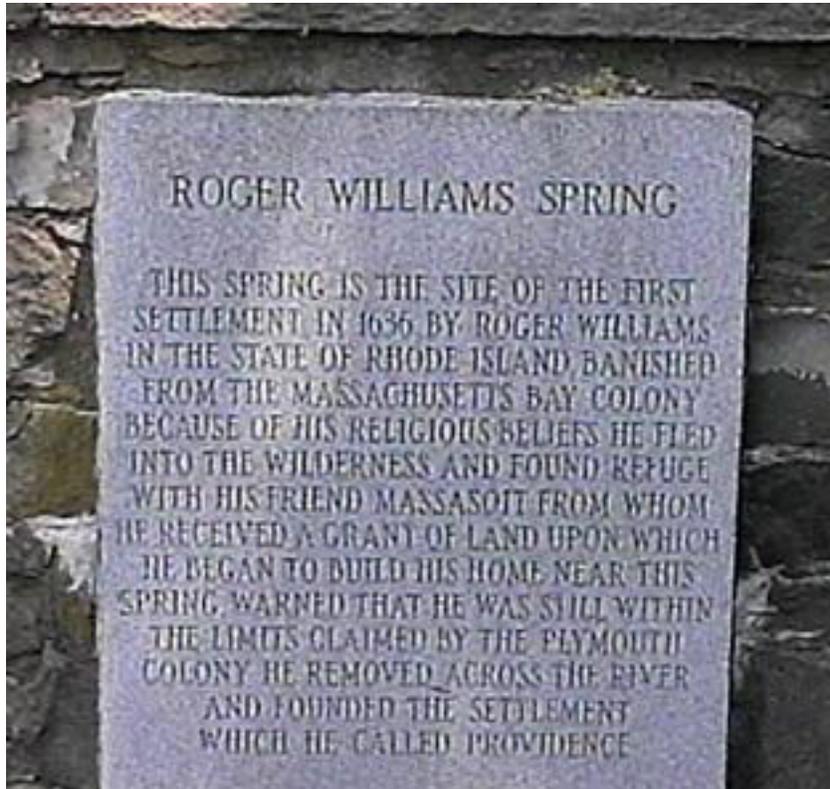
"THE WIZARD OF OZ" A Metro-Goldwyn-Mayer Picture



RHODE ISLAND

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The “Puritan” “trading company” which had settled in New England as the “Massachusetts Bay Colony” managed to beat off the first threat against what they really regarded not as a trading company but as their Divine Commonwealth. This threat came in the person of the Reverend [Roger Williams](#), a dissenter who had been forced by the orthodox Puritans to find shelter along with several friends with the natives of the [Narragansett](#) Bay area. In that new area these dissenters from Puritanism founded a settlement which they named Providence Plantation. Temporarily, at least, the dissenters of Providence Plantation practiced something in which they did not truly believe, but which was for the moment a convenient practice, to wit, religious toleration. Also temporarily, and while convenient, these newcomers at Providence Plantation practiced something in which they did not truly believe, but which was for the moment a convenient practice, to wit, fair dealings toward local inhabitants who did not have the grace to have white skins. (Eventually a dispute would arise between the Reverend Williams and the Reverend [William Blaxton](#), with the Reverend Williams on the side of religious intolerance and racial discrimination and the Reverend Blaxton on the side of religious tolerance and racial equality, and the Reverend Williams would win, and religious intolerance and racial discrimination would win, and yet the winner, the Reverend Williams, would be put down in our history books as a foe of religious intolerance and racial discrimination, while all memory of this Reverend Blaxton and of his lonely stand would be more or less elided from the culture myth which we teach to our children — except for such mementos as the Blackstone Avenue of fine homes in [Providence](#), [Rhode Island](#).)



In a later timeframe, the Reverend William Hubbard would have his own imitable comments on this “lustre of years” in the history of New England.

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE

READ HUBBARD TEXT

ROGUE ISLAND

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Chapter XXXII. The general affairs of the Massachusetts, from the year 1636 to the year 1641.

Chapter XXXIII. Various occurrences in the Massachusetts, from the year 1636 to 1641.

[Thomas Angell](#) went to [Providence, Rhode Island](#) where the Reverend [Roger Williams](#), William Haris [Harris], John Smith, Joshua Verin, and Francis Wicks composed the first white settlers of Providence



(ANNALS OF PROVIDENCE, pages 20-21). Each of these received a lot of land. Thomas Angell's lot was where the 1st [Baptist](#) Church and High School and Angell Street are now situated, fronting on what was then the Towne Road but is now termed North Main Street. According to COLONIAL RECORDS, Volume 1, page 14, Angell was one of the six Commissioners from Providence to make the laws for the Colony. The first rules of government were signed by 13 men, among them Thomas Angell.



In 1844 when this history of this town began to be portrayed for the benefit of its citizens, here is the manner in which its history would be made to appear:



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1636. First settlement of the town, by Roger Williams and his companions, viz. William Harris, John Smith (miller), Joshua Verin, Thomas Angell and Francis Wikes.

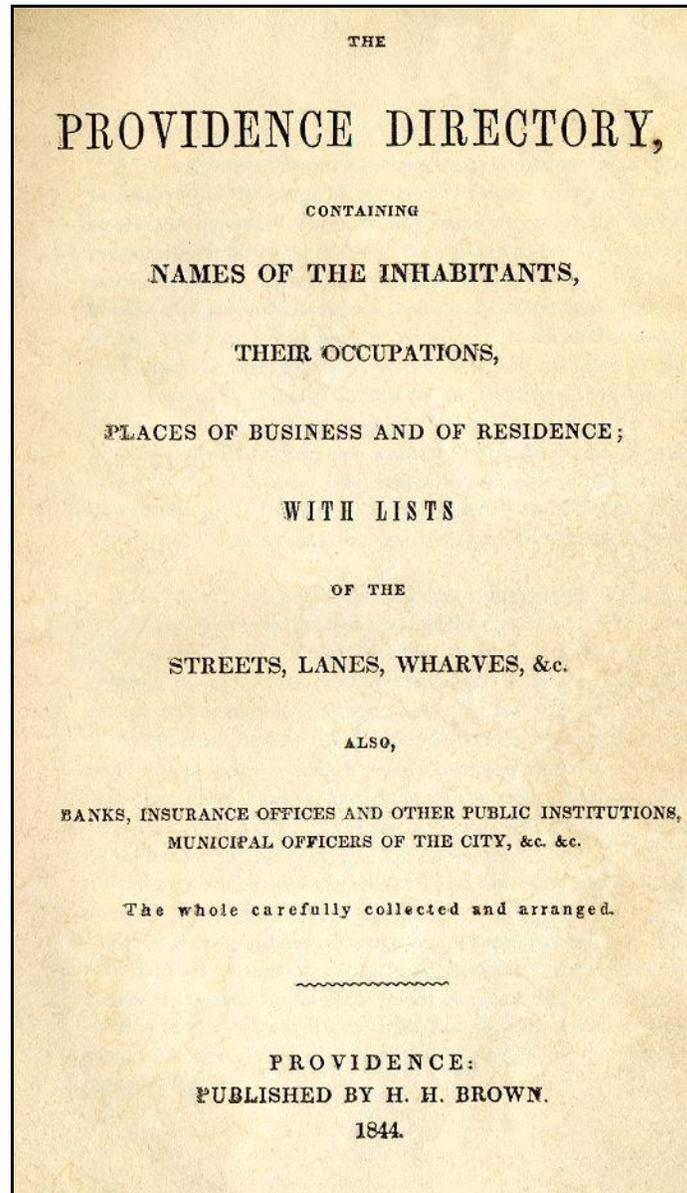
The tract of land which constituted the town of Providence, which then extended to the present limits of the county, was purchased by Mr. Williams for a valuable consideration, as appears from a deed made to him, and signed by the two [Narragansett](#) chiefs, Connanicus and Meauntunomie, 1639, which was in confirmation of a parol grant made two years prior to that date. These lands were in 1661 parcelled out in equal proportions to the rest of the Company, by Mr. Williams. Soon after this, "the Town street was laid out, which is now known as North Main and South Main streets. To each member of the Company were assigned a home lot and a six acre lot; and the home lot of Mr. Williams was in the vicinity of what is now St. John's Church." The spring of fresh water, where it is believed these pilgrims first stopped, is a little southerly from the church, in the rear of the large brick block of Nehemiah Dodge,



ROGUE ISLAND

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on the westerly side of North Main st.



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January: The Reverend [Roger Williams](#) fled Salem, where he had found no peace, and took haven with the tolerant [Narragansett](#) tribalists of what would become [Providence, Rhode Island](#).



March: In [Rhode Island](#), the Reverend [Roger Williams](#) used his influence with the [Narragansett](#) to convince them not only to reject a Pequot war belt but to ally with the English against them. In token of this alliance they sent to



the English settlement forty fathoms of their wampum, plus one chopped-off Pequot hand.

Uncas and the Mohegan also declined, choosing instead to fight against their former tribesmen. Despite this, and despite their decimation by disease, the Pequot were still formidable and claimed the nominal allegiance of 26 subordinate sachems from other tribes. However, the loyalty of many of their allies was suspect and, when the war began in real earnest, many of their erstwhile allies would await developments rather than committing themselves.



March 3, Monday: [William Dyer](#) took the oath of loyalty to the Massachusetts Bay Colony and was recognized as a freeman, eligible to vote (Elisha Dyer, Governor of [Rhode Island](#) in 1857, would be a descendant).

The colony decided that henceforward Ipswich and five other towns would be allowed to keep a sufficient guard of freemen at home during the general political assemblies of the election period, with these defenders being able to cast their ballots by proxy.



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May: A small army of 90 colonists and 70 Mohegan warriors assembled at Hartford, Connecticut under the command of Captain John Mason with the intention of attacking the main Pequot fort at Mystic. Mason's command travelled by boat down the Connecticut River to Fort Saybrook and, after adding a few more men, following the coastline east to Mystic, only to find the Pequot waiting for them. Outnumbered, the expedition continued east to the [Narragansett](#) villages in [Rhode Island](#). Canonicus considered Mason's force much too small and provided 200 of his own warriors led by his son Miontonimo. Canonicus also gave permission for the English to travel overland through Narragansett territory to make a surprise attack on Mystic from the rear. Once enroute, however, the Narragansett became concerned about the bumbling manner in which English soldiers moved through the woods and considered leaving the expedition before it might be discovered and ambushed. A fiery speech by the Mohegan chief Uncas, however, challenging their courage, made them decide to stick with these bumbling-along English blokes.

[CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE](#)

READ MASON (EXTRACT)

HDT

WHAT?

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May 4, Sunday: From May the 4th in 1636 to May the 4th in 1936 would be approximately three centuries, give or take a February 29th. Evidently, something had happen on this day in this year — something like the colony of [Rhode Island](#) getting born as the 1st completely free venue, both religiously and politically, in what would become the United States of America (and this connected with [Roger Williams](#), Founder):



So what is the above 1936 “Tercentenary” stamp and envelope cover talking about?

Here it is, maybe. On this date Governor [Henry Vane](#) of the Massachusetts Bay Colony gave Connecticut Governor John Winthrop, Jr. a set of instructions for the punitive expedition led by Captain Endicott against the natives of Block Island and against the Pequots, an attempt to force these natives to hand over the killers of John Oldham and Captain John Stone for white justice. No, that couldn’t be it, for such a news item has nothing to do with Founder Roger Williams, and nothing whatever to do with complete religious and political freedom in the United States! Something else, then.

In order to get a clue: In about this timeframe, what was the Reverend Williams doing? –He was landing near what would become [Providence](#), and negotiating with local native headmen and being granted permissions, and then hearing from the Bay Colony that he was still within what they considered to be their current borders, and rowing across the bay and beginning again to negotiate with local native headmen and obtain permissions to set up a white settlement. –And, I hear, there was supposed to be religious freedom in this settlement, for Baptists. (There’s only a few little problems with this, such as the story that the Particular Baptists, and



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especially the Bible Baptist Association, tell according to which the Baptist religion as they appreciate it was not actually founded until a later timeframe, and according to which the Reverend Williams actually never was a Baptist minister and never delivered a Baptist sermon in a Baptist church, but instead was in his Rhode Island years a merchant and a slavetrader and a politician and an author, and such as that his kind of religious freedom –religious freedom, that is, for one persecuted minority of white adult male– actually would amount to something significantly less than complete religious and political freedom for anybody and everybody.)

I might also point out that the image used of the reverend is an utter fiction, since nobody made a painting or sketch of him while he was alive, or ever made a written record in which his appearance was in any manner characterized. Nobody actually has any idea whatever, what he might have looked like physically.

June: The Reverend [Roger Williams](#), under banishment from Salem, and the group that went into exile with him, crossed to the other side of the Seekonk estuary to avoid any complication with the Plymouth Colony before founding a settlement what would be the [Rhode Island](#) Plantation. This was the first sizeable European settlement on Narragansett turf (preceding by a couple years the Antinomian settlement on [Aquidneck Island](#)).

ANTINOMIAN CONTROVERSY

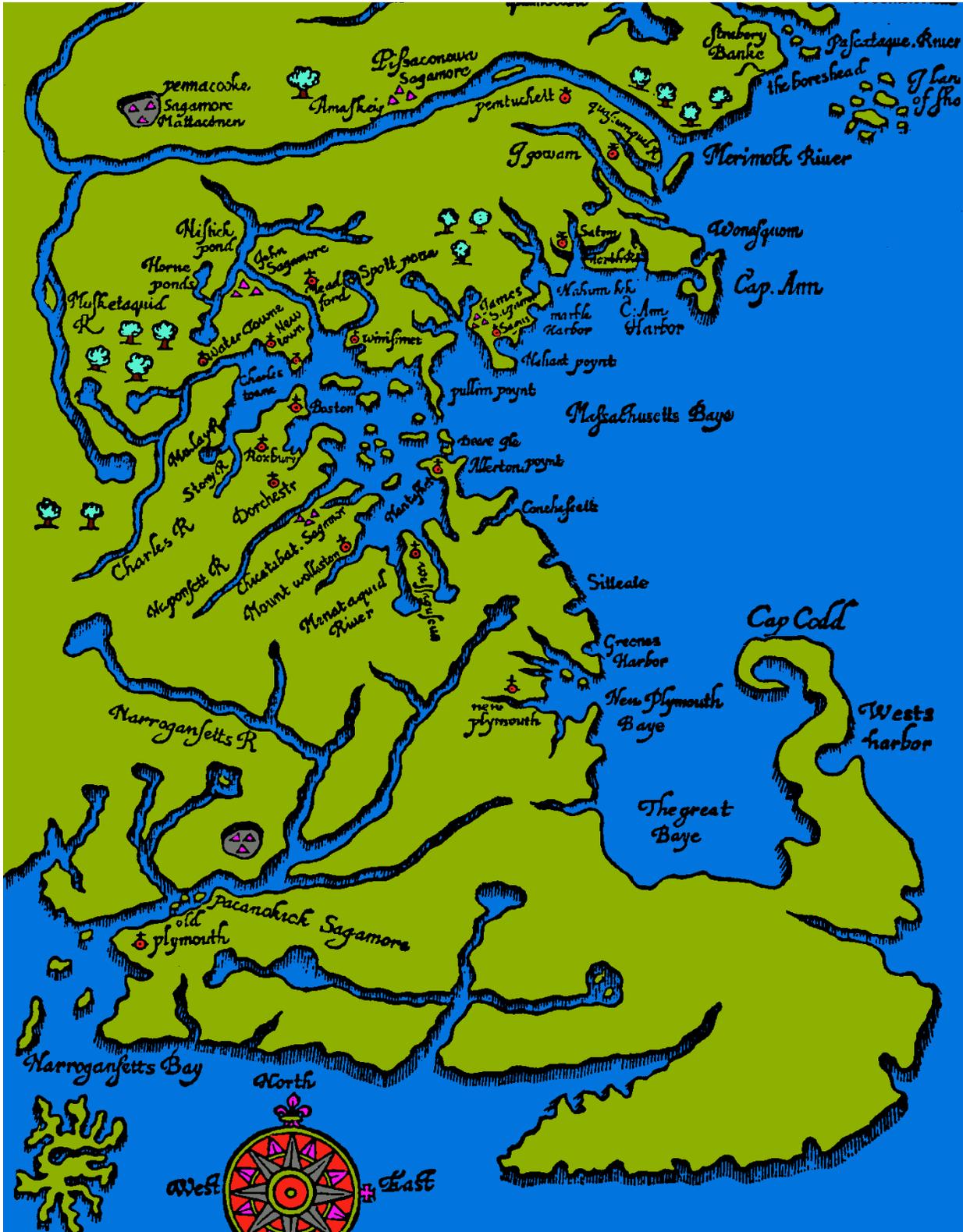
The Reverend Williams’s negotiation with this tribe was timely, since the beginning of English settlement in Connecticut was provoking a serious confrontation with the Pequot. The Reverend selected the name [Providence](#) for this new settlement in gratitude “for God’s merciful providence to me in my distress” in causing the local [Narragansett](#) headman to grant permission to use this site. When he landed, the natives greeted him in English as a friend with the famous “What cheer, nehtop!”



The landing site of the Reverend Williams in Providence is now commemorated by a column at the corner of Gano Street and Williams Street. The plaque states that the waterline was in 1836 right there, despite the fact that the waterline is presently quite a ways downslope from this city plot (the slate outcropping upon which the Reverend set his foot now being buried a number of feet underneath fill material). The site of his home, at the corner of North Main Street and Canal Street along the Moshassuck River, is now the Roger Williams National Memorial. He always would have the friendship of Governor John Winthrop though circumstances, consistent with the honor of both, would enforce a long and sad separation. As the Colonial agent in London, or chief Magistrate here, the Reverend would be equal, discreet, and disinterested to his death in April 1683.

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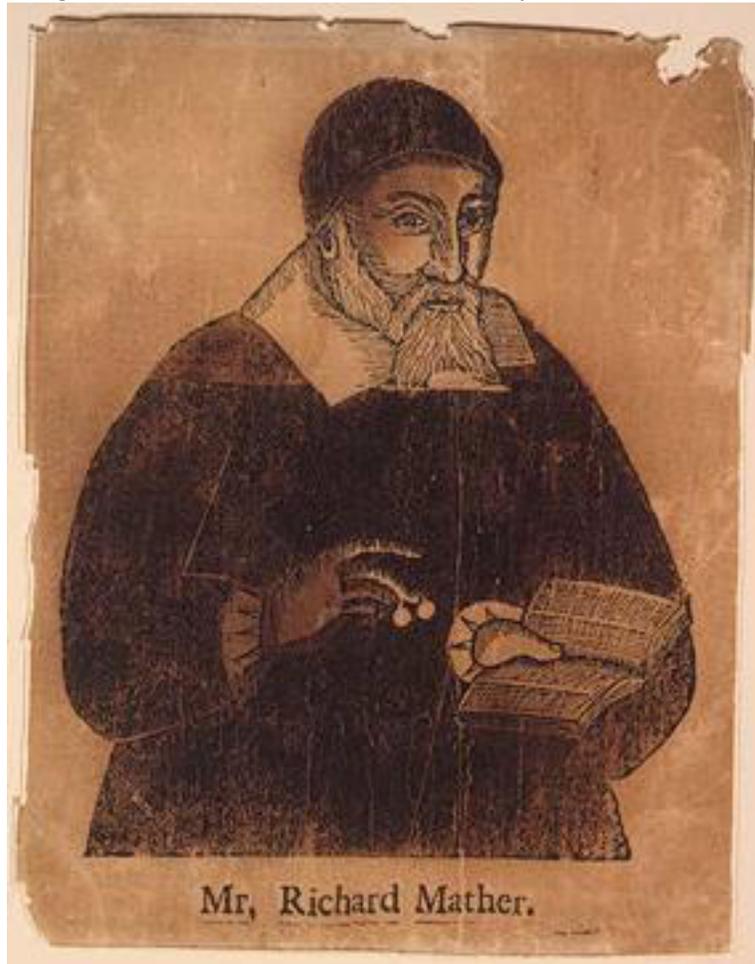
Summer: Thomas Hooker and the 1st English intrusives were settling at Hartford in Connecticut. The Pequot saw themselves being overrun and, while the Mohegan and Mattabesic were welcoming the new kids on the block, there were numerous confrontations between the English and their [Narragansett](#) allies, on the one hand, and the Pequot, on the other hand, at first stopping just this side of general warfare. The Pequot War began in full earnest when some warriors of the western Niantic got aboard the boat of Boston furtrader John Oldham near [Block Island](#) and killed him.



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August: The Reverend Richard Mather, in Boston, denounced the Pequot in general as “accursed seeds of Canaan,” in effect considering the confrontation in Connecticut as a “holy war” of Puritans vs. Forces of Darkness.



Without bothering to consult the whites in Connecticut, the whites in the Bay Colony allied with the [Narragansett](#) and sent a “retaliatory” expedition of 90 men under the command of John Endecott to [Block Island](#) in August, to kill every adult male and make prisoner the adult females and children. The English managed to kill 14 Niantics and an undetermined number of dogs and burn their village with its crops.



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(According to another note I have, the body count was 13 natives killed and 40 wounded.)



Endecott's men then sailed to Fort Saybrook to add some additional soldiers for the 2d part of his mission — a visit to the Pequot village at the mouth of the Thames river to demand 1,000 fathoms of wampum for the death of Oldham, plus several children to hold hostage. Endecott's arrival at Saybrook was the first indication the Connecticut colonists had of what had happened and, since it would be them who would bear the brunt of any Pequot and Niantic retaliation, they got upset. However, with the interracial situation already beyond repair, they reluctantly provided a few additional soldiers. Endecott then sailed up the coast to the Pequot village and made his demands. The Pequot were as stunned to learn what had happened as had been the English at Saybrook, but managed to stall while people escaped into the woods leaving Endecott with an empty village site, which he proceeded to loot and destroy. Satisfied that they had "chastised" enough heathen for one day, Endecott's men sailed back to Boston. Some of the soldiers who had been making off with the Indian maize crop were recognized as being from Saybrook and the Pequot and Niantic would besiege that settlement and kill anyone trying to leave. Rather than having been made cautious, the Pequots had become enraged. During the winter they would plot revenge and sent war belts to the Narragansett and Mohegan asking their help. However, because of past actions the Pequot had few friends, and the English would find it fairly easy to isolate them.



"As the star of the Indian descended,
that of the Puritans rose ever higher."
— Tourtellot, Arthur Bernon, *THE CHARLES*,
NY: Farrar & Rinehart, 1941, page 63



Various white historians have attempted to make a case that the Pequot deserved to be brutally exterminated by fire and sword and enslavement, because they were the aggressors, and because they were generally unpleasant people. I quote from one such study: "The Pequots of old gave as good as they got — so much so that they brought their doom upon themselves." Much has been made of the fact that other opposing tribes referred to this tribe as the Mankillers. Besides, "European colonists didn't invent barbarity on this continent." Yada yada yada quote unquote.²⁰

20. My sainted mother would have said to me "I suppose you're going to try to tell me that just because somebody else goes and jumps in the lake, you've got to go and jump in the lake too?"

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"The Whites, by law of conquest, by justice of civilization, are masters of the American continent, and the best safety of the frontier settlers will be secured by the total annihilation of the few remaining Indians."

— L. Frank Baum, author of the Oz books



Winter: The Pequot planned their retaliation and sent war belts to the [Narragansett](#) asking their help. Because of their friendship with the Reverend [Roger Williams](#), the Narragansett of the bay of [Rhode Island](#) not only refused the Pequot request, but sent warnings to Boston of impending war and allied themselves with the English. Narragansett support would provide a key factor in the English victory the following year.

1637

An outpost was established at [Wickford](#) in what would become [Rhode Island](#), by Richard Smith.

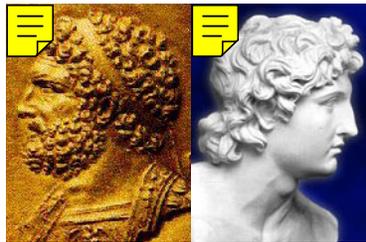


ROGUE ISLAND

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Birth of a 2nd son to *Ousamequin* Yellow Feather the *Massasoit*, whom he named *Metacom*, the brother who would be nicknamed “Phillip” by the amused whites.²¹

Att the earnest request of Wamsitta, desiring that in regard his father is lately deceased, and hee being desirouse, according to the custome of the natives, to change his name, that the Court would confer an English name upon him, which accordingly they did, and therefore ordered, that for the future hee shalbee called by the name of Allexander Pokanokett; and desiring the same in the behalfe of his brother, they have named him Phillip.



In this year of *Metacom*'s birth there was a major battle between two groups of Nipmuc at Louisquisset (Loquasuck), which possibly indicates the fork of the Branch River and the *Pawtucket* or *Blackstone River* in what is now *Rhode Island*, or may indicate the vicinity of the villages of Albion and Manville, or may indicate some area farther to the west. Ownership of the territory in question was also in dispute between the Nipmuc and the *Narragansett*.

21. The brothers *Wamsutta* and *Metacom* were nicknamed Allexander (*sic*) and Phillip (*sic*) because the whites were into supplying Native American leaders with offensively grandiloquent and therefore implicitly derogatory names, more or less in the mode in which they were in the habit of condescending to their black *slaves*: such ostentatious names (in the case of black men, names such as “Pompey” or “Caesar”) implicitly gestured toward their low standing in the eyes of the whites, marking them as pretenders, as con artists, warning whites not to take them seriously as human beings or as leaders.

Actually, as might be expected, *Wamsutta* and *Metacom* had a number of brothers and sisters. One sister, called by the English name “Amie,” was the wife of Tuspaquin, headman of the Namaskets. Mention is also made of another son, and also another daughter, of *Ousamequin* Yellow Feather.



