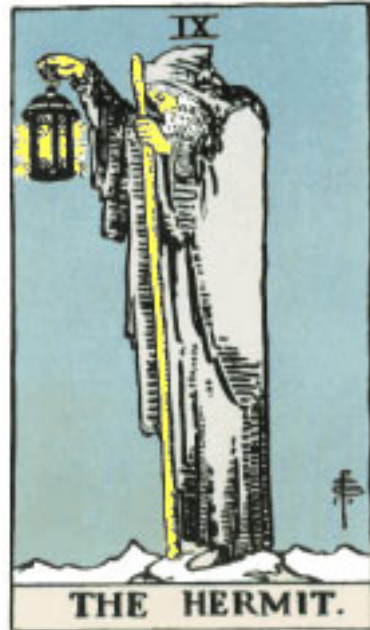


“THIS MAN, INDEED, WAS OF

A PARTICULAR HUMOR.”¹



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 Subsidiary 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).

1. Per the Reverend Cotton Mather.

REVEREND WILLIAM BLAXTON

REVEREND WILLIAM BLACKSTONE

1596

March 5: [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.

1622

A settlement of Plymouth people at *Wessaguscus* or *Wessagusset* (Weymouth MA) was attempted by Sir Ferdinando Gorges, but would not take hold. (When the settlers would move on in 1625, the Reverend [William Blaxton](#), their Anglican divine, would decide to relocate about a dozen miles to the northwest, there to attempt in his clerical garments a hermit existence, on the south bank of the Charles River upon the isolated peninsula known as *Shawmut* “Place Where You Find Boats.”



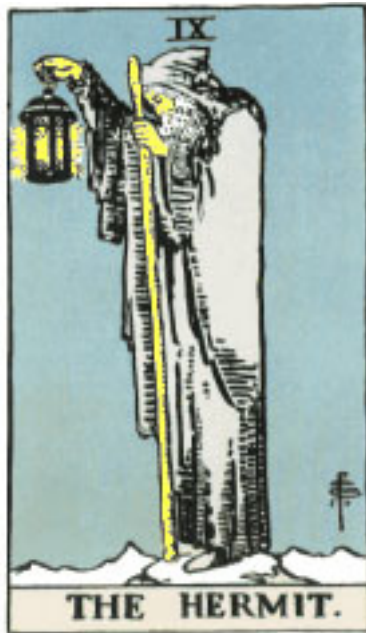
“Of orthodox education at the University of Cambridge and an ordained priest in the Church of England, the young [William Blaxton](#) was not so much a latter-day St. Francis of Assisi as an earlier day Henry Thoreau, with somewhat more demanding tastes. It was no hut or lowly cabin that Blackstone fashioned 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.”



– Tourtellot, Arthur Bernon, *THE CHARLES*, NY: Farrar & Rinehart, 1941, pages 25-26

REVEREND WILLIAM BLACKSTONE**REVEREND WILLIAM BLAXTON**

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 inhabitants
of ^{sd} Town of Boston of Whom
the Hon^{ble} John Winthrop Esq^r
Gov^{nr} of the Colony was chiefe
did treate and agree With
Mr William Blackstone
for the purchase of his
Estate and rights in any
Lands lving within said
neck of Land called
Boston
after Which purchase the
Town laid out a plan for
a trayning field which ever
since and now is used for
the feeding of cattell



1625

The folks who had settled at *Wessaguscusset* (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.

HERMITS

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.

REVEREND WILLIAM BLAXTON

REVEREND WILLIAM BLACKSTONE

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.”



– Tourtellot, Arthur Bernon, *THE CHARLES*,
NY: Farrar & Rinehart, 1941, pages 25-26

1630

May 30: 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.

A promising document by the Reverend White of Dorchester would receive a careful reading in Europe: “THE PLANTERS PLEA. OR THE GROVNDV OF PLANTATIONS EXAMINED, AND VSUAL OBJECTIONS ANSWERED. TOGETHER WITH A MANIFESTATION OF THE CAUSES MOOVING SUCH AS LATELY VNDERTAKEN A PLANTATION IN NEW-ENGLAND: FOR THE SATISFACTION OF THOSE THAT QUESTION THE LAWFULNESSE OF THE ACTION.”

