

THE BAPTISTS



"I know histhry isn't thru, Hinnissy, because it ain't like what I see ivry day in Halsted Street. If any wan comes along with a histhry iv Greece or Rome that'll show me th' people fightin', gettin' dhrunk, makin' love, gettin' married, owin' th' grocery man an' bein' without hard coal, I'll believe they was a Greece or Rome, but not befur."



— Dunne, Finley Peter,
OBSERVATIONS BY MR. DOOLEY,
New York, 1902



THE BAPTISTS

THE BAPTISTS

1299

July 27: The army of Othman entered into the Greek province of Nicomedia, and this intrusion had since been used to mark the commencement of the Ottoman Empire. This would become the date used by the Reverend [William Miller](#) of the Regular [Baptist](#) Church in Low Hampton, New York as the commencement date for “the 541 years and 15 days of REVELATIONS IX,” completing per Mr. Miller’s calculation on August 11, 1840 with the allied powers of Europe delivering a military ultimatum to Mehmet Ali and thus allegedly bringing the reign of the Ottomans to an end. (In other words, the millennialism of the Millerite fantasy was based at least in part

THE BAPTISTS

THE BAPTISTS

upon anti-Islamic prejudice.)

ISLAM



MILLENNIALISM



THE BAPTISTS

THE BAPTISTS

1520

This was a poor harvest year across Europe.

[Holy Roman Emperor Charles V](#) visited [King Henry VIII](#) of England at Dover and Canterbury. Although King François I of France met with [King Henry VIII](#) of England at the Field of Cloth of Gold, he was unable to gain his support against the Holy Roman Emperor.

Herr Professor [Martin Luther](#) began an intensive period of writing. In this year he would complete A BRIEF FORM OF THE TEN COMMANDMENTS, A BRIEF FORM OF THE CREED, and A BRIEF FORM OF THE LORD'S PRAYER (he considered that this prayer succinctly asserted the essentials for salvation).

The Anabaptist Movement began in [Germany](#) under the leadership of Thomas Muntzer.

BAPTISTS

1526

The Anabaptists settled down as the Moravian Brothers in Moravia.

BAPTISTS

1528

This was a poor harvest year in Europe. There were severe outbreaks of bubonic plague in England.

At Bridewell, [King Henry VIII](#) explained to nobles and citizens of London his motives for seeking a divorce from his Queen Consort, [Catherine of Aragón](#).

The Protestant Reformation began in Scotland.

The Austrian Anabaptist Balthasar Hubmair was burnt at the stake in Vienna.

BAPTISTS

The Swiss alchemist Theophrastus Bombast von Hohenheim created the 1st surgical manual, in which he suggested treating gunshot wounds by draining them and keeping them clean rather than by cauterizing them with a mixture of boiling oil, wine, and cooked dog flesh (he was known to be such an immodest man, designating himself as "Paracelsus" meaning "Above the ancient physician Celsus," that hardly anyone would pay any attention to this work product for another four centuries).

The Augsburg merchants received from [Holy Roman Emperor Charles V](#) the privilege of colonizing Venezuela.



THE BAPTISTS

THE BAPTISTS

[Philipp Melancthon](#) proposed educational reforms in [Germany](#).

Target matches, fencing matches, horse races, jousting contests, and dancing competitions were being held concurrently with trade fairs, and marksmen would travel from all over to compete with one another (in one match in Zurich in 1504, some of the competitors had come from as far away as Innsbruck and Frankfurt-am-Main). The Nuremberg Association, a [German](#) gun club, published rules prohibiting target shooters from using greased patches, aperture sights, or multiple projectiles.

The Timurid conqueror Babur held a darbar, or public festival to celebrate the circumcision of his son Humayun (Rajputs and Sikhs held similar initiation ceremonies for their boys). Intoxicants flowed freely during these ceremonies, for the infant being celebrated as well as the guests. Amusements featured at these events included animal fights, wrestling, dancing, and acrobatics.

1534

A Christian socialist state was set up by the Anabaptists at Münster (Westphalia), under the leadership of John of Leyden.

BAPTISTS

THE BAPTISTS

THE BAPTISTS

1535

The authorities began to suspect that the family of [Abraham Ortelius](#), secretly, was a [Protestant](#) one.

In [Germany](#), the [Anabaptist](#) city of Münster capitulated to the Hessian army. The leader John of Leiden would be tortured to death and his rotting corpse would be displayed permanently in a cage attached to the spire of St. Lambert's Church.





THE BAPTISTS

THE BAPTISTS

1610

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

1618

February 15: John Crandall was christened in Westerleigh in Gloucestershire, England. Some have alleged that he emigrated to Boston, Massachusetts between 1634 and 1635, but subsequent research have called both this timeframe and this location into question. He would die on November 29th and be buried on December 1st, 1676 in [Westerly, Rhode Island](#). He had married a 1st time with Mary Opp during March 1649 in Newport County (she had been born about 1633 in Newport County, and died August 20th and was buried on August 22d, 1670 in Westerly). He had then married a 2d time, with Hannah Gaylord in 1670 (she had been born January 30, 1647 in Windsor, Connecticut, and died on August 3, 1678 in Westerly).

That this family was [Baptist](#) is clearly seen in James Savage’s A GENEALOGICAL DICTIONARY OF THE FIRST SETTLERS OF NEW ENGLAND, SHOWING THREE GENERATIONS OF THOSE WHO CAME BEFORE MAY, 1692, ON THE BASIS OF FARMER’S REGISTER. WITH TWO SUPPLEMENTS IN FOUR VOLUMES. Boston, 1860-1862. In this source we see John Crandall imprisoned at Boston for a Baptist, and we see him preaching in [Westerly](#) as a 7th day Baptist.

1622

Sir [Francis Bacon](#) presented to Prince Charles THE HISTORY OF HENRY VII, and published *HISTORIA VENTORUM* and *HISTORIA VITAE ET MORTIS*.

Sir [Francis Bacon](#)’s ADVERTISEMENT TOUCHING AN HOLY WAR, a tract that to heal the breach between King and Parliament promoted the destruction of West Indians, Canaanites, pirates, land rovers, assassins, Amazons, and Anabaptists.

THE BAPTISTS

THE BAPTISTS

1636

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



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



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

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



THE BAPTISTS

THE BAPTISTS

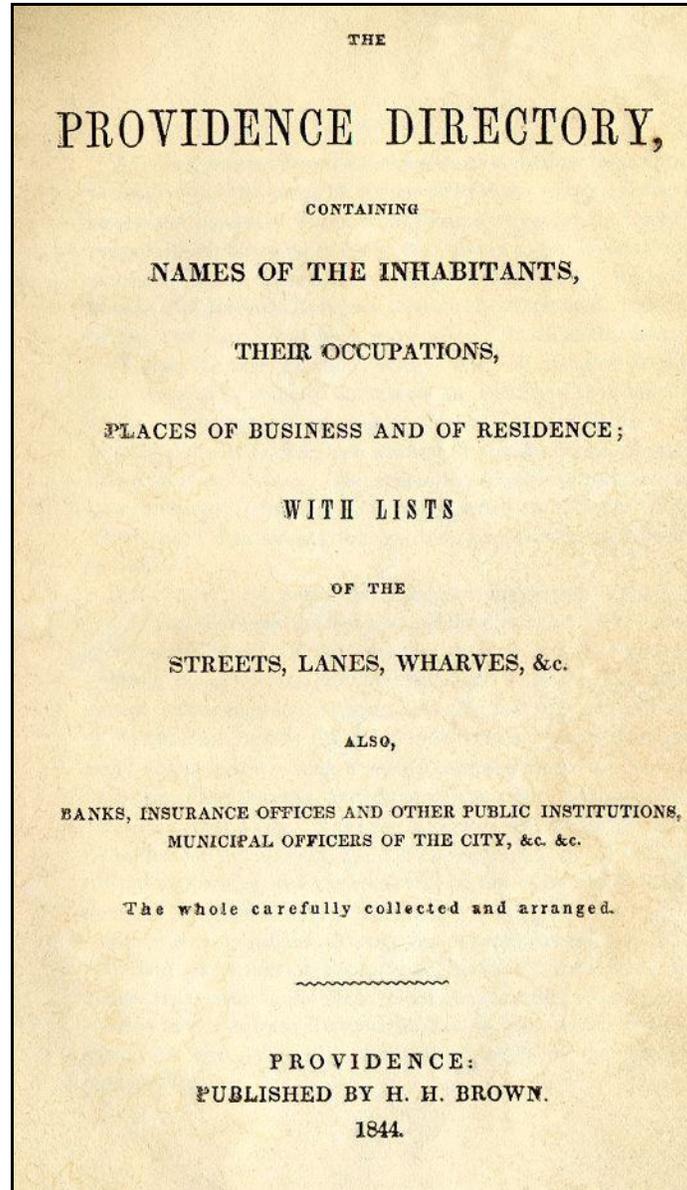
The tract of land which constituted the town of Providence, which then extended to the present limits of the county, was purchased by Mr. Williams for a valuable consideration, as appears from a deed made to him, and signed by the two [Narragansett](#) chiefs, Connanicus and Meauntunomie, 1639, which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



THE BAPTISTS

THE BAPTISTS

on the westerly side of North Main st.



THE BAPTISTS

THE BAPTISTS

1638

March 24: Dr. [John Clarke](#) and his group of white emigrants from [Boston](#) made arrangements for settlement at the north end of [Aquidneck Island](#) with the native headmen of the area, and recorded “having bought them off to their full satisfaction.”



A church was gathered, probably early in the year, of which Dr. Clarke became pastor or teaching elder. (He is mentioned in documents dating to this year as “preacher to those of the island,” as “their minister,”

THE BAPTISTS

THE BAPTISTS

and as “elder of the church there.”)

BAPTISTS



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

- SYLVESTER BALDWIN of Aston Clinton, county Bucks
- Mrs. Sarah Baldwin
- Richard Baldwin
- Sarah Baldwin

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

- [CHAD BROWN](#) [Providence](#)



THE BAPTISTS

THE BAPTISTS

- Mrs. [Elizabeth Brown](#)
- [John Brown](#)

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

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

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

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

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

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

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

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



THE BAPTISTS

THE BAPTISTS

1639

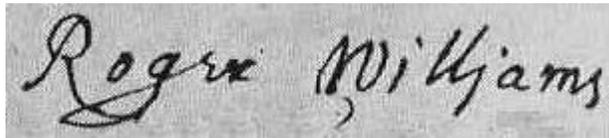
In about this year, [Obadiah Holmes](#) emigrated from England to America. For awhile he would settle at Salem in the Massachusetts Bay colony, but he would then remove to [Rehoboth](#) and become a [Baptist](#). He would unite with the church in [Newport, Rhode Island](#).

THE BAPTISTS

THE BAPTISTS

It has been alleged that America's 1st [Baptist](#) church was formed in this year in [Providence](#) (previously known as *Moshasuck*), [Rhode Island](#). However, we do not know that this group either considered itself to be, or was, actually Baptist in its orientation.²

The Reverend [Roger Williams](#) is said to have embraced some sort of [Baptist](#) faith. In fact, some Americans you meet on the street nowadays will want to tell you that he was our **very first Baptist** pastor! (Presumably he ministered in the white building that presently proclaims itself to be the first Baptist church in America — a magnificent structure which would not be erected on Mr. Angell's house lot **for more than a century!**) However this parses, the fact is that within a very few months Williams had thought better of this involvement with this group of people and had disengaged himself.³



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

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

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

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

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



THE BAPTISTS

THE BAPTISTS

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

Most of the preceding statements are founded on the records of the church. Other sources of information have been resorted to. Where that information differs from the record, the difference will now be given, together with such other facts in relation to this church, as have been collected from all sources whatever. The record states that Mr. Williams held the pastoral office about four years. A letter of Richard Scott, appended to "A New England Fire-Brand Quenched," and published about 1673, states that Mr. Williams left the Baptists and turned Seeker, a few months after he was baptized. Mr. Scott was a member of the Baptist church for some time, but at the date of this letter, had united with the Friends. According to Mr. Williams' new views as a Seeker, there was no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor could there be, until new apostles should be sent by the Great Head of the church, for whose coming he was seeking. He was not alone in these opinions. Many, in his day, believed that the ministry and ordinances of the christian church were irretrievably lost, during the papal usurpation. It has been supposed, by some, that Mr. Williams held these opinions while in Massachusetts, and that this was the reason he denied the church of England to be a true church, and withdrew from his connexion with the Salem church. Aside from the statement of Mr. Scott, above quoted, that Mr. Williams turned Seeker, after he joined the Baptists and walked with them some months, the supposition is shown to be groundless, by his administering baptism in Providence, as before stated, and joining with the first Baptist church there. These acts he could not have performed, had he then been a Seeker.⁴

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

[VIEW THE PAGE IMAGES](#)

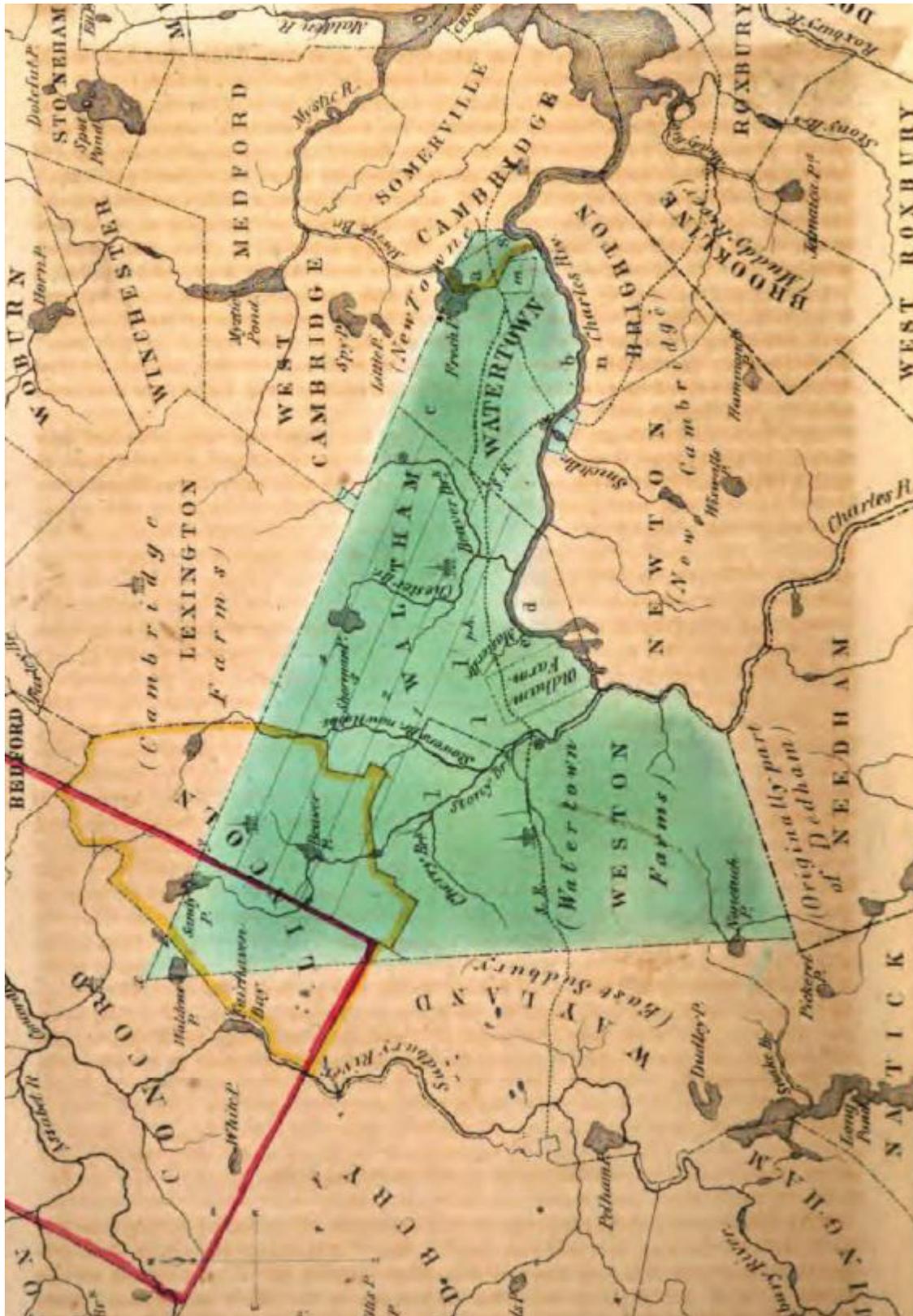
HDT

WHAT?

INDEX

THE BAPTISTS

THE BAPTISTS



THE BAPTISTS

THE BAPTISTS

1640

In the decade of the 1640s, some Puritans of the Massachusetts Bay Colony began to hold separate worship services, claiming that they could see no merit in the administration of the rite of baptism to persons incapable of understanding the significance of that rite, such as for instance to infants. Under the Reverend John Norton, the orthodox Puritans drove these “Anabaptists” out of the colony by fines and whippings, and finally by banishments.

BAPTISTS



Whipping Quakers at the Cart's Tail.

THE BAPTISTS

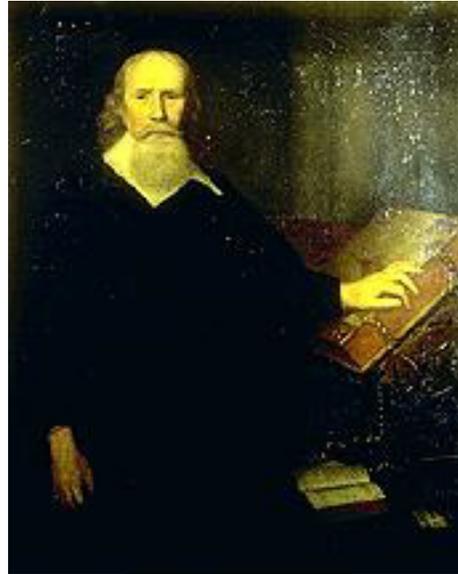
THE BAPTISTS

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

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

BAPTISTS

AQUIDNECK ISLAND



JOHN CLARKE

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

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

THE BAPTISTS

THE BAPTISTS

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

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



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



THE BAPTISTS

THE BAPTISTS

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

1642

Church elder [Chad Brown](#), upon the sudden exit of the Reverend [Roger Williams](#) from the pulpit of the worship group in [Providence, Rhode Island](#) after only a few months of participation, took over as the head of that congregation.⁵

Mr. Williams held the pastoral office about four years, and then resigned the same. Mr. Holyman was his colleague. His successors were Chad Brown and William Wickenden, the first ordained in 1642 and the other, by Mr. Brown. Gregory Dexter succeeded Mr. Wickenden.— He had been a preacher of the Baptist denomination before he came to New-England. Thomas Olney, who succeeded Mr. Dexter, is said to have been born in Hertford, England, about 1631, and to have arrived in Providence in 1654. He withdrew and formed a separate church, which continued but a short time. The ground of difference was, the necessity of the laying on of hands. His successor, Pardon Tillinghast, came to Providence, in 1645. Ebenezer Jenckes succeeded him. He was born in 1669, was ordained in 1719, and died, pastor, in 1726. James Brown, grandson of Chad Brown, born in 1666, was next ordained, and continued pastor till his death, in 1732. Samuel Windsor succeeded Mr. Brown. He was born in 1677, ordained in 1733, and remained in office till his death, in 1758. Thomas Burlingham was colleague pastor with Mr. Windsor, and was ordained at the same time with him. He left his charge some the before his death, which I was in 1740, to preach to a new church in Cranston. Samuel Windsor, son of the preceding Samuel, was next in office.

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



THE BAPTISTS

THE BAPTISTS

He was born November 1, 1722, and ordained June 21, 1759. About the year 1770, he made repeated complaints to the church, that his duties were too arduous for him to perform, and requested them to give him an assistant. The church acceded to his request, and John Sutton was invited to preach as his assistant, which he did for six months. After he left, James Manning, President of Rhode-Island College, removed to Providence with that institution. He was requested, soon after his removal, to preach to this society, after which, the pastor invited him to partake of the communion with the church. His acceptance of this invitation gave offence to some of the church members. Several church meetings were subsequently holden, at which President Manning's privilege of communion was repeatedly confirmed, Mr. Windsor then exerting himself against it. The reason assigned for this opposition was, that the president did not hold imposition of hands to be a pre-requisite to communion, although he himself had submitted to it, and administered it to such as desired it. Some attributed the change in Elder Windsor's views, to the president's "holding to singing in public worship, which was very disgusting to Mr. Windsor." In April 1771, Mr. Windsor presented to the church a writing, signed by a number of the members, stating that they were in conscience bound to withdraw from such as did not "hold strictly to the six principles of the doctrine of Christ, as laid down in Hebrews vi. 1, 2." In May following, he also withdrew and joined the Separates. After advising with some other Baptist churches, this church, in July 1771, chose President Manning for their pastor. He accepted the office, and held it until near his death, in 1791. The general meeting, or Association of the Baptists, in September 1771, recognized the church under Mr. Manning, as the old church. During the life of President Manning, John Stanford preached some months for this church and society. Jonathan Maxcy succeeded Mr. Manning in the charge of the church, and in the presidency of the college. He was a graduate of Rhode-Island College, and has ever been regarded as one of her most talented sons. After about two years, he resigned both offices, and removed to Schenectady, to take the Presidency of Union College. Subsequently he was President of Columbia College, South Carolina, which office he held till his death. Rev. Stephen Gano had the charge of the church, after President Maxcy, for thirty-six years. He was a native of New-York, born in 1762, and educated a physician. He received ordination at the age of twenty-three, and in 1792, removed to Providence and became pastor of this church. He died in August 1828, universally lamented. No man ever had more friends, or warmer ones, than Dr. Gano. If any of his hearers estimated the pulpit labors of other ministers above those of their pastor, it was not because they were supposed to possess more piety toward God, or more love to man, than he did. After remaining more than a year and a half without a pastor, they united in calling Robert E. Pattison to that office. He accepted their call, and commenced his labors in March 1830. In August 1836, his health having become infirm, he resigned his office, and accepted the Presidency of Waterville College, in Maine. William Hague, pastor of the First Baptist church in Boston, was elected to fill the vacancy caused



THE BAPTISTS

THE BAPTISTS

by Mr. Pattison's resignation. He entered on his duties on the 25th day of June, 1837, and remained pastor until August 1840, when he resigned to take charge of the Federal-Street church, Boston. During this period, Mr. Hague was absent eight or nine months, in Europe, for the improvement of his health. The church being again without a pastor, and Mr. Pattison having in the mean while resigned the Presidency of Waterville College, he was a second time called to the pastoral office, and resumed his duties in April 1841. In February 1842, he was appointed one of the Corresponding Secretaries of the Baptist Board of Foreign Missions, and at the earnest solicitations of several friends of the mission, he accepted the appointment, after having a second time tendered to the church his resignation as their pastor, to take effect after the first Sunday in April 1842. The vacancy caused by this resignation had not been permanently filled, in September following.⁶

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



THE BAPTISTS

THE BAPTISTS

1644

[Baptists](#) and Presbyterians were banished from the Bay Colony.

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

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

BAPTISTS

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

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

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

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

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



THE BAPTISTS

THE BAPTISTS

That faith is not a receiving of Christ, but a man's discerning that he hath received him already.
That a man is united to Christ only by the work of the Spirit upon him, without any act of his.
That a man is never effectually Christ's, till he hath assurance.
This assurance is only from the witness of the Spirit.
This witness of the Spirit is merely immediate, without any respect to the word, or any concurrence with it.
When a man hath once this witness he never doubts more.
To question my assurance, though I fall into murder or adultery, proves that I never had true assurance.
Sanctification can be no evidence of a man's good estate.
NO comfort can be had from any conditional promise.
Poverty in spirit (to which Christ pronounced blessedness, Matt. v. 3) is only this, to see I have no grace at all.
To see I have no grace in me, will give me comfort; but to take comfort from sight of grace, is legal.
An hypocrite may have Adam's graces that he had in innocency.
The graces of Saints and hypocrites differ not.
All graces are in Christ, as in the subject, and none in us, so that Christ believes, Christ loves, etc.
Christ is the new Creature.
God loves a man never the better for any holiness in him, and never the less, be he never so unholy.
Sin in a child of God must never trouble him.
Trouble in conscience for sins of Commission, or for neglect of duties, shows a man to be under a covenant of works.
All covenants to God expressed in words are legal works.
A Christian is not bound to the Law as a rule of his conversation.
A Christian is not bound to pray except the Spirit moves him.
A minister that hath not this (new) light is not able to edify others that have it.
The whole letter of the Scripture is a covenant of works.
No Christian must be pressed to duties of holiness.
No Christian must be exhorted to faith, love, and prayer, etc., except we know he hath the Spirit.
A man may have all graces, and yet want Christ.
All a believer's activity is only to act sin....
Consider their sleights they used in fomenting their opinions, some of which I will set down, as:
They labored much to acquaint themselves with as many as possibly they could, that so they might have the better opportunity to communicate their new light unto them.
Being once acquainted with them, they would strangely labor to insinuate themselves into their affections by loving salutes, humble carriage, kind invitements, friendly visits, and so they would win upon men and steal into their bosoms before they were aware. Yea, as soon as any new-comers (especially men of note, worth, and activity, fit instruments to advance their design) were landed, they would be sure to welcome them, show them all courtesy, and offer them room in their own houses, or of some of their own sect, and so having gotten them into their web, they could easily poison them by degrees. It was rare for any



THE BAPTISTS

THE BAPTISTS

man thus hooked in, to escape their leaven. Because such men as would seduce others had need be some way eminent, they would appear very humble, holy, and spiritual Christians, and full of Christ. They would deny themselves far, speak excellently, pray with such soul-ravishing expressions and affections, that a stranger that loved goodness could not but love and admire them, and so be the more easily drawn after them; looking upon them as men and women as likely to know the secrets of Christ and bosom-counsels of his Spirit as any other. And this opinion of them was the more lifted up through the simplicity and weakness of their followers, who would, in admiration of them, tell others that, since the Apostles' times, they were persuaded, none ever received so much light from God, as such and such had done, naming their leaders. As they would lift up themselves, so also their opinions, by gilding them over with specious terms of "Free Grace," "glorious light," "Gospel truths," "as holding forth naked Christ:" and this took much with simple honest hearts that loved Christ, especially with new converts, who were lately in bondage under sin and wrath, and had newly tasted the sweetness of "Free Grace;" being now in their first love to Christ, they were exceedingly glad to embrace any thing that might further advance Christ and "Free Grace;" being now in their first love to Christ, they were exceedingly glad to embrace any thing that might further advance Christ and "Free Grace;" and so drank them in readily. If they met with Christians that were full of doubts and fears about their conditions (as many tender and godly hearts there were), they would tell them they had never taken a right course for comfort, but had gone on (as they were led) in a legal way of evidencing their good estate by sanctification, and gazing after qualifications in themselves; and would show them from their own experience, that themselves for a long time were befooled even as they are now, in poring upon graces in themselves, and while they did so they never prospered; but were driven to pull all that building down, and lay better and safer foundations in "Free Grace;" and then they would tell them of this Gospel-way we speak of, how they might come to such a settled peace that they might never doubt more, though they should see no grace at all in themselves.... They commonly labored to work first upon women, being (as they conceived) the weaker to resist, the more flexible, tender and ready to yield; and if once they could wind in them, they hoped by them, as by an Eve, to catch their husbands also, which indeed often proved too true amongst us there. As soon as they had thus wrought in themselves, and a good conceit of their opinions, by all these ways of subtlety, into the hearts of people, nextly, they strongly endeavored with all the craft they could, to undermine the good opinion of their ministers and their doctrine, and to work them clean out of their affections, telling them they were sorry that their teachers had so misled them, and trained them up under a covenant of works, and that themselves never having been taught of God, it is no wonder they did no better teach them the truth, and how they may sit till doomsday under their legal sermons and never see light;



THE BAPTISTS

THE BAPTISTS

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

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

They would not, till they knew men well, open the whole mystery of their new religion to them, but this was ever their method, to drop a little at once into their followers as they were capable, and never would administer their physic, till they had first given good preparatives to make it work, and then stronger and stronger potions, as they found the patient able to bear.

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

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



THE BAPTISTS

THE BAPTISTS

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

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

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

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

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

Oh the sore censure against all sorts that oppos'd them, and the contempt they cast upon our godly magistrates, churches, ministers, and all that were set over them, when they stood in their way!

Now the faithful ministers of Christ must have dung cast on their



THE BAPTISTS

THE BAPTISTS

faces, and be no better than legal preachers, Baal's priests, popish factors, scribes, Pharisees, and opposers of Christ himself.

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

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

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

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

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

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

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

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

Now you might have heard one of them preaching a most dangerous sermon in a great assembly; when he divided the whole country into two ranks, some (that were of his opinion) under a covenant of grace, and those were friends to Christ; others under a covenant of works, whom they might know by this, if they evidence their good estate by their sanctification: those were (said he) enemies to Christ, Herods, Pilates, scribes and Pharisees, yea, antichrists; and advised all under a covenant of grace to look upon them as such, and did, with great zeal, stimulate them to deal with them as they would with such. And left it so. I mention not this or any thing in the least degree to reflect upon this



THE BAPTISTS

THE BAPTISTS

man, or any others; for God hath long since opened his eyes (I hope), but to show what racket these opinions did make there, and will anywhere else where they get an head.

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

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

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

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

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

We spent much time and strength in conference with them, sometimes in private before the elders only, sometimes in our public congregations for all comers; many, very many, hours and half days together we spent therein to see if any means might prevail. We gave them free leave, with all lenity and patience, to lay down what they could say for their opinions, and answered them, from point to point, and then brought clear arguments from evident Scriptures against them, and put them to answer us even until they were oftentimes brought to be either silent, or driven to deny common principles, or shuffle off plain Scripture; and yet (such was their pride and hardness of heart)



THE BAPTISTS

THE BAPTISTS

that they would not yield to the truth, but did tell us they would take time to consider of our arguments, and in mean space meeting with some of their abettors, strengthened themselves again in their old way, that when we dealt with them next time we found them further off than before, so that our hopes began to languish of reducing them by private means.

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

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

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

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

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



THE BAPTISTS

THE BAPTISTS

That there is no such thing as inherent righteousness.
That these bodies of ours shall not rise again.
That their own revelations of particular events were as infallible as the Scripture, etc.
They also grew, many of them, very loose and degenerate in their practices (for these opinions will certainly produce a filthy life by degrees), as no prayer in their families, no Sabbath, insufferable pride, frequent and hideous lying; divers of them being proved guilty, some of five, others of ten gross lies; another falling into a lie, God smote him in the very act, that he sunk down into a deep swoon, and being by hot waters recovered, and coming to himself, said: "Oh, God! Thou mightst have struck me dead, as Ananias and Sapphira, for I have maintained a lie!"
These things exceedingly amazed their followers (especially such as were led after them in the simplicity of their hearts, as many were), and now they began to see that they were deluded by them.
A great while they did not believe that Mistress Hutchinson and some others did hold such things as they were taxed for, but when themselves heard her defending her twenty-nine cursed opinions in Boston church, and there falling into fearful lying, with an impudent forehead in the open assembly, then they believed what before they could not, and were ashamed before God and men that ever they were so led aside from the Lord and his truth, and the godly counsel of their faithful ministers, by such an imposter as she was.
Now no man could lay more upon them, than they would upon themselves in their acknowledgements.
Many after this came upon us, who before flew from us, with such desires as those in Acts ii.: "Men and brethren, what shall we do?" and did willingly take shame to themselves in the open assemblies by confessing (some of them with many tears) how they had given offence to the Lord and his people by departing from the truth and being led by a spirit of error, their alienation from their brethren in their affections, and their crooked and perverse walking in contempt of authority, slighting the churches and despising the counsel of their godly teachers.
Now they would freely discover the sleights their adversaries had used to undermine them by, and steal away their eyes from the truth and their brethren, which before (whiles [sic] their hearts were sealed) they could not see. AND the fruit of this was, great praise to the Lord, who had thus wonderfully wrought matters about, gladness in all our hearts and faces, and expressions of our renewed affections by receiving them again into our bosoms, and from that time until now have walked, according to their renewed covenants, humbly and lovingly amongst us, holding forth truth and peace with power.
But for the rest, which (notwithstanding all these means of conviction from heaven and earth, and the example of their seduced brethren's return) yet stood obdurate, yea, more hardened (as we had cause to fear) than before; we convented those of them that were members before the churches, and yet labored once and again to convince them, not only of their errors, but also of sundry exorbitant practices which they had



THE BAPTISTS

THE BAPTISTS

fallen into; as manifest pride, contempt of authority, neglecting to fear the church, and lying, etc., but after no means prevailed we were driven with sad hearts to give them up to Satan. Yet not simply for their opinions, for which I find we have been slanderously traduced, but the chiefest cause of their censure was their miscarriages, as has been said, persisted in with great obstinacy.

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

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

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

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

I bow my knees to the God of truth and peace, to grant these churches as full a riddance from the same and like opinions, which do destroy his truth and disturb their peace.

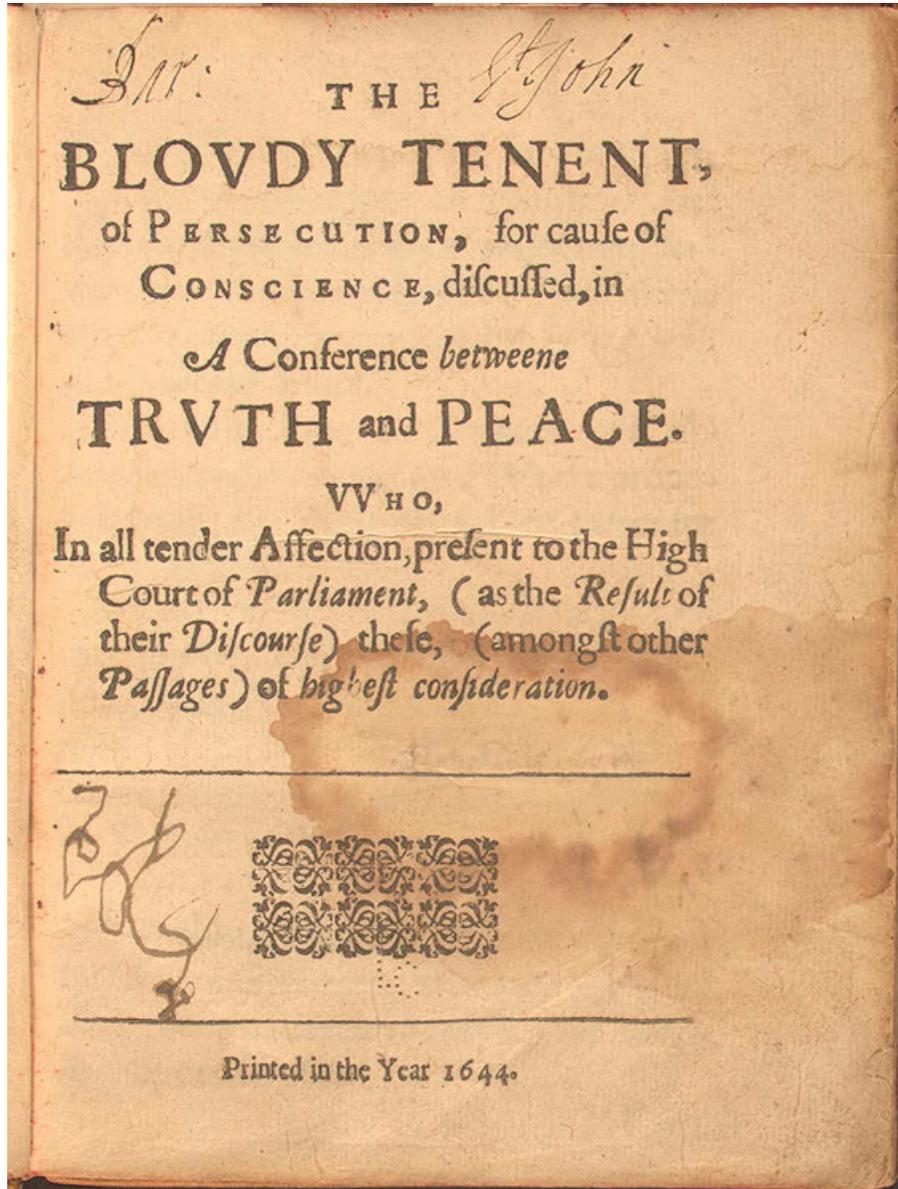


THE BAPTISTS

THE BAPTISTS

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







THE BAPTISTS

THE BAPTISTS

1650

At this point in the Bay colony's shortage of metal coinage, eight strings of white wampum, or four strings of black or blue, if "without break or deforming spots," were worth 1d. Oliver Holmes of [Boston](#) was whipped for being a [Baptist](#). After the whipping some persons shook hands with him, so some of these persons were fined, and others whipped. The current population of Boston was 2,000.



In this year the family of [Captain Edmund Greenleaf](#) (1) relocated from Newbury to [Boston](#). He would be admitted as an inhabitant on September 27, 1654 and would die in Boston during 1671.



1651

In this year dancing, and dressing fancy, were banned in [Boston](#). Three [Baptists](#) were fined and banished, presumably for being Baptists (rather than for walking funny or dressing fancy).

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 LV.** The general affairs of New England, from the year 1646 to 1651.
- Chapter LVI.** Various occurrents in New England, from 1646 to 1651.
- Chapter LVII.** Memorable accidents in New England, from the year 1646 to 1651.
- Chapter LVIII.** Ecclesiastical affairs in New England, from the year 1646 to 1651.
- Chapter LIX.** General affairs of the Massachusetts, in New England, from 1651 to 1656.
- Chapter LX.** A quarrel between the inhabitants of New Haven and the Dutch at Manhatoes; the Massachusetts not willing to engage therein; from 1651 to 1656.
- Chapter LXI.** Ecclesiastical affairs in New England, from 1651 to 1656.
- Chapter LXII.** Special occurrences during this lustre, from 1651 to 1656.

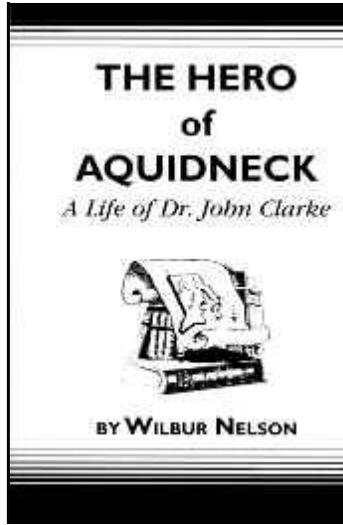
July 19, Sunday: The aged William Witter, although he lived in Lynn in the Massachusetts Bay colony, was affiliated with the church of Dr. [John Clarke](#) in [Newport, Rhode Island](#). He became infirm and his physician pastor visited him, accompanied by a couple of other elders in that church, [Obadiah Holmes](#) and John Crandall. On the day after their arrival, the Sabbath, they arranged to hold a [Baptist](#) religious service in Witter’s home. While Dr. Clarke was preaching, he was confronted by two constables with a warrant:

By virtue hereof, you are required to go to the house of William Witter, and to search from house to house for certain erroneous person, being strangers and them to apprehend, and in safe custody to keep, and to-morrow morning at eight o’clock to bring before me. Robert Bridges.

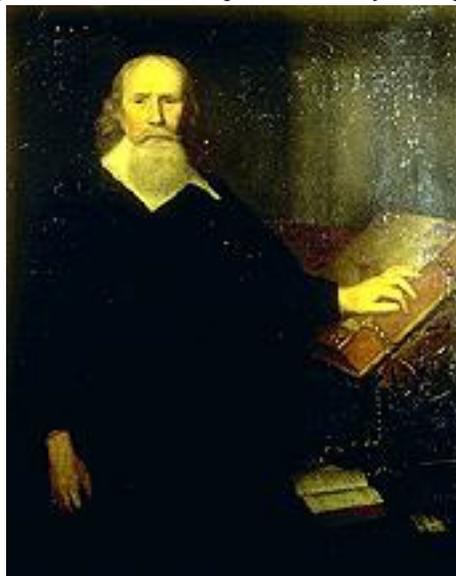
THE BAPTISTS

THE BAPTISTS

The Congregationalist authorities in Lynn saw no need for procedural frills, and proceeded without “accuser, witness, jury, law of God, or man.” The three Rhode Islander “strangers” were taken under arrest to “the ale-house or ordinary,” and from there to the Congregationalist religious meeting of that day. The next morning, after a hearing before Mr. Bridges, they would be forwarded to prison at [Boston](#). After a couple of weeks in the Boston lockup, they would be brought before the Court Of Assistants, and Dr. Clarke would be fined £20, Holmes £30, and Crandall £5. Either they would produce these moneys, the men of religion were



informed, or they could expect to “be well whipped.” Elder Clarke would write from prison to the local authorities, on August 14th, seeking an opportunity to confront and reason with them, and that letter would of course go unanswered. Some unknown person would then, however, pay Clarke’s fine of £20 on his behalf — and he would find himself ejected from the lockup as summarily as originally he had been detained.



When John Crandall promised that he would appear at the next court, he was released. Obadiah Holmes, however, would be kept in prison until September, at which point, his £30 still not having been paid, he would be brought out and publicly “so unmercifully beaten with a corded whip that it was a torture for him to move

THE BAPTISTS

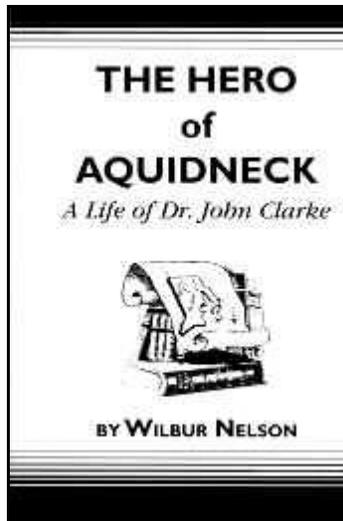
THE BAPTISTS

for many weeks afterwards.”



READ EDWARD FIELD TEXT
STUDY A FULL ACCOUNT

August 14: Dr. [John Clarke](#), Baptist elder from [Newport, Rhode Island](#), wrote from the Boston prison in which he and two other Rhode Island Baptists being held by the local Congregationalist authorities, seeking an opportunity to confront and reason with them. The letter would of course go unanswered. Some unknown person would then, however, pay Elder Clarke’s fine of £20 on his behalf — and he would find himself ejected from the Lynn lockup as summarily as originally he had been detained.





THE BAPTISTS

THE BAPTISTS

1652

[Obadiah Holmes](#) was ordained to preach the gospel, and took Elder [John Clarke](#)'s place as pastor of the [Baptist](#) church in [Newport, Rhode Island](#).

1652. These agents presented a joint petition to the Council, who vacated Coddington's commission, and directed a re-union of all the towns under the Charter. Hugh Bewitt, who had been tried by the General Court of trials, and convicted of "Treason against the power and authority of the State of England," was again tried before the Court of Commissioners, and acquitted.

At this point the [Baptists](#) in [Providence](#) were split into two groups, one adhering to what is known as "Six Principles" doctrine and the other to "Five Principles" doctrine:

There were two Baptist churches in Providence, as early as 1652; one of the six, and the other of the five, principle Baptists. This appears from a manuscript diary kept by John Comer, a Baptist preacher, in Newport. The diary is now in the possession of that gentleman's descendants, in Warren. It states that one of the members of the first Baptist church in Newport, "came to Providence, and received imposition of hands from William Wickenden, pastor of a church there, lately separated from the church under Thomas Olney," and that Mr. Wickenden and Gregory Dexter, returned to Newport with him, and that the same ordinance was administered to several others, who in 1656, withdrew from the first church in Newport, and formed a new church, "holding general redemption, and admitting to communion, only those who had submitted to imposition of hands." The records of the church make Mr. Dexter the successor of Mr. Wickenden, and Thomas Olney, the successor of Mr. Dexter. They also state, that Mr. Olney was born in 1631, and came to Providence in 1654. Now, the records of the town shew, that Thomas Olney, senior, came to Providence about 1638. He was there baptized, with his wife, about 1639. They had a son Thomas, who came with them, a minor, and who was afterwards town clerk, for many years. He is probably the person referred to in the church records. Dr. Styles states, in his manuscript itinerary, that in 1774, he conversed with John Angell, then aged 83, who told him that his mother was daughter of Gregory Dexter, and that Mr. Dexter was the first Baptist elder of the six principle church. There is in the cabinet of the Historical Society, a letter from Governor Jenckes, dated March 19, 1730, which contains some facts as to the succession and religious tenets of the elders of this church. From this, it appears, that one Dr. John Walton, formerly a practising physician in the county, was then preaching to a Baptist church in Providence. He, it seems, was in favor of singing in public worship. The governor was his intimate friend. He says, "as to his singing of psalms, I have heard him say, he would not urge it as a duty, on the church." Dr. Walton expected some allowance by way of contribution, for his services. The governor writes on this



THE BAPTISTS

THE BAPTISTS

point, "Elder Tillinghast taught, that a pastor might receive, by way of contribution, although for his own part, he would take nothing." It seems further, from the same letters, that Dr. Walton opposed the laying on of hands, if "performed to obtain the extraordinary gifts of the Holy Ghost," and that he thought the want of it ought not to be a bar to communion with those who were rightly baptized. Governor Jenckes adds, "at first, in the Baptist churches in this colony, those under laying on of hands continued fellowship with those who were not, until one taught that laying on of hands was a doctrine of devils; then there arose a separation." Here he evidently refers to Mr. Olney. After Mr. Olney's death and after a meeting-house had been built, it is probable, only one meeting was kept up, and one church, under Mr. Tillinghast – that Mr. Jenckes succeeded Mr. Tillinghast, neither of them insisting so strongly on the points of former difference as they would have done, had there been a society of opposite sentiments in the same town with them. After Mr. Jenckes' death, while Dr. Walton was preaching, other differences led them to stir again, the old embers of contention. Mr. James Brown succeeded him.⁷

Elder [John Clarke](#)'s treatise, ILL NEWES FROM NEW-ENGLAND: OR A NARRATIVE OF NEW-ENGLANDS PERSECUTION. WHEREIN IS DECLARED THAT WHILE OLD ENGLAND IS BECOMING NEW, NEW-ENGLAND IS BECOME OLD, was published in London. The author, since he was a [Baptist](#), was opposed to infant baptism. In addition he found it to be unbiblical, unchristlike, unnatural, and unspiritual to coerce conscience, and proclaimed that this tended to make hypocrites of people:

- [Conscience was that] sparkling beam from the Father of lights and spirits that ... cannot be lorded over, commanded, or forced, either by men, devils, or angels.
- [Conscience or the inward person can only be dealt with by way of] convincing, converting, transforming, and as it were a-new creating of them.
- [The false zeal for God of Puritans led to] soul murdering.
- [The Puritans of Lynn who had wronged him, and the elders Crandall and Holmes] much more wronged your own souls in transgressing the very law, and light of nations.
- [Living in Puritan New England was no different from living in heathen Rome. One must] doe as they doe, and say as they say, or else say nothing, and so may a man live at Rome also.

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

[VIEW THE PAGE IMAGES](#)



THE BAPTISTS

THE BAPTISTS

1654

In about this timeframe [Thomas Angell](#) acted as constable for the town of [Providence](#) in the precedent-setting case of Richard Chasmore, also known as “Long Dick” (the man’s offense was that he had knowingly harbored [Quakers](#)), in which [Rhode Island](#)’s sovereignty over its citizens versus the authority of the Massachusetts Bay Colony was tested. It wasn’t that they themselves had any love for Quakers, it was merely that they resented the implication that the Reverend [Roger Williams](#) was the only man in Rhode Island with any power, and took exception to the presumption of the Massachusetts Bay Colony authorities that they had authority even while standing on Rhode Island land. By stonewalling during this altercation, Thomas Angell and his four deputies withstood the implied challenges of the Massachusetts Bay Colony.

Some Particular Baptists who had recently emigrated from England organized the worship group of [Chad Brown](#) in [Providence, Rhode Island](#) as a [Baptist](#) church.⁸

When the Reverend Henry Dunster confessed that he had embraced [Baptist](#) ideas and resigned or was dismissed as the 1st President of the College at Cambridge, the Reverend Charles Chauncy, minister at Scituate MA, worn down by controversy and by the tribulations of colonial life, had been contemplating a return to England, where the Puritans had seized power and the bishop who earlier had tormented him had “given his head to the block.” When offered the opportunity to replace the Reverend Dunster, however, he elected to remain in the colony on this side of the water. (He was made President of Harvard College expressly on condition that he “forbear to disseminate or publish any tenets concerning immersion baptism,” but did this mean that the man was going to forswear all irrelevant theological disputation? Get a clue! He would, for instance, as the “chief teacher,” advise students that they might “knock down” a [Quaker](#) as if he were a wolf. The final controversy of the Reverend Chauncy’s combative existence would come not in regard to dipping infants in the baptismal font rather than sprinkling them with the water, but in regard to what was known as the “Halfway Covenant.” The Puritans had been in the habit of granting to the grandchildren of members of the elect the privilege of automatic baptism. The Reverend Chauncy would challenge this practice, pointing out that initiation into a state of grace could conceivably not be based upon mere biological inheritance.)

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

We may note that according to this Particular Baptist claim, this occurrence was fully a dozen years after the Reverend [Roger Williams](#) had disentangled himself from this worship group in 1642. In this dispute, some Baptists assert that it was the Reverend Williams who was the **very first American Baptist** pastor! (Well, whatever the interpretation, it is a fact that he did not minister in the white building that presently proclaims itself to be the first Baptist church in America — which magnificent structure he would never see because it would not be erected on Mr. Angell’s house lot **for more than a century**! The assertion that this is the First Baptist Church In America, the FBCIA, only works if one is willing to parse the term “This Church” as an abbreviation for “The Continuing Congregation Associated Now With This Building.”)



THE BAPTISTS

THE BAPTISTS

1655

At the age of 15, [Benjamin Keach](#) was baptized.

BAPTISTS

1658

Originally from Buckinghamshire, during his early years [Benjamin Keach](#) had worked as a tailor. At the age of 18 he began to preach. Initially he would minister at Winslow.

BAPTISTS

1664

October 9: The Reverend [Benjamin Keach](#) had created THE CHILD'S INSTRUCTOR, OR, A NEW AND EASY PRIMER. He had positioned himself, unpatriotically, in opposition to the official national religion of his own nation, and was attempting to subvert the youth! He must be stopped! This is an excellent opportunity for one or another toady to step forward and act decisively and win renown, by protecting the rich and powerful from harm! On this day he was brought before Chief Justice Hyde, pleaded "Not Guilty" to a lengthy indictment, and then was given an hour to prepare a defense. When the trial proceeded, the judge allowed him to say nothing except whether or not he had written this book. The jury found errors in the indictment, but the judge declared a verdict of "Guilty" and fined him £20 and sentenced him to two weeks imprisonment, during which he was to stand in the stocks in the marketplaces of two separate towns and was to watch while the hangman burned the collected copies of this book. After punishment he would be offered an opportunity to recant his doctrines, and thus win release from prison. He would begin to preach from the stocks and the public would not hoot or pelt him with rotten eggs and vegetables. The jailer would attempt to interrupt, and the sheriff would threaten to have him gagged. An Episcopal minister would engage him as he stood in the stocks, but would be mocked by the crowd and silenced with laughter.

BAPTISTS

THE BAPTISTS

THE BAPTISTS

1668

The Reverend [Benjamin Keach](#) had been the minister of a congregation at Winslow before moving in this year to the church at Horse-lie-down, Southwark where he would remain for the following 36 years as pastor.



BAPTISTS

1671

The Reverend [Benjamin Keach](#)'s EXPOSITIONS OF THE PARABLES IN THE BIBLE.

BAPTISTS

1673

There was a secession from the Baptist congregation in Horse-lie-down that resulted in the formation of the Old Kent Road congregation.

[John Josselyn's ACCOUNT OF TWO VOYAGES TO NEW-ENGLAND.](#)⁹

AN ACCOUNT OF TWO VOYAGES TO NEW-ENGLAND

From the year of the World

to the year of Christ 1673.

... *Narragansets-Bay*, within which Bay is *Rhode-Island* a Harbour for the *Shunamitish* Brethren, as the *Saints-Errant*, the *Quakers* who are rather to be esteemed *Vagabonds* than religious persons, &c.

... *Quakers* they whip, banish, and hang if they return again. *Anabaptists* they imprison, fine and weary out.

... There are none that beg in the *Countrey*, but there be *Witches* too many, bottle-bellied *Witches* amongst the *Quakers*, and others that produce many strange apparations if you will believe report, of a *Shallop* at Sea man'd with women....

BY John Josselyn Gent.

JOHN JOSSELYN'S CHRONOLOGY JOHN JOSSELYN'S TWO VOYAGES

NARRAGANSETT BAY
RHODE ISLAND
RELIGIOUS SOCIETY OF FRIENDS
BAPTISTS
WITCHES

9. A text [Henry Thoreau](#) would be frequently citing, involving 17th-Century inventories of American resources.

THE BAPTISTS

THE BAPTISTS

June: Hey for the good old days! The Reverend Thomas Olney, Jr., the pastor of the 1st Baptist Church in Providence, Rhode Island and a local politician, decried the new Quaker willingness to hold office in government, pointing out that “There was none of this in old time” — before Friend George Fox had arrived on the colonial scene and had recommended it.

RELIGIOUS SOCIETY OF FRIENDS

1676

The Reverend Benjamin Keach’s WAR WITH THE POWERS OF DARKNESS.

BAPTISTS



1677

When the Baptists built a meetinghouse in Boston it was closed by order of the General Court. When, after some period of hesitation, they were venturing again to use it, they found their doors nailed shut with a bulletin posted:

All persons are to take notice, that by order of the court the doors of this house are shut up, and that they are prohibited from holding any meeting therein, or to open the doors thereof WITHOUT LICENSE from authority till the general court take further order, as they will answer the contrary at their peril.

THE BAPTISTS

THE BAPTISTS

1679

The Reverend [Benjamin Keach](#)'s THE GLORIOUS LOVER A DIVINE POEM, UPON THE ADORABLE MYSTERY OF SINNERS REDEMPTION. BY B.K., AUTHOR OF *WAR WITH THE DEVIL*.... (London: Printed by J.D. for Christopher Hussey, at the Flower-de-Luce in Little Britain).

BAPTISTS



This would be consulted by [Henry Thoreau](#).

BENJAMIN KEACH



THE BAPTISTS

THE BAPTISTS

1681

In Boston, the General Court began to allow [Baptists](#) to worship together.

Valentine Wightman was born in [North Kingstown, Rhode Island](#). He was a descendant of the Edward Wightman who had been burned at the stake at Lichfield, England after denouncing the practice of infant baptism. After being ordained as a [Baptist](#) minister in Rhode Island, in 1705 the Reverend Wightman would remove to Groton, Connecticut to establish the 1st Baptist church in that colony, and then in 1712 go on to New-York to establish the 1st Baptist church there as well. Returning to Connecticut, he would aid in the creation of Baptist congregations in Stonington, Waterford, and Lyme. After the Great Awakening, he would die on June 9, 1747. His son the Reverend Timothy Wightman and grandson the Reverend John Gano Wightman would carry on after him.

1682

The Reverend [Benjamin Keach](#)'s *TROPOLOGIA, OR A KEY TO OPEN THE SCRIPTURE METAPHORS*. His greatly amended *SION IN DISTRESS: OR, THE GROANS OF THE PROTESTANT CHURCH. THE SECOND EDITION CORRECTED AND AMENDED....* (London: Printed by George Larkin for Enoch Prosser).

BAPTISTS

1683

[Roger Williams](#) died (the precise day of this Reverend's death is unknown, but we fancy that it occurred sometime between January 16th and March 16th). He was buried in the orchard in the rear of his homestead lot at Towne Street (now North Main Street) in [Providence, Rhode Island](#), within the boundaries of the What Cheer farm, at a site said to have been of his own choosing. (After many years his remains would be searched for and nothing whatever would be found other than tree roots, and so some soil that was darker than other nearby soil was arbitrarily shoveled into a soapbox which was then stored in the vault of a descendant in the North Burial Ground.

