“This man, indeed, was of a particular humor.”

The family names Blackstone, Blackston, Blackiston, Blakeston, Blakiston, Blaxton according to P.H. Reaney’s A Dictionary of British Surnames:

- Blackstan is the first entry in 1086 in the doomsday book for Essex. William Blacston, Blakeston, Blackstan 1235-42 entered in the Fees (Liber Feodorum, 3 volumes, London, 1920-1931) for Buckinghamshire. Old English Laecstan meaning “black stone.”
- Philip Atteblakeston 1275 entered in the Subsidary Rolls for Worcestershire (Worcestershire History Society, 4 volumes, 1893-1900); William de Blakstan 1316 Feet of Fines for Kent (Archaeologia Cantiana 11-15, 18, 20, 1877-93; Kent Records Society 15, 1956). Means “dweller by the black stone,” as at Blackstone Edge (Lancashire) or Blaxton (West Riding of Yorkshire).

“Narrative history” amounts to fabulation, the real stuff being mere chronology.

1. Per the Reverend Cotton Mather.
March 5, Friday (1595, Old Style): William Blaxton was born.

He would be educated at Emanuel in Cambridge, which was often referred to as “the Puritan college,” taking his degree in 1617, after which probably he would have been ordained.
Captain John Mason and Sir Ferdinando Gorges, a couple of guys who knew how to work the system, received a patent from the Plymouth Council for New England for all the territory lying between the Merrimack River and the Kennebec River, which territory was to be known as the Province of Maine.

Sir Ferdinando’s A BRIEFE RELATION OF THE DISCOVERY AND PLANTATION OF NEW ENGLAND.

A settlement of Plymouth people at Wessaguscus or Wessagusset (Weymouth MA) was attempted by Sir Ferdinando, but this would not take hold.
When and by whom was the first settlement made in Massachusetts Bay?
A. In 1622, by a company from England under the direction of Thomas Weston.
Q. What was the name of their plantation?
A. Wessagussett.
Q. Were they in danger from hostile intentions of the Indians?
A. They were.

A conspiracy was formed against them, of which they were apprised by the following means. In the spring of 1623, messengers came to Plymouth that Massasoit was sick, the governor sent Edward Winslow and John Ham with Hobomock, to visit him. They found him very ill, cordials administered by Mr. Winslow, he revived. After departure, Hobomock informed them, that Massasoit hastily charged him to tell Mr. Winslow that there was of the Massachusetts (Indians) against Wessagussett; that the Plymouth people should enrage their brethren, the were to be destroyed; and that he advised to kill the creators, as the only means of security.

On receiving this intelligence, the governor ordered fish to take with him as many men as he judged sufficient if a plot should be discovered, to fall on the conspirators cowardly. Steward, with 8 men, sailed to the Massach discovered and killed the conspirators, and returned, but the head of one of them, Wituwanst, which, for a ten the Indians, was set up on the fort. This so terrify others, who were concerned in the conspiracy, that they into swamps and desert places; and thus their design entirely frustrated.

Q. For what was the spring of 162 markable?
A. A severe drought. For 6 weeks planting there was scarcely a drop of rain.

At this time they had discontinued their mode of lab in commons, and each laboured on his own ground. Change was made with a view of exciting the idle to dil and all to greater exertions. But the drought threatened to all. At this melancholy crisis, the government app ed a day of fasting and prayer. In the morning the sky clear, and the earth parched; but, before the close of il ligious exercises, the clouds gathered, and the next m began soft and gentle showers, which continued with int of fine weather, for 14 days; on which account, a day a lie thanksgiving was soon after observed.

Q. What important events took place the colony during the months of July and August, 1623?
A. The arrival of two ships from England with necessary supplies, and a number of new settlers. In September, the same year, one of them returned, in which Mr. Winslow went over as agent for the colony.
Q. When were the first neat cattle brought to New-England?
A. In March, 1624, by Mr. Winslow.
Q. When was the first settlement made at Cape Ann, and by whom?
A. In 1624, by persons from England, sent over by some merchants and other gentlemen, at the instance of Mr. White, a celebrated minister of Dorchester.

* Supposed to be the Hampden afterwards distingu England by his spirited resistance to the arbitrary impos of Charles I.
"Of orthodox education at the University of Cambridge and an ordained priest in the Church of England, the young William Blaxton was not so much a latter-day St. Francis of Assisi as an earlier day Henry Thoreau, with somewhat more demanding tastes. It was no hut or lowly cabin that Blackstone fashioned there on his hill overlooking the Charles River. It was a comfortable, rambling cottage, multi-gabled and with small-paned windows, woodbine creeping over the walls and up into the eaves."