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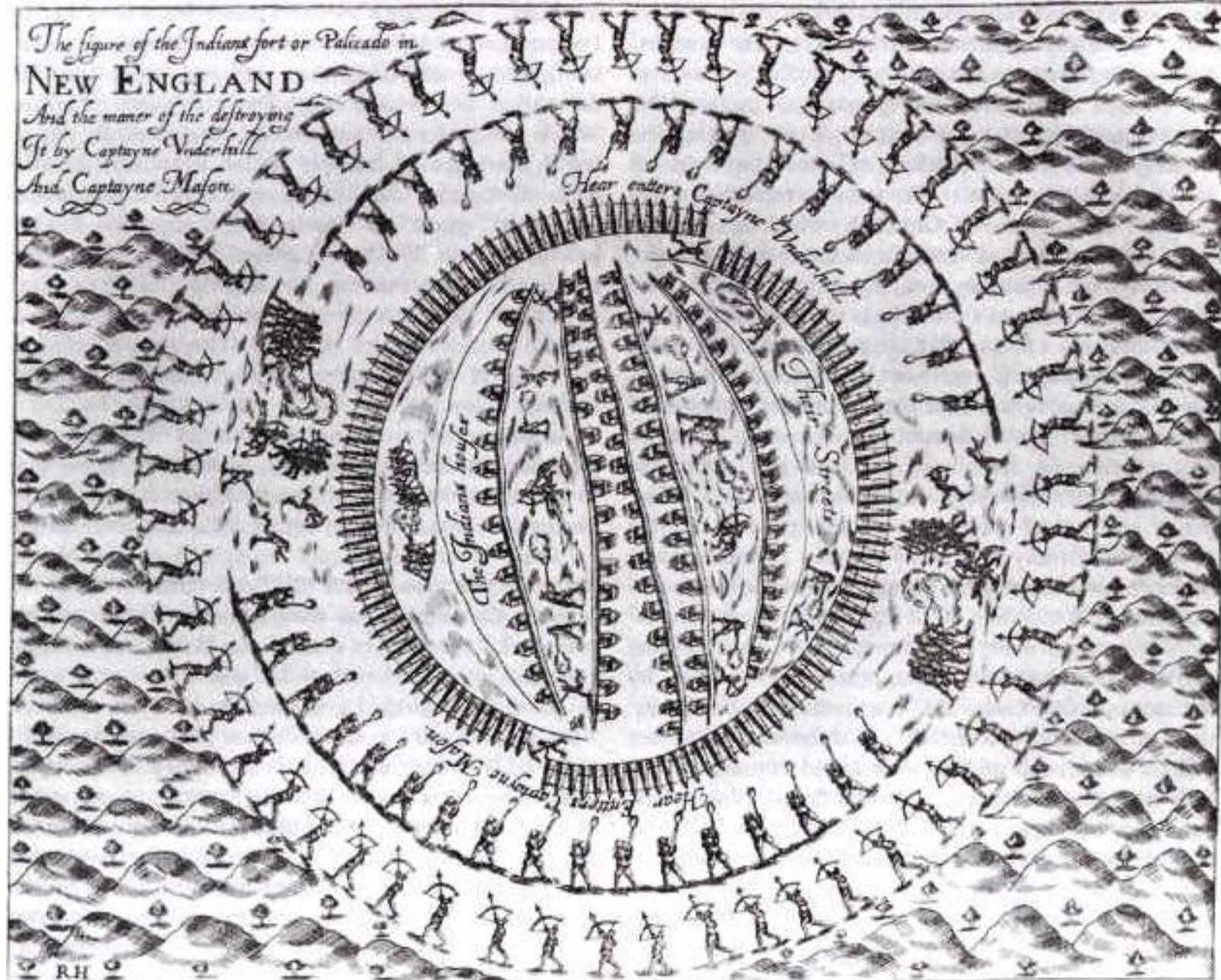
The Council of the [Narragansett](#) of the bay of [Rhode Island](#) decided to ally with the Puritans of Massachusetts Bay and Connecticut in its war against the Mohegan tribe known locally as the “Pequot” or “Mankillers” (they knew themselves not as mankillers but as “the fox people”). Because of their location outside the boundaries of the United Puritan Colonies, their political and military autonomy, and the peculiar religious views of the most prominent white minister in their midst, the Reverend [Roger Williams](#), [Narragansett](#) tribespeople were at that time able to discourage a flock of other ministers who were attempting to dissuade them from their religion.



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The Massachusetts militia massacred a Pequot village at Mystic. They killed about 600; taking 30 males offshore, they drowned them in the sort of event that is described as a “noyage”; their women and children were sold or handed around as [slaves](#).²²



(For most nations, wars are about power and self-interest, but for Americans, they have always been about righteousness. American look at war as an epic struggle between good and evil. As Dubya recently put the matter, it is up to our nation “to defend the hopes of all mankind.” This sort of attitude began long before we were a nation, for in 1630 Governor John Winthrop had planted a great Biblical aspiration on American soil: “We shall be as a city upon a hill, the eyes of all people are upon us.” It is no accident that soon afterward his

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colonists had launched this war against Indian “devil worshippers.” The bodies of so many “frying in the fire,” according to [William Bradford](#), seemed “a sweet sacrifice to God.” The anxieties of the Indian conflicts would next lead the society straight into internal hunts for “[witches](#).” [American Exceptionalism](#) means, it seems, never needing to say that you are sorry.)

The Reverend [Roger Williams](#) wrote to Governor John Winthrop about the successful expedition against the “Pequot” or “Fox People”: “It having again pleased the Most High to put into our hands another miserable drove of Adam’s degenerate seed, and our brethren by nature, I am bold (if I may not offend in it) to request the keeping and bringing up of one of the children.”

The Pequot slaves were transported to the West Indies aboard the 1st American slave ship, the *Desire*.²³ On its return voyage, the ship transported a cargo of African slaves to Connecticut. (Refer to A WONDERFUL VICTORY OVER THE ENEMIES OF GOD and MASSACRE AT FORT MYSTIC.)

INTERNATIONAL SLAVE TRADE



Hugh Peter wrote to John Winthrop, Jr. that he had heard of a “dividend” of women and children from the Pequot captives and that he would appreciate being sent his own share, “a young woman or girl and a boy if you think good.”

22. A few Pequot warriors would elude capture and obtain refuge with other New England Algonquin groups. Most of those captured were executed but the Reverend [Williams](#) proposed that as a humanitarian measure, instead, they should be sold for a profit, and so about 1,400 persons would be exported. The peace treaty would systematically dismember what remained of the tribe in a manner designed to ensure that the Pequot could no longer function as a cohesive grouping. Some women and children would be distributed as “servants” to white households. The [Narragansett](#) and Eastern Niantic would accept some of the Pequot women and children, and one band was exiled to Long Island and became subject to the Metoac. For the most part, these Pequot would be absorbed by their “hosts” within a few years and would disappear. The remainder were placed under the Mohegan, and it is from this group that the two current Pequot tribes have evolved. The Mohegans would treat their Pequot guests so badly that by 1655 the English would be forced to remove them. Two reservations would be established for the Pequots in 1666 and 1683. By 1762 there would be only 140 Pequots and the decline would continue until a low point of 66 was reached as of the 1910 census. At present, the State of Connecticut recognizes two Pequot tribes: the Mashantucket and the Paucatuck. The 600 Paucatuck (Eastern Pequot) have retained the Lantern Hill Reservation (226 acres) at North Stonington but are not federally recognized. The Mashantucket (Western Pequot) received federal recognition in 1983.

23. The slave ship *Desire*, 120 tons, was constructed at Marblehead, Massachusetts and was one of the 1st ships, if not the very 1st, built in the colonies.

INTERNATIONAL SLAVE TRADE



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A

Chronological TABLE

Of the most remarkable passages in that part of America, known to us by the name of NEW-ENGLAND.

Anno Dom.

1637. The *Pequites* Wars, in which were Slain Five or Six Hundred *Indians*.

Minifters that have come from *England*, chiefly in the Ten firft Years, Ninety Four: Of which returned Twenty Seven: Dyed in the Country Thirty Six: Yet alive in the Country Thirty One.

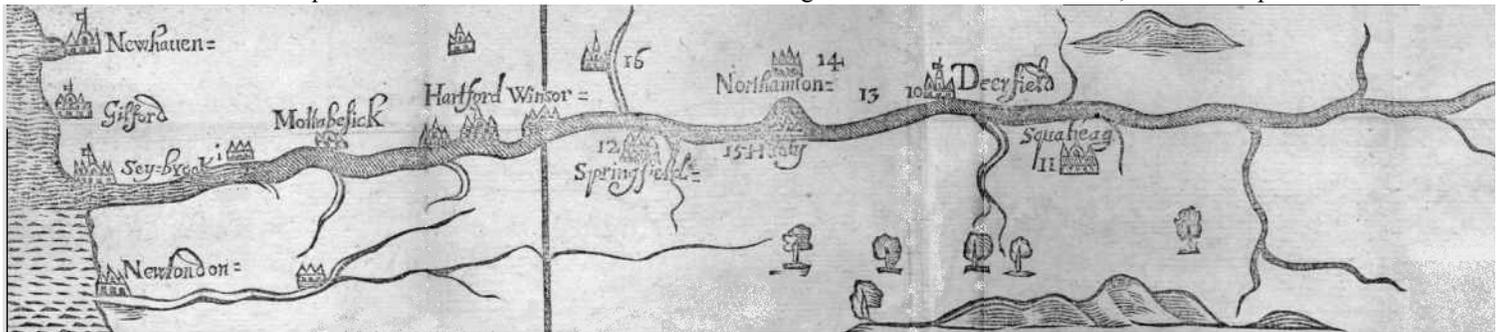
The Number of Ships that tranfported Paffengers to *New-England* in thefe times, was 298. fupposed: Men, Women, and Children, as near as can be gheffed 21200.

1637. The firft Synod at *Cambridge* in *New-England*, where the *Antinomian* and *Famaliftical* Errors were confuted; 80 Errors now amongft the *Massachusetts*.

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April 12, Sunday: In the attack upon Wethersfield, 200 indigenes killed 6 male and 3 female intrusives, 20 of their cows, and a horse. Taking a couple of teenage girls hostage, the war party loaded their loot into canoes and went home via the Connecticut River, and while passing the fort at Saybrook they taunted the garrison by waving the bloody clothing of victims. In all, the intrusives lost 30 people in these raids, and in May the General Court at Hartford, Connecticut would issue a formal declaration of a state of war. Despite doubts about the loyalty of the Mohegan, a joint expedition of 90 English and 70 Mohegan warriors under Uncas would assemble near Hartford to attack the main Pequot fort at Mystic. Captained by John Mason, this tiny army would depart on what seemed a suicide mission. Passing down the Connecticut River, it would stop at Fort



Saybrook to add a few soldiers and would then proceed up the coast only to discover a large number of Pequot waiting for them at Mystic. Mason would prudently continue east to [Rhode Island](#). The Pequot would watch his departure and convince themselves that the English were going to take refuge in [Boston](#). However, 200 warriors would join Mason at the [Narragansett](#) villages and he would receive permission to travel overland through Narragansett territory to make a surprise attack on Mystic from the rear. With his force numbering more than 400 men, Mason would leave the Narragansett villages and move west across the hills of western Rhode Island. The Narragansett would become alarmed at the clumsiness of the English attempting to move through the forest and would fear that the entire group would be detected and ambushed, and only when Uncas challenged their courage would the Narragansett warriors continue. Despite becoming lost several times, the Mohegan would locate the Pequot fort on May 26th and guide Mason's army to it. They had been undetected and the Pequot who normally would have defended Mystic would be absent, having formed a war party and gone to raid the settlements near Hartford. Trapping 700 Pequot inside the fort (mostly women, children, and old people), Mason and his men would set it afire. Those Pequot who would not perish in the flames would be killed as they tried to escape the flames. Following Mason's orders, the Narragansett and Mohegan would finish off any Pequot warriors the English missed but would become aghast as the English indiscriminately slaughtered women and children. Their grim work completed, Mason would beat a hasty retreat to his boats waiting on the Thames. Grand sachem Sassacus's village was only five miles away and his warriors were in hot pursuit. During the race for the river, Mason would almost stumble into a returning 300-man war party, but the Pequot would be distracted by the smoke from their burning village and the English would reach their boats after suffering only 2 killed and 20 wounded. Abandoned to fight their own way home, fully half their native allies wouldn't make it. However, this massacre at Mystic would break the Pequot. They would still have most

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of their warriors, but the attack would demonstrate the utter vulnerability of their “fortified” villages and thus deprive them of the support they needed from their allies. Starving and unable to plant crops, the Pequot would abandon these villages, separate into small bands, and flee for their lives. As small groups they would make easy prey of themselves, and few would escape. After an abortive attempt to find refuge among the Metoac on Long Island, Sassacus in June would lead 400 of his people west, paralleling the coast and its seafood due to their being so short of food. Slowed by their women and children, the Pequot would cross the Connecticut River but kill three Englishmen near Saybrook. This would be unfortunate for them because it would inform the English of their location. Hartford would declare June 15th as a day of prayer and thanksgiving for the “victory” at Mystic. The English, however, would not be satisfied with merely having won a war and would determine to extinguish the Pequot.



“...the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.”

– Declaration of Independence





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May 27, Wednesday: The outcome of the election was that assistant governor John Winthrop replaced [Henry Vane](#) as Governor. It was well understood locally at the time that this political victory meant that the heresy of [Anne](#)



[Hutchinson](#) would not go unpunished, and that [Boston](#) would become in effect a theocracy.



Soon, Governor Winthrop would be shocked and horrified: when [Mary Dyer](#) gave birth, the infant was “a creature so horrible in its malformation as to bear only the slightest terrifying resemblance to mankind. Something such as only a nightmare in hell could conceive.” The infant seemed to have no skull! The Reverend John Cotton, offering the midwives, Mistress [Hutchinson](#) and Goody Hawkins, what was supposed to be a helping hand, buried the body secretly at night. Although this was in accordance with English common law it was in defiance of the theocratic rule of Governor Winthrop.

What could be secretly wrong with these people, that out of them would come such abomination? Thus in evaluating what happened in the Bay Colony to the Dyer family, one must bear in mind not only the Puritan prejudice against what was termed “levelling” in religion, but also the existence of essentialist superstitions. Bear in mind also that there may have also been at work a prejudice against the very name “Dyer,” as in “the stain on the dyer’s hand” — because this image has since time immemorial been a trope for “clearly evident contamination”:



October 26, 1853: Ah! the world is too much with us, and our whole soul is stained to what it works in, like the dyer’s hand. A man had better starve at once than lose his innocence in the process of getting his bread.

What could be secretly wrong with this family, a cause not only for their deformed conception but also for their deformed conception of worship? Thus, when Mistress Hutchinson and those influenced by her were disenfranchised,²⁴ [William Dyer](#) and [Mary Dyer](#) were among those who would relocate to [Rhode Island](#).

DYER OR DYRE

24. The Reverend Peter Bulkeley of [Concord](#) and the Reverend Thomas Hooker were the two moderators of the synod which would ban this group in [Boston](#).

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End of June: More than anything else, the English wanted the Pequot grand sachem, Sassacus. Thomas Staughton landed at Pequot Harbor with 120 men. Finding the Pequot forts abandoned, he started west in pursuit. John Mason joined him at Saybrook with 40 men plus Uncas and his Mohegan scouts. With the Mohegan pointing the way, they followed the slow-moving band of Sassacus west. Intent on capturing Sassacus, other Pequot they encountered enroute were offed at the detection of the slightest reluctance to cooperate — one Pequot sachem near Guilford Harbor was beheaded and his head placed in a tree as a warning (the location is still known as Sachem Head). The English finally caught up with him at Sasqua, a Pequannock (Mattabesic) village near Fairfield, Connecticut. The Pequot retreated to a hidden fort in a nearby swamp but were surrounded when John Mason’s men were able to reach Mystic undiscovered. Some 700 Pequot were trapped inside while most of their warriors were absent on a raid against the Connecticut settlements. After negotiations, 200 Pequannock (mostly women and children) were allowed to leave, but the Pequot were well aware what awaited them and refused to surrender. Mason and his men set the fort afire, and began to kill all who attempted to escape. Sassacus gathered 80 warriors and managed to break free, and 180 Pequot were captured to be sold as slaves to the West Indies, the remainder evidently being incinerated.



"...the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions."

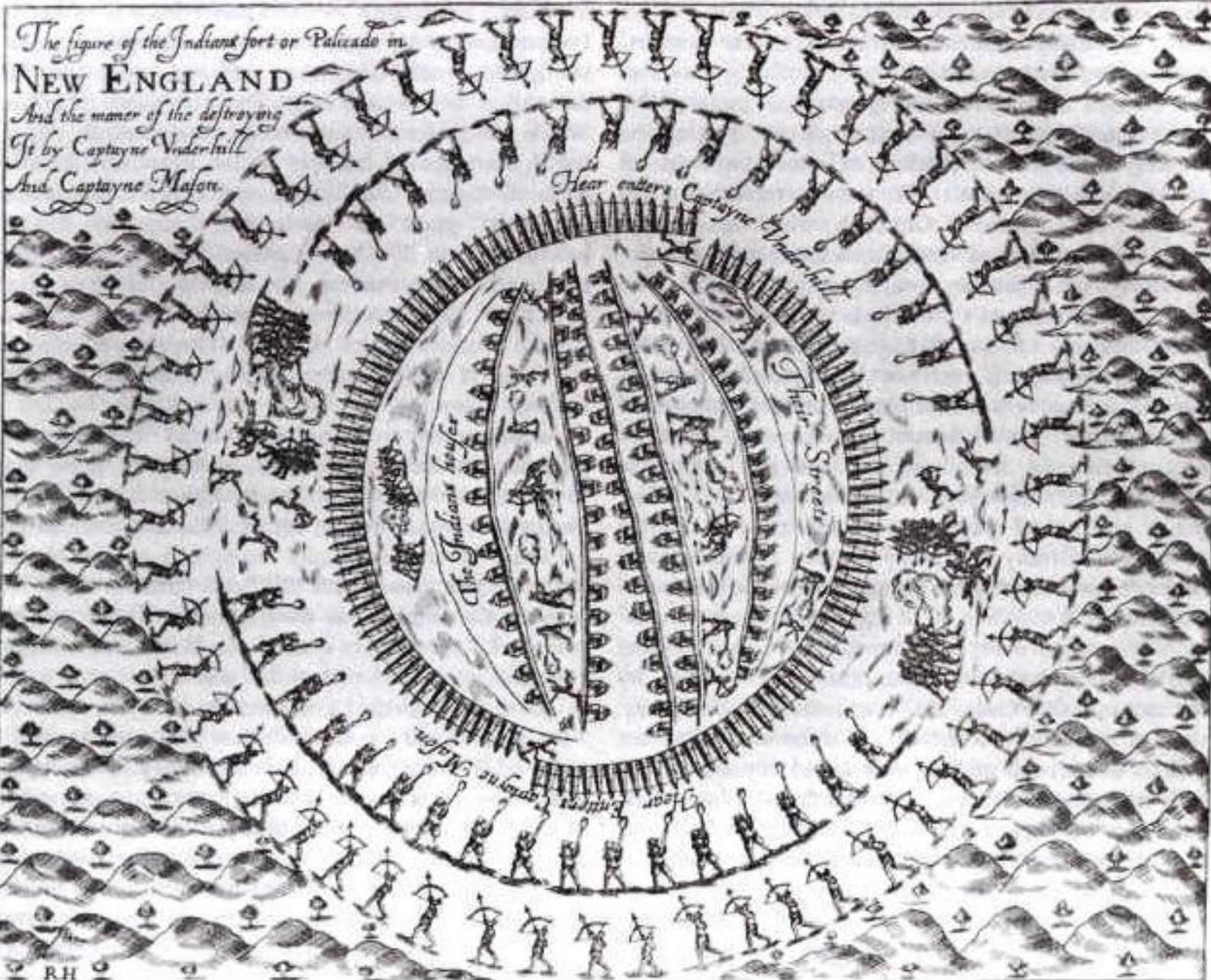
– Declaration of Independence



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The others were killed: "It was a fearful sight to see them frying in the fire and the streams of blood quenching the same, and horrible was the stink and scent thereof; but the victory seemed a sweet sacrifice, and they gave praise therof to God, who had wrought so wonderfully for them."



Sassacus and his escort fled west to the New York area. His logical choice for refuge should have been the Mahican (Dutch allies and close relatives), but the Mahican were subject to the Mohawk at the time, so Sassacus was forced to turn for refuge to some old enemies. The Mohawk had never forgotten who the Pequot were, and no sooner had the sachem reached the Mohawk village, than, without being allowed to speak in council, he and most of his warriors were killed. The few who escaped joined the Mahican at Schaghticoke.

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The Mohawk cut off Sassacus’s head and sent it to Hartford as a token of friendship. Since the General Court in Hartford levied a heavy fine on any tribe providing refuge to the Pequot, there was no place for them to go. The remaining Pequot were hunted down by the English, Mohegan, and [Narragansett](#), and the war ended in a series of small but deadly skirmishes. The remaining Pequot sachems surrendered asking to be spared.

The whites had soon grown dissatisfied with their red allies, warriors who strangely seemed not to have any concept of the agenda of such war, “to conquer and subdue enemies” but instead regarded fighting as “more for pastime.” With the Pequot defeat, English settlement filled in Connecticut Valley and by 1641 would extend down the coast of western Connecticut as far as Stamford. The shame of the genocide would become so great that eventually it would be made a criminal offense in the Bay Colony to so much as mention that the Pequot had ever existed!



“Denial is an integral part of atrocity, and it’s a natural part after a society has committed genocide. First you kill, and then the memory of killing is killed.”

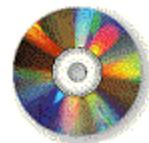


– Iris Chang, author of *THE RAPE OF NANKING* (1997), when the Japanese translation of her work was cancelled by Basic Books due to threats from [Japan](#), on May 20, 1999.



“Historical amnesia has always been with us: we just keep forgetting we have it.”

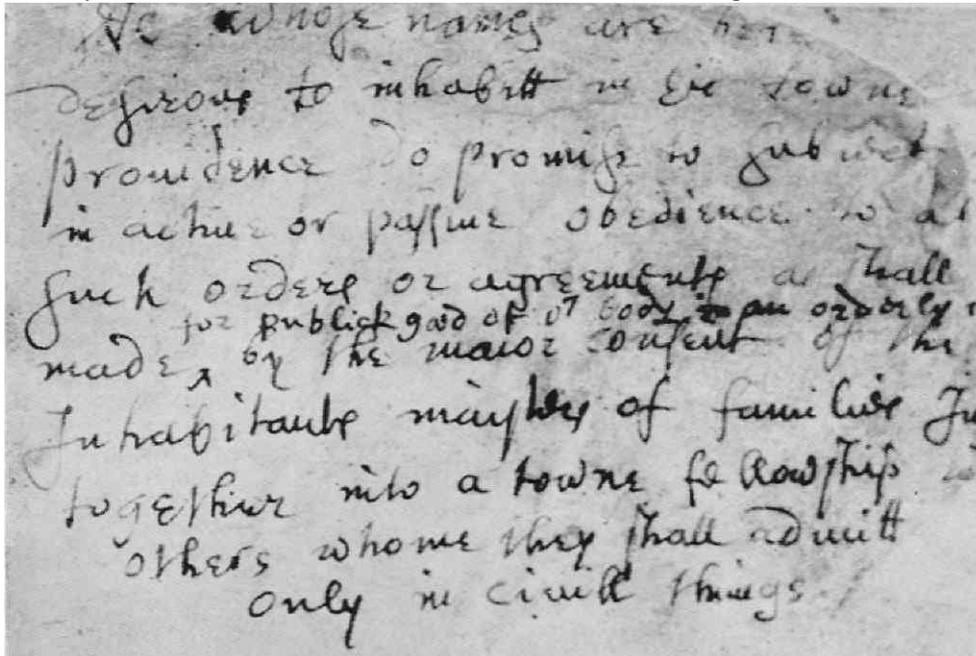
– Russell Shorto



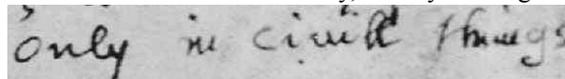
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August 20, Thursday: The founders of [Providence](#), [Rhode Island](#) made their compact one with another:



You will notice at the tail end of this document instantly, the key limiting clause “only in civill things”:



The founders, in agreeing that “We, whose names are hereunder, desirous to inhabit in the town of Providence, do promise to subject ourselves in active or passive obedience to all such orders or agreements as shall be made for the public good of our body in an orderly way, by the major assent of the present inhabitants, masters of families, incorporated together into a town fellowship, and others whom they shall admit unto them, only in civil things,” were carefully setting aside a space for their personal liberty of conscience. –Or so it might seem.

1638

 In Aquiday, [Rhode Island](#), a male with the family name of Collins, a male with the family name of Hales, and Mistress [Anne Hutchinson](#) were accused of [witchcraft](#). We have no record of further action.²⁵

25. “Aquiday” was [Aquidneck Island](#), now containing the towns of [Portsmouth](#), [Middletown](#), and [Newport](#).

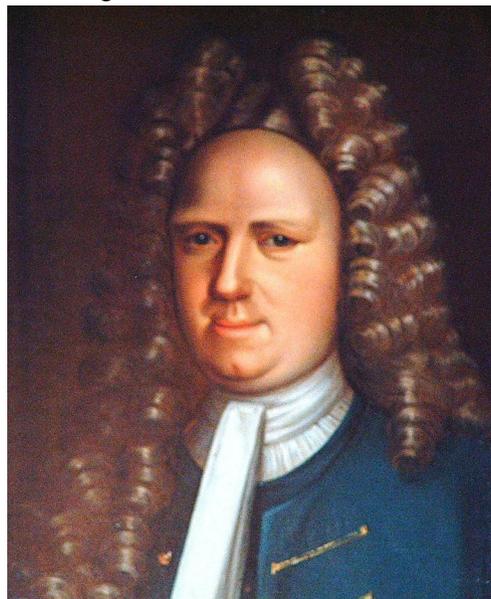
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An outpost was established at [Pawtuxet](#) in what would become [Rhode Island](#), by William Harris and the Arnold family. Other nonconformists coming down into the bay region, such as William Hutchinson and [Anne Hutchinson](#) and [William Coddington](#), were founding Pocasset (now [Portsmouth](#)) and signing the “Portsmouth Compact.”



[William Coddington](#) was chosen as governor.