DIGGING UP THE DEAD

In 1936 the contents of this soapbox would be sealed within a bronze container and set into the base of the monument erected to his memory on Prospect Terrace. In news reports from time to time, you will observe the comment "We've lost track of the location at which Williams was originally buried," reference is seldom made

THE BAPTISTS

THE BAPTISTS

to the dubiousness of the contents of the base of the monument on Prospect Terrace. Curiously, also, while these journalistic efforts are **always** accompanied by a visual, either a sketch or a painting or a statue of Williams, they **never** confess that since no-one took the trouble to describe Williams while he was alive, none of us have **ever had any idea** what he might have looked like — not how tall he was, not what color hair he had, or any other aspect of his physicality. Why is it that they are so careful about the original gravesite while so careless about the appearance, and of the provenance of the supposed artifacts? –This inconsistency seems to be a trade tradition.)



The box is down here, but what's actually in the box?

Here is how the situation would be described in Wilfred Harold Munro's 1881 PICTURESQUE RHODE ISLAND. PEN AND PENCIL SKETCHES OF THE SCENERY AND HISTORY OF ITS CITIES, TOWNS, AND HAMLETS, AND OF MEN WHO HAVE MADE THEM FAMOUS (Providence RI: J.A. & R.A. Reid):

Early in the year 1683, at the ripe age of eighty-four, Roger Williams was gathered to his fathers. Precisely how or when his death occurred is not known. He was buried in a spot said to have been selected by himself on What Cheer, not far from the place where he first landed on Rhode Island shores. At the head of his grave an apple-tree stood for many years. Not long ago, when the grave was opened, the roots of this tree were found to have passed through the space the body is supposed to have occupied. From the main root smaller branches had followed the course of the arms and legs. This singular specimen is still preserved, and may be seen in the Museum of Brown University.¹⁰

1689

The Reverend [Benjamin Keach](#) represented the church at Horse-lie-down, Southwark at a General Assembly of [Baptists](#). He subscribed to the London Baptist Confession of Faith and was one of the seven men who sent out the invitation to the General Assembly of Baptists in this year. His DISTRESSED SION RELIEVED, OR THE GARMENT OF PRAISE FOR THE SPIRIT OF HEAVINESS (London).

10. Actually, Brown University doesn't have any "Museum of Brown University" and nobody I talked to on campus had any idea where such a "singular specimen" might be being stored.



THE BAPTISTS

THE BAPTISTS

1691

The Reverend [Benjamin Keach](#)'s THE BREACH REPAIRED IN GOD'S WORSHIP; OR SINGING OF PSALMS, HYMNS & SPIRITUAL SONGS PROVED TO BE A HOLY ORDINANCE OF JESUS CHRIST (London: J. Hancock, 1691). Also, his SPIRITUAL MELODY. (The church at Horse-lie-down was probably the first church in England to sing hymns, as opposed to psalms and paraphrases.)

BAPTISTS

1692

The Reverend [Benjamin Keach](#)'s hymnbook provoked heated debate in the Assembly of Particular [Baptists](#).

As an example of [Quaker Disownment](#), here is one that was announced in this year:

The Quaker street preacher [George Keith](#) was [disowned](#) by Friends. He went to England and became an Anglican, developing a doctrine that Quakerism was overemphasizing the inward Christ and paying too little attention to the historic Christ recorded in the Gospels.

RELIGIOUS SOCIETY OF FRIENDS

[Friend George Keith](#)'s AN ACCOUNT OF THE GREAT DIVISIONS AMONGST THE QUAKERS IN PENSILVANIA.

There is a pamphlet entitled NEW ENGLAND SPIRIT OF PERSECUTION TRANSMITTED TO PENNSYLVANIA AND THE PRETENDED [QUAKERS](#) FOUND PERSECUTING THE TRUE CHRISTIAN QUAKER, IN THE TRYAL OF PETER BOSS, [GEORGE KEITH](#), THOMAS BUDD AND WILLIAM BRADFORD, AT THE SESSYONS HELD AT PHILADELPHIA, THE NINTH, TENTH, AND TWELFTH DAYS OF DECEMBER, 1692. GIVING AN ACCOUNT OF THE MOST ARBITRARY PROCEEDINGS OF THAT COURT. Here is the description of the origins of that pamphlet:

In 1689, [William] Bradford lived in the city. A quarto pamphlet by [George Keith](#), respecting the New England churches, printed by Bradford in Philadelphia in that year, is the oldest book I [John Watson] have seen, printed in the city. In the year 1692, much contention prevailed among the Quakers in Philadelphia, and Bradford took an active part in the quarrel. George Keith, by birth a Scotchman, a man of good abilities and well educated, was surveyor general in New Jersey; and the Society of Friends in this city employed him in 1689, as the superintendent of their schools. Keith, having attended this duty nearly two years, became a public speaker in their religious assemblies; but being, as the Quakers asserted, of a turbulent and overbearing spirit, he gave them much trouble. They forbade him speaking as a teacher or minister in their meetings; this, and some other irritating circumstances, caused a division among the Friends, and the parties were greatly hostile to each other. Bradford was of the party which was attached to Keith, and supported him; their opponents were the majority. Among them were the Lieutenant Governor Lloyd, and most of the Quaker magistrates. Keith and Thomas Budd wrote against the majority, and Bradford



THE BAPTISTS

THE BAPTISTS

published their writings. Keith was condemned in the city meetings, but he appealed to the general meeting of the Friends; and in order that his case might be generally known and understood, he wrote an address to the Quakers, which he caused to be printed, and copies of it to be dispersed among the Friends, previous to their general meeting. This conduct was highly resented by his opponents; the address was called seditious, and Bradford was arrested and imprisoned for printing it. The sheriff seized a form containing four quarto pages of the types of the address; he also took into his custody a quantity of paper, and a number of books, which were in Bradford's shop, with all the copies of the address which he could find. The civil authority took up the business; and as Keith and Bradford stated the facts, they who opposed them in the religious assemblies, condemned and imprisoned them by civil process – the judges of the courts being the leading characters in the meetings. Several of Keith's party were apprehended and imprisoned with Bradford; and among them, Thomas Budd and John Macomb. The offence of the latter consisted in his having two copies of the address, which he gave to two friends in compliance with their request. The following was the warrant for committing Bradford and Macomb:

Whereas William Bradford, printer, and John Macomb, tailor, being brought before us upon an information of publishing, uttering and spreading a malicious and seditious paper entitled, an Appeal from the twenty-eight judges to the Spirit of Truth &c. Tending to the disturbance of the peace and the subversion of the present government, and the said persons being required to give securitie to answer it at the next court, but they refused so to do. These are therefore by the King and Queen's authoritie and in our proprietary's name, to require you to take into your custody the bodies of William Bradford and John Macomb, and them safely keep till they shall be discharged by due courts of law. Whereof fail not at your peril; and for your so doing, this shall be your sufficient warrant.

Given under our hands and seals this 24th of August 1692.

"These to John White, Sheriff of Philadelphia, or his deputies."

[Signed by Arthur Cook and four others.]

The day after the imprisonment of Bradford and his friends, a "Private Sessions" as it was called, of the county court was held by six Justices, all Quakers, who, to put a just complexion on their proceedings, requested the attendance of two magistrates who were not Quakers. This court assembled, it seems, for the purpose of convicting Keith, Budd, and their connexions, of seditious conduct; but the two magistrates who were not Quakers, if we credit Keith and Bradford, reprobated the measure, and refused to have any concern in it, declaring, that the whole transaction was a mere dispute among the Quakers respecting their religion, in which the government had no concern. They, however, advised that Keith and others accused



THE BAPTISTS

THE BAPTISTS

should be sent for, and allowed to defend themselves, and affirmed that if any thing like sedition appeared in their practice, they would join heart and hand in their prosecution. To this the Quaker magistrates would not consent, and the others in consequence left the court. The court then, as is stated in a pamphlet, "proceeded in their work, and as they judged [George Keith](#) in their spiritual court without all hearing or trial, so in like manner they prosecuted him in their temporal court without all hearing." The pamphlet further states that "one of the judges declared that the court could judge of matter of fact without evidence, and therefore, without more to do, proclaimed George Keith by the common cryer, in the market place, to be a seditious person, and an enemy to the King and Queen's government."

There is a mention of another dustup over the printing of derogatory materials. These guys evidently were playing hardball:

In 1702, William Bradford is spoken of in Samuel Bonas' Journal, as having combined with [George Keith](#) to have Bonas prosecuted and imprisoned on Long Island. Bonas says he was dispossessed of his place as printer for Friends, and was [disowned](#) because of his contentions among them at Philadelphia. Andrew Bradford, his son, began "the Weekly Mercury," the first city gazette, in 1719 in conjunction with John Copson. In 1725, he was arraigned before the Council, concerning a late pamphlet, entitled "Some Remedies proposed for restoring the sunk credit of the province"; and also for printing a certain paragraph in his Mercury of the second of January. The Governor informed him he must not thereafter publish any thing relating to affairs of this government without permission from him or his Secretary; to which he promising submission, the subject was dismissed. About this time he held the place of Postmaster. The father (William) and the son (Andrew) are thus spoken of in Keimer's poetic effusion of the year 1734, saying —

"In Penn's wooden country Type feels no disaster,
The Printers grow rich; one is made their Post Master;
His father, a Printer, is paid for his work,
And wallows in plenty, just now, at New York,
Though quite past his labour, and old as my Grannum,
The Government pays him, pounds sixty per annum."

This preacher evidently also converted some [Baptists](#) to his way of thinking:

Some very old tombstones are still in existence near Crescentville, in Bristol township, on the country seat of James N. Dickson, which have been intended to designate the remains of a mother and her two sons of the name of Price, of Welsh origin, who died there in 1702. They were members of the community of Seventh-day Baptists — the same which afterwards took the name of Keithian Baptists, from their union in sentiment with [George Keith](#), who had been a Friend.



THE BAPTISTS

THE BAPTISTS

There is evidently in addition some book about the [Baptist](#) faith by the Reverend Morgan Edwards (I'm sorry, I don't have the title of this book but it was published in 1770), which contains a description of the followers of Friend [George Keith](#).

E.W. Kirby would write a biography of Friend George in the 1940s.

According to Geoffrey Kaiser's "Society of Friends in North America" chart, the "Christian [Quakers](#)" collapsed after their leader, Friend [George Keith](#), joined the Anglicans. But according to H.E. Wildes's biography of Friend William Penn (page 268):

Keith had had quite enough of Pennsylvania, where [Quakers](#) cherished "more damnable heresies and doctrines of the devil" than members of any other Protestant sect. He could no longer tolerate, he said, the "fools, ignorant heathens, infidels, silly souls, liars, heretics, rotten Ranters, Muggletonians" who made up the Society of Friends. He forsook the Society of Friends, had himself baptized an Anglican and, still wearing Quaker costumes, preached in England for the Established Church.... Some of Keith's followers, unwilling to follow him out of the Quaker movement, set up a separate organization, the Christian Quakers, which continued for more than two centuries before re-entering the main body of the Society of Friends.

1696

The Reverend [Benjamin Keach](#)'s A FEAST OF FAT THINGS: CONTAINING SEVERAL SCRIPTURE SONGS AND HYMNS. HIS INSTRUCTIONS FOR CHILDREN; OR THE CHILD' AND YOUTH'S DELIGHT. TEACHING AN EASY WAY TO SPELL AND READ TRUE ENGLISH. CONTAINING THE FATHER'S GODLY ADVICE, DIRECTING PARENTS IN A RIGHT AND SPIRITUAL MANNER TO EDUCATE THEIR CHILDREN. WITH A SCRIPTURE CATECHISM.... WRITTEN BY [B. KEACH](#), AUTHOR OF *WAR WITH THE DEVIL*. RECOMMENDED TO THE USE OF ALL PARENTS AND SCHOOLMASTERS BY H. KNOWLS (London: Printed for J. How, and Sold by the Booksellers).

BAPTISTS

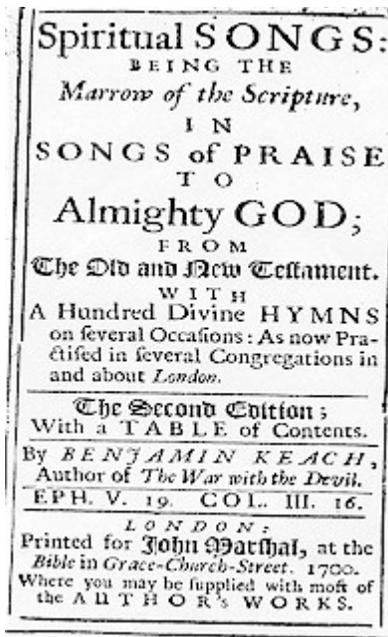


THE BAPTISTS

THE BAPTISTS

1700

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



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

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

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

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



THE BAPTISTS

THE BAPTISTS

The [Baptists](#) of [Providence, Rhode Island](#) who had been meeting in private homes, began their first meetinghouse.¹¹

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:

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.¹²

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

11. 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.

12. 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.

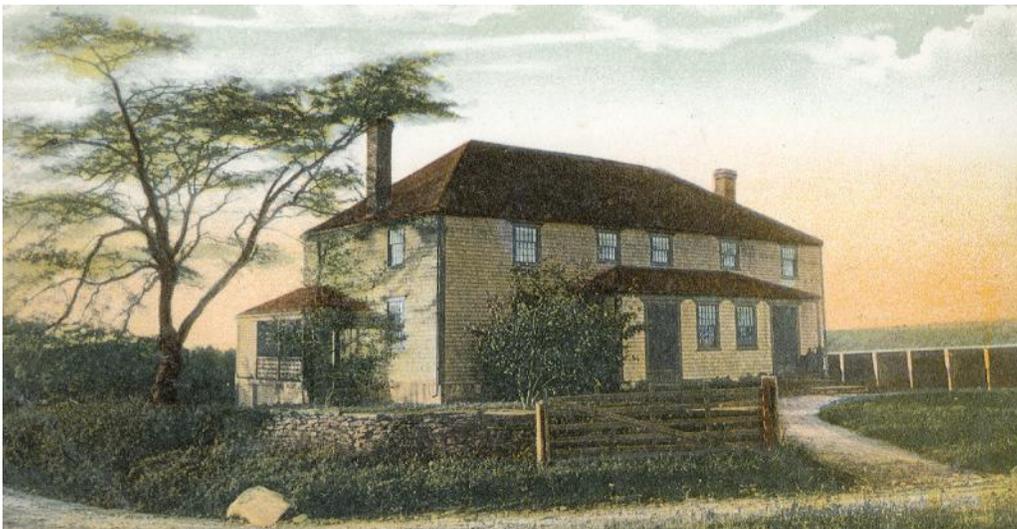
HDT

WHAT?

INDEX

THE BAPTISTS

THE BAPTISTS



THE BAPTISTS

THE BAPTISTS

1704

The Reverend [Benjamin Keach](#)'s GOSPEL MYSTERIES UNVEILED, OR AN EXPOSITION OF ALL THE PARABLES.

BAPTISTS



July 18: The rector and trustees of Trinity Church in New-York petitioned royal governor Cornbury to regain for the church's building funds some unused money that had in 1697 been set aside for the ransom of people kidnapped by Barbary [pirates](#). This petition was referred to committee, and in August the committee would approve the petition.

[Benjamin Keach](#) died at the age of 64. His family was present when he died, and he had called his oldest daughter, a Quaker (he had effectively defended the [Baptist](#) doctrines among the members of her faith), desiring to talk to her, but had proved to be too feeble to state his message. He had pastored the same church for 36 years. The body would be placed in the Baptist cemetery.

1722

December 21: 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



THE BAPTISTS

THE BAPTISTS

- a son [Nicholas Brown, Jr.](#) who would be a benefactor of [Brown University](#) and a famous wealthy merchant in [Providence](#), and who would die in 1791
- In 1731, a daughter named [Mary Brown](#) who would marry a John Vanderlight
 - On December 3, 1733, [→](#) a son named [Joseph Brown](#) who would marry Elizabeth Power on September 30, 1759, who was a patriot in the Revolution and served in both [Providence](#) town and Rhode Island state offices, and would die on December 3, 1785
 - On January 27, 1736, [→](#) a son named [John Brown](#), who would marry Sarah Smith on November 27, 1760, who would be a famous wealthy merchant and [slavetrader](#) in [Providence](#), and benefactor of [Brown University](#), and would die in 1803
 - On September 12, 1738, [→](#) a son named [Moses Brown](#) (who would marry a first time on January 1, 1764 to his first cousin Anna Brown and then, after Anna's death in about 1773, a second time on March 4, 1779 to Friend Mary Olney, and then a third time on May 2, 1799 to Phebe Lockwood), who would be a famous wealthy merchant in [Providence](#) and a benefactor of the Rhode Island Friends Quarterly Meeting School (now for some reason known as the [Moses Brown School](#)), and would die in 1836.¹³

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

13. 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.

THE BAPTISTS

THE BAPTISTS

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





THE BAPTISTS

THE BAPTISTS

1725

[John Comer](#) relieved his redemption anxieties by having himself re-baptized, and was admitted to the [Baptist](#) church in Boston. He was invited to teach school at Swanzy in the Bay Colony, and moved there. He began preaching there, only to find himself becoming involved in a doctrinal dispute with elders of the congregation. He extricated himself from this situation by accepting an invitation to preach at [Newport, Rhode Island](#).

SOME PAGES OF THE DIARY

1726

[John Comer](#) and Mrs. Sarah Rogers of [Newport, Rhode Island](#) were married. He was ordained as a [Baptist](#) minister by William Peckom and Samuel Maxwell. In his diary, he declared the articles of his faith. Also, he prepared a listing of the other churches and pastors in [Newport](#). Also, he described a murder, a suicide, and a remarkable rainbow of this year.

SOME PAGES OF THE DIARY

May 30: 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.)

1729

In his diary, the Baptist Reverend John Comer of Newport indicated that he had been visited by George Berkeley.

John Comer

A REPORT OF THE VISIT



SOME PAGES OF THE DIARY

He also provided an account of the experience of Captain Robert Gardner, who while on a voyage to Antigua had been led by a dream to rescue some shipwrecked sailors.

Over the following years, the Reverend Berkeley would be preaching a number of sermons in Rhode Island, and he did keep notes of his subject matter.

REVEREND BERKELEY

The inhabitants are of a mixed kind consisting of many sorts and subdivisions of sects. There are four sorts of Anabaptists, besides Presbyterians, Quakers, Independents and many of no profession at all. Notwithstanding so many differences here are fewer quarrels about religion than elsewhere, the people living peaceably with their neighbors of whatever profession. The climate is like that of Italy and not at all colder in winter than I have known it everywhere north of Rome. The town of Newport contains about 6,000 souls and is the most thriving, flourishing place in all America for its bigness. It is very pretty and pleasantly situated. I was never more agreeably surprised than at the sight of the town and its harbor.

READ EDWARD FIELD TEXT



THE BAPTISTS

THE BAPTISTS

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.

1731

The Reverend [John Comer](#), a [Baptist](#) minister of [Newport, Rhode Island](#), visited New-York, and at the request of the disgraced Reverend Henry Loveall, preached at Piscataqua. Giving up his church in [Newport](#), the Reverend Comer moved to [Rehoboth](#).

SOME PAGES OF THE DIARY

1732

May 25: 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

THE BAPTISTS

THE BAPTISTS

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,
Benjamin Carpenter,	Joseph Williams, jr.
Edward Fenner,	Daniel Sweet,
Edward Mitchel,	Daniel Fisk.

1736

January 27: [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.)



THE BAPTISTS

THE BAPTISTS

1738

October 22: [James Manning](#) was born to Isaac Manning and Grace “Catherine” Fitz Randolph Manning of Elizabethtown (Elizabeth), New Jersey, constituent members of the Scotch Plains [Baptist](#) church.

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).

1746

The [Narragansett](#) Christians of the bay of [Rhode Island](#) ordained a native minister over themselves and shortly thereafter created a distinctive Narragansett Church “of the Freewill [Baptist](#) order, with a leaning toward Adventist views,” a church which under a succession of Native American ministers continues into the present. The Church hosted a great annual gathering on the second Sunday of each August. The Reverend Roger Williams had noticed that Narragansett harvest ritual dating to pre-conquest times also involved dancing, feasting, and games and was attended by large numbers of people. The 18th-Century August Meeting seems a continuation of that event, for it was and continues to be an occasion for dancing, games, feasting, and reunions with friends and relatives, and for meeting persons from other northeastern tribes.

THE BAPTISTS

THE BAPTISTS

1751

[Isaac Backus](#) became a [Baptist](#) and pastor of the Baptist Church in [Middleborough](#), Massachusetts. Eventually he would be termed by some “the father of American Baptists.”



1758

The assembly of Virginia enacted a “Two Penny Act” forbidding the rendering of payment of annual salaries to some public officials such as the Anglican clergy, in the form of a percentage of [tobacco](#) crop. The crop was small at this period, and in result the tobacco market had become a seller’s market; therefore this law mandating a regular salary for these officials slashed the clergy’s real income and became wildly unpopular.

In this year the slaves on William Byrd III’s plantation on the Bluestone River in Lunenburg County formed the earliest black church in Virginia. It would seem that many Africans had little trouble adopting Christianity since it preached many of the beliefs central to the African religions — a supreme being, creation myths, priest-healers, moral and ethical systems, etc. Christianity’s “life after death” was attractive because it offered the promise that black Americans would someday regain contact with their ancestors. A [Baptist](#) missionary to the Yoruba of Nigeria in 1853 would observe that there were words for a monotheistic god, sin, guilt, sacrifice, intercession, repentance, faith, pardon, adoption; and that they believed in a heaven and a hell. Muslim slaves had even more points of identification with Christianity, since they were used to a religion based on a written text, some of which, the Old Testament, was the same as that of Christianity. An American minister would report in 1842 that Muslim Africans called God Allah, and Jesus Mohammed, that according to them, “the religion is the same, but different countries have different names.”

THE BAPTISTS

THE BAPTISTS

After two years of being tutored by the Reverend Isaac Eaton of Hopewell, New Jersey, [James Manning](#) entered the College of New Jersey.

PRINCETON UNIVERSITY

At the beginning of his studies there he made a public profession of faith.

BAPTISTS



1760

March 15: [Moses Brown](#)'s apprenticeship ended and he received his inheritance from his father, [James Brown](#), who had died in 1739 while Moses was still an infant. The inheritance included a farm from his father's estate of 145 acres in Providence Neck on which there had been four slaves, so, possibly, it also included some or all of these slaves. Moses, a [Baptist](#) of [Rhode Island](#), would during this year be accepted as a full partner in Obadiah Brown & Co. He would take charge of the firm's spermaceti works, an 11-acre operation at Tockwotton below [Providence](#) that utilized slave labor.)

THE BAPTISTS

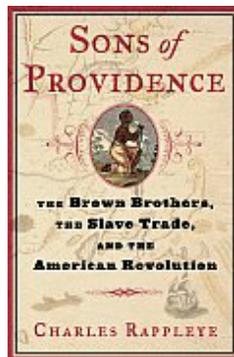
THE BAPTISTS

November 27: [John Brown](#) got married with Sarah Smith (1738-1825). Now at the John Brown mansion in [Providence, Rhode Island](#), the docents allege that Mrs. Brown was a Quaker, but if they are speaking of this Sarah Smith whom John Brown married in 1760, Sarah was the daughter of Daniel and Dorcas (Harris) Smith. Was that family [Quaker](#) rather than [Baptist](#)? **Well, did Quakers engage in the distilling of alcohol?** –There is no record that might indicate such, nor is there any record that any young woman was disowned by the Friends for “marrying out,” as inevitably would have followed. (This marriage is recorded in Volume I, page 170 and in Volume II, page 5 of the Providence city records: they were “m. by Elder Samuel Winsor.”)



However, when a Los Angeles newsman who forthrightly admits that he is no historian, Charles Rappleye, came to town a few years back in the search for a story to tell in order to make some money, he made the mistake of crediting the preposterous account offered to him by these docents. So now, this is what he has written on pages 26 and 27 of his *SONS OF PROVIDENCE: THE BROWN BROTHERS, THE SLAVE TRADE, AND THE AMERICAN REVOLUTION*, a trade press book put out without any fact checking in 2006:

When John was wed, in 1760, at the age of twenty-four, he reached outside his family congregation and chose a Quaker, Sarah Smith, the daughter of a successful merchant and distiller. Their wedding was a gala celebration attended by most of the town’s elite; the Browns borrowed coaches and carriages to ferry their guests from the nuptials to the reception. The next day, John moved his new bride into a new home, one of the first brick buildings to be erected on Towne Street. He furnished it with new chairs and looking glasses imported from Philadelphia, along with burnished walnut desks and bookcases made by John Goddard at Newport, regarded ever since as exemplars of colonial craftsmanship.



(Several times now, in casual conversations in Providence, I have had people recommend this book to me. I have been unfailingly polite in such situations, and by polite I mean unfailingly nonresponsive. However, allow me to state here now, once, and this is for the record: if you have read this book and think it worthy then you are either too stupid or too totally uninformed to be allowed to remain alive. — In a just world you would already have been eaten by alligators.)



THE BAPTISTS

THE BAPTISTS

1761

August 17: [William Carey](#) was born in Purey, Northampton, England. His father and grandfather were clerks of the Episcopal Church. Although during an orthodox boyhood he would be taught to regard dissenters with contempt, as an adult he would become one of these dissenters, a [Baptist](#).

The following advertisement appeared in the Boston [Gazette](#), offering that any male [slave](#) who was proving himself to be a management problem, which is to say, less than fully compliant with his master's wishes, might be "sold South" to a venue in which, basically, he would be worked to death in the fields as part of a crew under the direction of slavedrivers with whips:

To be sold, a *parcel* of likely young negroes, imported from Africa, cheap for cash. Inquire of John Avery. Also, if any person have any negro men, strong and hearty, *though not of the best moral character, which are proper subjects for transportation, they may have an exchange for small negroes.*

1762

[James Manning](#) graduated from the College of New Jersey (now [Princeton University](#)), 2d in his class. Shortly, he would enter the ministry. The Philadelphia Association of Baptists resolved to establish a [Baptist](#) college, chose [Rhode Island](#) for its location, and charged this newly minted Reverend to carry out their project.

1763

The Reverend [James Manning](#) got married with Margaret Stites. The newlyweds would spend a honeymoon year traveling extensively through the American colonies combining business with pleasure — Mr. Manning having been chosen by the Philadelphia Association of Baptists to lead their enterprise of establishing, somewhere, a [Baptist](#) college at which (per the historian Isaac Backus) "education might be promoted and superior learning obtained, free from any sectarian tests."

April 19: The Reverend [James Manning](#) was publicly ordained to the ministry.

BAPTISTS

THE BAPTISTS

THE BAPTISTS

July: The Reverend [James Manning](#) arrived in [Newport, Rhode Island](#) with a plan for a “liberal and catholic”



A Man with a Plan

institution of higher education: the [College of Rhode Island](#). Rhode Island’s leading citizens had previously heard a similar plan presented by the Congregationalist Reverend [Ezra Stiles](#). He, assisted by the attorney



William Ellery, Jr., drew up a charter based on the Reverend Manning’s draft and this was presented to the General Assembly. This charter’s “catholic” plan was to divide the Corporation’s power about equally among [Baptists](#) (who would make up a majority of the Trustees) and Presbyterians, while allowing a few seats to Quakers and Anglicans (no actual Roman Catholics or Jews or, Heaven forbid, Moslems or Buddhists or Hindus need apply). (Long afterward, this would be regarded as the genesis of [Brown University](#).)

Interestingly, although no provision whatever was being made for any Jewish involvement in higher education, it was at the Jacob Rivera mansion on the Parade in Newport, then being used as the residence of Deputy Governor John Gardiner, that the meeting was held in which the plan was announced to interested citizens.

August: An application for a charter for a [Baptist](#) institution of higher education was submitted to the General Assembly of [Rhode Island](#) and Providence Plantations.

JAMES MANNING

THE BAPTISTS

THE BAPTISTS

1764

February: The Philadelphia Association of Baptists, an association of 29 Baptist churches in various locations, having conspired together to create a “seminary of polite literature” in order to raise up a generation of learned pastors for their pulpits, they obtained a charter from the [Rhode Island](#) General Assembly for the establishment of a [Baptist](#) college, the [College of Rhode Island](#). The Reverend [Isaac Backus](#) of [Middleborough](#), known by some as “the father of American Baptists,” among others, helped in this effort. The Reverend [James Manning](#) and wife would relocate to the town of [Warren](#), about ten miles from [Providence](#), in order to establish there a Baptist church and Latin school.



March: The General Assembly of [Rhode Island](#) approved the plan to create an institution of higher education (the [College of Rhode Island](#), that eventually would come to be known as [Brown University](#)). The Baptists had altered the language of this charter to place the college presidency and a majority of the Fellows firmly under [Baptist](#) control, to provide the Baptists with an even larger majority on the Board of Trustees, and to favor Anglicans over Congregationalists.

THE BAPTISTS

THE BAPTISTS

September: At [Newport](#) on [Aquidneck Island](#) occurred the first meeting of the new governing body for the proposed new [Rhode Island](#) institution of higher education. Among the 24 officials was Governor [Stephen Hopkins](#), later to become a signer of the [Declaration of Independence](#), who was named as the institution's first chancellor, his political opponent Samuel Ward, who would serve several terms as the state governor, and [Nicholas Brown](#) (grandfather of the [Nicholas Brown, Jr.](#) after whom the [College of Rhode Island](#) eventually would be renamed [Brown University](#)). The Reverend [James Manning](#), the originator of the idea, was settling in as pastor of a new [Baptist](#) church in [Warren](#), and opening a Latin school there.



Since there is a story floating around to the effect that Rhode Island College was founded “by an assorted group of Revivalist Presbyterians, Congregationalists, Baptists, and Anglicans,” I will mention that not only was the first college president and sole instructor a Baptist minister, but also, later on, when one of his successors as college president would come to be suspected of not believing in each and every tenet of the Baptist faith — the man would be driven out.

November 15: A [Baptist](#) church was organized for [Warren, Rhode Island](#), over which the Reverend [James Manning](#) was installed as pastor. This would last some six years.

1765

The Reverend [James Manning](#) was formally voted in as “President of the [College of Rhode Island](#), and Professor of Languages, and other branches of learning, with full power to act in these capacities at [Warren](#),” [Rhode Island](#) and would begin in 1766 with one student, William Rogers, who would grow up to become a [Baptist](#) preacher and educator in Philadelphia. Three others would join the class within a few days, and at the first commencement, in 1769, a class of seven would be graduated.



THE BAPTISTS

THE BAPTISTS

September: In [Rhode Island](#) occurred the second annual meeting of the new board of governors for their institution of higher education. As expected, the Reverend [James Manning](#) became the institution's first president, and the Latin school he was setting up in his parsonage in [Warren](#) would become the first home of the [College of Rhode Island](#).



Professor Manning was to teach languages, and in addition was to teach all the “other Branches of Learning.” The mountain labored, and brought forth a mouse: a 14-year-old named William Rogers, of [Newport](#), would for the first nine months of its existence be this new school's sole pupil.

BROWN UNIVERSITY
BAPTISTS

1766

The Reverend [James Manning](#), “President of the [College of Rhode Island](#), and Professor of Languages, and other branches of learning, with full power to act in these capacities at [Warren](#),” [Rhode Island](#) began the instruction of one student, William Rogers, and then another student appeared, Richard Stites. A couple more would join the class within a few days, so that at the first commencement, in 1769, a class of seven would be graduated, namely, Joseph Belton, Joseph Eaton, William Rogers, Richard Stites, Charles Thompson, James Mitchell Varnum, and William Williams.

BROWN UNIVERSITY
BAPTISTS



THE BAPTISTS

THE BAPTISTS

1767

Four more students enrolled at the [College of Rhode Island](#) in [Warren](#), bringing the grand sum total to eleven.



At a meeting in the Baptist church of Warren, [Rhode Island](#), the “Warren Association” was formed. It would be comprised initially of four [Baptist](#) churches, and was intended to function as a support group for the College. The Reverend [James Manning](#) would several times be chosen moderator of this Association.

[BROWN UNIVERSITY](#)

THE BAPTISTS

THE BAPTISTS

1770

February: The town and county of Warren having subscribed a total of £4,200 toward the erection of a college building, the Rhode Island College Corporation settled on Providence, rather than upon Warren or Newport, as the permanent home of their Baptist institution of higher education, and during the course of this year the building now known as University Hall would be erected by the contractor, Nicholas Brown & Company, in part by the use of slave labor. The pastor of the First Baptist Church of Providence desired to retire from the duties of his office, and that church invited President Manning to preach provisionally for them. Therefore the Reverend James Manning relocated from Warren to preach provisionally at Providence's 1st Baptist Church as well as



to continue to lead his Latin School. (During this year the Reverend was manumitting his only black slave. His Warren Latin School, which would soon eventuate as the Providence "University Grammar-School," and is now known as Brown University, now admits black Americans as students: as I write this, a case is pending in regard to three white male students, accused of manhandling a black female student in front of a dorm while informing her that "You're just a quota." The black female student had, it would appear, attracted their ire because allegedly she had neglected to hold the door open for another student who was entering the dorm — these three white male students having decided, it would seem, upon an "open door" policy all of their own.)

1771

The Reverend Morgan Edwards, who was taking part in the foundation of the College of Rhode Island, prepared "Materials for a history of the Baptists in Rhode Island" which eventually would see publication.

REV. MORGAN EDWARDS

The First Baptist Church of Providence, Rhode Island called the Reverend James Manning to be their regular fulltime pastor.

THE BAPTISTS

THE BAPTISTS

An account written by the Reverend Joseph Fish of Stonington, Connecticut of his journey to the [Narragansett](#) country of the bay of [Rhode Island](#) indicates that although by this point the zeal, asceticism, and aspirations of the Great Awakening had dissipated, the native Christians remained committed to their minister, the Reverend Samuel Niles:

I felt my self in a very low Frame much discouraged about this Indian Mission, at seeing the Indians so generally despise their privileges — Set no store at all by the blessed Institution of a preached Gospel. The Care that Christ takes of them in Sending Messages of Grace to them, and ordering the holy Scriptures to be read, is Slighted by almost all of them. They had rather follow That Ignorant, proud, conceited, obstinate Teacher, poor [Sam Niles](#), than attend regular preaching of Sound Gospel Doctrine. Rather follow some their work, and then their pleasures, Idleness, Drunkenness or any way of Serving the Devil and their Lusts, than to Spend an hour or two in hearing the precious Truths of the Gospel.

Winter: By this point the first two floors of the [College of Rhode Island](#)'s new College Edifice atop College Hill in [Providence, Rhode Island](#) were ready for occupancy. A home for the college's president and instructor had been constructed just to the northwest.

BROWN UNIVERSITY
BAPTISTS



The Baptist Reverend [James Manning](#), who was to occupy this home as the college's 1st president and as one of the two instructors of its 22 students, would soon write a letter describing the interest upon his new institution's endowment as inadequate to pay the two salaries, and describing the books available in the new institution's library as neither many nor "well chosen, being such as our friends could best spare."

PRESIDENT JAMES MANNING

1773

January: The municipal government of [Providence](#) granted the Baptists a building lot, sixteen rods by twenty, to be laid out in the cove, opposite Steeple Street.¹⁴ The [Baptist](#) meetinghouse that had been erected in 1726, with its lot, was by leave of the [Rhode Island](#) General Assembly sold, with the proceeds to be put toward the new structure.

November 4: In [Providence, Rhode Island](#), [Friend Mary Brown](#), sister-in-law of prominent businessman [Moses Brown](#) who had also converted from the [Baptist](#) Church, convinced that “the holding of Negroes in slavery however kindly used by their masters and mistresses has a tendency to incourage the iniquitous practice of importing them from their native country, and is contrary to that justice, mercy and humanity required of every christian,” made out for her [slave](#) Eve, with Eve’s child also bearing the name Eve, “being all I am possessed off of that Nation and Colour,” a [manumission](#) document:

Whereas I am sensible the Holding of Negroes in Slavery However Kindly Used by their Masters and Mistresses has a Tendency to Incourage the Iniquitous Practice of Importing them from their Native Country and Is contrary to that - Justice Mercy and Humility Required of Every Christian. I do by these - Manumit and Set free from my self my Heirs Eve an Negro Woman - With her Child Eve being all I am Possesed off of that Nation and Colour and
 [“ordain” has been written between the lines, in pencil]
from a Since of duty for her Long and faithful Service I hereby Oran Direct and Injoin Upon My Heirs to treat her Kindly and on all Occasions Assist and Support her with the Needful Comforts of this Life Trusting in her Continued Endeavours for Her Support in Honnest Labour as far as [“Labour” marked out] age and Circumstan^{ces} Will admit And in Respect to the young Child born in My family I desire and Direct she may be bro^t up and Educated Suitably for her future Maintainance and due Improvement of the dvantage [sic] La s^{er}ber and Religious Education In Witnefs Whereof Therunto Subscribe my Name and Affix my Seal this -
 [“This” marked out] *fourth [sic] day of the Eleventh Month AD 1773*
In presence of W^m Barker
Moses Brown
Mary Brown [LL]
Recorded Nov^r. 16. 1773 By J. Angell Clerk

(Refer to Moses Brown Papers, Msc. MSS, B-814, Box 2.)

14. We suspect that although the Baptists had applied for the grant of this, actually they had no particular intention of building their new meetinghouse there, because they already had their eye on another and better location. They seem to have had their eye already on the lot on which they eventually did build their new meetinghouse, but there was a problem. According to William Read Staples, “The tradition is, that they then had in view the lot on which their present house stands, which belonged to John Angell, and was improved by him as an orchard. He, they thought, would not sell it to be used as a site for a [Baptist](#) meeting house, for any consideration. After the grant of the town to them, they procured one of the members of the Episcopal church to purchase the orchard and convey it to them.”

VIEW THE PAGE IMAGES



THE BAPTISTS

THE BAPTISTS

1774

April: In a revival at the First [Baptist Church of Providence, Rhode Island](#), a squat structure of oak, 40 feet by 40 feet, the hard benches of which had served the Baptists of Providence for nearly half a century, there had recently been a grand total of 104 conversions. The enlarged congregation of the Reverend [James Manning](#) would require a newer, larger church — the one that is now standing at the foot of College Hill in Providence, its white spike steeple rising almost to the level of the top of the hill. This building would purposely be made large enough to function as a commencement hall for the [College of Rhode Island](#). A Baptist Benevolent Society of eleven men was created to oversee this project, led by [John Brown](#). Joseph Brown and Joseph Hammond would be sent to [Boston](#) to look at the churches there. The final design would be chosen from James Gibbs's *BOOK OF ARCHITECTURE*. The structure would be crafted by shipbuilders thrown out of work by the British naval blockade of the recalcitrant port of Boston.

[BROWN UNIVERSITY](#)

June 1: Letter from Lieutenant-Governor Colden to the Earl of Dartmouth.

[READ THE FULL TEXT](#)

The [Providence, Rhode Island Baptists](#) broke ground for a new meetinghouse, with Mr. Sumner as the chief architect. Some of the principal men had obtained a charter of incorporation as “The Charitable Baptist Society” so that this corporation could function as the legal entity owning this grand structure. (The facility would be opened for public worship on May 28, 1775, though work was still ongoing.)

In Massachusetts, Benjamin Williams of Roxbury paid £58 to Benjamin Dolbeare of Boston, the administrator of the estate of Nathaniel Loring, for a [slave](#) named Boston Loring (this transaction may, or may not, have amounted to a manumission — there seems no way now to decypher this).

Know all men by these presents, That I Benjamin Dolbeare of Boston in the County of Suffolk & Province of the Massachusetts Bay in New England Mercht. Administrator of the Estate of Nathaniel Loring of Boston aforesaid Intestate, for & in Consideration of Fifty Eight pounds Lawfull money to me in hand; at and before the ensealing & delivery of these presents well and truly paid by Benjamin Williams of Roxbury in the county aforesaid Yeoman the receipt whereof to full content and satisfaction is hereby acknowledged Have, granted bargained and Sold & by these presents Do Grant bargain sell & confirm unto the said Benjamin Williams a Negro man called & known by the name of Boston belonging to sd. Loring's Estate To have and to Hold the said negro man unto the said Benjamin Williams his heirs Executors Administrators & Assignes to his & their own Sole & proper use benefit & behoof forever, & the said Benja. Dolbeare in his capacity as Administrator aforesaid covenant, grant, & agree to, & with the sd. Benja. Williams his Executors Administrators & assignes in manner following That is to say that he the

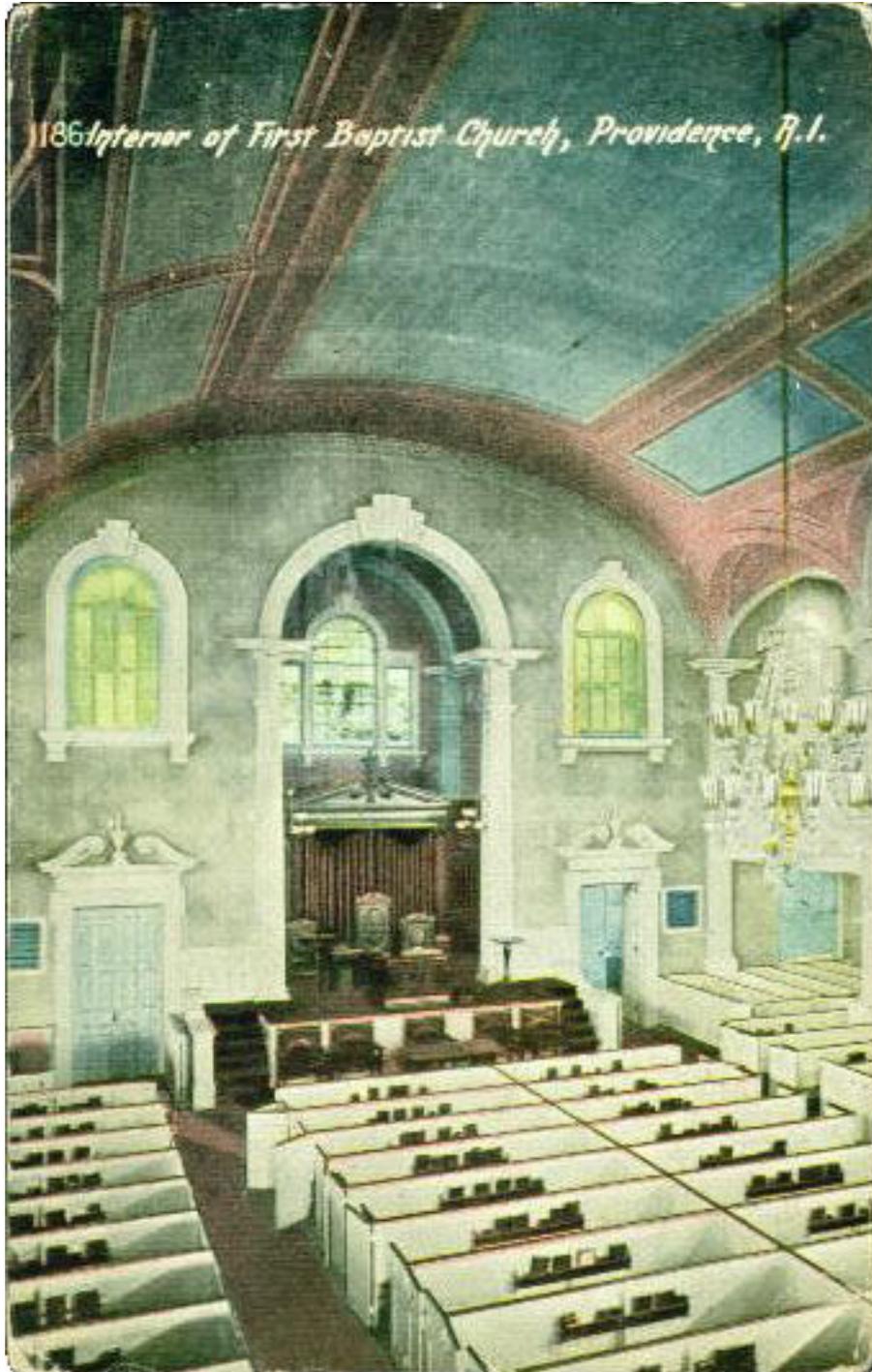
HDT

WHAT?

INDEX

THE BAPTISTS

THE BAPTISTS





THE BAPTISTS

THE BAPTISTS

said Benjamin Dolbeare in his capacity as Adminr.
aforesaid, hath full power & lawfull authority
to dispose of the said Negro man in manner as –
aforesaid, and the said Benjamin Dolbeare in
his capacity as Adminr. doth further covenant, grant,
and agree To Warrant & defend the said negro
man from all persons claiming from by, or
under him, in his capacity as Administrator aforesd.
In Witness whereof the said Benjamin Dolbeare
hath hereunto set his hand & seal this Ninth first
day of June 1774 In the thirfourteenth year of His
Majesty s Reign
Benja: Dolbeare
Administrator
Signed Sealed & Delivered
In presence of us
The Rasure in the sixth line, & the words
to said Lorings Estate, between the thirteenth &
fourteenth line from the top, being first made
Chas. Coffin
Wm Williams
Copy
Suffolk ss Boston June 2d. 1774 –
Then the within named Benja. Dolbeare Acknowledged
this Instrument to be his Act & Deed
Before me Belcher Noyes Justice a Peace
[over]
Benjamin Williams's
Manumission &c &c to Boston
Loring June 2d. 1774 –

1775

May 28: The [Providence, Rhode Island Baptists](#) opened their new meetinghouse for public worship, though the facility would not be complete for some months. (It was being worked on partly by shipwrights thrown out of work by the Royal decree closing the port of Boston as punishment for the Boston Tea Party — hey, any port in a storm!) It was a wooden structure of the Roman/Ionic order of architecture, 80 feet by 80 feet, with a 196-foot steeple at its downslope end. The main floor initially contained 126 square pews. The main ceiling was a continued arch, with roof and galleries supported by fluted columns. (The interior would be renovated and altered in 1834.) An English clock and a bell weighing 2,515 pounds either had been or would be raised into the steeple. The bell was inscribed:

**FOR FREEDOM OF CONSCIENCE, THE TOWN WAS FIRST PLANTED,
PERSUASION, NOT FORCE, WAS USED BY THE PEOPLE.
THIS CHURCH IS THE ELDEST, AND HAS NOT RECANTED,**

HDT

WHAT?

INDEX

THE BAPTISTS

THE BAPTISTS





THE BAPTISTS

THE BAPTISTS

ENJOYING AND GRANTING, BELL, TEMPLE AND STEEPLE.

(This bell would crack open in 1787 while being pealed, and Jesse Goodyear would recast it at Hope Furnace.)

The Reverend [James Manning](#) preached on the text of GENESIS 28:17.



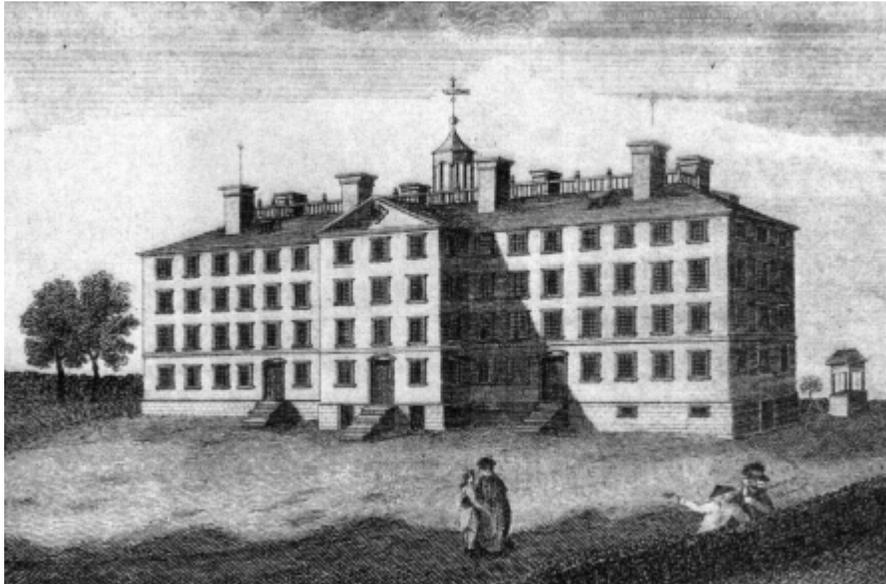
June 25, Thursday: In [Providence, Rhode Island](#), the entire visiting patriot militia of [East Greenwich RI](#), the “Kentish Guards” under the command of James Mitchell Varnum, in their serge uniforms with scarlet facings and their tricorne headgear, at the invitation of [John Brown](#) observed the Sunday worship at the immense new 1st [Baptist Meeting House](#).

THE BAPTISTS

THE BAPTISTS

1777

May: Bowing to necessity, President [James Manning](#) published a further notice regarding his [Rhode Island](#) College in [Providence](#), the edifice of which was still in use as a barracks for revolutionary soldiers. The [College of Rhode Island](#) that would become [Brown University](#) would not be able to reopen “while this continues a garrisoned Town.” The graduating class would, however, assuming a professed diligence in study elsewhere, be able to receive its diplomas in September.



President Manning would not be idle. He was the reverend at the 1st [Baptist](#) Church in Providence.

Additionally, during this year he was with his own hands laying some 32 rods of stone wall on the eight acres of educational grantland atop College Hill — no mean feat in itself.

Would this illustration, from an unknown year prior to 1864, depict in the foreground a few rods of one of the Reverend President Manning’s stone walls, at the beginnings of the intersection of Angell Street and Prospect Street before asphaltting, and would the foundation of this barn structure be underneath the site of the present

THE BAPTISTS

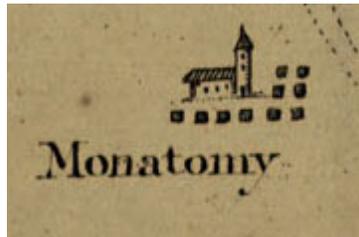
THE BAPTISTS

carillon tower?



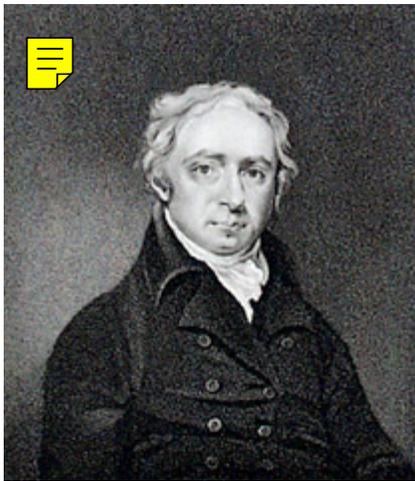
1780

→ Organization of the 1st Baptist parish in what is now Arlington.



1782

May 27 (Trinity Monday): Henry Headley was elected scholar at Trinity College, Oxford. Other students there, the critic William Lisle Bowles and the classicist William Benwell, would become his friends. Headley would fall under the influence of Poet Laureate Thomas Warton, then a fellow of this college.



Aaron Lopez was in a carriage, returning to Newport, Rhode Island, and stopped off at Scott's Pond in Smithfield to let his horse drink. The horse bolted into deep water, the carriage overturned, and the rich man drowned.¹⁵

On this day the course of instruction at the College of Rhode Island atop College Hill in Providence was resuming after the wartime hiatus. Long live peace!

BAPTISTS
BROWN UNIVERSITY

15. To get some idea of just how easily one might become entangled in apparatus and unable to extricate oneself underwater from the wreckage of this sort of conveyance, you might take a close look at John Brown's "chariot" — which is stored behind the John Brown mansion in Providence, Rhode Island.

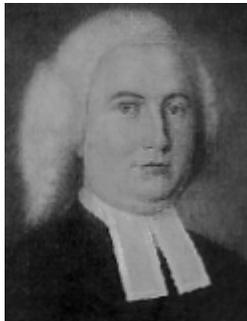
THE BAPTISTS

THE BAPTISTS

1786

March: The Reverend [James Manning](#), an active Federalist, was chosen by the [Rhode Island](#) General Assembly to represent Rhode Island and Providence Plantations to the new Confederation of American States. He accepted this position in the expectation of being able to gain from the Congress of that government some sort of monetary compensation for the use that had been made of the [College of Rhode Island](#) building by soldiers of the allied forces during the Revolution.

BAPTISTS
BROWN UNIVERSITY



September: The Reverend [James Manning](#) returned from representing [Rhode Island](#) and Providence Plantations to the Confederation of American States, and resumed his duties as President of the [College of Rhode Island](#). He would actively campaign for Rhode Island to sign the new Constitution of the United States of America.

BAPTISTS
BROWN UNIVERSITY

November 27, Wednesday: In the afternoon, in Rhode Island, as [John Brown](#) was sitting down to a meal, Friend [Moses Brown](#)'s son Obadiah showed up with a package in hand. The boy was carrying a written argument opposing this new family involvement, and also a recent pamphlet arguing for the abolition of the [international slave trade](#).

The [Baptist](#) brother would provide the [Quaker](#) brother with a categorical defense of his personal righteousness. This was his story and he was sticking to it:

[T]he slaves are positively better off that is brought from the coast than those that are left behind.

Besides, everyone else was doing it! The morality of his position having thus been demonstrated, John went on to confess that there was, in addition, a practical consideration — it is appropriate for a businessman to pay his debts:

I owe an enormous sum of money in Europe, and am striving in every trade which appears lawful and right to me, to pay as much of that debt as possible.

THE BAPTISTS

THE BAPTISTS

Meanwhile, in Massachusetts, a party of Shays' Rebellion insurrectionaries led by Oliver Parker arrived in [Concord](#), intending to march on the following day to Cambridge and there prevent a sitting of the Court of Common Pleas. Captain Job Shattuck passed through town in secret. The plan would fall apart, and then the dispersed insurrectionaries would be individually tracked down and taken into custody.



On the 28th of November the Court of Common Pleas was to sit in Cambridge; and though the leading insurgent of the 12th of September had been persuaded not to take any measure in opposition to government, his agreement was overruled in secret council with the leaders in Worcester county. On the 27th a party, headed by Oliver Parker marched to Concord, intending to proceed to Cambridge. Job Shattuck came in a secret manner; and after his arrival, went under cover of night, "to Weston to get intelligence of the Worcester forces; but though they had begun their march, they did not appear; and from want of cooperation the whole plan fell through. The insurgents at Concord, growing disheartened, scattered before any force could reach them."

Warrants were issued for apprehending the leading insurgents in Middlesex, and were committed to the sheriff. A military force volunteered to assist him, leaving [Boston](#) the 29th of November, and proceeding immediately to Concord. The militia of Concord stood ready to afford any assistance. A party of horse was despatched to secure the subjects of the warrants, and returned at night with Page and Parker prisoners. Not having succeeded in apprehending Shattuck - the principal leader, they proceeded to his house in Groton, and on their arrival found he had taken the alarm and fled to the woods. A search was made and after considerable exertion he was taken about 10 o'clock, a.m., November 30th. He received several wounds from his pursuers during his arrest, some of which were very dangerous, - a treatment which was generally censured. He was taken to Boston the next day and confined to prison where he received medical aid but he never entirely recovered the use of his limbs. In the following May he was tried at Concord, and condemned to be hanged. But the government treated him with leniency, as they did all those who unfortunately acted, as he did from mistaken views, and gave him a full pardon September 20, 1787.¹⁶ Ephraim Wood, Esq. obtained this pardon from the government.

After the apprehension of the opposing leaders in Middlesex, the insurrection was confined to other counties. Detachments of

16. Captain Job Shattuck died in Groton, January 13, 1819, aged 84 years. He had been a brave and successful officer in the French and Revolutionary Wars, and often affirmed that he looked on no act of his life with more satisfaction, than that to which I have adverted; though he is said to have felt grateful for the pardon at the time, and remarked, he "would always be a good subject afterward." Whatever the object of those acts might originally have been, the ultimate results were undoubtedly good. The people were thereby taught the necessity of a general union of the states, and of the speedy adoption of the federal constitution. They were induced to take such measures as gave the people confidence in the government and promoted the general posterity.



