

18TH-CENTURY PROVIDENCE PLANTATIONS



"So long as the past and present are outside one another, knowledge of the past is not of much use in the problems of the present. But suppose the past lives on in the present: suppose, though encapsulated in it, and at first sight hidden beneath the present's contradictory and more prominent features, it is still alive and active; then the historian may very well be related to the non-historian as the trained woodsman is to the ignorant traveller."



— R.G. Collingwood, *AN AUTOBIOGRAPHY*
Oxford: Clarendon Press, 1939, page 100

"I go the way that Providence dictates with all the assurance of a sleepwalker."

—Adolf Hitler, 1936, München





PROVIDENCE

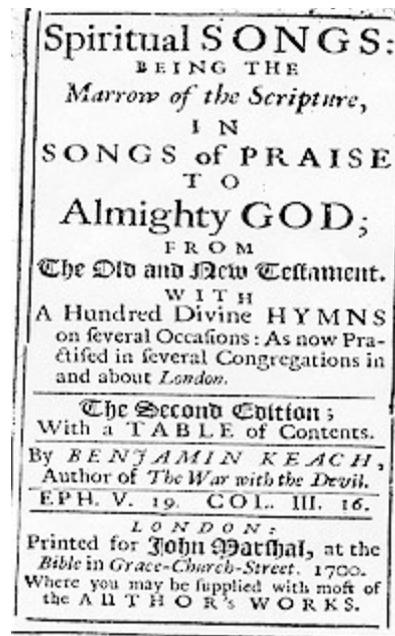
RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1700

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

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



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

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

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

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



PROVIDENCE

RHODE ISLAND

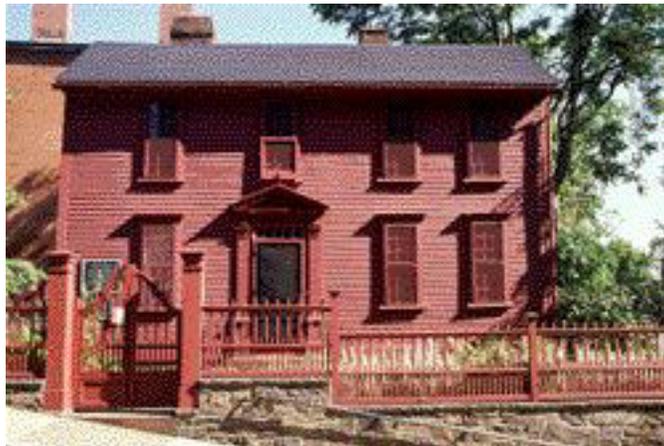
GO TO MASTER HISTORY OF QUAKERISM

The [Baptists](#) of [Providence, Rhode Island](#) who had been meeting in private homes, began their first meetinghouse.¹

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

1701

The beginning of what eventually, after rework in 1743, would become the residence of [Rhode Island](#) and [Providence](#) Plantations's many-times elected governor, [Stephen Hopkins](#). This is what it looks like now:²



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

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

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

HDT

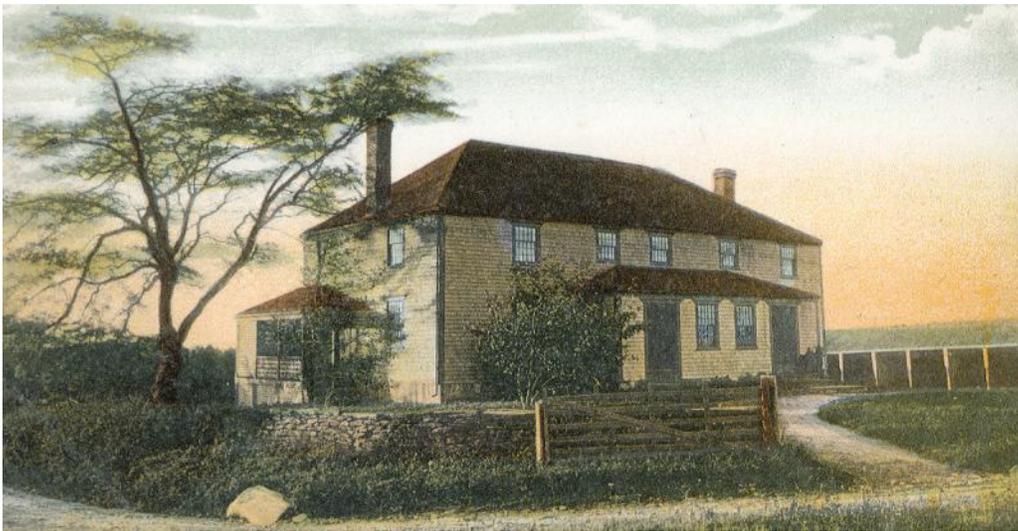
WHAT?

INDEX

PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM





PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

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

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

1702

The petition of 1699 by, among others, former [pirate](#) Captain [Thomas Paine](#), for an Anglican church in [Newport, Rhode Island](#), was successful, and Trinity Church was founded.³

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

REVEREND COTTON MATHER

1st of 1st mo.: On March 1st, 1702 (1701, Old Style), a minute was made by the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#):

As to the business of building a meeting house at [Providence](#) and at Weekopimsett, and settling a meeting at Freetown, which matter was accounted should have been resolved before this meeting, yet the weather being so tedious did obstruct: and whereas Gideon Freeborn and Abraham Chace were appointed to see what encouragement Providence Friends and Friendly people would give as to a house being built there, in answer to which, Abraham Chace or his brother William, to day brought a subscription of forty of the inhabitants of Providence, amounting to the value of £60,15, as has and may be seen, which Friends were glad to see, but their dimensions being bigger than the land they speak of, given for that use, would bear, so this meeting proposed a

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

house of thirty feet square to be built, which is according to said land given, if money can be raised to answer the premises; in further pursuance of which, this meeting have desired Walter Clark, Jacob Mott, Joseph Wanton and Abraham Chace, they being also free, God willing, to go to treat with Providence people further about the premises, to know what the cost may be judged, and who of them will undertake the building and take this subscription, with other money that is first to be seen how can be raised, and make return of what may be done to Rhode-Island, that themselves, Dartmouth and Greenwich members of our said quarterly meeting, may make way toward the obtaining of what money may be wanting of the said subscription for the accomplishing the premises.

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

1703

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

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

PROVIDENCE

3d 1st mo. (1702, Old Style): The records of the [Rhode-Island](#) quarterly meeting of the [Religious Society of Friends](#) indicate that on March 3d the project to construct a meetinghouse for [Providence](#) was approved contingent on availability of funds:

At this meeting it was agreed, that a meeting house should be built at Providence, if sufficient money could be raised. There was also a subscription begun of about forty of the inhabitants of Providence, about £60 and now [illegible] is appointed to hand it about; to encourage Friends in the premises, when he thinks meet, in behalf of our quarterly meeting.