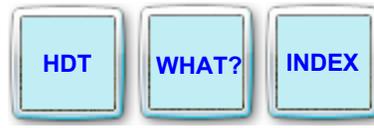


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According to John Farmer, the 1st (white) settlers of [Rhode Island](#) were:

- [Roger Williams](#)
- William Aspinwall
- Arther Fenner
- John Thockmorton
- Samuel Wildbore
- Henry Reddock
- William Arnold
- John Porter
- Thomas Sucklin
- William Harris
- John Sandford
- Christopher Smith
- Stuckey Westcot
- Edward Hutchinson
- Richard Pray
- Thomas Olney, Senior
- Thomas Savage
- Nicholas Power
- Thomas Olney, Junior
- William Dyre
- Stephen Northrup
- John Greene
- William Freeborn
- Edward Hart
- Richard Waterman
- Philip Sherman
- Benjamin Herendon
- Thomas James
- John Walker
- Edward Inman
- Robert Cole
- Richard Carder
- John Jones
- William Carpenter
- William Baulston
- James Matthewson
- Francis Weston
- Henry Bull
- Henry Neale
- Ezekiel Holleman
- William Coddington
- William Man
- Robert Williams
- John Clark
- _____ Jinckes
- John Smith
- Edward Cope
- Roger Mawry



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- Hugh Bewitt
- [Chad Brown](#)
- Edward Manten
- William Wickenden
- Daniel Brown
- Shadrach Manton
- John Field
- Henry Brown
- George Shepherd
- [Thomas Hopkins](#)
- [John Brown](#)
- Edward Smith
- William Hawkins
- Samuel Bennett
- Benjamin Smith
- William Hutchinson
- Hugh Bewett (the mason)
- John Smith
- Edward Hutchinson, Jun
- Adam Goodwin
- John Smith, Sr.
- John Coggeshall
- Henry Fowler
- John Smith, Jr.
- John Smith (Jamaica)
- Epenetus Olney
- Lawrence Wilkinson
- Daniel Williams
- Christopher Onthawk
- Joshua Verin
- John Sayles
- Richard Scott (this [Baptist](#) would become a [Friend](#), very likely the 1st in [Rhode Island](#))
- Joan Tyler
- Joshua Winsor
- Valentine Whitman
- George Way
- William White
- Thomas Walling
- John Warren
- John Whipple
- Matthew Waller
- Robert Williams
- Joseph Williams
- William Wickenden
- Robert R. West
- Pardon Tillighast

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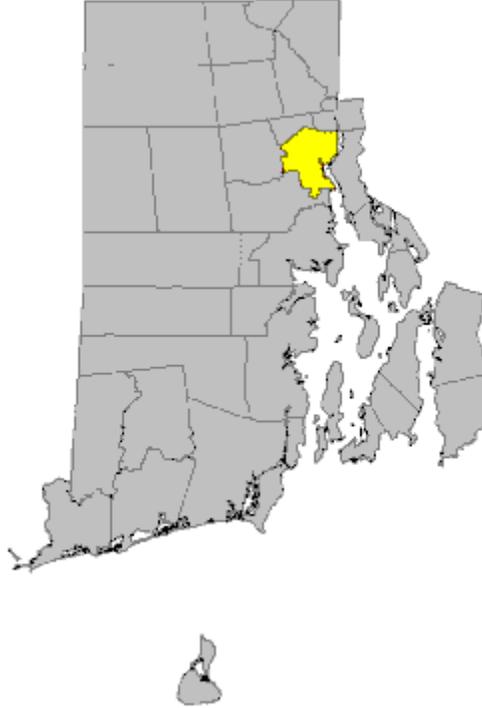




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March: At a council held on the west bank of the Pettaquamscutt River, the [Narragansett](#) headmen [Canonicus](#) and Miantonomi granted to the Reverend [Roger Williams](#) permission to occupy a tract which included the [Providence](#) area from the Seekonk estuary to Neutakonkanut Hill on the west.



(There was no indication that this permission to reside was to be in any manner exclusive. This was in no sense a deed, or a title, or a grant of political independence, but quite to the contrary, amounted to a pledge of honest white subordination to the beneficent red leader. When the Reverend met him, he was tall, erect, heavy of frame, yet spare and bony, attired in a skin robe with fringes, with long feathers in his hair, carrying a bow and a spear in the fold of his arms. Williams characterized him as “a wise and peaceable prince ... for any gratuities or tokens, Canonicus desires sugar, Miantonomi, powder.” The friendship of Williams, Canonicus, and Miantonomi would not waver, and it was Canonicus who granted Chibchuwesa, to be called Prudence Island,

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There are no authentic depictions of any of these persons (including Rev. Williams)

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to Williams as a place of residence.)²⁶



26. The Narragansett sachem Tashtassuck had had one son and one daughter, who, within the culture of their tribe, as son and daughter of a sachem, had been united in marriage. The first of their offspring had been [Canonicus](#), although eventually he would have three brothers. The youngest of his brothers, the war leader Mascus, would be the father of the war leader Miantonomi. Canonicus and Mascus came to share the tribal rule, with Canonicus playing the role of peace leader and Mascus that of war leader. The tribes that were in submission to the Narragansett during the period of the height of their influence were the Massachusetts, the Wampanoag, the Nipmuc, the Sakonnet, the Nauset, the Shawomet, the Niantic, and the Coweset, amounting to an alliance of about 30,000 people. Mascus had died before the arrival of the English, but the *Massasoit* (headman of the headmen) of the Wampanoag and ten of his sub-sachems had formally re-acknowledged their subordination to the Narragansett. (Massasoit's son Metacomet, who would be known to the English as "Phillip," was at this point still a rugrat.) Primarily, Canonicus resided near what is now Cocumcussoc, at [Wickford, Rhode Island](#).

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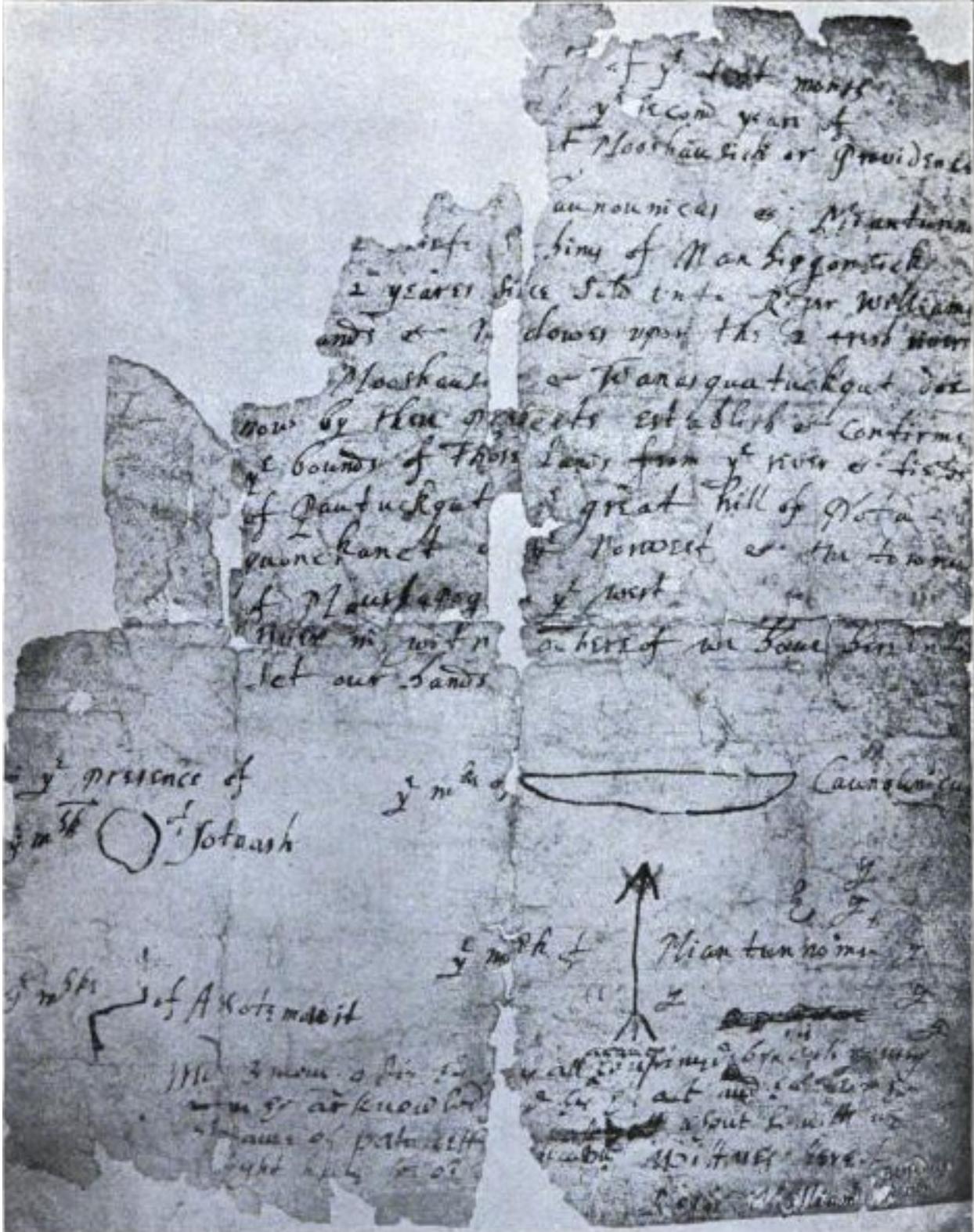
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March 22, Monday: Part of the problem was that [Mary Dyer](#), a woman associated with Mistress [Anne Hutchinson](#), had given birth to a child, stillborn, characterized by Governor John Winthrop as a “monster.” The Reverend John Cotton, repentant, confided to the court his role in the secret burial. When exhumed, the body had seemed to lack a skull. Goody Hawkins, who assisted at the birth, was summoned to provide a description of the child as born. The baby’s “thornback” birth defect was being ascribed by the Puritans to the influence of antinomianism.

The group led by Mistress Hutchinson was expelled by an ecclesiastical court upon a charge of “traducing the ministers,” and she herself was excommunicated and ordered “as a Leper to withdraw yorselwe owt of the Congregation.”



Forasmuch as yow, Mrs. Huchinson, have highly transgressed & offended, & forasmuch as yow have soe many ways troubled the Church wth yor Erors & have drawn away many a poor soule, & have upheld yor Revelations: & forasmuch as yow have made a Lye, &c. Therfor in the name of our Lord Je: Ch: & in the name of the Church I doe not only pronownce yow worthy to be cast owt, but I doe cast yow out & in the name of Ch. I dow deliver you up to Sathan, that yow may learne no more to blaspheme, to seduce & to lye, & I dow account yow from this time forth to be a Hethen & a Publican & soe to be held of all the Bretheren & Sisters, of this Congregation, & of others: thefor I command yow in the name of Ch: Je: & of this Church as a Leper to withdraw yorselwe owt of the Congregation; that as formerly yow have dispised & contemned the Holy Ordinances of God, & turned yor Backe one them, soe yow may now have no part in them nor benefit by them.

She would take refuge by abandoning [Boston](#) for Paumanok Long Island in New York, and a number of people influenced by her heresy would take refuge, initially with the Reverend [Roger Williams](#) at [Providence](#) Plantations and then at [Portsmouth](#) on [Aquidneck Island](#), an island also known as Rhodes Island.²⁷



RHODE ISLAND RELIGION

27. So named because mistaken with [Block Island](#), which had originally been compared as similar in coastal outline on the map, or in appearance from the sea, or in some respect or other, to the much larger island of Rhodes, of the Eastern Mediterranean.



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A

Chronological TABLE

*Of the most remarkable passages in that part of
America, known to us by the name of NEW-
ENGLAND.*

Anno Dom.

1638. *New-Haven* Colony began.

Mrs. *Hutchinson* and her erroneous companions banished
the *Massachusetts* Colony.

A terrible Earth quake throughout the Country.¹

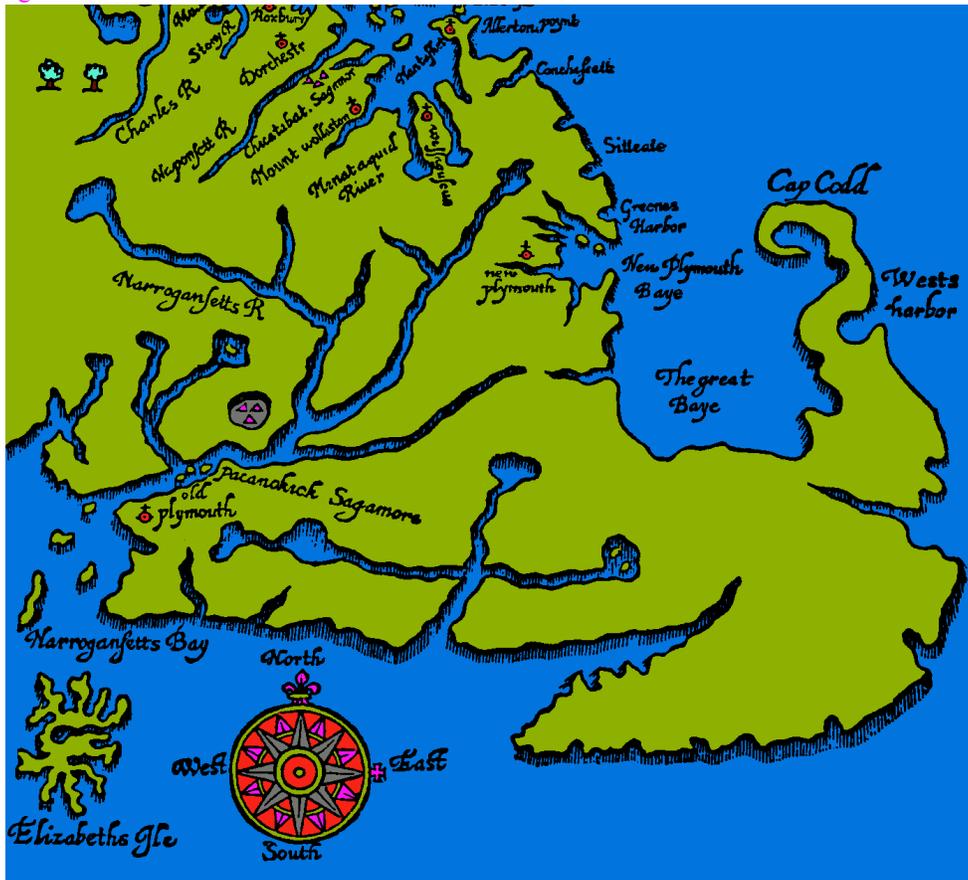
Mr. *John Harvard*, the Founder of *Harvard* College
(at *Cambridge* in *New-England*) Deceased, gave 700 *l.* to
the erecting of it.

¹ Compare Winthrop, N.E., vol. i. p. 265; Johnson's Wonder-working Prov. lib. ii. c. 12, *cit.* Savage; and Morton's Memorial, by Davis, p. 209, and note, p. 289.

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[William Dyer](#) and [Mary Dyer](#) were of course among those who sought refuge in [Rhode Island](#) on this [Narragansett](#) turf.



Note that at this point the Dyer family had not yet been tainted by [Quakerism](#) — the Reverend [Williams](#), in tolerating them at this point, was not by that fact tolerating Quakers.²⁸ It may be that the Reverend's track record was good, overall, at least for that era, but in fact he didn't like Quakers in the same way he didn't like Papists, which in our own day and age would be taken as a sign of religious intolerance rather than as a sign of religious tolerance:

They admit no interpreter but themselves, for the spirit within, they say, gave forth the Scripture, and is above the Scripture, ... and that all they do and say is scripture — Papists and Quakers most horribly and hypocritically trample it under their proud feet.

July 13, Tuesday: We know at this point, by virtue of the death of a man who had arrived earlier, and the settlement of his estate by depositions of witnesses as to the will, that on some date prior to this date a ship, the *Martin*, had arrived in Boston Harbor. What we have been able to figure out on the basis of this record is that the vessel had brought to [Boston](#):

- SYLVESTER BALDWIN of Aston Clinton, county Bucks

28. In addition, this is often overlooked but in fact in the Dyer family, only [Mary Dyer](#) and her son Will ever became [Quakers](#).



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- Mrs. Sarah Baldwin
- Richard Baldwin
- Sarah Baldwin

- JAMES WEEDEN of Chesham, county Bucks [Newport](#)
- Mrs. Phillippa Weeden
- John Weeden
- William Weeden
- Anna Weeden
- Martha Weeden

- [CHAD BROWN](#) [Providence](#)
- Mrs. [Elizabeth Brown](#)
- [John Brown](#)

The Reverend [Chad Brown](#) and Mrs. [Elizabeth Brown](#)'s son [John Brown](#) was at the time about 8 years old. On August 20, 1638 the Reverend would be incorporated into town fellowship with others at Providence (previously known as *Moshasuck*), in the [Rhode Island](#) colony. In 1642, after the brief tenure of the Reverend [Roger Williams](#), he would become the minister of the new [Baptist](#) church there. (After this Reverend would come Elder James Brown (1666-1716?/1732?). After this Elder would come James Brown II (1698-1739), a prosperous merchant and the sire of four important sons.) We do not know for sure that [James Brown](#), Jeremiah Brown, [Judah Brown](#), and [Daniel Brown](#) were born after [John Brown](#):

- Son Reverend [John Brown](#) of [Providence](#) would get married with Mary Holmes (daughter of Obadiah Holmes, who was persecuted by Massachusetts). The couple would have [John Brown](#) (2), born on March 18, 1662; [James Brown](#), born during 1666, who would be Elder of the same 1st [Baptist](#) Church of [Providence](#) in which his grandfather the Reverend [Chad Brown](#) had led; [Obadiah Brown](#), [Martha Brown](#), and [Deborah Brown](#).
- Son [James Brown](#)
- Son [Jeremiah Brown](#)
- Son [Judah Brown](#) alias [Chad Brown](#) (2).
- Son [Daniel Brown](#), who is recorded in [Providence](#) during 1646, would get married on December 25, 1669 with Alice Herenden (probably Benjamin Herenden's daughter). The couple would have [Judah Brown](#) (2); [Sarah Brown](#), born on October 10, 1677; [Jeremiah Brown](#) (2); and perhaps more. [Daniel Brown](#) would die before November 10, 1710.

The following sayings with which we can identify are attributed to the Reverend [Chad Brown](#):

A man's right to defend himself included his right to refuse armaments and to try better means according to the dictates of his conscience.

No man should be a slave but that each was entitled to just recompense for labor which he had performed.



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August 20, Friday: Watertown, in the Massachusetts Bay colony, had been insisting that its grant, since it had been specified as running eight miles toward the west, actually converged to a point north of Walden Pond, and that therefore it was entitled to land that was generally considered to be well within the 6-mile quadrangle assigned to the town of [Concord](#). The General Court therefore on this day issued an order, that these Watertown lines were to be extended only so far “as Concord bounds give leave.”

[Chad Brown](#) had come to Boston Harbor in the *Martin* in July with his wife [Elizabeth Brown](#) and their young son [John Brown](#), and on this day was incorporated into town fellowship with others at [Providence](#) (previously known as *Moshasuck*), [Rhode Island](#). In 1642, after the brief tenure of the Reverend [Roger Williams](#), he would become the leader of the worship group that in a considerably later timeframe, after the emigration of some Particular Baptists, would become the 1st [Baptist](#) church of Providence.²⁹

Late in September: The baptism of the son of the Reverend [Roger Williams](#) in [Providence, Rhode Island](#). (We know that this child was not being baptized as a newborn, because at his baptismal ceremony the mother was again like eight months pregnant.)

Late in September: At [Providence, Rhode Island](#), Mary Williams, the wife of the Reverend [Roger Williams](#), gave birth to a daughter who would be named Providence who would die unmarried during March 1686.

1639

In about this year, [Obadiah Holmes](#) emigrated from England to America. For awhile he would settle at Salem in the Massachusetts Bay colony, but he would then remove to [Rehoboth](#) and become a [Baptist](#). He would unite with the church in [Newport, Rhode Island](#).

29. According to an article “Was [Roger Williams](#) Really a [Baptist](#)?” published by the Baptist Publishing House of Texarkana TX, by Professor of Church History Louis F. Asher of the Baptist Missionary Association Theological Seminary, “evidence is lacking to show that the group at Providence constituted a Baptist church before about 1654, at which time a Baptist church was organized by some Particular Baptists who had recently migrated from England.” The historian of the First Baptist Church In America, Professor Stanley Lemons, however, disagrees with this evaluation, and points out that it is one made by “Particular Baptists” and spread around by the “Bible Baptist Association.” According to this Rhode Island viewpoint, the work of Dr. Asher, “a now-deceased professor at a tiny, splinter Baptist seminary in Texas,” is not to be relied upon.

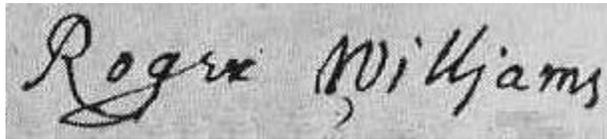


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It has been alleged that America's 1st [Baptist](#) church was formed in this year in [Providence](#) (previously known as *Moshasuck*), [Rhode Island](#). However, we do not know that this group either considered itself to be, or was, actually Baptist in its orientation.³⁰

The Reverend [Roger Williams](#) is said to have embraced some sort of [Baptist](#) faith. In fact, some Americans you meet on the street nowadays will want to tell you that he was our **very first Baptist** pastor! (Presumably he ministered in the white building that presently proclaims itself to be the first Baptist church in America — a magnificent structure which would not be erected on Mr. Angell's house lot **for more than a century!**) However this parses, the fact is that within a very few months Williams had thought better of this involvement with this group of people and had disengaged himself.³¹



I need to give full weight to the popular conceit that the Reverend Williams was the minister of the first Baptist church, so I will quote at length from one of the secondary sources that fully embraces that hypothesis. You will see how evidence to the contrary has been marginalized:

There can be little doubt, as to what were the religious tenets of the first settlers of Providence. At the time of their removal here, they were members of Plymouth and Massachusetts churches. Those churches, as it respects government, were Independent or Congregational, in doctrine, moderately Calvinistic and with regard to ceremony, Pedobaptists. The settlers of Providence, did not cease to be members of those churches, by their removal, nor did the fact of their being members, constitute them a church, after it. They could not form themselves into a church

30. According to an article "Was [Roger Williams](#) Really a [Baptist](#)?" published by the Baptist Publishing House of Texarkana TX, by Professor of Church History Louis F. Asher of the Baptist Missionary Association Theological Seminary, "evidence is lacking to show that the group at Providence constituted a [Baptist](#) church before about 1654, at which time a Baptist church was organized by some Particular Baptists who had recently migrated from England." The historian of the First Baptist Church In America, Professor Stanley Lemons, however, disagrees with this evaluation, and points out that it is one made by "Particular Baptists" and spread around by the "Bible Baptist Association." According to this Rhode Island viewpoint, the work of Dr. Asher, "a now-deceased professor at a tiny, splinter Baptist seminary in Texas," is not to be relied upon.

31. According to Professor Asher, although the Reverend [Roger Williams](#) "held that the local church was a voluntary congregation of baptized believers," and "felt that there were recorded witnesses to the truth who extended back to pre-reformation times," and believed in the continuing work of the Holy Spirit and other kindred [Baptist](#) teachings," he objected to "other important Baptist beliefs" such as the belief in "active fellowship in a Baptist church," so there is "no conclusive evidence ... which objectively supports that claim. — Well, at least, that is the "Particular Baptist" take on this history. However, Williams' own writings fail to clearly identify him with any Baptist church at any time! His debates with the Quakers made that clear." "Williams never actively associated with the Baptists by uniting with them.... He found no existing religious persuasion with which he could actively associate.... [John Clarke](#)'s church for example, was in [Newport, Rhode Island](#) and going strong at that period. Clarke and Williams were the best of friends and associates, both politically and socially. Throughout Clarke's life in New England, however, Williams never associated with Clarke in any religious fellowship, insofar as available records are concerned. Williams' brother, Robert, and Robert's wife, Elizabeth, were both members of Clarke's church in 1672.... Robert was a "Schoolmaster in Newport," and the other brother was a "Turkey Merchant." Originally, Robert and his wife were members of the group with Williams at Providence. (Morgan Edwards, MATERIALS FOR A HISTORY OF THE BAPTISTS IN RHODE ISLAND. Vol. VI; In Collections of the Rhode Island Historical Society. [Providence: Hammond, Angell & Co., Printers, 1867], 314).... When Roger Williams charged the Quakers with denying a visible way of worship — that is, churches, ministers, baptism and other cardinal ministerial practices, the Quakers countered by pointing out Williams' inconsistency in affirming such a teaching of the Baptists but refusing to become actively identified with them.... In spite of an abundance of historical acumen alleging that Roger Williams was the first Baptist pastor in America, he was not a Baptist at all!"

Note that the Particular Baptist take on these materials is that rather than becoming a Baptist, Williams became a "Seeker" — but that this term "Seeker" functions in their discourse in much the manner that the term "Commie" functioned in the America of the 1950s, or the term "Liberal" functioned in the 1990s, as a mere term of derogation and dismissal.



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of the faith and order of the Plymouth and Massachusetts churches, until dismissed from them; and after such dismissal, some covenant or agreement among themselves was necessary in order to effect it. That they met for public worship is beyond a doubt; but such meetings, though frequent and regular, would not make them a church. Among the first thirteen, were two ordained ministers, Roger Williams and Thomas James. That they preached to the settlers is quite probable, but there is no evidence of any intent to form a church, previous to March 1639. When they did attempt it, they had ceased to be Pedobaptists, for Ezekiel Holyman, a layman, had baptized Roger Williams, by immersion, and Mr. Williams afterwards, had baptized Mr. Holyman and several others of the company, in the same manner. By this act they disowned the churches of which they had been members, and for this, they were soon excommunicated, by those churches. After being thus baptized, they formed a church and called Mr. Williams to be their pastor. This was the first church gathered in Providence. It has continued to the present day, and is now known as THE FIRST BAPTIST CHURCH....

Most of the preceding statements are founded on the records of the church. Other sources of information have been resorted to. Where that information differs from the record, the difference will now be given, together with such other facts in relation to this church, as have been collected from all sources whatever. The record states that Mr. Williams held the pastoral office about four years. A letter of Richard Scott, appended to "A New England Fire-Brand Quenched," and published about 1673, states that Mr. Williams left the Baptists and turned Seeker, a few months after he was baptized. Mr. Scott was a member of the Baptist church for some time, but at the date of this letter, had united with the Friends. According to Mr. Williams' new views as a Seeker, there was no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor could there be, until new apostles should be sent by the Great Head of the church, for whose coming he was seeking. He was not alone in these opinions. Many, in his day, believed that the ministry and ordinances of the christian church were irretrievably lost, during the papal usurpation. It has been supposed, by some, that Mr. Williams held these opinions while in Massachusetts, and that this was the reason he denied the church of England to be a true church, and withdrew from his connexion with the Salem church. Aside from the statement of Mr. Scott, above quoted, that Mr. Williams turned Seeker, after he joined the Baptists and walked with them some months, the supposition is shown to be groundless, by his administering baptism in Providence, as before stated, and joining with the first Baptist church there. These acts he could not have performed, had he then been a Seeker.³²

32. William Read Staples (1798-1868). ANNALS OF THE TOWN OF [PROVIDENCE](#), FROM ITS FIRST SETTLEMENT, TO THE ORGANIZATION OF THE CITY GOVERNMENT, IN JUNE, 1832. Providence, [Rhode Island](#): Printed by Knowles and Vose, 1843.