THE BAPTISTS

THE BAPTISTS

soldiers were made in January to suppress it. One from [Concord](#) marched to Worcester, Springfield, Hadley, Amherst, Petersham, back to Amherst, Hadley, [Northampton](#), Westhampton, Pittsfield, Farmington, Loudon, Sandersfield, Southwick, West-Springfield, back to Worcester and home. The officers of this company were Roger Brown, Captain; Amos Barrett, Lieutenant; and Jonas Heald of Acton, Ensign, and were attached to the regiment commanded by Colonel Henry Woods, of Pepperell, and Lieutenant Colonel William Monroe, of Lexington. They left Concord, January 19th, and returned February 26th. On the 27th of January, the town voted "to provide the families of those soldiers that were gone with the necessaries of life, while absent, if asked for." A bounty was paid by subscription. All the militia marched as far as Marlborough; but, before they had been long absent, they were ordered back again. The people of this town took no further part in the insurrection.¹⁷

1787

The bell in the steeple of the [Providence Baptist](#) meetinghouse having split in ringing, Jesse Goodyear would recast it at Hope Furnace. The bell had weighed 2,515 pounds and had been inscribed:

**FOR FREEDOM OF CONSCIENCE, THE TOWN WAS FIRST PLANTED,
PERSUASION, NOT FORCE, WAS USED BY THE PEOPLE.
THIS CHURCH IS THE ELDEST, AND HAS NOT RECANTED,
ENJOYING AND GRANTING, BELL, TEMPLE AND STEEPLE.**

The new bell would weigh 2,387 pounds and would be inscribed:

**THIS CHURCH WAS FOUNDED A.D. 1639,
THE FIRST IN THE STATE,
AND THE OLDEST OF THE BAPTISTS IN AMERICA.**

Great dissatisfaction was expressed at the tone of this bell when it was first hung. Some individuals attempted to break it with a blacksmith's sledge hammer. They exhausted their rage and strength in breaking a small piece from it. Either this improved the tone or else taste has changed, for this is now regarded as one of the finest toned bells in Providence.¹⁸

17. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD;...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)

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

VIEW THE PAGE IMAGES



THE BAPTISTS

THE BAPTISTS

1788

At the age of 17, [John Foster](#) attracted the notice of a [Baptist](#) minister at Hebden Bridge, who procured for him the means to become a student at the Baptist College at Bristol.

THE BAPTISTS

THE BAPTISTS

1789

August: This is what the 1st Baptist meetinghouse in Providence, Rhode Island looked like when it was brand spanking new:



THE BAPTISTS

THE BAPTISTS

It was capacious because it was intended to be used for the graduation ceremonies of the nearby Baptist institution of higher education:



THE BAPTISTS

THE BAPTISTS

1790

The Reverend [James Manning](#) requested to be relieved of his duties as President of the College of [Rhode Island](#). (He would die before a successor would be appointed.)



During this decade the father of [George W. Benson](#), George Benson (1752-1836), a [Providence](#) merchant active in the [Rhode Island](#) Peace Society who would become a founding member and then the secretary of the Providence Society for Promoting the Abolition of Slavery, was transiting from being a [Baptist](#) to becoming a convinced member of the [Religious Society of Friends](#).

1791

[Friend](#) Isaac Collins of Burlington, New Jersey published a BIBLE, one of the first American printings of the entire BIBLE and now noted for its accuracy. Like other major printing projects of the time, the initial publication was financed by advanced subscriptions — in this case with the active involvement of the Philadelphia [Yearly Meeting](#) of the [Religious Society of Friends](#), Presbyterians, Episcopalians, and [Baptists](#). Part of the discussion between Collins and the various religious bodies interested in the project to publish an American edition of the King James version of the BIBLE were whether to include the Apocrypha, a concordance, and, as a sort of appendix, a commentary by a Jean Frederick Ostervald. The objections made to including the APOCRYPHA and any non-Biblical material came from the Baptists. The decision that was reached was to make the edition available in three forms, a full edition, an edition lacking the extra-biblical commentary, and an edition lacking the Apocrypha. The story of the “Collins Bible” may be pursued in Richard F. Hixon’s ISAAC COLLINS: A QUAKER PRINTER IN 18TH CENTURY AMERICA, Rutgers UP, 1968. Here the appropriate question would be, what translation and what edition of the BIBLE was available to [Henry Thoreau](#)?

THE BAPTISTS

THE BAPTISTS

April: The Reverend [James Manning](#), who had requested to be relieved of his duties as pastor of the [Baptist](#) Church of [Providence, Rhode Island](#), preached a farewell sermon.



July 24, Sunday morning: While offering the prayers this morning at the family home in [Providence, Rhode Island](#), the Reverend [James Manning](#) became stricken with apoplexy.

[BAPTISTS](#)

1792

Ireland Parish became the 3rd Parish of West Springfield (would eventually become Holyoke). The [Baptists](#) staked out a meetinghouse in Baptist Village (Elmwood). The Proprietors of Locks and Canals was incorporated, to construct canals.

January 24: [Concord](#)'s enlarged meetinghouse went into service, and was dedicated with a sermon by the Reverend [Ezra Ripley](#), which sermon would then be printed.

Meanwhile, in neighboring Acton, Deacon Mark White of the [Baptist](#) church died at the age of 82.

January 25 The French Legislative Assembly sent an ultimatum to Austria, demanding that the Emperor stop giving aid to French emigres and never ally himself with an enemy of France. The deadline was March 1st.

The Catholic Relief Bill was introduced into the Irish Parliament.

A Vienna Masonic lodge announced the publication of Wolfgang Amadeus Mozart's Kleine Freimaurer-Kantate K.623 "to assist his distressed widow and orphans."

The London Corresponding Society was founded to agitate for universal male suffrage.

January 28 Ansbach and Bayreuth were annexed by Prussia.

THE BAPTISTS

THE BAPTISTS

October 2: At Kettering, the church of Andrew Fuller, the [Baptist](#) Missionary Society was organized. The society was formally instituted in the little parlor of the house of the widow of Deacon Beeby Wallis, a room which eventually would become famous among the self-righteous as the birthplace of all the great Protestant missionary societies that had sprung into existence.

1793

A surgeon, Dr. Thomas, had preached his [Baptist](#) faith occasionally to the Indians, and returned to England to solicit other religious Englishmen to join him on the subcontinent. He and the Reverend [William Carey](#) were appointed missionaries by the new Baptist Missionary Society and took passage aboard the *Earl of Oxford* to sail back to [India](#), but when they went on board the Reverend Carey had no license from the British East India Company to visit India, and so both the missionaries were put ashore.



June 13: The Reverend [William Carey](#) and Dr. John Thomas, of the [Baptist](#) Missionary Society, took passage aboard a Danish East Indiaman, the *Kron Princessa Maria*. The voyage would be an uneventful one, and the missionaries would reach their destination in good health. For a few years the Reverend Carey would take charge of an indigo-factory, at a salary of £240 per annum, and meanwhile he would labor quietly as a unavowed missionary. Everything would be just fine until he visited Calcutta and was detected by the British East India Company. The Reverend Carey determined to perform his missionary labors at Serampore, a Danish settlement on the river Hoogly, 15 miles from Calcutta. Colonel Bie, the representative of the Danish sovereign at Serampore, would protect him for years from the governors of British [India](#).





THE BAPTISTS

THE BAPTISTS

1797

In 1817, [Henry Thoreau](#) would be born in the house of his grandmother's second husband, Captain Jonas Minott of [Concord](#), deceased. It had been not long after her hazardous voyage from [Keene](#), New Hampshire to Frenchman's Bay on the coast of Maine and back to [Boston](#) in 1795, maybe in this year, that the widow Mary Jones Dunbar had married Captain Minot. Minot owned a lot of wild land in New Hampshire, in what is now the town of Wilmot, and once he and his new wife Mary Jones Dunbar Minot visited this land. This about relations with local [Baptists](#) is from Thoreau's journal:

I have been told (a tradition in our family) that when my Grandmother with her second husband, the Captain [Minott], first went into Kearsarge Gore in her chaise, -where, by the way, the inhabitants baked a pig in expectation of their coming, which, as they did not come immediately, was kept baking for three days, - her chaise so frightened the geese in the road that they actually rose and flew half a mile. And the sheep all ran over the hills, with the pigs after them; and some of the horses they met broke their tackling or threw their riders; so that they had to put their chaise down several times, to save life.

When they drove up to the [Baptist] meeting-house, snap, snap went the bridles of several of the horses that were tied there, and they scattered without a benediction. Though it was in the middle of sermon-time, the whole congregation rushed out, "for they thought it was a leather judgment a-comin'." The people about the door got hold of and got into the vehicle, so that "they liked to have shaken it all to pieces" with curiosity. The minister's wife got in, too, and "tetered up and down a little"; but she thought it was "a darn tottlish thing," and said she "would n't ride in it for nothin' in the world." There was no service in the afternoon.

The next day some old women took their knitting-work and sat in the chaise. As my Grandfather had a lawsuit with a "witch-woman" there, the people prophesied that she would upset his chaise, till they remembered that there was silver-plating enough about it and the harness, to lay all the witches in the country.

My Grandmother also instructed that people how to make [coffee](#), which was pounded in a mortar; and by the time she went out of town, the sound of the mortar was heard in all that land. By this time, no doubt, she and Ceres are equally regarded as mythological, by their posterity.

Franklin Benjamin Sanborn would comment, in regard to this entry in Thoreau's journal, that it was "plainly a Dunbar story, slightly embroidered by the dramatic talent of Mrs. Thoreau."

THE BAPTISTS

THE BAPTISTS

[Thoreau](#) would record in 1855 at his mother's suggestion that David Henry Thoreau had been



Born, July 12, 1817, in the Minott House, on the Virginia Road, where Father occupied Grandmother's thirds, carrying on the farm.



The Thoreaus would leave this gray house on Virginia Road in March 1818, when David Henry was eight months old. They would move to Chelmsford, where Cynthia Dunbar had spent the rest of her childhood, to live in a red house with Mary Jones Dunbar Minot. We learn from this that [Thoreau](#) had a sort of a family relationship with the Minots or Minotts who lived in [Concord](#), and we can learn that the name was indifferently spelled with one or two t's.

August 5: There was a preliminary appearance in federal court in [Providence, Rhode Island](#) on this day, in preparation for the trial of [John Brown](#) on charge of being engaged in the [international slave trade](#).

Per Jay Coughtry, Associate Professor of History at the University of Nevada in Las Vegas:

On August 5, 1797, [John Brown](#), the premier merchant and first citizen of [Providence, Rhode Island](#), reluctantly entered federal district court in his hometown and became the first American to be tried under the U.S. Slave Trade Act of 1794. After months of out-of-court wrangling with the plaintiffs, officers of a state abolition society, it appeared that Brown would now stand trial for fitting out his ship *Hope* for the African [slave trade](#). The voyage had concluded profitably in Havana, Cuba, with the sale of 229 [slaves](#) a year earlier.¹⁹

Brown's accusers included his younger brother, [Moses](#), a tireless opponent of both slavery and the slave trade since his conversion, on the eve of the American Revolution, from the family's [Baptist](#) faith to the [Society of Friends](#). A founding member and officer of the Abolition Society, chartered in 1789, [Moses Brown](#) had been fighting Rhode Island slave traders, including brother John, for a decade, since the passage of the largely ineffective state statute of 1787 that prohibited the trade to state residents.²⁰

In this instance, the society's traditional tactic -cajoling a pledge from the accused to forswear slaving in the future in exchange for dropping the suit- had failed. Even so, as Moses had pointedly reminded John before trial, the charges thus far were limited, involving only the comparatively mild first

19. Jay Coughtry, THE NOTORIOUS TRIANGLE: RHODE ISLAND AND THE AFRICAN SLAVE TRADE (Philadelphia, 1981), pages 214-215.

20. NOTORIOUS TRIANGLE, chapter 6. See also Mack Thompson, [MOSES BROWN: RELUCTANT REFORMER](#) (Chapel Hill, 1962), pages 175-190.



THE BAPTISTS

THE BAPTISTS

section of the three-year-old federal statute. A conviction would therefore require nothing more than forfeiture of the vessel, an aging one at that. What John should most fear, Moses advised, were "larger prosecutions" should he further provoke the Abolition Society by refusing to settle out of court.²¹

Ultimately, the elder Brown ignored his brother's mediation efforts and offered only an eleventh hour plea for a continuance to haggle over milder pledge terms. Its patience exhausted, the Abolition Society flatly rejected that ploy whereupon the case proceeded swiftly to trial. As predicted, the district court judge had little choice but to assent to the arguments and evidence in the prosecution's narrowly defined case. Consequently, [John Brown](#) lost his vessel at a local auction in late August, thereby closing the forfeiture case. When the Abolition Society again sought Brown's promise to abandon his African commerce, he refused, quickly prompting the "larger prosecutions" Moses had warned him about.²²

Meanwhile, Moses had become suspicious of John's continuing recalcitrance. It seemed premeditated in his younger brother's view, perhaps a deliberate strategy devised by John's "friends at [Newport](#)" (i.e., slave traders) to guarantee further suits over the illegal sale of the slaves. Such litigation, while potentially more costly, would also require a jury trial, and the slave traders assumed that local juries would not convict one of their own. They were right. Within six months [John Brown](#) announced his court victory over the "Wicked and Abominable Combination I mean the Abolition Society."²³

This insiders' view of the foregoing case of the ship *Hope* is documented, along with numerous other key prosecutions, in the correspondence of John and especially Moses Brown, now available in this microfilm series, PAPERS OF THE AMERICAN SLAVE TRADE: SELECTIONS FROM THE RHODE ISLAND HISTORICAL SOCIETY. Moreover, Moses Brown's letters reveal not only the Abolition Society's formal legal stratagems but also its traditional policy of intense but informal negotiating with slave traders who often yielded to the group's demands without a court fight. Cyprian Sterry, for example, the principal slave trader in Providence during the 1790s with fifteen voyages to the African coast in 1794 alone, fully succumbed to the society's persistent pressure. He escaped prosecution (along with his captain, Samuel Packard) for an African voyage involving the ship *Ann* by signing a written pledge to leave the [slave trade](#) forever.²⁴

Despite occasional successes in and out of court, in general the campaign against the slave traders in the wake of federal prohibition was proceeding haltingly at best. Moses Brown continued to monitor the efforts of customs officials in the Rhode Island district for the Abolition Society, which increasingly relinquished its early prosecutorial role to the

21. [Moses Brown](#) to [John Brown](#), March 15, 1797, [MOSES BROWN](#) PAPERS, vol. 9, no. 29, Rhode Island Historical Society; [Moses Brown](#) to [John Brown](#), *ibid.*, vol. 9, no. 32.

22. [John Brown](#) to [Moses Brown](#), July 29, 31, 1797, [MOSES BROWN](#) PAPERS, vol. 9, nos. 43 and 44, Rhode Island Historical Society. See also NOTORIOUS TRIANGLE at 215.

23. [John Brown](#) to [Moses Brown](#), July 31, 1797, [MOSES BROWN](#) PAPERS, vol. 9, no. 44, Rhode Island Historical Society and Moses Brown to [John Brown](#), November 17, 1797, *ibid.*, vol. 9, no. 49; [John Brown](#) to James Brown, June 21, 1798, [John Brown](#) Papers, box D, Rhode Island Historical Society

24. [John Brown](#) to [Moses Brown](#), [MOSES BROWN](#) PAPERS, vol. 9, no. 43. See also NOTORIOUS TRIANGLE at 213-214.



THE BAPTISTS

THE BAPTISTS

U.S. Attorney's office. Congress bolstered the federal district attorney's legal arsenal with amendments to the 1794 statute in 1800 and again in 1803. Meanwhile, an aggressive secretary of the treasury appointed a special prosecutor for the district in 1801. The new laws closed the most obvious loopholes in the original act while the appointment of a resident special prosecutor provided a full-time federal agent who could focus exclusively on the escalating volume of vessels clearing state ports for Africa.²⁵

Documentation for these events not only reveals the growing docket of slaver cases but also regularly exposes the personal and political dimensions of enforcement and evasion. By century's end, for example, it had become clear that slavers had rendered nearly null the local auctions designed to separate owners from their slaving vessels. African merchants and their influential supporters simply intimidated all potential bidders and then repurchased their ships for a fraction of their assessed value. To end such bogus sales-at-auction, the government in 1799 sent Samuel Bosworth, surveyor of the port of [Bristol](#), to bid for the D'Wolf family's recently condemned schooner *Lucy*. Twice within twenty-four hours of the scheduled sale, [John Brown](#) and two D'Wolf brothers, the country's largest slave traders, visited Bosworth at home to dissuade him from his duty. Despite a threatened dunking in [Bristol](#) harbor, Bosworth "with considerable fear and trembling" arrived at the wharf on auction morning where he was met by a party of local "Indians" in unconvincing native garb and with faces blackened. No [Bristol](#) version of the patriotic tea party ensued, fortunately. Instead, Bosworth's captors hustled him aboard a waiting sailboat and deposited him two miles down the bay at the foot of Mount Hope. The government never employed that strategy again.²⁶

Such an outrage was not the limit of "the trade's supporters" arrogance, however. Soon, Special Prosecutor John Leonard would personally feel the wrath of Rhode Island's African merchants. Even his limited success in libeling several of their vessels under the anemic section one was enough to prompt an attack on his person. They apparently feared that Leonard's February 1801 victory in prosecuting a D'Wolf captain caught redhanded by a U.S. Navy cruiser would set a costly precedent. Consequently, several overzealous supporters of the [slave trade](#) assaulted Leonard on the steps of the federal courthouse in Washington.²⁷ Even [John Brown](#) thought this response somewhat extreme, especially as he was then involved in concocting a federal legislative solution to his slaving constituents' problem. During the hectic months between Thomas Jefferson's election and inauguration as president, Brown successfully spearheaded a move in Congress to create a separate customs district for the port of [Bristol](#). Following passage of the requisite legislation late in February 1801 and the eventual appointment of customs officers amenable to the slave traders' needs, the effort to stop the [slave trade](#) in the courts permanently stalled. The end

25. NOTORIOUS TRIANGLE at 216-222.

26. Samuel Bosworth to Oliver Wolcott, August 1799, Shepley Papers, vol. 9, no. 8, Rhode Island Historical Society; Jonathan Russell to Albert Gallatin, March 18, 1804, *ibid.*, vol. 9, no. 7. George Howe tells the tale of the *Lucy* in his MOUNT HOPE: A NEW ENGLAND CHRONICLE (New York, 1959), 107-108.

27. [John Brown](#) to Benjamin Bourn, February 1801, Peck MSS, vol. 11, no. 66, Rhode Island Historical Society.



THE BAPTISTS

THE BAPTISTS

of Rhode Island participation in illegal African commerce would begin only years later with the implementation of the Anti-Slave Trade Act of 1807 on January 1, 1808. This now constitutional statute outlawed all foreign slave trading by American citizens in any capacity. By the time violations of this new law carried the death penalty in 1819, Rhode Islanders, along with other New Englanders, had found new markets for their commerce and textile factories for their surplus capital. The brief revival of the slave trade in clipper ships of the antebellum era from ports such as Baltimore would proceed without them.²⁸

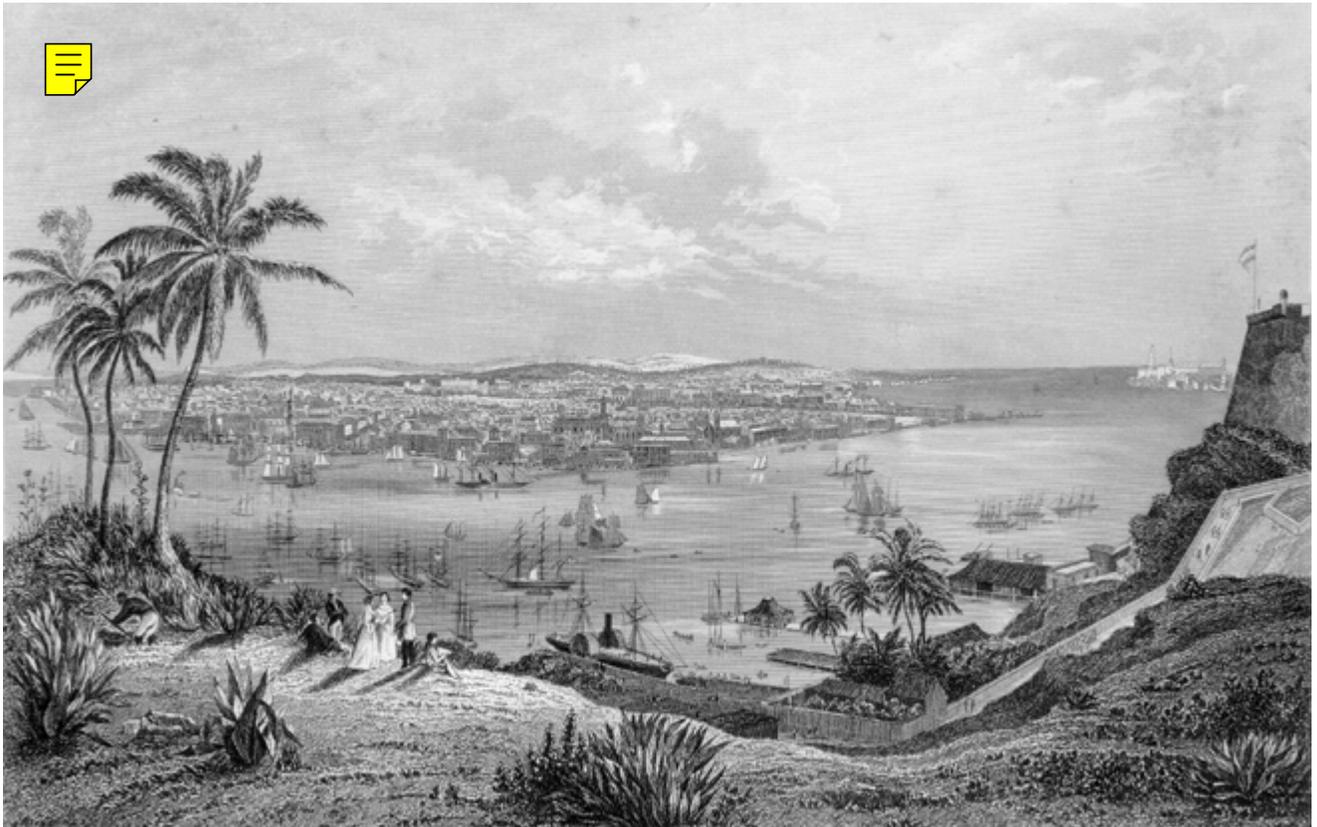
28. [John Brown](#) to James D'Wolf and Shearjashub Bourn (n.d. but 1800), [JOHN BROWN PAPERS](#), Rhode Island Historical Society; [John Brown](#) to Shearjashub Bourn, February 1801, Peck MSS, box 11, no. 66, Rhode Island Historical Society. The full story of the separate district issue and the eventual end of slave trading from [Rhode Island](#) is detailed in NOTORIOUS TRIANGLE at 225-229 and 233-237.

THE BAPTISTS

THE BAPTISTS

October 5: [John Gardner Wilkinson](#) was born in Little Missenden, Buckinghamshire, a son of a Westmoreland clergyman, the Reverend John Wilkinson, an amateur enthusiast for antiquities. Both parents would soon die, and the child would inherit a modest income.

[Baptist](#) businessman [John Brown](#) of [Providence](#) became on this day the 1st American to go on trial in a federal district court under the first section of the US Slave Trade Act of 1794, for sending out his old ship *Hope* in the [African slave trade](#). Brown had fitted out his ship *Hope* as a negrero, and a year earlier it had brought a cargo of 229 new [slaves](#) to Havana, Cuba.

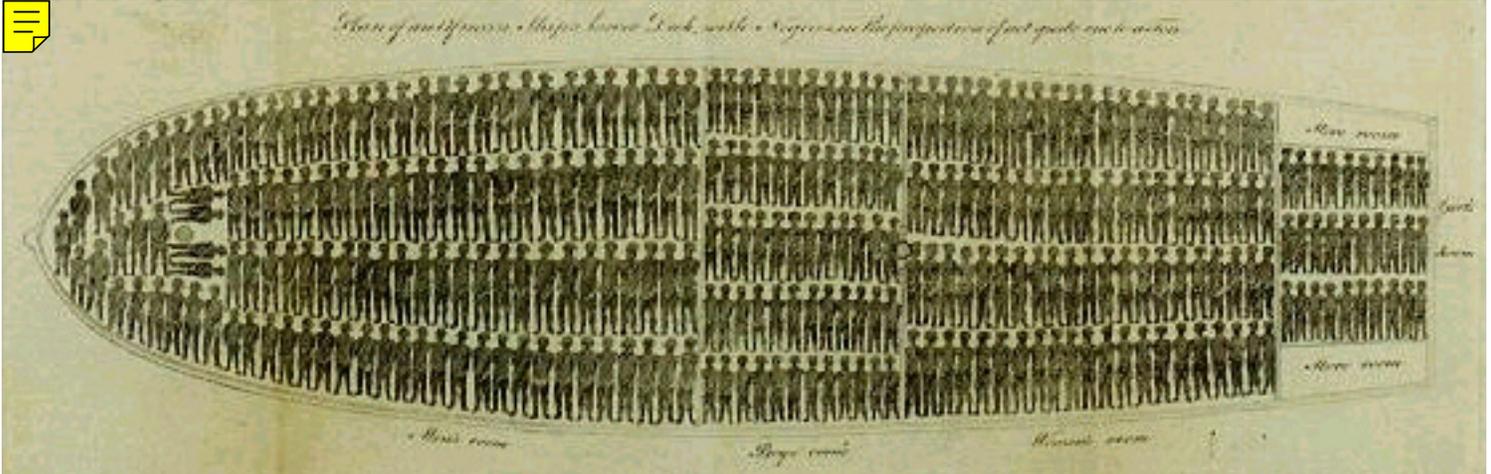


Accusers included Brown's younger brother [Friend Moses Brown](#), who had become a tireless opponent of both [enslavement](#) and the [international slave trade](#) since his conversion from the family's [Baptist](#) faith to the

THE BAPTISTS

THE BAPTISTS

[Religious Society of Friends](#). A founding member and officer of the Abolition Society chartered in 1789, Friend Moses had been fighting his state's slave traders, including his own brother, during the decade that had elapsed since the passage in 1787 of a largely ineffective state statute that had prohibited the trade to residents of [Rhode Island](#).

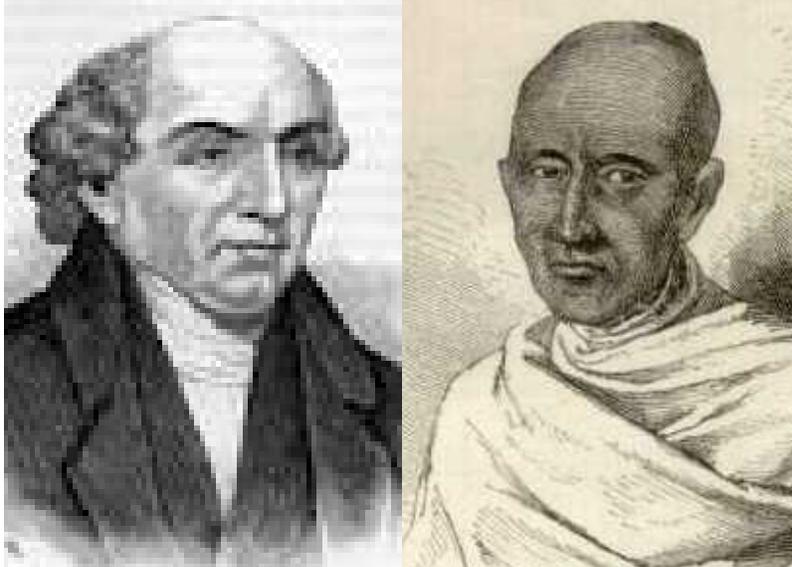


The penalty, if the case was lost, would be comparatively mild: no jail time, merely the confiscation of the *Hope*, since any more substantial penalty would necessitate a jury trial and there was no reasonable expectation that a local jury would convict their prominent fellow citizen. (In fact no American slave trader would meet with the death penalty for engaging in the [international slave trade](#) until the initial year of our civil war, and even then, only exactly one-count-'em-one such American slave trader would ever actually be hanged by the neck until dead — isn't history interesting?)

W.E. Burghardt Du Bois: Of the twenty years from 1787 to 1807 it can only be said that they were, on the whole, a period of disappointment so far as the suppression of the slave-trade was concerned. Fear, interest, and philanthropy united for a time in an effort which bade fair to suppress the trade; then the real weakness of the constitutional compromise appeared, and the interests of the few overcame the fears and the humanity of the many.

1800

➔ December 28, Sunday: Krishna Pal, the 1st Hindu convert to Christianity, was baptized in the Ganges River by the Reverend [William Carey](#).



INDIA
BAPTISTS

(Krishna Pal would preach the Gospel for more than two decades, authoring several Christian hymns.)

THE BAPTISTS

THE BAPTISTS

1801

→ India was being governed by the British East India Company. Fundamentally secular, the Company was prepared to display a conventional respect for local gods and was antagonistic toward Christian missionaries. In this year, for instance, a deputation from the Company joined a procession to the Kalee ghaut and presented 5,000 rupees to the idol for the success which had attended British arms. Only their own vessels could trade at the ports of the subcontinent. No white men could visit their permission, nor remain longer than they were ready to allow. The needs of the missionaries were not in control, the need of the Company was in control. However, when Lord Wellesley founded the College of Fort Williams in Calcutta in order to teach the language of Bengal to young Englishmen in the civil service of the Company in India, it was discovered that one of the Baptist missionaries, the Reverend [William Carey](#), was the best man in the East or in Great Britain to teach the language, and he was made a professor there.



The Supreme Court judges in Bengal had sponsored a 2d compilation of the Hindu legal code, this time of the material known as the *Vivadadhangarnava* or “ocean of solution to disputes.” [Sir William Jones](#) had appointed Jagannath Tarkapanchanan to compile the materials, and he himself had begun the work of translating the materials into English. After Jones’s death the translation had been completed by [Henry Thomas Colebrooke](#), and the materials were published in this year under the title A DIGEST OF HINDOO LAWS.

1802

→ February 17: [Issachar J. Roberts](#) was born in Sumner County, Tennessee. He would study at a Baptist institution of education in Greenville, South Carolina known as “Furman University” but would be expelled for erratic behavior. Although he would lose his connection with the Southern Baptist Convention of the Baptist faith, he would nevertheless become a Christian missionary to [China](#).

1804

→ July 24, Tuesday: The wife of Asa Martin, in [Rehoboth](#), had [hanged](#) herself on Sunday night. “She was deranged.”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



THE BAPTISTS

THE BAPTISTS

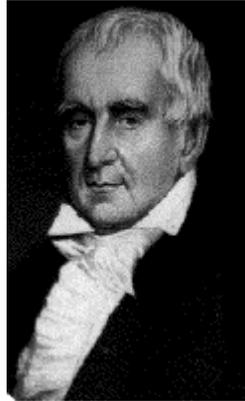
24 of 7 Mo 1804 / Last first day [Sunday] the 22d of the M our dear friend Nathan Hun appointed the afternoon Meeting at 5 O'clock, that the inhabitation of the Town might have an opportunity to whom a general invitation was given; I believe it was a time wherein the cause of truth gained ground among the people present. He was favor'd to declare the Truth for the space of an hour & a quarter in a very living & powerful manner. — many people were much wrought upon by its powerful efficacy in their Minds, being tendered and contrited. It was a tune which I hope may never be erased from the minds of any that were there. — Joshua Bradly a [Baptist](#) Minister, being informed of the Meeting, he said, he would come & at the conclusion of his own gave his hearers information of ours, & requested them to come as he wished too, & should hold no evening meeting on that Account --He accordingly attended, sat very attentively the whole time, & when the meeting broke up, went in the high seat where Nathan was, took him by the hand, & said he had gained the hearts of many that evening & thought he might by staying longer in the Town do much good, for you see says he the solemnity there is in this Meeting. I have a Meeting house which is at your service, my doors are open to you at any time. he asked him where he lodged & said he must see him again that evening. whether he went on or not I dont know, but the next Morning called on him & gave him litters to his friends in Connecticut to open the way for him to have meetings among them where Nathan was going — Nathan went over the ferry on second day morning in company Sam Rodman Rowland Hazard & David Williams.— At the aforesaid Meeting the English French & Spanish Consuls were present, & many people of note in the Town — I have not heard of any that were dissatisfied but of many that confessed themselves highly gratified at the opportunity & I hope many of the prejudices which were held against friends will be removed — I must acknowledge for myself, tho' I have attended many great & Momentous meetings, yet never did I attend one that I felt the importance of so much as this. & to my great thankfulness I am given to believe that it begun & ended well to the Glory of God

RELIGIOUS SOCIETY OF FRIENDS

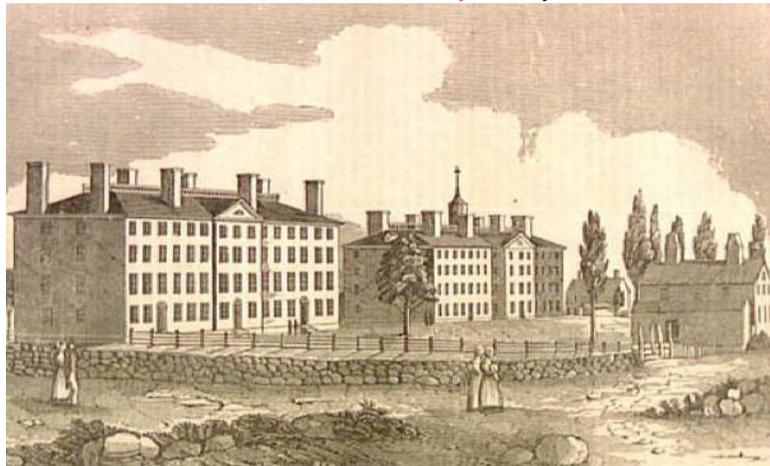
THE BAPTISTS

THE BAPTISTS

➡ September: The College Corporation in [Providence, Rhode Island](#) had been advertising for some time that “any person giving to this Corporation the sum of Six thousand dollars, or good security therefore, before the next annual Commencement, shall have the honour of naming this University” — but there had been not a nibble. It was determined therefore that, since a chair in oratory had recently been endowed in the amount of \$5,000 by alumnus [Nicholas Brown, Jr.](#), the College of Rhode Island was henceforth to be known as



“Brown University in Providence in the State of Rhode Island, and Providence Plantations.” On the existing printed forms, such as receipts for student room rent, the words “R. Island College” were to be stricken out in pen with a double line, and the words “[Brown University](#)” neatly written in above.



There’s a story floating around, that Brown University is called Brown University because the Brown family donated the money to build the first of the dedicated college edifices. That this story is utterly false may be seen from the fact that by the point at which Nicholas Brown, Jr. gave the money to found a chair of oratory, that first dedicated college edifice had already been constructed — and had already been in use for more than a full generation of human life.

I found this on page 6 of a book by David Hinshaw titled *HERBERT HOOVER: AMERICAN QUAKER*, a book that is rather problematically titled since President Herbert Hoover, although his deceased mother had been a registered Quaker minister, was definitely not himself a [Quaker](#) — was arguably himself not even a religious man.²⁹

A marked Quaker characteristic is an interest in education. This has been made manifest in many ways. Ezra Cornell, the founder of the university that bears his name, was a Quaker. So was Johns Hopkins, and the Brown family of Providence, founders,

THE BAPTISTS

THE BAPTISTS

respectively, of the universities which bear their names.

I don't know whether **anything** in the above snippet from the book by David Hinshaw is accurate,³⁰ but for certain sure, no member of the Brown family of [Providence, Rhode Island](#) associated with [Brown University](#), which had begun as a [Baptist](#) college called Rhode Island College, was ever a [Quaker](#). One of the famous Brown brothers, [Moses Brown](#), did become a convinced Friend, but the benevolent activities of Moses were more associated with the Friends [Yearly Meeting](#) School of [Portsmouth](#), later to be renamed Moses Brown School (after his demise), rather than being associated in any way, shape, or manner with this Rhode Island College that was becoming [Brown University](#). The members of the Brown family who (in addition to their general philanthropic activities such as providing basic free transportation for people of color, from the coast of Africa to the ports of the New World) were associating with this Rhode Island College—such as the [Nicholas Brown](#) who donated \$5,000 and (surprise!) got the college renamed in his honor as [Brown University](#)— were

29. [Bert Hoover](#) did read the entire Bible prior to age 10, and would “affirm” rather than “swear” when he took the oath of office as President. He was, however, among other things, a racist who worried about the “Yellow Tide,” as well as being a man who didn't pay his bar bills unless and until he absolutely had to. All politicians knowing how essential it is to posture religiously, a special Friends Meeting House had to be set up in Washington DC for him—a meeting which in fact had no affiliation whatever with any other Quaker group— and as President he did occasionally attend there for a photo opportunity. Hoover was, however, not particularly impressed with the Quaker peace testimony and eventually came to regard the Cold War between the US and the USSR as a religious struggle. In 1950 he would call on the God-fearing nations of the world to unite “against the tide of Red agnosticism ... against the hideous ideas of the police state and human slavery.” He would never subject himself to a clearness committee, and he would never join, even at this Washington meeting which had been set up especially for his photo opportunities, a self-originating group which in fact lacked any affiliation to any other Friends anywhere.

THE QUAKER PEACE TESTIMONY

30. Ezra Cornell did in fact in his late adulthood contribute to the endowment of Cornell University, and he had in fact started out as a birthright [Quaker](#), but in his youth he had forsaken the [Religious Society of Friends](#) in order to marry with an Episcopalian girl—and it is clear that he never looked back. To say that he “was” a Quaker when he founded Cornell University, therefore, may in the most strict sense not be uttering a falsehood, but this would be to rely upon a Bill-Clintonian escape clause such as “It all depends upon what ‘was’ means.”



It all depends...

THE BAPTISTS

THE BAPTISTS

from start to finish decidedly non-Quakerly. They were, indeed, regular Baptists, and descendants of the Reverend Chad Brown who came in at the 1st Baptist Church of Providence after the Reverend Roger Williams had decided not to participate, and of his grandson, the Reverend James Brown, also a pastor of that church.³¹



Sorry, but this is not Quaker costume.

One of the problems of the historical profession is scholars like this David Hinshaw, who in a search for greater and greater fulsomeness simply make stuff up out of whole cloth, and, because their stuff is magnificently fulsome, of course are able to find publishers, and, because their stuff is magnificently fulsome, are of course able to find readers. (Let's share this around: the publishers who are so greedy that they are willing to publish such crap are also to blame, and the readers who are so gullible that they are able to swallow such crap are also to blame.)

1805

➡ May 11, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7 day 11 of 5 M 1805 / Attended the funeral of my old School Master John Coit

RELIGIOUS SOCIETY OF FRIENDS

➡ May 12, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1 day 12 of 5 M 1805 / The Adversary was very buisy about my mind, yet I trust I rather gain'd the assendecy over him, after meeting I took tea at San Thurstons & spent the evening at C Rodmans

RELIGIOUS SOCIETY OF FRIENDS

31. Visiting the Brown Mansion in Providence, I was shown a portrait of Mrs. Brown, attired in what was described as a cashmere shawl, and informed that although her husband was Baptist, she was a Quaker. I have not checked into this allegation, but I can assure you that it was a literal impossibility that in New England during the late 18th Century and the early 19th Century, a Quaker and a Baptist could be a married couple. Marrying outside the group meant immediate disownment. This was not merely a general rule, as I am aware of no single exception to it. Mrs. Brown simply could not have been married to Mr. Brown, and been a Quaker. No matter how wealthy the family, nothing remotely like this was ever tolerated.



THE BAPTISTS

THE BAPTISTS

 May 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 16 of 5 M 1805 / In the forepart of the meeting (which was but small) the overshadowings of divine favor was sweetly felt in my mind, & is cause of renewed humbling thankfulness to the father of all sure mercies that he was pleased to manifest his inlivening presence among a few –

Hannah Dennis was concerned to exort friends to attend to the motions of truth at home then the circulating Sap of life would be more felt in our assemblies than it now is – In the corse of the meeting I was led to reflect on the workings of the Adversary in the minds of those who are just entering the line of religious experience, & believe he is more apt to attack such, than those who are more advanced, as he knows that his time, for if he can but shake the foundation when newly laid, & set us to doubting, he thinks his work may be affected the easer [easier]. Therefore it is more necessary for the young & inexperienced to be watchful against his intreagues, & endeavor to lay hold of that which will ever discover who he is tho he may come in the form of an Angel of Light

RELIGIOUS SOCIETY OF FRIENDS

 May 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 19 of 5 M 1805 / This morning, on reading an old book which I met with at my indeared Aunt Martha Gould before Meeting, which contains some account of various Virtuuous young people & their dying sayings, among which was the early toil & labor of our friend Edward Burroughs & others in the primitve days days of our society. I was led to contrast the difference between the state of things now & then - the power of their Meetings & force of their ministry with godly deportment, struck the loose & irreverent with Awe, & many were made to confess to the operations of the light within ..- while now there are many who even go foremost in the rank are but stumbling blocks to honest enquirers. My mind is often sincerely desirous that I may walk uprightly, & Zealously after the example of those who bore the burden in the heat of the day ... While I was thus musing, inward breathings of soul were raised to the Almighty, that his holy lifegiving presence, might ever shaddow us in our meeting this day, that, that as sincere & lively devotion might be met felt, which our venerable prediccursors were favord with in their day - & on my part can humbly acknowledge that it was measurably granted, & appeared to be spread in the whole meeting - untill a woman fainted which set us into disorder by a greater number leaving their seats than was really necessary -. in the afternoon a good measure of the same spirit covered my mind as did in the Afteernoon..

After tea I walked out into the Suburbs of the town - in which excersion deep & serious reflections arose in my mind,



THE BAPTISTS

THE BAPTISTS

*respecting the beauties & wonderful order of creation
My mind expanded on viewing the mercy & loving kindness of God
the Almighty father, who created Man, & all things here below
for his use but not Abuse –
Spent the remainder of the evening at C Rodmans where I do
delight to go.*

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2 day 20 of 5 M 1805 / This forenoon we received a letter from
Aunt Mary Wanton at New York which stated that my brother James
who went from home on the 10th month last to work at his trade
in Charleston, had arrived in N York, & had shipped on board the
Ship General Hamilton, for Liverpool
Which news was affecting to my mind. May the Lord Almighty
preserve him, & shield his mind from all evil.*

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

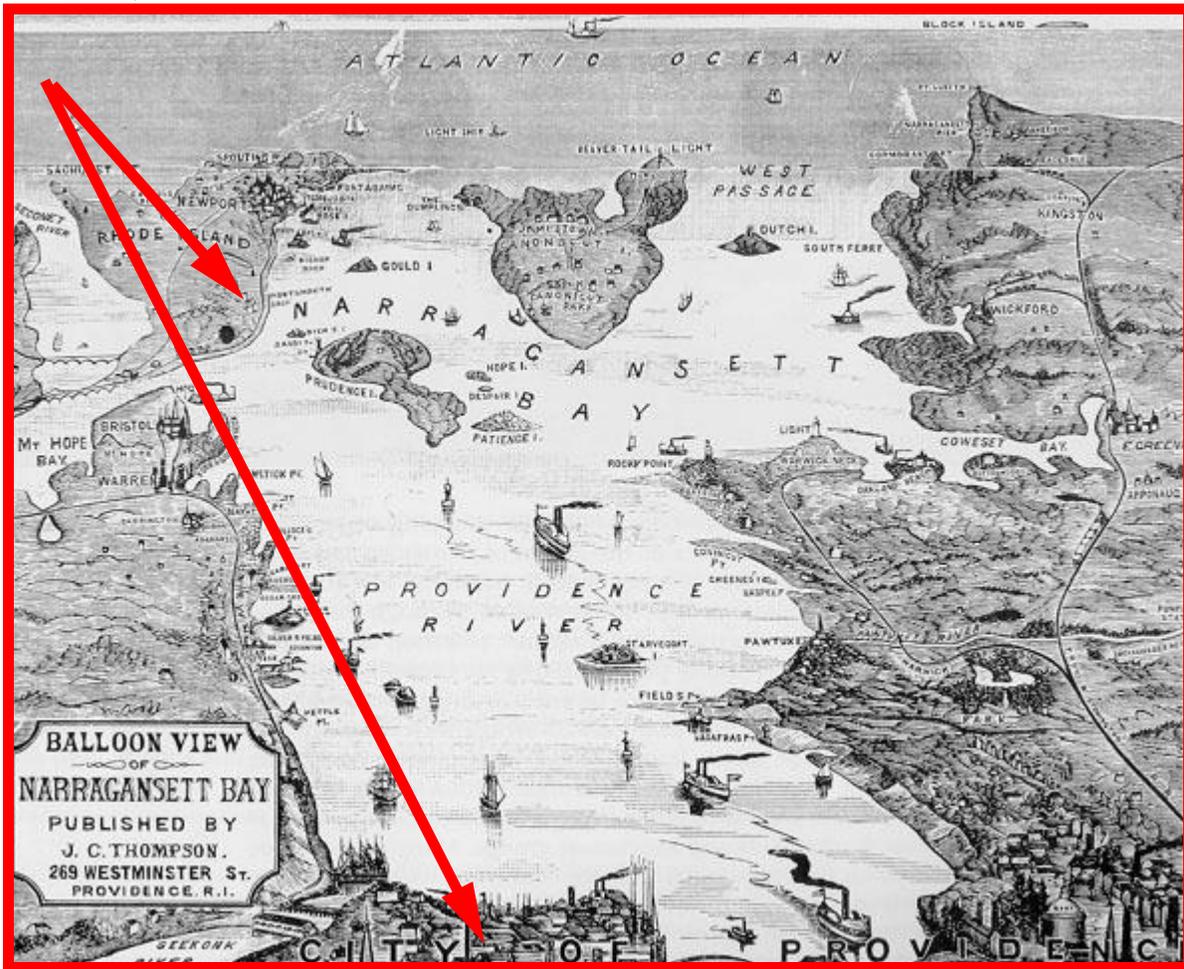
*5 day 23 of 5 M 1805 / In our meeting to day my mind was deeply
engaged for our right assembling together, that those who may
drop in to set with may feel the power of Truth to go over them,
& acknowledge the Lord to be God over all – Two strangers came
in after we had been gathered some time one which appeared as
if he had never been to a friends Meeting before, & on their
taking their seats the above reflections took place in my mind
.. But still more was I affected, when after a short space Joshua
Bradley The [Baptist](#) Minister came in, - a deeper concern was
witnessed, that we might dwell deeper & deeper in the spirit of
truth, & our assemblies be so owned by the Master himself as to
spread the beauty, & efficacy of our high & holy profession over
those who may call to set with us as to evince to them that God
may be worshiped in Silence, & must be worshiped in spirit & in
truth - David Buffum was concerned in testimony much to the
purpose –*

RELIGIOUS SOCIETY OF FRIENDS

 August 8: Thomas Paul, a black preacher whose congregation had been meeting at Faneuil Hall, formed Boston's 1st African [Baptist](#) Church. In the following year this would be the first congregation to worship at the African Meeting House.

1808

➡ The [Yearly Meeting](#) School that Friend [Moses Brown](#) had established in [Portsmouth](#) in 1784 had closed its doors in 1788. Friend Moses at this point, however, revived this school board, and after more than another decade of planning, the school would begin anew in 1819, this time atop [College Hill](#) in [Providence, Rhode Island.](#))



In [Providence](#), the legally incorporated entity “The Charitable [Baptist](#) Society” obtained the authority to levy a tax on church pews for repair of the society’s meetinghouse.

THE BAPTISTS

THE BAPTISTS

 In Newburyport MA, the mother of little Lloyd Garrison (William Lloyd Garrison), a [Baptist](#) charismatic, separated from his father due to his use of alcohol and his conviviality with other men who were users of alcohol. This happened when the oldest son, James, was seven, and by the time James was a teenager he had chosen a path of defiance of his mother and what she stood for, and was, to the greatest of excess, repeating his father's mode of conduct. The second son, Lloyd, in contrast became the exact opposite of his absent father, of whom he always insisted he had no memory. He was, his mother explained, "a good boy and a great comfort to me." He would have, as a memento of his father, only a compass with his initials inscribed on it.

 April 5, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) talked religion with the Reverend Gibson, the local [Baptist](#) minister, and considered afterward that he as a [Quaker](#) had had the better side of the conversation:

3rd day 5 of 4 M / Pretty much as Yesterday as to the State of my mind & no occurrence as to the concerns of the day worth inserting, except that it just occurs, that I had a Pleasant interview with Gibson the Baptist Minister of this town, I have no doubt but he is a religious minded man but holds several eronious doctrines, particularly that the scriptures are the only rule of faith & practice, however from his own confession of his religious experience he contradicted himself several times in the corse of conversation

(One wonders, actually, whether the Reverend would have been able to concur with this assessment of the encounter.)

 July 2, Saturday: French troops made another desperate attempt to take Zaragoza, and again suffered heavy losses.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) again talked religion with a [Baptist](#) minister (as he had in April, although it would appear not with the same reverend), and again (as he had in April) he considered afterward that he as a [Quaker](#) had had the better side of the conversation:

7th day 2nd of 7th M / Much as usual as to the state of my mind, in the morning fell in with a Baptist minister & had a little conversation respecting the Scriptures & particularly on the subject of their being the only rule of faith & practice - had time permitted I think I should have lost no ground & as it was I believe he found himself pinched worse than he expected -Uncle & Aunt Stanton sail'd for NYork this morning early - In the eveng at Aunt M Goulds the at R T, & waited on my H home -

RELIGIOUS SOCIETY OF FRIENDS

(Again one wonders whether the [Baptist](#) reverend would have been able to concur with this assessment of the encounter.)

 July 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3 of 3 M [sic] / At meeting our friend D Buffum endeavord to stir up the pure mind by way of rememberance in a livly communication on the young man in the Gospel who had fulfilled the law from his Youth up, but still lacked one thing Vi true Religion - my mind was in a rather dull frame, however not the

THE BAPTISTS

THE BAPTISTS

worst of seasons – In the Afternoon we were silent & to my mind a more favord season than in the Morning – passed the eveng very sweetly where I usually do on this day of the week

RELIGIOUS SOCIETY OF FRIENDS

1810

➡ January 7, Sunday: The Rogerenes, followers of this English religious reformer John Rogers (1648-1721), advocate of nonresistance to evil,³² had settled in Connecticut, at the towns of New London, Groton, and



Ledyard. There they were being molested by the authorities due to their unwillingness to take part in state violence by the serving in any militia or by the paying of any military fines for failure to serve in such militia. For instance, in this year 1810 one Alexander Rogers of Waterford CT, in his 83rd year, published a tract entitled “Petition to My Fellow Countrymen” pointing out that he was being forced to “suffer for conscience’s sake, in defense of the gospel of Christ; on the account of my son, who is under age, in that it is against my conscience to send him into the train-band.”³³

In [Newport, Rhode Island](#), [Friend Stephen Wanton Gould](#) wrote in his journal:

1st day 1st Mo 7th day// At meeting forenoon & Afternoon, both silent, It has been a day of feeling, yea, sweetness, tho’ in meetings I was more barran than out of them – Sister E took care

32. Not the same John Rogers as the BIBLE translator who was born circa 1500 and was burned on February 14, 1554 in [Smithfield](#) near London, nor the same John Rogers as the citizen of Pembroke who was murdered by “poor Julian” on September 12, 1732.

33. To study this religious reformer John Rogers’s faith and practice, since he had unwisely listened to the teaching of Jesus “Resist not evil” and had come to believe in the insane principle, upon which no life can be founded, of refusing to offer resistance to evil, you cannot consult the encyclopedia, but you can see J.R. Bolles and A.B. Williams’s THE ROGERENES (Boston MA: Stanhope Press, 1904).



“Rogerenes,” former Seventh Day Baptists who followed John Rogers of [Newport](#), combined [Baptist](#) and [Quaker](#) principles with a belief in miraculous healing and attracted adherents in both [Rhode Island](#) and Connecticut, usually from among well-to-do rather than poor settlers.



THE BAPTISTS

THE BAPTISTS

*of the little boy while my dear H went to meeting this Afternoon
-by invitation I took tea with Aunt P Gould & regretted that my
H could not go too. -*

 January 8, Monday: In [Newport, Rhode Island, Friend Stephen Wanton Gould](#) wrote in his journal:

*2nd day 1st M 8th day// My mind has had to look over several
subjects, & they look dark, the Way much hedged about, but I
hope my faith & patience may not fail, but be established on
that which is not Moved by the fluctuations of human events -*

 January 9, Tuesday: In [Newport, Rhode Island, Friend Stephen Wanton Gould](#) wrote in his journal:

*3rd day 1st M 9th day// I find I have a vein of pride running
through me that I hardly thought I possessed, or if I did, that
it was in better subjection than it is - I have been much tried
for several days, & had I not have summoned up resolutions last
eveng to have said "get thee behind me Satan" I hardly know how
I should have gotten along, nor do I yet, unless I keep Strictly
on the Watch, even unto prayer, for he is ever buisy, & if once
repulsed, will again & again make his impudent assaults on the
human Mind, & without the most rigid adhearance to the Truth
will be likely in the end to gain his point.-*

 January 10, Wednesday: In [Newport, Rhode Island, Friend Stephen Wanton Gould](#) wrote in his journal:

*4th day 1 M 10th 1810// A day of exercise of Mind, but the good
hand has been felt to be near in that Midst of conflict -*

 September 21, Friday: Robert Fulton showed a model of his improved torpedo boat in New-York's City Hotel.

In [Newport, Rhode Island, Friend Stephen Wanton Gould](#) wrote in his journal:

*6th day 21 of 9 Mo // At about half past 2 OClock this Afternoon
I went to the [Baptist](#) Meeting house of which John B Gibson is
Minister & was vaccinated in my left Arm by Dr. Fansher who is
employed by the Town to innoculate the inhabitants -
In the eveng brother David set with us - But I must not forget
to insert that in the Afternoon I had a very precious visit at
the Shop from our friend & Brother [Paul Cuffe](#) which did indeed
seems as a brook of refreshment by the Way -*

RELIGIOUS SOCIETY OF FRIENDS



THE BAPTISTS

THE BAPTISTS

 September 22, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 22 of 9 M 1810// I am going this morning on buisness to Narragansett, where I hope my mind will be enabled to feel the precious spirit of truth to go & be with me
Arrived at Narragansett about 11 OClock AM - Walked up to Cousin Peleg Gardiners & in the Afternoon Cleaned his Clock, the purpose I went for - Cousin L Clarke & I took tea & spent the evening with Cousin Casey -*

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

(First Day) Rode with cousin Lewis from Peleg Gardiners towards the meeting house in S Kingston but found it rained & thunderd so violently that I thought best to turn off & go to Cousin John Hazard in North Kingston where I spent the day which was a very stormy one aftermeeting cousin Lewis returnd to J Hazard & in the Afternoon Set out again for Hopkintown to attend their Moy [Monthly] Meeting there the next day I lodged at J Hazards & the next morning 2nd day [Monday] went back to P Gardiners, it rained nearly all day & the Wind was so violent that the ferry boats could not pass, so I stay'd there & lodged again - the next 3rd day I went several times to the ferry but the Wind & seas raged so violently that altho' the ferry boats passed several times, My faith was not equal to the task, so I returnd & went to the Widow Carpenters on a little buisness & there dined, then returnd again to P Gardiners where in the eveng Cousin Lewis joined me of which I was truly glad for my spirits had gotten quite low, & had I have given way to my feelings thro' the day I should have conducted very childish, but the Manhood within me supported me - being so much longer from home than I expected when I went away, was no small trial to my feelings -this morning 4th day I arose by daylight & crossed the field to the ferry, found a favorable opportunity & came over & found My dear Wife & all things at home, as well as I left them, for which I trust I am thankful

Altho this visit has been attended with unpleasant weather & I have been obliged to join in some kinds of conversation that was not my eliment or appear unsociable, yet I have had Some precious feelings, & view of some Subjects which were proffitable

RELIGIOUS SOCIETY OF FRIENDS

 September 27, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 of 9 M 1810// It is our Monthly Meeting day - & presently I expect to attend -- I feel the operation of the spirit of Truth in my mind, but I also feel a mixture of evil, which I hope to keep under, but Alass how weaek is human Nature,



THE BAPTISTS

THE BAPTISTS

how easily does the enemy, work himself into those places where he ought not to be admitted. —
I had a very good quiet meeting both in the first & last, being favor'd with the prescious arisings of Life – Our friends Holder Almy & Abigail Robinson were very acceptably engaged in Public testimony – And in the last we had a considerable buiness in the transaction of which I felt a Quiet Solemn covering A Robinson & H dennis expressed a concern to pay a religious [visit] to [Smithfield](#) Moy [Monthly] Meetg & some meetings in that Quarterly Meeting which was united with & a copy of a Minute granted them - Also it was propsed of this Moy [Monthly] Meeting's giving forth a testimony concerning Our Ancient & venerable friend Mary Mitchell deceased of the Island of [Nantucket](#), but formerly of this Island - We had the company of Caty & Nancy Almy at Dinner whose company was very pleasant - I have indeed had a very comfortable day for which I desire to be thankful - How pleasant it is, yes, how rejoicing it is, to feel the arisings of life & light upon the mind - My dear friend & Brother Philip Dunham spent the evening with us very sweetly on our part -

RELIGIOUS SOCIETY OF FRIENDS

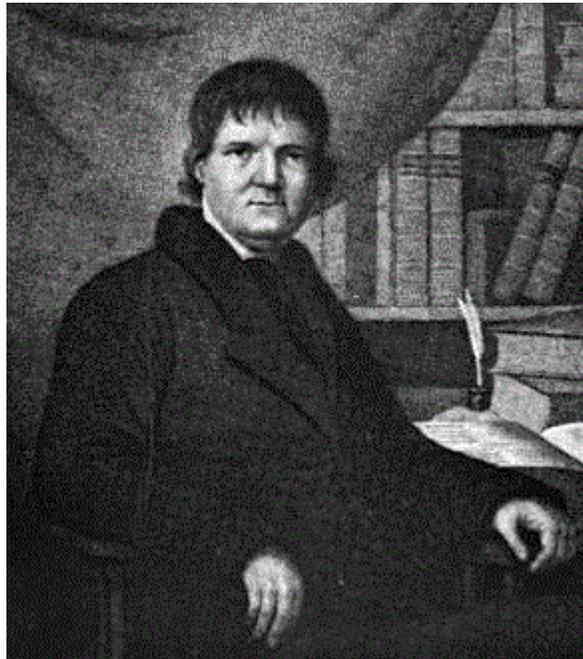
1811



The initial volume of the [Reverend Joseph Ivimey](#)'s A HISTORY OF THE ENGLISH [BAPTISTS](#) INCLUDING AN INVESTIGATION OF THE HISTORY OF BAPTISM IN ENGLAND FROM THE EARLIEST PERIOD TO WHICH IT CAN BE TRACED TO THE CLOSE OF THE SEVENTEENTH CENTURY. TO WHICH ARE PREFIXED, TESTIMONIES OF ANCIENT WRITERS IN FAVOUR OF ADULT BAPTISM: EXTRACTED FROM DR. GILL'S PIECE, ENTITLED, "THE DIVINE RIGHT OF INFANT BAPTISM EXAMINED AND DISPROVED." (London: Printed for the Author). The last two of the four volumes of this series would appear in 1830.