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

As to what relates to Providence meeting-house, some of the Friends appointed having been there, and it seems, could not



PROVIDENCE

RHODE ISLAND

[GO TO MASTER HISTORY OF QUAKERISM](#)

fully resolve what the last quarterly meeting requested, by reason of the land given to set a meeting-house on was so nigh the common road, so that the subscribers desired that it might be exchanged for some higher up; it might be so this meeting might judge it convenient, that those Friends that the meeting appointed before, be yet continued to make a further progress in the premises, answerable to the meeting's request, and make return of what they do therein, at the next monthly men's meeting at Portsmouth, on Rhode-Island, if may, without too much difficulty, or at furtherest, at the next men's meeting at [Newport](#), about 21st 5th mo., so that one of these meetings, in behalf of the quarterly meeting, may act and transact, as near as may be, to what the precedent quarterly meeting hath proposed in the premises, which monthly meeting, we also desire, to acquaint the next quarterly meeting what they do in the premises.

...

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

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

[RHODE ISLAND](#)



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1704

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



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

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

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

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

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

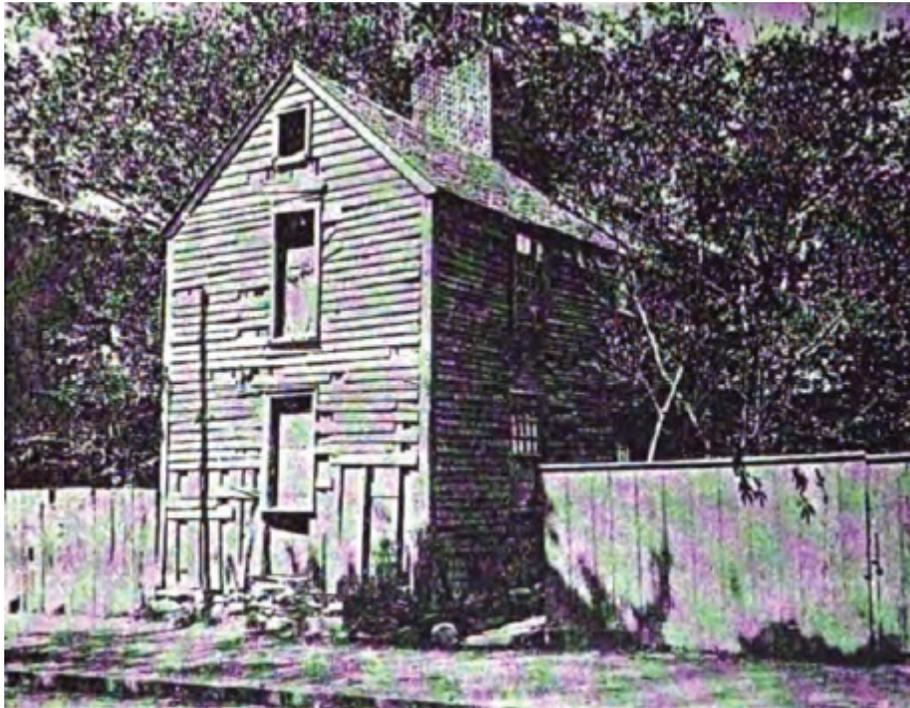
meeting appoint two Friends to encourage it in pursuance of the same, to be delivered to Thomas Arnold, Edward Smith and William Wilkinson, or to whom they shall appoint it for said use.

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

1705

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

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



READ EDWARD FIELD TEXT

HDT

WHAT?

INDEX

PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM





PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1706

The [Huguenot](#) refugee businessman [Gabriel Bernon](#), who had since 1697 been residing in [Newport, Rhode Island](#), at this point relocated to [Providence](#). He would be instrumental in setting up a branch office of the Church of England there: St. John's Episcopal church.
In this year or the following one, Pierre Daille, Leblond (?), Baker, and Guionneau wrote to [Gabriel Bernon](#).

August 5, Monday (Old Style): Pierre Daillé wrote in French from Boston to his “tres cher ami” [Gabriel Bernon](#) in [Providence](#).

1707

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

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

March 7, Friday (1706, Old Style): [Stephen Hopkins](#) was born at the family's Mashapaug homestead, two miles southwest of the Weybosset Bridge on the West Side of [Providence](#) (not [Cranston](#)), [Rhode Island](#), “on Monday, the 24th of February, old stile, or in the present new stile, the seventh day of March, 1707.” His mother, Ruth Wilkinson Hopkins, was a [Quaker](#), but not his father. His mother's father, Captain Samuel Wilkinson of Louisquisset, had been a Quaker, but not her mother. The biography prepared by William Eaton Foster in 1883, STEPHEN HOPKINS, A RHODE ISLAND STATESMAN, would contain a footnote on page 34 to the effect that “No record exists, however, showing any connection of Stephen Hopkins with the Society of Friends, as a member, until the year 1755,” and an explanation on page 57 that “There is nothing to indicate positively the religious predilections of his father. We have only the negative probability that he was not a Friend. A Friend, however, his mother was, as has been noted; and Governor Hopkins himself, later in life, identified himself very completely with that body of Christians, even to the extent, to quote from [Moses Brown](#), his constant co-laborer, (and himself a Friend), of his having the Friends' meetings ‘sometimes held in the winter at his dwelling-house.’” [Continuing in a footnote: “How late in life is not certain. His first and second wives were both Friends, but his second marriage only was solemnized in Friends' Meeting. (‘Historical collections of the Essex Institute,’ II. 120). It was at this time, says the same account, (p. 120), that ‘he connected himself with the “Friends.” Yet his first wife was of unbroken Quaker ancestry, whether herself a Friend or not. His first marriage was by a justice of the peace, and appears to have taken place ‘at the house of the bride's father.’”



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

(Wilkinson Memoirs, p. 363. Governor Hopkins severed his connection with the Society of Friends in 1773. (Records of [Smithfield](#) Monthly Meeting of Friends, 1773). For the circumstances of this occurrence see Chapter VIII., of this work.”] In fact it seems that young Stephen would not connect with the Quakers until during his middle age he had lost in quick succession his dearly loved first wife and his two promising sons John Hopkins and Silvanus Hopkins (or, to put another possible face on this, until as a politician he needed to obtain support from among the Rhode Island voting Friends).

(It was also in this year that the oldest portion of the house that would become known as the “Stephen Hopkins House” in Providence, Rhode Island was erected. However, this house pertained to John Field, and Hopkins would not purchase it from him until age 36.)