He would take seeds and his three Bibles, and multiple other volumes of use to hermits, and for five years would be living the life of a religious solitary. His grant was at that time presumed to amount to some almost 800 acres, comprising the highest hill and best spring in the area.)
If you want to see where this first grant was, you can search for the marker:

Here, for what it is worth, is a subsequent deposition by John Odlin and other elders concerning their earlier purchase of the Reverend Blackstone’s land, which had since come to be known as Boston Common:

In or about  
the year of our Lord  
One thousand six hundred thirty and four  
the then present inhabiants of sd Town of Boston of Whom  
the Honble John Winthrop Esq’r Gov’r of the Colony was chiefe  
did treate and agree With  
Mr William Blackstone  
for the purchase of his Estate and rights in any
Lands lying within said neck of land called Boston after which purchase the town laid out a plan for a training field which ever since and now is used for the feeding of cattle.

**Life is lived forward but understood backward?**
— No, that’s giving too much to the historian’s stories.
**Life isn’t to be understood either forward or backward.**
Captain John Mason’s map of Newfoundland and “Discourse” about his findings was published in William Vaughan’s *Cambrensis Caroleia*.

The folks who had settled at *Wessagusset* (Weymouth MA) under Sir Ferdinando Gorges were ready to move elsewhere. The Reverend William Blaxton, their Anglican divine, however, was reluctant. He decided to stick it out, about 20 miles to the north, attempting a hermit existence upon the isolated peninsula known as Shawmut “Place Where You Find Boats” with its three connected drumlins, the peninsula which initially would be known to the white people as “Blaxton’s Peninsula” and eventually would become known as “Trimontaine” or Boston town. He took with him seeds and his three Bibles, and multiple other volumes of use to hermits, and for five years would be living the life of a religious solitary.

**Walden**: Sometimes, having had a surfeit of human society and gossip, and worn out all my village friends, I rambled still farther westward than I habitually dwell, into yet more unfrequented parts of the town, “to fresh woods and pastures new,” or, while the sun was setting, made my supper of huckleberries and blueberries on Fair Haven Hill, and laid up a store for several days. The fruits do not yield their true flavor to the purchaser of them, nor to him who raises them for the market. There is but one way to obtain it, yet few take that way. If you would know the flavor of huckleberries, ask the cow-boy or the partridge. It is a vulgar error to suppose that you have tasted huckleberries who never plucked them. A huckleberry never reaches Boston; they have not been known there since they grew on her three hills. The ambrosial and essential part of the fruit is lost with the bloom which is rubbed off in the market cart, and they become mere provender. As long as Eternal Justice reigns, not one innocent huckleberry can be transported thither from the country’s hills.
Solitary?—Rather, of white people, only the Reverend would be present: as to whether there were Native Americans living anywhere on the Trimontaine peninsula at this time, or perhaps colonies of the harbor seals, the records simply make no mention. Thoreau, in *Cape Cod*, would toy with these historical silences, in recounting his study of a volume of the “Historical Collections” which offered that:

**Cape Cod**: When the committee from Plymouth had purchased the territory of Eastham of the Indians, “it was demanded who laid claim to Billingsgate?” which was understood to be all that part of the Cape north of what they had purchased. “The answer was, there was not any who owned it. ‘Then,’ said the committee, ‘that land is ours.’ The Indians answered, that it was.” This was a remarkable assertion and admission. The Pilgrims appear to have regarded themselves as Not Any’s representatives. Perhaps this was the first instance of that quiet way of “speaking for” a place not yet occupied, or at least not improved as much as it may be, which their descendants have practiced, and are still practicing so extensively. Not Any seems to have been the sole proprietor of all America before the Yankees. But history says, that when the Pilgrims had held the lands of Billingsgate many years, at length “appeared an Indian, who styled himself Lieutenant Anthony,” who laid claim to them, and of him they bought them. Who knows but a Lieutenant Anthony may be knocking at the door of the White House some day? At any rate, I know that if you hold a thing unjustly, there will surely be the devil to pay at last.

The Reverend settled near a spring on the west slope of what is now termed Beacon Hill but then would have been becoming known as Sentry Hill, to begin his orchard and home and live in peace with his books.

(This would have been near where Beacon and Spruce streets now intersect in downtown Boston.)
“Of orthodox education at the University of Cambridge and an ordained priest in the Church of England, the young William Blaxton was not so much a latter-day St. Francis of Assisi as an earlier day Henry Thoreau, with somewhat more demanding tastes. It was no hut or lowly cabin that Blackstone fashioned there on his hill overlooking the Charles River. It was a comfortable, rambling cottage, multi-gabled and with small-paned windows, woodbine creeping over the walls and up into the eaves.”

away from Boston, on the banks of a picturesque river, which is now known as the Blackstone, named after him.