1812

June 7, Sunday: [Walton Felch](#) was received into the 1st [Baptist](#) Church of [Providence, Rhode Island](#), Pastor Stephen Gano, by baptism. (His connection with this congregation would culminate on August 4, 1825 “by erasure,” which is to say, he would neither die nor transfer his membership to some other church.)



The Reverend Stephen Gano (think “Gano Street”)

The Emperor [Napoléon](#) arrived in Danzig (Gdansk) on his way to the front and inspected the supplies stored there.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 6 Mo// In the forenoon D Buffum was concerned in a lively testimony. In the Afternoon we were silent. After tea took a walk around the hill & down the neck with D Rodman went to Coggeshall burying ground, where John Coggeshall the first President of [Rhode Island](#) was buried in the Year 1747, the oldest Stone I have yet met with in any of my researches. --



THE BAPTISTS

THE BAPTISTS

1813



Although reared as a Six-Principle [Baptist](#), Adin Ballou was, with his whole family, during this year converted in a Christian Connexion revival. Adin wanted to go to college but his father wished him to run the family farm. Inspired by a vision of his deceased brother Cyrus, whose specter pressed him to “preach the Gospel of Christ to your fellow-men” or “the blood of their souls will be required at your hands,” Adin felt called to the ministry. His father suggested in response that he remain on the farm, while pastoring at the local meetinghouse part-time.³⁴

David Benedict's A GENERAL HISTORY OF THE [BAPTIST](#) DENOMINATION IN AMERICA, AND OTHER PARTS OF THE WORLD (London: Printed by Lincoln & Edmands, No. 53, Cornhill, for the Author).

[READ THE FULL TEXT](#)

[RHODE ISLAND](#)

34. In fact the son, at this time a Universalist, would at first preach in Bellingham, Massachusetts and other communities near the family farm.



A GENERAL HISTORY OF THE BAPTIST DENOMINATION IN AMERICA, AND OTHER PARTS OF THE WORLD

By David Benedict

London: Printed by Lincoln & Edmands, No. 53, Cornhill, for the Author

Now in the twelfth year of the reign of Charles the First King of Great Britain, and the dominions thereunto belonging, Haynes being Governor of the colony of Massachusetts, and Bradford of Plymouth, Wilson and Cotton being chief priests at Boston, Roger Williams, filled with the spirit of liberty and anabaptism, was banished from their presence and fled to the head of the Narraganset Bay, where he built a town for his persecuted brethren, and founded a State, which is now called Rhode-Island.

As this State was first settled by Baptists, and they have always been the prevailing denomination in it, it may be proper to give a more particular account of its origin and civil affairs, than we shall do of the other States. Rhode-Island is the smallest State in the Union, its greatest length being forty seven miles, its greatest breadth thirty seven, and containing only about thirteen hundred square miles. It is bounded north and east by Massachusetts, south by the Atlantic, and west by Connecticut. It is divided into five counties, viz. Providence, Kent, Washington, Newport, and Bristol; these counties are subdivided into thirty-one townships, and contained, in 1810, about seventy-seven thousand inhabitants. This State has not increased very rapidly in population of late years, as it contained about sixty-thousand inhabitants forty years ago, No part of the United States is more healthy, but the territory is so small, that every part of it has long since been taken up, and as the inhabitants increase, they are obliged to remove to other parts for settlements. The manufacturing interest is now very rapidly advancing, and the number of inhabitants will probably increase much faster for the future, than it has done for half a century, past.

The island, from which this State receives its name, is about fifteen miles long, and generally about three miles wide, and was, before the American war, called by travelers the Eden of America. It is divided into three townships, by the name of Newport, Middleton and Portsmouth.

The earliest settlements in this little State were made by two separate companies, who do not appear to have had any knowledge of each other's designs. The first was begun by Roger Williams and his persecuted brethren in 1636 [I have followed Mr. Backus' dates in describing these events; some historians have dated Mr. Williams' settlement in 1634; but no one has investigated this subject more thoroughly than Mr. Backus, and I am inclined to



THE BAPTISTS

THE BAPTISTS

think he is the most correct]; the other by Dr. John Clark [Morgan Edwards observes, that Mr. Clark was properly the founder of the Rhode Island Colony, although Mr. Codrington has run away with the praise of it], William Codrington, and others, about 1638. The place where Mr. Williams settled, and which in testimony of God's merciful providence to him in his distress, he named Providence, was by the Indians called Mooshausick. Mr. Clark and his company settled on Aquidneck, or Aquetneck, now called Rhode-Island, at a place then named Pocasset, now Portsmouth. This was on the north end of the Island, between twenty and thirty miles from Mr. Williams.

Some of the company soon after removed and settled on the southwest part of the Island, where Newport now stands.

In 1644, the inhabitants of Aquidneck named it the Isle of Rhodes or Rhode-Island.

A third settlement was begun on Pawtuxet River, south of Providence, by Samuel Gorton and others, about 1641.

From these brief sketches we shall now proceed to a more circumstantial account of the commencement of these settlements.

ROGER WILLIAMS was the parent and founder of the State of Rhode-Island. He first planted the standard of freedom and peace among the Narraganset Indians, and all the settlements, in which were afterwards made, were by his assistance. He at first by his pacific measures and peculiar skill gained the friendship of the Indian princes, and any favor, which he requested, was easily obtained. He was most thoroughly convinced that the untutored savages were lords of the soil on which the God of nature had planted them, and therefore took the utmost care; that none of the inhabitants of this infant colony should occupy the least part of it until it was fairly purchased of the aboriginal proprietors. The Indians did, indeed, in some instances convey large tracts by deeds of gift, but these were Indian gifts, which in the end proved very costly. But the utmost care was taken that every claim should be satisfied, and every pretext for hostility precluded.

The cause of the banishment of this worthy man from the colony of Massachusetts was as follows: He was most firmly persuaded, and like an honest man faithfully defended the two following important propositions, viz. that the Princes of Europe had no right whatever to dispose of the possessions of the American Indians; and secondly, that civil rulers as such had no authority from God to regulate or control the affair of religion. A more definite statement of this last proposition will be made in the account of the founding of the church in Providence. It is sufficient to observe here that out of his maxims of religious liberty, and national justice, grew most of the heresies contained in his indictment. ["The sin of the Patents, Williams says, lay heavy on his mind, especially that part by which Christian kings (so called) were invested with a right, by virtue of their Christianity, to take and give away the lands and countries of other men." His sentiments on this subject, Mr. Cotton informs us, formed the first article in his indictment. Backus, vol. i. p. 57, 58.] And such were his talents



THE BAPTISTS

THE BAPTISTS

and address, that the magistrates were fearful whereunto his opinions would grow, and after some ineffectual endeavours to convince or quiet him they passed against him the cruel sentence of banishment, October, 1635. He had permission to tarry within their jurisdiction until spring, upon condition "that he would not go about to draw others to his opinions;" but in January, 1636, the Governor and Assistants were informed that he received and preached to companies in his house at Salem, "even of such points as he had been censured for." Having received this information, they agreed to send him back to England by a ship then ready to depart; "the reason was, because he had drawn about twenty people to his opinions; they were intended to erect a plantation about the Narraganset bay, from whence infection would easily spread into these churches, the people being many of them much taken with the apprehension of his godliness." They sent for him to come to Boston, but he sent an excuse; upon which they sent a pinnace, with a commission to Captain Underhill, to apprehend him and carry him on board the ship then at Nantasket; but when they came to his house they found he had been gone three days.

"What human heart," says Mr. Backus, "can be unaffected with the thought, that a people, who had been sorely persecuted in their own country, so as to flee three thousand miles into a wilderness for religious liberty, yet should have that imposing temper cleaving so fast to them, as not to be willing to let a godly minister, who testified against it, stay even in any neighboring part of this wilderness, but moved them to attempt to take him by force, to send him back into the land of their persecutors!" [vol. i. p. 72.]

The next we hear of this injured man, was on the Seekhonk plain, since called Rehoboth, a few miles east of Providence. To this place, which was then wholly inhabited by savages; he fled in the depth of winter and obtained a grant of land of Osamaquin, sometimes called Masasoit, chief Sachem at Mount Hope, now in Bristol, R.I. But he was soon informed by a letter and messenger from the men of Plymouth, that this place was within their patent. He next went over Pawtucket River, as will be related in the history of the first church in Providence. Here he found that favor among the savages which christians had denied him. Many of his friends and adherents soon repaired to his new habitation. He had the happiness to gain the friendship of two powerful Narraganset princes, of whom he made a formal purchase of a territory sufficient for himself and friends. He soon acquired a sufficient knowledge of the Indian language to transact the affairs of trade and negotiation, and perhaps no man ever had more influence over the savage tribes than Roger Williams. This influence enabled him to soothe the irritated Indian Chiefs, and break up their confederacies against the English. And the first act of this kind was performed in favor of the colony from which he had been so cruelly banished.

The first deed which he obtained of his lands, or at least the first which is now extant, bears date the same with that of Aquidneck, and was given two years after his settlement at Providence. It runs in the following style: "At Nanhiggansick,



THE BAPTISTS

THE BAPTISTS

the 24th of the first month, commonly called March, in the second year of our plantation, or planting at Mooshausick, or Providence: Memorandum, that we Caunannicus and Miantinomus, the two chief sachems of Nanhiggansick, having two years since sold unto Roger Williams the lands and meadows upon the two fresh rivers called Mooshausick and Wanasquatuckett, do now by these presents establish and confirm the bounds of these lands, from the rivers and fields of Pautuckett, the great hill of Neoterconkenitt on the north-west, and the town of Mashapauge on the west. As also, In consideration of the many kindnesses and services he hath continually done for us, both for our friends of Massachusetts, as also at Quinincticut and Apaum, or Plymouth; we do freely give unto him all that land from those rivers reaching to Pautuxett river, as also the grass and meadows upon Pautuxett river in witness whereof we have hereunto set our hands in the presence of, The mark of CAUNAWNXCUS, The mark of MIANTIHOMU, The mark of SEATAGH, The mark of ASSOTEMEWETT. [The Mooshausick River empties into Providence cove from the north, a little below the Mill Bridge; the Wanasquatuckett is that on which Olney's Paper Mills are situated. The Pawtucket river rises in, or near Rutland in Worcester county, Massachusetts, and empties into the Narraganset Bay at India Point, Providence. The Pawtuxet rises near the borders of Connecticut, and falls into the Bay five miles below the town. On the fields of Pawtucket the author is now writing, but he is not sure where the town of Mashapauge stood.]

"1639, Memorandum, 3d month, 9th day, this was all again confirmed by Miantinomu; he acknowledged this his act: and hand; up the stream of Pautuckett and Pautuxett without limits we might have for our use of cattle; witness hereof,

ROGER WILLIAMS, BENEDICT ARNOLD."

This deed must have comprehended all the county of Providence, or the north part of the State, and most of the county of Kent.

A few months after this purchase was made, Mr. Williams admitted as his associates the persons afterwards named by the following instrument: Providence, 8th of the 8th month, 1638, (so called) Memorandum, that I, Roger Williams, having formerly purchased of Caunannicus and Miantinomu this our situation or plantation of New Providence, etc. the two fresh rivers of Wanasquatuckett and Moozhausick, and the ground and meadows thereupon; in consideration of thirty pounds received from the inhabitants of said place, do freely and fully pass, grant, and make over equal right and power of enjoying and disposing of the same grounds, and lands unto my loving friends and neighbors, Stukely Westcoat, William Arnold, Thomas James, Robert Cole, John Greene, John Throckmorton, William Harris, William Carpenter, Thomas Olney, Francis Weston, Richard Waterman, Ezekiel Holliman, and such others as the major part of us shall admit into the same fellowship of vote with us: As also I do freely make and pass over equal right and power of enjoying and disposing of the lands and grounds reaching from the aforesaid



THE BAPTISTS

THE BAPTISTS

rivers unto the great river Pautuxett, with the grass and meadows thereupon, which was so lately given and granted by the aforesaid sachems to me; witness my hand, ROGER WILLIAMS."

The next who were admitted into this company, were Chad Brown, William Field, Thomas Harris, William Wickenden, Robert Williams, . brother to Roger, Richard Scott, William Reynolds, John Field, John Warner, Thomas Angell, Benedict Arnold, Joshua Winsor, Thomas Hopkins, Francis Weeks, etc. ["Of these I find Williams (brother to Mr. Roger) among the Massachusetts freemen, but no more of their names upon those records. Perhaps most of them might have newly arrived; for Governor Winthrop assures us, that no less than three thousand arrived this year in twenty ships; and Mr. Hubbard tells us that those, who inclined to the Baptists' principles, went to Providence; others went to Newport. Seven of the first twelve, with Angell, I suppose began the settlement with Mr. Williams in 1636." Backus.]

The following passage explains, in a very pleasing manner, Mr. Williams' design in these transactions:

"Notwithstanding I had the frequent promise of Miantinomu, my kind friend, that it should not be land that I should want about those bounds mentioned, provided that I satisfied the Indians there inhabiting, I having made covenant of peaceable neighborhood with all the sachems and natives round about us, and having, in a sense of God's merciful providence unto me in my distress, called the place PROVIDENCE, I desired it might be for a shelter for persons distressed for conscience; I then considering the condition of divers of my countrymen, I communicated my said purchase unto my loving friends, John Throckmorton, and others, who then desired to take shelter here with me, And whereas by God's merciful assistance I was the procurer of the purchase, not by monies nor payment, the natives being so shy and jealous that monies could not do it, but by that language, acquaintance and favor with the natives, and other advantages which it pleased God to give me; and also bore the charges and Venture of all the gratuities which I gave to the great sachems, and other sachems and natives round about us, and lay engaged for a loving and peaceable neighborhood with them, to my great charge and travel; it was therefore thought fit that I should receive some consideration and gratuity." Thus, after mentioning the said thirty pounds, and saying, "this sum I received; and in love to my friends, and with respect to a town and place of succor for the distressed as aforesaid, I do acknowledge this said sum and payment a full satisfaction;" he went on in full and, strong terms to confirm those lauds to said inhabitants; reserving no more to himself and his heirs than an equal share with the rest; his wife also signing the deed. [Backus vol. i. p. 94.]

The settlement of AQUIDNECK was begun in the following manner: Soon after the banishment of R. Williams, the colony of



THE BAPTISTS

THE BAPTISTS

Massachusetts was most violently agitated by religious discords, and a synod held at Newton, now Cambridge, after due examination, found to their grief, that their country was infested with no less than eighty-two heretical opinions, which were all arraigned before the sapient ecclesiastical tribunal, and solemnly condemned. Rev. Mr. Whellwright, and Mrs. Ann Hutchinson, both Pedobaptists, were banished the jurisdiction for what was called Antinomianism, and others were exposed to a similar fate. MR. JOHN CLARK, an eminent physician, made a proposal to his friends to remove out of a jurisdiction so full of bigotry and intolerance. Mr. Clark was now in the 29th year of his age; he was requested with some others to look out for a place, where they might enjoy unmolested the sweets of religious freedom. By reason of the suffocating heat of the preceding summer, they first went north to a place which is now within the bounds of New-Hampshire, but on account of the coldness of the following winter, they resolved in the spring to make towards the south. "So having sought the Lord for direction, they agreed that while their vessel was passing about Cape Cod, they would cross over by land, having Long-Island and Delaware Bay in their eye, for the place of their residence. At Providence Mr. Williams lovingly entertained them, and being consulted about their design, readily presented two places before them; Sowams, now called Barrington, and Aquetneck, now Rhode Island. And inasmuch as they were determined to go out of every other jurisdiction, Mr. Williams and Mr. Clark, attended with two other persons, went to Plymouth, to inquire how the case stood; they were lovingly received, and answered, that Sowams was the garden of their patent. But they were advised to settle at Aquetneck, and promised to be looked on as free, and to be treated and assisted as loving neighbors" [Backus' History, vol. i., p. 89; Callender's Century sermon, p. 30].

On their return, the 7th of March, 1638, the men, to the number of eighteen, incorporated themselves a body politic, and chose William Coddington their judge or chief magistrate. The names of these men were William Coddington, John Clarke, William Hutchinson, John Coggshall, William Aspinwall, Thomas Savage, William Dyre, William Freeborne, Philip Shearman, John Walker, Richard Carder, William Baulstone, Edward Hutchinson; Edward Hutchinson, jun. Samuel Wilbore, John Sanford, John Porter, and Henry Bull. Those, whose names are in italicks, afterwards went back to Massachusetts; most of the others arose to eminence in the colony, which they established.

"It was not price or money," says Mr. Williams, "that could have purchased Rhode Island; but 'twas obtained by love, that love and favor, which that honored gentleman, Sir Henry Vane, and myself had with the great sachem Myantonomo, about the league, which I procured between the Massachusetts English, and the Narragansets in the Pequot war. This I mention, that as the truly noble Sir Henry Vane, hath been so great an instrument in the hand of God, for procuring this island of the barbarians, as also for the procuring and confirming the Charter, it may be with all thankful acknowledgments recorded and remembered by us and ours, who reap the sweet fruits of so great benefits, and



THE BAPTISTS

THE BAPTISTS

such unheard of liberties among us." And in another manuscript he tells us, "The Indians were very shy and jealous of selling the lands to any, and chose rather to make a grant of them, to such as they affected; but at the same time, expected such gratuities and rewards, as made an Indian gift oftentimes a very dear bargain." "And the colony in 1666," says Mr. Callender, "avered that though the favor Mr. Williams had with Myantonomo was the great means of procuring the grants of the land, yet the purchase had been clearer than of any lands in New England; the reason of which might be, partly, the English inhabited between two powerful nations, the Wamponoags to the north and east, who had formerly possessed some part of their grants, before they had surrendered it to the Narragansets; and though they freely owned the submission, yet it was thought best by Mr. Williams to make them easy by gratuities to the sachem, his counsellors and followers. On the other side the Narragansets were very numerous, and the natives inhabiting any spot the English sat down upon or improved, were all to be bought off to their content, and oftentimes were to be paid over and over again. [Century Sermon, p. 31, 32.]

The colony of Rhode-Island was small, and labored under many embarrassments. In an address to the supreme authority in England, in 1659, they gave the following account of their circumstances: "This poor colony consists mostly of a Birth and Breeding of the Most High. We being an outcast people, formerly from our mother-nation in the bishop's days, and since from the New-English over-zealous colonies. Our whole frame being much like the present frame of our dearest mother England; bearing with the several judgments, and consciences of each other, in all the towns of the colony; which our neighbor colonies do not; and which is the only cause of their great offense against us." A third settlement was made below Providence on the western shore of the Narraganset Bay, by Samuel Gorton, and Ms company. This company suffered for a time most severely by the officious and unrighteous interference of the Massachusetts and Plymouth rulers. Gorton was a very different character from either Williams or Clark, but he was a zealous, advocate for liberty of conscience, and sought an asylum where he might enjoy it. He was a man of learning and abilities, but of a satyrical, crusty turn; he was also a preacher, but of a very singular cast. He arrived in Boston in 1636, which place he in a short time left for Plymouth. There he soon fell out with their preacher, was taken in hand by the authority, and bonds were required of him for his good behavior. From Plymouth he went to Rhode-Island, where, for something in his conduct, what I cannot learn, he was, by Mr. Coddington's order, roughly treated, and according to Callender's account banished the Island. He next went to Providence, where he was kindly received by Mr. Williams and others, and he with others soon settled at Pawtuxet, which was within the bounds of Mr. Williams' grant, But here new troubles followed him, contentions were fomented among his company, the weaker party sought assistance from the men of Boston, and some of them actually submitted themselves and their lands to that government. The Boston court had then a specious pretext for meddling with the affairs of an infant distant colony, and they



THE BAPTISTS

THE BAPTISTS

having learnt the peculiar policy of the cabinet of their mother country, to foment quarrels and then profit by them, cited Gorton and his associates to appear at their tribunal, and answer to the complaints which had been exhibited against them. The warrant was signed by the Governor and three assistants; but Gorton treated it with disdain, and in answer wrote a long, mystical paraphrase upon it, which was signed by himself, Randal Holden, Robert Potter, John Wickes, John Warner, Richard Waterman, William Woodale, John Greene, Francis Weston, Richard Carder, Nicholas Power, and Sampson Shatton. It appears these people, in order to avoid further troubles, removed southward to a place then called Shawwomet, now Warwick, which they purchased of the sachems, Miantinomy [the name of this famous Indian chief is spelled many different ways, but Myantinomy seems the most proper, and according to Mr. Callender it was by the Indians pronounced Myantino`my. Century Sermon, p. 1] Pomham, and others, for 144 fathoms of wampum. [This was then computed at forty pounds, sixteen shilling sterling. Backus]

But new complaints soon went to Boston against them, and the petty sachems under Miantinomy and Pomham, for political reasons, were easily induced to become their enemies and accusers, and they were again summoned to appear before the Massachusetts rulers. And upon their refusal, because out of their jurisdiction, a company of armed men were sent to fetch them. They sent word to the company that if they set foot upon their land, it should be at their peril. But a band of soldiers marched on, the women and children, and some of the less resolute, were terrified and dispersed, and the rest, being overpowered by numbers, were carried to Boston, where they were treated in a severe and scandalous manner. Gorton, for being a blasphemous enemy of the religion of our Lord Jesus Christ, etc. was confined to Charlestown, set to hard work, loaded with bolts and irons to hinder his escape; and in case he should break his confinement, and in the mean time publish, declare, or maintain his blasphemous abominable heretics, wherewith he had been charged by the court, after due conviction, he should be condemned and executed. John Wickes was confined to Ipswich, Randal Holden to Salem, Robert Potter to Beverly, Richard Carder to Roxbury, Francis Western to Dorchester, John Warner to Boston, and William Woodale to Watertown. John Green, Richard Waterman, and Nicholas Power, not being found so guilty as the rest, were dismissed after paying costs and hearing an admonition. The rest were confined at their different stations through the winter, eighty head of their cattle were sold to pay the charges of bringing them from their homes, and trying them before a foreign tribunal, which amounted to a hundred and sixty pounds. But the court, finding it impossible to keep them from seducing others, and despairing of reclaiming them from their errors, in the spring released them, and banished them, not only from their jurisdiction, but also from their own lands at Showwomet. [Backus, vol. i. p. 126-129.] This detestable tyranny came of Mr. Cotton's Jewish theocracy, and it is a lamentable fact, that that mistaken divine encouraged the court in this horrid oppression of Gorton and his unfortunate associates. Some of them were, at that very time, members of the church at



THE BAPTISTS

THE BAPTISTS

Providence; they had associated with Gorton, not on account of his religious opinions, but for the purpose of obtaining lands on which they might procure a subsistence for themselves and families. But if Gorton had been that blasphemous, damnable heretick, which his orthodox persecuters pretended; if he had worshipped the sun, moon and stars; what right did that give the Boston rulers to treat him and his company in such an outrageous manner? These much injured men, being prohibited on pain of death to go to their lands, repaired to Rhode Island, where they tarried awhile meditating what course to take. As yet none of the companies of this colony had any patent from the crown for their lands; but they had all purchased them of the Indians, their proper owners, and therefore ought to have been suffered peaceably to enjoy them. About the time that Gorton and his company were released, that is, in 1643, Mr. Williams was sent to England as agent for the two colonies of Providence and Rhode-Island, and by the assistance of Sir Henry Vane, obtained "a free and absolute Charter of Civil Incorporation, by the name of the Incorporation of Providence Plantations in the Narraganset Bay, in New. England." This charter was dated the 17th of March, in the 19th year of Charles I 1644. It was obtained of the Earl of Warwick, who was then appointed by Parliament, Governor and Admiral of all the plantations, etc. and was signed by him and ten other noblemen his council. It empowered them to rule themselves and such others as should inhabit within their bounds by such a form of civil government as by the voluntary agreement of all or of the greater part should be found most suitable to their estate and condition, etc.

Mr. Williams returned with this charter the September following, and landed at Boston.

As persons of many different sentiments and tempers had resorted to this now asylum of freedom, it was a matter of some difficulty to fix upon a form of government, in which they could be united. But this desirable object was, not long after effected, and no event seems to have occurred, except what are common to the first efforts of new plantations, until 1651, when a very serious difficulty arose, which from the name of its author, was called Coddington's Obstruction. But before we proceed, it is proper to observe, that not long after Mr. Williams went to England, Messrs. Gorton, Greene, and Holden, set sail for the same country, and obtained an order to be suffered peaceably to possess their purchase at Showowmet.

By this means the claims of the Massachusetts court were defeated. As Mr. Williams's Charter covered their purchase, it was incorporated with the Providence Plantations, and as the Earl of Warwick was their peculiar friend in this affair, they, for that reason, gave their settlement the name of Warwick, and the posterity of its planters are still numerous in different parts of the State. Callender, Backus, and others, who have spoken of Gorton's religious opinions, acknowledge that it is hard to tell what they really were; but they assure us that it ought to be believed, that he held all the heresies which were ascribed to him. The most we can learn is, that in allegory, and



THE BAPTISTS

THE BAPTISTS

double meanings of scripture, he was similar to Origen; in mystical theology and the rejection of ordinances, he resembled the Quakers; and the notion of visible instituted churches he utterly condemned. He was the leader of a religious meeting at Warwick above sixty years, and says he made use of the learned languages in expounding the Scriptures to his hearers. He was of a good family in England, lived to a great age, was promoted to honor in the Rhode-Island Colony, and left behind him many disciples to his non-descript opinions. Some of his posterity have been found among the Baptists, some among the Quakers, but the greater part of them are what Morse would call Nothingarians. But all of them still retain a lively abhorrence of that religious tyranny, by which he was so cruelly oppressed. [Callender's Century Sermon, p. 37,38; Backus, vol. ii. p. 95.] The Charter obtained by Roger Williams in 1644, lasted until 1663, when another was granted by Charles II by which the incorporation was styled "The English Colony of Rhode-Island and Providence Plantations in New-England." This Charter, without any essential alteration, has remained the foundation of the Rhode-Island government ever since. Previous to its being obtained, that is, in 1651, Messrs. Williams and Clark were sent to England as agents for the Colony, which then consisted of only the four towns of Providence, Portsmouth, Newport, and Warwick. The object of their embassy was to remove the obstructions which had been thrown in the way of their progress by William Coddington, then Governour of their infant settlement. This gentleman had, as they said, "by most untrue information," obtained a commission of the Council of State, to govern a part of the colony, that is, the Island, with such a council as the people should choose, and he approve. This they considered as "a violation of their liberties," etc. and by the exertions of these agents the commission was vacated, and the administration progressed in the original form. Mr. Williams soon returned, but Mr. Clark remained in England about twelve years, to watch the motion of affairs, and to be ready to lend his assistance to his brethren here as emergencies should require.

The form of government established by the Rhode-Islanders was, as to civil affairs, much like those of the other colonies, but in the important article of religion, they differed from them all. Liberty of conscience was, in the first social compact at Providence, established by law, and no one was allowed to vote among them, who opposed it. [Backus, vol. i. p. 96.] This darling principle was planted in the soil of Rhode-Island, before the red men left it, or ever the lofty forests were laid waste, and has been transmitted from father to son with the most studious care; it was interwoven in every part of the State Constitution, has extended its influence to all transactions, whether civil or sacred, and in no part of the world has it been more inviolably maintained for the space of upwards of a hundred and seventy years. It is the glory and boast of Rhode-Island, that no one within her bounds was ever legally molested on account of his religious opinions, and that none of her annals are stained with acts to regulate those important concerns, which he wholly between man and his Maker. Hence it was early said of



THE BAPTISTS

THE BAPTISTS

this colony, "They are much like their neighbors, only they have one vice less, and one virtue more than they; for they never persecuted any, but have ever maintained a perfect liberty of conscience" [Edwards' MS. History of Rhode Island, p. 10].

They, among their first Legislative acts, (instead of establishing their own religion by law, and compelling all others to maintain it) determined that "Every man, who submits peaceably to civil government in this colony, shall worship God according to the dictates of his own conscience without molestation." And when in 1656, the colonies of Plymouth, Massachusetts, Hartford, and New-Haven, pressed them hard to give up this point, and join with them to crush the Quakers, and prevent any more from coming to New-England, they, for an answer, made the noble declaration, "We shall strictly adhere to the foundation principle on which this colony was first settled," etc. Accordingly, the Quakers found a safe asylum here, while they were in all places persecuted and destroyed.

When these people obtained their second Charter in 1663, they petitioned Charles II "that they might be permitted to hold forth a lively experiment, that a most flourishing civil State may stand and best be maintained, and that among English subjects, with a full liberty in religious concerns, and that true piety, rightly grounded on gospel principles, will give the best and greatest security to sovereignty; and will lay in the hearts of men the strongest obligations to true loyalty." -- This permission was granted by his majesty, and the tenor of their Charter was, that every person might freely and fully have and enjoy his own judgment or conscience in matters of religious concernment, etc. The inviolable attachment of the Rhode-Islanders to this heaven-born principle of Religious Freedom, was the real cause of all those calumnies and injuries which the other colonies heaped upon them. Connecticut and Massachusetts on either side of them, were now making strong exertions to enforce their religious laws, and could not endure the maxims of this little colony, which were a tacit and standing condemnation of their bigotry and intolerance. They therefore stretched their lines if possible to swallow up the little State, and Massachusetts actually took possession of a large share of it one side, and Connecticut on the other; but failing of their design on this plan, they encouraged the Indians to harass them to the loss of 80 or 100 pounds a year; they refused to let them have ammunition for their money when in imminent danger; they fomented divisions among them, and encouraged their subjects to refuse obedience to their authority; they finally labored hard, after they could not dismember the colony, to gain a party within its bounds, of sufficient strength to outvote them in their elections, and establish among them their abominable system of parish worship, and parish taxes. Their letter writers, preachers, and historians, calumniated them as "the scum and runaways of other colonies, which, in time, would bring a heavy burden on the land: as so sunk into barbarity, that they could speak neither good English nor good sense -- as despisers of God's worship, and without order or government," etc. [Edwards' MS. History of Rhode Island, p. 12, 13; Backus,



THE BAPTISTS

THE BAPTISTS

vol. i., MS. of Governor Jenks.] Dr. Mather, speaking of this State about a hundred years ago, says, "It has been a Colluvies of Antinomians. Familists, Anabaptists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters, every thing in the world but Roman Catholicks and real christians, though of the latter, I hope, there have been more than the former among them; so that if a man had lost his religion, he might find it at this general muster of Opinionists" [Magnalia, Book viii. p. 20]. He goes on to describe it as the Gerizzim of New-England, the common receptacle of the convicts of Jerusalem, and the outcasts of the land. "The Island," says he, "is indeed for the fertility of its soil, the temperateness of its air, etc. the best garden of all the colonies, and were it free from serpents, I would call it the Paradise of New-England." But he finally applies to it the old proverb, Bona Terra, Mala Gens, a good land, but a bad people. This is but a part of a long reviling piece of the same character. Among other things he informs us, that the Massachusetts ministers had made a chargeless tender of preaching the gospel to this wretched people in their towns and on their paganizing plantations; but these offers had been refused.

The two following letters will give the reader to understand the manner in which these chargeless tenders were made, and also in what point of light the Rhode-Island people viewed them. The first is from an Association of the Massachusetts ministers; the other from the people of Providence: "To the honorable Joseph Jenckes, Esq. late Deputy-Governor, William Hopkins, Esq. Major Joseph Willson, Esq. Joseph Whipple, Esq. CoL Richard Waterman, Esq. Arther Fenner, Esq. Wilkinson, Esq. Philip Tillinghast, Esq. Capt. Nicholas Power, Esq. Thomas Harris, Esq. Capt. William Harris, Esq. Andrew Harris, Esq. -- Brown, Esq. Jonathan Burton, Esq. Jonathan Spreauge, Jun. Esq. and to the other eminent men in the town of Providence. Pardon our ignorance if any of your honorable christian names, or if your proper order be mistaken.

"Honourable Gentlemen,

We wish you grace, mercy, and peace, and all blessings for time and for eternity through our Lord Jesus Christ. How pleasing to Almighty God and our Lord and Redeemer, and how conducive to the publick tranquillity and safety, an hearty union and good affection of all pious protestants, of whatever particular denomination, on account of some difference in opinion, would be, by the divine blessing, yourselves, as well as we, are not insensible of. And with what peace and love, societies of different modes of worship have generally entertained one another in your government, we cannot think of without admiration. And we suppose, under God, 'tis owing to the choice liberty granted to protestants of all persuasions in the Royal Charter graciously given you [be it observed that the same liberty was granted the Massachusetts people by their charters first and last. Edwards]; and to the wise and prudent conduct of the gentlemen that have been improved as governors and justices in your colony. And the Rev. Mr. Greenwood,



THE BAPTISTS

THE BAPTISTS

before his decease at Rehoboth, was much affected with the wisdom and excellent temper and great candour of such of yourselves as he had the honor to wait upon, and with those worthy and obliging expressions of kind respects he met with when he discoursed about his desire to make an experiment, whether the preaching of our ministers in Providence. might not be acceptable; and whether some, who do not greatly recline to frequent any pious meeting in the place, on the first day of the week, might not be drawn to give their presence to hear our ministers, and so might be won over, by the influence of Heaven, into serious godliness; and although God has taken that dear brother of ours from his work in this world, yet it has pleased the Lord to incline some reverend ministers in Connecticut and some of ours to preach among you; and we are beholden to the mercy of Heaven for the freedom and safety they have enjoyed under the wise and good government of the place, and that they met with kind respect, and with numbers that gave a kind reception to their ministration among you. These things we acknowledge with all thankfulness. And if such preaching should be continued among your people, designed only for the glory of God and Christ Jesus in chief, and nextly, for promoting the spiritual and eternal happiness of immortal, precious souls, and the furtherance of a joyful account in the great day of judgment, we earnestly request, as the Rev. Mr. Greenwood in his life time did before us, that yourselves, according to your power and the influence and interest that God hath blessed you with, will continue your just protection; and that you add such further countenance and encouragement thereunto as may be pleasing to the eternal God, and may, through Christ Jesus, obtain for you the great reward in Heaven. And if ever it should come to pass that a small meeting-house should be built in your town to entertain such as are willing to hear our ministers, we should account it a great favor if you all, Gentlemen, or any of you, would please to build pews therein; in which you and they as often as you see fit, may give your and their presence and holy attention. And we hope and pray that ancient matters, that had acrimony in them, may be buried in oblivion; and that grace, and peace, and holiness, and glory, may dwell in every part of New-England; and that the several provinces and colonies in it may love one another with a pure heart fervently. So recommending you all, and your ladies and children, and neighbors and people to the blessing of Heaven, and humbly asking your prayers to the divine throne for us, we take leave and subscribe ourselves your servants,

PETER THACHER, JOHN DANFORTH, JOSEPH BELCHER."

"By the foregoing paper," says Edwards, "which is the joint act of the Massachusetts resisters, it appears that the people of Rhode-Island government were good people, even while the



THE BAPTISTS

THE BAPTISTS

Mathers, their chief accusers, were alive. And if the Association spake according to knowledge and truth, the characters in the Magnalia and other New England histories must be false and slanderous. I will here add the answer that was made to the foregoing paper, and then offer two or three remarks."

"To John Danforth, Peter Thacher, and Joseph Belcher, committee of the Presbyterian Ministry.

"Sirs,

We, the inhabitants of the town of Providence, received yours, bearing date, October 27, 1721, which was read publicly, in the hearing of the people, and we judge it uncivil to return you no answer. But finding the matter to be of religious concernment, we counted it our duty to ask counsel of God, lest we should be beguiled as Israel was by the Gibeonites. And inasmuch as the sacred scriptures were given forth by the Spirit of the living God to be our instructor and counsellor, we shall therefore apply ourselves to them. And in the first place, we take notice of the honorable titles you give to many of us. Your view, as we take it, is to insinuate yourselves into our affections, and to induce us to favor your request. But, we find flatteries in matters of religion to be of dangerous consequence; witness the Hivites, who said, We are your servants, and have heard of the fame of the God of Israel In this way did Joash set up idolatry after the death of Jehoida. Elihu abstained from flattery for fear of offending God, while the enemies of Judah, for want of the fear of God, practiced it. By the same means was Daniel cast into the Lion's den, and Herod sought to slay the Lord Christ; and some at Rome sought to make divisions in the church of Christ by flattering words and fair speeches, to deceive the simple; but, saith the Spirit, Such serve, not the Lord Jesus Christ, but their own belly; and saith the apostle Peter, Through covetousness and feigned words they shall make merchandise of you. To conclude this article. We see that flattery in matters of worship has been, and now is, a cloak to blind men and lead them out of the way; and serves for nothing but to advance pride and vain glory. Shall we praise you for this? We praise you not. Next. You salute all as saints in the faith and order of the gospels wishing all of us blessings for the time present and to all eternity. It is not the language of Canaan but of Babel to salute men of all characters as in the faith of the gospel. This is the voice of the false prophets, which daub with untempered mortar, sewing pillows under every arm-hole, and crying, peace! peace! when there is no peace. Is this your way to enlighten the dark corners of the world? Surely, this is darkness itself. Moreover, You highly extol liberty of conscience to men of all persuasions, affirming it to be most pleasing to God, and tending most to love and peace, and the tranquillity



THE BAPTISTS

THE BAPTISTS

of any people. And you say, We are not insensible of this any more than you. To which we say, Amen; and you well know it hath been our faith and practice hitherto. Fourthly. We take notice how you praise the love and peace that dissenters of all ranks entertain one another within this government; and it is, as you say, to your admiration, and you suppose that under God, it is owing to the choice liberty granted to protestants of all denominations in the Royal Charter graciously given us, and to the discreet and wise rulers under whose conduct we enjoy this happiness. We answer, This happiness principally consists in our not allowing societies to have any superiority one over another, but each society supports their own ministry of their own free will, and not by constraint or force upon any man's person or estate; and this greatly adds to our peace and tranquillity. But the contrary, which takes away men's estates by force, to maintain their own or any other ministry, serves for nothing but to provoke to wrath, envy, and strife. This wisdom cometh not from above, but is earthly, sensual and devilish. In those cited concessions we hope too, that you are real and hearty, and do it not to flourish your compliments; otherwise you make a breach on the third commandment. This is but a preface to make room for your request, which is, That we would be pleased, according to our power, to countenance, protect, and encourage your ministers in their coming and preaching in this town of Providence. To which we answer -- We admire at your request! or that you should imagine or surmise that we should consent to either; inasmuch as we know, that (to witness for God) your ministers, for the most part, were never set up by God, but have consecrated them. selves, and have changed his ordinances; and for their greediness after filthy lucre, some you have put to death; others you have banished upon pain of death'; others you barbarously scourged; others you have imprisoned and seized upon their estates. And at this very present you are rending towns in pieces, ruining the people with innumerable charges, which make them decline your ministry, and fly for refuge to the Church of England, and others to dissenters of all denominations, and you, like wolves, pursue; and whenever you find them within your reach, you seize upon their estates. And all this is done to make room for your pretended ministers to live in idleness, pride, and fullness of bread. Shall we countenance such ministers for Christ's ministers? Nay, verily. These are not the marks of Christ's ministry; but are a papal spot that is abhorred by all pious protestants. And since you wrote this letter the constable of Attleborough [only nine miles from Providence] has been taking away the estates of our dear friends and pious dissenters to maintain the minister. The like hath been done in the town of Mendon [about twenty miles from this town]. Is this the way of peace?



THE BAPTISTS

THE BAPTISTS

Is this the fruit of your love? Why do you hug the sin of Eli's sons and walk in the steps of the false prophets, biting with your teeth, and crying peace? but no longer than they put into your mouth but you prepare war against them. Christ bids us beware of such as come to us in sheep's clothing, but inwardly are ravening wolves; and your clothing is so scanty that all may see your shame, and see that your teaching is like Gideon's, who taught the men of Succoth with the briers and thorns of the wilderness. In the next place: You freely confess that we entertained you kindly at all times. We hope we are all so taught of God to love our enemies, and to do good to them that hate us, and pray for them who despitefully treat us. And since you admire the love and peace we do enjoy, we pray you to use the same methods and write after our copy. And for the future never let us hear of your pillaging conscientious dissenters to maintain your own ministers. O, let not this sin be your everlasting ruin. Further. You desire that all former injuries, done by you to us, may be buried in oblivion. We say, Far be it from us to avenge ourselves, or to deal to you as you have dealt to us, but rather say with our Lord, Father, forgive them, for they know not what they do! But if you mean that we should not speak of former actions done hurtfully to any man's person, we say, God never called for that nor suffered to be so done; as witness Cain, Joab and Judas, which are upon record to deter other men from doing the like. Lastly. You desire of us to improve our interest in Christ Jesus for you at the throne of grace. Far be it from us to deny you this, for we are commanded to pray for all men. And we count it our duty to pray for you, that God will open your eyes and cause you to see how far you have erred from the way of peace; and that God will give you godly sorrow for the same, and such repentance as is never to be repented of; and that you may find mercy and favor of our Lord Jesus Christ at his appearing. And so hoping, as you tender the everlasting welfare of your souls and the good of your people, you will embrace our advice; and not suffer passion so to rule as to cause you to hate reproof, lest you draw down vengeance on yourselves and on the! and. We, your friends of the town of Providence, bid you farewell.

Subscribed for, and in their behalf, by your ancient friend and servant for Jean's sake,

"JONATHAN SPREAGUE. Feb. 23, 1722.

"If it be thought," says Morgan Edwards, "that there is too much tartness and resentment in this letter, they will be readily excused by them, who consider, that the despoiling of goods, imprisonments, scourgings, excommunications and banishments, the slandering of this colony at home and abroad, and attempts to ruin it were yet fresh in the knowledge of the people; and especially, that the Massachusetts people were at the time, doing those very things to the brethren in the neighborhood,



THE BAPTISTS

THE BAPTISTS

which they desire the men of Providence to forget. This was such a piece of uncommon effrontery and insult, as must have raised a mood in the man of Uz. Yet be it further observed, that the people of Providence do not forbid the Presbyterian ministers to come among them, nor threaten them if they should come, but in express terms execrate the thought of dealing to them as they had dealt to Baptists.

An anonymous letter in answer to this, was published in Boston a few months after, in which it was insinuated that all these complaints about persecution were ground. less, and that those who made them did it in consequence of their being buffeted for their faults. This letter was answered by Mr. Sprague in 1723, at the close of which he inquires, "But why do you strive to persuade the rising generation, that you never persecuted nor hurt the Baptists? Did you not barbarously scourge Mr. Obadiah Holmes, and imprison John Hazel of Rehoboth, who died and came not home? And did you not barbarously scourge Mr. Baker in Cambridge, the chief mate of a London ship? Where also you imprisoned Mr. Thomas Gould, John Russell, Benjamin Sweetser, and many others, and fined them fifty pounds a man. And did you not take away a part of the said Sweetser's land, to pay his fine, and conveyed it to Solomon Phipps, the Deputy Governor Danforth's son-in-law, who after by the hand of God ran distracted, dying suddenly, saying he was bewitched? And did you not nail up the Baptist meeting. house doors, and fine Mr. John Miles, Mr. James Brown, and Mr. Nicholas Tanner? -- Surely, I can fill sheets of paper with the sufferings of the Baptists, as well as others, thin your precincts; but what I have mentioned shall suffice for the present." Mr. Sprague preached for many years to a small society of Baptists in that, which is now the east part of Smithfield; and died in January, 1741, aged 93. Mr. Comer knew him, and speaks of him as a very judicious and pious man. [Backus, vol. ii. p. 103, 105; Edwards' MS. History of Rhode Island, p. 15-32.] The custom of making chargeless tenders of the gospel to the inhabitants of this benighted realm has been continued to the present time. And now the evangelizing Pedobaptists of Connecticut and Massachusetts are almost constantly sending missionaries with freights of sermons well arranged in black and white to illuminate this heathenish land of dippers; and many wish that more good may follow their labors than has hitherto done. They pass unmolested, the Baptists frequently invite them to preach in their pulpits, and those, who do not deal out too freely their canting censures are listened to with attention, and they find it convenient to receive the missionary reward for labouring in ancient settlements within a short distance of their homes. [A Reverend Doctor of Massachusetts, a few years since, was invited to preach in the Baptist pulpit at Providence, but when the same favor a short time after was asked of him, it was denied.] Some of these missionaries are doubtless pious, worthy men, but the Rhode-Islanders are not without suspicions that their employers have other ends in view in sending them hither, besides the salvation of souls. Their prejudices, however, whether fight or wrong, and strong and unyielding, and all attempts to convert them to Pedobaptism or Law-Religion will be unavailing. We shall



THE BAPTISTS

THE BAPTISTS

now give a brief account of some of the Baptist churches which have arisen in this State, and begin with The First Church in Providence. -- This church, which is the oldest of the Baptist denomination in America, according to Governor Winthrop, was planted in the year 1639. Its first members were twelve in number, viz. Roger Williams, Ezekiel Holliman, William Arnold, William Harris, Stuckley Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, and Thomas Olney. Roger Williams being the chief instrument of this work of God, and also in settling this colony, we shall here give a connected view of his origin, character, banishment, etc. Although many things have already been said of this distinguished man, yet we have purposely omitted the following sketches, that they might stand in connexion with the church which he founded; they are found in its records, from which they are here transcribed.

"Mr. Williams was a native of Wales, born in the year 1598, and had a liberal education, under the patronage of Sir Edward Coke. The occasion of Mr. Williams' receiving the favor of that distinguished lawyer was very singular. Sir Edward, one day, at church, observing, a youth taking notes from the sermon, beckoned and received him into his pew. He obtained a sight of the lad's minutes; which were exceedingly judicious, being a collection of the most striking sentiments delivered by the preacher. This, with Mr. Williams' great modesty, so engaged Sir Edward in his favor, as to induce him to solicit Mr. Williams's parents to let him have the care of their son; which was readily granted. Mr. Williams soon entered on the study of the law, and received all possible assistance from his generous patron; but finding this employment not altogether agreeable to his taste, after pursuing it some time, he turned his attention to divinity, and made such proficiency therein, as encouraged Sir Edward to obtain him episcopal orders. His preaching was highly esteemed, and his private character revered. By embracing the sentiments of the Puritans, he was greatly exposed to suffering, and at last was thereby compelled to leave his native country. He embarked for America, on February 5, 1631, being then in the 32d year of his age. On his arrival, he was called by the church at Salem to join in the ministry with Mr. Skelton; but the Governor and Council not being satisfied with it, the appointment was suspended. This was a means of his being called by the church at Plymouth, where he preached two or three years, and was held in high estimation by Governor Bradford and the people. The former was pleased to give this testimony of Mr. Williams: "He was a man, godly and zealous, having many precious parts. His preaching was well approved, for the benefit of which I still bless God, and am thankful for his sharpest admonitions, so far as they agreed with truth." Mr. Skelton, of Salem, now growing old, a second application was made to Mr. Williams; but many of his Plymouth



THE BAPTISTS

THE BAPTISTS

friends were against his removal. One Mr. Brewster at length prevailed with the church to dismiss him; saying, "If he stayed, he would run the same course of rigid separation and anabaptism which one Smith of Amsterdam had done." He accordingly settled in Salem, and many of the church at Plymouth followed him. The Court again wrote to prevent his settlement, but could not prevail. Morton and Hubbard inform us, "In one Year's time, Mr. Williams filled that place with principles of rigid separation, and tending to anabaptism." His favourite topic, liberty of conscience, a subject he well understood, gave offense to a few of the leading part of the congregation; but this would have been borne with, had he not further maintained that civil magistrates, as such, have no power in the church, and that christians, as such, are subject to no laws or control, but those of King Jesus." This so greatly enraged the magistrates, that they excommunicated and banished him. The town was again enraged at the conduct of the magistrates, and several of the inhabitants followed their minister. This was done in the winter of 1636. When they were out of the Massachusetts jurisdiction, they pitched in a place now called Rehoboth; but the men of Plymouth hearing thereof, sent to inform them that they were settled on lands within their territories. Now they had no refuge, but must venture among savages; and it is said, that Mr. Williams and his friend Olney, and Thomas Angel, an hired servant, came over the river in a canoe, and were saluted by the Indian word that signifies, What cheer? They then came round Fox Point, until they met with a pleasant spring, which runs to this day, and is nearly opposite the Episcopal Church. Being settled in this place, which, from the kindness of God to them. they called PROVIDENCE, Mr. Williams and those with him, considered the importance of Gospel Union, and were desirous of forming themselves into a church, but met with a considerable obstruction; they were convinced of the nature and design of believer's baptism by immersion; but, from a variety of circumstances, had hitherto been prevented from submission. To obtain a suitable administrator was a matter of consequence: at length, the candidates for communion nominated and appointed Mr. Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams; and who, in return, baptized Mr. Holliman and the other ten. This church was soon joined by twelve other persons, who came to this new settlement, and abode in harmony and peace. Mr. Holliman was chosen assistant to Mr. Williams. This Church, according to Chandler, held particular redemption; but soon after deviated to general redemption. Laying-on-of-hands was held in a lax manner, so that some persons were received without it. And such, says Governor Jenks, was the opinion of the Baptists throughout this colony. Psalmody was first



THE BAPTISTS

THE BAPTISTS

used and afterwards laid aside. These alterations took place about sixteen years after their settlement. The church at first met for worship in a grove, unless in wet and stormy weather, when they assembled in private houses. Mr. Williams held his pastoral office about four years, and then resigned the same to Mr. Brown, and Mr. Wickendon, and went to England to solicit the first charter. [Some accounts state his ministry in the church to have been but a few months.] After Mr. Williams' return, he preached among the Indians, whose forefathers were gathered by him. He wrote an account of the Indians, which the then Lords of Trade highly commended; also a defense of the doctrines controverted by the Quakers, and another piece, called the Bloody Tenet, with some other pieces. He died in the year 1682, aged 84, and was buried under arms in his own lot; now supposed to be not far from the new house lately built by Mr. Dorr on Benefit-Street. [His grave is not certainly known, but tradition makes it to be near some trees to the west of this street.] Mr. Williams's wife's name was Elizabeth, by whom he had children, viz. Mary, Freeborn, Providence, Mercy, Daniel, and Joseph. The third died without issue, aged 48 years. The others married into the Rhodes, Olney, Waterman, Windsor, and Sayles families; whose descendants, according to Governor Hopkins, had in 1770 been traced to the number of two thousand.

"Mr. Williams' character, given by many, as a man, a scholar, and a christian, was truly respectable. He appears, says Mr. Callender, in his Century Sermon, page 17, by the whole tenour of his life, to have been one of the most disinterested men that ever lived, and a most pious and heavenly minded soul. Governor Hutchinson, reflecting on the life of this good man, says, "Instead of shewing any revengeful temper, or resentment, he was continually employed in acts of kindness and benevolence to his enemies." Vol. 1st, page 38. Mr. Callender observes, "the true grounds of liberty of conscience were not understood in America, until Mr. Williams and John Clarke publicly avowed, that Christ alone is king in his kingdom, and that no others had authority over his subjects, in the affairs of conscience and eternal salvation." Governor Hopkins said, "Roger Williams justly claimed the honor of being the first legislator in the world, that fully and effectually provided for, and established a free, full, and absolute liberty of conscience." He not only founded a State, but, by his interest with the Narraganset Indians, broke the grand confederacy against the English, and so became the savior of all the other colonies.

"Rev. Chad Brown, who succeeded Mr. Williams in the charge of this church, came to Providence the latter end of the year 1636, by reason of the persecution in



THE BAPTISTS

THE BAPTISTS

Massachusetts. He was ordained in the year 1642. Mr. Brown was one of the town proprietors, and the fourteenth in order. He supported a good character, and was prosperous in his ministry.

"Rev. Mr. Wickendon, who was colleague with Mr. Brown, came from Salem to Providence in 1639, and was ordained by Mr. Brown. He died, February 23, 1669, after having removed to a place called Solitary Hill. Mr. Wickendon preached for some time in the city of New York, and as a reward for his labor was imprisoned four months.

"Rev. Gregory Dexter was next in office. He was born in London, and followed the stationary business with a Mr. Coleman. [This Coleman became the subject of a Farce called The Cutter of Coleman Street. Edwards.] It is said, he fled from his native country for printing a piece, which was offensive to the then reigning powers. He came to Providence in 1643, and was the same year received into the church, being both a Baptist and a preacher before his arrival. He took the care of this church on Mr. Wickendon's removal to Solitary Hill. He was the first who taught the art of printing in Boston, in New-England. He was never observed to laugh, and seldom to smile. So earnest was he in the ministry, that he could hardly forbear preaching when he came into a house, or met a number of persons in the street. His sentiments were those of the Particular Baptists. He died in the 91st year of his age.

"Rev. Thomas Olney succeeded to the pastoral office. He was born at Hertford, in England, about the year 1631, and came to Providence in 1654; but when baptized or ordained is not known. He was the chief who made a division about laying-on-of-hands. He and others withdrew and formed a separate church, but it continued only a short time. He died June 11, 1722, and was buried in his own field.

"Rev. Pardon Tillinghast was next in office. He was born at Seven-cliffe, near Beachy-Head in Old-England, about the year 1622. He came to Providence by way of Connecticut, in the year 1645, and was of the Particular Baptist denomination, and remarkable for his piety and his plain dress. At his own expense he built the first meeting house, about the year 1700, on a spot of ground towards the north end of the town; having the main street for the front, and the river to the back. A larger house was erected in its place in the year 1718. He was buried in his own lot, towards the south end of the town; and which is still continued as the burial place of the family.

"Rev. Ebenezer Jenckes succeeded Mr. Tillinghast in office. He was born in Pawtucket, in the township of Providence, 1669, and ordained pastor in 1719; which office he held till his death, Aug. 14, 1726. He was a man of parts and real piety. He refused every publick



THE BAPTISTS

THE BAPTISTS

office, but the surveyorship of the propriety of Providence. He was buried in the family burial ground in Pawtucket.