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

WILKINSON FAMILY

1708

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

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1711

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

RHODE ISLAND



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

1712

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

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM



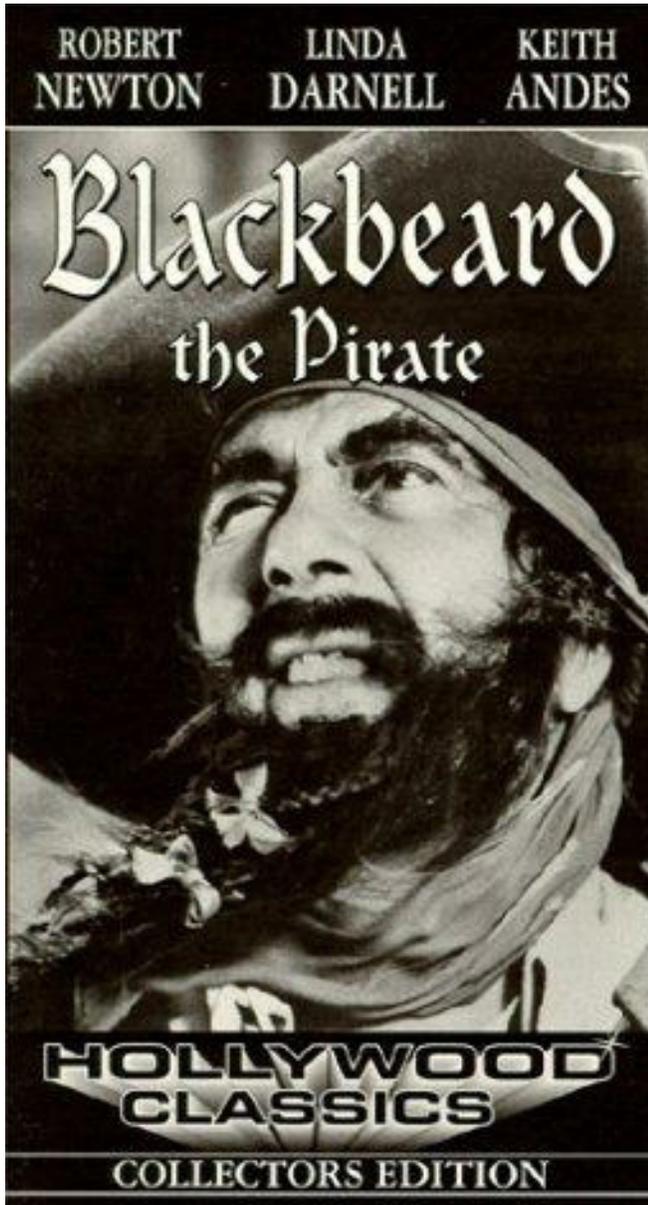
PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1716

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



Captain John Dexter of [Providence, Rhode Island](#), who presumably was bringing his cargo of molasses and sugar up from the West Indies, fell victim to the small pox and put into the port of Saybrook, Connecticut, where he died. The inventory of his effects show that his vessel had been equipped with a Quadrant, a Gunter’s



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

scale, a Nocturnal, the “vaines of a fore staff,” a pair of dividers, “2 Prosspect Glasses,” and the standard work of navigation THE ENGLISH PILATT. His quadrant was presumably the one which had been designed by John Davis which had been in use since 1594, which would be superseded by a new one Captain John Hadley would demonstrate before the Royal Geographical Society in 1731. His forestaff was an instrument used as far back as the 15th Century which amounted simply to a four-sided straight staff of hardwood about three feet in length, having four crosspieces of different lengths to slide upon it. These four crosspieces “were called respectively the ten, thirty, sixty and ninety cross, and were placed singly upon the staff, according to the altitude of the sun or star at time of observation; the angle measured being shown by a scale of degrees and minutes intersected by a crosspiece on that side the staff to which it (the cross) belonged.” Dexter would have used his Nocturnal in latitudes north of the line, to derive the hour of the night “by observing with it the hands of the great star clocks, Ursa Major and Minor, as they turned about the Pole Star.” He would have employed his dividers and his Gunter’s scale after his observations were complete, while making calculations.

READ EDWARD FIELD TEXT

1717

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

1718

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

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1719

Captain Benjamin Norton sailed from [Providence](#) to the West Indies. John Menzies, then New England's Royal Secretary of the Admiralty, wrote that "Norton's vessel by observation is more suited for [piracy](#) than trade." Norton joined notorious pirate chief [Bartholomew Roberts](#) AKA "[Black Bart](#)" in the West Indies, and together they raided shipping.⁶



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

1720

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

RHODE ISLAND

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





PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

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

1721

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

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

1722

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

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

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

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

- On February 12, 1724, a son named [James Brown](#) who would not marry and who would die at York, Virginia on February 15, 1750
- On July 28, 1729, a son named [Nicholas Brown](#), who would marry a first wife Rhoda Jenks on May 2, 1762 and then a second wife Avis Binney on September 9, 1785, who would have a son [Nicholas Brown, Jr.](#) who would be a benefactor of [Brown University](#) and a famous wealthy merchant in [Providence](#), and who would die in 1791
- In 1731, a daughter named Mary Brown who would marry a John Vanderlight
- On December 3, 1733, a son named Joseph Brown who would marry Elizabeth Power on September 30, 1759, who was a patriot in the Revolution and served in both [Providence](#) town and Rhode Island state offices, and would die on December 3, 1785



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

- On January 27, 1736, a son named [John Brown](#), who would marry Sarah Smith on November 27, 1760, who would be a famous wealthy merchant and [slavetrader](#) in [Providence](#), and benefactor of [Brown University](#), and would die in 1803
- On September 12, 1738, a son named [Moses Brown](#) (who would marry a first time on January 1, 1764 to his first cousin Anna Brown and then, after Anna's death in about 1773, a second time on March 4, 1779 to Friend Mary Olney, and then a third time on May 2, 1799 to Phebe Lockwood), who would be a famous wealthy merchant in [Providence](#) and a benefactor of the Rhode Island Friends Quarterly Meeting School (now for some reason known as the [Moses Brown School](#)), and would die in 1836.⁷

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

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

Before the Revolution, Brown attempted to broaden the antislavery campaign beyond Friends. In 1776 he organized a Quaker relief effort to help those New Englanders suffering the effects of the British blockade. He opposed independence and sought for a neutral course during the war. He had misgivings about the official Quaker stance of not using paper money and not paying mixed taxes. Concerned with what he saw as a lack of educational opportunity for Friends, Brown helped organize a [Yearly Meeting](#) school that lasted from 1784 to 1788; twenty years later in [Providence](#) he revived this boarding school, which today is called the [Moses Brown School](#).

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

Seeing the distress in [Rhode Island](#) after the Revolution, Brown sought to increase economic opportunity by helping to found and serve as a director of the first bank in Rhode Island. His initial

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

GO TO MASTER HISTORY OF QUAKERISM

qualms about the United States [Constitution](#) were overcome by the Bill of Rights, and he mobilized Quakers to support Rhode Island's ratification. He became an expert on cloth manufacture and sponsored [Samuel Slater](#)'s activities in developing the American textile industry.