[VIEW THE PAGE IMAGES](#)



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[William Hall](#), an inhabitant of [Newport, Rhode Island](#), joined with several others to found the town of [Portsmouth](#). William was spelling his name Haule.

A house was constructed for Friend Nicholas Easton, eventually facing Farewell Street, the first dwelling constructed in [Newport, Rhode Island](#). This dwelling would burn in 1641 and be replaced, and upon the death of Nicholas Easton in 1676, it and the property on which it stood would be bequeathed to the Newport [Friends](#). This piece of land eventually would be used in 1699 for the [Great Meetinghouse](#) of the Friends.

At [Portsmouth](#), [Samuell Gorton](#) joined Mistress [Anne Hutchinson](#) in ousting [William Coddington](#). Upon Coddington's return to power Gorton would himself get turned out.

READ EDWARD FIELD TEXT

In this year the Gortons had their daughter whom they named Mahershalalhashbaz.³³

The most wonderful name and one which was the least likely to have been selected from all the names appearing in the Bible was that of Mahershalalhashbaz, and there were, previous to 1680, two persons in the Colony bearing this name, one a daughter of Samuel Gorton of Warwick, whose peculiarities brought on him no end of troubles, while the other was a son of Mary Dyer, she who was hung for the crime of being a Quaker, on the grounds now comprising the beautiful Public Garden and Common in Boston.

March 20, Sunday: [John Hicks](#) and his young wife [Horod](#) relocated from Weymouth near Boston to [Newport, Rhode Island](#), where John had been admitted as an inhabitant. These marital partners would soon split up due to a "difference."

33. Cf. ISAIAH 8:1-3, where the longest name in the BIBLE usually appears as "*Maher-shalal-hash-baz*." In Hebrew this meant "To speed to the spoil, he hasteneth the prey."

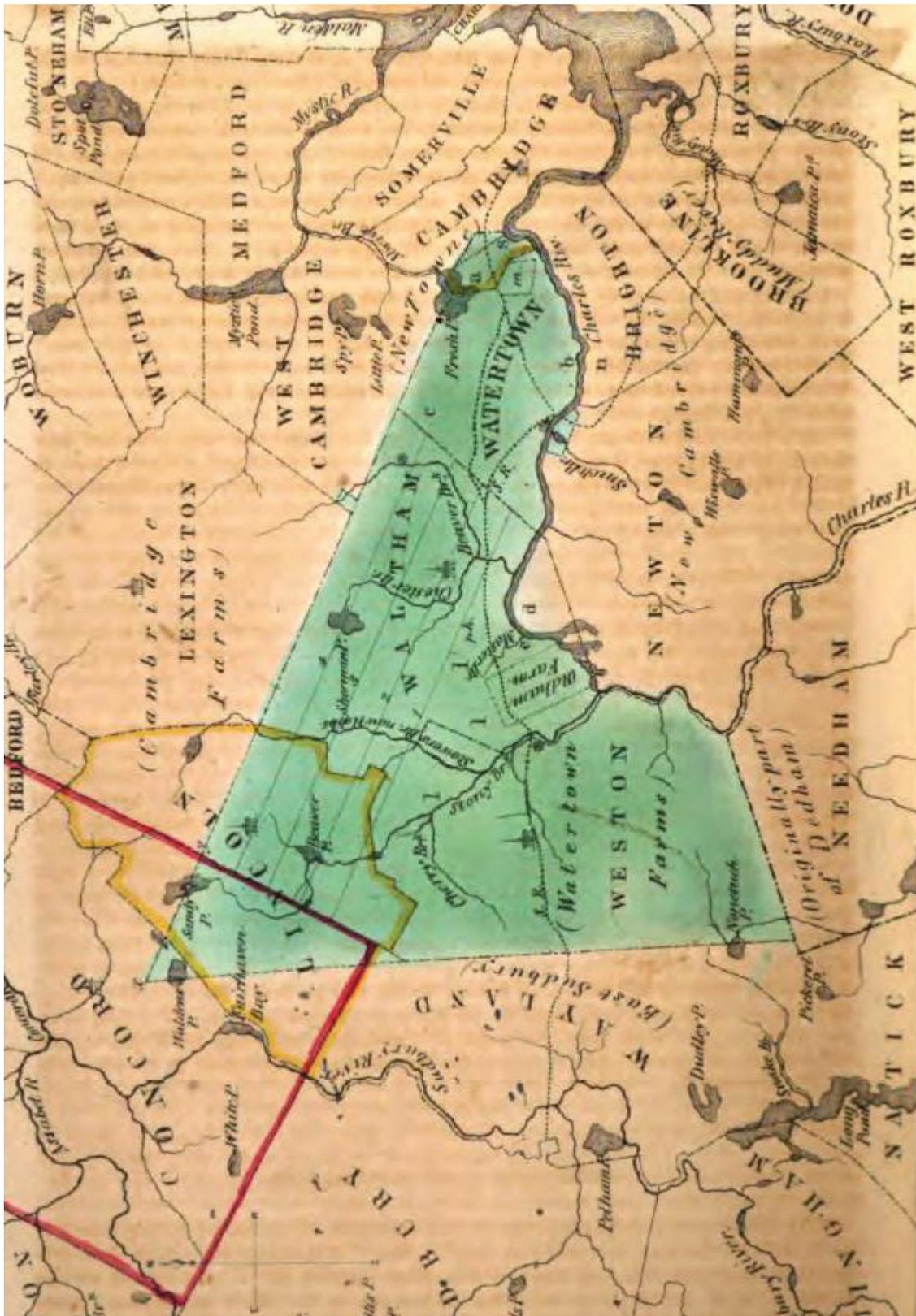
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WHAT?

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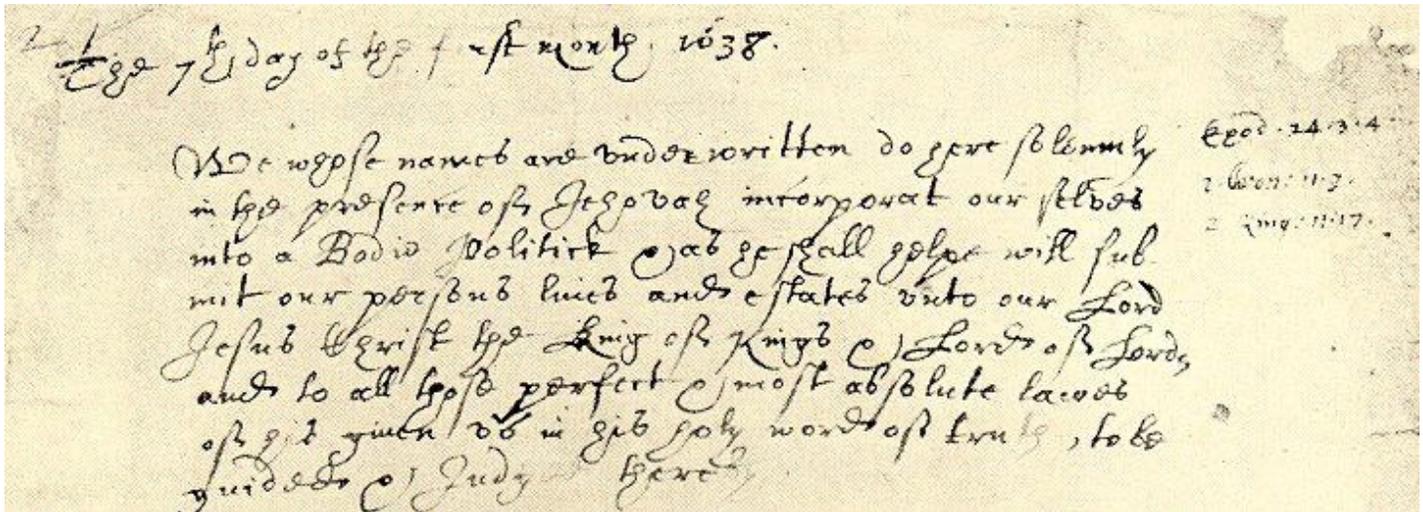
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April 28, Thursday: After a brief dispute with the other whites occupying [Portsmouth](#) at the north end of [Aquidneck Island](#) (people such as Mistress [Anne Hutchinson](#) and [Samuell Gorton](#)), a group under [William Coddington](#)



obtained permission from the [Narragansett](#) to resettle at the southern tip of that island, founding [Newport, Rhode Island](#).³⁴ A “Portsmouth Compact” was signed by, among others, [John Clarke](#), [William Coddington](#), [William Dyer](#), Nicholas Easton (1593-1675),³⁵ John Coggeshall, William Brenton, Henry Bull, Jeremy Clarke, and Thomas Hazard.



34. In Algonquian, “Aquidnet” means “a place of security or tranquility,” from “aquene” or “aquidne” meaning secure or peaceful, and “et” meaning place.

35. In this year Mr. Easton had been fined five shillings for coming to Puritan meeting without his weapons. He would become a [Quaker](#), and a governor of [Rhode Island](#).



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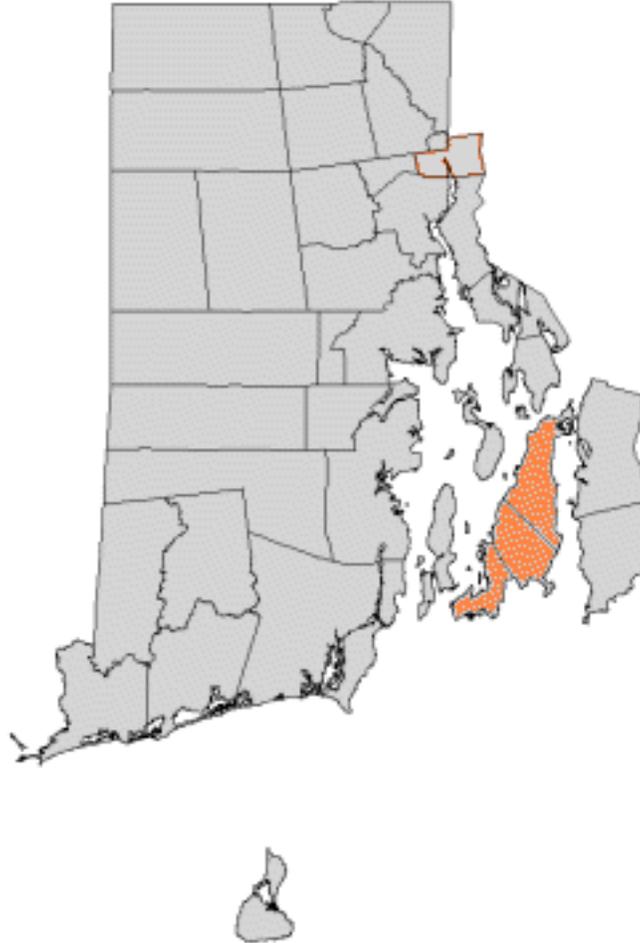
Willm Hutchinson.
Samuell Gorton
Samuell Hutchinson
John Wickes
Richarde Maggson.
Thomas Spiser,
~~William Aspinwall~~
~~Willm Hauler~~
John Roome, *R* mark
John Sloffe *I* mark
Thomas Beddar *n* mark
Erasmus Bullocke
Sampson Shotten

The arrival of the group made up of the Hutchinsons and about eighteen of their followers would bring the white population of [Aquidneck Island](#) to a total of 93 souls.

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Mistress [Hutchinson](#) would be living on the island for four years.



It would be there, in [Portsmouth](#) (then known as Pocasset) during the late summer of one year, that she would have what according to NOTABLE AMERICAN WOMEN amounted to a “menopausal pregnancy which, according to a modern interpretation of a doctor’s report, was aborted into a hydatidiform mole and expelled with great difficulty.” (She would then also be condemned, like [Mary Dyer](#), as the creator of a monster.)

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



NEW ENGLAND

November 25, Friday: Nicholas Easton and [John Clarke](#) were commissioned by the Newport Court to “inform Mr. Vane [the Governor of the Massachusetts Bay colony] by writing of the state of things here, and desired him to treat about the obtaining a patent of the Island [[Aquidneck Island](#)] from his Majestie.” (This particular initiative to obtain a charter for a [Rhode Island](#) colony, it would seem, would come to nothing.)

READ EDWARD FIELD TEXT



RHODE ISLAND

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December 18, Sunday: Gregory Dexter, later to be a master printer in [Providence, Rhode Island](#), and then pastor of the Baptist Church there, and then the Town Clerk, and then a Deputy Governor, and in 1655 the colonial Governor, on this day took up his freedom as a stationer in London, which is to say, having completed his apprenticeship he was admitted as a Master-Printer at Stationers Hall. He would follow the stationery business in London in company with one Coleman until obliged to fly for printing a piece that was offensive to the then reigning power. This Coleman with whom he associated himself in London has been said to have been the man “who became the subject of a farce called THE CUTTER OF COLEMAN STREET.”

1640

When the white colony on [Aquidneck Island](#) and the white colonies at Hartford and New Haven signed a letter to the white authorities of the Massachusetts Bay Colony urging a united front against the red American natives, the Massachusetts Court treated with the white people on the Connecticut River while making no communication with the white people in [Rhode Island](#), considering them “men not to be capitulated withal by us as their case standeth.”

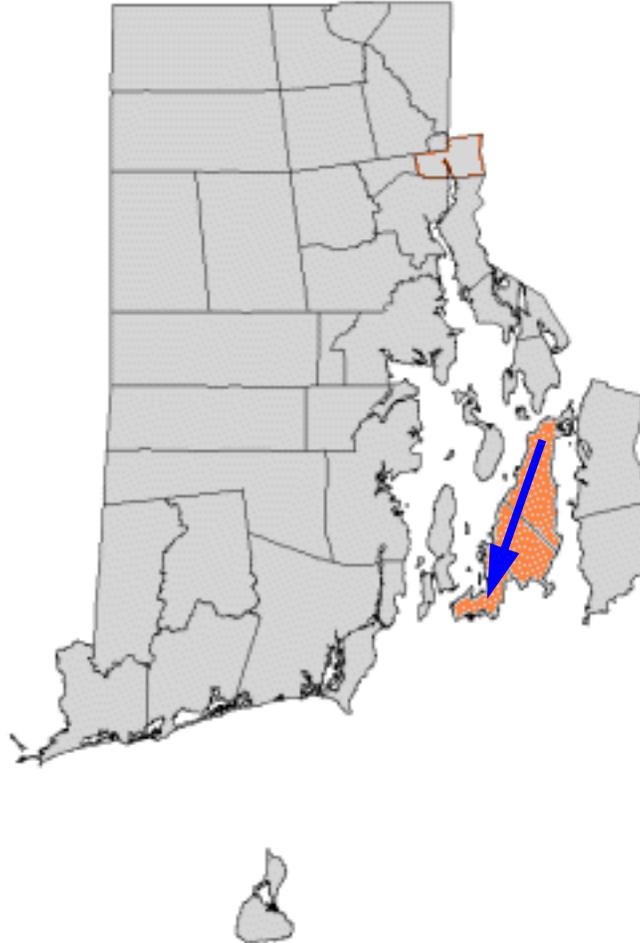
READ EDWARD FIELD TEXT

[Chad Brown](#) was one of the five arbitrators assigned to settle a serious land dispute that was roiling [Rhode Island](#). This committee drew up a new frame of government, referred to as “the Combination,” which would serve for several years.

ROGUE ISLAND

RHODE ISLAND

On [Aquidneck Island](#), the little family of [William Dyer](#) and [Mary Dyer](#) relocated from [Portsmouth](#) (then known as *Pocasset*) to [Newport](#).³⁶



After his maidservant had been accused of assaulting an old woman and he had behaved outrageously in court while rising to her defense by for instance calling upon the people to put their governor in prison, and after terming the magistrates of the town “just asses” and a freeman of the town “jack-an-apes” –and so on and so forth for a list that added up to fourteen such offenses– [Samuell Gorton](#) found himself being publicly flogged.³⁷

READ EDWARD FIELD TEXT

At some date during this decade, *Kehonosquah* (Sarah Doublett of [Concord](#)) would have been born among the Pawtucket. She may or may not have been offspring of a tribal headman.³⁸

36. There’s still a very small street just north of the Claybourn/Pell Bridge between [Aquidneck Island](#) and Conanicut Island, that used to be called “Dyers Gate” but is now shown on the map as “Dyre Street.” As time went on, their farm would be useful in the manufacture of boom-boom torpedoes, their little island offshore would be useful for a major boom-boom fortification — stuff we need.

37. One is tempted to suppose that a more reasonable man might have anticipated such an outcome — but all his life Gorton dearly loved playing the righteous victim:

“My ancestors have not been so used, as the records in the Heraldry of England can testify.”

RHODE ISLAND

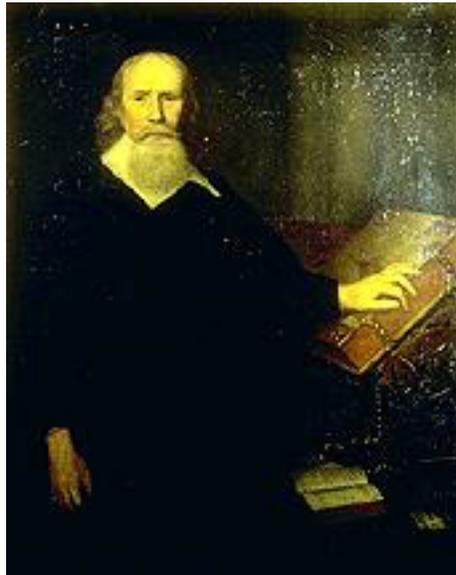
ROGUE ISLAND

[Walter Clarke](#) was born, son of [Friend](#) Jeremiah (Jeremy) Clarke and Friend Frances Latham Clarke.

After touring New England, including [Rhode Island](#), a Mr. Lechford reported for the benefit of the stay-at-home English that “at the island ... there is a church where one Master Clarke is pastor.” (He would add, while back in England revising his manuscript for the press, that he had since heard that this church was no more — there had arisen a controversy respecting BIBLE authority and the existence upon earth of a visible church, which had caused some members of the congregation to become first Seekers and then [Quakers](#).) At this point

BAPTISTS

AQUIDNECK ISLAND



JOHN CLARKE

a group of Massachusetts dissenters, who eventually would become [Quakers](#), resettled themselves at Gravesend, Brooklyn, Paumanacke (Paumanok Long Island) in order to live under the protection of the Dutch government.

David Pietersz De Vries leased out Staten Island for use as a pig farm because his plantation there had failed

38. Sarah Doublett’s 3d husband, *Nepanet*, known to the whites as Tom Doublett or Dublet on account of a favorite article of clothing, would supply the family name by which she now appears in the records. It would be this Indian Tom of Nashoba who would appear, along with another native American from Boston called Peter Printer because he had been trained as a printer, in the records as intermediaries and translators in the negotiation by which [Concord](#)’s John Hoar eventually secured the release of Mistress Mary Rowlandson from her captivity.

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to attract settlers. When a few of the pigs were mysteriously unlocatable, Governor Willem Kieft sent 100 armed men to the island, who killed several Raritan tribespeople, including a sachem. In retaliation the Raritan burned a farm and killed four Dutch workmen. When a Dutch immigrant ship was wrecked on Sandy Hook, New Jersey, its crew and passengers managed to get ashore and set out for Manhattan Island. Penelope van Princis Kent (1622-1732) of Amsterdam, however, needed to remain behind with her seriously ill husband John Kent. A party of Raritan found them on the beach and killed the husband. They stripped and wounded Penelope and left her for dead. This would come to be known as the “Pig War.”

Penelope would be carried by Lenni Lenape natives to New Amsterdam, where she would remarry, with Richard Stout, return to New Jersey, bear ten children, and survive to the age of 110.



The story goes on to relate that all the shipwrecked people were safely landed from the stranded ship. But Penelope’s husband who had been sick for most of the voyage was taken so ill after getting on shore that he could not travel with the rest and for that reason could not march. The others were so afraid of the Indians that they would not remain until he recovered but hastened away to New Amsterdam promising to send relief as soon as they arrived. The wife alone remained behind with her husband. They were left on the beach and the others had not been long gone before a company of Indians coming down to the water side discovered them and hastening to the spot soon killed the



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man and cut and mangled the woman in such a manner that they left her for dead. They departed after having stripped them of all their clothing. The wife's skull was fractured and her left shoulder so hacked that she could never use that arm like the other she was also cut across the abdomen so that the bowels protruded these she kept in with her hands. After the Indians were gone the wife revived and crawled to a hollow tree or log where she remained for shelter several days one account says seven subsisting on what she could find to eat. The Indians had left some fire on the beach and this she kept burning for warmth. At length two Indians an old man and a young one coming to the shore saw her. The Indians as she afterward learned disputed what should be done with her the elderly man was for keeping her alive while the younger was for killing her. The former had his way and taking her on his shoulders carried her to a place near where Middletown now stands and dressed her wounds and soon healed them. After this Benedict says he carried her to New Amsterdam and made a present of her to her countrymen.

[John Hicks](#) was made a freeman of [Newport, Rhode Island](#). A son Thomas was born to John Hicks and [Horod](#) Long Hicks. (Thomas Hicks would live to be just over 100 years of age, dying at Little Neck on Long Island in 1740.)

July 15, Sunday: At [Providence, Rhode Island](#), Mary Williams, the wife of the Reverend [Roger Williams](#), gave birth to a daughter who would be named Mercy who eventually would marry with Resolved Waterman and then with Samuel Winsor and then with John Rhodes (having children with all three).



ROGUE ISLAND

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July 27, Friday: [Thomas Angell](#) made his curious circular mark as one of the dozen signers of an Oath of Allegiance (if he was not illiterate, he was at least unable to write) and as one of the 39 signers of an agreement for a government for [Providence](#), [Rhode Island](#).³⁹



1640. Until this year, the government was purely democratic. A town government was now organized, by the appointment of five Disposers, whose duties were to settle all differences between individuals, to dispose "of lands, and also of the town's stock and all general things," and by the further appointment of "one to keep record of all things belonging to the town and lying in common," which answered to the more modern office of Town Clerk. In this first delegation of power, the inhabitants provide for the preservation of "liberty of conscience."

August 27, Monday: At [Rhode Island](#) and [Providence](#) Plantations, the 27th day of the 5th mo. in the year, so called, 1640, the settlers entered together into a Plantation Agreement.

READ THE FULL TEXT

We Robert Cole, Chad Brown, William Harris and John Warner, being freely chosen by the consent of our loving friends and neighbors, the inhabitants of this town of Providence, having many differences amongst us, they being freely willing and also bound themselves to stand to our arbitration in all differences amongst us, to rest contented in our determination, being so

39. A note about the conventions associated with recording the marks of people who "made their mark" rather than attempting to sign their name: We commonly record such, when we transcribe, in the following formats: "Thomas **X** Angell" or "Thomas Angell **X**." That is merely a convention and is not intended to suggest that the actual mark made by the individual on that piece of paper had been some big **X**-mark. Angell's "mark," for instance, actually was a curious circular one.



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betrusted, we have seriously and carefully endeavored to weigh and consider all these differences, being desirous to bring them to unity and peace, although our abilities are far short in the due examination of such weighty matters, yet so far as we can conceive in laying all things together, we have gone the fairest and equallest way to produce our peace.

1. Agreed. We have with one consent agreed, that in the parting those particular proprieties which some of our friends and neighbors have in [Pawtuxet](#), from the general common of our town of [Providence](#), to run upon a straight line from a fresh spring, being in the gully at the head of the cove running by that point of land called Saxefrax, into the town of Mashapaug, to an oak tree standing near unto the cornfield, being at this time the nearest cornfield unto Pawtuxet, the oak tree having four marks with an axe, till some other land-mark be set for a certain bound. Also, we agree, that if any meadow ground lying and joining to that meadow that borders upon the river of Pawtuxet, come within the aforesaid line, which will not come down within a straight line from long cove to the marked tree, then, for that meadow to belong to Pawtuxet, and so beyond the town of Mashapaug from the oak tree between the two fresh rivers Pawtuxet and Wanasquatucket, of an even distance.

2. Agreed. We have with one consent agreed, that for the disposing those lands that shall be disposed, belonging to this town of Providence, to be in the whole inhabitants by the choice of five men for general disposal, to be entrusted with disposal of lands and also of the town's stock and all general things, and not to receive in any in six days, as townsmen, but first to give the inhabitants notice, to consider if any have just cause to show against the receiving of him, as you can apprehend, and to receive none but such as subscribe to this our determination. Also we agree, that if any of our neighbors do apprehend himself wronged by these or any of these five disposers, that at the general town meeting he may have a trial. Also, we agree for the town to choose beside the other five men, one to keep record of all things belonging to the town and lying in common.

We garee, as formerly hath been the liberties of the town, so still to hold forth, liberty of conscience.

3. Agreed, that after many considerations and consultations of our own state and also of states abroad in way of government, we apprehend no way so suitable to our condition, as government by way of arbitration. But if men agree themselves by arbitration, no state, we know of, disallows of that, neither do we. But if men refuse that which is but common humanity between man and man, then to compel such unreasonable persons to a reasonable way, we agree, that, the five disposers shall have power to compel him either choose two men himself, or if he refuse for them to choose two men, to arbitrate his cause, and if these four men chosen by each party, do end the cause, then to see their determination performed and the faultive to pay the arbitrators for their time spent in it. But if these four men do not end it, then for the five disposers to choose three men to put an end to it. And for the certainty hereof, we



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agree the major part of the five disposers to choose the three men, and the major part of the three men to end the cause, having power from the five disposers, by a note under their hand to perform it, and the faultive not agreeing in the first, to pay the charge of the last and for the arbitrators to follow no employment until the cause be ended, without consent of the whole that have to do with the cause. Instance. In the first arbitration, the offender may offer reasonable terms of peace, and the offended may exact upon him, and refuse and trouble men beyond reasonable satisfaction, so for the last arbitrators to judge where fault was in not agreeing in the first, to pay the charge in the last. 4. Agreed, that if any person damnify any man either in goods or good name, and the person offended follow not the cause upon the offender, that if any person give notice to the five disposers, they shall call the party delinquent to answer by arbitration.

Instance. Thus, if any person abuse another in person or goods, may be for peace's sake, a man will, for the present, put it up, and it may so be, resolve to revenge; therefore, for the peace of the state, the disposers are to look to it in the first place.