"Rev. James Brown, grandson to the Rev. Chad Brown, by his eldest son, born at Providence, 1666, was next ordained to the pastoral office in this church, and continued therein till his death, October 28, 1732. He was an example of piety and meekness, worthy of admiration. He was buried in his own lot at the north end of the town, and a stone was erected to his memory.

"Rev. Samuel Windsor succeeded Mr. James Brown. He was born in the township of Providence, 1677, and ordained, 1733. He continued the care of this church, until November 17, 1758, when he died. He was esteemed a worthy man, and had considerable success in his ministry.

"Rev. Thomas Burlingham was in union with Mr. Windsor. He was born at Cranston, May 29, 1688, and was ordained at the same time with Mr. Windsor, but in a measure resigned his care of the church, a considerable time before his death in order to preach to a new church at Cranston. He died January 7, 1740.

"Rev. Samuel Windsor, son to the aforementioned Samuel Windsor, was next in office. He was born, November 1, 1722, in the township of Providence, and ordained June 21, 1759. He continued his office with ease and some success, till towards the year 1770, when he made repeated complaints to the church, that the duty of his office was too heavy for him, considering the remote situation of his dwelling from town. He constantly urged the church to provide help in the ministry, as he was not able to serve them any longer in that capacity, without doing injury to his family, which they could not desire.

"Divine Providence had so ordered, that the Rev. James Manning, President of the Rhode-Island College, was likely to remove from Warren, to settle with the college in the town; and which was esteemed favorable to the wishes of Mr. Windsor and the church. However, at this juncture, Mr. John Sutton [now in Kentucky, and is one of those who are known by the name of Emancipators], minister, on his way from Nova-Scotia to the Jerseys, arrived at Newport; when Mr. Windsor and the church invited him to preach as assistant for six months; which he did to good acceptance, and then pursued his journey. The attention of the church and Mr. Windsor, was now directed to Mr. Manning; and at a church meeting held the beginning of May, 1770, Daniel Jenkins, Esq. chief judge of the inferior court, and Solomon Drown, Esq. were chosen to wait on Mr. Manning at his arrival, and, in the name of the church and congregation, to invite him to preach at the meeting-house. Mr. Manning accepted the invitation, and delivered a sermon. It being



THE BAPTISTS

THE BAPTISTS

communion day, Mr. Windsor invited Mr. Manning to partake with them, which the President cordially accepted. After this, several members were dissatisfied at Mr. Manning's partaking of the Lord's Supper with them; but at a church meeting appointed for the purpose, Mr. Manning was admitted to communion by vote of the church. Notwithstanding this, some of the members remained dissatisfied, at the privilege of transient communion being allowed Mr. Manning; whereupon another meeting was called previous to the next communion-day, in order to reconcile the difficulty. At said meeting Mr. Manning was confirmed in his privilege by a much larger majority. At the next church meeting, Mr. Windsor appeared with an unusual number of members from the country, and moved to have Mr. Manning displaced, but to no purpose. The ostensible reason of Mr. Windsor and of those with him for objecting against President Manning was, that he did not make imposition of hands a bar to communion, though he himself received it, and administered it to those who desired it. Mr. Windsor and the church knew Mr. Manning's sentiments and practice for more than six years at Warren; those, therefore, who were well informed, attributed the opposition to the President's holding to singing in public worship; which was highly disgustful to Mr. Windsor. The difficulty increasing, it was resolved to refer the business to the next association at Swansy. But when the case was presented, the association, after a full hearing on both sides, agreed that they had no right to determine, and that the church must act for themselves. The next church meeting, which was in October, was uncommonly full. All matters relative to the President were fully debated, and by a much greater majority were determined in his favor. It was then agreed all should sit down at the Lord's table the next Sabbath, which was accordingly done. But at the subsequent communion season, Mr. Windsor declined administering the ordinance; assigning for a reason, that a number of the brethren were dissatisfied. April 18, 1771, being church meeting, Mr. Windsor appeared and produced a paper, signed by a number of members living out of town, dated, Johnston, February 27, 1771, in which they say,

"Brethren and sisters, -- We must in conscience withdraw ourselves from all those who do not hold strictly to the six principles of the doctrine of Christ, as laid down in Hebrews 6:1,2."

"At a church meeting held May 30, 1771, Mr. Samuel Windsor made a second declaration, that he withdrew from the church at Providence, and that he should break bread in Johnston, (an adjacent town) which he accordingly did the first Lord's day in June, and continued so to do.

"The church remaining in Providence, applied to Rev. Gardner Thurston, of Newport, for advice. In consequence of advice received, it was resolved to apply



THE BAPTISTS

THE BAPTISTS

to Rev. Job and Russel Mason, of Swansy, to come and administer the Lord's supper. Accordingly, a letter was sent signed by Daniel Janekes, Esq. Deacon, Ephraim Wheaton, and others, bearing date, June 10, 1771. To this letter the following answer was received: Swansy, June 28, 1771.

"To the Brethren and Sisters in the town of Providence, not long since under the care of Elder Samuel Windsor, but now forsaken by him, we send greeting, wishing all grace, mercy and peace may abound toward you all, through our Lord and Savior Jesus Christ. Whereas you have sent a request for one of us to break bread among you, we laid your request before our church meeting, and there beg but few members present, and we, not being able to know what an event of such a proceeding might be at this time, think it not expedient for us to come and break bread with you. And whereas you have received Mr. Manning into your fellowship, and called him to the work of preaching, (he being ordained) we know not but by the same rule he may administer the Lord's supper. But whether it will be most expedient for you to omit the administration of the Lord's supper, considering the present circumstances of the case, until the association, we must leave you to judge. No more at present, but desiring you would seek God for wisdom to direct you in this affair; hoping you will have the glory of God, the credit of our holy religion, and the comfort of his children at heart, in all your proceedings, Farewell.

JOB MASON, RUSSEL MASON, Elders.

"In consequence of the above advice, the church appointed a meeting to consider the propriety of calling President Manning to administer ordinances to the church; whereupon the following resolution was formed:

"'At a meeting of the members of the Old Baptist Church Meeting in Providence, in church-meeting assembled this 31st day of July, 1771, Daniel Jenckes, Esq. Moderator. Whereas, Elder Samuel Windsor, now of Johnston, has withdrawn himself, and a considerable number of members of this church, from their communion with us who live in town; and we being destitute of a minister to administer the ordinances amongst us, have met together, In order to choose and appoint a suitable person for that purpose. Upon due consideration, the members present choose and appoint Elder James Manning to preach and administer the communion, according to our former usage.'

"To the above resolve Mr. Manning returned the following answer: 'As the church is destitute of an administrator, and think the cause of religion suffers through the neglect of the ordinances of God's house: I consent to undertake to administer pro tempore; that is, until there may be a more full disquisition of this matter,



THE BAPTISTS

THE BAPTISTS

or time to seek other help; at least until time may prove whether it will be consistent with my other engagements, and for the general interest, of religion.'

"This answer being accepted, the Rev. James Manning was appointed pastor of this church, pro tempore.

"At the general meeting or association, held September 20, 1771, a question was put 'Whether those members who Withdrew with Mr. Windsor, or those in Providence, be considered the Old Church?' Whereupon the brethren, meeting in Providence, were acknowledged the Old Church; but it was agreed that the association would hold communion with both churches so long as they walked agreeably to the gospel.

"Mr. Manning preached with general acceptance to an increasing congregation for some time, without any visible success in the conversion of sinners. In the latter end of the year 1774, the sudden death of one Mr. Biggilo, a young man, who was accidentally shot by his intimate companion, playing with a gun, made a very uncommon impression on the minds of many. In December of the same year, it pleased the Lord to make his power known to the hearts of Tamar Clemans and Venus Arnold, two black women, who were soon added to the church by baptism, and who maintained the dignity of their profession. The sacred flame of the gospel began to spread; and in the course of fifteen months, one hundred and four persons confessed the power of the Spirit of Christ, in the conversion of their souls, and entered the gates of Zion with joy. During this time a peculiar solemnity pervaded the whole congregation and town. There was a general attendance on the worship of God; and meetings for conference and prayer were held from house to house to great advantage.

The meeting-house was not sufficient to contain the people, who pressed to hear the word; therefore, those whose hearts the Lord opened, were ready to join their hands to build a more convenient place for the worship of God.

"A committee was now appointed to petition the general assembly of the State at their next session to obtain an act, empowering them to sell the meeting, house and ground, and lay out the motley arising from the sale thereof, in purchasing and preparing another lot, and building a house for the Baptist church and society. The petition was granted, and the meeting house and lot were sold at public venue to John Brown, Esq. for the sum of four hundred and twenty pounds, L.M. A generous subscription was soon obtained, and a lot of ground of large dimensions situated in the center of the town, was purchased of Mr. William Russel, and Mr. Amaziah Waterman.

"The draught of the new meeting-house was made by Joseph Brown, Esq. a member of this church, and Mr. Sumner, who



THE BAPTISTS

THE BAPTISTS

also superintended the building. The floor was laid 80 feet square. It contains 126 square pews on the ground floor. A large gallery on the south, west, and north, and one other above on the west, for the use of the blacks. The roof and galleries are supported by twelve fluted pillars of the Doric order, the ceiling in the body is a continued arch, and over the galleries it is intersected; the adjustment of which, and the largeness of the building, render it extremely difficult for most who attempt to preach in it. At the east end is a very elegant, large Venetian window, before which the pulpit stands. At the west end is a steeple of the height of 196 feet, supposed to be the best workmanship of the kind of any in America, it was furnished with a good clock and bell, both made in London. The weight of the bell was 2515 lb. and upon it was the following motto:

"For freedom Of conscience, the town was first planted; Persuasion, not force, was us'd by the people; This church is the eldest and has not recanted, Enjoying and granting bell, temple, and steeple."

This bell was split by ringing in the year 1787, and afterwards recast by Jesse Goodyear at Hope Furnace; the weight thereof is 2387 lb. The inscription of it is,

"This Church was founded, A.D. 1639, the first in the State, and the oldest of the Baptists in America."

The ground and building amounted to about seven thousand pounds, lawful money, that is, over 23,000 dollars. It was opened for publick worship, May 28, 1775, when the President, afterwards Doctor Manning, preached the first sermon from Genesis 28:17. This is none other but the house of God, and this is the gate of heaven.

"At this time, a number of the principal members of the church and congregation, sincerely wishing the utmost prosperity to attend the interest of Christ among them, proposed to form themselves into a body politick, to be known by the name of 'The charitable Baptist society, in the town of Providence, in the colony of Rhode-Island, and Providence Plantation, in New England.' The design of this society was to raise a fund towards the support of the ministers of the church, educate youth, and other laudable purposes. These members petitioned the General Assembly, at their next session, holden at Newport, for a charter, which was readily granted, on the first Wednesday in May, 1774. This society is still continued. "The church and congregation being happily settled in the new meeting house, and promising themselves great pleasure therein, were soon disturbed by the alarm of war. Many of the young members were taken away to join the army. Families removed for safety to the country; and those who were left behind, were exposed to the fears common to such afflictive seasons. Through divine goodness, the stated worship was continued, and meetings of business regularly



THE BAPTISTS

THE BAPTISTS

preserved. When it pleased the Lord to ordain peace, and to return many of those brethren, who had been separated by public calamities, it was thought proper to hold two especial meetings; one at providence and the other at Pawtucket, four miles distant, where a number of the members resided. The design of these meetings was to engage each other to walk in the fear of God, and enjoy the happy privilege of christian communion, which proved of real advantage. However, the church was constrained to experience the sad consequences of their scattered state. Gifts and graces were greatly injured, and that bloom of profession, which appeared at the time of the general revival unhappily fades away.

"Dr. Manning continued his ministry to good satisfaction, and with success; but his constant employ in the college, not only prevented him from attending the affairs of the church, and from necessary visits, but unavoidably permitted its members to lie in a very unpleasant situation. The Doctor being sensible of these things, repeatedly entreated the church to look out for a minister to take the charge of them; and at length in a most honorable way resigned his pastoral office. He died in a fit of the apoplexy, universally regretted, July 29, 1791, leaving behind an amiable widow, who is yet living in Providence."

Thus far the history of this church has been transcribed from its records, which were set in order in 1775, by Rev. John Stanford, now of New-York, who was then preaching with them. This account, up to Dr. Manning's beginning in Providence, is found almost in the same form as here stated in Morgan Edward's MS. History, etc. prepared in 1771. It was published in Rippon's Register its 1802, and as it is well written, I have chosen to copy it without scarce any alteration. After Dr. Manning's death, Mr. Snow Dr. Maxcy, President of Columbia College, South Carolina, served this church about two years. Next to him was Mr. Stephen Gano, who is still with them. He is a son of the late John Gano whose history will be related in the biographical department; was born in the city of New-York, Dec. 25, 1762; was bred to physic; was a surgeon in the American army in the latter part of the revolutionary war, and was settled in his medical profession at Orangetown, New-York, before his attention was called to the things of religion. At the age of 23 he commenced his ministry in the First Church in his native city, where he was ordained, May, 1786. From this period he labored successively at Hudson, Hillsdale, and Nine Partners, until 1792, when, by the call of this ancient church, he removed among them and became their pastor. During the twenty-one years of his pastoral labors here, some very precious and extensive revivals have been experienced, and by him about flee hundred persons have been baptized, who have joined this church, besides many others in different parts of the surrounding country.

The branches of this church have been considerably numerous, and it seems probable that from it originated either directly or indirectly most of the churches which have, at different times,



THE BAPTISTS

THE BAPTISTS

arisen in the northern part of the State. Mr. Callender informs us that "this church shot out into divers branches, as the members increased, and the distance of their habitations made it inconvenient to attend the publick worship in the town; several meetings were thereupon fixed at different places for their ease and accommodation; and about this time (1730) the large township of Providence became divided into four towns; their chapels of ease began to be considered as distinct churches, though all are yet (1738) in a union of councils and interests" [Century Sermon, p. 61. 62].

The towns taken from Providence were Smithfield, Gloucester, and Scituate; in each of which large and flourishing churches afterwards arose. In 1743, a church was formed at Greenwich, partly of members from this body.

The church in Cranston, still nearer home, was formed mostly of members from Providence in 1764. This church was first founded on Calvinistic principles, which, I conclude, did not long prevail among them. In 1771, a church arose at Johnston, only three miles distant, in consequence of Mr. Windsor's separations which has already been mentioned.

We must from that time pass on to 1805, in which year. were formed from this ancient body and in union with it, the second church in Providence, and the one at Pawtucket. The year after was formed the church at Pawtuxet. Considerably over a hundred members were dismissed to form these three churches, and yet it being a time of revival, the old church increased so fast, that it was larger after they were all formed than before. This church has experienced some changes as to its doctrinal sentiments: it was, as we have seen, first founded on the Particular or Calvinistic plan; in process of time they became what our English brethren would call General Baptists, and so continued for the most part more than a hundred years. From the commencement of Dr. Manning's ministry, they have been verging back to their first principles, and now very little of the Arminian leaven is found among them. From first to last the Bible, without comment, has been their Confession of Faith.

THE DOCTRINE OF LAYING-ON-OF-HANDS was, at the beginning of this church, held in a lax manner; but it became afterwards a term of communion, and continued so until after Dr. Manning came among them; he prevailed with the church to admit to occasional communion those brethren, who were not convinced of the duty of coming under hands; but very few such were received as members till after his death. But on August 4, 1791, the church had a full meeting, when this point was distinctly considered, and a clear vote was gained to admit members who did not hold that doctrine. But notwithstanding this vote, the laying-on-of-hands, not as an ordinance, but as a form of receiving new members, was generally practiced until 1808, when the pastor of the church, who had been educated in the belief of this ceremony, as his father was an advocate for it, and who had hitherto practiced it, not, however, without troublesome scruples of its propriety, found his mind brought to a stand on the subject, and after duly weighing the matter, informed the church, that he



THE BAPTISTS

THE BAPTISTS

could no longer continue the practice, and unless they could excuse him, he must ask a dismissal from his pastoral care. After a full discussion of the subject, the church, with but one dissenting voice, voted not to dismiss him, and laying-on-of, hands of course fell into neglect. Some few worthy members were desirous of retaining both their pastor and this ancient ceremony, but not being disposed to act against the voice of the church, no division and but little controversy ensued.

Before we close this sketch, it is proper we should take notice of some things pertaining to this ancient and wealthy congregation, which have not yet been mentioned. The lot, on which their meeting house stands, is bounded on four streets, and is enclosed with a handsome and costly picket fence. Its dimensions are 150 feet on Main-street, west; 300 feet on Thomas-street, north; 170 feet on Benefit-street, east; and 188 on President-street, south. This spacious lot would occupy an entire square, were it not for two small lots on which are buildings at its southwest comer. This lot is near the center of the town, and would probably sell for at least thirty thousand dollars. The meeting house, forty, years ago, cost not far from twenty thousand dollars; it could not probably be built now under double that sum. Under the floor at the west end is a vestry, which will contain about five hundred persons.

The appendages of this establishment, which have not been mentioned, are, 1st. A large elegant glass chandelier, which cost about four hundred dollars, and was presented by Mrs. Ives, sister of Nicholas Brown, Esq. This lady, about the time she made this present, expended six hundred dollars in painting the inside of the meeting-house.

2d. A parsonage house, built in 1792, which, with the lot, cost about three thousand dollars; two thousand of which were given by the above mentioned Mr. Brown.

3d. Funds at interest, which produce about five hundred dollars a year. This fund was raised by subscription, and a considerable portion of it came from the Brown family.

4th. A legacy of about three hundred dollars, intrusted particularly with the church, for the benefit of the poor colored members. This, like the widow's mite, seems to be more than all the rest, as it was bequeathed by a black sister lately deceased, whose name was Patience Borden, commonly called Patience Sterry.

Second Church in Providence. -- This church arose, as we have already stated, in 1805. It was formed in perfect agreement with the first, and received from it the right hand of fellowship as a sister community. Its seat is some distance from it on the west side of the river. Mr. Joseph Cornell, whose name has frequently occurred in the preceding narratives, became its pastor at the time of its constitution, and continued in that office about seven years. His membership is still with them, but he has been traveling as a missionary most of the time for a year or two past. They have had preaching constantly since his resignation; but the pastoral office is yet vacant. Mr. Cornell, previous to the founding of this church, had preached a short



THE BAPTISTS

THE BAPTISTS

time with the congregation of the late Mr. Joseph Snow, who closed his long and successful ministry in 1803, when he was over 80 years of age. Mr. Snow was one of the zealous New-Lights of Whitefield's time, was ordained at Providence in 1747, and was, in early life, a companion in labors with Mr. Backus, and other successful itinerants of those times. He was a Pedobaptist in principle, but saw fit to administer baptism in any way his disciples chose, and as the Providence people are much inclined to the ancient mode, a considerable number of them were immersed. [Towards the close of Mr. Snow's ministry, his church was divided; the larger part has for its minister, Mr. James Wilson, who also immerses those, who prefer that mode. The part to which Mr. Cornell preached, is under the care of Mr. Thomas Williams, from Connecticut who chooses not to go into the water.] Mr. Snow was well esteemed by the Baptists in Providence and elsewhere. His funeral sermon was preached by Dr. Gano from 2 Timothy 4:7,8, I have fought a good fight, I have finished my course, I have kept the faith, etc.

The church under consideration, by their own exertions, by the assistance of the old church and congregation, and others, built them a convenient house of worship 60 feet by 40. It was completely finished in less than two months after the foundation was begun.

Pawtucket Church. -- Pawtucket is four miles north-east of Providence, on the road to Boston. For a hundred and thirty or forty years past, there have at all times resided in this place and its vicinity, a number of the members of the church in Providence. Some of the most distinguished of whom were Ebenezer Jenks, for a number of years pastor of that body, Governor Joseph Senks, Judge William Jenks, and others. The pastors of Providence used frequently to preach here; but no provision was made for a stated meeting, until about 1795. At that time a number of the inhabitants formed themselves into a Baptist Society, obtained an act of incorporation, built them a house for worship, raised a fund of three thousand dollars for the support of preaching, and obtained supplies from different preachers, until the autumn of 1804, when the Author began to labor among them. A few months after a revival commenced, and in August, 1805, the church was formed of members dismissed for the purpose, from the mother church at Providence. The meeting house stands on a lot of half an acre, the gift of Nicholas Brown, Esq. of Providence; it was at first 45 feet by 36, but has been enlarged this summer, (1813) to 60 feet by 45.

Pawtucket is five miles below Providence, on the western shore of the Narraganset Bay. The church here was formed the year after that at Pawtucket, and is now under the care of a young man by the name of Bela Jacobs. The origin of this church was similar to the one at Pawtucket. Some of the Providence members had long resided in the place, and the inhabitants had, a number of years before the church was established, formed an incorporated Baptist Society, and built them a place of worship, which has since been enlarged.

We have thus given a general view of the origin, progress,



THE BAPTISTS

THE BAPTISTS

appendages, and branches of the oldest Baptist church in America. The number of her ministerial sons cannot be ascertained with any degree of precision; since 1790, she hath given her approbation to the twelve following, whose stations we shall add to their names. Dr. Jonathan Maxcy, President of the college at Columbia, South Carolina; Dr. Asa Messer, President of Brown University; David Leonard, John M. Roberts, Statesbury, South-Carolina; Abisha Sampson, Harvard, Massachusetts; Ferdinand Ellis, Marblehead, do. Henry Grew, Hartford, Connecticut; Jonathan Going, Cavendish, Vermont; James Barnaby, Harwich, Massachusetts; Harvey Jenks, Hudson, New-York; George Angel, Woodstock, Connecticut; Nicholas Branch, not yet settled.

"This church," said Governor Hopkins, a Quaker, "hath from its beginning kept itself in repute, and maintained its discipline, so as to avoid scandal or schism to this day." And he further adds, "It hath always been and still is a numerous congregation, and in which I have with pleasure observed very lately sundry descendants from each of the founders of the colony, except Holliman." [Providence Gazette for March 16, 1765, article, History of Providence.] This eulogium, which could not have flowed from sectarian partiality, was pronounced forty-eight years ago. This Baptist congregation is still large and respectable in every point of view; and in it are usually found a greater number of men of wealth, of honorable, professional, and literary characters, than are to be found in any Baptist congregation in America, and their estate of different kinds, cannot be estimated at less than eighty thousand dollars. And the church, after fitting out so many daughters around, consists of four hundred and twenty-five members.

Such is the history of a Baptist community, which has ever protested against civil coercion in the affairs of conscience, which has always depended on the voluntary contributions of its patrons for its support, and which has existed an hundred and seventy-four years under the influence of those very principles, which many of the New-England declaimers have represented as heretical, licentious, dangerous, and disorganizing.

Among the families, who have been members and distinguished patrons of this church and society, those of the Browns' and Jenks' deserve particular notice. Others are entitled to respectful mention, but a connected history of them I have not been able to obtain.

From Chad Brown, who became the pastor of this church but three years after it was formed, descended that opulent and liberal train of benefactors, who have contributed so much to its splendor and convenience. One of his sons was, according to tradition, a preacher; but I find no record of him. His grandson James, of whom we have given an account, died the pastor of this church in 1732. Grandsons to him were the four brothers Nicholas, Joseph, John, and Moses, under whose superintendance the College was built, and who were, from the beginning of that institution, among its most distinguished patrons. Their mother was a member of the church, but their father was not.



THE BAPTISTS

THE BAPTISTS

Joseph Brown, L. L. D. was long a member of this church, was distinguished for his attainments in philosophical researches, and held, till his death, the office of Professor of Experimental Philosophy in the College, of which he was a zealous patron. He died December, 1785. Obadiah Brown, Esq. Mrs. Ward, and the youngest daughter of the pastor of this church, are all who remain of his posterity.

Nicholas Brown, Esq. died in 1791, in the 62d year of his age; his funeral sermon was preached by Dr. Stillman of Boston. "He was, from early life, engaged in the mercantile business, by which he acquired an ample fortune; he was from sentiment a lover of all mankind, especially of the good. His manners were plain and sincere; and in him the publick lost a good citizen, the College a Maecenas, mid the religious society, to which he belonged, an ornamental and main pillar." He was esteemed by his religious friends a man of piety, although he never so far surmounted his doubts, as to make a publick profession of religion. His only surviving children are Nicholas Brown, Esq. and Mrs. Ives, the wife of Thomas P. Ives, Esq. John Brown, Esq. was a liberal promoter of the Baptist Society and also of the College, the foundation stone of which was laid by him in 1769. He accumulated a vast estate, and left, it is said, half a million of dollars for his heirs, one of whom married James B. Mason, Esq. grandson of John Mason, one of the pastors of the second church in Swansea.

Moses Brown, Esq. is the only survivor of these brothers; he has been a liberal patron of the College, but has, for many years, belonged to the Society of Quakers or Friends.

The Jenks' family for near a century resided mostly in Pawtucket and its vicinity; but they are now widely scattered in many different States, and not so many eminent men are found among them as formerly. They all descended from the Hon. Joseph Jenks, Esq. who was born in Buckinghamshire, England, 1632. When young, he came to America, tarried awhile at Lynn, in Massachusetts, and then emigrated to Pawtucket and erected the first house, which was built in this place. Here he built a forge, which was burnt down in king Philip's War. Whether he became a member of the church at Providence, I cannot learn, but he is reputed to have been a man of piety, and most of his descendants, who have professed religion, have been found in the Baptist connexion. His four sons, Joseph, Nathaniel, Ebenezer, and William, were eminent in their day; each of them built houses in Pawtucket, which are yet standing, and three of them were worthy members of the Providence church.

Joseph Jenks, who filled many important offices in the colony, who was a number of years an ambassador to the court of St. James on the business of the colony, and who was five years its Governor, was born in 1656, and was an active and ornamental member of the church, whose affairs we have in view. He was solicited to remain longer in the chair of State, but for this sage reason he declined: "I now," said he, "perceive my natural faculties abating -- if I should continue longer in office, it is possible I may be insensible of their decay, and may be



THE BAPTISTS

THE BAPTISTS

unwilling to resign my post when I am no longer capable of filling it." He was interred in the family burying ground at Pawtucket, where the following epitaph maybe seen on his tomb:

"In memory of the Hon. Joseph Jenckes, Esq. late Governor of the Colony of Rhode-Island, Deceased the 15th day of June, A.D. 1740, in the 84th year of his Age. He was much Honoured and Beloved in Life and Lamented in Death: He was a bright Example of Virtue in every Stage of Life: He was a Zealous Christian, a Wise and Prudent Governor: a Kind Husband and a Tender Father: a good Neighbour and a Faithful Friend: Grave, Sober, Pleasant in Behaviour: Beautiful in Person, with a Soul truly Great, Heroic, and Sweetly Tempered."

His wife was Martha Brown, daughter of Elder James Brown of Providence, by whom he had children, Obadiah, Catharine, Nathaniel, Martha, Lydia, John, Mary, Esther, who married into the families of the Blakes, Turpins, Scotts, Andrews, Masons, Harendens, and Butkilns. John studied physick, went to England with his father to perfect himself in his profession, where he died with the small pox. It does not appear whom he married, but he left three children.

Major Nathaniel Jenks was born in 1662, and died in 1723, aged 61. Of Elder Ebenezer Jenks, one of the pastors of the Providence church, we have already given some account.

Judge William Jenks, the youngest of these four brothers, was a worthy member of the church at Providence, and died 1765, in the 91st year of his age. Judge Daniel Jenks, a son of Elder Ebenezer, settled in Providence, became a member of the church, accumulated a great estate, and was a generous promoter of the Baptist interest in the town. It is said he expended a thousand dollars towards the College, and the same sum upon the meeting-house. He was born in Pawtucket, October 1701, was forty-eight years a member of the church, was forty years in the General Assembly, and nearly 30 years Chief Justice of Providence County Court. He died July, 1774, in the 73d year of his age. The Hon. Joseph Jenks, a member of the Providence church, who has lately removed to the Narraganset country, is a grandson of this eminent man, One of his daughters was also the mother of the present Nicholas Brown, Esq. and Mrs. Ives. The remaining history of the Jenks' family, which will be somewhat more particular than we usually give, may be found in the footnote. [The house built by Governor Jenks is now owned by his great-grandson, George Jenks and Dr. Manchester. The part owned by Dr. Manchester is the oldest:.. In this the Governor died The other part was built while he resided at Newport by one of his sons. The one built by Elder Ebenezer is now owned by James Mason, Esq. Judge Williams' house is that near to Samuel Slater's, and is now owned by Friend Moses Brown of Providence. Nathaniel's house is now owned by the widow and heirs of the late Ichabod Jenks In this house the Pawtucket Church first covenanted together. It is said, that the old part at the east end of it, which is now in tolerable repair, is the very house built by Joseph Jenks, the planter of Pawtucket; that it first stood not far from where Mr. Timothy Green's house now stands, and was



THE BAPTISTS

THE BAPTISTS

removed from that place to its present situation. From Governor Jenks descended the Honorable John Andrew, the Honorable Peleg Arnold, and the wife of James Fenner, Esq. late Governor of Rhode Island. From Elder Ebenezer Jenks descended, as we have seen, Judge Daniel Jenks, Ebenezer Jenks, Esq. Mr. Esek Esten, who furnished these accounts of this family, and the widow of the late David L. Barns, Judge of the District of Rhode Island. From Judge William descended Jonathan Jenks, one of the members of Providence church, who died at Brookfield, but was brought down and buried at Pawtucket. His sons were Gideon, Judge Jonathan, who died at Winchester, and Nicholas, now of Brookfield, the father of Hervy Jenks, now pastor of the church in the city of Hudson, New York. Samuel Eddy, Esq. Secretary of State, and one of the Providence Church, is connected by blood to both Judge William Jenks of Pawtucket, and Elder Chad Brown of Providence. From Nathaniel descended a numerous family, many of whom are in Pawtucket and its vicinity, and many have removed to other parts. The descendents of the late Captain Stephen and Mr. Ichabod Jenks all sprang from Major Nathaniel, the second son of the ancient and Honorable Joseph. Of his posterity also is Nicholas Branch, who has lately been approbated as a preacher by the old Providence church. One of Governor Jenks' grandchildren, namely Joseph, belongs to the Pawtucket church, and a great number of the great-grandchildren of him and his three brothers, and some of the fifth generation, belong to the churches and congregations of Pawtucket and Providence. Thus from the ancient and Honorable Joseph Jenks, who was one of the Senators of the colony, or as they call them Assistants of the Governor, have descended a most numerous posterity, which it is supposed would, counting them in the male and female lines, amount to eight or ten thousand. Among his grandchildren were ten widows of remarkable character: namely Catharine Turpin, ancestor of a gentleman of that name, now in Charleston, South Carolina. At her house the General Assembly of the colony was held for many years. She died at the age of 88. Second, Catharine Jenks, widow of Captain Nathaniel, who died in his 96th year. Third, Bridget, widow of another Nathaniel, who lived to the age of 89. Forth, Experience, widow of Ebenezer Jenks, Esq. who lived to be more than 90. Fifth, Joanna, widow of Judge Daniel Jenks, who died in her 93rd year. Sixth, Rachel, widow of Cornelius Esten, who lived to be 71. Seventh, Mercy, widow of Philip Wheeler, who lived to her 80th year, and died a member of the Swansea church. Eighth, Freelove, widow of Jonathan Jenks, who lived also to the age of 80. Ninth, Mercy, widow of Thomas Comstock, she was a Quaker and lived to the age of 90. Tenth, Patience, widow of John Olney, Esq. who died at the age of four score. These ten widows were all first cousins, seven by blood, and three by marriage, were all eminent for piety, and most of them were members of the Providence Church. Some of the eighth generation from this ancient Joseph, are now settled in the State of Ohio.]

The next cluster of churches, which demand our attention, are those of NEWPORT First Church. -- For the origin of this church we must go back to 1644, when according to tradition it was formed. The constituents were Dr. John Clark and wife, Mark



THE BAPTISTS

THE BAPTISTS

Lukar, Nathaniel West and wife, William Vaughan, Thomas Clark, Joseph Clark, John Peckham, John Thorndon, William and Samuel Weeden.

JOHN CLARK, M.D. was the founder of this church and also its first minister. He took the care of them at their settlement, and continued their minister until his death, which happened in 1676, in the 66th year of his age. He had three wives, but left no children. The Clarks now in the State sprang from his brothers Thomas, Joseph, and Carew. Where Mr. Clark was born is not certainly known. In some of his old papers he is styled "John Clark of London, Physician;" but tradition makes him a native of Bedfordshire. Neither can we find where he had his education and studied physick; but we meet with proofs of his acquaintance with the learned languages. In his will he gives to his "dear friend, Richard Bailey, his Hebrew and Greek books; also (to use his own words) my Concordance with a Lexicon to it belonging, written by myself, being the fruit of several years' study." His baptism and ordination are also matters of uncertainty; tradition saith, that he was a preacher before he left Boston, but that he became a Baptist after his settlement on Rhode-Island by means of Roger Williams. The cause of his leaving Boston and the Massachusetts colony has been related in the beginning of this chapter. An account of his imprisonment at Boston may be found under the head of Massachusetts. Soon after his release from that scene of affliction, he was appointed with Roger Williams to go to England on the business of the Rhode-Island colony, where he tarried twelve years, and returned with their second charter in 1663. "By which it appears," says Morgan Edwards, "that Mr. Clark had a hand with Mr. Williams in establishing the polity of this government, that he without him, might not be made perfect." Mr. Clark's character as a christian was unspotted; "as a divine," says Mr. Callender, "he was among the first, who publickly avowed that Jesus Christ alone is king in his own kingdom" [Century Sermon, p. 16]. His sentiments were those of the Particular Baptists. His Narrative of the Sufferings of Obadiah Holmes, etc. printed in London in 1652, is the only piece of writing which has come down to us.

Successor to him was Obadiah Holmes, who had such a terrible scouring at Boston, for preaching the gospel and baptizing some persons at Lynn, an account of which has been related. He had for his assistant Mr. Joseph Tory, of whom we find no more than that he was one of the three who went to Boston in 1668, to assist the Baptists in that curious dispute, of which we have given an account in the history of Massachusetts.

Mr. Holmes was a native of Preston, Lancashire, England; arrived in America about 1639, and continued a communicant with the Pedobaptists, first at Salem, then at Rehoboth, about eleven years, when he became a Baptist and joined to this church. After he had recovered from his wounds inflicted at Boston, he removed his family from Rehoboth to Newport, where he found an asylum from the rage of his enemies, and in 1652, the year after Mr. Clark set sail for England, was invested with the pastoral office which he held till his death in 1682, aged 76 years. He was buffed in his own field, where a tomb is erected to his



THE BAPTISTS

THE BAPTISTS

memory. Mr. Holmes had eight children, and his posterity are spread in different parts of New-England, Long-Island, New-Jersey, Pennsylvania, etc. "and it is supposed," says M. Edwards, "could all that sprang from him in the male and female lines be numbered, they would amount (in 1790) to near 5000." His son Obadiah was long a judge in New-Jersey, and a preacher in the Baptist church at Cohansey. Another of his sons, by the name of John, was a magistrate in Philadelphia, at the time of the Keithian separation, which will be mentioned towards the close of the second volume. One of his grand. sons was alive in Newport in 1770, in the 96th year of his age. After Mr. Holmes was Richard Dingly and William Peckham, of whom we can learn but little more than that they were men of good characters and useful in their day, and that the former went to South-Carolina in 1694. [Backus, vol. iii. p. 228.] The fifth pastor of this church was John Comer, A. B. He was born in Boston in 1704, began his education at Cambridge, but finished it at New-Haven. Before he entered college he had hopefully experienced a gracious change; while there, one of his intimate, young friends, by the name of Crafts, joined the Baptist church in Boston. Comer admonished him for his departure from the faith, and entreated him to recant; but being prevailed on to read Stennett on baptism, he became convinced of the sentiments he had opposed, joined the same church with his friend Crafts, and by it was approbated to preach in 1725. [Backus, vol. ii. p. 66, 111.] From Boston he went to Swansea, where he was invited to settle, but was prevented by an invitation from Newport. Hither he came, and was ordained co-pastor with Mr. Peckham, May, 1726. His ministry in this place was short but successful; by his means singing in publick was introduced, which had not before been practiced. The laying-on-of-hands was held in a lax manner, and his attempts to urge it as an indispensable duty, though not as a term of communion, gave offense to two leading members in the church, and was the means of his being dismissed from his office. He afterwards settled in that part of Rehoboth called the Oak Swamp, where he gathered a church in 1732; but falling into a decline, he was removed from the scene of his labors, 1734, in the 30th year of his age. His son John is now a member of the church in Warren in this State, between eighty and ninety years of age. Mr. Comer bid fair to be one of the most eminent ministers of his day; his character was unspotted and his talents respectable and popular; he had conceived the design of writing the history of the American Baptists, and for the purpose of forwarding it traveled as far as Philadelphia, opened a correspondence with persons in the different colonies, and also in England and Ireland. He was curious in making minutes of remarkable events of every kind; he also collected many useful facts for his intended history. These minutes, in the few years of his ministry, swelled to two volumes folio of about 60 pages each. They are now owned by his aged son of Warren, and were by him loaned to the Author. These minutes, together with his letters upon historical matters (for he preserved copies of them all) have been of singular advantage to Edwards, Backus, and the writer of this sketch of this promising man, whom a mysterious providence saw fit to cut down almost in the



THE BAPTISTS

THE BAPTISTS

beginning of his course. The next in office in this church was JOHN CALLENDER, A.M. He was a native of Boston, nephew of Elisha Callender, pastor of the old church in that town, was educated at Cambridge, and was one of the very few, who enjoyed the benefit of Mr. Hollis' donation to that Institution. He became pastor of this flock in 1731, and acted the part of a good shepherd till his death, which happened January 26, 1748. He published, 1st, A Funeral Sermon, occasioned by the death of Rev. Mr. Clap, a Congregational minister of Newport.

2d, A Sermon preached at the ordination of Mr. Condy of Boston.

3d, A Sermon to young people.

And 4th, A Sketch of the History of Rhode-Island for a hundred years, usually known by the name of the Century Sermon, from which much assistance has been derived in the preceding sketches of this State. Mr. Callender's excellent character was thus drawn by Dr. Moffit in an epitaph which may be seen on his tomb in Newport:

"Confident of awaking, here reposes JOHN CALLENDER; Of very excellent endowments from nature, And of an accomplished education, Improved by application in the wide circle Of the more polite arts and useful sciences. From motives of conscience and grace He dedicated himself to the immediate service Of GOD, In which he was distinguished as a shining And very burning light by a true and faithful Ministry of seventeen years in the first Baptist Church of Rhode-Island, where the purity And evangelical simplicity of his doctrine, confirmed And embellished by the virtuous and devout tenor Of his own life, Endear'd him to his flock, and justly conciliated The esteem, love, and reverence of all the Wise, worthy, and good. Much humanity, benevolence and charity Breathed in his conversation, discourses and writings, Which were all pertinent, reasonable, and useful. Regretted by all, lamented by his friends, and Deeply deplored by a wife and numerous issues He died, In the forty-second year of his age, January 26, 1748; Having struggled through the vale of life In adversity, much sickness, and pain, With fortitude, dignity, and elevation of soul, Worthy of the philosopher, christian and divine."

Mr. Callender was succeeded by Edward Upham, A.M. who was born at Malden, near Boston, 1709, was educated at Cambridge, and probably received the benefit of Mr. Hollis's donation. He became a minister of this church in 1748, where he continued until 1771, when he resigned his office and returned to West-Springfield, in Massachusetts, where he was first settled, and where he spent the remainder of his days. Some further account of him may be seen in the history of the West-Springfield church. Next to him was Erasmus Kelly, a native of Buck's County, Pennsylvania, where he was born in 1748. He was educated at the College in Philadelphia, and began to preach in 1769; two years after, he was called to Newport and was ordained the pastor of this church, which prospered much under his ministry until the



THE BAPTISTS

THE BAPTISTS

troubles of the war obliged him to remove to Warren, where the enemy followed him and burnt the parsonage house in which he lived with Mr. Thompson, together with his goods, November 7, 1778. After this he tarried awhile in Connecticut, and then went back to Pennsylvania. On the return of peace he resumed his charge at Newport, which he continued not a year before he was removed by death in 1784.

Mr. Kelly was succeeded by Benjamin Foster, D. D. afterwards pastor of the first church in New York. He continued with them but about three years. In 1790, Mr. Michael Eddy, their present pastor, was settled among them. He was born in Swansea, November 1, 1760, and was ordained in the second church in that town in 1785. Two very considerable revivals have been experienced in this church within ten or twelve years; its present number is 250. Its possessions are 1st, A farm of about 150 acres, which now rents for 600 dollars a year. 2d, A lot of 30 acres, rented for 100 dollars a year. 3d, A lot in the town occupied by the pastor as a garden. This property was bequeathed to the church by Mr. John Clark its founder. In addition to these valuable possessions, they have, for a parsonage house, the mansion of Governor Lyndon, which was bequeathed to them by that honorable member of their Society. The Governor was esteemed a man of piety, although he never joined the church; he died 1778, aged 74. The meeting house to this church is 40 feet by a little under 60. The lot is 73 feet by 64, and was given by Col. Hezekiah Carpenter, and Governor Lyndon. Second Church. -- This church originated in 1656, when twenty-one persons broke off from the first church, and formed themselves into a separate body. Their names were William Vaughan, Thomas Baker, James Clark, Jeremiah Clark, Daniel Wightman, John Odlin, Jeremiah Weeden, Joseph Card, John Greenman, Henry Clark, Peleg Peckham, James Barker, Stephen Hookey, Timothy Peckham, Joseph Weeden, John Rhodes, James Brown, John Hammet, William Rhodes, Daniel Sabear, and William Greenman.

These seceders objected against the old body, 1st. Her use of psalmody. 2d. Undue restraints upon the liberty of prophesying, as they termed it. 3d. Particular Redemption. 4th. Her holding the laying-on-of-hands as a matter of indifference.

This last article is supposed to have been the principal cause of the separation. Mr. Clark was now in England on the business of the colony, had he been with his church the division might have been prevented. But this is one of the many cases where similar divisions have been overruled for good. The three first pastors of this church were William Vaughan, Thomas Baker, and John Harden. The first died in 1677; the second after ministering here awhile, removed and raised up a church at North Kingston. The third was a native of England, and died in the pastoral care of this people in 1700.

The fourth in succession was James Clark a nephew of Dr. John. He was ordained pastor of this flock in 1701, by Messrs. Dexter, Tillinghast, and Brown of Providence, and continued in good esteem until he died, December 1, 1736, aged 87.

Daniel Wightman was his colleague and successor. He was born in



THE BAPTISTS

THE BAPTISTS

Narraganset, January 2, 1668, was ordained in 1701, at which time he took the joint care of the church with Mr. Clark. He continued in office until he died in 1750 aged 82. He was a man of an excellent character, was related to Valentine Wightman of Groton, Connecticut, and is supposed to have been a descendant of Edward Wightman, who was burnt for heresy at Litchfield in 1612, being the last man, who suffered death for conscience' sake in England.[34]

The colleague and successor of Mr. Wightman was the famous Nicholas Eyres. He was born at a place called Chipmanslade, Wilts county, England, August 22, 1691; came to New-York about the year 1711; was baptized about three years after by Mr. Wightman of Groton, of which event, and also of his ministry in that city, an account will be given under the head of New-York. October, 1731, he set sail for Newport in compliance with an invitation from this church, and the same month was settled co-pastor with Mr. Wightman. "Mr. Eyres left behind him heaps of manuscripts, some polemical, some doctrinal, some political, for which he was every way qualified." He died February 13, 1759, and was buried in Newport, where a tomb was erected to his memory



THE BAPTISTS

THE BAPTISTS

with the following inscription:

“From an early institution in the languages
And mathematical learning,
He proceeded to the study of the sacred scriptures,
And from them alone derived
The true christian science
Of the recovery of man
To virtue and happiness.
This he explained in his pastoral instructions;
This he happily recommended in his own example
Of gravity, piety, and unblemished morals.
Like his Divine master
In his daily visitations
He went about doing good.
He was a friend to the virtuous of every denomination,
But a foe to established error and superstition;
An enemy to unscriptural claims of superiority
Among the churches of our common Lord;
But of protestant liberty and the rights of conscience
An able and steady defender.
From these distinguishing strictures
And ruling principles of his character
Posterity may know,
Or at least have reason to judge,
That while many monumental inscriptions
Perpetuate the names of those
‘Who will awake to shame and everlasting contempt,
This stone transmits the memory of one,
Who shall shine as the brightness of the firmament
And as the stars for ever and ever.”

Mr. Eyres was succeeded by Mr. Gardner Thurston, who was ordained the April after his death. The history of this worthy man may be found in the biographical department. During a part of his ministry, his meeting-use and congregation were the largest among the Baptists in New-England. [See earlier in this work.] He finished his long and successful course in 1802.

Mr. Joshua Bradley, a native of Massachusetts and a graduate of Brown University was, a few years previous to Mr. Thurston's death, ordained as co-pastor with him. Under his ministry large additions were made to the church; but in the midst of a prosperous course he saw fit to ask a dismissal, and removed



THE BAPTISTS

THE BAPTISTS

to Connecticut; he has lately settled at Windsor in Vermont.

Successor to Mr. Bradley is Mr. John B. Gibson, who was settled among this people in 1807. He was born in Woodbury, Connecticut, in 1765; was first a Methodist, and a preacher in their connexion about eight years; was, after traveling different circuits, located at Warren, Rhode-Island, where he became fully convinced of believers' baptism, and of the errors of Wesley's creed; was baptized by Mr. Baker in May, 1807, and was ordained in the same place the June following.

The house of worship belonging to this church and congregation is 76 feet by 50. It stands on a lot of 140 feet by 75. Adjoining is another lot 50 feet square, on which is a small building, formerly occupied as a school-house, but now it is used for the accommodation of some of the poor members. Their funds are only 750 dollars; 400 of which are expressly appropriated for the poor.

The old Sabbatarian church in this town will be noticed under the head of Seventh Day Baptists, towards the close of the second volume.

A fourth church was formed in Newport in 1788. It was, till lately, under the care of Mr. Caleb Green, who is now in Suffield, Connecticut. They have now no one, who is properly their pastor; they, however, keep up their meetings, and Elder William Moore, who is far advanced in years, and others among them, help to carry them on. Their number is about 75.

In Tiverton, on the east side of this State, are three churches, which arose in the following manner: The first was formed in the adjoining town of Dartmouth about 1685; the members at first lived in Dartmouth, Tiverton, and Little Compton. Their first minister was Hugh Mosier, and next to him was Aaron Davis. This was the seventh Baptist church formed on the American continent. In process of time its seat was removed from Dartmouth to Tiverton, where, it continues to the present day. Philip Taber succeeded Mr. Davis, and ministered to this people until his death, which happened in 1752. He was a respectable minister and useful citizen. During his ministry an event took place, which made considerable noise both in England and America. Tiverton was then claimed by Massachusetts, and continued to be until 1741. In 1723, the Assembly of that Commonwealth passed an act to raise five hundred and seventy-five dollars, in the towns of Dartmouth and Tiverton, for the support of their ministers; and to blind the eyes of the people in these towns, who were mostly Quakers and Baptists, this sum was put in with the province tax, and was afterwards to have been drawn out of the treasury.[36] But the assessors of these towns, of whom Mr. Taber was one, getting knowledge of the devise, refused to assess the money, for which they were imprisoned in Bristol gaol about eighteen months, and were then released in obedience to an order from the Court of St. James, dated June, 1724. The names of these sufferers were, besides Mr. Taber, Joseph Anthony, John Sisson, and John Atkin. Their petition was laid before the clement prince George I by Thomas Richardson and Richard Partridge, Quakers, who were set forward and supported in their embassy by



THE BAPTISTS

THE BAPTISTS

the Society of Friends. [Morgan Edwards.] Next to Mr. Taber was David Hounds of Rehoboth, who ministered to the church about thirty years. After him was Benjamin Sheldon, and then Peleg Burroughs from Newport, who was settled among them in 1775, and died, after a pious and successful ministry, in 1800. In 1780 and 1781, he had the happiness of receiving to membership in his flock 105 persons. Their next pastor was Mr. Benjamin Peckham from Newport, who was settled among them in 1801. In 1805-6 a refreshing season of an extensive nature was granted to this people, and about 100 were added to their number.

From this church proceeded the second in Tiverton in 1788, which is now under the care of Mr. Job Borden; and in 1808 another church was formed from the old body, at Howland's Bridge, in the same town.

Warren. -- This church was constituted October 15, 1764, one of the constituents was Dr. Manning, then residing in the town; most of the other members had previously belonged to the old church in Swansea, only three miles distant. Mr. Manning took the care of this church at its beginning, and continued with them till 1770, when he removed with the College to Providence.

Successor to him was Mr. Charles Thompson, A. M. one of the first graduates of the college, which began its movements in this town. Mr. Thompson was born at Amwell, New-Jersey, April 14, 1748, was ordained at Warren in 1771, by Messrs. Ebenezer Hinds of Middleborough, and Noah Alden, of Bellingham. He was a chaplain in the army almost three years of the first part of the Revolutionary War; and it was while he was at home on a visit, that the British came up to Warren, burnt the meeting and parsonage houses, carried him to Newport, and confined him in a guard ship, from which he was released in about a month, by what means he never knew. After this he preached a short time in Pomfret, Connecticut, and as the church at Warren was mostly dispersed, and many of them had gone back to the mother church at Swansea, he, by the invitation of that body, became their pastor in 1779 or 1780. In this situation he continued 23 years, when he removed to Charlestown, Massachusetts, where he died, May 1, 1803, in the 56th year of his age. His widow and three of his children are now settled in Warren. Mr. Thompson left behind him an unblemished character, and a large circle of cordial friends. His MS. writings were numerous, but nothing of his has appeared in print.

It was not till after the war that the church, under consideration, resumed its travel as a distinct body; they had, for about eight years after their dispersion, stood as a branch of the church at Swansea.

In 1784, they built their present meeting-house, on the same ground where their former one stood. It is 61 feet by 44, and has a steeple and bell. About two years after this house was built, Mr. John Pitman settled in the town, and ministered to this people till 1790, when he removed to Providence. After him Mr. Nathaniel Cole, now in Plainfield, Connecticut, and others preached here occasionally, till 1793, when Mr. Luther Baker, their present pastor, was ordained. He was born in the town,



THE BAPTISTS

THE BAPTISTS

June 11, 1770. Under his ministry some very considerable revivals have been experienced. In the year 1805, over ninety were added to their number. In September, 1812, immediately after the session of that Association, which took its name from this town, another revival commenced, in which over sixty were baptized in the course of a few months. This church has a fund of about fourteen hundred dollars.

Bristol. -- This town is five miles south of Warren, and is next in size, and in point of commercial importance, to Providence and Newport. It was, until 1741, claimed by Massachusetts, and, being a shire town, its goal was the frequent receptacle of Baptists, Quakers, and others, who were so heretical as not to pay their parish taxes. From this, and other causes, the Baptists gained but little influence here, until long after the Pedobaptists had acquired a permanent standing. But the principles of believers' baptism have at length forced their way through the barriers of antiquated errors, and a church has been formed, which bids fair to flourish and prevail. It arose in the following manner: In 1780, Mrs. Hopestill Munro, the wife of Hezekiah Munro, was led to embrace the Baptist sentiments, and was the first person in the town from time immemorial, who submitted to baptism in the Apostolical mode. [Stratagems of this kind were very frequent in these times.] A few months after was baptized the wife of Mr. Daniel Lefavour, who died about fifteen years ago, with a well grounded hope of immortality. On her death bed, she left a solemn injunction on her husband, to give unconditionally seven hundred dollars for the support of the ministry in Bristol, whenever there should arise a church of the same faith and order with the one at Warren under the care of Mr. Baker. This sum her husband bequeathed in his Will, dated May, 1797, was entrusted with the Warren church, and has now increased to near fifteen hundred dollars. The next person baptized in this place was Mrs. Hannah Martin, who is still living. Thus slowly progressed the Baptist interest in Bristol, until 1801, when Dr. Thomas Nelson, whose name has been mentioned in the account of the second church in Middleborough, settled in the place in the practice of his profession. By his means Baptist preachers were procured to visit the town, among whom were Elders Simeon Coombs and Joseph Cornell, whose labors were greatly blessed. And in 1811, a church was formed, which at first consisted of only 23 members, but has since increased to 56. This church has been supplied a year since its constitution by Mr. James M. Winchell, a native of North-Eastown, New-York, who lately finished his education at Providence. Since the history of the first church in Boston was sent to press, Mr. Winchell has gone to visit that people, with whom there is a prospect of his settling. And very lately Mr. Barnabas Bates, of Barnstable, has accepted a call to settle with this church. They meet now in a commodious hall, called the Tabernacle, in Dr. Nelson's house, which he has fitted up for the purpose, but are making exertions to erect a house for worship, and it is sincerely hoped that the neighbouring churches will lend them their aid. Mrs. Munro, first mentioned, has lately given them a deed of an estate valued at a thousand dollars. This, with their other funds, amount to two thousand



THE BAPTISTS

THE BAPTISTS

seven hundred dollars.

A short time since there was a very remarkable revival in this town; not far from two hundred were hopefully awakened to religious concern; a considerable number of them were buried in baptism, but few, however, comparatively, united with the Baptists. The additions were made mostly to the Congregational, Episcopalian, and Methodist churches.

On the west side of the Narraganset Bay, in the counties of Kent and Washington, are a considerable number of churches, of which our limits prevent our giving a very particular account. A few of them are of ancient date, some arose in and after the New-Light Stir, and others have arisen within a few years past. We shall now proceed to some account of the Associations, which have originated in this State, and to which the Rhode-Island churches now belong.

At what time the churches in this State began to associate I do not find, but it was probably at an early period. Mr. Comer gives an account of an Association or General Convention, as it was then called, 1729, which was supposed to have been the largest assemblage of brethren they had ever witnessed. Thirteen churches were represented, and the whole number of messengers was thirty-two. The churches composing this convention were the one in Providence, the second in Newport, two in Smithfield, and one in each of the towns of Scituate, Warwick, North and South-Kingston. In other colonies were the one in Dartmouth, now the first in Tiverton, the second in Swansea, and those of Groton, New-London, and New-York. The ministers belonging to these churches were of Providence, James Brown; of Smithfield, Jonathan Sprague; of Scituate, Peter Place and Samuel Fisk; of Newport, James Clark, Daniel Wightman, and John Comer, then supplying them after his dismissal from the first church; of Warwick, Manasseh Martin; of North-Kingston, Richard Sweet; of South-Kingston, Daniel Everett; of Swansea, Joseph Mason; of Dartmouth, Phillip Taber; of Groton, Valentine Wightman; of New-London, Stephen Gorton; of New-York, Nicholas Eyres. Ten of these ministers were present; the number of communicants at the convention were 250, and the number of auditors about 1000. The churches were all strenuous for the laying-on-of-hands, and were generally inclined to those doctrinal sentiments, which in England would have denominated them General Baptists. At the same time there were the first churches in Newport, Swansea, and Boston, who held decidedly to particular election, and who did not practice the imposition of hands, and for these reasons were not members of the Association. These sixteen churches comprehended at that time all the Baptists this side of New-Jersey. It is now (1815) eighty four years since this great Association, as it was then esteemed, was held; very considerable changes have taken place in most of the churches of which it was then composed; but the same body on the same plan of doctrine and discipline, still exists under the name of the Rhode-Island Yearly Meeting. This meeting, on account of its making the laying-on-of-hands a term of communion, and its inclination to the Arminian system of doctrine, has no connexion with any of the neighboring Associations. It contains thirteen



THE BAPTISTS

THE BAPTISTS

churches, twelve ministers, and over eleven hundred members. Eight of the churches are in this State, the others are in Massachusetts and New York.