1723

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

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

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

William Duce and James Butler, who had been highwaymen and footpads, were [hanged](#) on the Tyburn gallows outside London.⁸

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

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

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

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

Thinking the town dangerous after all these robberies, and finding the country round about too hot to hold them, they went into Hampshire and there committed several robberies, attended with such cruelties as have not for many years been heard of in England; and though these actions made a great noise, yet it was some weeks before any of them were apprehended.

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

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

The Letter of William Duce to John Dyer

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

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



PROVIDENCE

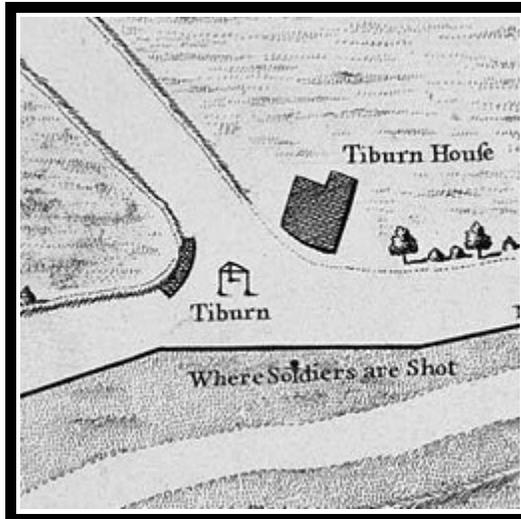
RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

infinitely merciful Being, to whose goodness and providence I recommend you.

WILLIAM DUCE

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



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

[HDT](#)[WHAT?](#)[INDEX](#)**PROVIDENCE****RHODE ISLAND****GO TO MASTER HISTORY OF QUAKERISM**

in a man-of-war.

The IDLE 'PRENTICE Executed at Tyburn.



*Proverbs CHAP: I, Verſ: 27, 28.
When thou cometh as destruction, and thy
destruction cometh as a whirlwind, when
destruction cometh upon them, then they shall
call upon God, but he will not answer.*

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



PROVIDENCE

RHODE ISLAND

[GO TO MASTER HISTORY OF QUAKERISM](#)

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

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

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

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

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

When Butler lay under sentence of death he readily confessed whatever crimes he had committed, but he, as well as the before-mentioned criminal, charged much of his guilt upon the persuasions of the evidence Dyer. He particularly owned the fact

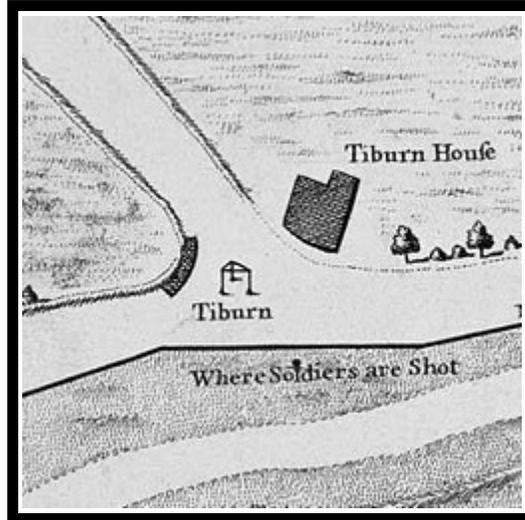


PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

of shooting the man at Farnham. Having always professed himself a Papist, he died in that religion, at the same time with the afore-mentioned criminal, at Tyburn.



1724

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

The quarterly meeting of [Rhode-Island](#) having represented to this meeting, that it is most likely for the advancement of truth, to build a meeting-house in the town of [Providence](#), which proposal is approved of, and for the present that the work may be going forward, do agree to raise the sum of one hundred pounds, of which it is desired that the quarterly meeting of Rhode-Island do collect the sum of eighty pounds; and also desires the quarterly meetings of Sandwich and [Scituate](#) to collect the sum of twenty pounds, and to send the same up to Samuel Aldrich, Thomas Arnold, and Benjamin Smith, of Providence.



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

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

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

[RHODE ISLAND](#)

1725

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



In this year the city Friends erected a meetinghouse within the town limits of Providence, probably on Stamper’s Hill where the town fort used to exist, across the street north of Captain John Whipple’s house (this is at the foot of present-day Olney Avenue). To prevent confusion, we will refer to this as meetinghouse #2.⁹

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

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

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



January 8, Friday (1724, Old Style): The plan of the [Smithfield](#) monthly meeting to erect another [Quaker](#) meetinghouse in [Providence](#) was approved on 8th of 11th month 1724-5 by the quarterly meeting:

The [Friends](#) of [Providence](#), having, both at our last, and also at this quarterly meeting, represented the service of a meetinghouse being built at Providence town, which their concern is well approved, and this meeting will also contribute something towards accomplishing the same, and also thinks proper, that the



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

matter may be proposed to the yearly meeting in order for a subscription by particulars or otherwise as may be thought proper.

RHODE ISLAND

9th 5th mo.: The Quaker quarterly meeting noted on November 9, 1725 that:

We received an epistle from the last yearly meeting on Rhode-Island, informing that they having approved of the proposal for building a meeting-house in the town of Providence, and think proper to raise and contribute the sum of £100 towards the same, and desires this quarterly meeting to contribute the sum of £80 of said hundred, which this meeting proportions as follows, viz.
The monthly meeting of Rhode-Island, the sum of \$52
The Monthly meeting of Dartmouth, 10
The monthly meeting of Greenwich and Kingston, 8
The monthly meeting of Nantucket, 10
£80

And send their several proportions as soon as conveniently they can to Samuel Aldrich, Benjamin Smith and Thomas Arnold, of Providence, and make return to the next quarterly meeting.

1726

May 30, Monday (Old Style): The Baptists of Providence, Rhode Island were erecting a new house of worship on the lot south of that on which their previous building had stood:

The account of what charge I have been at this day as to the providing a dinner for the people that raised the Baptist meeting-house in Providence (it being raised this day) is as followeth.

One fat sheep which weighed 43 lbs. the quarter, £0,14,04
For roasting the said sheep, &c. 8
For one lb. of butter 1
For two loaves of bread which weighed 15 lbs. 2
For half a peck of peas 1,03

Roast mutton with bread, peas with butter, fit fare for folks functioning as forklifts! (But, have we ever seen, let alone dug into, loaves of bread that weigh in at this incredible seven and a half pounds each? -I'm not sure that I've ever seen a loaf that hefted at more than a couple pounds and a half. -What huge, huge loaves! This must have been a baker's specialty item intended to be impressive at public occasions.)



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1727

In [Rhode Island](#), Joseph Jenckes of [Providence](#) was elected as Governor. Since all his predecessors in that office had resided in [Newport](#), he removed with his family to that town.