June 12: 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.

MASSACHUSETTS BAY

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.

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

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE

READ HUBBARD TEXT

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 PLAN-
TATIONS EXAMINED,
And vsuall Objections answered.

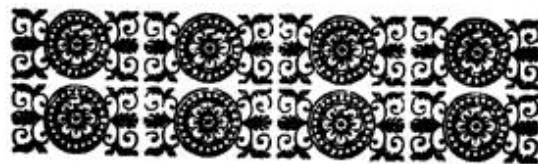
*Together with a manifestation of the causes mooving
such as have lately vndertaken a Plantation in*

NEW-ENGLAND:

For the satisfaction of those that question
the lawfulnessse of the Action.

2 THESS. 5. 21.

Prove all things, and holde fast that which is good.



LONDON,

Printed by WILLIAM IONES.

1630.

REVEREND WILLIAM BLACKSTONE

REVEREND WILLIAM BLAXTON

- 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 occurrents 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.

REVEREND WILLIAM BLAXTON

REVEREND WILLIAM BLACKSTONE

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](#):



naked from the waist upward, and bound to the tail of a cart, is dragged through the Main-street at the pace of a brisk walk, while the constable follows with a whip of knotted cords. A strong-armed fellow is that constable; and each time that he flourishes his lash in the air, you see a frown wrinkling and twisting his brow, and, at the same instant, a smile upon his lips. He loves his business, faithful officer that he is, and puts his soul into every stroke, zealous to fulfill the injunction of Major Hawthorne’s warrant, in the spirit and to the letter. There came down a stroke that has drawn blood! Ten such stripes are to be given in Salem, ten in Boston, and ten in Dedham; and, with those thirty stripes of blood upon her, she is to be driven into the forest.... Heaven grant that, as the rain of so many years has wept upon it, time after time, and washed it all away, so there may have been a dew of mercy, to cleanse this cruel blood-stain out of the record of the persecutor’s life!

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

REVEREND WILLIAM BLACKSTONE**REVEREND WILLIAM BLAXTON**

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.”)



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.

1631

May 18: At this point, 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, but only with standing as just another freeman. 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. This was highly displeasing to the Reverend, who needed to be someone really special. (Lighten up, you’ve come a long way baby! :-)

REVEREND WILLIAM BLAXTON

REVEREND WILLIAM BLACKSTONE

1633

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 enjoy for ever.” Gosh, what happened to the other 15/16ths of the Reverend’s original 800 acres of holdings on the *Shawmut* peninsula at Beacon Hill neere to his howse, which he had been enjoying for some eight years (don’t ask). Was this transaction accomplished by threat, or by payment, or by a combination of threat and payment?

1634

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

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

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



so they could make for themselves a militia training field and cow pasture,³ 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.

REVEREND WILLIAM BLACKSTONE

REVEREND WILLIAM BLAXTON

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

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

WILLIAM BLAXTON

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

HERMITS

1635

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 Wawapooseag near Lonsdale, at Study Hill⁴ on the banks of the river which has come to bear a version of his name, Blackstone.

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

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.

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?"

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.

REVEREND WILLIAM BLAXTON

REVEREND WILLIAM BLACKSTONE

September 13: The General Court of Boston banished the Reverend [Roger Williams](#) from the Massachusetts Bay Colony for espousing something very remotely⁵ 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

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:

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

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



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

– Richard Nixon



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.