5. Agreed for all the whole inhabitants to combine ourselves to assist any man in the pursuit of any party delinquent, with all our best endeavors to attach him; but if any man raise a hubbub, and there be no just cause, then for the party that raised the hubbub to satisfy men for their time lost in it.

6. Agreed, that if any man have a difference with any of the five disposers, which can not be deferred till general meeting of the town, he may have a clerk call the town together, at his occasioned time, for a trial.

Instance, it may be a man may be to depart the land, or to a far part of the land, or his estate may lie upon a speedy trial or the like case may fall out.

7. Agreed, that the town by five men shall give every man a deed of all his lands lying within the bounds of the plantation to hold it by for after ages.

8. Agreed, that the five disposers shall, from the date hereof, meet every month day upon general things and at the quarter day to yield to a new choice and give up their old accounts.

9. Agreed, that the clerk shall call the five disposers together at the month day and the general town together every quarter, to meet upon general occasions, from the date hereof.

10. Agreed, that the clerk is to receive for every cause that comes to the town for a trial 4d, for making each deed 12d, and to give up the book to the town at the year's end and yield to a new choice.

11. Agreed, that all acts of disposal on both sides to stand, since the difference.

12. Agreed, that every man who hath not paid in his purchase money for his plantation shall make up his 10s. to be 30s. equal with the first purchasers, and for all that are received as townsmen hereafter to pay the like sum to the town stock.

These being those things we have generally concluded on for our peace, we desiring our loving friends to receive as our absolute determination, laying ourselves down as subject to it. Witness



RHODE ISLAND

ROGUE ISLAND

our hands.

Chad Brown,
Robert Cole,
William Harris,
John Throckmorton,
Stukely Westcott,
Benedict Arnold,
William Carpenter,
Richard Scott,
Thomas Harris,
Francis + Wickes,
Thomas + Angell,
Adam + Goodwin,
William + Burrows,
Roger Williams,
Robert West,
Joshua Winsor,
Robert Williams,
Matthew Waller,
Gregory Dexter,
John + Lippitt

John Warner,
John Field,
William Arnold,
William Field,
Edward Cope,
Edward + Manton,
William Man,
Nicholas Power,
William + Reynolds,
Thomas Olney,
Richard Waterman,
William Wickenden,
Edward Hart,
Hugh Bewit,
Thomas + Hopkins,
Joan Tiler,
Jane + Sears,
Christopher Unthank,
William + Hawkins,



1641

In [Newport, Rhode Island](#), the dwelling of Friend Nicholas Easton burned. This house would be replaced, and upon the death of Nicholas Easton in 1676, it and the property on which it stood would be bequeathed to the Newport [Friends](#). This piece of land eventually would be used in 1699 for the [Great Meetinghouse](#) of the Friends.

Richard Bellingham became the governor of Massachusetts.

In this year in which the Bay Psalm Book was being published, the Bay Colony enacted a trendsetting document entitled BODY OF LIBERTIES OF THE MASSACHUSETTS COLONY IN NEW-ENGLAND, a document created by Nathaniel Ward which made it possible for all free white male adults of the colony, freemen or not, to attend town meetings but, surprisingly, amounted not to human freedom but instead to the 1st positive legislation establishing human enslavement in America — by recognizing its existence as a substantial fact and by codifying that fact within the legal system: its “Body of Liberties,” so called, legally sanctioned the enslavement of “lawfull Captives in just Warres, and such strangers as willingly sell themselves or are sold to us.”

“Liberties of Forreiners & Strangers”: 91. “There shall never be any bond slaverie villinage or Captivitie amongst vs, unles it be lawfull Captives taken in iust warres, & such strangers as *willingly selle themselves* or are sold to us. And those shall have all the liberties & Christian usages w^{ch} y^e law of god established in Jsraell concerning such p^{sons} doeth morally require. This exempts none from servitude who shall be Judged there to by Authoritie.”⁴⁰

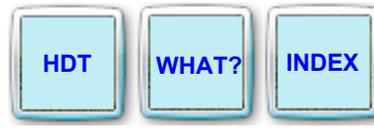
“Capitall Laws”: 10. “If any man stealeth a man or mankinde, he shall surely be put to death” (marginal reference, Exodus xxi. 16). Re-enacted in the codes of 1649, 1660, and 1672. Whitmore, REPRINT OF COLONIAL LAWS OF 1660, etc. (1889), pp. 52, 54, 71-117.

There is a category of words known as “Janus words,” words which mean both a thing and its opposite. A Janus-faced word is a contronym, a word like “cleave” that has two opposing meanings. You can call them fence-sitters, because these words sit on the fence, ready to say a thing or its opposite. They are autoantonyms, antagonyms, contronyms, enantiodromics, amphibolous words, or Janus words. To cleave, is it to join unto or is it to divide? To ravel is to what, to tangle or to disentangle? When we sanction a project, do we allow it or prohibit it? Are we going to be commended for our oversight (watchful care) or reprimanded for an oversight (error or omission)? Easy examples of such Janus words or contronyms are:

- Clip, which means both “to attach” and “to separate”
- Inoculate, which means both “to protect against” and “to infect with”
- Cull, which means both “to select” and “to reject”
- Alight, which means both “to settle onto” and “to dismount from”
- Went off, which means both “to start” and “to stop” (the alarm ~ when the light ~)
- Fix, which means both “a solution” and “a problem” (also fixed)

40. This **enabling** of human servitude has, perversely, by some, been interpreted as a **ban** on it. Thus one can find on the internet such strange assertions as:

“1641 >> In its ‘Body of Liberties,’ Massachusetts outlaws slavery.”)



RHODE ISLAND

ROGUE ISLAND

- Screen, which means both “to display” (~ a movie) and “to hide” (~ his view)
- Protest, which means both “to object” and “to affirm” (also, protestations)
- Cork, which means both “to take out” and “to insert” a cork from a bottle
- Trim, which means both “to remove from” (~ the tree) and “to add to” (~ the [Christmas](#) tree)
- Enjoin, which means both “to direct” and “to forbid”
- Dust, which means both “to remove from” (~ the table) and “to add to” (~ the cake)
- Clip, which means both “to partition” (~ the paper) and “to join” (~ the papers)
- Secrete, which means both “to give off” and “to conceal”
- Rent, which means both “to grant possession in exchange for rent” and “to take and hold under an agreement to pay rent”
- Can, which means both “to save” (~ the peaches) and “to discard” (~ the worker)
- Settle, which means both “to move” (the pile ~d) and “to stop moving” (we ~d in)
- Flesh, which means both “to add substance (~ out)” to and “to clean a hide of flesh”
- Seed, which means both “to put seeds in” and “to take seeds out”
- Garnish, which means both “to add something to” or “to take away from (a form of ~ee)”
- Root, which means both “to get something to take root” or “to pull up (root out)”
- Joint, which means both “to combine or attach with a joint” and “to separate (esp. meat) at a joint”
- Snap, which means both “to break into pieces” and “to fasten together”
- Tube, which means both “to insert a tube in” and “to enclose in a tube”
- Reel, which means both “to wind onto” and “to let out from”
- Lease, which means both “to pay for use” and “to be paid for use”
- Water, which means both “to pour water out” and “to take on water”
- Wear, which means both “to last under use” and “to erode under use”
- Weather, which means both “to disintegrate or wear” and “to come through safely, survive”
- Crop, which means both “to plant or grow” and “to cut or harvest”

Now I’m going to say something that is merely etymological. The name of the Roman deity *Janus* comes from the Latin *ianua*, an entrance gate. Janus was the deity having to do with doorways and gateways. Since one may pass through a door in either direction, Janus came to represent both the past and the future. His image was of a man with two faces, able to look forward and backward.

But now I’m going to say something **important**. In our American life, the word “liberty” is our most significant such “Janus word.” Liberty has been created out of our ability to prevent other people who are more powerful than us from abusing us and liberty also has been created out of our ability to abuse others who are less powerful than us — you won’t understand much of our national trajectory until you stare this in the face as a fact. For instance, no way are you going to be able to understand this BODY OF LIBERTIES OF THE MASSACHUSETTS COLONY IN NEW-ENGLAND document, and the manner in which it proclaimed liberties by establishing human enslavement, without your coming to grips with this as a fact.



ROGUE ISLAND

RHODE ISLAND

(So much for the claim “Bastion of our Liberties”! It would not be until 1659 that another colony, Connecticut, would follow the lead of Massachusetts and sanction human enslavement. –Later, however, Massachusetts politicians and historians would be discovered attempting to allege, quite egregiously, that [slavery](#) had been forced upon unwilling white colonists by the mother country — until they would be forced by this incontrovertible documentary evidence to withdraw from any and all such assertions. Albeit this code had included a rider forbidding the capture of slaves by “unjust violence,” Massachusetts, that society taking such inordinate pride in having been “the cradle of our liberties,” actually had been the 1st of the English colonies, a trendsetter, **not in the proclamation of human freedom but in the providing of legal recognition and accredited status to human enslavement.**)⁴¹



“The capacity to get free is nothing; the capacity to be free, that is the task.”

– André Gide, *THE IMMORALIST*
translation Richard Howard
NY: Alfred A. Knopf, 1970, page 7



In a perhaps somewhat related enactment, despite the fact that adultery was in England being punished at this time with a small fine, [Boston](#) prescribed that its penalty for adultery was to be death on the [gallows](#).

41. In a related development, quite recently, at the beginning of the year 2000, as my spouse and I were emigrating from California to [Rhode Island](#), a controversy was arising in that state over its official long name, “Rhode Island and Providence Plantations.” The demand was being made that the word “Plantations” be deleted from the official long name of the smallest state, because this is a word reeking of human enslavement. Defenders of the state name, in the [ProJo](#) (the Providence [Journal](#)), denied that “plantation” was a tainted word reeking of slavery, and alleged that the word merely designated that innocent plants had been being innocently planted into the innocent ground. Husbandry, inoffensive husbandry! The [ProJo](#) editorialized that what slavery had existed in the “Rhode Island and Providence Plantations” colony had been rather benign, and of small scale, and of short duration — in other words, politically correct. The unfortunate fact, however, is that there once were more slaves in “Rhode Island and Providence Plantations” than in the rest of New England, put together, and that the term “Plantations” in the state name in fact did mean precisely the use of enslaved labor to perform tasks of husbandry — primarily not the planting of plants but the tending of sheep and of cows. When this sorry fact was pointed out to the [ProJo](#), what resulted was further editorial obfuscation.



RHODE ISLAND

ROGUE ISLAND

March 16, Saturday-19, Tuesday: Government of [Rhode Island](#) and Providence Plantations.

READ THE FULL TEXT

By this point [Samuell Gorton](#), who had fled from Newport after his flogging, had established himself in [Providence](#) to the point of becoming a thorn in the paw of [Roger Williams](#): “Mr. Gorton, having foully abused high and low at Aquidneck, is now bewitching and madding poor Providence.” Clearly, Gorton would need to relocate with his little cult of followers elsewhere (they would eventuate well south of town, in the rural environment known then as Shawomet).

READ EDWARD FIELD TEXT



ROGUE ISLAND

RHODE ISLAND

1642

The lawyer Thomas Lechford, upon his return from New England to London, published *PLAIN DEALING: OR, NEWS FROM NEW-ENGLAND*, in which he happened to describe a visit he had made to [Rhode Island](#).

1610 Henry IV. is murdered at Paris by Ravaillac, a priest.
1611 Baronets first created in England by James I.
1614 Napier of Marcheston, in Scotland, invents the logarithms.
Sir Hugh Middleton brings the New River to London, from Ware.
1616 The first permanent settlement in Virginia.
1619 Dr. W. Harvey, an Englishman, discovers the doctrine of the circulation of the blood.
1620 The broad silk manufactory from raw silk introduced into England.
1621 New England planted by the Puritans.
1625 King James dies, and is succeeded by his son, Charles I.
The island of Barbadoes, the first English settlement in the West Indies, is planted.
1632 The battle of Lutzen, in which Gustavus Adolphus, king of Sweden, and head of the protestants in Germany, is killed,
1635 Province of Maryland planted by lord Baltimore.
Regular posts established from London to Scotland, Ireland, &c.
1640 King Charles disobliges his Scottish subjects, on which their army, under general Lesley, enters England, and takes Newcastle, being encouraged by the malcontents in England.
1641 The massacre in Ireland, when 40,000 English protestants were killed.
1642 King Charles impeaches five members, who had opposed his arbitrary measures, which begins the civil war in England.
1643 Excise on beer, ale, &c. first imposed by parliament.
1649 Charles I. beheaded at Whitehall, January 30, aged 49.
1654 Cromwell assumes the protectorship.
1655 The English, under admiral Penn, take Jamaica from the Spaniards.
1658 Cromwell dies, and is succeeded in the protectorship by his son Richard.
1660 King Charles II. is restored by Monk, commander of the army, after an exile of twelve years in France and Holland.

William Hutchinson, described by the biographer McLoughlin as “Anne’s anchor through the years of controversy,” died. Fearing that the Boston authorities would try to gain control of [Rhode Island](#) and apprehend her, [Anne Hutchinson](#) and her unmarried children moved to the Dutch colony of New Netherland, settling in what is today Pelham Bay Park on New York’s Long Island. (Unfortunately, the Dutch would anger the natives of Long Island, who would revolt the following year and destroy many of the settlements, including Hutchinson’s. Hutchinson and all but one of her children would be slaughtered. Susanna, out picking berries at the time of the massacre, would be captured and later ransomed and released.)

Church elder [Chad Brown](#), upon the sudden exit of the Reverend [Roger Williams](#) from the pulpit of the worship group in [Providence, Rhode Island](#) after only a few months of participation, took over as the head of that congregation.⁴²



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Mr. Williams held the pastoral office about four years, and then resigned the same. Mr. Holyman was his colleague. His successors were Chad Brown and William Wickenden, the first ordained in 1642 and the other, by Mr. Brown. Gregory Dexter succeeded Mr. Wickenden.— He had been a preacher of the Baptist denomination before he came to New-England. Thomas Olney, who succeeded Mr. Dexter, is said to have been born in Hertford, England, about 1631, and to have arrived in Providence in 1654. He withdrew and formed a separate church, which continued but a short time. The ground of difference was, the necessity of the laying on of hands. His successor, Pardon Tillinghast, came to Providence, in 1645. Ebenezer Jenckes succeeded him. He was born in 1669, was ordained in 1719, and died, pastor, in 1726. James Brown, grandson of Chad Brown, born in 1666, was next ordained, and continued pastor till his death, in 1732. Samuel Windsor succeeded Mr. Brown. He was born in 1677, ordained in 1733, and remained in office till his death, in 1758. Thomas Burlingham was colleague pastor with Mr. Windsor, and was ordained at the same time with him. He left his charge some the before his death, which I was in 1740, to preach to a new church in Cranston. Samuel Windsor, son of the preceding Samuel, was next in office. He was born November 1, 1722, and ordained June 21, 1759. About the year 1770, he made repeated complaints to the church, that his duties were too arduous for him to perform, and requested them to give him an assistant. The church acceded to his request, and John Sutton was invited to preach as his assistant, which he did for six months. After he left, James Manning, President of Rhode-Island College, removed to Providence with that institution. He was requested, soon after his removal, to preach to this society, after which, the pastor invited him to partake of the communion with the church. His acceptance of this invitation gave offence to some of the church members. Several church meetings were subsequently holden, at which President Manning's privilege of communion was repeatedly confirmed, Mr. Windsor then exerting himself against it. The reason assigned for this opposition was, that the president did not hold imposition of hands to be a pre-requisite to communion, although he himself had submitted to it, and administered it to such as desired it. Some attributed the change in Elder Windsor's views, to the president's "holding to singing in public worship, which was very disgustful to Mr. Windsor." In April 1771, Mr. Windsor presented to the church a writing, signed by a number of the members, stating that they were in conscience bound to withdraw from such as did not "hold strictly to the six principles of the doctrine of Christ, as laid down in Hebrews vi. 1, 2." In May following, he also withdrew and joined the Separates. After advising with some other Baptist churches, this church, in July 1771, chose President Manning for their pastor. He accepted the

42. According to an article "Was [Roger Williams](#) Really a [Baptist](#)?" published by the Baptist Publishing House of Texarkana TX, by Professor of Church History Louis F. Asher of the Baptist Missionary Association Theological Seminary, "evidence is lacking to show that the group at Providence constituted a [Baptist](#) church before about 1654, at which time a Baptist church was organized by some Particular Baptists who had recently migrated from England." The historian of the First Baptist Church In America, Professor Stanley Lemons, however, disagrees with this evaluation, and points out that it is one made by "Particular Baptists" and spread around by the "Bible Baptist Association." According to this Rhode Island viewpoint, the work of Dr. Asher, "a now-deceased professor at a tiny, splinter Baptist seminary in Texas," is not to be relied upon.



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office, and held it until near his death, in 1791. The general meeting, or Association of the Baptists, in September 1771, recognized the church under Mr. Manning, as the old church. During the life of President Manning, John Stanford preached some months for this church and society. Jonathan Maxcy succeeded Mr. Manning in the charge of the church, and in the presidency of the college. He was a graduate of Rhode-Island College, and has ever been regarded as one of her most talented sons. After about two years, he resigned both offices, and removed to Schenectady, to take the Presidency of Union College. Subsequently he was President of Columbia College, South Carolina, which office he held till his death. Rev. Stephen Gano had the charge of the church, after President Maxcy, for thirty-six years. He was a native of New-York, born in 1762, and educated a physician. He received ordination at the age of twenty-three, and in 1792, removed to Providence and became pastor of this church. He died in August 1828, universally lamented. No man ever had more friends, or warmer ones, than Dr. Gano. If any of his hearers estimated the pulpit labors of other ministers above those of their pastor, it was not because they were supposed to possess more piety toward God, or more love to man, than he did. After remaining more than a year and a half without a pastor, they united in calling Robert E. Pattison to that office. He accepted their call, and commenced his labors in March 1830. In August 1836, his health having become infirm, he resigned his office, and accepted the Presidency of Waterville College, in Maine. William Hague, pastor of the First Baptist church in Boston, was elected to fill the vacancy caused by Mr. Pattison's resignation. He entered on his duties on the 25th day of June, 1837, and remained pastor until August 1840, when he resigned to take charge of the Federal-Street church, Boston. During this period, Mr. Hague was absent eight or nine months, in Europe, for the improvement of his health. The church being again without a pastor, and Mr. Pattison having in the mean while resigned the Presidency of Waterville College, he was a second time called to the pastoral office, and resumed his duties in April 1841. In February 1842, he was appointed one of the Corresponding Secretaries of the Baptist Board of Foreign Missions, and at the earnest solicitations of several friends of the mission, he accepted the appointment, after having a second time tendered to the church his resignation as their pastor, to take effect after the first Sunday in April 1842. The vacancy caused by this resignation had not been permanently filled, in September following.⁴³

43. William Read Staples (1798-1868). ANNALS OF THE TOWN OF [PROVIDENCE](#), FROM ITS FIRST SETTLEMENT, TO THE ORGANIZATION OF THE CITY GOVERNMENT, IN JUNE, 1832. Providence, [Rhode Island](#): Printed by Knowles and Vose, 1843.



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Louisquisset (Loquasuck) was purchased by the proprietors of [Providence, Rhode Island](#). The bounds of Providence were set to run from beyond [Pawtucket](#) at the [Blackstone River](#) at Sugar Loaf Hill, to Observation Rock on the bank of the Moshassuck River west of Lonsdale north of Buitt's Bluff, to Absolute Swamp, which is the east bank of the Woonasquatucket River near Louisquisset, to Oxford of the Woonasquatucket (Centerdale), to Hipses Rock just west of Netaconkanut, to Mashapaug, to Sassafras Point on the Bay near the present Rhode Island Yacht Club near [Pawtuxet](#) village. These bounds are said to have been walked together by Miantonomi and the Reverend [Roger Williams](#).





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Shawomet, [Rhode Island](#) was being settled by [Samuell Gorton](#), a dissident from [Portsmouth](#), and his band of Gortonites. A few years later the town would be renamed [Warwick](#) to honor their patron in England, the earl of Warwick.



READ EDWARD FIELD TEXT

Tristram Coffin, who would be the 1st Chief Magistrate of [Nantucket Island](#) as of 1671, arrived there in this year from Devonshire, England. (He owned in its entirety the adjoining lesser island known as [Tuckernuck](#).)

March: In [Newport, Rhode Island](#), [John Hicks](#) served on the Petit Jury.

April: Among the white people settling around the Narragansett Bay, [Samuell Gorton](#) was elected as a Deputy Governor.

Summer: Accompanied by 100 of his warriors, headman Miantonomo of the [Narragansett](#) attended councils with the Metoac on Paumanok Long Island, Mattabesic in western Connecticut, and Mahican and Wecquaesgeek of the Hudson Valley. Few of these tribes were willing to join him in a war upon against the Mohegan in Connecticut and their English allies, but the Dutch in New Netherlands, who were nervous about the animosity the Wecquaesgeek and Unami Delaware along the lower Hudson River seemed to be exhibiting toward them, found out about these visits. The Dutch feared that a native war on a tribe allied with the English could easily become a race war, red against white, and alerted their fellow white men of Massachusetts and Connecticut about the [Rhode Island](#) headman's activities.



RHODE ISLAND

ROGUE ISLAND

September 19, Friday: Their previous attempt to obtain a royal patent upon their little [Rhode Island](#) colony having so far come to nothing, the principal men of [Aquidneck Island](#) created a ten-member commission and charged it to “consult about the procuration of a patent for this Island and Islands, and the land adjacent; and to draw up petitions; and to send letters for the same end to [Sir Henry Vane](#).”



A handwritten signature in cursive script, appearing to read 'E. Field'.

READ EDWARD FIELD TEXT

1643

[ALMANACK FOR [RHODE ISLAND](#) AND PROVIDENCE PLANTATIONS IN NEW ENGLAND FOR 1644. London: Gregory Dexter.] In his “History of Printing in America,” Isaiah Thomas stated that this was the first [almanac](#) for Rhode Island (however, no copy of this has been located).

(Gregory Dexter also printed at London A KEY INTO THE LANGUAGE OF AMERICA, which [Roger Williams](#) had written that summer during his sea voyage to England.)



ROGUE ISLAND

RHODE ISLAND

The Massachusetts Bay, Plymouth, Hartford, and New Haven colonies of the English, together with their allied native tribes, formed something they termed the New England Confederation, while deliberately leaving the [Rhode Island](#) colony of the English and its allied native tribe, the [Narragansett](#), out in the cold, not invited to be any part of the defensive coalition. Isolated, these Rhode Island natives decided they would have to deal with the Mohegan by themselves. Meanwhile, the native response to the “Wappinger War” of the Dutch colonists had come to include nearly 20 tribes and in consequence the Dutch were at risk of being defeated. Concluding a treaty of friendship with the Mahican and Mohawk, they offered to pay 25,000 guilders to the English of the Connecticut colonies for soldiers to back up the Dutch military.

[Canonicus](#) sold additional land to [Roger Williams](#).

In a later timeframe the Reverend William Hubbard would have his own imitable comments on this “lustre of years” in New England.

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE

READ HUBBARD TEXT

Chapter XLIII. Ecclesiastical affairs, with other occurrences, at Providence and Rhode Island, to the year 1643. Intercourse between them and the Massachusetts.

By this point in time, [Hobomok](#) had died. In a pamphlet entitled NEW ENGLAND’S FIRST FRUITS, of unknown authorship, published in London, [Hobomok](#)’s affections toward Christianity were described:

As he increased in knowledge, so in affection, and also in his practice, reforming and conforming himself accordingly; and though he was much tempted by inticement, scoffs and scorns, from the Indians, yet could he never be gotten from the English, nor from seeking after their God, but died amongst them, leaving some good hopes, in their hearts, that his soul went to rest.

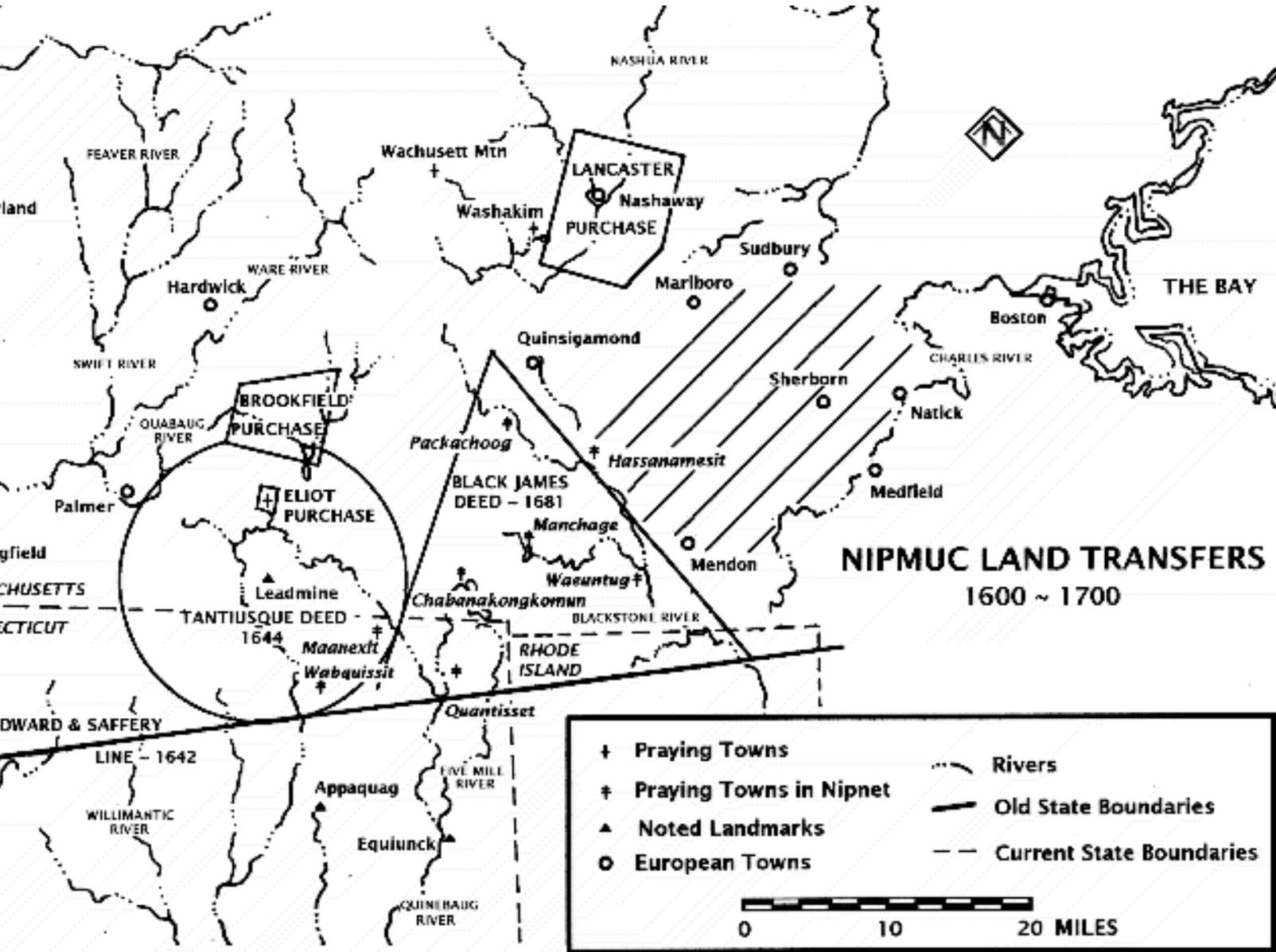
[Hobomok](#) assisted Myles Standish for the most part, whereas *Squanto* (*Tisquantum*) assisted William Bradford. Both were used as translators, but Hobomok generally gets much less credit for his work, despite the fact that unlike Tisquantum, he never betrays the First Comers. (Hobomok also served the Plymouth Colony for a much longer time period than did Tisquantum, who died in November 1622.)