READ EDWARD FIELD TEXT

Early: According to the deed of a lot between South Court and Meeting streets in [Providence, Rhode Island](#), made out early in this year, there was already in existence in this locale a [Quaker](#) meetinghouse.

1728

In [Providence, Rhode Island](#) [Gabriel Bernon](#) and others founded King's Chapel, later to be known as St. John's church. (The existing building would not be constructed until 1811.)



February 16, Friday (1727, Old Style): At "Rhoad Island and Providence plantations in New England," [Gabriel Bernon](#) made his will in English (proven copy, 1735/1736). In the will he disposed of various artifacts and properties, inclusive of "Negro man woman and 4 children £500." His desire was that "Negro man Manuel, Negro woman Peggy, to be at disposition of wife also the Negro boy and girl and the product of them, if sold," which accounts for four of this family of six human beings, and then, casually mentioned, "One Negro child being with daughter Esther Powell, is left to her," and "a boy has been given to daughter," seems to account for the final two members, unnamed, of this family of six human beings.¹⁰

PROVIDENCE

RHODE ISLAND

10. A statistic that we have, dating to 1703, is that 37% of the Dutch households in the American colonies, 44% of the English households, and 50% of the Huguenot households possessed [slaves](#). Looking at the above will created by this wealthy Providence, Rhode Island citizen of Huguenot extraction, I am somewhat surprised at its casualness. It seems clear that at this point in American history, merely passing an owned Negro from person to person within a white family, and merely passing an owned Negro along from generation to generation, amounts to no big deal, with there being no worry to be sure to dot every "i" and cross every "t" of the formal documentation. Clearly, there is no concern whatever that the transaction might be scrutinized or challenged. —This is in very marked contrast with manumission documents, which tend to be on their face much more "worried," more precise and legalistic (perhaps for good reason). We note in this context that in 1687, while these [Huguenots](#) were embarking for the New World, one who had already arrived reported back to her co-religionists still in Europe that in America it was very easy to maintain control over one's servants — since one could always count on help in this regard from the native Americans:

You can bring with you hired help in any Vocation whatever.... You may also own Negroes and Negresses; ... there is no Danger that they will leave you, nor Hired help likewise, for the Moment one is missing from the Town you have only to notify the Savages, who, provided you promise them Something, and describe the Man to them, he is right soon found.



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1729

[Rhode Island](#) decided that it needed to create a “county house” in each of its three counties. The county house in [Providence](#) would be erected on Meeting Street (it would burn down, and a new one would be erected on Benefit Street).

March (1728/1729, Old Style): In [Providence, Rhode Island](#), the Reverend Joseph O’Hara was jailed for having broken into his church after being expelled from it by his former congregation.

1730



At this point, before other towns were set off, there were at least three [Baptist](#) churches within the limits of the town of [Providence, Rhode Island](#): one established in 1706 in that district which was to become the separate community of [Smithfield](#), another established in 1725 in that district which was to become the separate community of [Scituate](#), plus of course the central one in beautiful downtown Providence. In addition there were Baptist churches in Johnston, [Cranston](#), [Pawtucket](#), [Pawtuxet](#), [East Greenwich](#), and perhaps elsewhere. It was at this point, however, that Scituate became a separated town. [Foster](#) was incorporated with Scituate, forming the western section of that township, and would remain such until 1781, when it would be set off as a distinct and separate township.

10th day 2d mo.: At the quarterly meeting of [Quakers](#) held on April 10, 1730, the [Greenwich](#) monthly meeting for business gave notice:

That they are in want of some assistance by money towards finishing a meeting-house at Shantituck, in which case this meeting desires further information as to the necessity and circumstances, &c.¹¹

At the following quarterly meeting, the [Greenwich](#) monthly meeting for business would give notice:

That besides the subscription made for building the meeting-house at Meshantituck, they have expended the sum of £49,19, for work already done, and considerable more is wanted to finish it. It is therefore recommended to the several monthly meetings to consider the said [Friends](#) of Meshantituck, and lend them such help as in brotherly freedom they may think meet, and it is desired, that what is collected for said service may be brought up to our next quarterly meeting.

11. Shantituck, sometimes referred to as Meshantituck, was in the district of [Providence](#) now called Cranston. It would remain part of Providence until 1754, and hence the meetinghouse there should be considered as in Providence, making the fourth erected there by the [Friends](#).



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

It seems that before [Providence](#) came to be divided up into separate towns, there were four [Quaker](#) meetinghouses within the town. The oldest was what is now referred to as the Lower [Smithfield](#) meetinghouse, the 2d the Upper [Smithfield](#) meetinghouse in [Woonsocket](#), the 3d meetinghouse in downtown [Providence](#), and the 4th meetinghouse in [Cranston](#).



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1731

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

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

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



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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

A 3-story brick farmhouse was erected on the banks of the Seekonk estuary of the Narragansett Bay, in the far reaches of the tract then known as “Providence Neck” and now known as “the East Side,” along the main track that then existed between [Providence](#) and [Boston](#) (Eventually this structure would be the first edifice on the grounds of the [Butler Hospital](#) for the Insane, and eventually it would become the oldest surviving brick structure in [Rhode Island](#).)

March 16, Tuesday (1730, Old Style): In [Rhode Island](#), a western district was separated from [Providence](#) (*Moshasuck*) and organized as the town of [Gloicester](#). This district was twice as big as today’s Gloucester (at some date this entire state seems to have shrunk in the wash).

1732

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

May 25, Thursday (Old Style): An attempt was made to reconcile the warring [Baptists](#) of [Providence, Rhode Island](#):

May 25, 1732. Whereas there was a meeting appointed by some of the Baptist church of Providence this present day, at Elder James Brown’s, the few of us that have met together to reconcile this woeful breach or division that has happened of late, about the bounds of our communion, we think it needful to bear each other’s burdens, and so fulfil the law of Christ. The difference between us is this, that some of us have bore with larger communion than others. We shall endeavor, by the help of God, not to offend our brethren in this thing, nor any thing whereby it shall offend their consciences, but shall endeavor to be a building up of peace and tranquility within the spiritual walls of Jerusalem. We do all further agree, that there be no contradictions, but that we may all speak the same things, for as we all agree and allow the six principles in Heb. vi. 1. 2. to be the doctrine of Christ and to be the bounds of our communion, so we ought to be of one body and not tearing one another to pieces. We further agree that if any brother or sister shall join in prayer without the bounds of the church, they are liable to be dealt with by the church for their offending their brethren.