Ann Pollard, who lived to the ripe old age of 105, is said to have been the first white woman that landed in Boston. According to her story, she came over in one of the first ships that reached Charlestown; and a few days afterwards a party of young people rowed to Boston to get some good water. As the boat neared the shore, she, being a romping girl, declared that she would land first, and immediately jumped from the bow to the beach.

In 1630 the first general court of the colony was held in Boston. John Winthrop was the first governor elected by the colonists, and Thomas Dudley the deputy-governor. Had these two carried out their plan of fortifying "New-towne," the present Cambridge, the result would possibly have been, that either the latter, or some other town, would have become the New-England metropolis, instead of Boston. Winthrop, however, after he and others had built houses at New-towne, saw that Boston was the most promising site, and consequently abandoned the project, causing thereby the enmity of Dudley. This circumstance, possibly combined with jealousy, led to unfriendly disputes between those two magnates, which had to be settled by arbitrators. The old beacon, shown in all the early plans of the town, and which gave the name to Beacon Hill, was erected in 1634-5 to alarm the country in case of invasion. It stood near the present State House, the exact spot being the south-east corner of the reservoir on Temple Street. It was a tall mast, standing on cross timbers placed upon a stone foundation, supported by braces, and was ascended by treenails driven into it; and, Beacon, Beacon HI.
May 30, Sunday (Old Style): A company organized by the Reverend John White landed from Dorchester, England, intending to set up a community and church at a Dorchester of the New World. A minister already in the New World for some six years, the Reverend William Blaxton, would join this company.


THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT
June 12, Saturday (Old Style; June 25, Tuesday on the modern Gregorian calendar): The Arbella bearing Simon Bradstreet and Anne Bradstreet entered Salem harbor. Old records fix this family as being initially in Salem, Charlestown, Boston, and Cambridge, then in Ipswich in 1636, and finally in North Andover in 1640.

The Massachusetts Bay Company, a group headed up by Governor John Winthrop, which initially had attempted to set up on the northern bank of the Charles River but had been unable to locate a good supply of water there, landed on what was then being referred to as “Blaxton’s Peninsula” due to the Reverend William Blaxton’s (Blackstone’s) hermit cottage and orchard there, with its good water supply. During this their 1st year in their new “Boston” settlement they would annex Pullen Point, the mainland peninsula across Pudding Gut from Deer Island that eventually would become Chelsea.2

It was important that these guys had something to drink. When they had set sail for the New World, they had taken care to carry with them 42 tons of beer, 14 tons of water, and 10,000 gallons of wine. They were accustomed to a Europe in which it was not safe to drink ground water, due to extensive contamination — and expected without thinking much about it that the same conditions of contamination would of course prevail at their destination.

2. Folk etymology says that the point was “Pullen” and the gut was “Pudding” because the tide used to run so strong there that mariners, sailing against that tide, would have to leap out onto the beach with a line and pull their boats along. —That is, that “Pullen” and “Pudding” are degraded forms of “pulling” or “pull ’em.” Whatever. This point would be renamed Point Shirley by real estate speculators in 1753 in honor of Governor William Shirley’s going along with it being given to them to develop into a locale for their fancy summer beach cottages.
THE
PLANTERS
PLEA.
OR
THE GROUNDS OF PLANTATIONS EXAMINED,
And usuall Objections answered.
Together with a manifestation of the causes moving
such as have lately undertaken a Plantation in
NEW-ENGLAND:
For the satisfaction of those that question
the lawfulness of the Action.

2 Thes. 5. 21.
Prove all things, and holde fast that which is good.

LONDON,
Printed by WILLIAM IONES.
1630.
The Governor in place in Salem, John Endecott, found himself automatically superseded by this newly arrived Governor John Winthrop, who had already been elected governor before departure of that group from England.

It appears that this newly arrived governor had brought with him in the *Arbella* a new eating tool, the “forke” (at least, at the point of his death in 1649 a fork would be listed in the inventory of his estate, although it is also possible that he had not received this implement until 1633 in a case sent to him by E. Howes “containing an Irish skeayne or knife, a bodekyn & a forke for the useful applycation of which I leave to your discretion”).

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.
Chapter XXI. Of the affairs of religion in the Massachusetts Colony, in New England, during the first lustre of years after the first attempt for the planting thereof; from the year 1625 to the year 1630.

Chapter XXII. Transactions of the Patentees at London after the Patent was obtained; debates about carrying it over; transportation of the Patentees and many others, in the year 1630.