REVEREND WILLIAM BLACKSTONE

REVEREND WILLIAM BLAXTON

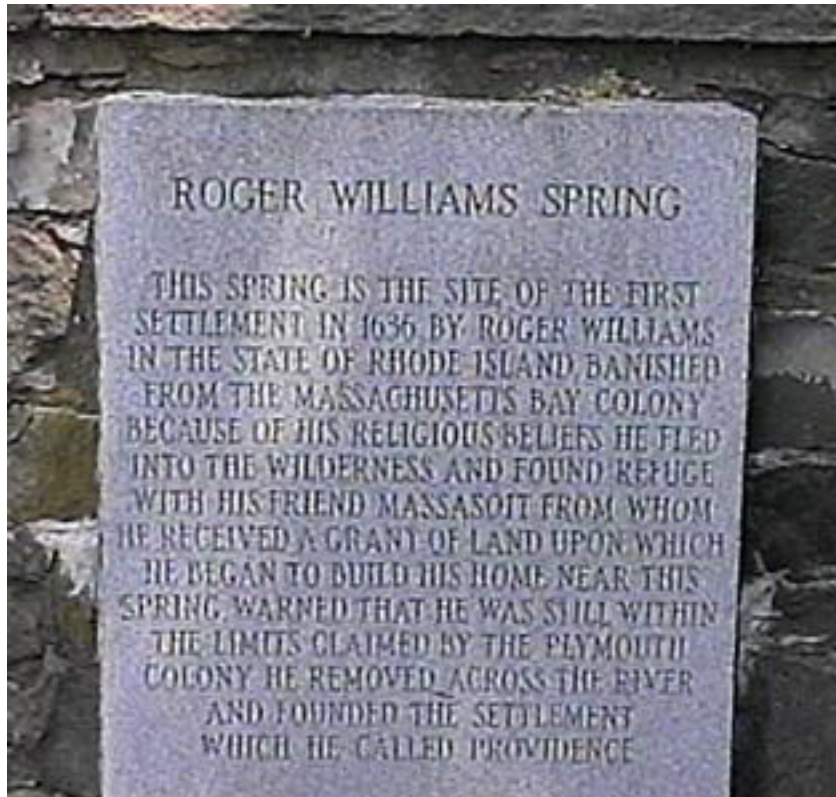
country. Some 35 years later he would record the events of this period as: “I was sorely tossed for one fourteen weeks in a bitter winter season, not knowing what bed or bread did mean.” When the officers would go to Salem to apprehend him, they would find that “he had gone three days before, but whither they could not learn.” The Wampanoag sachem would grant the dissident a tract of land on the near bank of the Seekonk River. There at [Rhode Island](#) Plantation he and friends from Salem would begin to build.



This doesn't make the Reverend Williams exactly a first, since earlier in this year the Reverend [William Blaxton](#) (or Blackstone) already had changed the venue of his secluded life from the Shawmut peninsula to Wawapooseag 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.

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE

READ HUBBARD TEXT

Chapter XXXII.

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

REVEREND WILLIAM BLACKSTONE

REVEREND WILLIAM BLAXTON

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

1643

February 27: 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."

1659

July 4: 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




I have the honor to be
Yo. Endecott

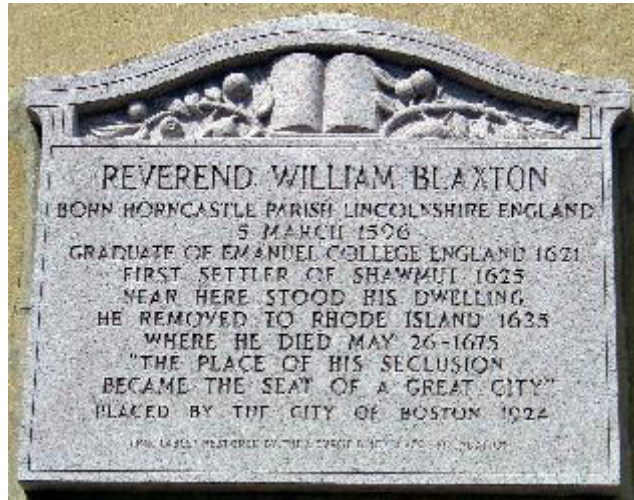
9. He would live to 76. She would predecease him.

REVEREND WILLIAM BLAXTON

REVEREND WILLIAM BLACKSTONE

1675

May 22 or 26: 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"

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.¹⁰

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



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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



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 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.

REVEREND WILLIAM BLACKSTONE

REVEREND WILLIAM BLAXTON

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.



REVEREND WILLIAM BLACKSTONE

REVEREND WILLIAM BLAXTON

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.