Samuel Fisk,	Edward Manton,
Joshua Windsor,	James Brown,
Elder Place,	Samuel Windsor,
Thomas Burlingame jr.,	Thomas Olney,
James King,	James Brown, jr.
John Dexter,	Joseph Sheldon,
John Dexter, jr.,	Ebenezer Jenckes,
Jonathan Jenckes,	Elisha Greene,
Nicholas Sheldon,	Daniel Sheldon,



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

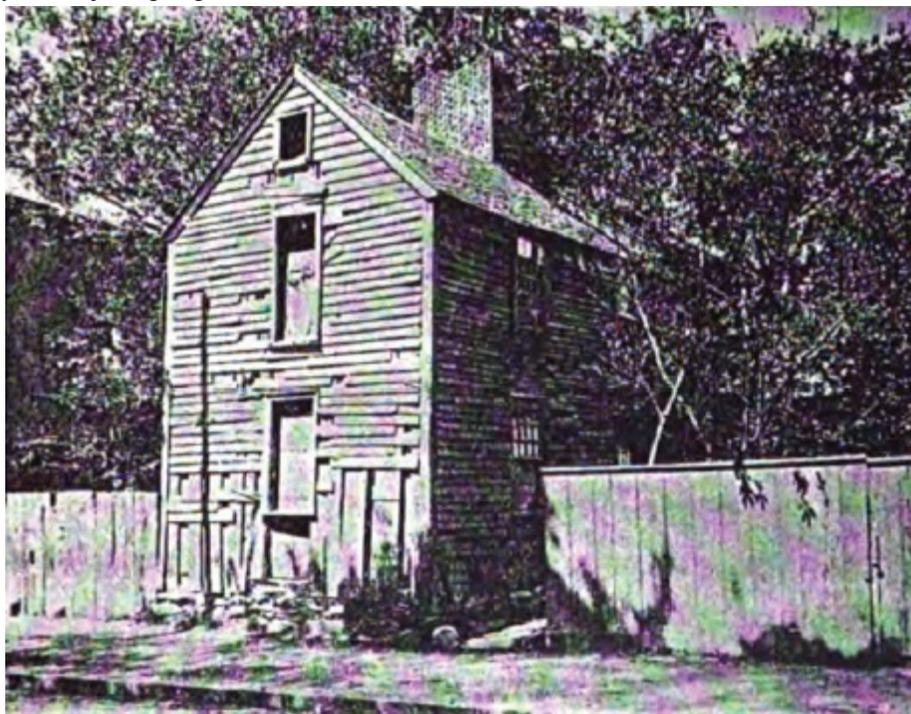
Benjamin Carpenter,
Edward Fenner,
Edward Mitchel,

Joseph Williams, jr.
Daniel Sweet,
Daniel Fisk.

1733

The meetinghouse of the [Quakers](#) in Conanicut or [Jamestown, Rhode Island](#) was moved to the location currently occupied by a meetinghouse (but, one of later construction).

[Providence](#) had since 1705 been using the back portion of this house near the Benefit Street school as its jail. In this year the jailing began to be done elsewhere in the town.



READ EDWARD FIELD TEXT

1736

[Gabriel Bernon](#) died in [Providence, Rhode Island](#) at the age of 92. His body is now beneath St. John's Episcopal Church. Although only his daughters would produce offspring, a number of Rhode Island's oldest families, such as the Allens, Crawfords, Dorrs, Coddingtons, and Whipples, are now among his descendants.



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

Thomas Harding, a blacksmith of [Providence](#), took a contract to forge handcuffs¹² for use aboard the sloop *Mary*, bound for the coast of Guinea.

RHODE ISLAND



12. “35 pare of hand coofs”. Well, children, have you ever heard of divine Providence? If you provide yourself with a plenty of hand coofs, God will provide you with a plenty of black slaves. It was apparently a rather ordinary practice to use iron handcuffs to subdue an unruly person of color. According to the journal of [Friend Thomas B. Hazard](#) or Hafsard or Hasard of [Kingstown, Rhode Island](#), also known as “Nailer Tom,” at one point he was asked to fashion a pair of handcuffs with which to confine a crazy negress named Patience.

PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

Here is the coast of Guinea, from a map published in London some six years earlier:¹³ Captain James TRIANGULAR TRADE



the father of the five young Brown brothers plus a daughter, injured himself by attempting too much during a weight-lifting contest at a fair. He supposed he had ruptured his spleen, and gave permission that his body be opened after his death to verify this.

13. For this and other such maps: <http://hitchcock.itc.virginia.edu/Slavery/search.html>

GO TO MASTER HISTORY OF QUAKERISM

January 27, Tuesday (1735, Old Style): John Brown was born. His father James Brown was a Providence, Rhode Island shipowner, who owned four black slaves and participated in the international slave trade, which is to say, he was willing to make money out of the misery of other human beings. John would be raised as a Baptist and as an adult, would like his father before him participate in the international slave trade.



And, he would loudly and indignantly claim that this was all right: good for father, good for son, end of story. (Evidently being baptized means never needing to admit that you're one sorry son of a bitch.)

April/May: At Providence, Rhode Island, James Brown was preparing the negrero sloop Mary for a voyage to obtain 100 new slaves along the coast of Africa.

THE TRAFFIC IN MAN-BODY

1737

May: The negrero sloop Mary had obtained, in round numbers, about 100 Africans. It had brought these people to the Caribbean and exchanged most of them for things that New England very much needed, such as guns and gunpowder, as well as cordage and coffee and salt, etc. It had brought all the way back to Providence, Rhode Island with it, however, three slaves who would be vended locally by Captain James Brown.

THE TRAFFIC IN MAN-BODY



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1738

[Mary Katherine Goddard](#) was born in Connecticut. She would be reared in [Providence, Rhode Island](#), where her mother, Sarah Updike Goddard, would be the publisher of the Providence [Gazette](#). (Their home, and business office, was at 21 Meeting Street — which I take to have been just uphill from the original Friends meetinghouse.)

September 23, Saturday (Old Style): The birth of a son [Moses Brown](#) was duly recorded in his father [James Brown](#)'s "First Ledger": "*Heir folloth the time of the bearth of the children born of the boddey of hope Brown wife of James.... Seventh and Lastly Moses September the 12 AD 1738.*"¹⁴

Was Hope Power Brown's infant born with the mole already on the end of his nose, that would be described as the size and color of a small cherry, or was this something that would only appear later?

(This birth, and also the eventual death, would be recorded later in Quaker records as "*Moses Brown was born in Providence the 12th day of the Ninth month 1738 old Stile now recond the 23 day of the 9th m^o 1738. Moses Brown died the 6th day of 9th m^o 1836.*")

According to Mack Thompson's *MOSES BROWN, RELUCTANT REFORMER* (Chapel Hill NC: U of North Carolina P, 1962, page 8f):

[Moses Brown] undoubtedly attended the Baptist Church with other members of the family and held the conventional religious beliefs of the time and place. George Taylor, a Church of England man, kept a schoolhouse for a time near the Quaker meetinghouse in the north end of town, and Moses may have received his early education from him.¹⁵ There is a legend —perhaps true— that Moses attended school until he was thirteen; at any rate, by the time he had reached his teens he could "read, write, and do a sum in the rule of three."