Chapter XXIII. The proceedings of the Patentees at South-Hampton, when they took their leave of England; the solemn manner thereof.

Chapter XXIV. The fleet set forth to sea for New England; their passage, and safe arrival there.

Chapter XXV. The first planting the Massachusetts Bay with towns, after the arrival of the Governor and company that came along with him; and other occurrences that then fell out. 1630, 1631, 1632.

Chapter XXVI. The first Courts kept in the Massachusetts, after the coming over of the Governor. The carrying on of their civil affairs, from the year 1630 to 1636, with the accusations against them before the King and Council.
Winthrop was quick to figure out that “Salem, where we landed, pleased us not.” They would attempt in the following six weeks or so to settle at what is now Charlestown, with some of them going on to start seven other townsites in the bay area. Nathaniel Hawthorne’s great-great-great-grandfather William Hathorne (1607-1681) had arrived on the Arbella, settling first in Dorchester in New England and then moving to Salem. He would serve as a Major in wars against the Americans and become a Magistrate and Judge of the Puritans, and would have Friend Anne Coleman whipped out of the town for being a Quaker.

The Covenant of Salem:

We, whose names are here underwritten, being by [God’s] most wise and good providence brought together into this part of America, in the Bay of Massachusetts; and desirous to unite into one congregation or church, under the Lord Jesus Christ, our head, in such sort as becometh all those whom he hath redeemed, and sanctified unto himself, do hereby solemnly and religiously, as in his most holy presence, promise and bind ourselves to walk in all our ways according to the rule of the Gospel, and in all sincere conformity to his holy ordinances, and in mutual love and respect to each other, so near as God shall give us grace.

To oversimplify perhaps, the town meeting solved the problem of enforcement by evading it. The meeting gave institutional expression to the imperatives of peace. In the meetings consensus was reached, and individual consent and group opinion were placed in the service of social conformity.

— Michael W. Zuckerman, **Almost Chosen People: Oblique Biographies in the American Grain**, 1993, page 59
Governor John Winthrop wrote his son John Winthrop, Jr. in England for ordinary suet or tallow, a material not available locally which he would presumably have needed for the making of candles. (One can see in his picture here, just how badly the governor was in need of those candles. :-)

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 this year Governor Winthrop 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.” (His colonists would soon launch a war against Indian “devil worshippers.” In the decisive battle, a Puritan militia would set fire to the Pequot village at Fort Mystic and kill hundreds of men and women as they ran out of the flames. The bodies of so many “frying in the fire,” according to William Bradford, would seem “a sweet sacrifice to God.” The anxieties of the Indian conflicts would led the society straight into internal hunts for “witches.”)

“There is only one way to accept America and that is in hate; one must be close to one’s land, passionately close in some way or other, and the only way to be close to America is to hate it; it is the only way to love America.”

— Lionel Trilling

August: Agreement with the Reverend William Blaxton about relocating from the Charlestown area to the 739 acres of the Shawmut peninsula, due to the brackishness of the water where the Pilgrims had attempted to settle and due to the lack of terrain features there which could assist them in defense against attack. But such terrain features would only protect them from external attack, not from themselves. In this month John Billington, one of the settlers who had come on the Mayflower, would be condemned to be hanged in order that “the land be purged from blood” — after he had waylaid in the woods, and shot down in cold blood, one of his fellow passengers.
CHANGE IS ETERNITY, STASIS A FIGMENT
May 18, Wednesday (Old Style): The General Court of the Massachusetts Bay Colony decided to extend the “freemen of this body politicke” franchise, which had previously been available only to shareholders in the Massachusetts Bay Company, to any free male settlers who were adult, of course, and were male, of course, and were in possession of means (rather than adding to the poor relief burden on the town), of course, and in addition were “members of some of the churches within the lymitts of the same.” The category “freeman” was being enlarged to encompass all adult male members of all the Congregational Churches of Massachusetts Bay, thus greatly expanding the voting franchise so that it would encompass some 40% of the white male adults. As of this day 116 additional men were allowed to take the oath as freemen.

... it was ordered now, with full consent of all the commons then present, that once in every year, at least, a General Court shall be holden, at which Court it shall be lawful for the commons to propound any person or persons whom they shall desire to be chosen Assistants, & if it be doubtful whether it be the greatest part of the commons or not, it shall be put to the poll. The like course to be held when they, the said commons, shall see cause for any defect or misbehavior to remove any one or more the Assistants; & to the end the body of the commons may be preserved of honest & good men, it was likewise ordered and agreed that for time to come no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same.