After *Squanto*’s (*Tisquantum*’s) death, [Hobomok](#) would become the primary translator and guide for the First Comers, and he would perform this duty faithfully. He would guide and translate for the Plymouth English on their trips to visit Massasoit, and to the Massachuset and Nauset among others.

RHODE ISLAND

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The English took over some Nipmuc lands by means of their Lancaster Purchase.⁴⁴ The purchase was fair and square although there is some question as to what might have happened to the natives had they not been “reasonable.” Whites got the best farmlands in the river valleys, leaving the Nipmuc—who depended heavily on agriculture—with a serious difficulty in feeding themselves. The Nipmuc of course got Christianity in return for their generosity.⁴⁵



44. By the sachem of Nashaway to Henry Symonds and Thomas King — 80 square miles on the “Nashaway River” (although no record of this deed existed, the General Court would in 1653 “recognize” that the purchase had occurred).



ROGUE ISLAND

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45. The Nipmuc was not a tribe. “Nipmuc” has also been spelled “Nipnet,” “Neepmuck,” “Neepnet,” “Neetmuck,” “Neipnett,” “Nipmug,” and “Nipmuck.” The name is Algonquin and means “small pond place,” which has sometimes led to the interpretation “People of the Fresh Water.” This began merely as a geographical descriptor, indicating **inland** rather than coastal. We find precisely the same geographical descriptor in use when we notice [Concord](#) being characterized as the first of the English inland settlements. “Nipmuc Country” was the central plateau inland of Boston Bay, extending into northern [Rhode Island](#) and northeast Connecticut. There were somewhere between 3,000 and 10,000 people living in as many as 40 villages in that region. The villages were: Accomemuck (Accomemuck), Assabett, Attawaugan, Boggistowe, Chabanakongkomun, Cochhituate, Cocatoonemaug, Coweset, Escoheag (Escoheag, Easterig), Hadley Indians, Manchaug (Monuhchogok), Mashapaug, Massomuck (Wabaquasset, Wappaquasset, Wabaquasset), Medfield, Menemesseg, Metewemesick, Missogkonnog, Monashackotoog (Monoshantuxet), Musketaquid, Nashua (Nashaway), Naukeag, Nichewaug, Nipnet, Pascoag (Paskhoage), Pegan (Piegan), Poniken (Ponnakin), Quaddick, Quahmsit, Quinebaug (Quinebaug, Quinapeake), Quinsigamond, Segreganset, Segunesit, Squakeag (Squaeg), Tatumasket, Totapoag, Wenimesset, Woruntuck, Wunnashowatookoog, and Wusquowhanaukit. Since food supplies inland were not as abundant as along the coast, the inland Americans were regarded more or less as low-rent cousins down on their luck. The freshwater villages were agricultural and unfortified and thus, until 1637, some of them had felt it necessary to pay tribute to the Pequot Confederation. After the English burned the walled villages of the Pequot warriors, the Quinebaug and Massomuck were free of that threat only to face a very similar threat from the English.



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AN ACCOUNT OF TWO VOYAGES TO NEW-ENGLAND.

From the year of the World

to the year of Christ 1673.

The people that inhabited this Countrey are judged to be of the *Tartars* called *Samonids* that border upon *Moscovia*, and are divided into Tribes; those to the East and North-east are called *Churchers* and *Tarentines*, and *Monhegans*. To the South are the *Pequets* and *Narragansets*. Westward *Connecticuts* and *Mowhacks*. To the Northward *Aberginians* which consist of *Mattachusets*, *Wippanaps* and *Tarrentines*. The *Pocanakets* live to the Westward of *Plimouth*. Not long before the *English* came into the Countrey, happened a great mortality amongst them, expecially where the *English* afterwards planted, the East and Northern parts were sore smitten with the Contagion; first by the plague, afterwards when the *English* came by the small pox, the three Kingdoms or *Sagamorships* of the *Mattachusets* were very populous, having under them seven Dukedoms or petti-*Sagamorships*, but by the plague were brought from 30000 to 300. There are not many now to the Eastward, the *Pequots* were destroyed by the *English*: the *Mowhacks* are about five hundred: Their speech a dialect of the *Tartars*, (as also is the *Turkish* tongue).

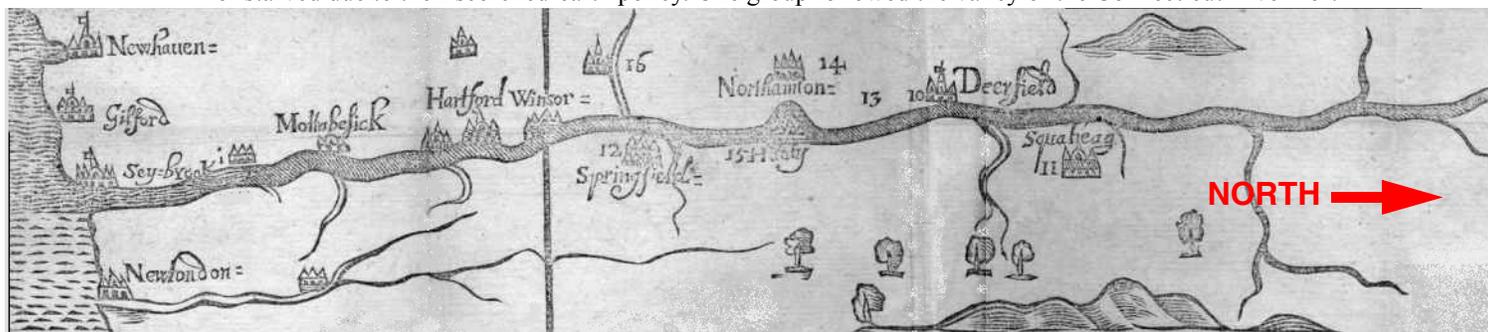
BY *John Josselyn Gent.*

CONTAGION

RHODE ISLAND

ROGUE ISLAND

The first real count of these inlanders would not come until 1680 after the 2d race war. In the praying villages, among the survivors of coastal groups, there would remain fewer than 1,000 Nipmuc. After heavy population losses to continuous epidemics between 1614 and 1675, there were about 15,000 total. Considering that even conservative estimates of the local population in 1614 exceed 100,000, it would have been possible for an American tribalist lucky enough to live out an entire lifetime to witness a decline leaving at most 4 survivors out of every 100 — which is to be accounted for of course almost entirely (leaving aside any questions of conscious intent) by the European intrusion. We have no way of knowing how many of the inlanders had escaped to the Abenaki and Mahican versus how many had been exterminated by roving English military units or starved due to their scorched-earth policy. One group followed the valley of the Connecticut River north



into [Québec](#) where they joined the St. Francois Indians and continued the war as French allies. The Christian name of St. Francois can be misleading, for it is hard to imagine a more bitter enemy of New England colonists during the next 50 years. Taking revenge for [“King Phillip’s War”](#), the St. Francois Indians raided throughout New England during “King William’s War” (1689-1697) and “Queen Anne’s War” (1701-1713). Other Nipmuc and New England Algonquin chose to move west and resettle along the Housatonic River and Hudson River with the Mahican. Still others crossed the Hudson and joined the Munsee Delaware in northern New Jersey. These refugees were eventually absorbed by their hosts, and their descendents moved west as part of the Delaware and Mahican — first to the Susquehanna Valley in Pennsylvania and in later years to Ohio. Within a few years it would become impossible to assign tribal membership within the mixing populations at the praying villages, but a couple of identifiable groups of Nipmuc, now numbering nearly 1,400 members, have survived to the present day and are recognized by the Commonwealth of Massachusetts although not by the State of Connecticut and not by the federal government. The Hassanamisco of Grafton MA have a two-acre Hassanemesit Reservation. The Chaubunagungamaug of Webster MA have ten privately owned acres, in northeast Connecticut.

March: In [Rhode Island, John Hicks](#) was brought into court and bound for £10. “to keep the peace for beating his wife, Harwood [*sic*] Hicks...” [Horod](#) would declare to the court that “there happened a difference between ... John Hickes & myself, & he went away to the Dutch [in Flushing on Paumanok Long Island], carrying with him most of my estate, which had been sent to me by my mother...” He took their children, Hannah Hicks and Thomas Hicks, and possibly a 3d child, with him (this was a father’s unchallengeable and unquestionable right under existing law). Although the court ordered that his estranged wife should have the considerable property given her by her mother, the husband would never return it:

[T]hat he was a man of mean mind & disposition is evident, not only for the treatment of [Horod] in Rhode Island, but his slanderous letter ... after he ran away.... In the matter of property it is of record that he attempted to appropriate to his



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own use the estate of his third wife, much as he did Horod's, but was thwarted by the quick action of her children by a former marriage....

Horod would become a [Quaker](#). Destitute, she would turn to [George Gardiner](#), who had been Constable in [Newport](#) for 1638-1642, was Ensign in 1644, and would be Commissioner in 1662, "for my maintenance." Horod would share a bed with George for 18 to 20 years and the couple would produce a number of children, Benoni, Henry, George, William, Nicholas, Dorcas, Rebecca, Samuel, and Joseph (at that time in that place, common law marriage was neither illegal nor unusual).

March: The commissioners of the United Colonies of New England, to wit the surrounding colonies of Connecticut, New Haven, the Plymouth Bay, and the Massachusetts Bay, had declared that they would accept [Rhode Island](#) as part of their alliance only on condition that a majority of the Rhode Island adult white males of property would "without reservation submit" either to the authority of the Plymouth colony or to the authority of the Massachusetts colony. To defend their Rhode Island and Providence Plantation settlements against this hegemonization on the part of the other English colonies, the Reverend [Roger Williams](#) journeyed to England and secured a parliamentary patent uniting the four white settlements on the Narragansett Bay, at [Providence](#), Shawomet ([Warwick](#)), [Newport](#), and [Portsmouth](#) (Pocasset), into a single colony and confirming the land grants his fellow settlers had received from native residents. This legislative document would serve as their foundational document until, due to the Stuart Restoration of 1660, it would become provident to seek a royal charter.

NATIVE
PLACE-
NAMES





RHODE ISLAND

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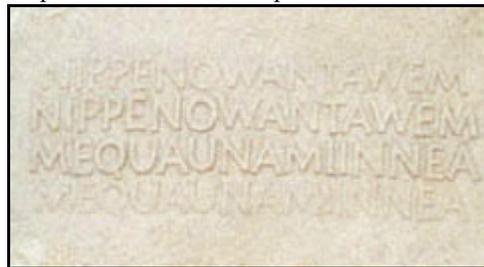
On the voyage the Reverend would write, primarily upon the basis of his experience among the [Narragansett](#) tribespeople of the bay of Rhode Island, his *A KEY INTO THE LANGUAGE OF AMERICA*. In the dedication of this volume he would comment that “A little key may open a box where lies a bunch of keys.” Upon his arrival in London, his manuscript would be set in print by the shop of Gregory Dexter, later to be a master printer in [Providence, Rhode Island](#), and then pastor of the Baptist Church there, and then the Town Clerk, and then a Deputy Governor, and in 1655 the colonial Governor.

The Reverend would describe the native recipe for Wuttáhimneash Strawberries: “This Berry is the wonder of all Fruits growing naturally in these parts: It is of it selfe excellent: so that one of the chiefest Doctors of England was wont to say, that God never did make a better Berry: In some parts where the Natives have planted, I have many times seen as many as would fill a good ship within few miles compasse: The Indians bruise them in a Mortar, and mixe them with meale and make Strawberry bread.”⁴⁶

Thoreau would write of this that “Roger Williams, who knew the Indians well, in his account of those in his neighborhood—published in 1643—tells us that ‘Sautaaash are those currants (grapes and whortleberries) dried by the natives, and so preserved all the year, which they beat to powder and mingle it with their parched meal, and make a delicate dish which they call Sautauthig, which is as sweet to them as plum or spice cake to the English.’”

“HUCKLEBERRIES”

John Benson of [Newport, Rhode Island](#) would conceive a sculpture in granite made from a block found at an exposed surface in the uppermost stratum of a [Westerly](#) quarry, worked during the most recent Ice Age. At the Bonner Monument shop near the quarry, he would modify this glacially worked surface to accommodate an inscription taken from the descriptions of the native American language found in this book by the Reverend Williams. The stone would be positioned on the campus of The University of Rhode Island in 1994.



(The writing means “I am of another language. / Remember me.”)

From *A KEY INTO THE LANGUAGE OF AMERICA*, a poem “Of the Heavenly Bodies”:

When Sun doth rise the Stars do set,
Yet there's no need of Light,
God shines a Sun most glorious,
When Creatures all are Night.

The very Indian Boys can give
To many Stars their names,
And know their Course and therein do
Excel the English tame.

46. We need to bear in mind that these native American strawberries of this period were not identical with what we now grow in our fields — what we now grow is a cross between these native American strawberries and European alpine strawberries. The mixture of pounded strawberries and corn meal was made into hamburger-size patties and cooked, unsweetened of course, and eaten with boiled fish.



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English and Indians none inquire,
Whose hand these Candles hold,
Who gives these Stars their Names, himself
More bright ten thousand-fold.

The charter for [Rhode Island](#) which Williams would obtain in England would prove to be very important as for the following 20 years it would be indisputable. Native troubles continued to increase in the colonies and Williams would be called upon to mediate these difficulties. He had established a trading post near [Wickford](#), which he operated very successfully, living there for long periods at a time while still maintaining his homestead in [Providence](#).⁴⁷

March 14, Saturday: Patent for [Providence](#) Plantations.

READ THE FULL TEXT

1643. In the summer of this year, [Roger Williams](#) sailed from New-York to England. for the purpose of procuring a charter of incorporation for the colonies of Rhode-Island and Providence. Miantonomi, one of the Narragansett Chiefs, a true friend to Williams and his company, was this year barbarously murdered by Uncas, sachem of the Mohegans, pursuant to a decision of Commissioners of the United Colonies of Plymouth, Massachusetts, Hartford and New-Haven.

(The first tax imposed by [Rhode Island](#) would be a levy of £100 as a free gift and grant to [Roger Williams](#) for his trouble in procuring this charter. The share of each town would be set by the first general assembly of the whole people, in 1647, with the towns through their town councils to collect this and then send it directly to Williams. In 1650 this gift would be “ordered” to be paid by the commissioner’s court and penalties would be attached for delinquency. This did not work out very well, for by 1651 [Providence](#) would still not have compensated Williams. There would be only one other such taxation during the first seven years of the colony’s existence: when a call was made for each town to have its own “magazine” with each town raising the funds for its own powder-storage facility.)

READ EDWARD FIELD TEXT

April 10, Friday: [Thomas Angell](#) and Alice Ashton, the daughter of James Ashton and Alice Honeychurch Ashton, were wed in [Providence, Rhode Island](#).

47. To protect his trading post at [Wickford](#), the Reverend Williams invested in two of the type of small cannon referred to among the Christians as “murderers.”



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May 19, Tuesday: Connecticut, Massachusetts, [Plymouth](#), and the short-term New Haven colony allied together as the United Colonies of New England.

A

Chronological TABLE

Of the most remarkable passages in that part of America, known to us by the name of NEW-ENGLAND.

Anno Dom.

1643. The first combination of the Four United Colonies, viz. *Plymouth, Massachusetts, Connecticut, and New-Haven.*

READ THE FULL TEXT

In order to present a united front against the red natives of the continent, and so “that as in nation and religion, so in other respects we may be and continue one,” the white ethnics of Massachusetts, Plymouth, Connecticut, and New Haven entered into a confederation from which certain white ethnics were being deliberately excluded. [Rhode Island](#) would need to solicit the protection of the Monarch, and so it would be that during the spring of this year Roger William would set sail from New-York harbor for England. When Williams would arrive in London, however, he would find the mother country to be in the throes of civil war. Instead of treating with the King of England, he would need to treat with a recently constituted parliamentary committee on Foreign Plantations.

READ EDWARD FIELD TEXT

During this year or the next, the name of [Aquidneck Island](#) would be changed to “the Isle of Rhodes, or [Rhode Island](#).”

By agreement of the members of this United Colonies of New England confederation, the only evidence needed for conviction of one of their runaway slaves would be “certification by a magistrate.”

[Samuell Gorton](#) founded Shawomet, [Rhode Island](#)’s 4th settlement. The town would be renamed [Warwick](#) a



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few years later in honor of its patron, the Earl of Warwick.



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Before June 1: In Flushing on *Paumanok* Long Island, [John Hicks](#) petitioned for divorce from his estranged wife [Horod](#) Long Hicks on grounds of a lack of marital faithfulness: “.....but if there be any way to bee used to untie the Knott, which was at first by man tyed, that so the World may be satisfied, I am willing thereunto, for the Knott of affection on her part have been untied long since, & her whoredome have freed my conscience....”



June 1, Monday: In Flushing on *Paumanok* Long Island, Governor Peter Stuyvesant for the court of New Amsterdam granted to [John Hicks](#) a divorce from his estranged wife [Horod](#) Long Hicks on the basis of false testimony (his vast exaggeration of the length of time since separation):

“...We the councillors of New Netherland having seen & read the request of John Hicks, sheriff on Long Island, in which he remonstrates & presents that his wife Hardwood Longh [*sic*] has ran away from him about 9 years ago with someone else with whom

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she has been married & by him 5 or 6 children....”





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September: Mistress [Anne Hutchinson](#), the “American Jezebel” whom God had previously punished for her obstinate sins by giving to her at her fourteenth lying-in a stillborn “monstrous birth,” after her expulsion from the Bay Colony in 1638, was punished yet again by a righteous God. At Eastchester where she had taken refuge near the present limits of New-York City, a place now termed the Bronx (this was the year in which settler Jonas Bronck, from whom the name derives, died), one of her little girls was taken captive and she and five of her children were slaughtered, dismembered, and burned by a band of the Americans.

And therefore God’s hand is the more apparently seene herein, to pick out this wofull woman, to make her and those belonging to her, an unheard of heavie example of their cruelty above al others.

Here is the sad scene of race atrocity as it would be imagined as of 1880:



[Mary Dyer](#) would conduct a service for them at the home of Anne’s sister, Friend Katherine Marbury Scott, in [Providence](#). There were five surviving Hutchinson children, including the little girl who was taken captive by the natives. The Dyer and Hutchinson families would intermarry.

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(It was in this year that Mary gave birth to the son who would bear the name “Mahershalalhashbaz.”)

Material relating to the above, per Governor John Winthrop’s Journal:

The Indians near the Dutch, having killed 15 men, as is before related, proceeded on and began to set upon the English who dwelt under the Dutch. They came to Mrs. Hutchinson’s in way of friendly neighborhood, as they had been accustomed, and taking their opportunity, killed her and Mr. Collins, her son-in-law, (who had been kept prisoner in Boston) and all her family, and such of Mr. Throckmorton’s and Mr. Cornhill’s families as were at home; in all sixteen, and put their cattle into their houses and there burnt them. By a good providence of God, there was a boat came in there at the same instant, to which some women and children fled, and so were saved, but two of the boatmen going up to the houses were shot and killed.

These people had cast off ordinances and churches, and now at last their own people, and for larger accommodation had subjected themselves to the Dutch and dwelt scatteringly near a mile asunder: and some that escaped, who had removed only for want (as they said) of hay for their cattle which increased much, now coming back again to Aquiday, they wanted cattle for their



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grass. These Indians having killed and driven away all the English upon the main as far as Stamford, (for so far the Dutch had gained possession by the English,) they passed on to Long Island and there assaulted the Lady Moodey in her house divers times, for there were 40 men gathered thither to defend it. These Indians at the same time set upon the Dutch with an implacable fury, and killed all they could come by, and burnt their houses and killed their cattle without any resistance, so as the governor and such as escaped betook themselves to their fort at Monhaton, and there lived and eat up their cattle.

Also in Governor Winthrop's Journal:

A daughter of Mrs. Hutchinson was carried away by the Indians near the Dutch, when her mother and others were killed by them; and upon the peace concluded between the Dutch and the same Indians, she was returned to the Dutch governor, who restored her to her friends there. She was about eight years old, when she was taken, and continued with them about four years, and she had forgot her own language, and all her friends, and was loath to have come from the Indians.

JOHN WINTHROP JOURNAL

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September 7, Monday: The authorities at Boston, frightened that Gortonite views would take hold among the population at large, sent soldiers to arrest [Samuell Gorton](#) and six of his companions at Conimicut. These Massachusetts soldiers ignored [Roger Williams](#) when he asked them to respect the boundaries of [Providence](#). [Samuell Gorton](#) and some of his followers would serve a term of imprisonment for heresy, in leg irons at Charlestown. As a result of this encroachment by Massachusetts soldiers, the leaders in [Providence](#) would get together with the leaders in [Newport](#) and [Portsmouth](#) to formally create a united colony of [Rhode Island](#) and Providence Plantations. This illustration is a piece of raw imagination out of SCRIBNER'S POPULAR HISTORY OF THE UNITED STATES (1897):



7th Day 7th M^o.

7 September.

Samu: Gorton & his comp^a had a safe conduct offered them, & were writ unto about div^rse iniuries offered by them to us, (& the people und^r our iurisdiction, both English & Indians,) to come to o^r Co^t, & there make answe^re to the p^ticulars, to w^{ch} they returned no other but contemptuous & disdainfull answers; whereupon 3 co^mmission^rs were resolved to bee sent to requir & see satisfaction made wth security, or to bring their p^{er}sons, wth reference to their instructions. 12 writings were deliv^{er}ed my bro: Tyng, w^{ch} came fro^m M^r Peters & M^r Wells.

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READ EDWARD FIELD TEXT

The white settlers at [Concord](#) had been sadly disappointed in their choice of terrain. The lowlands, such as the Great Meadows, had turned out to be far too inundated with water to farm, while the nearby highlands, such as the Walden Woods in which [Henry Thoreau](#) would fail to establish a beanfield, had turned out to consist of an unexpectedly sterile sandy loam that could neither adequately be fertilized nor irrigated. They therefore sought the permission of the government authorities in [Boston](#), to resettle elsewhere.

It appears that the inhabitants [of Concord] were not well



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satisfied with their situation; and that other places, either adjoining the town or at a distance from it, were sought, to which they might remove. In a Petition on this subject to the General Court, it is said:

"Whereas your humble petitioners came into this country about 4 years agoe, and have since then lived at Concord, where we were forced to buy what now we have, or the most of it, the convenience of the town being before given out; your petitioners having been brought up in husbandry, of children, finding the lands about the town very barren, and the meadows very wet and unuseful, especially those we now have interest in; and knowing it is your desire the lands might be subdued, have taken pains to search out a place on the north-west of our town, where we do desire some reasonable quantitie of land may be granted unto us, which we hope may in time be joined to the farms already laid out there to make a village. And so desiring God to guide you in this and all other your weighty occasions, we rest your humble petitioners."

This petition is signed by
Thomas Wheeler,
Timothy Wheeler,
Ephraim Wheeler,
Thomas Wheeler, Jr.,
Roger Draper,
Richard Lettin,

is dated September 7, 1643; and endorsed by the Court:

"We think some quantitie of land may be granted them provided that within two years they make some good improvement of it."⁴⁸

Early December: At [Providence, Rhode Island](#) Mary Williams, the wife of the Reverend [Roger Williams](#), gave birth to a son who would be named Joseph.

48. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: [John Stacy](#), 1835
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. This material is on page 15.)



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1644

This was the year in which we found out what it was to be antinomian: one takes the attitude that, since imperfect human enactments may not coincide in every case with the perfect Law of God, and, since it is required above all else that we be obedient to God, therefore it may be necessary for us to defy certain enactments irregardless of the consequences imposed upon us by duly constituted human authority. The alternative to such an Antinomian approach, a “Legalist” attitude, would be that the persons who are best able to determine God’s Law are those whom human society has duly placed in authority over us, and that therefore to refuse to take orders from these people amounts to nothing more than mere individual egoism, a selfishness which in effect usurps the best guidance which we have available to us, replacing this objective guidance with one’s own private and subjective promptings:

Here is some material from the preface to the Reverend Thomas Welde’s A SHORT STORY OF THE RISE, REIGN, AND RUIN OF THE ANTINOMIANS, dealing in detail with this issue of the antinomian approach vs. the legalistic approach and mentioning the [Rhode Island](#) colony as an “Island of Errors”:

BAPTISTS

After we had escaped the cruel hands of persecuting prelates, and the dangers at sea, and had prettily well outgrown our wilderness troubles in our first plantings in New-England; and when our Commonwealth began to be founded and our churches sweetly settled in peace (God abounding to us in more happy enjoyments than we could have expected), lest we should now grow secure, our wise God, who seldom suffers his own, in this their wearisome pilgrimage, to be long without trouble, sent a new storm after us, which proved the sorest trial that ever befell us since we left our native soil.

Which was this, that some going thither from hence full fraught with many unsound and loose opinions, after a time began to open their packs and freely vent their wares to any that would be their customers. Multitudes of men and women, church members and others, having tasted of their commodities, were eager after them, and were straight infected before they were aware, and some being tainted conveyed the infection to others; and thus that plague first began amongst us, that, had not the wisdom and faithfulness of Him, that watcheth over his vineyard night and day, by the beams of his light and grace cleared and purged the air, certainly we had not been able to have breathed there comfortably much longer.