WARREN ASSOCIATION

This body was formed in the place from which it took its name in 1767, at which time three ministers 39 from the Philadelphia Association came on with a letter to encourage the measure. Only four churches at first associated, viz. Warren, Haverhill, Bellingham, and the second in Middleborough. The delegates from six other churches were present, but they did not feel themselves ready to proceed in the undertaking. As the annual commencement of the college had been fixed on the first Wednesday of September, the anniversary of the Association was appointed the Tuesday after. This arrangement is still observed. The second and third sessions of this Association were held in the place where it was formed. The fourth was at Bellingham and the fifth at Sutton in 1771, by which time it had increased to 20 churches and over 800 members. This year they began to print their Minutes, and have continued to do so to the present time. The two churches in Boston fell in with this establishment a few years, after it was begun, but it was some time before the Providence church, which is now the oldest and largest in it, could be brought into its measures. The doctrine of the laying-on-of-hands was probably the principal cause of this delay. This Association for a number of years included a large circle of churches, which were scattered over a wide extent of country in Rhode-Island, Massachusetts, New-Hampshire, Vermont, and Connecticut. Most of them were however in Massachusetts, and in process of time Boston became not far from its center. It has, from its beginning, been a flourishing and influential body; has contained a number of ministers of eminent standing in the Baptist connexion; has successfully opposed the encroachments of religious oppression; has aided the designs of the college at Providence; has devised plans of a literary and missionary nature; and has been more or less concerned in whatever measures have had a view to the promotion of the cause of truth, of the Baptist interest in New England, and remoter regions. By this body were presented many addresses to the rulers of Massachusetts, and some to the continental Congress against civil oppressions for conscience' sake; by it also were issued many publications in defense of religious freedom. It was almost constantly employed in measures of this kind from its formation to the close of the war in 1783; and no small success attended its exertions.

After traveling in union upwards of forty years, and witnessing within its bounds much of the divine goodness, it had become so large that its division appeared indispensable, and accordingly a new one was formed, called the BOSTON; of which we have already given a brief account. Thus the staff has become two bands, which together contain 65 churches, 53 ministers, and almost 7000 members.

In the south, west part of this State, in the counties of Kent and Washington, are eleven churches, which belong, to the



THE BAPTISTS

THE BAPTISTS

Stonington and Groton Associations in Connecticut.

Some of them arose in the New-Light Stir in Whitefield's time. The church at Exeter, belonging to the Stonington Association, was formed in 1750; it has ever been a flourishing body, and now contains over 250 members, and is under the care of Mr. Gershom Palmer.

The large Sabbatarian church at Hopkinton will be noticed under the head of Seventh-Day Baptists towards the close of the second volume.

We shall now close the history of this State with some brief remarks. We have already quoted some of the calumniating accounts, which have been given of the people in this State, and the following extract will show that they now stand no higher in the estimation of some of their Pedobaptist neighbors than formerly. Dr. Worcester, of Salem, in his epistolary dispute with Dr. Baldwin, of Boston, found it necessary to resort to a State, which was founded by an exile from his own government, for arguments against his opponent. "Was not Rhode-Island," said he, "originally settled on Antipedobaptist principles? Have not those principles there been left to their free and uncontrolled operation and influence? To these interrogations there can be but one answer. If then," continues he, "the principles of Antipedobaptism were true and scriptural, might we not look to Rhode-Island for a more general prevalence of divine knowledge, a more general and sacred observance of divine institutions, more pure and flourishing churches, and more of the spirit of primitive christianity, than is to be expected in almost any other part of the globe? But what is the actual result of this experiment? Alas! let the forsaken, decayed houses of God -- let the profaned and unacknowledged day of the Lord -- let the unread and even exiled oracles of divine truth -- let the neglected and despised ordinances of religion -- let the dear children and youth, growing up in the most deplorable ignorance of God, his word, and sacred institutions -- let the few friends of Zion, weeping in secret places over her desert, her affecting and wide-spread desert around them -- let the deeply-impressed missionaries, who, in obedience to the most urgent calls, have been sent by Pedobaptist societies into different parts of the State -- be allowed to testify! If there be religion there, is it not almost wholly confined to those places in which Pedobaptist churches are established, and a Pedobaptist influence has effect. "Witness the late revivals!"

This gloomy and affecting picture was drawn but three or four years ago. It is doubted whether this Rev. Doctor was ever in the State, and it is probable that the outlines of his doleful picture were furnished by those slanderous missionaries, whose urgent calls for eight dollars a week, led them to travel in it. [We know not what other urgent calls these deeply-impressed missionaries have to travel in Rhode Island. It is certain the Baptists do not call them, for they have but little faith in their commission--the Quakers will not hear them, because they do not think they are moved by the Spirit to teach--and it cannot be that there are any of Dr. Worcester's Pedobaptists in those



THE BAPTISTS

THE BAPTISTS

"deserts, those affecting wide-spread deserts" which they visit, for their influence would soon convert them into celestial regions. We will not dispute about their urgent calls, but we know well enough, that they roam around the rocks and forests of Burrillville, Gloucester, etc. the most destitute parts of the state, and from their scanty survey represent the whole of it as sunk into the most deplorable condition of profaneness and barbarism. The candid reader will, doubtless, consider the following statement a sufficient refutation of this ungenerous calumny. There are thirty-six Baptist churches in Rhode-Island in which are over five thousand communicants, who have all been received upon a verbal relation of their religious experience; pertaining to the denomination are about thirty meeting-houses in good repair,* besides a number of others in which meetings are held, and which will probably be fitted up in better order, when the gracious, Lord shall again revive his work in their vicinities. There are now, and have been for a great many years, over forty stated meetings among the Baptists in this State, besides many occasional ones in school-houses, private dwellings, etc. Of other denominations, there are eighteen congregations of Quakers or Friends, the same number of meeting-houses, in which they statedly assemble twice a week, and in their community they reckon 1150 members; there are eleven churches of Congregationalists, as many houses of worship, and probably not far from 1000 communicants; there are four Episcopal churches, fourteen. Methodist Societies, a few churches of those who call themselves Christians, a Moravian Chapel, and a Synagogue for Jews.

[* In this list of churches, we do not reckon a number, which, by deaths and removals, have so far declined, that they have in a measure lost their visibility, although many worthy members remain to mourn over the broken walls of their Zion. We may add to this account of meeting houses, that there are many new commodious school houses, in the neighborhood of the factories, built by their owners on purpose for the accommodation of meetings as well as schools. Public worship is also maintained either stately or occasionally in academies, courthouses, and halls of different kinds, in divers parts of the state. Besides the meeting houses we have reckoned in good repair, there are a considerable number which are not so. But it ought to be observed that within this present century, many new houses have been built, and of the remainder a number have been built anew, enlarged, or repaired, since the last war. Of the houses of worship belonging to our churches in some of the principal towns, we have already given brief descriptions, the first which were erected in the country were mostly small, and the structure and finishing of them varied according to the means of the builders. It was not uncommon for churches, as they branched out, to have two or three meeting houses for their use. Many of these have either fallen or are falling into decay. First, because they were built too slightly to be worth repairing, or were not well contrived for enlargement. Second, because, in process of time, they were left out of the center of the congregations. But while they have been left to decay, others more spacious and durable, and in more eligible situations have been erected in their stead. But when Dr. Worcester's missionaries pass one of these old houses, they look, they wonder, they sigh, and in their memorandums write against the whole State, MENE, MENE, TEKEL, UPHARSIN. These memorandums doubtless furnished materials for the affecting picture of this ungenerous adversary. Where houses of worship are erected, churches gathered, and ministers supported by the aid of law, they may all remain in a permanent and splendid form. It would be sad case indeed if some benefits did not arise from the evil of ecclesiastical establishments in those parts of the United States, where houses of worship are built and ministers supported, not by legal taxes, but by the voluntary contributions of their patrons, changes, similar to those we have described in Rhode Island, as the Author knows from observation, have been, and are now taking place, not only among the Baptists, but all other denominations.]

Thus it appears there are about 90 religious societies in the thirty-one towns of Rhode-Island, in which publick worship is constantly maintained; and to these societies appertain at least seventy houses of worship, which are neither decayed nor forsaken. These societies all maintain the ordinances of religion according to their different views of propriety; the oracles of truth they have neither exiled nor incorporated with their civil code; and their Bible Society lately established can



THE BAPTISTS

THE BAPTISTS

furnish with the word of life all who have need. As to those children for whom this compassionate Doctor shows so much regard, we will only say, they can teach divines of Massachusetts better divinity than to fatten on the spoils of conscientious dissenters, and more civility than to defame their fellow men of whose affairs they are ignorant.

This statement of the religious affairs of Rhode-Island, which is made not from conjecture and vague report, but from actual survey, from absolute, uncontrovertible matters of fact, it is hoped, will, in the view of some at least, dispel somewhat of the horrid gloom of Dr. Worcester's picture. And as a proof that the Divine Spirit has not withdrawn from the Antipedobaptist churches, whose principles he would represent as blasting and pestiferous as the tree of Java, we would state, with gratitude to the Father of mercies, that over a thousand persons have been hopefully' born into the kingdom, buried in baptism, and added to their number within six or seven years past. To a number of other societies there have also been large additions.

The reader must keep in mind that this State is but about as large in extent as the adjoining county of Worcester; its number of inhabitants is but about twice as large as Boston and Charlestown together, and not equal to the city of New-York. And it is believed by those best acquainted with, it, that there are as many real christians, if not so many professors of religion, in this, as in any territory of the same extent in any of the neighboring States.

It is acknowledged that in some of the country towns in this State, too many of the inhabitants live a careless, irreligious life, disregard the Sabbath, and neglect the worship of God. But Pedobaptists are mistaken when they ascribe the conduct of these people to the influence of Baptist principles. The accusation is unfounded, unfair, and egregiously false. These people are under the influence of no principles of a religious kind, and many of them are the descendants of progenitors of the same character, who fled to this asylum of freedom during the reign of ecclesiastical terror in the neighboring colonies. It has always been found that men of no religious principles are as desirous of liberty of conscience as real christians, and we may furthermore add, it is just they should enjoy it. From ecclesiastical establishments there always have been a multitude of dissenters of this character, and not a few of them were found amongst the early settlers of Rhode-Island. The maxims of the government were suited to their views; their money was not distrained for the support of religious teachers, neither were they fined for not attending the worship of God. Mr. Cotton of Boston taught that men had "better be hypocrites than profane persons," that "hypocrites give God part of his due, the outward man," etc. [See earlier in this work.] But the Rhode-Island rulers had no belief in this logic. If the subjects of their government performed the duty of citizens, they required nothing more; the regulation of religious opinions they left to the Searcher of hearts, and all were free to possess what religion best accorded with their views, or none at all, if they chose. They could not maintain the foundation principle of the colony,



THE BAPTISTS

THE BAPTISTS

and do otherwise. But this same principle subjected them to inconveniences for which there was no remedy. And the same inconvenience has happened in every country where the standard of freedom, whether civil or religious, has been set up. With the Taborites of Bohemia, under Ziska and Procopius, with the Independents of England, in the time of the Commonwealth, among the Baptists of Germany, in their struggles for religious freedom, as well as with the planters of Rhode-Island, were associated many characters, who understood not their principles, either civil or religious, but who perverted them to purposes, which were never intended. Roger Williams, on a certain occasion, in imitation of a noble Greek, thanked God, that he had been the author of that very liberty by which his enemies dare to abuse him. A letter of this renowned legislator, explaining more fully this subject, will be given in the Appendix.

I find Mr. Callender in his Century Sermon, delivered seventy-five years ago, in repelling the calumnies, which were then east upon Rhode-Island, on account of these irreligious people, observes, that among the first settlers of the State, who were "a pious generation, men of virtue and godliness," some intruded themselves of a very different genius and spirit. He also assures us, that "there scarcely ever was a time, the hundred years (then) past, in which there was not a weekly publick worship of God attended at Newport and in the other first towns of the colony."

Governor Hopkins, about fifty years ago, speaking of this circumstance, has a train of observations similar to those of Mr. Callender. [Providence Gazette, March, 1765.]

We do not pretend that all the careless people of the State descended from those unprincipled settlers, whom the persecutions or the other colonies drove to this asylum. Some of them are the descendants of pious progenitors, who have not inherited their virtues, but have run counter to their instructions, and happy for Pedobaptists if they have no occasion to mourn on the same account. If the Rhode-Island people had established religion by law, they would have been excused from all the reproaches which are now cast upon them. it would be an easy but invidious task, to find places enough in Massachusetts, notwithstanding all their laws, as destitute of religion, and as careless of publick worship, as any of the back towns of Rhode-Island. But we are now engaged only on the defensive. ["Were a serious Baptist from Rhode Island," says Dr. Baldwin in reply to Dr. Worcester, "to visit the metropolis of Massachusetts, the headquarters of good principles," would he not be led, from your observations, to suppose that no person would be seen in the streets on Lord's day, unless going or returning from church or meeting! But while he could scarcely credit his senses, would he not be ready to ask, What meaneth this prancing of the horses, and this rattling of the carriage wheels in my ears? And should he be informed, that more horses and carriages of every kind were let to visiting and other parties of pleasure on that day than on any other in the week, what would be his astonishment? What would he think of the



THE BAPTISTS

THE BAPTISTS

"influence of Pedobaptist principles?" Would he not suppose there were some besides the ancient Pharisees, who could strain at a gnat and swallow a camel"]

It is worthy of notice, that the two Baptist churches in Providence and Newport, founded by Roger Williams and John Clark, have always maintained a respectable standing, have had a regular succession of worthy pastors, now together contain almost seven hundred members, have congregations large and opulent, and possess each of them larger estates than any Baptist church in America, except the first in Philadelphia. While new churches have arisen in some parts, in others, those, which were once large and flourishing, have become small or extinct. This circumstance may appear strange, and may furnish matter of reproach to those, who fine religions societies, "not under sixty nor over a hundred dollars a year," for being "without a teacher of piety, morality, and religion, three months out of six," and who impose fines on individuals for not attending publick worship a certain number of times in a year. But with the Baptists this matter is easily accounted for. Their churches cannot long flourish nor exist without the reviving influence of the Holy Spirit; but those churches, which depend on the civil arm for their support, may continue and flourish even when there is not a christian nor a spark of grace among them. Many of the Rhode-Island churches have been greatly reduced, and some in a measure broken up, by their members emigrating to other States. We observed in the beginning of this chapter, that this State is so small and so fully settled, that as the inhabitants increase, they are obliged to remove to other parts for settlements. And here it is proper to observe, that by ministers and members from this State were founded the oldest church in Pennsylvania in 1684; the oldest in Connecticut in 1705; the first church in the city of New-York was much assisted by the Rhode-Island brethren about 80 years ago; and by emigrants from this nursery of Baptists have been founded and enlarged many other churches in Connecticut, Hampshire, and Berkshire counties in Massachusetts, and also in New-Hampshire, Vermont, and New-York. Of the ministers, to whom Rhode-Island has given birth, who have settled in other States, we may name Valentine Wightman, Joshua Morse, Peter Werden, Clark Rogers, Caleb Nichols, Wightman Jacobs, and others, who have all rested from their labors. Of those now on the stage of action, are Dr. Rogers of Philadelphia, Mr. Grafton of Newton, Mr. Thomas H. Chipman of Nova-Scotia, and many others in different parts of the surrounding States. From certain information, from the affinity of names, etc. I am confident that not less than forty, and probably over fifty Baptist ministers of the First and Seventh Day order, have, within half a century past, gone out from this little territory, and acted, or are now acting, successful parts in various departments of the Lord's vineyard. The reader is left to make his own comments on the prevalence of those religious principles, on which Rhode-Island was founded, and which she has ever considered it her boast and glory to maintain. The fathers of the colony, as we have already shown, desired permission from the powers at home to try the experiment, whether a flourishing civil State might not stand



THE BAPTISTS

THE BAPTISTS

and best be maintained with a full liberty in religious concernments. The experiment has been tried, and has answered their most sanguine expectations. A flourishing State has arisen on a little spot of earth in this western world, whose ships when not embargoed nor blockaded, traverse every sea, whose artificers and manufacturers are spreading to every State, and in which from first to last, every individual has been left free to profess what religion he chose, without fear or molestation. [The manufacturing of cotton on Arkwright's plan was begun in Pawtucket in 1790, by Samuel Slater, Esq. from England. There are now in this village, and near, almost 7000 spindles in operation, and within a mile and a quarter of it, including both sides of the river, are buildings erected, capable of containing about 12,000 more. In 1810, according to an account taken by Mr. John K. Pitman of Providence, in the State of Rhode Island only, were 39 factories, in which over 30,000 spindles were running, and the same factories were capable of containing about as many more. The number of spindles in operation in this State only, is now (1813) probably not far from 50,000. In 1810, the gentleman above mentioned ascertained, that within thirty miles of Providence, which includes a considerable territory in Massachusetts, and a small portion of Connecticut, there were 76 factories, capable of containing 111,000 spindles. The number of spindles now in actual operation within this circumference are said to be 120,000. The amount of yarn spun each week, is not far from 110,000 pounds, or 5,500,000 a year. This side of the river Delaware the number of cotton factories of different dimensions, built and in building is estimated at 500.] The proposal of this experiment, and its issue in Rhode-Island, is worthy of being recorded in capitals of gold, and ought to be hung up m. the most conspicuous place in the Vatican at Rome, and in every Ecclesiastical Court in Christendom.

The principal acts of the Rhode-Island Legislature in defense of religious freedom have already been given.

In 1716 a law was passed, which has not yet been mentioned. The closing part of the preamble together with the act are as follows:

"THE present Assembly being sensible by long experience, that the aforesaid privilege (that is of entire toleration) by the good providence of God, having been continued to us, has been an outward means of continuing a good and amicable agreement amongst the inhabitants of this colony: And for the better continuance and support thereof, as well as for the timely preventing of any and every church, congregation and society of people, now inhabiting, or which shall hereafter inhabit within any part of the jurisdiction of the same, from endeavoring for preeminence or superiority one over the other, by making use of the civil power, for the enforcing of a maintenance for their respective ministers:

"Be it enacted by the General Assembly, and by the authority hereof it is enacted, That what maintenance



THE BAPTISTS

THE BAPTISTS

or salary may be thought necessary by any of the churches, congregations, or societies of people, now inhabiting, or that hereafter shall or may inhabit within the same, for the support of their respective minister or ministers, shall be raised by free contribution, and no otherwise" [Laws of Rhode Island, edition of 1767, p. 194]. This law was passed under the administration of Governor Cranston, a Quaker, and when Joseph Jenks, afterwards Governor, had great influence in governmental affairs. The Rhode-Island people had many suspicions about this time, that the taxing and distraining policy of the neighboring colonies, would be attempted among them, and this law was doubtless intended to counteract, and be a standing barrier against any manoeuvres of the kind. It has been thought by many in later times, that it rendered invalid all contracts between a minister and people for his support, but I cannot find that it was ever so construed. Subscriptions were recoverable by law while this act was in force, and voluntary contracts individually entered into for the support of ministers are now, and for ought that appears to the contrary, always have been as much binding in law in this, as in any other State, where there are no religious establishments. If a minister here were in his own name to attempt to recover his salary in a legal way, it is not certain how he would succeed; the case I believe was never tried by any -- it surely never was among the Baptists, and it is hoped it never will be; for the preacher, who is reduced to the necessity of suing his people, had better dig for his bread, or else decamp to some place where hey will be more punctual.

The last act of the Rhode-Island Assembly has a preamble somewhat lengthy, but high in the strain of religious freedom, and doses thus: "Whereas a principal object of our venerable ancestors, in their migration to this country, and settlement of this State, was, as they expressed it, to hold forth a lively experiment, that a most flourishing civil State may stand, and best be maintained, with a full liberty religious concernments:

"Be it therefore enacted by the General Assembly, and by the authority thereof it is enacted, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever; nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities" [Laws of Rhode-Island, edition of 1798, p. 83, 84].

[The following is a brief statement of the Governors of Rhode Island. Under their first charter, which lasted nineteen years, their chief magistrates were called Presidents, of these there were seven; some were Baptists, some Quakers, the religious opinions of a number are not known. Three years of this time, the Presidential Chair was filled by Roger Williams. From the time the second



THE BAPTISTS

THE BAPTISTS

charter was obtained, necessarily, in 1663, is now a period of 150 years. During this period there have been 25 Governors, counting his Excellency the present Chief Magistrate. Eight of these were Quakers or Friends, about the same number Baptists by education or profession, and of the remainder some were Episcopalians, some Congregationalists; the religious opinions of a number are not known. Governor Cook was baptized by immersion, but belonged to a Congregational church, and the same may be said of the present Governor Jones. For more than a century the Baptists and Quakers had the lead in the affairs of government. They at first had some disputes about ordinances and inward light, but these soon subsided, and they have, with very few exception, from time immemorial, harmoniously agreed to differ. While they feared the introduction of the religious laws of the surrounding governments, they endeavored to keep a preponderating balance of power in their own hands. For Pedobaptism and law-religion they both disbelieved, and have ever strenuously opposed. The Quakers now in many places serve as judges, magistrates, legislators, etc. but their pretensions to the gubernatorial chair they have long since resigned, on account of the danger of its subjecting them to military duties, incompatible with their views of religion and morality. The Baptists still fill many offices of different kinds, but more native citizens of the other States hold offices and have influence in governmental affairs, than formerly.]



October 8, Friday: By the Treaty of Ried, Bavaria left the Confederation of the Rhine and joined the Allies against France.

[Perry Davis](#) got married with Ruth Davol, daughter of Pardon Davol and Priscilla Davol, a member of the same [Baptist](#) church and “kindred in spirit, as may be inferred from the fact, that on the evening of their wedding day, both bride and groom attended and actively participated in the exercises of a meeting for prayer and conference, held at the residence of one of the deacons of the church.”

Together they not only travelled the path of “the life which now is,” but that “also of the life which is to come,” along which, as the sequel shows, “the happiest of their kind whom gentle stars unite,” they pleasantly journeyed, sharers in each others’ sorrow, and mutual helpers of each others’ joy. For a period of nearly thirty years their course of life seemed, in one view, to flow in rugged channels, with whirls and eddies. Clouds of sorrow thickened around them. Adverse winds impeded their progress. The multiplied anxieties of sickness, destitution and pinching want, at times legion-like darkened their pathway; and “bowed down by weight of woe,” with the man of ancient times, they could look up to the eternal throne, and cry out to Him who sits thereon, “All thy waves and thy billows have gone over us.”

1814

➡ April 12, Tuesday: [Napoléon Bonaparte](#), who since his excellent adventure in Russia had been wearing a tiny pouch of black taffeta on a string around his neck, gulped down its contents. It contained [opium](#) with a mixture of belladonna and hellebore. But his suicide potion didn't work, more's the pity — it just made him spasm and go comatose for awhile.³⁵



Down but not out

DOPE

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 12th of 4 M / This Afternoon took a little walk with John & called on our old neighbor Briggs. - While sitting there my mind was much exercised on Marys account, she has lately become Serious & I have no doubt but her mind has been tenderly visited & reached by divine love & my fervant secret intercessions have been put up that she may not take up her rest in the barran hills of an empty profession, but Alass it is little else which I can do for her The Work must be on her own part but the [Baptists](#) have gotten hold of her among whom it is a time of much stir & many go into the Water -The young covertes are allmost continually at work upon her, to get her in Also. The event must be left & whether she does or does not yeald to their importunity I shall ever believe that her mind is at present under impressions which if cultivated would lead her beyond Water Baptism or any other outward cerimony even into, spiritual Baptism & the Spiritual Supper of our Lord & Master these she may Know by the depth of experience by due attention to that holy & pure spirit which I have no doubt she hath of late felt the operations of. - This Afternoon & while writing the above the funeral of Ann Rogers has Passed by she was a young woman of respectability but suddenly taken from time. - but a few nights ago she attended a Ball where with great mirth & gayety there she took a hevy cold which very shortly put a period to her life - I understand she was favor'd in her illness with quiet & resignation to her situation, but I do hope her sudden Death may prove a Warning to the great Party Makers & to the young people of the town. -

RELIGIOUS SOCIETY OF FRIENDS

35. All the pain of dying with none of the benefit of death: Nazi leaders, with their cyanide-filled tooth cavities, must have learned from this Frenchman's bad example.

1817

➡ After his bad experience of trying to pray aboard ship and being flogged with a rope end over the windlass, [Cato Pearce](#) had left the service of James Rhodes and hired out as a farm hand in [Westerly, Rhode Island](#). At about this point he sought work aboard a sloop in nearby New London, [Connecticut](#). The captain of the vessel, learning that most of Cato’s work experience was agricultural, got him into his small carriage and took him out to the plantation in [Little Rest](#) (now [Kingston](#)) of Representative Elisha Reynolds Potter, Senior, one of Rhode Island and Providence Plantations’s wealthiest plantation masters, who would soon be running for governor. He was hired by these Seventh Day [Baptists](#) and would have “a pretty good time with them,” except that they would be urging him to “keep the Seventh Day,” that is, to observe the Lord’s Day on a Saturday. Mistress Mary (Perkins? Mawney?) Potter, a lady from East Greenwich married to Elisha Reynolds Potter, Senior, encouraged any religious observance even if it was not on the 7th day of the week, and so Cato requested of her that he be allowed to keep the Sabbath on a 1st Day, at a Sunday church service three miles away. She said that she would permit this, conditional on his having done his chores. At this worship service, with a congregation that apparently was made up mostly of white people, he was asked to speak, and did so, and was well received. He then asked if he could preach again, at their next worship service, and this offer was accepted.



Overjoyed, back at his duties at the farm, Cato informed Mistress Potter that he “had got meetin’ ’pointed to preach,” and she expressed her approval of this religiosity. That week he would go “into the woods to study what I should say, and sound it out there; and swing my hands.” Then, at the next Sunday worship, his preaching engagement was a resounding success, and he was asked to preach again. He used some farm wages to purchase white gloves, white stockings, and a breast pin, to improve his appearance while preaching, and Mistress Potter volunteered to tack some ruffles onto his white shirt. Elisha Reynolds Potter, Sr. himself drove Cato in a wagon to the service in Groton, Connecticut. However, when they arrived, some white men outside



THE BAPTISTS

THE BAPTISTS

the meetinghouse did not recognize him as the expected preacher, and told him to go away. Managing to make his way into the building, he made contact with his waiting host, and his preaching was again a success.

Perhaps at this point Cato was overwhelmed, for he did not preach again for awhile. Then, one day, Mistress Potter, being aware that there was a service planned at her father's house in East Greenwich, sent him on an errand there. Arriving, he was invited by the worshipers to say a few words, and did so. However, he did not feel called to continue this preaching, so he went to pray by himself to the Lord.

At this point, as Cato describes in detail, he was visited by the Lord and suddenly found himself able to read the Bible even though he was illiterate. The Lord had forgiven his sins.

I felt so happy I shouted; I couldn't lay a-bed; and I got up and told Mrs. Potter, and she got up and called the folks; and we had a wonderful time. I felt so happy in the mornin' I couldn't work that day; and I went round and told the neighbors – and in the evening we had a meetin', and had a wonderful time. Then we had meetin's every night; and the Lord was with us and begun a good work, and many souls were converted to God.

THE BAPTISTS

THE BAPTISTS

[Cato](#) determined that he needed to be baptized, but could not decide which church to join. At this point his work on the Potter plantation ended and he sought work in Windham County, Connecticut, near the [Rhode Island](#) border. One time, at Killingly, his employer and other whites took him to a Congregational meetinghouse for a Sunday service, so that he could try it out and see if it was congenial to him. His white employer ushered him to the separate box for black attendees, but this was so far away from the pulpit that he found he could hardly hear the preacher, who was in any event preaching not spontaneously from the spirit, but from written notes. He was offended at this segregated seating and referred to it as the “nigger pews.”



Above, “The Negro Pew, or ‘Free’ Seats for black Christians,” in the *AMERICAN ANTI-SLAVERY ALMANAC FOR 1840* (New-York, 1840). In the North in the 1st part of the 19th Century, in Protestant churches, African-Americans were often relegated to segregated, inferior seating (unlike Catholic churches, where they were not even permitted inside the building).

Finally, [Cato](#) got himself baptized by the Chestnut Hill [Baptist](#) Church in Killingly, Connecticut. He preached “both nights and Sundays” at various meetings in the area, including several at his white employer’s house. In the spring, however, he had to stop his preaching and obtain new employment.



August 5, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 5 of 8 M 1817 / This Afternoon Benj, Doyen a young man about 25 years of age came to my shop & stated himself to be from Temple in the District of Mane 7 a member of our society, on his way to Philadelphia, now in distressed circumstances



THE BAPTISTS

THE BAPTISTS

having left home with sufficient money in his porcket to bear his expenses, but was taken sick in Boston where his money was expended. after examining him as cloely as I was capapble of I refer'd him to David Buffum where he went & friend Obadiah Brown who lent him five Dollars & David gave him one [?] - This with what little else he will get will help him along - he states himself to have belonged to society but about three Months, that he was formerly freewill Baptist, but became convinced of friends principles about three years ago, & tho' he has no certificate mentions a number of friends whom we know, & has pretty good marks of being a true man. - [S G has drawn a pointing finger: This man since preoves a gross imposter]

RELIGIOUS SOCIETY OF FRIENDS

1818

 October 1, Thursday: Friend Stephen Wanton Gould wrote in his journal:

5th day 1st of 10th M 1818 / I feel better this morning, but am not quite smart enough to sit in meeting & attend a committee which meets at the breaking up of it to investigate the pecuniary concerns of society. - While meeting was sitting had a very interesting call from Thomas Paull a man of colour from Boston, a preacher among the Baptists & also an intimate friend of our late friend & brother Paul Cuffee, he appears to be a religious man & desirous of doing good to all mankind & in particular to the people of his colour. - After dinner went up to set a little while with the committee at the meeting house. -

RELIGIOUS SOCIETY OF FRIENDS

1819

 According to Mark S. Schantz's PIETY IN PROVIDENCE: CLASS DIMENSIONS OF RELIGIOUS EXPERIENCE IN ANTEBELLUM RHODE ISLAND (Ithaca NY: Cornell UP, 2000), there was during this year in Rhode Island a religious revival:

H-NET BOOK REVIEW Published by H-SHEAR@h-net.msu.edu (September, 2001); Reviewed for H-SHEAR by Daniel P. Jones <daniel.jones@sos.state.nj.us>, New Jersey State Archives

Copyright 2001 by H-Net, all rights reserved. H-Net permits the redistribution and reprinting of this work for nonprofit, educational purposes, with full and accurate attribution to the author, web location, date of publication, originating list, and H-Net: Humanities & Social Sciences Online. For other uses contact the Reviews editorial staff: hbooks@mail.h-net.msu.edu.



THE BAPTISTS

THE BAPTISTS

In this solid monograph Mark Schantz describes and analyses the “bifurcation” of Providence’s religious experience from an organic one that united rich and poor to a stratified world of opposing bourgeois and plebeian cultures. He begins by analyzing the earlier picture of Providence at the turn of the nineteenth century. The town’s four churches drew members from all walks of life and considered it their duty to provide material aid to the poor in their midst; ministers sermonized on the need to temper the pursuit of individual success with attention to the needs of larger society.

In the meantime, a “plebeian” religious culture arose in Rhode Island’s rapidly growing mill villages (76). There, Freewill [Baptists](#) and Methodists practiced an emotional, anti-Calvinistic faith that relied heavily on the power of individual preachers, including women, and very little on church architecture. With the revival of 1819, the plebes gained a foothold in Providence. In addition to working-class Freewill Baptist and Methodist congregations, the decade of the 1820s witnessed the formation of an all-African American church and a more middle class Universalist Church that, nevertheless, spouted radical-sounding democratic rhetoric.

Schantz rightly shows awareness of the mutability of working-class religion, as once-radical-sounding sects, such as the Methodists, became respectable in Providence within less than a generation; replacing them in the 1830s and 1840s were three disparate groups. The first, Irish Catholics, were certainly lowly in social standing, though they differed from plebeian Protestants theologically. Mormons had a theology that criticized worldliness and the oppression of the poor. And the third group, the Millerites, demonstrated an implicitly anti-bourgeois mentality by passively waiting for the millennium to come, instead of searching for riches actively in the market place.

As the working classes formed their own congregations, the traditional Calvinistic [Baptist](#), Episcopal, Congregational, and Unitarian churches wholeheartedly embraced a “bourgeois religious culture” (p. 119). Though espousing different theologies, the four different denominations were united by: (1) the practice of selling ever more costly pews, (2) a preference for a religion of the head over the heart, and (3) an open embrace of the individual pursuit of wealth. They were divided only by gender, as some of their women’s groups criticized the evil effects of business practices on the city’s impoverished. Schantz correctly points out that the feminization of religion in the 1800s has been “overstated ... inasmuch [that] the acquisition ... of property, the collection of money for church buildings, and the auction of pews, remained a masculine exercise in public institution building” (p. 106).

The two cultures came to clash during and after Rhode Island’s Dorr War, which pitted popular forces seeking to eliminate the state’s anachronistic suffrage requirements against a conservative “Law and Order” party. A Universalist and several Freewill [Baptist](#) preachers explicitly defended the Dorrites. Meanwhile, the bourgeois ministers condemned the rebels as anarchists and their church hierarchies expelled Dorrites as



THE BAPTISTS

THE BAPTISTS

members. Interestingly, bourgeois women continued to provide a critique of their own class, organizing as "suffrage ladies" to provide aid to imprisoned rebels. But by the 1850s, the bourgeoisie had consolidated control over Providence's religious culture. Formerly plebeian churches had all become respectable; female reformers joined ranks with the men to establish quiescent shelters of moral uplift for the poor; and the Catholics were ignored by all.

The author uses a wide variety of sources and methodologies to craft his tale: church membership records, city directories, and tax figures to calculate the relative wealth and social standing of churches; anthropological analyses of parades and street theater to analyze the gendering of religious experience; and traditional literary documentation to examine the thoughts of the area's ministers, missionaries, radicals, and ordinary laypersons.

Schantz's work falters only in his chapters on plebeian culture and the Dorr Rebellion, where he relies on literary evidence almost exclusively. The analysis of plebeian religious culture provides little data on the social and economic status of the Millerites and Mormons, and their relationship to the Freewill [Baptists](#) and Methodists, who suddenly and somewhat confusingly disappear from view. Likewise, the Dorr War chapter leaves unstudied the exact identity of the mass of Dorrites (if impossible to ascertain, Schantz should say so).

More seriously, much of chapter five, "The Emergence of Plebeian Religious Culture," which covers the late 1820s through the 1840s, seems miscast. The very title suggests that this "culture" did not begin to form until the Jacksonian period, when the rest of Schantz's book argues powerfully that it originated in the early 1810s. Or are we talking about two types of cultures here, with lower- and upper-case c's? Also, rather than offering a set of similar behaviors and beliefs that arguably add up to a coherent culture, Schantz provides the reader with the following melange of poorly connected individuals and movements: Catholic immigrants, with their beliefs in miracles and the Virgin Mary; itinerant evangelical preachers who threaten the authority of settled ministers; an actor whose performance actually satirized evangelical preachers; Millerites and Mormons (whose views have been summarized above); and the religiously-tinged but mostly political views of Seth Luther, long-time labor and suffrage agitator, whose only church affiliation, ironically, was with one of the "bourgeois" churches. Schantz tries to unify these disparate individuals and groups under the rubric of the "feminine"--their actions and beliefs tended to be disorderly, emotional, nonrational, and/or passive, even if they, themselves, were all men or were controlled by men. But somehow common sense tells me that Catholic Mary worshippers, Millerite millenarians, and anti-clerical actors do not all belong in the same culture camp. I also wonder how helpful gendered descriptions of behavior are when they are contradicted by the gender identity of those who were in control. (I know a lot of ex-Catholics who would hotly dispute the notion that the patriarchal Church was ever a bastion of the feminine.) Schantz



THE BAPTISTS

THE BAPTISTS

is more persuasive when he observes that disorderly, emotional, and passive behaviors were all dysfunctional or antithetical to the capitalist economy then booming in Providence.

These concerns and ruminations aside, Schantz has written a splendid local study that helps begin to answer the question, left hanging by Nathan Hatch: Who democratized American Christianity? Hatch told us much about the clerical leaders; now Schantz provides crucial information about the rank and file. The conclusion of his story, when the bourgeoisie consolidated control over Providence's religion, and the plebeian churches submitted to respectability, also suggests that perhaps the democratization of U.S. Christianity was rather short-lived. No historian of the early republic, or of religion in North America, will want to miss this thought-provoking, first-rate work.



March 9, Tuesday: In [Providence, Rhode Island](#), the chain of events leading to the establishment of the African Union Meeting and Schoolhouse and eventually to the organization and construction of the Congdon Street Baptist Church began in the vestry of the 1st [Baptist](#) Meeting House with a meeting called at the request of a group of African Americans, for the establishment of a place for people of color to worship God and provide secular education for their children. In addition to persons of color, this planning meeting was attended by influential, sympathetic whites. A 12-person committee would select a lot at the corner of Meeting Street (which then ran all the way up the hill) and Congdon Street, [Friend Moses Brown](#) would purchase it, construction of a schoolhouse would begin, and during June 1820 the structure would open for divine worship. The large room would be fitted with pews, and the building would be completed and dedicated in 1821 (this would come to be referred to as the African Union Meeting House; in a later timeframe, hostile white neighbors would cause the structure to be torn down, and in an even later timeframe, there would be erected the Congdon Street Baptist Church).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9th of 3rd M / While sitting with my mother this evening she related the following Anecdote, which interested me, much. I thought it very instructing. – She said, when she was a little girl there was one of her young associates was to have a Ball on her birth day evening to which she was invited & set her heart much on going but her father & mother was opposed to it, of which she thought exceedingly hard & could not be reconciled, her father reasoned the case & told her that her grand father & grandmother Clarke would be exceedingly hurt at her going to a Ball & that aside from his own objections that he could not consent to it on their account – well she told her father, she would make a Bargain with him, which was that if he would furnish her with as many bugle Beads & Ribbons as she wanted to wear, that she would give up the Ball. to this he consented with readiness, in a short time gave her the money for the purpose, but she began to reflect on his kindness & that as he had consented against his own judgement, she would not but any ribbons that was very gay, but keep as much in the moderation as the nature of the case would admit. – The Beads & Ribbons were bought & fancifully wrought into various shapes for a head dress &c. & the time soon came when she was to pay a visit to her cousins who were of the Church of England & what were called fashionable folks, here she expected to be greatly respected &



THE BAPTISTS

THE BAPTISTS

caressed for her beautiful & fine appearance, it so happened that there were some others of her acquaintances there of the Brenton family who soon began to look at her, & then at one another, & wink & sneer, at this she soon became suspicious that some of her ribonds were our of order. She then began to feel on her head to see if all was right, & up her hand would go to her head to ascertain, at this sight her friends would become more diverted, till at length she was laughed at, which was so great a source of mortification that before night she was ready to put her head any where to get it out of sight, at night when she went home, her head dress was taken off & never resumed. – This story goes to prove a Sentiment in which I have been long confirmed, vizt that a [Quaker](#) has nothing to expect from the esteem of the world by conforming to its fashions maxims & c. but on the contrary the finger of scorn is pointed at every departure from "the good order & regulations of our Society. – At another time she says her mother gave her a handsome plain silk handkerchief with which she was dissatisfied & sold it for a green gause one & wore it to meeting - at the dinner table her father asked why there was no meeting at Vinals meeting & she replied to him that there was. his reply was "Why what presbiterian girl was that I saw at meeting with a green gause handkerchief" this also was a source of mortification & pretty much broke up her desire for finery. That a very considerable experience & observation fully confirms me that our young friends never appear to better advantage or are more respected by the world than when they come up nobly in the line of the Predicessors

THE BAPTISTS

THE BAPTISTS

1820

→ The African Freedmen's Society of [Providence, Rhode Island](#) had become the Bethel African Methodist Episcopal (AME) Church. At first the Bethel group had met in the homes of members and in the meetinghouse of the [Religious Society of Friends](#) at the corner of North Main Street and Meeting Street (when the white [Quakers](#) were not in the building, the black folks were of course allowed to sit anywhere they pleased, even downstairs rather than in the building's dilapidated "pigeon loft"; the unused segregated seats would be torn out in a building renovation in 1822). Such churches were disapproved of by the white community, but as one



meeting place had been removed by the authorities, it had been replaced by another, and sometimes two or three. In the previous year members of the local black community had met at the 1st [Baptist](#) Church, the nation's oldest Baptist church, to discuss their need for an African Meeting House. In this year the African Union Meeting and School House Society's new facility was erected at Meeting Street and Congdon Street (this currently houses the Congdon Street Baptist Church). At this point the congregation purchased a lot on top of College Hill on Meeting Street, and they would be constructing a building on this lot in 1866. (In 1961 the building would have become so shaky that the congregation would sell the plot to Brown University in order to purchase their current Bethel Church on Hope Street at the intersection of Rochambeau Avenue.)

Early in this decade [Rhode Island](#)'s black citizens would be being stripped of their hard-won voting rights, and segregated in the public schools. White rioters would be destroying property in [Providence](#)'s "Hard-Scrabble," the 1st separate black neighborhood, off what is now North Main Street near University Heights.

At about this point, down in [Little Rest](#) (now [Kingston](#)), [Rhode Island](#), [Cato Pearce](#) was being hired as a farm

THE BAPTISTS

THE BAPTISTS

worker by Elisha Reynolds Potter, Senior, at his farm homestead. (Potter was a state Representative who had recently run unsuccessfully for Governor, and his political attitudes might be said to be somewhat to the right of unreconstructed since he favored, for instance, that the bankrupt be thrown in debtors' prison; the son Potter, Junior would attempt to follow in his father's political footprints, with a more liberal bent, but would have his greatest success as a scholar.³⁶)



The efforts of [Cato](#) to make a personal contribution were being supported by, among others, two white men, elders in the Quidnesset [Baptist](#) Church of [North Kingstown](#), William Northrop and Thomas Cole.

(It seems clear that there was a reason why Cato could not affiliate with the Quakers of North Kingstown, in his desire to preach. Although Quaker practice would have allowed him to rise during silent worship and speak, in fact it seems there were only a couple of men attending the Quaker meeting in that town at that time, and they weren't offering words to each other but simply sitting in silence.)

It was in about this year that the significant event occurred, which would cause us to retitle Cato Pearce's 1842 autobiography, when it eventually came to be republished, as "JAILED FOR PREACHING." The event is of significance to us not so that we can experience a sense of outrage, senses of outrage being easy enough to arrange, but so that we can get an approximation of what real human life amounted to in southern Rhode Island during the early years of the 19th Century. It is noteworthy, for instance, that despite the fact that Joshua Pearce, Cato's former master, had beaten him as a child, and despite the fact that as a young man he had had the first mate of Captain Rogers's schooner lay him over the capstan and go after him with the end of a rope, in these goings-on in about 1820 the plantation manager Elisha Potter did not actually put into play the horse-

36. For instance, EARLY HISTORY OF NARRAGANSETT WITH AN APPENDIX OF ORIGINAL DOCUMENTS MANY OF WHICH ARE NOW FOR THE FIRST TIME PUBLISHED. Providence RI, 1935



THE BAPTISTS

THE BAPTISTS

whip he held in his hand. It had been used as a prop, to threaten but not to inflict injury. Most likely, by this point in time the tenor of life on the former slave plantations of Rhode Island and Providence Plantations had changed somewhat. It had become socially unacceptable for a white man to thus administer lashes to a now-“free” person of color. The reason why Cato was put in jail was, Potter needed to resolve upon some alternative punishment. Thus it was that, rather than risk social disapprobation by whipping Cato, Potter “got the officer — the jailer — and put [Cato] in jail.” Cato had committed no crime and Potter held no official town or state government post such as sheriff or judge, that would legally permit him to commit a person to incarceration; nevertheless, Potter’s informal power in the community was so great that he could use it to have the local jailer take a free man into the jailhouse merely for having failed to abide by his wishes. And Potter felt no inhibitions about treating a free black man the way Cato’s slave parents would have been treated by their white masters.

When Mr. Potter had done his breakfast he come out with his horse-whip in his hand. Says he, “Why wa’nt you here last night to do the chores.” I told him I hired some body. He said he wouldn’t have him on his place. He said he hired me. He said he didn’t understand why I went away to preach. Says he, “I won’t have no nigger preachers – I’ll horse-whip you;” and he swore. Says I, “Don’t strike me, Mr. Potter....” Well he said they had a good minister there, and they wouldn’t have no nigger preachers, and said he would put me where he could find me. So he went and got the officer – the jailer – and put me into jail.

Cato was incarcerated in the jail for “two nights and parts of two days....” Fortunately, the county court was in session.

Sheriff Allen and a number of the great men came in to visit them that was in prison, and asked me what I was put in for. I told ‘em for preachin’ – but yet I couldn’t help weepin’. [One of the visitors] said, “You won’t stay here but a few minutes – he had done perfectly wrong – we will have you out in a few minutes.” Then they gave me some money and went out and told Elisha Potter they would give so long to take me out [or] they was goin’ to prosecute him if he didn’t. About half an hour after that, I could see Elisha Potter through the grate, comin’ up the back side and in the back way, and [he] got the jailer to talk with me while he stood down to the bottom of the stairs. And the jailer took me in another room and told me that Mr. Potter said I might go every Saturday night and stay till Monday mornin’ and have meetins where I was a mind to. I told the jailer I had nothin to do with Elisha Potter. “If he had put me in here, amen – if I have got to stay here and die, amen to it: I have nothin’ to do with him. I never have stole nor cheated nor done any thing wrong to him.... I said I hadn’t nothin’ ‘gainst Elisha Potter: I loved him as well as ever. At that Elisha Potter come up stairs and said I had better go to work – he liked me well, and I might go to meetin’ when I was a mind to. I told him I didn’t calculate to work for him any more. Then he told me to go and git my things, and I come out.

We notice that the situation in Rhode Island had even changed to such a degree by this point in time that once prominent whites visiting Little Rest learned of Potter jailing Cato, they became so upset that they threatened to prosecute Potter, the most important personage by far in that entire district. Then, it was an act of repentance and humility for Potter to invite Cato to continue to work for him and to offer that in the future he would have the weekend off to attend Sunday services. Then, it was an act of dignity as well as independence, that Cato rejected the offer, wanting “nothin’ to do” with Elisha Potter in the future.

THE BAPTISTS

THE BAPTISTS

February 15, Tuesday: In a Federal-style frame farmhouse at the foot of Mount Greylock, on East Road at East Street near Adams, Massachusetts, Susan Brownell (Susan Brownell Anthony) was born. Her father, Friend Daniel Anthony, was a [Quaker](#) abolitionist, and at various times a shopkeeper, the owner and manager of cotton mills, a farmer, and an insurance agent. Her mother, Lucy Read Anthony, was a [Baptist](#) rather than a Quaker, and her mother's father Daniel Read had been a soldier in the American Revolution and had served in the Massachusetts legislature. Susan B. Anthony was the 2nd child and the family would grow to a total of four girls and two boys surviving infancy. If you like, you can visit the Friends Meetinghouse used by her family during these first six years of her life, at the Maple Street Cemetery.



It would appear that somehow her father was not disowned for marrying a Baptist. Instead, according to Ida Harper's *LIFE AND WORK OF SUSAN B. ANTHONY*, her parents requested of the Easton Monthly Meeting of the Religious Society of Friends (Hicksite) that Susan be considered a Quaker — and the meeting honored this request.

FEMINISM

THE BAPTISTS

THE BAPTISTS

1821

→ Early in the year, [Mary Moody Emerson](#) was writing [Ralph Waldo Emerson](#) letters about “a remarkable Hindoo Reformer.”



In [India](#), Rammohan Roy was publishing at his own expense a book of 150 pages, *SECOND APPEAL TO THE CHRISTIAN PUBLIC IN DEFENCE OF “THE PRECEPTS OF JESUS,”* asserting that what was important about Christianity had nothing to do with those Biblical miracles — miracles, that is, other than the main miracle, of the love of God as it can be made manifest in the beneficence which we can occasionally summon toward our fellow creatures. One of the [Baptist](#) missionaries in Calcutta, a Reverend William Adam who had been discussing religion with Rammohan in an effort to bring him “over to the belief of that Doctrine,” was beginning to “entertain some doubts respecting the Supreme Deity of Jesus Christ” and was becoming [Unitarian](#) and was starting up what would be known as the *Sambad Kaumudi*.

King Frederick VI of Denmark endowed the college which the [Baptist](#) missionaries had founded at Serampore on the river Hoogly in [India](#) with the rent of a house worth about \$5,000, and sent them in addition a gold medal. At that point a visitor described the Reverend [William Carey](#) as short in stature, with white hair, and a countenance equally bland and benevolent in feature and expression.





THE BAPTISTS

THE BAPTISTS

 August 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 8 M / Mary Morton was engaged in testimony in the forenoon & father Rodman in the Afternoon --After meeting in the Afternoon with Job Sherman visited J-[obscured] Mason aged 84 Years. he is a seventh day [Baptist](#), & very Sweet & lively in spirit. I dont know when I have visited any old man that seemed more quiet in spirit & being with him, did raise in my mind strong desires that my last days might be as tranquil as his. -

In a thunder gust last evening two men were drowned near Rose Island, a boat went off this Afternoon to look for them but found only their boat. One was Elisha Billington of this town & the other Simmons of Connanicut. -

[RELIGIOUS SOCIETY OF FRIENDS](#)



THE BAPTISTS

THE BAPTISTS

1822



December 24, Tuesday: Matthew Arnold was born in Laleham, Middlesex, England.

Here is a [Christmas](#) memory dating to about this point in time, that [John Thoreau, Jr.](#) would post in 1839 to a young boy:

When I was a little boy I was told to hang my clean stocking with those of my brother and sister in the chimney corner the night before Christmas, and that "Santa Claus," a very good sort of sprite, who rode about in the air upon a broomstick (an odd kind of horse I think) would come down the chimney in the night, and fill our stockings if we had been good children, with doughnuts, sugar plums and all sorts of nice things; but if we had been naughty we found in the stocking only a rotten potato, a letter and a rod. I got the rotten potato once, had the letter read to me, and was very glad that the rod put into the stocking was too short to be used....

I determined one night to sit up until morning that I might get a sight at [Santa Claus] when he came down the chimney.... I got a little cricket and sat down by the fireplace looking sharp up into the chimney, and there I sat for about an hour later than my usual bed time, I suppose, when I fell asleep and was carried off to bed before I knew anything about it. So I have never seen him, and don't know what kind of a looking fellow he was.

John would add that his younger brother [David Henry](#) most often got the nice things, such as the candy.

In [Maryland](#), upon the death of the owner of John Thompson, Mrs. Wagar, her slaves had been divided among her children and grandchildren. Since, at the turn of the year, the slaves were to be taken to their new lives, they were finding their [Christmas](#) holidays this year to be distressful — despite their being left alone for the time being as was the custom of the white patrollers:

[E]ach one was to go to his new home on the first of January, 1823. My father's family fell to Mr. George Thomas, who was a cruel man, and all the slaves feared much that they should fall to him. He was a very bad man. He fed his slaves well, but drove and whipped them most unmercifully, and not unfrequently selling them.

The time drew near for our departure, and sorrowful it was. Every heart was sad; every countenance downcast. Parents looking upon their darling children would say, "is it possible that I must soon bid them adieu, possibly forever!" Some rejoiced in hope of a better situation, while others mourned, fearing a worse one. Christmas came, but without bringing the usual gladness and joy. We met together in prayer meeting, and petitioned for heavenly strength to sustain our feeble frames. These were continued during holiday week, from Christmas to New Year's day, when slaves are not to be molested; consequently, no patrollers annoyed us.



There was an interesting proslavery letter published by the [Baptists](#) of Charleston, South Carolina:

“EMANCIPATION IN THE ... INDIES...”: On the other part, appeared the reign of pounds and shillings, and all manner of rage and stupidity; a resistance which drew from Mr. Huddlestone in Parliament the observation, “That a curse attended this trade even in the mode of defending it. By a certain fatality, none but the vilest arguments were brought forward, which corrupted the very persons who used them. Every one of these was built on the narrow ground of interest, of pecuniary profit, of sordid gain, in opposition to every motive that had reference to humanity, justice, and religion, or to that great principle which comprehended them all.”

SLAVERY

**Rev. Dr. Richard Furman’s
EXPOSITION
of
The Views of the Baptists,
RELATIVE TO THE
COLOURED POPULATION
In the United States
IN
A COMMUNICATION
To the Governor of South-Carolina**

BENJAMIN ELLIOT, Esq.
Charleston, 24th December, 1822.
SIR,

WHEN I had, lately, the honour of delivering to your Excellency an Address, from the Baptist Convention in this State, requesting that a Day of Public Humiliation and Thanksgiving might be appointed by you, as our Chief Magistrate, to be observed by the Citizens of the State at large, in reference to two important recent events, in which the interposition of Divine Providence has been conspicuous, and in which the interests and feelings of our Citizens have been greatly concerned,— viz: The protection afforded them from the horrors of an intended Insurrection; and the affliction they have suffered from the ravages of a dreadful Hurricane—I took the liberty to suggest, that I had a further communication to make on behalf of the Convention, in which their sentiments would be disclosed respecting the policy of the measure proposed; and on the lawfulness of holding slaves — the subject being considered in a moral and religious point of view.

You were pleased, sir, to signify, that it would be agreeable to you to receive such a communication. And as it is incumbent on me, in faithfulness to the trust reposed in me, to make it,



THE BAPTISTS

THE BAPTISTS

I now take the liberty of laying it before you. The Political propriety of bringing the intended Insurrection into view by publicly acknowledging its prevention to be an instance of the Divine Goodness, manifested by a providential, gracious interposition, is a subject, which has employed the serious attention of the Convention; and, if they have erred in the judgment they have formed upon it, the error is, at least, not owing to a want of consideration, or of serious concern. They cannot view the subject but as one of great magnitude, and intimately connected with the interests of the whole State. The Divine Interposition has been conspicuous; and our obligations to be thankful are unspeakably great. And, as principles of the wisest and best policy leads nations, as well as individuals, to consider and acknowledge the government of the Deity, to feel their dependency on him and trust in him, to be thankful for his mercies, and to be humbled under his chastening rod; so, not only moral and religious duty, but also a regard to the best interests of the community appear to require of us, on the present occasion, that humiliation and thanksgiving, which are proposed by the Convention in their request. For a sense of the Divine Government has a meliorating influence on the minds of men, restraining them from crime, and disposing them to virtuous action. To those also, who are humbled before the Heavenly Majesty for their sins, and learn to be thankful for his mercies, the Divine Favour is manifested. From them judgments are averted, and on them blessings are bestowed.

The Convention are aware that very respectable Citizens have been averse to the proposal under consideration; the proposal for appointing a Day of Public Thanksgiving for our preservation from the intended Insurrection, on account of the influence it might be supposed to have on the Black Population—by giving publicity to the subject in their view, and by affording them excitements to attempt something further of the same nature. These objections, however, the Convention view as either not substantial, or over-balanced by higher considerations. As to publicity, perhaps no fact is more generally known by the persons referred to; for the knowledge of it has been communicated by almost every channel of information, public and private, even by documents under the stamp of Public Authority; and has extended to every part of the State. But with the knowledge of the conspiracy is united the knowledge of its frustration; and of that, which Devotion and Gratitude should set in a strong light, the merciful interposition of Providence, which produced that frustration. The more rational among that class of men, as well as others, know also, that our preservation from the evil intended by the conspirators, is a subject, which should induce us to render thanksgivings to the Almighty; and it is hoped and believed, that the truly enlightened and religiously disposed among them, of which there appear to be many, are ready to unite in those thanksgivings, from a regard to their own true interests: if therefore it is apprehended, that an undue importance would be given to the subject in their view, by making it the matter of public thanksgiving; that this would induce the designing and wicked to infer our fear and sense of weakness from the fact, and thus induce them to form some



THE BAPTISTS

THE BAPTISTS

other scheme of mischief: Would not our silence, and the omission of an important religious duty, under these circumstances, undergo, at least, as unfavorable a construction, and with more reason?