Having continued four or five years on the Shawmut peninsula, the Reverend William Blaxton in his clerical robes was being admitted to the Boston community despite the fact that he had not been a shareholder in the Massachusetts Bay Company, but only with the standing of any other such freeman — and, this was not pleasing, no, quite to the contrary, it was highly displeasing to the Reverend, since he needed to be someone really special. (Lighten up, you’ve come a long way baby! :-)

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
April: The General Court in Boston voted “that Mr. William Blaxton shall have fifty acres of ground sett out for him neere to his howse in Boston, to injoy for ever.” Gosh, what happened to the other $\frac{15}{16}$ths of the Reverend’s original 800 acres of holdings on the Shawmut peninsula at Beacon Hill neere to his howse, which he had been injoying for some eight years (don’t ask). Was this transaction accomplished by threat, or by payment, or by a combination of threat and payment?
August: After being self-righteously harassed for over a year to see the light and become a Puritan like them,

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, 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.

3. 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?”
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.

Caleb H. Snow’s *History of Boston* would, when published in 1825, depict the reverend as riding upon an ox rather than a horse.
White settlement of what is now Rhode Island began when the Reverend William Blaxton came down from the Shawmut peninsula and built a home at Wawapoonseag near Lonsdale, at Study Hill on the banks of the river which has come to bear a version of his name, Blackstone.

A memorial stone on Mendon Road in Cumberland near the Ann and Hope Mills now commemorates his arrival. His servant Abbot is now remembered in a stream named “Abbot’s Run.” Since the Reverend Blackstone had no horse, when he would come into Providence he would do so aboard his plow ox. He would make himself a favorite with local children by distributing the first orchard apples they had ever seen. Ox or not, he eventually would marry and have a son.

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

4. Study Hill is now gone: it was leveled to fill and grade a railroad yard. Not a trace remains in Lonsdale of the Reverend Blaxton’s farm, just as not a trace remains, in Boston, of the Reverend’s cabin.
September 13, Sunday (Old Style): The General Court of Boston banished the Reverend Roger Williams from the Massachusetts Bay Colony for espousing something very remotely\(^5\) resembling democracy, threatening him with deportation to England if he did not renounce his convictions,\(^6\) 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,\(^7\) 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

\(^5\) “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:

\[
\text{The Lord hath given a covering of longer hair to women} \\
\text{... and therefore women are not fitted for many actions} \\
\text{and employments.}
\]

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

\(^6\) “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.

\(^7\) 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.
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.8

8. 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.
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.

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.
February 27, Monday (1642, Old Style): In Boston at this point, Richard Pepys owned the property that had pertained to the Reverend William Blaxton and was wanting to purchase some more. The town selectmen appointed a committee (Colbron and Eliot) “to view a parcel of land toward Mr. Blaxton’s beach, which Richard Peapes desires to purchase of the town, whether it may be conveniently sold unto him.”
July 4, Monday (Old Style): The Reverend William Blaxton was back from Providence, Rhode Island to his home in Boston on his remaining 6 acres near the Common, still wearing the clerical garb of the established church, getting married with Sarah, the widow of John Stephenson, of School Street. The widow had a 16-year-old daughter. Officiating at the ceremony was Governor John Endecott. They would produce an only son, named John, and another daughter. 9

9. He would live to 76. She would predecease him.
May 22, Saturday or 26, Wednesday (Old Style): The Reverend William Blaxton, after leaving the Shawmut peninsula in 1634 in favor of Providence, Rhode Island, had removed later to Cumberland, and removed later to Boston again. On this day he died (on Broad Street in Cumberland a granite marker guesstimates the site of the grave). The Blaxton plantation in Providence would soon after be destroyed during the war against headman Phillip.

“KING PHILLIP'S WAR”
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.¹⁰

The Reverend Cotton Mather had some choice remarks to put on the record about Rhode Island in his *MAGNALLA 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.

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY

¹⁰. 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 bomb hard and burn St. Michael’s in Bristol by mistake, because they had been informed that the town’s Congregational Church was being used as a store for gunpowder. After the Revolution, with the Loyalists departed, Trinity Church in Newport would be occupied for awhile by a Baptist congregation. On November 18, 1790, the Reverend William Smith of Trinity Church in Newport and the Reverend Moses Badger of St. John’s in Providence would meet in Newport to unite their various churches under the Reverend Samuel Seabury, D.D., Episcopal Bishop of Connecticut.
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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

- Remark by character “Garin Stevens” in William Faulkner’s INTRUDER IN THE DUST

Prepared: September 2, 2014
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology — but there is nothing here that remotely resembles the ordinary "writerly" process 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 requests with <Kouroo@kouroo.info>. Arrgh.