Whatever formal education he received was supplemented by informal schooling at home, in his uncle's countinghouse, and on the Providence wharfs. As a boy he was fascinated by the busy water front and often waited on his uncle's wharf for the sloop *Four Brothers* to tie up after a voyage of several months to the West Indies. As a nephew of the owner, he was undoubtedly allowed to satisfy his curiosity about the ship and cargo and to question the master and crew about their experiences in the Indies, on the Guinea Coast, or at one of the southern ports. He quickly

14. [JAMES BROWN](#): HIS BOOK OF ACCOUNTS BOTH DEBT AND CREDIT, page 1, Rhode Island Historical Society. We can imagine that Moses would have been born in the old Homestead House on Towne Street (now Main Street) near what is now its junction with College Street. Note that the date of September 12th is per the Julian calendar that would be revised into the present Gregorian calendar, in 1752, which is why Moses would eventually begin to celebrate this birthday on the 23rd of the month. The [Providence, Rhode Island](#) Browns, not counting a fifth brother who had died young: brothers [Nicholas](#) (1729-1791), Joseph (1733-1785), [John](#) (1736-1803), and [Moses](#) (1738-1836), uncles Obadiah (1712-1762) and Elisha (1717-1802).

15. Petitions to the Rhode Island General Assembly, 1734-38, III, 20, Rhode Island Archives, State House, Providence



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

won a reputation as an expert judge of West Indian molasses. The story is frequently told of the importer who was asked by a prospective buyer "What casks are your best?" and the reply, "Ask that little molasses-faced Moses, he will tell you."¹⁶ Moses' education in business really began when he moved from his home on Towne Street to his uncle's house across the lane and started his apprenticeship in the shipping business. Removal to his uncle's home was dictated by common sense. James, Moses' oldest brother who had probably assumed responsibility for Moses' education, had recently died while on a voyage to Virginia. The other brothers, Nicholas, Joseph, and John, were serving their apprenticeship with uncle Obadiah, and were still not old enough to look after their young brother. Since Moses was expected to follow them into the shipping business, what could be better than close association with a man of Uncle Obadiah's proven business acumen. To a certain extent, his uncle also would fill the vacancy left by the death of his father.

1739

The Reverend [John Checkley](#) came down from [Boston](#) to become rector of King's Church (which would become St. John's) in [Providence](#).

REV. JOHN CHECKLEY

The Reverend John Callender's AN HISTORICAL DISCOURSE, ON THE CIVIL AND RELIGIOUS AFFAIRS OF THE COLONY OF [RHODE ISLAND](#) AND PROVIDENCE PLANTATIONS, IN NEW-ENGLAND, IN AMERICA, FROM THE FIRST SETTLEMENT, 1638, TO THE END OF THE FIRST CENTURY.

REVEREND CALLENDER

CENTENNIAL DISCOURSE

16. Hedges, James B. THE BROWNS OF PROVIDENCE PLANTATIONS (Cambridge MA, 2 volumes, 1952, 1968, page 14)



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

A well-known captain, [James Brown](#), had begun a trading business in 1723 and soon married the daughter of an important [Rhode Island](#) merchant, Hope Power. James died prematurely in this year because he had attempted to lift too much at a weight-lifting contest at a local fair (suspecting that what had happened was that he had ruptured his spleen, he left instructions for his body to be opened and examined after death). In the inventory which was made of his estate, we find listed alongside line items for sundry swine and pairs of oxen a line item for “4 Negros” worth collectively £300 — with no indication of their age or gender or origin, or even their names. (We may suppose that these four individuals would, at the age of Moses Brown’s majority, be transferred to be his property, and would then be among the slaves whom Friend Moses would manumit, but we do not have evidence for such an identification.) His brother Obadiah Brown who had captained the negrero sloop *Mary* on its venture in the [international slave trade](#) would bring James’s sons [Nicholas Brown](#), Joseph Brown, and [John Brown](#) into the business at their shop on Towne Street (South Main Street, [Providence](#)). Later a 4th brother, [Moses Brown](#), at this point still an infant (“Nick and Josie, John and Mosie”), would join them. By 1796 they would have taken a partner, Thomas Poynton Ives.

1739. A public ferry was established where Washington bridge now is, at India Point.

1740

The [Baptist](#) congregation of [Providence](#) had obtained the permission of the [Rhode Island](#) General Assembly to occupy the court house for meetings for public worship (we do not know why this request needed to be made, as they had erected their own meetinghouse in 1726).

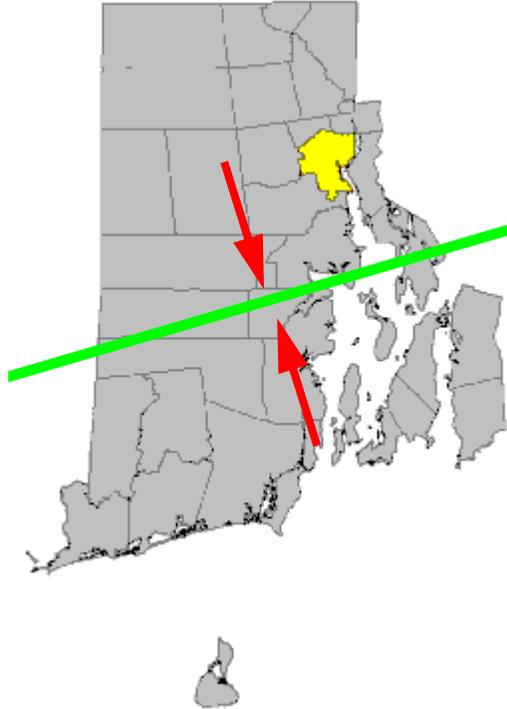


PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

During this decade a partisan struggle in the [Rhode Island](#) colony would pit the merchants and farmers of [Newport](#) and South County (the “Rhode Island” of “Rhode Island and Providence Plantations”), led by Samuel Ward, against the merchants and farmers of the environs of [Providence](#) (the “Providence Plantations” of “Rhode Island and Providence Plantations”), who would come to be led by [Friend Stephen Hopkins](#).



1741

In [Rhode Island](#), Richard Ward was in charge.

The Reverend [John Checkley](#), rector of King’s Church (which would become St. John’s) in [Providence](#), took inventory of his accomplishments.

REV. JOHN CHECKLEY

Captain William Chandler surveyed in the Narragansett Bay, and tried his hand at poetry.