The opinions (some of them) were such as these; I say, some of them, to give but a taste, for afterwards you shall see a litter of fourscore and eleven of their brats hung up against the sun, besides many new ones of Mistress Hutchinson’s; all which they hatched and dandled, as:

That the law and the preaching of it, is of no use at all to drive a man to Christ.

That a man is united to Christ and justified, without faith; yea, from eternity.

That faith is not a receiving of Christ, but a man’s discerning that he hath received him already.



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That a man is united to Christ only by the work of the Spirit upon him, without any act of his.

That a man is never effectually Christ's, till he hath assurance.

This assurance is only from the witness of the Spirit.

This witness of the Spirit is merely immediate, without any respect to the word, or any concurrence with it.

When a man hath once this witness he never doubts more.

To question my assurance, though I fall into murder or adultery, proves that I never had true assurance.

Sanctification can be no evidence of a man's good estate.

NO comfort can be had from any conditional promise.

Poverty in spirit (to which Christ pronounced blessedness, Matt. v. 3) is only this, to see I have no grace at all.

To see I have no grace in me, will give me comfort; but to take comfort from sight of grace, is legal.

An hypocrite may have Adam's graces that he had in innocency.

The graces of Saints and hypocrites differ not.

All graces are in Christ, as in the subject, and none in us, so that Christ believes, Christ loves, etc.

Christ is the new Creature.

God loves a man never the better for any holiness in him, and never the less, be he never so unholy.

Sin in a child of God must never trouble him.

Trouble in conscience for sins of Commission, or for neglect of duties, shows a man to be under a covenant of works.

All covenants to God expressed in words are legal works.

A Christian is not bound to the Law as a rule of his conversation.

A Christian is not bound to pray except the Spirit moves him.

A minister that hath not this (new) light is not able to edify others that have it.

The whole letter of the Scripture is a covenant of works.

No Christian must be pressed to duties of holiness.

No Christian must be exhorted to faith, love, and prayer, etc., except we know he hath the Spirit.

A man may have all graces, and yet want Christ.

All a believer's activity is only to act sin....

Consider their sleights they used in fomenting their opinions, some of which I will set down, as:

They labored much to acquaint themselves with as many as possibly they could, that so they might have the better opportunity to communicate their new light unto them.

Being once acquainted with them, they would strangely labor to insinuate themselves into their affections by loving salutes, humble carriage, kind invitements, friendly visits, and so they would win upon men and steal into their bosoms before they were aware. Yea, as soon as any new-comers (especially men of note, worth, and activity, fit instruments to advance their design) were landed, they would be sure to welcome them, show them all courtesy, and offer them room in their own houses, or of some of their own sect, and so having gotten them into their web, they could easily poison them by degrees. It was rare for any man thus hooked in, to escape their leaven.



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Because such men as would seduce others had need be some way eminent, they would appear very humble, holy, and spiritual Christians, and full of Christ. They would deny themselves far, speak excellently, pray with such soul-ravishing expressions and affections, that a stranger that loved goodness could not but love and admire them, and so be the more easily drawn after them; looking upon them as men and women as likely to know the secrets of Christ and bosom-counsels of his Spirit as any other.

And this opinion of them was the more lifted up through the simplicity and weakness of their followers, who would, in admiration of them, tell others that, since the Apostles' times, they were persuaded, none ever received so much light from God, as such and such had done, naming their leaders.

As they would lift up themselves, so also their opinions, by gilding them over with specious terms of "Free Grace," "glorious light," "Gospel truths," "as holding forth naked Christ:" and this took much with simple honest hearts that loved Christ, especially with new converts, who were lately in bondage under sin and wrath, and had newly tasted the sweetness of "Free Grace;" being now in their first love to Christ, they were exceedingly glad to embrace any thing that might further advance Christ and "Free Grace;" being now in their first love to Christ, they were exceedingly glad to embrace any thing that might further advance Christ and "Free Grace;" and so drank them in readily.

If they met with Christians that were full of doubts and fears about their conditions (as many tender and godly hearts there were), they would tell them they had never taken a right course for comfort, but had gone on (as they were led) in a legal way of evidencing their good estate by sanctification, and gazing after qualifications in themselves; and would show them from their own experience, that themselves for a long time were befooled even as they are now, in poring upon graces in themselves, and while they did so they never prospered; but were driven to pull all that building down, and lay better and safer foundations in "Free Grace;" and then they would tell them of this Gospel-way we speak of, how they might come to such a settled peace that they might never doubt more, though they should see no grace at all in themselves....

They commonly labored to work first upon women, being (as they conceived) the weaker to resist, the more flexible, tender and ready to yield; and if once they could wind in them, they hoped by them, as by an Eve, to catch their husbands also, which indeed often proved too true amongst us there.

As soon as they had thus wrought in themselves, and a good conceit of their opinions, by all these ways of subtlety, into the hearts of people, nextly, they strongly endeavored with all the craft they could, to undermine the good opinion of their ministers and their doctrine, and to work them clean out of their affections, telling them they were sorry that their teachers had so misled them, and trained them up under a covenant of works, and that themselves never having been taught of God, it is no wonder they did no better teach them the truth, and how they may sit till doomsday under their legal sermons and never see light;



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and withal sometimes casting aspersions on their persons and practice, as well as their doctrine, to bring them quite out of esteem with them. And this they did so effectually, that many declined the hearing of them, though they were members of their churches, and others that did hear were so filled with prejudice that they profited not, but studied how to object against them and censure their doctrine, which (while they stood right), were wont to make their hearts to melt and tremble.

Yea, some that had been begotten to Christ by some of their faithful labors in this land, for whom they could have laid down their lives, and not being able to bear their absence followed after them thither to New-England to enjoy their labors; yet these falling acquainted with those seducers, were suddenly so altered in their affections towards those their spiritual fathers, that they would neither hear them nor willingly come in their company, professing they had never received any good from them.

They would not, till they knew men well, open the whole mystery of their new religion to them, but this was ever their method, to drop a little at once into their followers as they were capable, and never would administer their physic, till they had first given good preparatives to make it work, and then stronger and stronger potions, as they found the patient able to bear. They would in company now and then let fall some of their most plausible errors, as a bait let down to catch withal. Now if any began to nibble at the bait, they would angle still and never give over till they had caught them; but if any should espy the naked hook, and so see their danger, and profess against the opinions, then you should have them fairly retreat, and say, "Nay, mistake me not, for I do mean even as you do, you and I are both of one mind in substance, and differ only in words." By this kind of Jesuitical dealing, they did not only keep their credit with them, as men that held nothing but the truth; but gained this also, viz., that when afterwards they should hear those men taxed for holding errors, they would be ready to defend them, and say, out of their simplicity of heart, "Such men hold nothing but truth, for I myself once judged of them even as you do, but when I heard them explain themselves, they and I were both one." By this Machiavellian policy, these deluders were reputed sound in their judgments and so were able to do the more hurt, and were longer undetected.

What men they saw eminent in the country and of most esteem in the hearts of the people, they would be sure still to father their opinions upon them and say, "I hold nothing but what I had from such and such a man," whereas their judgments and expressions also were in truth, far differing from theirs upon point of trial; but if it came to pass that they were brought face to face to make it good (as sometimes they have been), they would wind out with some evasion or other, or else say, "I understood him so." For it was so frequent with them to have many dark shadows and colors to cover their opinions and expressions withal, that it was a wonderful hard matter to take them tardy, or to know the bottom of what they said or sealed. But the last and worst of all, which most suddenly diffused the



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venom of these opinions into the very veins and vitals of the people in the country, was Mistress Hutchinson's double weekly-lecture, which she kept under a pretence of repeating sermons, to which resorted sundry of Boston and other towns about, to the number of fifty, sixty, or eighty at once; where, after she had repeated the sermon, she would make her comment upon it, vent her mischievous opinions as she pleased, and wreathed the Scriptures to her own purpose; where the custom was for her scholars to propound questions, and she (gravely sitting in the chair) did make answers thereunto. The great respect she had at first in the hearts of all, and her profitable and sober carriage of matters, for a time, made this her practice less suspected by the godly magistrates and elders of the church there, so that it was winked at for a time (though afterward reproved by the assembly, and called into a court); but it held so long, until she had spread her leven so far, that had not Providence prevented, it had proved the canker of our peace and ruin of our comforts.

By all these means and cunning sleighs they used, it came about that those errors were so soon conveyed before we were aware, not only into the church of Boston, where most of these seducers lived, but also into almost all the parts of the country round about.

These opinions being thus spread, and grown to their full ripeness and latitude, through the nimbleness and activity of their fomenters, began now to lift up their heads full high, to stare us in the face, and to confront all that opposed them.

And that which added vigor and boldness to them was this, that now by this time they had some of all sorts, and quality, in all places to defend and patronize them; some of the magistrates, some gentlemen, some scholars and men of learning, some burgesses of our general court, some of our captains and soldiers, some chief men in towns, and some men eminent for religion, parts, and wit. So that wheresoever the case of the opinions came in agitation, there wanted not patrons to stand up to plead for them, and if any of the opinionists were complained of in the courts for their misdemeanors, or brought before the churches for conviction or censure, still, some or other of that party would not only suspend giving their vote against them, but would labor to justify them, side with them and protest against any sentence that should pass upon them, and so be ready, not only to harden the delinquent against all means of conviction, but to raise a mutiny, if the major part should carry it against them. So in town-meetings, military-trainings and all other societies, yea, almost in every family, it was hard, if that some or other were not ready to rise up in defence of them, even as of the apple of their own eye.

Now, oh their boldness, pride, insolency, alienations from their old and dearest friends, the disturbances, divisions, contentions they raised amongst us, both in Church and State, and in families, setting division betwixt husband and wife!

Oh the sore censure against all sorts that opposed them, and the contempt they cast upon our godly magistrates, churches, ministers, and all that were set over them, when they stood in



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their way!

Now the faithful ministers of Christ must have dung cast on their faces, and be no better than legal preachers, Baal's priests, popish factors, scribes, Pharisees, and opposers of Christ himself.

Now they must be pointed at, as it were with the finger, and reproached by name, "Such a church officer is an ignorant man, and knows not Christ; such an one is under a covenant of works; such a pastor is a proud man, and would make a good persecuter; such a teacher is grossly popish;" so that through these reproaches occasion was given to men to abhor the offerings of the Lord.

Now one of them in a solemn convention of ministers dared to say to their faces that they did not preach the covenant of "Free Grace," and that they themselves had not the scale of the Spirit, etc.

Now, after our sermons were ended at our public lectures, you might have seen half a dozen pistols discharged at the face of the preacher, (I mean) so many objections made by the opinionists in the open assembly against our doctrine delivered, if it suited not their new fancies, to the marvellous weakening of holy truths delivered (what in them lay) in the hearts of all the weaker sort; and this done not once and away, but from day to day after our sermons; yea, they would come when they heard a minister was upon such a point as was like to strike at their opinions, with a purpose to oppose him to his face.

Now you might have seen many of the opinionists rising up, and contemptuously turning their backs upon the faithful pastors of that church, and going forth from the assembly when he began to pray or preach.

Now you might have read epistles of defiance and challenge, written to some ministers after their sermons, to cross and contradict truths by them delivered, and to maintain their own way.

Now might one have frequently heard, both in court and church-meetings where they were dealt withal, about their opinions and exorbitant carriages, such bold and menacing expressions as these:

"This I hold, and will hold to my death, and will maintain it with my blood. And if I cannot be heard here, I must be forced to take some other course."

They said moreover what they would do against us (biting their words in) when such and such opportunities should be offered to them, as they daily expected. Insomuch that we had great cause to have feared the extremity of danger from them, in case power had been in their hands.

Now you might have heard one of them preaching a most dangerous sermon in a great assembly; when he divided the whole country into two ranks, some (that were of his opinion) under a covenant of grace, and those were friends to Christ; others under a covenant of works, whom they might know by this, if they evidence their good estate by their sanctification: those were (said he) enemies to Christ, Herods, Pilates, scribes and Pharisees, yea, antichrists; and advised all under a covenant of grace to look



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upon them as such, and did, with great zeal, stimulate them to deal with them as they would with such. And left it so. I mention not this or any thing in the least degree to reflect upon this man, or any others; for God hath long since opened his eyes (I hope), but to show what racket these opinions did make there, and will anywhere else where they get an head.

Now might you have seen open contempt cast upon the ace of the whole general court in subtle words to this very effect, That the magistrates were Ahabs, Amaziahs, scribes and Pharisees, enemies to Christ, led by Satan, that old enemy of "Free Grace," and that it were better a millstone were hung about their necks, and they were drowned in the sea, than they should censure one of their judgment, which they were now about to do.

Another of them you might have seen so audaciously insolent and high-flown in spirit and speech, that she bade the court of magistrates (when they were about to censure her for her pernicious carriage) take heed what they did to her, for she knew by an infallible revelation, that for this act which they were about to pass against her, God would ruin them, their posterity, and that whole Commonwealth.

By a little taste of a few passages instead of multitudes here presented, you may see what an height they were grown into in a short time, and what a spirit of pride, insolency, contempt of authority, division, sedition they were acted by. It was a wonder of mercy that they had not set our Commonwealth and churches on a fire, and consumed us all therein.

They being mounted to this height, and carried with such a strong hand (as you have heard), and seeing a spirit of pride, subtlety, malice, and contempt of all men that were not of their minds, breathing in them (our hearts sadded [*sic*], and our spirits tired), we sighed and groaned to Heaven, we humbled our souls by prayer and fasting, that the Lord would find out and bless some means and ways for the cure of this sore, and deliver his truth and ourselves from this heavy bondage. Which (when his own time was come) He hearkened unto, and in infinite mercy looked upon our sorrows, and did, in a wonderful manner, beyond all expectation, free us by these means following:

He stired up all the ministers' spirits in the country to preach against those errors and practices, that so much pestered the country, to inform, to confute, to rebuke, etc., thereby to cure those that were diseased already, and to give antidotes to the rest, to preserve them from infection, and though this ordinance went not without its appointed effect in the latter respect, yet we found it not so effectual for the driving away of this infection, as we desired, for they (most of them) hardened their faces, and bent their wits how to oppose and confirm themselves in their way.

We spent much time and strength in conference with them, sometimes in private before the elders only, sometimes in our public congregations for all comers; many, very many, hours and half days together we spent therein to see if any means might prevail. We gave them free leave, with all lenity and patience, to lay down what they could say for their opinions, and answered them, from point to point, and then brought clear arguments from



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evident Scriptures against them, and put them to answer us even until they were oftentimes brought to be either silent, or driven to deny common principles, or shuffle off plain Scripture; and yet (such was their pride and hardness of heart) that they would not yield to the truth, but did tell us they would take time to consider of our arguments, and in mean space meeting with some of their abettors, strengthened themselves again in their old way, that when we dealt with them next time we found them further off than before, so that our hopes began to languish of reducing them by private means.

Then we had an assembly of all the ministers and learned men in the whole country, which held for three weeks together, at Cambridge (then called New-Town), Mr. Hooker, and Mr. Bulkley (alias Buckley) being chosen moderators, or prolocutors [*sic*], the magistrates sitting present all that time as hearers, and speakers also, when they saw fit. A liberty also was given to any of the country to come in and hear (it being appointed, in great part, for the satisfaction of the people) and a place was appointed for all the opinionists to come in and take liberty of speech (only due order observed) as much as any of ourselves had, and as freely.

The first week we spent in confuting the loose opinions that we gathered up in the country.... The other fortnight we spent in a plain syllogistical dispute (*ad vulgus* as much as might be), gathered up nine of the chiefest points (on which the rest depended) and disputed of them all in order, *pro* and *con*. In the forenoons we framed our arguments, and in the afternoons produced them in public, and next day the adversary gave in their answers, and produced also their arguments on the same questions; then we answered them and replied also upon them the next day.... God was much present with his servants, truth began to get ground and the adverse party to be at a stand; but after discourse amongst themselves still they hardened one another. Yet the work of the assembly (through God's blessing) gained much on the hearers that were indifferent, to strengthen them, and on many wavering, to settle them; the error of the opinions and wilfulness of their maintainers laid stark naked.

Then after this mean was tried, and the magistrates saw that neither our preaching, conference, nor yet our assembly meeting did effect the cure, but that still, after conference had together, the leaders put such life into the rest, that they all went on in their former course, not only to disturb the churches, but miserably interrupt the civil peace, and that they threw contempt both upon courts and churches, and began now to raise sedition among us, to the endangering the Commonwealth. Hereupon for these grounds named (and not for their opinions, as themselves falsely reported, and as our godly magistrates have been much traduced here in England), for these reasons, I say, being civil disturbances, the magistrate convents [*sic*] them, ... and censures them; some were disenfranchised, others fined, the incurable among them banished.

This was another mean [*sic*] of their subduing, some of their leaders being down, and others gone, the rest were weakened, but yet they (for all this) strongly held up their heads many a day



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after....

The last stroke that slew the opinions, was the falling away of their leaders into more hideous and soul-destroying delusions, which ruin, indeed, all religion; as, that the souls of men are mortal like the beasts.

That there is no such thing as inherent righteousness.

That these bodies of ours shall not rise again.

That their own revelations of particular events were as infallible as the Scripture, etc.

They also grew, many of them, very loose and degenerate in their practices (for these opinions will certainly produce a filthy life by degrees), as no prayer in their families, no Sabbath, insufferable pride, frequent and hideous lying; divers of them being proved guilty, some of five, others of ten gross lies; another falling into a lie, God smote him in the very act, that he sunk down into a deep swoon, and being by hot waters recovered, and coming to himself, said: "Oh, God! Thou mightst have struck me dead, as Ananias and Sapphira, for I have maintained a lie!"

These things exceedingly amazed their followers (especially such as were led after them in the simplicity of their hearts, as many were), and now they began to see that they were deluded by them.

A great while they did not believe that Mistress Hutchinson and some others did hold such things as they were taxed for, but when themselves heard her defending her twenty-nine cursed opinions in Boston church, and there falling into fearful lying, with an impudent forehead in the open assembly, then they believed what before they could not, and were ashamed before God and men that ever they were so led aside from the Lord and his truth, and the godly counsel of their faithful ministers, by such an imposter as she was.

Now no man could lay more upon them, than they would upon themselves in their acknowledgements.

Many after this came upon us, who before flew from us, with such desires as those in Acts ii.: "Men and brethren, what shall we do?" and did willingly take shame to themselves in the open assemblies by confessing (some of them with many tears) how they had given offence to the Lord and his people by departing from the truth and being led by a spirit of error, their alienation from their brethren in their affections, and their crooked and perverse walking in contempt of authority, slighting the churches and despising the counsel of their godly teachers.

Now they would freely discover the sleights their adversaries had used to undermine them by, and steal away their eyes from the truth and their brethren, which before (whiles [*sic*] their hearts were sealed) they could not see. AND the fruit of this was, great praise to the Lord, who had thus wonderfully wrought matters about, gladness in all our hearts and faces, and expressions of our renewed affections by receiving them again into our bosoms, and from that time until now have walked, according to their renewed covenants, humbly and lovingly amongst us, holding forth truth and peace with power.

But for the rest, which (notwithstanding all these means of



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conviction from heaven and earth, and the example of their seduced brethren's return) yet stood obdurate, yea, more hardened (as we had cause to fear) than before; we convented those of them that were members before the churches, and yet labored once and again to convince them, not only of their errors, but also of sundry exorbitant practices which they had fallen into; as manifest pride, contempt of authority, neglecting to fear the church, and lying, etc., but after no means prevailed we were driven with sad hearts to give them up to Satan. Yet not simply for their opinions, for which I find we have been slanderously traduced, but the chiefest cause of their censure was their miscarriages, as has been said, persisted in with great obstinacy.

The persons cast out of the churches were about nine or ten, as far as I can remember; who for a space continued very hard and impenitent, but afterward some of them were received into fellowship again, upon their repentance.

These persons cast out, and the rest of the ring-leaders that had received sentence of banishment, with many others infected by them, that were neither censured in court nor in churches, went all together out of our jurisdiction and precinct into an island, called [Rhode Island](#) (surnamed by some, the Island of Errors), and there they live to this day, most of them; but in great strife and contention in the civil estate and otherwise; hatching and multiplying new opinions, and cannot agree, but are miserably divided into sundry sects and factions.

But Mistress Hutchinson, being weary of the Island, or rather, the Island weary of her, departed from thence with all her family, her daughter, and her children, to live under the Dutch, near a place called by seamen and in the map, Hell-gate. (And now I am come to the last act of her tragedy, a most heavy stroke upon herself and hers, as I received it very lately from a godly hand in New-England.) There the Indians set upon them and slew her and all her family, and her daughter's husband and all their children, save one that escaped (her own husband being dead before), a dreadful blow. Some write that the Indians did burn her to death with fire, her house and all the rest named that belonged to her; but I am not able to affirm by what kind of death they slew her, but slain it seems she is, according to all reports. I never heard that the Indians in those parts did ever before this commit the like outrage upon any one family, or families; and therefore God's hand is the more apparently seen herein, to pick out this woful [*sic*] woman, to make her and those belonging to her an unheard of heavy example of their cruelty above others.

Thus the Lord heard our groans to heaven and freed us from this great and sore affliction, which first was small, like Elias' cloud, but after spread the heavens; and hath (through great mercy) given the churches rest from this disturbance ever since; that we know none that lifts up his head to disturb our sweet peace, in any of the churches of Christ among us. Blessed forever be his Name.

I bow my knees to the God of truth and peace, to grant these churches as full a riddance from the same and like opinions,



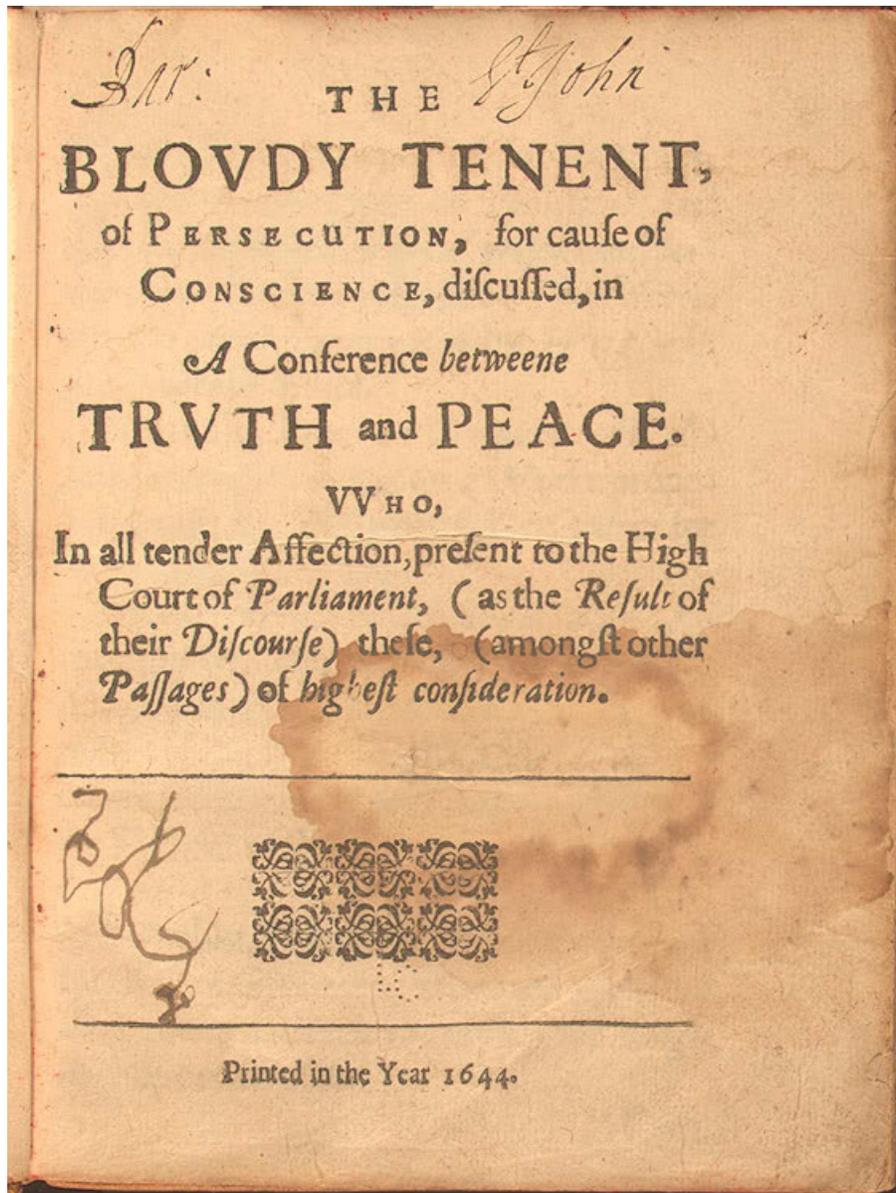
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which do destroy his truth and disturb their peace.

The Reverend [Roger Williams](#)'s THE BLOVDY TENENT, OF PERSECUTION, FOR CAUFE OF CONSCIENCE, DIFCUFFED, IN A CONFERENCE BETWEENE TRVTH AND PEACE, VVHO, IN ALL TENDER AFFECTION,....





March 14, Monday: The parliamentary committee on Foreign Plantations issued to [Roger Williams](#) a “Free Charter of Civil Incorporation and Government for the [Providence](#) Plantations, in the Narragansett Bay, in New England.” This [Rhode Island](#) grant was not a mere land patent, nor a trading charter like that of Massachusetts, but was an entire governmental charter, bestowing the authority to rule locally within the assigned limits by a form of government of their own choice, enacting whatever laws they deemed fit. A proviso that the local rules and regulations needed to be “conformable to the laws of England” was accompanied by a permissive clause “in far as the nature and constitution of the place will admit.”

The bounds of this our first charter, I (having ocular knowledge of persons, places and transactions) did honestly and



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conscientiously, as in the holy presence of God, draw up from Pawcatuck river, which I then believed, and still do, is free from all English claims and conquests; for although there were some Pequods on this side the river, who, by reason of some Sachems' marriages with Borne on this side, lived in a kind of neutrality with both sides, yet, upon the breaking out of war, they relinquished their land to the possession of their enemies, the Narragansetts and Niantics, and their land never came into the condition of the lands on the other side, which the English, by conquest, challenged; so that I must still affirm, as in God's holy presence, I tenderly waived to touch a foot of land in which I knew the Pequot wars were maintained and were properly Pequod, being a gallant country; and from the Pawcatuck river hitherward, being but a patch of ground, full of troublesome inhabitants, I did, as I judged, draw our poor and inconsiderable line.