But the Convention are persuaded, that publicity, rather than secrecy is the true policy to be pursued on this occasion; especially, when the subject is taken into view, in connexion with other truths, of high importance and certainty, which relate to it, and is placed in a just light; the evidence and force of which truths, thousands of this people, when informed, can clearly discern and estimate. It is proper, the Convention conceives, that the Negroes should know, that however numerous they are in some parts of these Southern States, they, yet, are not, even including all descriptions, bond and free, in the United States, but little more than one sixth part of the whole number of inhabitants, estimating that number which it probably now is, at Ten Millions; and the Black and Coloured Population, according to returns made at 1,786,000: That their destitution in respect to arms, and the knowledge of using them, with other disabilities, would render their physical force, were they all united in a common effort, less than a tenth part of that, with which they would have to contend. That there are multitudes of the best informed and truly religious among them, who, from principle, as well as from prudence, would not unite with them, nor fail to disclose their machinations, when it should be in their power to do it: That, however in some parts of our Union there are Citizens, who favour the idea of general [emancipation](#); yet, were they to see slaves in our Country, in arms, wading through blood and carnage to effect their purpose, they would do what both their duty and interest would require; unite under the government with their fellow citizens at large to suppress the rebellion, and bring the authors of it to condign punishment: That it may be expected, in every attempt to raise an insurrection (should other attempts be made) as well as it was in that defeated here, that the prime movers in such a nefarious scheme, will so form their plan, that in case of exigency, they may flee with their plunder and leave their deluded followers to suffer the punishment, which law and justice may inflict: And that therefore, there is reason to conclude, on the most rational and just principles, that whatever partial success might at any time attend such a measure at the onset, yet, in this country, it must finally result in the discomfiture and ruin of the perpetrators; and in many instances pull down on the heads of the innocent as well as the guilty, an undistinguishing ruin.

On the lawfulness of holding slaves, considering it in a moral and religious view, the Convention think it their duty to exhibit their sentiments, on the present occasion, before your Excellency, because they consider their duty to God, the peace of the State, the satisfaction of scrupulous consciences, and the welfare of the slaves themselves, as intimately connected with a right view of the subject. The rather, because certain writers on politics, morals and religion, and some of them highly respectable, have advanced positions, and inculcated sentiments, very unfriendly to the principle and practice of



THE BAPTISTS

THE BAPTISTS

holding slaves; and by some these sentiments have been advanced among us, tending in their nature, directly to disturb the domestic peace of the State, to produce insubordination and rebellion among the slaves, and to infringe the rights of our citizens; and indirectly, to deprive the slaves of religious privileges, by awakening in the minds of their masters a fear, that acquaintance with the Scriptures, and the enjoyment of these privileges would naturally produce the aforementioned effects; because the sentiments in opposition to the holding of slaves have been attributed, by their advocates, to the Holy Scriptures, and to the genius of Christianity. These sentiments, the Convention, on whose behalf I address your Excellency, cannot think just, or well-founded: for the right of holding slaves is clearly established by the Holy Scriptures, both by precept and example. In the Old Testament, the Israelites were directed to purchase their bond-men and bond-maids of the Heathen nations; except they were of the Canaanites, for these were to be destroyed. And it is declared, that the persons purchased were to be their "bond-men forever;" and an "inheritance for them and their children." They were not to go out free in the year of jubilee, as the Hebrews, who had been purchased, were: the line being clearly drawn between them.³⁷ In example, they are presented to our view as existing in the families of the Hebrews as servants, or slaves, born in the house, or bought with money: so that the children born of slaves are here considered slaves as well as their parents. And to this well known state of things, as to its reason and order, as well as to special privileges, St. Paul appears to refer, when he says, "But I was free born."

In the New-Testament, the Gospel History, or representation of facts, presents us a view correspondent with that, which is furnished by other authentic ancient histories of the state of the world at the commencement of Christianity. The powerful Romans had succeeded, in empire, the polished Greeks; and under both empires, the countries they possessed and governed were full of slaves. Many of these with their masters, were converted to the Christian Faith, and received, together with them into the Christian Church, while it was yet under the ministry of the inspired Apostles. In things purely spiritual, they appear to have enjoyed equal privileges; but their relationship, as masters and slaves, was not dissolved. Their respective duties are strictly enjoined. The masters are not required to emancipate their slaves; but to give them the things that are just and equal, forbearing threatening; and to remember, they also have a master in Heaven. The "servants under the yoke"³⁸ (bond-servants or slaves) mentioned by Paul to Timothy, as having "believing masters," are not authorized by him to demand of them emancipation, or to employ violent means to obtain it; but are directed to "account their masters worthy of all honour," and "not to despise them, because they were brethren" in religion; "but the rather to do them service, because they were faithful and beloved partakers of the Christian benefit." Similar directions are given by him in other places, and by other

37. See Leviticus XXV. 44, 45, 46, &c.

38. *upo zugon Douloi*: bond-servants, or slaves. *Doulos*, is the proper term for slaves; it is here in the plural and rendered more expressive by being connected with yoke—UNDER THE YOKE.



THE BAPTISTS

THE BAPTISTS

Apostles. And it gives great weight to the argument, that in this place, Paul follows his directions concerning servants with a charge to Timothy, as an Evangelist, to teach and exhort men to observe this doctrine.

Had the holding of slaves been a moral evil, it cannot be supposed, that the inspired Apostles, who feared not the faces of men, and were ready to lay down their lives in the cause of their God, would have tolerated it, for a moment, in the Christian Church. If they had done so on a principle of accommodation, in cases where the masters remained heathen, to avoid offences and civil commotion; yet, surely, where both master and servant were Christian, as in the case before us, they would have enforced the law of Christ, and required, that the master should liberate his slave in the first instance. But, instead of this, they let the relationship remain untouched, as being lawful and right, and insist on the relative duties.

In proving this subject justifiable by Scriptural authority, its morality is also proved; for the Divine Law never sanctions immoral actions.

The Christian golden rule, of doing to others, as we would they should do to us, has been urged as an unanswerable argument against holding slaves. But surely this rule is never to be urged against that order of things, which the Divine government has established; nor do our desires become a standard to us, under this rule, unless they have a due regard to justice, propriety and the general good.

A father may very naturally desire, that his son should be obedient to his orders: Is he, therefore, to obey the orders of his son? A man might be pleased to be exonerated from his debts by the generosity of his creditors; or that his rich neighbour should equally divide his property with him; and in certain circumstances might desire these to be done: Would the mere existence of this desire, oblige him to exonerate his debtors, and to make such a division of his property? Consistency and generosity, indeed, might require it of him, if he were in circumstances which would justify the act of generosity; but, otherwise, either action might be considered as the effect of folly and extravagance.

If the holding of slaves is lawful, or according to the Scriptures; then this Scriptural rule can be considered as requiring no more of the master, in respect of justice (whatever it may do in point of generosity) than what he, if a slave, could consistently, wish to be done to himself, while the relationship between master and servant should still be continued.

In this argument, the advocates for emancipation blend the ideas of injustice and cruelty with those, which respect the existence of slavery, and consider them as inseparable. But, surely, they may be separated. A bond-servant may be treated with justice and humanity as a servant; and a master may, in an important sense, be the guardian and even father of his slaves.

They become a part of his family, (the whole, forming under him a little community) and the care of ordering it and providing for its welfare, devolves on him. The children, the aged, the sick, the disabled, and the unruly, as well as those, who are capable of service and orderly, are the objects of his care: The



THE BAPTISTS

THE BAPTISTS

labour of these, is applied to the benefit of those, and to their own support, as well as that of the master. Thus, what is effected, and often at a great public expense, in a free community, by taxes, benevolent institutions, bettering houses, and penitentiaries, lies here on the master, to be performed by him, whatever contingencies may happen; and often occasions much expense, care and trouble, from which the servants are free. Cruelty, is, certainly, inadmissible; but servitude may be consistent with such degrees of happiness as men usually attain in this imperfect state of things.

Some difficulties arise with respect to bringing a man, or class of men, into a state of bondage. For crime, it is generally agreed, a man may be deprived of his liberty. But, may he not be divested of it by his own consent, directly, or indirectly given: And, especially, when this assent, though indirect, is connected with an attempt to take away the liberty, if not the lives of others? The Jewish law favours the former idea: And if the inquiry on the latter be taken in the affirmative, which appears to be reasonable, it will establish a principle, by which it will appear, that the Africans brought to America were, slaves, by their own consent, before they came from their own country, or fell into the hands of white men. Their law of nations, or general usage, having, by common consent the force of law, justified them, while carrying on their petty wars, in killing their prisoners or reducing them to slavery; consequently, in selling them, and these ends they appear to have proposed to themselves; the nation, therefore, or individual, which was overcome, reduced to slavery, and sold would have done the same by the enemy, had victory declared on their, or his side. Consequently, the man made slave in this manner, might be said to be made so by his own consent, and by the indulgence of barbarous principles.

That Christian nations have not done all they might, or should have done, on a principle of Christian benevolence, for the civilization and conversion of the Africans: that much cruelty has been practised in the slave trade, as the benevolent Wilberforce, and others have shown; that much tyranny has been exercised by individuals, as masters over their slaves, and that the religious interests of the latter have been too much neglected by many cannot, will not be denied. But the fullest proof of these facts, will not also prove, that the holding men in subjection, as slaves, is a moral evil, and inconsistent with Christianity. Magistrates, husbands, and fathers, have proved tyrants. This does not prove, that magistracy, the husband's right to govern, and parental authority, are unlawful and wicked. The individual who abuses his authority, and acts with cruelty, must answer for it at the Divine tribunal; and civil authority should interpose to prevent or punish it; but neither civil nor ecclesiastical authority can consistently interfere with the possession and legitimate exercise of a right given by the Divine Law.

If the above representation of the Scriptural doctrine, and the manner of obtaining slaves from Africa is just; and if also purchasing them has been the means of saving human life, which there is great reason to believe it has; then, however the slave



THE BAPTISTS

THE BAPTISTS

trade, in present circumstances, is justly censurable, yet might motives of humanity and even piety have been originally brought into operation in the purchase of slaves, when sold in the circumstances we have described. If, also, by their own confession, which has been made in manifold instances, their condition, when they have come into the hands of humane masters here, has been greatly bettered by the change; if it is, ordinarily, really better, as many assert, than that of thousands of the poorer classes in countries reputed civilized and free; and, if, in addition to all other considerations, the translation from their native country to this has been the means of their mental and religious improvement, and so of obtaining salvation, as many of themselves have joyfully and thankfully confessed—then may the just and humane master, who rules his slaves and provides for them, according to Christian principles, rest satisfied, that he is not, in holding them, chargeable with moral evil, nor with acting, in this respect, contrary to the genius of Christianity.—It appears to be equally clear, that those, who by reasoning on abstract principles, are induced to favour the scheme of general emancipation, and who ascribe their sentiments to Christianity, should be particularly careful, however benevolent their intentions may be, that they do not by a perversion of the Scriptural doctrine, through their wrong views of it, not only invade the domestic and religious peace and rights of our Citizens, on this subject; but, also by an intemperate zeal, prevent indirectly, the religious improvement of the people they design, professedly, to benefit; and, perhaps, become, evidently, the means of producing in our country, scenes of anarchy and blood; and all this in a vain attempt to bring about a state of things, which, if arrived at, would not probably better the state of that people; which is thought, by men of observation, to be generally true of the Negroes in the Northern states, who have been liberated.

To pious minds it has given pain to hear men, respectable for intelligence and morals, sometimes say, that holding slaves is indeed indefensible, but that to us it is necessary, and must be supported. On this principle, mere politicians, unmindful of morals, may act. But surely, in a moral and religious view of the subject, this principle is inadmissible. It cannot be said, that theft, falsehood, adultery and murder, are become necessary and must be supported. Yet there is reason to believe, that some of honest and pious intentions have found their minds embarrassed if not perverted on this subject, by this plausible but unsound argument. From such embarrassment the view exhibited above affords relief.

The Convention, Sir, are far from thinking that Christianity fails to inspire the minds of its subjects with benevolent and generous sentiments; or that liberty rightly understood, or enjoyed, is a blessing of little moment. The contrary of these positions they maintain. But they also consider benevolence as consulting the truest and best interests of its objects; and view the happiness of liberty as well as of religion, as consisting not in the name or form, but in the reality. While men remain in the chains of ignorance and error, and under the domination of tyrant lusts and passions, they cannot be free.



THE BAPTISTS

THE BAPTISTS

And the more freedom of action they have in this state, they are but the more qualified by it to do injury, both to themselves and others. It is, therefore, firmly believed, that general emancipation to the Negroes in this country, would not, in present circumstances, be for their own happiness, as a body; while it would be extremely injurious to the community at large in various ways: And, if so, then it is not required even by benevolence. But acts of benevolence and generosity must be free and voluntary; no man has a right to compel another to the performance of them. This is a concern, which lies between a man and his God. If a man has obtained slaves by purchase, or inheritance, and the holding of them as such is justifiable by the law of God; why should he be required to liberate them, because it would be a generous action, rather than another on the same principle, to release his debtors, or sell his lands and houses, and distribute the proceeds among the poor? These also would be generous actions: Are they, therefore, obligatory? Or, if obligatory, in certain circumstances, as personal, voluntary acts of piety and benevolence, has any man or body of men, civil or ecclesiastic, a right to require them? Surely those, who are advocates for compulsory, or strenuous measures to bring about emancipation, should duly weigh this consideration.

Should, however, a time arrive, when the Africans in our country might be found qualified to enjoy freedom; and, when they might obtain it in a manner consistent with the interest and peace of the community at large, the Convention would be happy in seeing them free: And so they would, in seeing the state of the poor, the ignorant and the oppressed of every description, and of every country meliorated; so that the reputed free might be free indeed, and happy. But there seems to be just reason to conclude that a considerable part of the human race, whether they bear openly the character of slaves or are reputed freemen, will continue in such circumstances, with mere shades of variation, while the world continues. It is evident, that men are sinful creatures, subject to affliction and to death, as the consequences of their nature's pollution and guilt: That they are now in a state of probation; and that God as a Righteous, All-wise Sovereign, not only disposes of them as he pleases, and bestows upon them many unmerited blessings and comforts, but subjects them also to privations, afflictions and trials, with the merciful intention of making all their afflictions, as well as their blessings, work finally for their good; if they embrace his salvation, humble themselves before him, learn righteousness, and submit to his holy will. To have them brought to this happy state is the great object of Christian benevolence, and of Christian piety; for this state is not only connected with the truest happiness, which can be enjoyed at any time, but is introductory to eternal life and blessedness in the future world: And the salvation of men is intimately connected with the glory of their God and Redeemer.

And here I am brought to a part of the general subject, which, I confess to your Excellency, the Convention, from a sense of their duty, as a body of men, to whom important concerns of Religion are confided, have particularly at heart, and wish it



THE BAPTISTS

THE BAPTISTS

may be seriously considered by all our Citizens: This is the religious interests of the Negroes. For though they are slaves, they are also men; and are with ourselves accountable creatures; having immortal souls, and being destined to future eternal reward. Their religious interests claim a regard from their masters of the most serious nature; and it is indispensable. Nor can the community at large, in a right estimate of their duty and happiness, be indifferent on this subject. To the truly benevolent it must be pleasing to know, that a number of masters, as well as ministers and pious individuals, of various Christian denominations among us, do conscientiously regard this duty; but there is a great reason to believe, that it is neglected and disregarded by many.

The Convention are particularly unhappy in considering, that an idea of the BIBLE's teaching the doctrine of emancipation as necessary, and tending to make servants insubordinate to proper authority, has obtained access to any mind; both on account of its direct influence on those, who admit it; and the fear it excites in others, producing the effects before noticed. But it is hoped, it has been evinced, that the idea is an erroneous one; and, that it will be seen, that the influence of a right acquaintance with that Holy Book tends directly and powerfully, by promoting the fear and love of God, together with just and peaceful sentiments toward men, to produce one of the best securities to the public, for the internal and domestic peace of the State.

It is also a pleasing consideration, tending to confirm these sentiments, that in the late projected scheme for producing an insurrection among us, there were very few of those who were, as members attached to regular Churches, (even within the sphere of its operations) who appear to have taken a part in the wicked plot, or indeed to whom it was made known; of some Churches it does not appear, that there were any. It is true, that a considerable number of those who were found guilty and executed, laid claim to a religious character; yet several of these were grossly immoral, and, in general, they were members of an irregular body, which called itself the African Church, and had intimate connection and intercourse with a similar body of men in a Northern City, among whom the supposed right to emancipation is strenuously advocated.

The result of this inquiry and reasoning, on the subject of slavery, brings us, sir, if I mistake not, very regularly to the following conclusions:—That the holding of slaves is justifiable by the doctrine and example contained in Holy writ; and is; therefore consistent with Christian uprightness, both in sentiment and conduct. That all things considered, the Citizens of America have in general obtained the African slaves, which they possess, on principles, which can be justified; though much cruelty has indeed been exercised towards them by many, who have been concerned in the slave-trade, and by others who have held them here, as slaves in their service; for which the authors of this cruelty are accountable. That slavery, when tempered with humanity and justice, is a state of tolerable happiness; equal, if not superior, to that which many poor enjoy in countries reputed free. That a master has a scriptural right



THE BAPTISTS

THE BAPTISTS

to govern his slaves so as to keep it in subjection; to demand and receive from them a reasonable service; and to correct them for the neglect of duty, for their vices and transgressions; but that to impose on them unreasonable, rigorous services, or to inflict on them cruel punishment, he has neither a scriptural nor a moral right. At the same time it must be remembered, that, while he is receiving from them their uniform and best services, he is required by the Divine Law, to afford them protection, and such necessaries and conveniencies of life as are proper to their condition as servants; so far as he is enabled by their services to afford them these comforts, on just and rational principles. That it is the positive duty of servants to reverence their master, to be obedient, industrious, faithful to him, and careful of his interests; and without being so, they can neither be the faithful servants of God, nor be held as regular members of the Christian Church. That as claims to freedom as a right, when that right is forfeited, or has been lost, in such a manner as has been represented, would be unjust; and as all attempts to obtain it by violence and fraud would be wicked; so all representations made to them by others, on such censurable principles, or in a manner tending to make them discontented; and finally, to produce such unhappy effects and consequences, as been before noticed, cannot be friendly to them (as they certainly are not to the community at large,) nor consistent with righteousness: Nor can the conduct be justified, however in some it may be palliated by pleading benevolence in intention, as the motive. That masters having the disposal of the persons, time and labour of their servants, and being the heads of families, are bound, on principles of moral and religious duty, to give these servants religious instruction; or at least, to afford them opportunities, under proper regulations to obtain it: And to grant religious privileges to those, who desire them, and furnish proper evidence of their sincerity and uprightness: Due care being at the same time taken, that they receive their instructions from right sources, and from their connexions, where they will not be in danger of having their minds corrupted by sentiments unfriendly to the domestic and civil peace of the community. That, where life, comfort, safety and religious interest of so large a number of human beings, as this class of persons is among us, are concerned; and, where they must necessarily, as slaves, be so much at the disposal of their masters; it appears to be a just and necessary concern of the Government, not only to provide laws to prevent or punish insurrections, and other violent and villanous conduct among them (which are indeed necessary) but, on the other hand, laws, also, to prevent their being oppressed and injured by unreasonable, cruel masters, and others; and to afford them, in respect of morality and religion, such privileges as may comport with the peace and safety of the State, and with those relative duties existing between masters and servants, which the word of God enjoins. It is, also, believed to be a just conclusion, that the interest and security of the State would be promoted, by allowing, under proper regulations, considerable religious privileges, to such of this class, as know how to estimate them aright, and have given suitable



THE BAPTISTS

THE BAPTISTS

evidence of their own good principles, uprightness and fidelity; by attaching them, from principles of gratitude and love, to the interests of their masters and the State; and thus rendering their fidelity firm and constant. While on the other hand, to lay them under an interdict, as some have supposed necessary, in a case where reason, conscience, the genius of Christianity and salvation are concerned, on account of the bad conduct of others, would be felt as oppressive, tend to sour and alienate their minds from their masters and the public, and to make them vulnerable to temptation. All which is, with deference, submitted to the consideration of your Excellency.

With high respect, I remain, personally, and on behalf of the Convention,

Sir, your very obedient and humble servant,

RICHARD FURMAN.

President of the Baptist State Convention.

His Excellency GOVERNOR WILSON.



1823

 May 28, Wednesday: Lord Bathurst, British Colonial Secretary, instructed the governors of the West Indian colonies that flogging slave women was henceforth forbidden, and that slave overseers might not use whips in the fields.

The [Baptist](#) justification of [slavery](#) which had been published on December 24th of the previous year  had been such a crowdpleaser, that it needed at this point to be reprinted with an endorsement from the Governor of South Carolina:

**Rev. Dr. Richard Furman's
EXPOSITION
of
The Views of the Baptists,
RELATIVE TO THE
COLOURED POPULATION
In the United States
IN
A COMMUNICATION
To the Governor of South-Carolina**

Charleston, May 28th, 1823.

DEAR SIR,

SEVERAL of your fellow-citizens who have perused the Rev. Dr. FURMAN'S communication, submitting the propriety of your recommending a Day of Thanksgiving and Humiliation, think the dissemination of it might be beneficial, and ask your sanction to have it published.

With regard, your's,

B. ELLIOTT.

His Excellency Gov. WILSON.

MY DEAR SIR,

THE request made by you, in behalf of yourself and several of your fellow-citizens, is most readily granted. There can be no doubt that such doctrines, from such a source, will produce the best of consequences in our mixed population, and tend to make our servants not only more contented with their lot, but more useful to their owners. The great piety and learning of Doctor FURMAN, his long established character with the religious of every denomination throughout our State, will at once command the respectful attention of every reader.

Receive the assurances of my respect and regard.



THE BAPTISTS

THE BAPTISTS

JOHN L. WILSON.

1825

 August 4, Thursday: The name of [Walton Felch](#) was “erased” from the records of the 1st [Baptist](#) Church of [Providence, Rhode Island](#) — which is to say, he was removed from their register of members despite the fact that he had neither died nor transferred his membership to some other church.

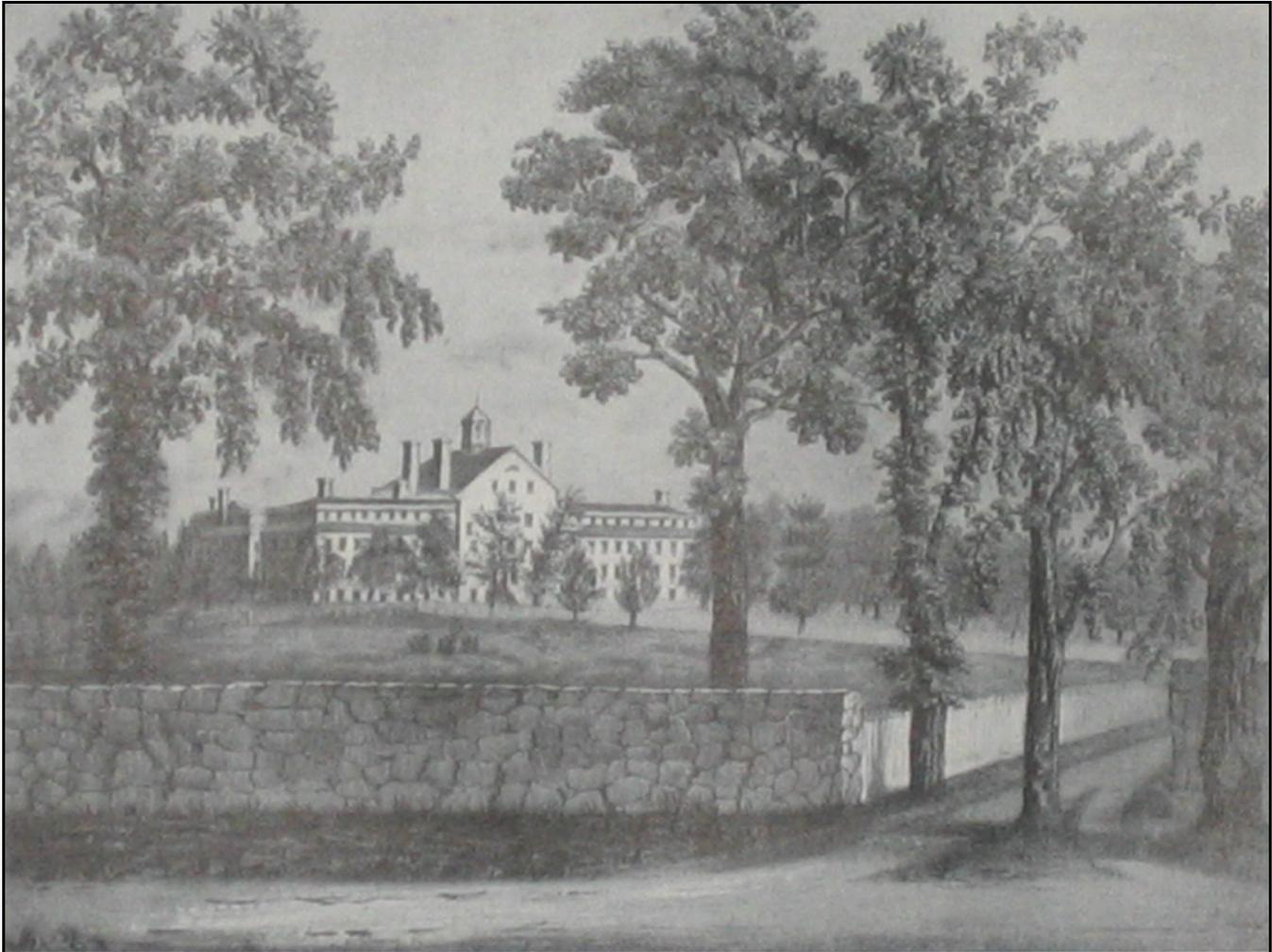
In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day Our first Meeting was large & an excellent Gospel testimony from Micajah Collins who has just returned & is on his way home from a long journey in the Western & Southern States. -Huldah Hoag had short testimony but Geo: Hatton was silent in the first meeting - In the last we had more buisness than usual -Hannah Dennis was liberated to accompany Sarah Tucker on a religious visit to some Quarterly Meetings in Philadelphia Yearly Meeting - & South Kingston Moy [Monthly] Meeting was united with in the Appointment of Hannah Knowles to the Station of an Elder. -
We dined at Aunt Thurstons & rode home -*

RELIGIOUS SOCIETY OF FRIENDS

1826

➡ At this point the original building of the [Yearly Meeting School](#) of the [Religious Society of Friends](#) in [Providence, Rhode Island](#) was being expanded, by the addition of wings at each end.



[Prudence Crandall](#), from a [Baptist](#) family that has no recorded connection with Quakerism, matriculated at this New England Boarding School of the [Religious Society of Friends](#). Being a girl, she would of course have been in “Girls School,” in no classroom in which there were boys, going for no walks on which she might encounter a boy scholar, and making use of a gender-segregated grove and playground and dining area. There is nothing on record to indicate that she ever had anything to do with [Quakerism](#), or ever once attended a meeting for worship, but it seems plausible that while at this boarding school, probably she knew [Friend Abby Kelley](#).

In this year Friend Pliny Earle of the English Department prepared transcripts of Friend John Gummere’s PLANE TRIGONOMETRY and PROBLEMS IN SURVEYING. (These transcripts have been preserved at the school.)

THE BAPTISTS

THE BAPTISTS

➡ [Zachariah Allen](#) became a trustee of [Brown University](#). (He would serve in this capacity until his death in 1882.)

President Asa Messer of [Brown University](#), its professor of mathematics and natural philosophy, who had been in the administrative office for some 24 years, had been under attack by [Baptist](#) corporation members as a closet [Unitarian](#), and had been needing to defend himself against anonymous pamphlets alleging that he did not subscribe to the divinity of Christ. In this year, finally, in [Providence, Rhode Island](#), the pressure got to be too much for President Messer and with great bitterness he handed in his resignation.

1827

➡ The tourist Harriet Martineau took notice of the Great Stone Face of New Hampshire, but was not sufficiently impressed: “The sharp rock certainly resembles a human face; but what then? There is neither wonder nor beauty in it.” **Naughty** tourist!



Andrew Twombly Foss was ordained as a [Baptist](#) minister. He would serve congregations in Dover, New Hampshire, South Parsonsfield, Maine, Hopkinton and New Boston, New Hampshire, and Manchester, New Hampshire.

➡ October 12, Friday: Daniel Stedman of [South Kingstown](#), a neighbor of “Nailer Tom” Hazard, recorded in his journal that “a black man by the [name] of [Cato Pearce](#) in Evening had a meeting at Wakefield to Mr. Ray Allen’s.” (Ray Allen was a white man, a [Baptist](#), residing in Wakefield/South Kingstown/Peace Dale, [Rhode Island](#).)³⁹ It is known that [Cato](#) preached at evangelical meetings not only in Wakefield but also in [Newport](#) and Hopkinton, and on [Block Island](#).

39. DANIEL STEDMAN’S JOURNAL, introduced and transcribed by Henry Clay Oatley, Jr., ed. by Cherry Fletcher Bamberg (Greenville RI: Rhode Island Genealogical Society, 2003).



THE BAPTISTS

THE BAPTISTS

1828



In England at this point, the “[levelers](#)” and “nonconformists” and “dissenters” and “disestablishmentarians” and “latitudinarians,” non-[Catholic](#) groupings such as the [Quakers](#) and the [Unitarians](#) and the [Baptists](#) and the Methodists who were refusing to conform to the strictures of the Church of England, were beginning to be allowed to perform minor governmental functions — at least at the borough level. (They would not be able, however, to obtain an Oxford or Cambridge degree until the 1850s, and even into the 1860s they would be being forced to pay local church “rates” in support of the local Church of England’s parish parson.)

A year earlier Jemmy Butler had won a boxing match in Darlaston, England, after which the audience had carried him on their shoulders four miles to the nearest pub, where all that night he had been given drinks and adulation. This year in the prize-ring Jemmy was beaten to death.

THE BAPTISTS

THE BAPTISTS

➡ President Reverend John T. Kirkland ended his 18-year reign at [Harvard College](#). Among his improvements had been making access to the college library more unavailable for unaffiliated graduates. There hadn't been any independent scholarship by low-rent "country scholars" such as would be practiced by [Henry Thoreau](#) — not if President Kirkland had a way to intercept this.⁴⁰



40. Another of President Kirkland's improvements, as no-class [Baptist](#) congregations, no-class Methodist congregations, and no-class Universalist congregations got started in Cambridge in the 1810s and 1820s, had been the creation of a separate college church with mandatory attendance. There was to be no religious enthusiasm — not if President Kirkland was around to stop it, there wasn't!

THE BAPTISTS

THE BAPTISTS

➡ August 7, Thursday: Friend [Benjamin Lundy](#) and William Lloyd Garrison staged an abolitionist meeting in the vestry room of the [Baptist](#) church in Boston. After they had said their piece the reverend of the church arose to caution his parishioners against allowing themselves to be swayed by such dangerous enthusiasms as these.



(What was the Reverend suggesting? Was he suggesting “Remember, we’re white people here, this really isn’t any of **our** problem”? —Well then, can you offer a **more plausible** parsing of what he was suggesting?)

[Samuel Taylor Coleridge](#) and [William Wordsworth](#) with his daughter Dora returned from their tour of the Netherlands and the Rhine.

Russian forces captured Akhalkalaki from the Turks.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day / Our public Quarterly Meeting was not a very satisfactory one, the preaching was far from being sound tho' charity would induce the hope that the preacher was honest in her views, & what she said did not convey her real meaning else she was very ignorant of what our principles – In the Meeting for buisness we had several cases of importance - particulalry an appeal from a Woman & a case of difference between two Monthly Meetings was referred to the Quarterly Meeting & by them to a committee. – The excellent epistle from the Yearly to the subordinate Meetings was read &c. – After Meeting I rode with Wm Jenkins to [Bristol](#) ferry & Dined at Jeremiah Giffords, after crossing the ferry – I rode the rest of the distance to [Providence](#) with John Farnum & lodged at Wm Jenkins's

RELIGIOUS SOCIETY OF FRIENDS

THE BAPTISTS

THE BAPTISTS

 October 1, Wednesday: Founding of the University of London on Gower Street in London (afterward, this would be known as University College). [Professor George Long](#) of the University of Virginia had returned to England to become professor of Greek there (until 1831, when he would become editor of the [Quarterly Journal of Education](#)). The Long family would reside in Jacksons Lane, Highgate, to the west of Hornsey and would have three female servants, a coachman, and a gardener. With them from America they had brought one of the family slaves, Jacob Walker, who in England would be assigned the role “M.S.” (male servant), and it is not known whether it was Jacob who was that coachman, or that gardener.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 1st 10th M 1828 / Today Joseph S Tillinghast from N Bedford on his way to NYork Hudson &c called & dined with us & took letters for John whom he expects to see next first day. – he went in the Steam Boat Connecticut this Afternoon. –

RELIGIOUS SOCIETY OF FRIENDS

There’s a sketchy painting above the case that holds the Torah scrolls at the [Touro Synagogue](#) in [Newport](#). It is a painting of the short names used, in the Hebrew language, for the Ten Commandments that Moses received from YHWH on Mount Sinai. I don’t have any better photo of the crude painting in question, which also depicts three golden crowns, than this one, for your edification,



THE BAPTISTS

THE BAPTISTS

but here is a modern representation of the Hebrew characters in question. Read them from right to left:



One of the stories that grew up in Newport over the years had to do with those three golden crowns we can see so nicely depicted at the top of that painting. The story was that the synagogue building had been saved from being trashed during the occupation of the town in Revolutionary War years, when so many of the buildings in the abandoned town were being stripped for kindling to keep the occupying British soldiers warm, because the soldiers presumed that this building must have something to do with the King of England.

Another of the stories that grew up was that this painting, since it is, allegedly, “so fine,” must have been by the famous painter Gilbert Stuart, who resided in nearby [North Kingstown](#). However, it is not listed as one of his known works, nor do we know that he ever painted anything even remotely like this.

As anyone who reads Hebrew who now visits this Newport tourist trap can look up and plainly see, the character that is shown in this painting as the third letter, in the captions of the 7th, 8th, 9th, and 10th Commandments in the left column, is not correct! Four of the ten labels have been reduced to nonsense! If that



THE BAPTISTS

THE BAPTISTS

painting had been hanging up there above the case of Torahs while the building was being used for Jewish worship services during the 18th Century, why would it have been that none of the members of this congregation, and none of the honored Jewish visitors to this synagogue, ever informed anyone of this error in the painting, and why would it have been that nobody went and fetched a ladder and some oil paint and climbed up there and touched over the linguistic error with a few simple dabs? This is what the character does look like \aleph (the artist did get the character right when he painted it in the 6th Commandment, at the top of the left column!), and this is what it might have been made to look like with a few more dabs of paint, had anyone known to correct that painting: \aleph

Granted, the Marranos⁴¹ who created this synagogue had been living a submerged life as pretend Christians⁴² since the Inquisition in Spain in Portugal, and granted, they had only just gotten back into the process of recovering their cultural roots — but surely some of them must have known enough Hebrew to be able to recite the Ten Commandments! So, why didn't they correct this painting?

We discover in the records of the General Assembly of Rhode Island, that on this date the sum of \$12.⁰⁰ was paid to the clerk for the town of Newport, Benjamin Baker Howland, who was treasurer of the Newport Savings Bank and a local historian and artist, as reimbursement for a painting of the captions in Hebrew of the Ten Commandments.⁴³ Clearly, Mr. Howland had as little actual knowledge of Hebrew as any other deacon of the local 1st Baptist Church. This painting of his had been created as a mere piece of esoterica, only marking this structure as having formerly been in use as a synagogue, and there would be no opportunity to discover and correct its error — since in point of fact, during the decades of the 1830s, 1840s, and 1850s, there would be no religious services whatever in the structure — since in point of fact, there were no longer any Jews residing in Newport.

[JUDAISM](#)

Maybe, as a deacon in the 1st [Baptist](#) Church, this Howland should have stuck to designing Christian T-shirts

41. Marrano = a Spanish or Portuguese Jew of the late Middle Ages who converted to Christianity, especially one forcibly converted but adhering secretly to Judaism.

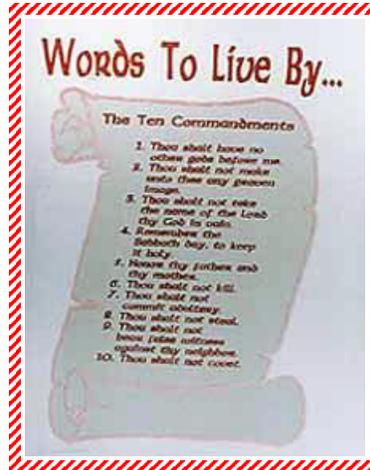
42. For instance, for the first twenty or so years of his life, the President of this congregation, [Aaron Lopez](#), had been living in Portugal as a Christian by the name of Duarte Lopez. He had been under such deep cover that he and his wife, who was always called "Anna" in Portugal, had had their wedding ceremony in a Catholic church. It was only after they were safely in Rhode Island that they were able to live openly under their given names Aaron and Abigail.

43. This is a "Mayflower" family and as you might imagine, there have been any number of Benjamin Howlands. A Benjamin Howland (1755-1821), had been a Democratic legislator in Rhode Island legislature, and had from 1804 to 1809, as a Jeffersonian Republican, served as one of the US Senators from Rhode Island. This clerk Benjamin Baker Howland of 1828 was not the son of this Senator Benjamin Howland who died in 1821. He was, instead, the son of Henry Howland and Susan Baker Howland, and had been born in Newport on December 11, 1787. At an early age he had been thrown upon his own resources, and having a taste for drawing and painting, had begun the study of portraiture under Robert Feke. In September 1825 he had succeeded Charles Gyles as town clerk of Newport, and soon afterwards became probate clerk. For many years he would be reelected without opposition, and he would serve his community as clerk until 1875. He died on October 20, 1877 and there is now a portrait of him in the mayor's office.

THE BAPTISTS

THE BAPTISTS

for sale to the summer tourists:



So it is clearly false, that the British troops of occupation spared the wood in this building because they saw those three golden crowns and thought of their monarch. The painting in question wouldn't come into existence for another two human generations! More probably, the reason why this building was spared was that some British officer came along and said to himself "Now here's a nice brick building, neat and spacious, with a raised platform at one end of a columned hall, to properly set off my desk and chair — I think this is the one I'll have for my headquarters."

And Gilbert Stewart? Give me a break, take a close look at the actual painting and recognize that a child could have painted something like this on the basis of a paint-by-the-numbers kit purchased at the K-Mart.

The preposterous stories that once circulated about this synagogue painting present an interesting example of the dangers posed by pseudohistorical accretion tendencies.

1830



The final two volumes of the [Reverend Joseph Ivimey](#)'s 4-volume A HISTORY OF THE ENGLISH [BAPTISTS](#) INCLUDING AN INVESTIGATION OF THE HISTORY OF BAPTISM IN ENGLAND FROM THE EARLIEST PERIOD TO WHICH IT CAN BE TRACED TO THE CLOSE OF THE SEVENTEENTH CENTURY. TO WHICH ARE PREFIXED, TESTIMONIES OF ANCIENT WRITERS IN FAVOUR OF ADULT BAPTISM: EXTRACTED FROM DR. GILL'S PIECE, ENTITLED, "THE DIVINE RIGHT OF INFANT BAPTISM EXAMINED AND DISPROVED." (London: Printed for the Author).

[Prudence Crandall](#), having completed her [Quaker](#) education, had evidently fallen under the influence of the revivalist Reverend Levi Kneeland of the Packerville Baptist Church. Despite the objections of her less impressed younger brother [Reuben Crandall](#), in this year she underwent a full-immersion adult baptism in Connecticut's Quinebaug River, becoming thereby a [Baptist](#). She would remain a Baptist for decades — until the Baptists would throw her out.

An attitude toward [Quakers](#) in the arts, expressed during this decade by Bernard Barton, when he introduced himself to a Quaker Minister visiting his Monthly Meeting:

"Barton? Barton? That's a name I don't recollect."



THE BAPTISTS

THE BAPTISTS

(pause) What, art thou the versifying man?"

On my replying with a gravity that I really think was heroic that I was called such, he looked at me again, I thought, more in sorrow than in anger, and observed:

"Ah, that is a thing quite out of my way."

I dare say the good soul may have thought of me, if at all, with much the same feelings as if I had been bitten by a mad dog.⁴⁴



Before [Christmas](#): Since late in the fall, in an upstairs office in Boston, with aid from Arthur Tappan, William Lloyd Garrison had been setting out with the publisher Isaac Knapp and the printer [Stephen Symonds Foster](#) to create a weekly abolitionist paper. Soon they would hire a young black man as their apprentice, Thomas Paul, Jr., related to the minister at the African [Baptist](#) Church, the Reverend Nathaniel Paul whose family lived at 26 George Street, who eventually would graduate from Dartmouth and become the master of Boston's black Smith School. Meanwhile rumors flew among white people in North Carolina, that their [slaves](#) were planning to "celebrate" their holidays by staging an insurrection. The governor issued arms in several communities but nothing happened and there was zero sign than any of this had been more than mere exaggerated fearfulness. The reaction among the whites was that their slaves must have spent these holidays "in incessant giggling up their sleeves at our fears." Some of those who had been crying wolf found themselves condemned as persons having "no pretensions to be called men except they shave and wear breeches."

Concord's Senator George Hoar would recall, of about this period, that "Little account was made of [Christmas](#). The fashion of [Christmas](#) presents was almost wholly unknown."

44. Quoted in Laurence Lerner, THE TWO CINNAS: QUAKERISM, REVOLUTION AND POETRY, Swarthmore Lecture 1984 (London: Quaker Home Service, 1984), page 31

THE BAPTISTS

THE BAPTISTS

1831

→ Fall: Andrew T. Judson and 17 other leading citizens of Canterbury, Connecticut set up a new female academy and hired a female teacher for that town’s young white women. The young [Rhode Island](#) woman they selected, [Prudence Crandall](#), had completed a [Quaker](#) education⁴⁵ and joined the [Baptist](#) church, and was known in



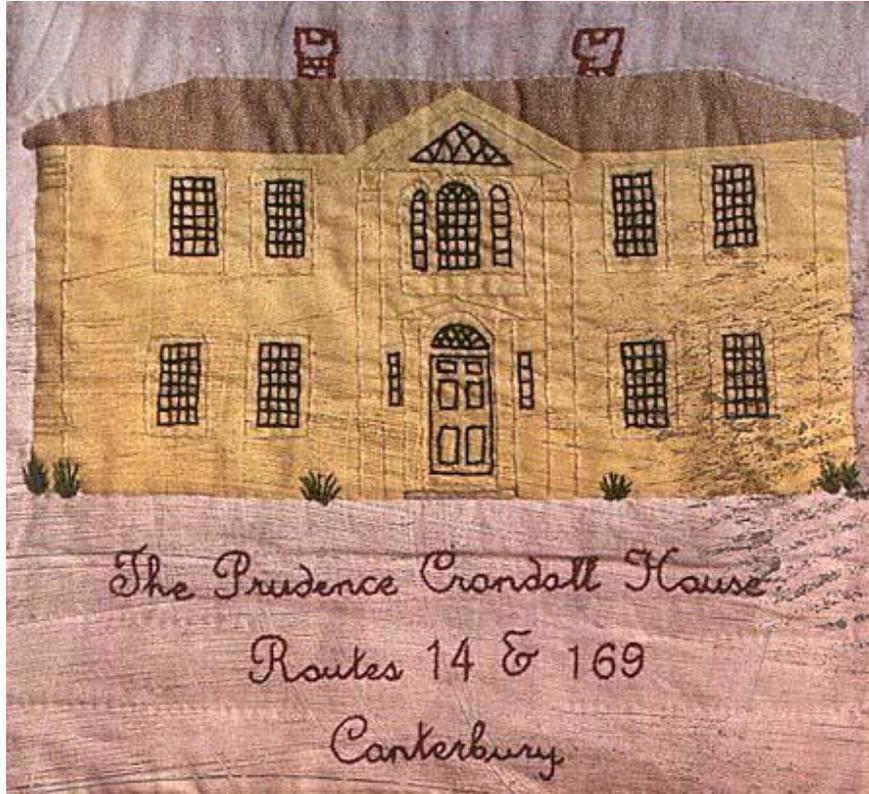
eastern Connecticut as a successful teacher. An available home was purchased for her school, in the center of Canterbury, and in its first year the school would thrive. Tuition at this boarding school “for young ladies and little misses” in Canterbury Green was \$18 a term and it offered a cultured education, including classes in moral philosophy, music, drawing and “French, taught by a gentleman.” (Sounds fairly innocent, huh? –Stay

45. It might be presumed that as part of this education at the [Moses Brown School](#) she “must have” attended Quaker worship at least once, but this is something, like the presumed or supposed Quaker origins of her family, in regard to which we have absolutely no direct evidence.

THE BAPTISTS

THE BAPTISTS

tuned....)



October: In the municipality of New Haven, Connecticut, a white mob determined to prevent race mixture “stoned Arthur Tappan’s house on Temple Street, ... another invaded the ghetto ‘New Liberia’ and attacked amalgamation where it actually existed, capturing four white women and 14 white men.”

Meanwhile, in a smaller village to the east in Connecticut, the teacher [Prudence Crandall](#) who had been so determinedly embracing the idea of race amalgamation at least for purposes of education, having converted to being a [Baptist](#), was being formally dismissed from her [Quaker](#) meeting (I have been unable to determine what meeting that was, if actually it happened, and therefore suspect that it must have been a worship group or a preparatory meeting rather than a recognized monthly meeting).

[Prudence had been educated at the New England Yearly Meeting school in [Providence, Rhode Island](#), the school which we now denominate the “[Moses Brown School](#).” What had she learned at this school? Had she learned a.) racial integrationist attitudes which she was here later in Connecticut implementing, or had she learned b.) racial segregationist attitudes which she was here later in Connecticut reacting against? I believe that the answer to this question must be b.), that she was reacting against the racial segregationist attitudes which she had encountered at the Moses Brown School, because that was, above all, a school of the Orthodox Friends, and the Orthodox Friends, above all, were the determined opponents of the Hicksite abolitionists.]



THE BAPTISTS

THE BAPTISTS

1832

 In [Providence, Rhode Island](#), the legally incorporated entity “The Charitable Baptist Society” obtained the authority to place a tax on meetinghouse pews for the support of the ministry. At some points during this society’s existence, it had tended toward the mindset of the Six Principle and General [Baptists](#), at other points toward the Five Principle and Particular Baptists. By this point in time it was tending toward the latter. Earlier in the society’s existence, music in church had been frowned upon, but by this point, an organ had been installed. Earlier, the baptisms had been performed in the Moshassuck and Wanasquatucket streams, but by this point there was a baptistery.

Nathaniel Ames commented, in his NAUTICAL REMINISCENCES published by William Marshall in [Providence](#), that:

I do not know that I ever sailed in an American ship with an individual before the mast that was a married man with the exception of one Negro cook of Boston.

This offers an interesting point of comparison because [TWO YEARS BEFORE THE MAST](#) would instance the black cook of the *Pilgrim* to have been a married man whose family lived in Robinson’s Lane in Boston’s North End between Hanover and Unity Streets. Might this be the same married black cook from Boston who had been met earlier by Nathaniel Ames?



THE BAPTISTS

THE BAPTISTS

[TWO YEARS BEFORE THE MAST](#): After landing our hides, we next sent ashore all our spare spars and rigging; all the stores which we did not want to use in the course of one trip to windward; and, in fact, everything which we could spare, so as to make room for hides: among other things, the pig-sty, and with it "old Bess." This was an old sow that we had brought from Boston, and which lived to get around Cape Horn, where all the other pigs died from cold and wet. Report said that she had been a Canton voyage before. She had been the pet of the cook during the whole passage, and he had fed her with the best of everything, and taught her to know his voice, and to do a number of strange tricks for his amusement. Tom Cringle says that no one can fathom a negro's affection for a pig; and I believe he is right, for it almost broke our poor darky's heart when he heard that Bess was to be taken ashore, and that he was to have the care of her no more during the whole voyage. He had depended upon her as a solace, during the long trips up and down the coast. "Obey orders, if you break owners!" said he. "Break hearts," he meant to have said; and lent a hand to get her over the side, trying to make it as easy for her as possible. We got a whip up on the main-yard, and hooking it to a strap around her body, swayed away; and giving a wink to one another, ran her chock up to the yard. "'Vast there! 'vast!" said the mate; "none of your skylarking! Lower away!" But he evidently enjoyed the joke. The pig squealed like the "crack of doom," and tears stood in the poor darky's eyes; and he muttered something about having no pity on a dumb beast. "Dumb beast!" said Jack; "if she's what you call a dumb beast, then my eyes a'n't mates." This produced a laugh from all but the cook. He was too intent upon seeing her safe in the boat. He watched her all the way ashore, where, upon her landing, she was received by a whole troop of her kind, who had been sent ashore from the other vessels, and had multiplied and formed a large commonwealth. From the door of his galley, the cook used to watch them in their manoeuvres, setting up a shout and clapping his hands whenever Bess came off victorious in the struggles for pieces of raw hide and half-picked bones which were lying about the beach. During the day, he saved all the nice things, and made a bucket of swill, and asked us to take it ashore in the gig, and looked quite disconcerted when the mate told him that he would pitch the 'I overboard, and him after it, if he saw any of it go into the boats. We told him that he thought more about the pig than he did about his wife, who lived down in Robinson's Alley; and, indeed, he could hardly have been more attentive, for he actually, on several nights, after dark, when he thought he would not be seen, sculled himself ashore in a boat with a bucket of nice swill, and returned like Leander from crossing the Hellespont.

COMMENT



COMMENT



THE BAPTISTS

THE BAPTISTS

We must not attempt to evade what Harvard Man Dana is suggesting here. In the Greek myth, every night Leander was swimming across the Hellespont from Abydos in order to have sexual congress with the priestess of Aphrodite at Sestus. To put this in the Queen's English, in [TWO YEARS BEFORE THE MAST](#) Dana is describing the old black married cook of his vessel, the *Pilgrim* on the California coast under Captain Edward H. Faucon, as a pig fucker. The purpose of the bucket of swill with which the old black man is described as furtively rowing ashore in the dark in the 4th week of February 1835  is to keep the sow preoccupied while it is being sexually used. This is a semi-concealed "just between us good-ol'-boys" joke worthy to be retailed at your next Ku Klux Klan rally. This sort of insinuation must have made Dana most exquisitely



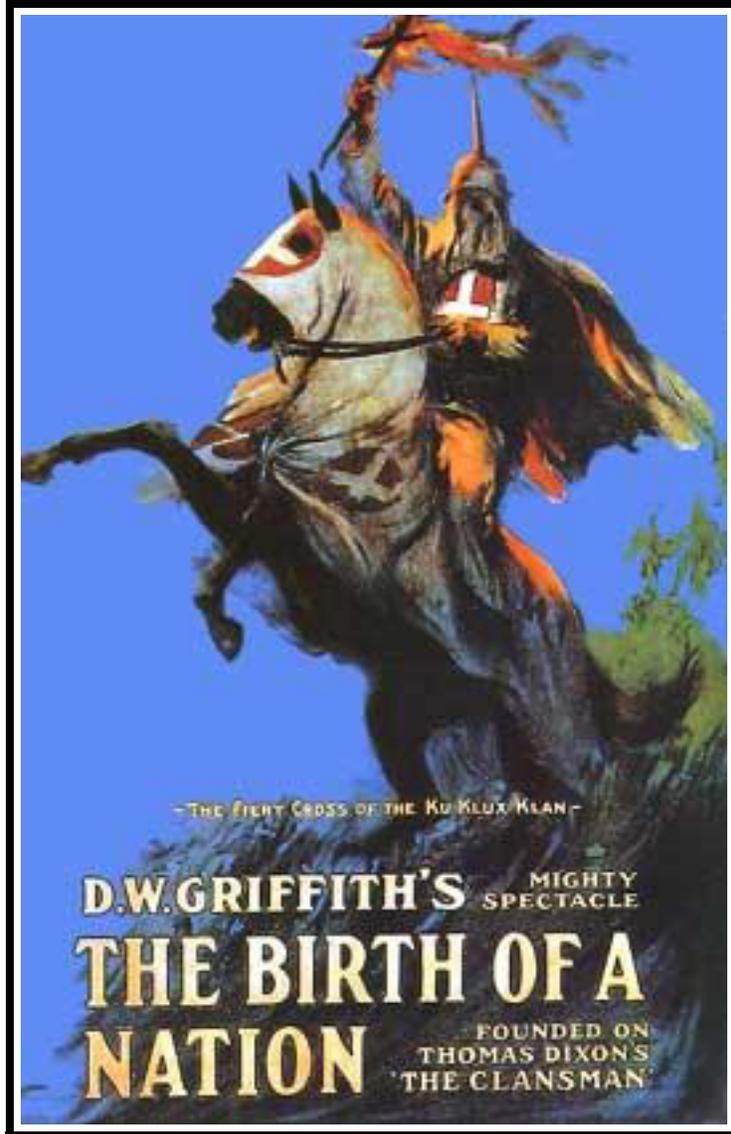
popular among the [Harvard College](#) BMOCs when he returned as Mr. Sailorboy in tight pants to complete his studies in Cambridge in 1837. In fact Dana has set this story up in such a manner that **anyone who has the stomach to do so** is able to fathom "our poor darky's" strange nighttime "affection for a pig."

The author would come to describe his best-seller as a "boy's story." Actually, this part of it is a good ol' boy's

THE BAPTISTS

THE BAPTISTS

story of the sort you might hear at your local KKK meeting out in the shack behind the town lumberyard.



For a comparison pig story in which it is not a black man, but the Devil, who is husbanding the sow, follow this arrow:

The pig story works at a number of levels. It works at the level of racism, of course, because it is being told by a certified white boy about the one black man on the ship. It works at the level of speciesism because there is something of a barnyard hierarchy at work, with the fact that the animal in question is the ship's sow, rather than a horse or cow or chicken, in effect further intensifying the already utterly inflammatory nature of the tale. Notice that the story works also at the level of ageism, for the man being accused by one of the younger men on the ship just happens to be the oldest, and that the story works also as a homosexual animadversion against the person who just happens to be the only married man before the mast. In fact **there just isn't any level** at which [Richard Henry Dana, Jr.](#)'s "boy's story" derogation might be further intensified — without, of course, the addition of the sort of crude drawing which one could find inscribed on the wall of a 19th-Century jake. And, it would be not [TWO YEARS BEFORE THE MAST](#) but HUCKLEBERRY FINN that would be banned (possibly

THE BAPTISTS

THE BAPTISTS

at the insistence of [Louisa May Alcott](#) among others) in 1885  from the Concord Free Public Library!



If Mr. Clemens cannot think of something better to tell our pure-minded lads and lasses, he had best stop writing for them.

— From Nat Hentoff’s FREE SPEECH FOR ME – BUT NOT FOR THREE:
HOW THE AMERICAN LEFT AND RIGHT RELENTLESSLY CENSOR EACH OTHER (HarperCollins/Harry Asher Books)



The Female Anti-Slavery Society of Salem, Massachusetts was organized as a black association (segregated of course: this must have seemed at the time to make a certain amount of sense) by Mary A. and Dorothy C. Battys, Charlotte Bell, and Eleanor C. Harvey, free women. A more general New England Anti-Slavery Society was initiated by one dozen white men meeting in the African [Baptist](#) Church on Beacon Hill in Boston, the church that had been erected on Smith Court off Joy Street in 1806 by Boston’s free African-Americans.



September 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day I again took the Rush Light & returned to [Providence](#) stoping at [Warren](#) on our way to take Passengers who had been there to attend a [Baptist](#) Convention. – We had a great many on board, & among them was my old neighbour Robert Rogers. – it was a pleasant Passage, & with James W Kinzey a young man of [Newport](#) & a [Baptist](#) Preacher - I had considerable conversation, which I apprehend was not hurtful but might tend to usefulness. –

RELIGIOUS SOCIETY OF FRIENDS

1833

 Benjamin Lundy would write about meeting an escaped [slave](#) in San Antonio de Bexar, in the [Tejas](#) district of [Mejico](#). Much to the surprise of white Americans, former slaves were doing well in their new communities south of the border.

In [North Carolina](#), Wake Forest College was founded. The Reverend Doctor Furman addressed a lengthy communication to the Governor of [North Carolina](#), expressing the sentiments of the [Baptist](#) church and clergy on the subject of [slavery](#). The general idea was: “The right of holding [slaves](#) is clearly established in the Holy Scriptures, both by precept and example.”



“It is simply crazy that there should ever have come into being a world with such a sin in it, in which a man is set apart because of his color – the superficial fact about a human being. Who could **want** such a world? For an American fighting for his love of country, that the last hope of earth should from its beginning have swallowed [slavery](#), is an irony so withering, a justice so intimate in its rebuke of pride, as to measure only with God.”