CAPTAIN WM. CHANDLER



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1742

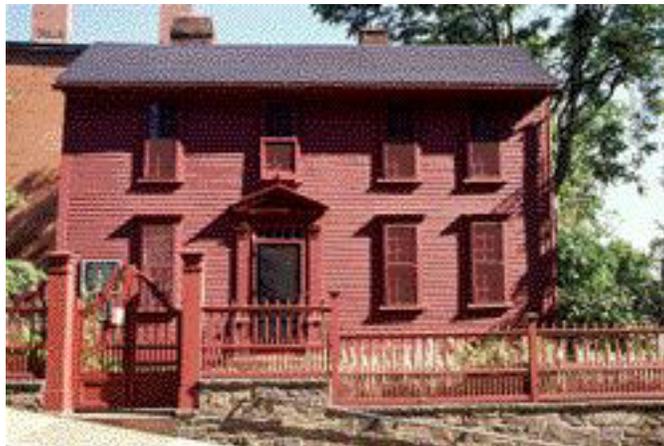
[Stephen Hopkins](#) relocated from [Scituate](#) to [Providence, Rhode Island](#).



1743

The Congregational Church on the western side of the Providence River in [Providence, Rhode Island](#), the one referred to locally as “the Paedo-Baptists,” at this point deposed its minister “the Reverent [sic] Mr. Josiah Cotton ... who appeared to them manifestly unworthy of that office.”

In [Providence, Rhode Island](#) the [Stephen Hopkins](#) house, originating in 1701, was modified to something like its present condition.¹⁷ (Hopkins would be a signer of the [Declaration of Independence](#) and would repeatedly serve as governor of Rhode Island and Providence Plantations.)



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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

January (1742, Old Style): In [Providence](#), [Rhode Island](#), [John Brown](#), not yet seven years of age and not yet known as “Old Thunder,” achieved his realization of the nature of human society, one that would propel him throughout the remainder of his silly life. Here it is, your moment of zen. As he would express this realization during his adult years in a letter to a son: “Before I was seven years old I knew what property was and consequently what a despicable figure I myself and my children after me would cut without a share thereof.” This is why, for the duration of his life, this “Old Thunder” dude would hold it to be of supreme importance to buy and sell the bodies of other human beings. He had become, irrevocably, a capitalist.

SLAVERY

THE MIDDLE PASSAGE

1745

The [Quakers](#) of [Rhode Island](#) had built themselves, in 1704, a first one-room one-story meetinghouse, near the Great Road in [Lincoln](#). In about this year a larger two-story annex was appended to the front of this.¹⁸ (This structure is still in business. Visitors are welcome for First Day worship.)



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

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

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



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

1746

[Providence, Rhode Island](#) was at this point one long slog in the sense that the entire town, basically, consisted of the structures lined up along the east side of, and the structures lined up along the west side of, its Towne Street. There weren't any side streets, to amount to anything much. For three years, therefore, the citizens had been circulating a petition to its Town Council that a "back" street be constructed, to run along the backside of the row of structures lined up along Towne Street's east side, upslope along the side of College Hill, "from the lane called Power's Lane so far northward as the great gate of Captain John Whipple." This new back street would of course be known as "Back Street." It twisted along plot lines, avoiding private backyard graves, in a manner that eventually would be found unacceptable. Because, for the town to have the "benefit" of a straightening of this back street, a number of family graves would need to be relocated from back yards to the common burial ground, when the street would be straightened it would come to be known as "Benefit Street."

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

1748

In [Rhode Island](#), William Greene was in charge. A census was taken, revealing the population of the colony to be 32,773.

1748. Population of [Providence](#) was - whole number of whites 3177, Negroes 225, Indians 50.



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

February (1747, Old Style): The first of [Rhode Island's privateering](#) expeditions to sail from [Providence](#) rather than from [Newport](#).

According to Edgar S. Maclay's A HISTORY OF AMERICAN PRIVATEERS, 1899, it was the success of American [privateers](#) in the destruction of England's overseas commerce that "struck the mortal blows to British supremacy in America," not the famous land battles such as those at Saratoga and Yorktown, because these depredations caused the interest of the powerful British mercantile class to end the hostilities to be in conflict with the interest of the government of King George III to continue the hostilities. Here, therefore, is the number of Rhode Island privateer vessels, by year (compared with number of Rhode Island vessels taken by the French during England's period of hostilities with that nation):

	RHODE ISLAND PRIVATEERS	RI VESSELS TAKEN BY FRENCH
1741	5	
1742	5	
1743	10	
1744	11	
1745	13-15	
1753	1	
1754	0	
1755	1	
1756	5	5
1757	10	5
1758	16	11
1759	2	5
1760	8	0
1761	3	14
1762	22	11
1763	?	1
1776	57	
1777	17	
1778	17	
1779	39	
1780	13	



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

	RHODE ISLAND PRIVATEERS	RI VESSELS TAKEN BY FRENCH
1781	9	
1782	26	
1783	17	



"In the United States, every possible encouragement should be given to privateering in time of war with a commercial nation ... to distress and harass the enemy and compel him to peace."

– Thomas Jefferson, 1812



"If privateering had not been already well established in the British Empire when Rhode Island first took to the sea, Rhode Islanders would have had to invent it. It suited them well.

– Hawes, Alexander Boyd, page 65¹⁹



1749

John Brown of Providence, Rhode Island was twelve years of age. In the front of a preserved cipher book from his schooling, we can see that he had limned for himself a self-instruction: "John Brown the Cleverest boy in Providence Town."²⁰

1749. There were 31 licensed Tavern-keepers.

19. Hawes, Alexander Boyd. OFF SOUNDINGS: ASPECTS OF THE MARITIME HISTORY OF RHODE ISLAND. Chevy Chase MD: Posterity Press, 1999

20. From his life details, and from other remarks this man made about himself which have been preserved, we can be quite sure of what it was that he regarded as cleverness. For this proto-capitalist schmuck who was approximately as rotund (very rotund) as he was short (very short), the totality of cleverness consisted in always keeping in the forefront of one's mind the fact that the key ingredient of every situation is: **who owns what**.



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

PROVIDENCE RI IN 1750, AND ON ...

PROVIDENCE IN THE 19TH CENTURY

PROVIDENCE GOING ON, AND ON ...

COPYRIGHT NOTICE: In addition to the property of others, such as extensive quotations and reproductions of images, this "read-only" computer file contains a great deal of special work product of Austin Meredith, copyright ©2013. Access to these interim materials will eventually be offered for a fee in order to recoup some of the costs of preparation. My hypercontext button invention which, instead of creating a hypertext leap through hyperspace –resulting in navigation problems– allows for an utter alteration of the context within which one is experiencing a specific content already being viewed, is claimed as proprietary to Austin Meredith – and therefore freely available for use by all. Limited permission to copy such files, or any material from such files, must be obtained in advance in writing from the "Stack of the Artist of Kouroo" Project, 833 Berkeley St., Durham NC 27705. Please contact the project at <Kouroo@kouroo.info>.



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

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



Prepared: November 28, 2013



PROVIDENCE RHODE ISLAND
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.



PROVIDENCE

RHODE ISLAND

GO TO MASTER HISTORY OF QUAKERISM

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.