READ EDWARD FIELD TEXT

27th Day (Friday), 5th Month: A parcel of land in [Portsmouth, Rhode Island](#) was granted by the town to [William Hall](#).

September 17, Saturday: The ship carrying [Roger Williams](#) arrived in Boston harbor. He brought a letter addressed to the Colony of Massachusetts Bay. In this document, several English panjandrums expressed regret that among such fine folks "who mutually give good testimony each of the other," on the other side of the pond, "there should be such a distance." They suggested a more "ready expressing of those good affections, which we perceive you bear each to the other, in the actual performance of all friendly offices." The Bay colony did honor this letter to the point of allowing Williams to pass through unmolested. He would be met on the Seekonk by his friends in fourteen-count-'em-fourteen canoes, and would arrive in triumph in [Providence](#) with their [Rhode Island](#) charter in his hand.

READ EDWARD FIELD TEXT

1645

The assassination of headman Miontonimo had marked the end of [Narragansett](#) power in [Rhode Island](#). For violating the treaty, this tribe would be forced to render an annual tribute, usually of wampum, to Massachusetts. Then, during 1653, they would attempt to render this annual tribute not in wampum but in the same manner as the Pequot, by crossing to Long Island and conquering the Montauk (Metoac) on the east end of the island — however, this warfare would upset English colonists who had been settled at Southampton since 1640. In 1654, threatened with war by the English, the Narragansett would need to desist from their conquest of the Metoac of Long Island.



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During the civil war between King Charles I and the Parliament the town of Newcastle-on-Tyne in Northumberland had been occupied several times by one side or the other, but its critical event had come during October 1644 when it had been stormed by Scots under the Earl of Leven while they were marching through to join the Parliamentarians in the South. Captain Lawrence Wilkinson of the army of the King had in that process been taken prisoner with sequestration of his lands, which would be sold by Parliament. Through a negotiated agreement between Cromwell and the King's advocate in about 1652-1654, this loyalist Charles Wilkinson would be allowed to find refuge in [Providence, Rhode Island](#) (he would become a great-grandfather of [Jemimah Wilkinson](#), the disowned "Publik Universal Friend" of [Cumberland](#)).

[WILKINSON FAMILY](#)

There was a Maturin Bellows at [Providence, Rhode Island](#).

What is now the Rumford area of East [Providence](#), and Attleboro, Massachusetts, and [Cumberland](#), had up to this point been called "Seacunke" after the band of Narragansett that lived in the area, and in King [Phillip](#)'s time would be called "[Rehoboth](#)" after the band of English that had just removed from Plymouth to there. (East Providence would not become part of [Rhode Island](#) until 1862.)

Perhaps it was the Reverend [Roger Williams](#) who wrote to Governor John Winthrop in this year, that: "A war with the Narragansetts is very considerable to this plantation, for I doubt whether it be not in us, having power in our hands, to suffer them to maintain the worship of the devil, which their pow wows often do; secondly, if upon a just war the Lord should deliver them into our hands, we might easily have men, women and children enough to exchange for Moors [presumably, he meant enslaved blacks] which will be more gainful pillage for us than we conceive, for I do not see how we can thrive until we get into a flock of slaves sufficient to do all our business, for our children's children will hardly see this great continent filled with people, so that our servants will still desire freedom to plant for themselves and not stay but for very great wages. And I suppose you know very well how we shall maintain twenty Moors cheaper than one English servant."

October 10, Tuesday: (Another source says October 19th.) New York governor Willem Kieft issues letters of patent to English immigrants Thomas Applegate, Lawrence Dutch, Thomas Farrington, Robert Field, Robert Firmin or Forman, [John Hicks](#), John Lawrence, William Lawrence, John Marsten or Marston, Thomas Saul (Soule), Henry Sawtell, Thomas Stiles, William Thorne, John Townsend, William Widgeon, and Michael Willard, for the Paumanok Long Island settlement of Flushing. The Oakland Gardens area of what is now the borough of Queens in New-York City would be settled by Flushing patentee John Hicks (attempting to evade his marital problems in [Rhode Island](#)).



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1646

Master printer Gregory Dexter of [Providence, Rhode Island](#) was sent for to assist Samuel Green and his apprentice Matthew Daye in [Boston](#) in setting up a printing press. Dexter asked for no reward other than that each year he be sent a freebie copy of their [almanac](#).

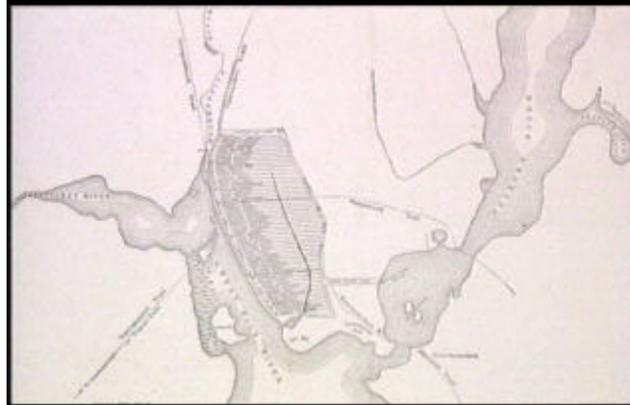
A Connecticut colony, the one at New Haven, built a ship of 150 tons in [Rhode Island](#) in this year, presumably at [Newport](#).

READ EDWARD FIELD TEXT

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In this year a town layout was created for Providence along the bank of a salt marsh at the head of the Narragansett Bay:



To give you a little clearer understanding of the strip nature of the first land assignment, beginning along Benefit Street and extending uphill to the east to a road along the ridgeline of the peninsula:



(The dotted line across the marshes represented a pre-existing Indian trail.)

[HDT](#)[WHAT?](#)[INDEX](#)

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A Massachusetts Bay settler named John Smith, banished (no known relation of the famous Captain John Smith), came to Providence and established, on the Moshassuck River, a stamper mill that could grind corn by a mortar-and-pestle arrangement. This hill would come to be referred to, would you believe, as Stamper's Hill and is at, would you believe, Mill Street near the foot of, would you believe, Smith Street. Then eventually, would you believe, the hill would come to be known as Smith Hill, and a [Rhode Island](#) state capital building of white Georgia marble would be erected atop it, with a statue known as "The Independent Man" perched on its immense floodlit marble dome — which fills the picture windows of the condos on the side of College Hill facing Smith Hill, across the valley of the Moshassuck and above the railroad tracks that now fill it.



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This is what the coast of New England looked like in this year according to the map prepared by Sir Robert Dudley:





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August: The Reverend [John Eliot](#) described an infestation of army worms, the larvae or caterpillars of the *Cirphis unipunctata* moth, occurring in eastern New England and particularly in [Rhode Island](#).⁴⁹

This yeare about the end of the 5t month, we had a very strang hand of God vpon vs, yt vpon a suddaine, innumerable armys of Catterpillers filled the Country all over all the English plantations, wch devoured some whole meadows of grasse, & greatly devoured barly, being the most greene & tender corne, eating off all the blades & beards, but left the Corne, only many ears they quite eat of by byting the greene straw asunder below the eare, so yt barly was generally halfe spoyled, likewise they much hurt wheat, by eating the blads off, but wheate had the lesse hurt because it was a litle forwarder then barly, & so harder, & dryer, & they the lesse medled wth it. As for rie, it was so hard and neere ripe yt they touched it not, but above all graines they devoured Syilly oats. And in some places they fell vpon Indian Corne, & quite dvoured it, in other places they touched it not; they would goe crosse highways by 1000. Much prayer there was made to God about it, wth fasting in divers places: & the Lord heard, & on a suddaine tooke ym all away againe in all pts of the country, to the wonderment of all men; it was of the Lord for it was done suddainely.

Governor John Winthrop also wrote up this infestation of worms and God's answer to their prayers:⁵⁰

Great harm was done in corn (especially wheat and barley) in this month by a caterpillar, like a black worm about an inch and a half long. They eat up first the blades of the stalk, then they eat up the tassels, whereupon the ear withered. It was believed by divers good observers, that they fell in a great thunder shower, for divers yards and other bare places, where not one of them was to be seen an hour before, were presently after the shower almost covered with them, besides grass places where they were not so easily discerned. They did the most harm in the southern parts, as Rhode Island, etc., and in the eastern parts in their Indian corn. In divers places the churches kept a day of humiliation, and presently after the caterpillars vanished away.

JOHN WINTHROP JOURNAL

49. "John Eliot's Records of the First Church in Roxbury, Mass," NEW-ENGLAND HISTORICAL AND GENEALOGICAL REGISTER 33 (1879):65.

50. John Winthrop. THE HISTORY OF NEW ENGLAND FROM 1630 TO 1649, ed. James Savage. Boston MA: Little, Brown and Co., 1853, Volume II, page 327.



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Among many reasons to have a Fast Day or Day of Humiliation, “pests, plagues and prodigies” took, of course, a prominent place.⁵¹ For the 1646 infestation, the Reverend Eliot mentions much prayer with beneficial and prompt results: “... the Lord heard, & ... tooke ym all away.” Winthrop confirms this. Matters were not different almost 125 years later when the Reverend Thomas Clarke in a letter to Eleazar Wheelock, dated “North Perth County Albany, Sepr 29th 1770” told, with a dramatic flourish of similar beneficial effects of fast days:⁵²

As to our affairs the Lord has been gracious this season tho' that a dreadfull army of canker worms that cut off most of our corn & meadows in a few days our Elders & I appointed a fast day & yet they went on furiously next Sabath we appointed another day & the Lord graciously heard us for next morning after the fast day they began to die & fight among themselves they marched off from our houses & fields like flocks of sheep.

August 27, Monday: Robert West filed a complaint against [Thomas Angell](#) for having, in July when some of West's swine entered Angell's property, trapped them and attacked them with a pitchfork. Angell had killed a sow and had bruised some of the pigs “black as a shoe.” Angell was ordered to pay damages for the dead sow and for the value of her skin, which he had torn with his pitchfork.

PROVIDENCE

RHODE ISLAND

1647

In [Rhode Island](#), John Coggeshall was in charge.⁵³ The legislature voted to make sodomy a capital offense, although lesbianism seems to have been OK.

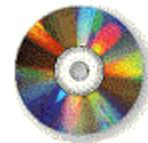
The legislature also enacted that:

[Witchcraft](#) is forbidden by this present assembly to be used in this colony; and the penalty imposed by the authority that we are subject to is death.



“Don't think you are going to conceal faults by concealing evidence that they ever existed.”

— [Dwight David Eisenhower](#)



May: In [Rhode Island and Providence Plantations](#):

51. Love, W. DeLoss. THE FAST AND THANKSGIVING DAYS OF NEW ENGLAND. Boston MA: Houghton, Mifflin and Co., 1895, pages 180-1.

52. Dartmouth College Library, Special Collections, Ms. 770529.1.

53. What relationship did he have with Friend Joshua Coggeshall? Once, while Friend Joshua was visiting Plymouth from Rhode Island, the authorities there confiscated his horse — it seems they had made it against the law for any “strange [Quaker](#)” to ride within their colony.



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That Six Men in each Towne shall be chosen, in Whom the General Court shall continue, and that each Towne Shall have the choice of their men if they please, or if any Towne refuse, the Court shall choose for them.

It is enacted by this present assembly, that for matters of greater weight and moment, there shall be erected a General Court of Tryalls for the whole Colonie, and General officers for the Administration of Justice. The President shall sitt as Chief Judge, with the assistants.

That the President and assistants shall have such a Commission by which they shall be Conservators of the Peace in the same Towne where they live, and throu out the whole Colonie.

That there is free liberty granted to the Free Inhabitants of the Province (if they will) to erect an Artillery Garden, and those that are desirous to advance the art Military, shall have freedom to exercise them selves therein, and to agree to their form, and Choose their officers, and they shall agree among them selves. That all ye Inhabitants in each Towne shall choose their Military officers from among themselves on the first Tuesday after the 12th of March. And that eight several times in the yeare the Bands of each Plantation or Towne shall openlie in the field, be exercised and disciplined by their Commanders and officers; the months of May, August, January, and February, excepted, and on the 1st Monday of ye other Months to make their personal appearance armed, to attend their colors by 8 o'clock in the Morning at the Second beat of the Drum.



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May 19, Sunday-21, Tuesday: Although the Reverend [Roger Williams](#) had brought back from England a royal charter for a united “Providence Plantations and Rhode-Island” colony in 1644, based upon the legitimacy of his actually having obtained permission to settle there from the owners of the land, the native Americans (!), it had taken several years to work out a political alliance of the four previously independent settlements actually involved, to wit, [Providence](#), *Shawowmet* (later known as [Warwick](#)), [Newport](#), and [Portsmouth](#). On this date



the first meeting of the united colony took place in Portsmouth and an anchor was selected as the colonial brand.

READ EDWARD FIELD TEXT



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Dr. [John Clarke](#) was assigned to write up a Code of Laws for the new colony, and asked [William Dyer](#) to assist him.



The document they would author would declare the freedom of the individual conscience. Dyer would become the Secretary of the Council and then the Attorney General of [Rhode Island and Providence Plantations](#), and eventually, during Henry Thoreau's lifetime, one of his descendants would become the governor of the state.

This code of laws they would draft, would conclude as follows:

These are the laws that concern all men, and these are the penalties for the transgressions thereof, which, by common consent, are ratified and established through the whole Colony. And otherwise than this (what is herein forbidden) all men may walk as their consciences persuade them, every one in the name of his GOD. AND LET THE LAMBS OF THE MOST HIGH WALK IN THIS COLONY WITHOUT MOLESTATION, IN THE NAME OF JEHOVAH THEIR GOD, FOR EVER AND EVER.



ROGUE ISLAND

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June 4, Tuesday: Sachem [Canonicus](#) of the [Narragansett](#) died, more than 80 years old with snow-white hair. His name would be applied to the place at which he had lived, [Conanicut](#) (Quononicut) Island — which eventually would become the site of the white town of [Jamestown](#), [Rhode Island](#). The Reverend [Roger Williams](#) wrote, “were it not for Canonicus ... Rhode Island would not be.” Headman Canonicus’s grandson Canonchet (Nanuntemo) would lead the [Narragansett](#) during “[King Phillip’s War](#)”.



In the English Civil War, the army took King Charles I as its hostage, and held him at Newmarket.

September 30, Monday: Mary Coddington was buried at [Newport](#). (We suppose it is probable that she and her husband, Governor [William Coddington](#), had had some more children after arriving in [Rhode Island](#).)

December: [Roger Williams](#) prevailed upon some few [Rhode Islanders](#) to renew their allegiance to the town of [Providence](#) and to the colony, and sign a statement consigning their previous disputes to the “Grave of Oblivion.”

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1648

Lime was ordinarily made at this time by the burning of shells. In this year William Hawkins of [Providence](#), [Rhode Island](#) obtained a permit to burn lime — but we do not know for certain whether he was burning seashells or was instead burning local limestone.

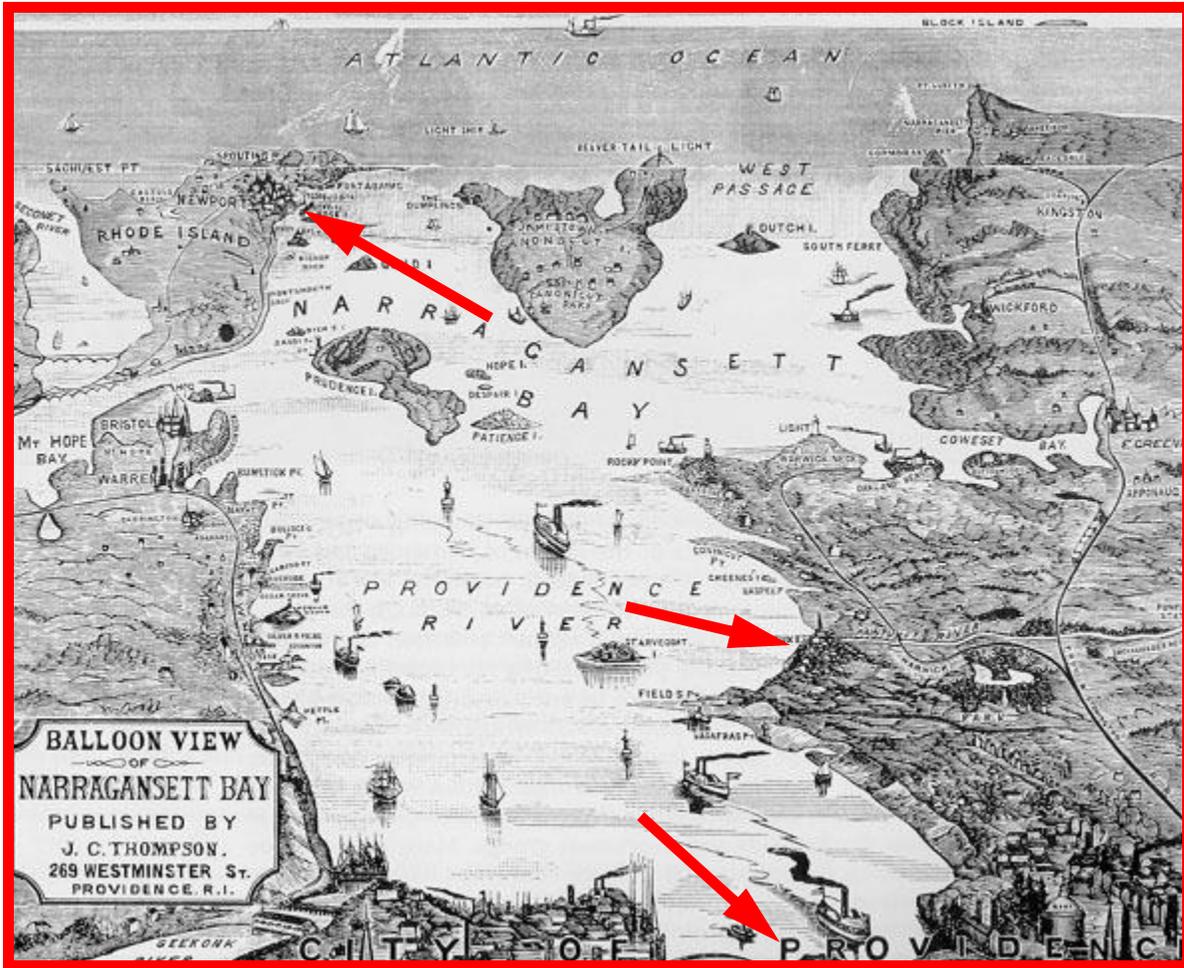
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In [Rhode Island](#), Jeremiah Clarke was in charge.

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The [Rhode Island](#) General Assembly made provisions for the colony’s sea captains to engage in [privateering](#) against “any enemies of ye Commonwealth of England.” Such privateering commissions were issued to Captain John Underhill, William Dyer, and Edward Hull. The representatives from the towns of [Providence](#) and [Warwick RI](#) protested that such an activity was “tending to war” and therefore wrong. If the island towns of Rhode Island such as [Newport](#) proceeded with such schemes, they announced, “in the name of Providence Plantations,” then they would appeal to England.



[Samuell Gorton](#) returned from England to New England, this time with a letter of protection from Robert Rich, 5th earl of Warwick:



Sam Gorton.

The Courte did consent that Samu: Gorton, now a shipboard, upon the request of the Earle of Warwick, hath one full weeke after the date hereof allowed him, for the transportation of himselfe & his goods through o^r iurisdiction, to the place of his dweling, he demeaning himselfe inoffensively, according to the contents of the said Earles letter; & that the marshall, or some other, be appointed to shew him a cobby of this order, or to fix it to the maine mast of the ship, in w^{ch} he is.

1648.
10 May.



ROGUE ISLAND

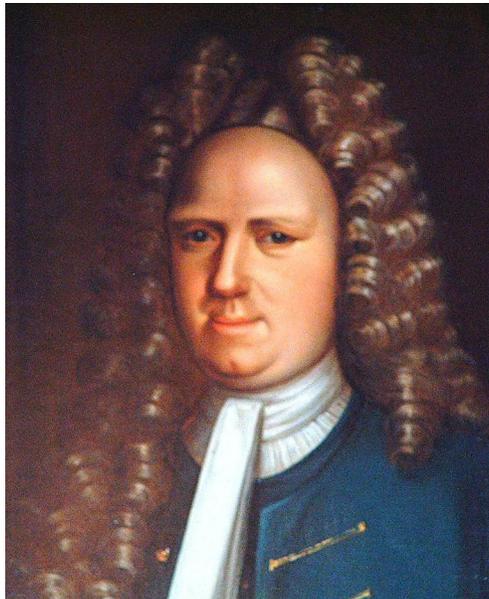
RHODE ISLAND

Joining his former companions at Shawomet, the settlement was renamed [Warwick](#) in honour of this protective earl. He would have three sons Samuel Gorton (2), John Gorton, and Benjamin Gorton, and six daughters Maher Gorton, who would marry Daniel Coles; Mary Gorton, who would marry, perhaps, Peter Greene, first, and, next, John Sanford; Sarah Gorton, who would marry William Mace; Ann Gorton, who would marry John Warner; Elizabeth Gorton, who would marry John Crandall, and Susanna Gorton, who would marry Benjamin Barton.



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January: It may have been in the January of this year, or it may have been in the January of 1649, but 47-year-old President [William Coddington](#) of [Newport, Rhode Island](#) returned again to England, taking with him a daughter and residing there for some years. While in England he would marry a third time, with 20-year-old Ann Coddington, with whom he would have William Coddington (2), born in England on January 18, 1651 or 1652.



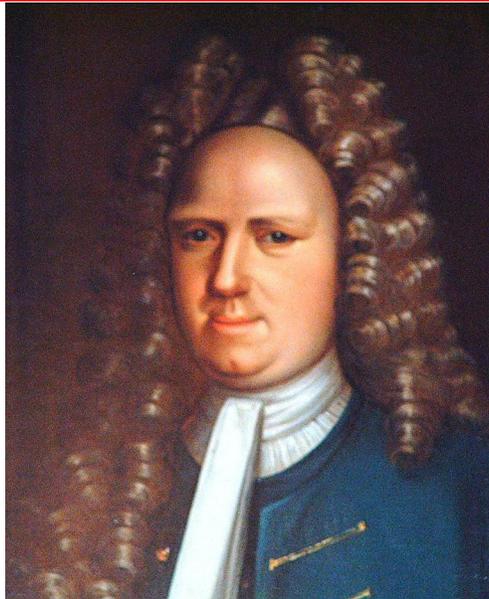


RHODE ISLAND

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May: When the [Rhode Island](#) General Assembly met at [Providence](#), the first order of business needed to be the suspension the newly elected President, [William Coddington](#), pending a complaint of assault and battery that had been made against him, after a confrontation with [William Dyer](#) (the two men would eventually sign a reconciliation document, but that closure would not come until March 14, 1656). As Coddington did not appear before the Court of Trials (was he already departed for England?), he was replaced as President by Jeremy Clarke, the assistant from [Newport](#).

READ EDWARD FIELD TEXT



September: [William Coddington](#) and Captain Partridge presented an application to the Commissioners of the United Colonies:

Our request and motion is in the behalf of our Island; that we the Islanders of Rhode Island may be received into combination with all the United Colonies of New England in a firm and perpetual league of friendship and amity; of offence and defence, mutual advice and succor, upon all just occasions, for our mutual safety and welfare, and for preserving of peace amongst ourselves; and preventing, as much as may be, all occasions of war and difference; and to this our motion we have the consent of the major part of our Island.



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The Commissioners responded that the request should be favored only if [Rhode Island](#) would agree to fall under the jurisdiction of the [Plymouth](#) colony. Coddington, who was a bigwig of Royalist bent, submitted to this condition and, with Captain Partridge, according to an account by his opponent [Roger Williams](#), returned “with propositions for Rhode Island to subject to Plymouth; to which himself and Portsmouth incline; our other three towns decline.” Apparently this Royalist was making a bid to become Royal Governor over the colony. Dr. Turner would comment wryly, in his biography of the man, that “Almost any man would be in favor of monarchy, if he could be king.” Coddington would sail for England in January 1649, leaving Captain Partridge in control of [Newport](#), without discussing his scheme with anyone locally.

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1649

In [Rhode Island](#), John Smith became the Governor of the colony.

[Samuell Gorton](#) was elected as a general assistant to the Governor.

1649. That should one chosen Captain of the Train Band refuse the place, and accepting the place, neglect to train the Band upon the Days appointed, he shall forfeit five pounds, and the Liefutenant, in like manner, fifty shillings. That if a President elected shall refuse to serve in that General Office, that then he shall pay a fine of ten pounds, and the General Assistant that refuseth to serve after being choosen, shall pay a fine of five pounds. That he that hath most VOLltes next to him that refuseth, shall supply the place of him that refuseth. That the Town Magistrates of the Town wheare the General Court of Tryalls shall be, shall sit in Court with the General Officers, and have equall authority to voate and Act with the General Officers.

William Withington took half a share in the vessel *Beginning*, which sailed from [Rhode Island](#) via Barbados to the Guinea coast of Africa, then back via Barbados and Antigua to [Boston](#). What sort of cargo had this vessel conveyed from the Guinea coast to the West Indies islands? In the absence of records, we are obliged to suspect that it had been black [slaves](#).

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: The rigorous climate of New England, the character of her settlers, and their pronounced political views gave slavery an even slighter basis here than in the Middle colonies. The significance of New England in the African slave-trade does not therefore lie in the fact that she early discountenanced the system of slavery and stopped importation; but rather in the fact that her citizens, being the traders of the New World, early took part in the carrying slave-trade and furnished slaves to the other colonies. An inquiry, therefore,



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into the efforts of the New England colonies to suppress the slave-trade would fall naturally into two parts: first, and chiefly, an investigation of the efforts to stop the participation of citizens in the carrying slave-trade; secondly, an examination of the efforts made to banish the slave-trade from New England soil.

(Over the following two centuries, about half the American participation in the international slave trade would be sailing out of the harbors of 1st [Newport](#) and then [Bristol](#) — order of magnitude, that’s about 1,000 out of about 2,000 middle passages.)

[Thomas Mayhew, Jr.](#) converted *Hiacoomes* of *Capawak* ([Martha’s Vineyard](#)) to Christianity.

March: At a special meeting of the [Rhode Island](#) Assembly charters of incorporation were granted to the different towns, and [Roger Williams](#) was chosen “Deputy-President.”

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CONTINUE TO READ CHRONOLOGICALLY

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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*





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Prepared: September 4, 2013



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ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



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