– Stanley Cavell, MUST WE MEAN WHAT WE SAY?
1976, page 141

Soon thereafter the good reverend went to Judgment and his personal property was advertised for sale as follows:

NOTICE. On the first Monday of February next, will be put up at public auction, before the court-house, the following property, belonging to the estate of the late Rev. Dr. FURMAN, viz: – A plantation or tract of land, on and in the Wateree Swamp. A tract of the first quality of fine land, on the waters of Black River. A lot of land in the town of Camden. A LIBRARY of a miscellaneous character, chiefly THEOLOGICAL. TWENTY-SEVEN NEGROES, some of them very prime. Two mules, one horse, and an old wagon.

An extract from [The Observer](#), a religious paper edited in Lowell, Massachusetts by the [Reverend Daniel S. Southmayd](#):

We have been among the [slaves](#) at the south. We took pains to make discoveries in respect to the evils of slavery. We formed our sentiments on the subject of the cruelties exercised towards the slaves from having witnessed them. We now affirm that we never saw a man, who had never been at the south, who thought as much of the cruelties practiced on the slaves, as we **know** to be a fact.

A slave whom I loved for his kindness and the amiableness of his disposition, and who belonged to the family where I resided, happened to stay out **fifteen minutes longer** than he had permission to stay. It was a mistake – it was **unintentional**. But what was the penalty? He was sent to the house of correction



THE BAPTISTS

THE BAPTISTS

with the order that he should have **thirty lashes upon his naked body with a knotted rope!!!** He was brought home and laid down in the stoop, in the back of the house, in **the sun, upon the floor**. And there he lay, with more the appearance of a rotten carcass than a living man, for four days before he could do more than move. And who was this inhuman being calling God's property his own, and ruing it as he would not have dared to use a beast? You may say he was a tiger – one of the more wicked sort, and that we must not judge others by him. **He was a professor of that religion which will pour upon the willing slaveholder the retribution due to his sin.**

We wish to mention another fact, which our own eyes saw and our own ears heard. We were called to evening prayers. The family assembled around the altar of their accustomed devotions. There was one female **slave** present, who belonged to another master, but who had been hired for the day and tarried to attend family worship. The precious BIBLE was opened, and nearly half a chapter had been read, when the eye of the master, who was reading, observed that the new female servant, instead of being seated like his own slaves, **flat upon the floor**, was standing in a stooping posture upon her feet. He told her to sit down on the floor. She said it was not her custom at home. He ordered her again to do it. She replied that her master did not require it. Irritated by this answer, he repeatedly **struck her upon the head with the very Bible he held in his hand**. And not content with this, he seized his cane and **caned her down stairs most unmercifully**. He then returned to resume his profane work, but we need not say that **all** the family were not there. Do you ask again, who was this wicked man? **He was a professor of religion!!**

THE BAPTISTS

THE BAPTISTS

1834

➡ At the institution of higher education which would become [Brown University](#), the original College Edifice of 1770, which is on the right in the postcard image below, had been supplemented in 1822 by the Hope College structure on the left. In this year Manning Hall was being added, between these two edifices.)



A [Providence](#) lawyer named [Thomas Dorr](#) was elected to the [Rhode Island](#) legislature.



READ EDWARD FIELD TEXT

At this point the [Providence, Rhode Island Baptists](#) renovated their meetinghouse, removing the 126 square pews on the main floor. They tore out the old pulpit and sounding board and installed a pulpit having long slips.

[Zachariah Allen](#) invented an automatic steam-engine cutoff.

A facetious monody on [Sam Patch](#) of [Pawtucket, Rhode Island](#) was issued by Robert C. Sands in his

THE BAPTISTS

THE BAPTISTS

WRITINGS, in volume 2, on page 347.



Robert C. Sands

ROBERT C. SANDS



The Freewill Baptist minister David Marks entered George Whitefield's tomb but found the coffin about a third full of black earth, from which projected a few bones. The skull had at this point been oriented face down.





THE BAPTISTS

THE BAPTISTS

August 19, Tuesday: In Bridgewater, New York, [Prudence Crandall](#) got married with a [Baptist](#) itinerant preacher named Calvin Philleo. The Reverend Philleo was substantially older than her and had been married before and had a grown son, Calvin W. Philleo, who was an attorney and politician.⁴⁶

46. We don't know who the Reverend Philleo's parents were, and this is extraordinarily unusual as a family name. The Greek term "phileo" occurs in JAMES 4:1-3 and indicates "to love" or "to have an affection for" or "to be the friend of."

THE BAPTISTS

THE BAPTISTS

The C.F. Durant balloon made an ascension:



BALLOON ASCENSION. MR C. F. DURANT has the pleasure to inform the citizens of Boston and its vicinity, that the recent injuries to his Balloon have been repaired, and he will make his Eleventh Grand Ascension, from the Charles street Amphitheatre, on **THURSDAY, Aug 21st, 1834.**

Order of the Ascension. At half past 2 o'clock the gates of the Amphitheatre will be thrown open for the reception of visitors, which will be announced by the discharge of cannon. At 3 o'clock a second discharge of cannon will announce the moment when Mr Durant will commence to inflate his Balloon with hydrogen gas; several thousand cubic feet will here be procured by the decomposition of water with iron and sulphuric acid. During the preparation a Dolphin of gold beater skin will be inflated, and retained by a ribbon, and will sail round the amphitheatre to amuse the spectators; a pioneer and pilot Balloon, will, after sailing round the arena, be set at liberty to ascertain the direction of the wind, and point out the course of the large Aerostat. At 4 past 3, Mr D. will commence to attach the cords to the tastefully decorated gondola. At 5 o'clock, Mr Durant, after placing the philosophical instruments, will take his station in the Car, and after floating a few moments near the spectators, the aerostat, with her pilot, waving the star spangled banner, will, amidst the sounds of cannon and music, commence the aerial voyage.

During the voyage, Mr D. will send with the parachute a living quadruped in perfect safety to terra firma.

A good Military Band is engaged to execute some select pieces of music.

Tickets, 50 cents, for sale at Ashton's Music Store; Parker's, Pendleton's, & Prentiss's Music Stores; Russell, Osborne & Co's Bookstore; Allen & Ticknor's; A. J. Allen's Stationary store; Tremont House; Exchange Coffee House; New England Coffee House; Commercial Coffee House; Marlboro' Hotel; Shepherd's Hotel, Fenno's Coffee House, at other places where tickets of the kind are usually kept, and at the Amphitheatre on the day of ascension; and the public is requested to provide themselves with tickets in advance to avoid inconvenience from a crowd.

The person finding the quadruped is requested to return it to the Amphitheatre, or to Mr D. at the Tremont House.

If Mr Durant descends in the Ocean or Bay, he will give a liberal reward to the person who will first render him assistance.

1834. Aug 18



Later in September: The [Baptist](#) Reverend Calvin Philieo and his bride Mrs. [Prudence Crandall](#) Philieo, who had fled from the unrest in Canterbury, Connecticut first to [Providence, Rhode Island](#), and then to New York state, during this month relocated to Illinois (they would wind up in Kansas).

1837

The Reverend [Issachar J. Roberts](#) 罗孝全, a [Baptist](#) out of Tennessee fresh off the boat in [China](#), of course had both his eyes open, looking out for his main chance there in heathendom. In Canton, [Hung Hsiu Ch'üan](#) was for the 3d time taking, and for the 3d time failing in, his all-important government Mandarin examinations. He collapsed in delirium and an old man with a golden beard spoke to him in a dream, telling him that this world was overrun by demons. Now there could be but one more attempt at the examination.



THE TAEPING REBELLION

The young scholar-wannabee had at this point already attained his full altitude and was not by further thought going to be able to add cubits unto his stature (see below). Well then, was the Reverend Roberts going to be able to help this Hung heathen in need? Stay tuned!

1838

The [Baptist](#) justification of [slavery](#) which had been published on December 24, 1822  and subsequently  had been such a crowdpleaser, that it needed at this point to be reprinted again with its endorsement by the Governor of South Carolina:

**Rev. Dr. Richard Furman's
EXPOSITION
of
The Views of the Baptists,
RELATIVE TO THE
COLOURED POPULATION
In the United States
IN
A COMMUNICATION**



THE BAPTISTS

THE BAPTISTS

To the Governor of South-Carolina

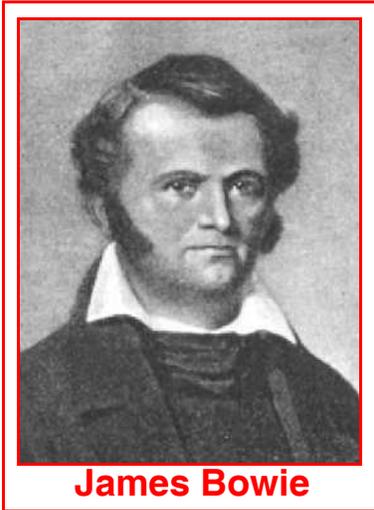
[SECOND EDITION.]

**CHARLESTON:
PRINTED BY A.E. MILLER
No. 4 Broad-st.**

1838.

1839

Fall: The family of Henry Bibb had been sold “at a depreciated price because I was a runaway” to Madison Garrison, a slavetrader headquartered in Louisville, Kentucky, and taken on the steamboat *Water Witch* from Louisville toward New Orleans. The trip would be slow, and they would be held over for three weeks in Vicksburg, Ohio while the slavetrader negotiated the sale of some of the other slaves in his coffle. It took six weeks to make the trip all the way down the river, and when they reached New Orleans he was sold for \$1,200, and his wife and child were sold for \$1,000 together, to Francis E. Whitfield, a Baptist deacon and the owner of a plantation some 50 miles up the Red River at Claiborn. Malinda arrived there pregnant, but would soon lose the baby she was carrying. Then Henry would be caught attending a prayer meeting and informed that on the following day he would be tied down between four stakes and lashed. In the night before the punishment he stole a long Bowie knife and fled into the Red River swamps, managing to stay out of sight for more than

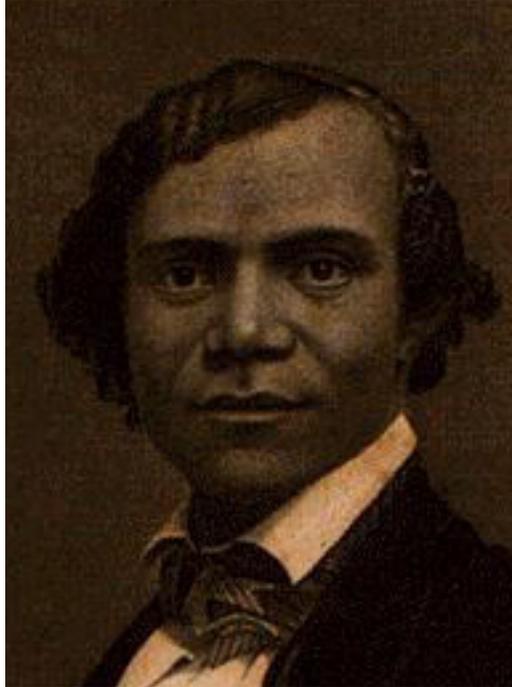


a week before being tracked down with bloodhounds. He would receive 50 lashes, and then, much worse, some eight to ten blows with a paddle. An iron collar would be riveted on his neck with prongs extending above his head, and atop this a small bell which he could not reach. At night he would be chained to a log or placed in stocks. He would soon manage somehow to escape again, with an old Virginia slave missing two toes on one foot, and they would manage to steal a gun, ammo, a Bowie knife, a blanket, a joint of meat, and some bread, and head for Little Rock, Arkansas. They would be trackable, however, by the distinctive footprint of the other

THE BAPTISTS

THE BAPTISTS

slave, and by their taking a white hat from a drunken man, and again recaptured.





THE BAPTISTS

THE BAPTISTS

1840

The 6th national census.⁴⁷ Black Americans were becoming more numerous, in Mississippi at this point, than white Americans. In Massachusetts, the average free black able-bodied workingman was receiving one dollar per day for a laboring year of 260 working days, or a total of \$260 annual income.

In the [Rhode Island](#) census, [Cato Pearce](#) was listed as an agricultural laborer living alone in [Cranston](#), with Thomas Cole as a neighbor. Cato indicates in his 1842 narrative that for many years he lived in Cranston with Deacon Thomas Cole and Mrs. Cole. Deacon Cole was a white man, a [Baptist](#), and had assisted Cato even before the 1820 incident with Potter Senior.

[Edward Jarvis](#) uncovered serious errors in the Massachusetts census of this year, and [Lemuel Shattuck](#) uncovered serious errors in the [Boston](#) census.

It having become abundantly clear that the new American Statistical Society had been poorly named, its initialism being ASS, the name was corrected to a less undignified American Statistical Association. (It's obvious that these were high-minded gentlemen — or they would have seen this one coming.)

As of 1790 the center of the human population of the USA had been a little town just about a day's travel inland

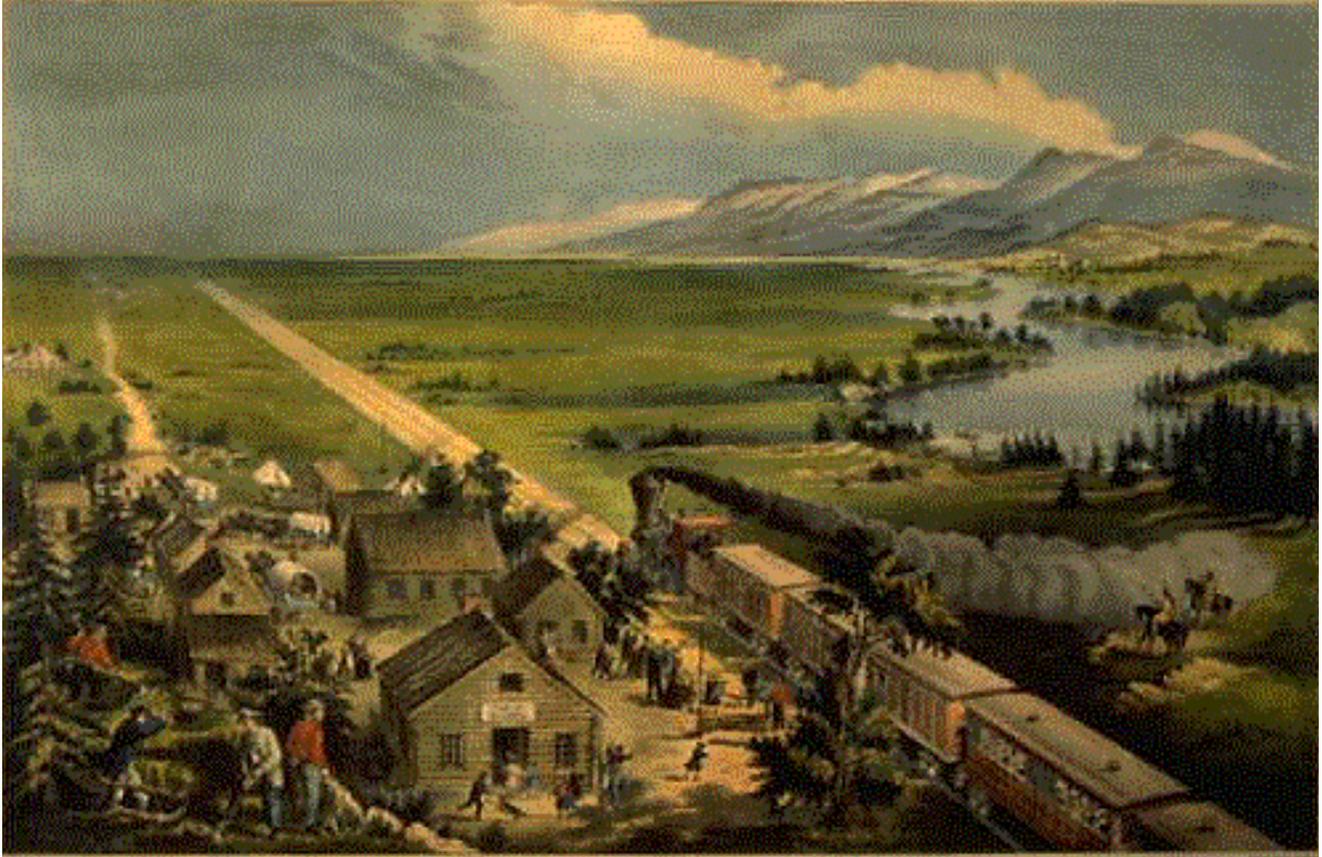
47. The rise in [manumissions](#) in the post-Revolutionary period had increased the proportion of free black Americans from about 8% to about 13.5%, where it had been holding steady. A decline in manumissions in the late antebellum period, combined with the lesser fecundity of free black Americans, would move the free-to-enslaved proportion back down to about 11% as we arrived at our [Civil War](#):

Census	% in Population
1790	8%
1810	13.5%
1840	13.5%
1861	11%

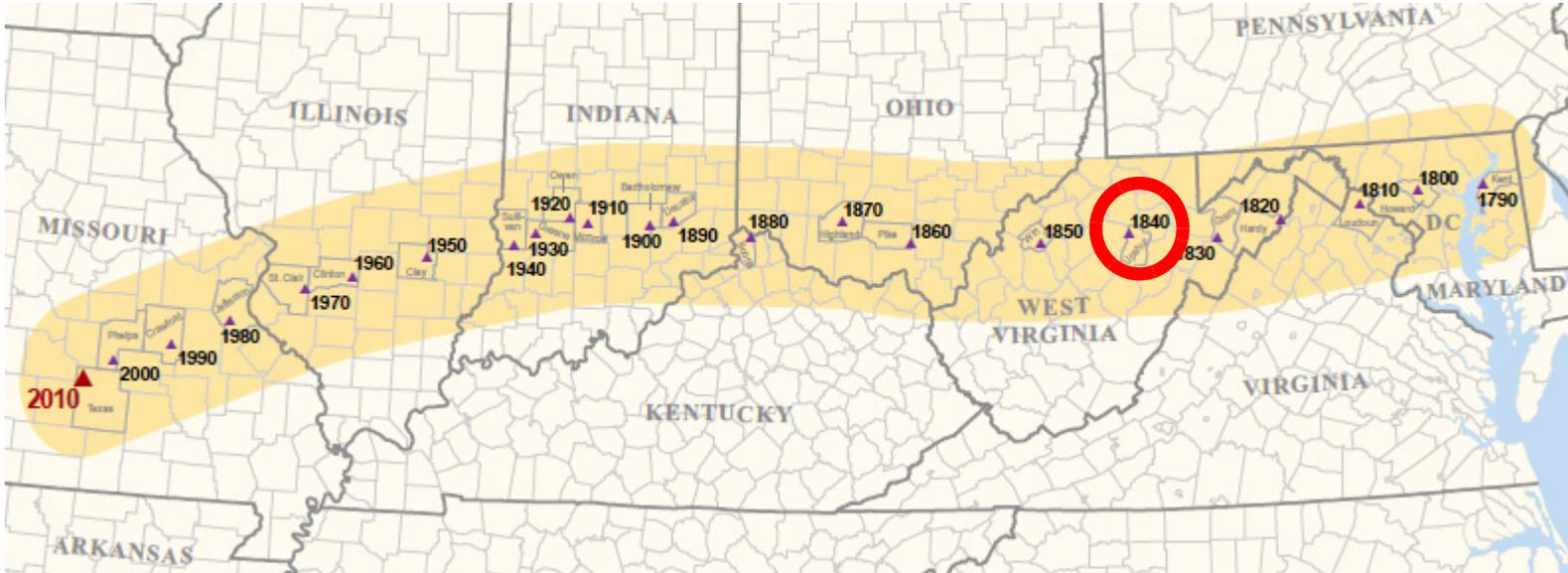
THE BAPTISTS

THE BAPTISTS

from [Baltimore](#). By this period the center of population had relocated.



(Nowadays, of course, we've all been coming from one or another center in Missouri.)





THE BAPTISTS

THE BAPTISTS

The Reverend William Henry Brisbane, a [Baptist](#) and a former slaveholder in South Carolina, explained in Cincinnati, Ohio how he had been brought to change his views on the subject of slavery. He was repurchasing the 22 black field [slaves](#) that he had sold in South Carolina, and paying for their passage north to Ohio, and [manumitting](#) them, despite the fact that this effort was impoverishing his white family. His speech would be issued as a pamphlet.

“WE ARE VERILY GUILTY CONCERNING OUR BROTHER”

BY the grace of God, having been fully convinced that slavery, perpetual, involuntary servitude, is a condition of wrong to man, and on the part of the master, of sin against God, I feel it a duty to myself as well as to society, to make known in a public manner, that I most heartily repent of all part that I have heretofore voluntarily taken in supporting this unholy system of wrong and oppression. Instructed from my earliest childhood, to regard as my inferiors, all who belong to the sable race of Africa, and being in bonds myself to that un-hallowed prejudice which presumes the black man was designed by God to be the white man's slave, it was not until the year 1833, (Nov. 8th, when I was 27 years of age, that my attention was drawn to the subject of American Slavery. A number of an Anti-slavery pamphlet was put into my hands; at first I threw it from me with disdain; but after a few hours, to gratify curiosity, I condescended to give it a perusal. The object of the pamphlet was to show that the doctrines of Mr. Calhoun applied to the colored people in bondage were of equal force as when brought in defence of the white man's rights. I had imbibed the political principles of this distinguished statesman; but I now felt the force of his arguments as applied where I had never anticipated their application. It was an entirely new thought to me, and feeling the religious obligation to have regard to the interests and rights of my fellow men, as well as my own, I trembled at the prospect of having to diminish my means of support by yielding to my convictions of duty. Yet I was on the point of proclaiming freedom at once to all on my plantation; but a second thought directed me to the Bible as the proper source from which to learn obligations and my duty. A few hours examination with my mind unconsciously warped by interest, and blinded by prejudice, brought me to the conclusion that the Bible taught that man has a right to hold his fellow man as property. It was easy for me in my circumstances to perceive that Canaan's curse was God's charter to Shem's and Japhat's posterity, to make Africans their slaves. It was easy to regard Abraham as the prototype of an American slaveholder. It was easy to understand the tenth commandment as a security to the slaveholder against the covetousness of his neighbor. It was easy to consider the servitude under the Mosaic law as strictly analogous to that in which I held my own slaves. It was easy to pervert the New Testament precepts to servants, of submission to wrong, and to masters, of regard for the interests of those servants, into a right on the part of the one to retain the other in bondage. In a word, it was easy for one who wished it so, to find in the Bible a sanction for American Slavery. And I became readily convinced that abolitionism was fanaticism, and that abolitionists were deserving the execration of the American



THE BAPTISTS

THE BAPTISTS

people and the indignation of Almighty God. I wrote in vindication of slavery, to prove that the Bible sanctioned it. My essays were published in the Charleston Mercury, with commendation, and I rejoiced that the light of truth had fallen so brightly on my vision.

On the first of January 1835, I commenced editing a religious paper in Charleston, S. C. In this paper I honestly expressed my conviction in favor of slavery, and zealously defended the institution whenever I had a suitable opportunity, I read but little on the other side of the question, for it is regarded unsafe in that community to receive abolition documents, and in addition to this, as I myself conceived, necessary precaution, I felt so satisfied that my own views were incontrovertible, that I sought not for anti-slavery information. I thought I had light enough, and felt secure in my own interpretation of the Scriptures. Some few of the papers with which I exchanged did venture occasionally to call our attention to the subject, but without much attempt at argument or reason. Feeling themselves dependent upon patronage for support, they were cautious how they touched so delicate a subject, and I reflected with much quietude on the infallibility of my own conclusions. But in July of the same year, I received a paper containing Dr. Wayland's chapter on Personal Liberty, an extract from his Elements of Moral Science, just then published. This produced a powerful effect on my feelings, and I began to doubt the correctness of the views I had been entertaining. I thought, however, after reading the article a second time, that I detected its errors, and I sat down to write something in reply. After writing three pages on human rights, I found my own argument leading to such anti-republican conclusions as to startle myself. I then made a second effort at reply, but was, despite of myself, compelled to modify my views of slavery. I saw that I must either give up my republican principles, or admit that slavery in its origin was unjust, and that if freedom be a good, slavery is an evil. Yet I did not perceive how I could be blamed for the bondage of my slaves, inasmuch as they were slaves, before they came into my possession. I had an apprehension that those born on my place were made slaves by myself, but I was inclined to think that the responsibility could not rest on me, as I was only acting in agreement with the laws of the country. To my mind, too, the Bible seemed to justify the practice of slavery, although its principles must be opposed to the principle of slavery. I was greatly troubled - I read Dr. Wayland's treatise about seven times over. I found in Rees' Cyclopaedia some thoughts on the subject. I was anxious, exceedingly anxious, to have the subject fully before me; but I dared not have in my house any abolition publications, and so I had but a poor opportunity to find materials to work against my interest and my prejudices. With me, all was doubt. I could arrive at no definite conclusions. I saw clearly that slavery and republicanism were not consistent; but I thought slavery was justifiable on the ground of necessity. Our fathers had fixed it upon us. It was interwoven into the policy of the country, and a general emancipation, I feared, would be ruinous. Many would be reduced to poverty by it. It then occurred to me that, if necessity was the law by



THE BAPTISTS

THE BAPTISTS

which it must be justified, that the law would not apply to myself, since I could grant freedom to those I had, and then not be reduced to want. On the whole, I was in such a state of doubt that I felt it my duty to choose the safe side, and since I had perfect right to liberate my slaves, but thought it at least possible that slavery was sinful, I made up my mind to offer to my slaves the liberty to go either to Liberia or any free state they might choose. I made them the proposal distinctly, fully, and honestly; but what could the poor creatures do? They had no knowledge of other countries, they knew not to what want they might be reduced in a strange land, and I could give them no satisfactory information, for I was not possessed of it myself. They had been accustomed to regard me as a kind master, and they preferred to be among the connections they had formed in the neighborhood. They therefore chose to remain where they were, and to work in my service. I dismissed my overseer, and left my plantation to their almost entire control, determined to supply them with what they needed, in proportion to the proceeds of the crops they made. No sooner did I take this step, than I became the object of calumny and abuse. Although I had broken no law of the State; had interfered with no man's privileges; had not urged my troubles upon any one; and was doing no more than a conscientious man was obliged to do; I was, nevertheless, so threatened and vilified; that it was a question whether I ought not at once to leave the country for my personal safety. That I was not an abolitionist was made evident, by the continued vindication of the system of slavery in the paper I was editing in Charleston; for although I had given up the defence of slavery in the abstract, yet I still apologized for it on the ground of necessity; and my course with regard to my slaves was my own private affair. But, "Millions of opening mouth to fame belong, And every mouth is furnished with a tongue, And round with listening ears the plague is hung." "Rumor was the messenger of defamation," and every thing was greatly exaggerated, as malice increased its publicity – yet even then, I had such an opinion of the abolitionists that I would rather have been called an assassin than an abolitionist. But suspicions were strong against me, and an effort was made by Christian people to take patronage from my paper, because I would no longer say that slavery was right in itself, and ought to be supported. A minister of the gospel, of my own denomination, and one of the most respected in that region of country, expressed it as his opinion that my paper ought not to be supported. He became so excited in conversation with me, that he was not in a state of mind to understand what my real sentiments were – yet this minister was my personal friend, for whom I still have the highest regard, and who, I am sure, did not feel conscious how he was affected by prejudice and self-interest. It became every where rumored that I was an abolitionist; it was reported that for my incendiary movements I was arrested and confined in Barnwell jail. Twice did I receive intelligence of a determination to tar and feather me. Members of churches would walk out as soon as I rose in the pulpit to preach. I was informed that in Barnwell District, it was a subject of agitation whether I should not be kept from their pulpits. Nor



THE BAPTISTS

THE BAPTISTS

was the persecution confined to myself; my slaves were afraid to leave the plantation lest they might be abused – until as a question of humanity, I though I had better sell them than retain them in my possession. My own relatives would tell me of the impolicy of allowing my slaves so much more privilege and so much better fare, than other masters gave. Indeed, my regard, for them, my anxiety for my own family, my sympathy for my friends, the appeals to my feelings, the vituperation and abuse, and the threats of violence, all conspired to hinder me from coming to any definite conclusion with regard to the morality of slaveholding; and I began to think I must have been morbidly sensitive on a question that to other minds seemed so clear; that I had been in error in the course I had adopted with regard to my slaves; and I was forced by public sentiment to let the subject alone until I could regain my standing in the community. But I settled it in my own mind, that as soon as I could come away without being driven away and when my standing in my own denomination should be regained, and the way was clear before me, I would leave the jurisdiction of Lynch Law, and place myself in a condition to examine the subject, until my conscience could be fully satisfied either that slavery was or was not a wrong and a sin. I gave up my paper; I retired from all public associations, and kept as private as possible, until my persecutors were silenced and defamation had ceased. In the meantime I had nothing to read on the subject of slavery, and my mind tho' not satisfied, was quiet. Finally, the time came, when from my standing as a minister, and my position in my own denomination, I had the strongest personal inducements to remain at the South. It was then that I took the opportunity to come to this state. But before I came, the question must be settled, what shall I do with my slaves? I dared not attempt their freedom under the circumstances of the case. I could not with safety to themselves leave them without a protector; I was offered the market price for them in cash. This I refused, because I knew not where to go. I then proposed to my brother-in-law, to let him have them on a credit of seven years at somewhere about \$200 less each than I had been offered for them in cash. Had connexions among his slaves, and it suited them best to belong to him. I did this under the conscientious impression that it was the best plan which the circumstances of the case allowed me to adopt. And retaining three of my slaves, I came to this state. I came with my prejudices strong against the Abolition Society, and these prejudices were increased by the movements of a few unwise members of that Society, the temper and spirit of whose minds are enough to do injury to any cause. But, I determined to give the abolitionists a hearing; to investigate their principles, and to satisfy myself on the subject of slavery. I accordingly subscribed for the Philanthropist, although I almost felt like polluting my fingers whenever I touched it. Weld's Bible Argument I examined; it vexed me because its style seemed to be the language of bitter passions, and I lost the argument in my anger with the author. I seized my pen with the hope I could reply to it, and wrote six pages of objections to the author's introduction, but when I came to dispose his arguments, oh, my conscience; I found myself already



THE BAPTISTS

THE BAPTISTS

convinced that he had the truth on his side, that slavery was wrong, however I might be scorched by the burning eloquence of the writer. I could cavil, but I could no longer say that the Bible sanctioned slavery, and I gave what I had written to the flames. I determined to emancipate fully the three slaves I had retained; although they were then worth not less than \$2200. Since that time, I have carefully investigated the proceedings of the Anti-Slavery Society; and the principles of their constitution, until I have become heartily sorry that I ever allowed the cry of "fanaticism" against them to hinder the truth from shining into my own mind, and my heart from sympathizing with them in the noble spirit of their philanthropic enterprise. I rejoice now that I am emancipated from that inglorious prejudice which enslaved me to error and to wrong, and by which even now, thousands of my fellow-citizens, even in the free states, are imprisoned and in darkness. Satisfied that slavery is a wrong to man and a sin against God, on my late visit to the South, I proposed to the gentleman to whom I sold out, to recant, but he declined it. (The sale amounted to about \$10,000.) After I returned, I wrote him a letter, of which the following is an exact copy.

CINCINNATI, OHIO: Jan. 4th 1840

DEAR EDWARD—

I have a proposition to make to you which I do not know how you, will receive. It is to get from you all the negroes I sold you and their issue, at the price you took them — or rather as many of them as I can secure freedom to. There may be some of them so situated as to refuse to come into a free state for their freedom. But what I wish of you is to let me have them all, if I can secure freedom to all, or as many of them as I can possibly succeed in emancipating. I feel that slavery is sinful, and that I was wrong to sell those I had. — I had no right from God to them, and thus convinced, I shall never be easy in mind until I can get them out of bondage fairly and honestly. I have thought about this matter from beginning to end, and as I love my Savior, I feel that I ought to clear my skirts entirely of the responsibility of slavery. If it must continue, let the responsibility rest upon those whose consciences allow them to uphold it. But I cannot stand my convictions on this subject any longer, and I now throw the responsibility entirely upon yourself, if those slaves I sold you be not emancipated. I make you the distinct offer to take them back. If you refuse, the account stands between you and God. I do my duty in making this appeal, and you must carry the matter to the judgement seat of Christ. But I beg you, Edward to ponder the subject well before you refuse. Remember that these are immortal souls whom you are to meet at the bar of God. Oh, let them not have to say, we were in prison and you comforted us not. I suppose it will be a struggle in your mind what to do; but, Edward, for the sake of making some of the sordid dust of the earth, let not your heart disregard the welfare of these poor slaves. I can get them here, and here provision can be made for them in one of the counties in this State, where they can have opportunity to rise in character as well as worldly prosperity. Let me know if you are willing to do it, and then I can adjust the matter for them. I



THE BAPTISTS

THE BAPTISTS

will not occupy any part of this letter to prove to you that slavery is wrong, that it has no sanction in the word of God; but to show you what I think about it, I send you a little tract that has been one of the means of settling my mind. It may help to get your consent to let me have the negroes back. My love to Charlotte and the children.

Your affectionate brother, Wm. Henry BRISBANE - P. S. Let me know what you will take for June, and if I can get Jeffery, should you be willing to let me have their wives Diana and Daphne. W. H. B.

To Edward H. Peeples Lawtonville SC

My object in exhibiting this letter is, to show that I not only have the conviction that slavery is wrong, but that I am willing to make restitution for the wrong I did in selling those slaves that had a just right to demand of me their liberty, but whose ignorance and weakness, or Christian forbearance prevented their seeking that justice which by nature belongs to them. And now it will probably be asked, how I have arrived at the conclusion that slavery is a wrong to man and a sin against God. I will answer this first as a man, and then as a Christian. As a man, I honor the principles of our [Declaration of Independence](#). I believe that our noble fathers spoke, the truth when they declared "these truths to be self evident: - that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit, of happiness." There are some things so obvious, that their very simplicity makes it ridiculous to attempt to prove them. And hence it is, that our noble fathers made no attempt to prove that all men are created equal, that they have a natural right to liberty; they did not dream that their sons would be such simpletons as to require proof of this; and hence, instead of attempting to demonstrate it, they called it a self-evident truth. And there is not a man who has the spirit of a man, but feels he has as natural a right to freedom and independence as the proud monarch who sits upon a throne. And as a man, conscious of my own rights, and jealous of those rights, I feel that that man is degraded, who is so humbled as not to know he has a right to liberty and independence. As a Christian, he may submit to wrong, but as a man, he must feel that it is his tyrant's power alone that makes him a slave. What intelligent man is there who, when left to the impulses of his nature, uncontrolled by the grace of God, does not exclaim, "Give me liberty, or give me death." Yea, do not Christians themselves fight for freedom; and did not he who lives in the hearts of his countrymen as the Father of our Independence, fight for the liberty we enjoy; and was not Washington a Christian? I do not say that a Christian ought to fight even for liberty; but this I say that such is his consciousness of right to liberty, that it is hard to convince him that it is Christian forbearance to submit to slavery. It is a self-evident truth that man, immortal man, has the charter of freedom written in his heart, and nothing but injustice or want can make him a slave - and as I value my consistency, as I value my principles, those principles taught by Franklin, Jefferson and Washington, and into which I was indoctrinated by such men as Hamilton, Hayne



THE BAPTISTS

THE BAPTISTS

and McDuffie, I will respect the rights of man, whatever be the color of his skin. And as I value justice, God forbid that I should dishonor humanity, by making even an ignorant African my slave. I may not indeed, be prepared to say with Cowper, "I had much rather be myself the slave;" but this I do say that if I will to own a slave, I deserve myself to be a slave. And now as a Christian, I will answer how I conclude that slavery is a wrong to man, and a sin against God. It is because slavery is a wrong to man, that it is a sin against God for God has said Love thy neighbor as thyself. Shall I teach you from the Bible that American slavery is a wrong to man? Is not the Bible itself given for the good of man, and does it not say to all, search the Scriptures? But do not the laws of slavery forbid man to read the chart that God has sent him to mark his way to Heaven? And is not this a wrong to man? Does not the Bible say, What God hath joined together, let not man put asunder? And do not the laws of slavery empower the wicked man to separate husbands and wives, and tear the infant from its mother's breast? And is this no wrong to man? Do not American laws declare that a colored man's word shall not be taken in a court of justice? And is he not refused a jury trial? And are these no wrong to man? Is it no wrong, no oppression, to keep a man in such a condition, that he must stand a cool spectator, to see his master abuse and chastise the partner of his honor, and to allow his own children to be scourged before his face? Is it no wrong to chain the immortal mind of man, and however noble and gifted the intellect which God has given him, to forbid the intellectual training of that immortal mind? Is it no oppression, to starve the soul, and prevent the growth of its moral powers? Is it no wrong, no oppression, when professing Christians will not allow their fellow Christians in the same church with them to enjoy equal church privileges with themselves, tho' God has enjoined them to have no respect of persons? Are all these things and vastly more that might be named, no wrong to man? I now know my Bible better than to believe it upholds a system like this. And you know that if the Bible did sanction such wrongs as these, you could not prevail upon men to believe the Bible to be the book of God. No - teach such a doctrine as this, and you dare not call the New Testament the glad tidings of salvation. The minister's voice would become powerless, and infidels would revel in triumph and victory. Does not the Bible teach us, that God "hath made of one blood all nations of men," that all men are our neighbors, and that we must love our neighbors as ourselves? Then do not belie the Bible by the assertion, that it sanctions such a system of legalized oppression as American slavery. But will it be said, that these oppressions are rather the abuse of slavery than slavery itself and tho' the Bible condemns these wrongs, it sanctions a condition of involuntary servitude? I answer that these things are the very essence of slavery; Teach the slave to read, and he will study your [Declaration of Independence](#) until it kindles in his bosom the free spirit of Patrick Henry. Teach him to read, and he will learn that his master is a tyrant and Christian forbearance alone will allow him to endure his bondage. Let the laws forbid the violent separation of husbands and wives and kindred; let



THE BAPTISTS

THE BAPTISTS

the colored man be allowed to bear testimony in a court of justice; give him a right to jury trial; give him the right to defend his wife and children from abuse and wrong; repeal all laws that restrain his mental and his moral improvement; enact laws and enforce them, requiring masters to give to their servants wages, and whatever "is just and equal;" and let Christians give their colored brethren equality of church rights. Let these things be done, and the Abolition Society is dissolved instanter. These oppressions are not the mere abuse of slavery – they are the bone and sinew of involuntary servitude – without these slavery could not exist a day. And does the Bible uphold a system, which requires oppression to support its existence? Never, no, never. It is a calumny upon the Bible to say that it does. I look into the Old Testament, and there, when I am not blindfolded by my interests and my prejudices, I learn that slavery was regarded as a curse to be made use of as a punishment for crime; that it guarded against involuntary servitude by forbidding all covetousness; that it required that whoso stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death; that it provided for the freedom of those who by poverty and misfortune, might be brought into bondage, either at the expiration of six years, or of forty-nine years at most; that it secured the servant against cruel treatment, by demanding his freedom for the loss of even a tooth; that it required the master to give up his bondman whenever his kindred or himself could redeem him; that it forbid the restoration of one to slavery who ran away from his master. There too is the history of that people whom the Lord with a mighty hand delivered from Egyptian bondage, and whose masters he punished with tremendous plagues. I then looked into the New Testament, and I find Jesus standing up in the synagogue, and taking for his text that verse in Isaiah. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach, deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." I see that when he did lead captivity captive, and gave gifts unto men, that they who first imbibed the precious doctrines of his gospel, had all things common; and among them could therefore have been no distinction of master and slave. I see that this apostle preached that the law was made for men-stealers, and that tho' one who was bound should not seek to be loosed, yet if he could have his freedom, "use it rather" – and he taught masters to give unto their servants that which is just and equal – and to Philemon he wrote, that he had authority from Christ to enjoin it upon him to receive back Onesimus, not as a servant, but a brother beloved; tho' he would rather him do it willingly, than of necessity. And I read another Apostle saying, "Go to, now ye rich men, weep and howl for your miseries, that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries



THE BAPTISTS

THE BAPTISTS

of them which have reaped are entered into the ears of the Lord of Sabaoth." These things, yea, all the principles of the Christian religion teach me, that no man can be a slaveholder without trampling upon some of those principles; without neglecting the great law, "Love thy neighbor as thyself." Think, not that modern abolitionists alone teach the doctrine that slavery is a sin. Some of you admire much the distinguished Methodist, Adam Clarke – and if I were to be the author of such language as he has used in his Commentary on this subject with regard to slaveholders, I know not whether tarring and feathering would be considered by some, mild enough for me. Hear what he thought of Christians owning slaves. He says, "In heathen countries, slavery was somewhat excusable: among Christians, it is an enormity and a crime, for which perdition has scarcely an adequate state of punishment." Nor was Adam Clarke the only Methodist who thought slavery a sin; John Wesley, the father of Methodism, declared, "Liberty is the right of every human creature, as soon as he breathes the vital air. And no human law can deprive him of that right which he derives from the law of nature." Nor did Methodists only thus testify to the sin of slavery. You who admire the eloquent Robert Hall hear what he said; "The claims of the planters to hold their negroes in perpetual bondage, is vitiated in its origin; and having commenced in an act of injustice, can never acquire the sanction, of right." If then, I have erred in my judgment of what the Scriptures teach in regard to such slavery as exists in these United States, there is some reason for my error when some of the most eminent ministers of the Gospel have erred before me. And I am sure, it must be time to suspect that slavery is a sin against God, when such men as Clarke, and Wesley, and Robert Hall, and Francis Wayland so regard it. Having thus satisfied myself that slavery is wrong, I forthwith abandon it. I shall no longer be responsible for its existence. Nor can I conceive of any middle ground between right and wrong. If slavery be wrong, it cannot be right. And as I prefer to be right, and as I reverence the principles of the Christian religion above all things else, I will endure poverty, yea, die in a hospital, before I will allow myself to be the instrument of aiding and abetting a system of wrong against my fellow man, and of sin against my God. Yes, Before I will practice contrary to the principles of the gospel I profess to love, I will "hate father and mother, and wife and children, and friends, and all things," and trust my God for that "peace which passeth all understanding, and which the world can neither give nor take away." If the Scriptures be rather dark on this subject, perhaps, they are so for the same reason that Jesus spake to the Jews in parables; "because they seeing, see not; and hearing, they hear not; neither do they understand; for this people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted." But to my mind the conviction has come, that the principles of the gospel are incompatible with American slavery, and acting upon that conviction, I separate myself from it, and leave it for those



THE BAPTISTS

THE BAPTISTS

who have easier consciences, to maintain a system, which originated in breaches of the eighth and tenth commandments of God's Moral Law, and can only be supported by doing violence to the gospel of Jesus Christ. But it may be asked, how is it that so many wise and good men can continue in the practice of holding their fellow men in bondage, if it be indeed so opposed to the principles of the gospel? For an answer to this question I would refer you to the life of that eminently pious man, Rev. John Newton, who even after he became a Christian, and one too of no ordinary character for piety, continued to visit the coast of Africa, to obtain slaves for the West India market, and he says of himself, "During the time I was engaged in the slave trade, I never had the least scruple as to its lawfulness. I was, upon the whole, satisfied with it as the appointment Providence had marked out for me." And yet this good man, according to his own account, was in an employment that "was perpetually conversant with chains, bolts, and shackles." Now, if a pious Christian could go on without compunction of conscience in, such a piratical trade as this, surely we need not be surprised that men accustomed from their infancy to regard the colored man as designed by God to be the white man's slave, and whose interest and friendships are identified with the system, find it easy to convince themselves that what the Bible teaches in regard to the servant's duty to his master, and the master's obligations to his servant, is plain proof that it is not a Christian's duty to liberate his slaves. It does not follow, because a man is pious, his judgment is correct. The wisest of men have erred in judgment, and the best of men have sinned against God. I do not accuse my brethren of the South of a want of religious feeling. They are bone of my bone and flesh of my flesh. It was with them I was taught the religion of Jesus. And would to God, I had the piety of many of my southern friends who by their daily walk and conversation give evidence that they are born of God, and whose works, and zeal, and labors of love, would put many an abolitionist to the blush. I know many, very many owners of slaves, who, I believe, will be brilliant gems in the crown of Jesus Christ; for Jesus has prayed for them, "Father, forgive them, for they know not what they do." And that mighty prayer will prevail, and not one of them whom the Father has given to Jesus will be lost. But oh! that they could see that they are doing injustice to their brethren whom they are to sit round the table of the Lord to drink the new wine in their Father's kingdom. Oh! spirit of free grace, open their eyes to see that the law of love requires that they "break every yoke and let the oppressed go free." But what is a Christian slaveholder to do, whose State laws forbid the emancipation of his slaves? I answer, that he who becomes convinced that slavery is a wrong to man and a sin against God, will soon find out how to get rid of it and clear himself of farther guilt in its participation. Whilst there are free states in this Union, there will be room enough for conscientious Christians to find a home where, with reasonable wages, their servants may still labor for their support. But if this cannot be done, then let them do what they can where they are towards ameliorating the condition of their slaves by paying them reasonable wages, and allowing them as



THE BAPTISTS

THE BAPTISTS

much as possible the privileges of free men - and so leaving it in their wills that their heirs shall rather be the guardians than the masters of these slaves. Let them, too, use all their influence to have the law repealed that forbids manumission, and all other laws that allow one man to regard another as a chattel and a thing. Let no man plead necessity in excuse for slaveholding, so long as he has not made every effort to raise from the dust the poor slave whose rights he has so long been trampling beneath his feet. God does not require impossibilities, but he does require in full according to that which a man hath. And let no man console himself with the hope that because the laws of this State sustain oppression, he is not individually responsible for the support of those laws. In this country we are republicans, and not in the condition of those Christians who themselves being subject to the Roman powers, had no power to control the civil institutions of the Roman Empire. Every free citizen here is a part of the sovereignty of his State and his influence and his vote help to make and to repeal laws. And let Christians in the Southern States exert that influence against slavery which they now use in its favor, and the days of slavery are numbered. And that they be brought to use this influence, let Christians here in the free states do what in charity to their brethren they ought to do, towards convincing the South that slavery ought to be abolished. It is for these states themselves to legislate on this subject, and when the South becomes convinced that slavery ought to be abolished. They have wisdom enough to know how to accomplish it with the least disadvantage to their private interest and their political prosperity. In conclusion, let me say to the Anti-Slavery Society, God speed your efforts. Adhere strictly to the principles of your constitution; remember that it is by moral suasion and by peaceful measures, and not by resorting to physical force, that the rights of the oppressed ought to be vindicated. The slave is bound by the spirit of the gospel to submit patiently to his wrongs; but it is for those who can feel for other's pains, to remember them who are in bonds as bound with them, and by argument, by entreaty, by exhortation, by warning, persuade their master to manumit his slaves. It is to your efforts that I am principally indebted for that change of sentiments by which I am here pleading the cause of the oppressed, and although I am no great acquisition to your noble enterprise, yet since it has been the means of liberating at least two of the sons of Africa from slavery, and perhaps of twenty more, it is a success, small as it is, for which you may "thank God and take courage." Be not disheartened because you are weak, despised and abused: quail not before a vicious public sentiment; be prudent, be cautious, be wise, but never abandon the grand enterprise upon which you have entered, until the welkin rings with the joyous shouts of Africa's emancipated sons.

But finally, my respected audience allow me to say that it is by imbibing the spirit of the gospel we prepare ourselves for maintaining the principles of truth, and for doing justice to mankind. In a state of sin, we are ourselves slaves to our worst passions, and we need the blood of Jesus Christ to set our own

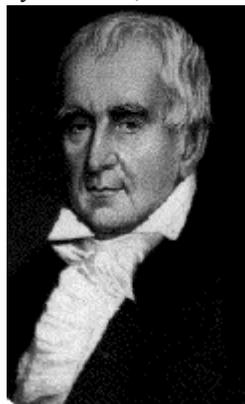
THE BAPTISTS

THE BAPTISTS

souls at liberty from that hardest of all bondage in which Satan holds us as with an iron grasp. There is an awful bondage, who are held in everlasting chains under darkness unto the "judgment of the great day." Whilst then we seek the liberty of man from a temporal yoke, let us not be ourselves the servants of corruption; but rather stand fast in the liberty wherewith Christ would make us free. "This is freedom such as angels use, And kindred to the liberty of God."

March 3, Tuesday: Since 1824, the mentally ill had been being housed at the Ebenezer Dexter Poorhouse at the corner of Hope Street and Lloyd Avenue in [Providence, Rhode Island](#) — where one may still view an utterly massive stone perimeter wall although by now it has been penetrated by various driveways.

On this day [Nicholas Brown, Jr.](#), the head of the major firm of Brown and Ives, declared, in a codicil to his last will and testament, that it had long been deeply impressed on his mind that "an Insane or Lunatic Hospital or Retreat for the Insane should be established upon a firm and permanent basis, under an act of the Legislature, where the unhappy portion of our fellow beings who are by the visitation of Providence deprived of their reason may find a safe retreat and be provided with whatever may be conducive to their comfort and to their restoration to a sound mind. Therefore for the purpose of aiding an object so desirable and in the hope that such an establishment may soon be commenced, I do hereby set apart and give and bequeath the sum of Thirty Thousand Dollars toward the erection or the endowment of an Insane or Lunatic Hospital or Retreat for the insane, or by whatever other name it may be called, to be located in Providence or vicinity."⁴⁸



PSYCHOLOGY

READ EDWARD FIELD TEXT

48. Dr. Robert J. Westlake, until his recent retirement an officer and director of this institution, who had been associated with [Butler Hospital](#) since 1973, has asserted that [Nicholas Brown, Jr.](#) was a [Quaker](#). The man had been, of course, a [Baptist](#). Was this an innocent mistake on Dr. Westlake's part — or does it reflect a disingenuous attempt on the part of some informant of Dr. Westlake's, who has attempted to falsify history in order to avoid the question as to whether the original bequest for the hospital had been made up in part of moneys obtained by the international trade in black slaves over the Middle Passage, a commerce in which many Baptist members of the Brown family of [Providence](#) actually were very deeply implicated? (It may ordinarily be dismissed as a mere error, if an institution gets the religion of its founding figure wrong, since such a detail would ordinarily be considered rather unimportant in an institutional history — except that in this case it would seem there to be a major motive, either to be certain to get this particular detail right or to be certain to get this particular detail wrong. Sometimes we can be glad something is true — and it is considered true because we are glad rather than the other way around.)



THE BAPTISTS

THE BAPTISTS

November: At the Chardon Street Chapel in [Boston](#), a continuation of the 1st meeting of the Convention of Friends of Universal Reform, that had begun during March. Attending “to discuss the origin and authority of the ministry” were, among others, the [Reverend George Ripley](#) from [Brook Farm](#) and David Mack from the [Association of Industry and Education](#), plus at least four other future members of that [Northampton](#) association. [Waldo Emerson](#)'s report of this is on the following screen.



THE BAPTISTS

THE BAPTISTS

[go to the following screen]

In the month of November, 1840, a Convention of Friends of Universal Reform assembled in the Chardon Street Chapel, in [Boston](#), in obedience to a call in the newspapers signed by a few individuals, inviting all persons to a public discussion of the institutions of the Sabbath, the Church and the Ministry. The Convention organized itself by the choice of Edmund Quincy, as Moderator, spent three days in the consideration of the Sabbath, and adjourned to a day in March, of the following year, for the discussion of the second topic. In March, accordingly, a three-days' session was holden, in the same place, on the subject of the Church, and a third meeting fixed for the following November, which was accordingly holden, and the Convention, debated, for three days again, the remaining subject of the Priesthood. This Convention never printed any report of its deliberations, nor pretended to arrive at any **Result**, by the expression of its sense in formal resolutions, – the professed object of those persons who felt the greatest interest in its meetings being simply the elucidation of truth through free discussion. The daily newspapers reported, at the time, brief sketches of the course of proceedings, and the remarks of the principal speakers. These meetings attracted a good deal of public attention, and were spoken of in different circles in every note of hope, of sympathy, of joy, of alarm, of abhorrence, and of merriment. The composition of the assembly was rich and various. The singularity and latitude of the summons drew together, from all parts of New England, and also from the Middle States, men of every shade of opinion, from the straitest orthodoxy to the wildest heresy, and many persons whose church was a church of one member only. A great variety of dialect and of costume was noticed; a great deal of confusion, eccentricity, and freak appeared, as well as of zeal and enthusiasm. If the assembly was disorderly, it was picturesque. Madmen, madwomen, men with beards, Dunkers, Muggletonians, Come-Outers, Groaners, Agrarians, Seventh-day-Baptists, Quakers, Abolitionists, Calvinists, Unitarians, and Philosophers, – all came successively to the top, and seized their moment, if not their **hour**, wherein to chide, or pray, or preach, or protest. The faces were a study. The most daring innovators, and the champions-until-death of the old cause, sat side by side. The still living merit of the oldest New England families, glowing yet, after several generations, encountered the founders of families, fresh merit, emerging, and expanding the brows to a new breadth, and lighting a clownish face with sacred fire. The assembly was characterized by the predominance of a certain plain, sylvan strength and earnestness, whilst many of the most intellectual and cultivated persons attended its councils. Dr. William Henry Channing, Edward Thompson Taylor, Bronson Alcott, Mr. William Lloyd Garrison, Mr. Samuel Joseph May, [Theodore Parker](#), [Henry C. Wright](#), Dr. Joseph Osgood, William Adams, Edward Palmer, [Jones Very](#), Maria W. Chapman, and many other persons of a mystical, or sectarian, or philanthropic renown, were present, and some of them participant. And there was no want of female speakers; Mrs. Little and Mrs. Lucy Sessions took a pleasing and memorable part in the debate, and that flea of Conventions, Mrs. Abigail Folsom, was but too ready with her interminable scroll. If there was not parliamentary order, there was life, and the assurance of that constitutional love for religion and religious liberty, which, in all periods, characterizes the inhabitants of this part of America.

1841

September 6: The Reverend [Issachar J. Roberts](#) was commissioned as a [Baptist](#) missionary to [China](#).

During this year the Hillman Brothers Shipyard of [New Bedford](#) had constructed the *Charles W. Morgan*, named after the [Quaker](#) businessman Charles Waln Morgan who was paying the cost of \$52,000. Most of the 80-year whaling career of this vessel would be on behalf of the firm of J.& W.R. Wing & Co. (1863-1913), a career which would involve 37 whaling expeditions ranging from 9 months to five years duration over the entire Pacific, Indian, and South Atlantic oceans and which would return 54,483 barrels of oil and 152,934 pounds of whalebone. Typically, she would sail with a crew of 33 men. She would never venture to the Arctic oceans, and at least 5 of her 21 masters would bring their wives and children along on its voyages.

This map of New Bedford's harbor would be created in 1846:



THE BAPTISTS

THE BAPTISTS

September 10, Saturday: [Frederick Douglass](#) addressed a gathering at the [Baptist](#) Meetinghouse in Georgetown, Massachusetts.



THE BAPTISTS

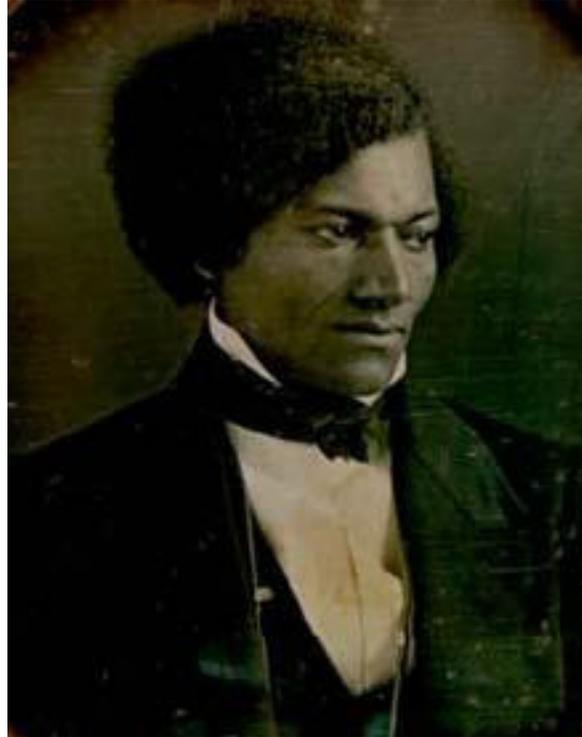
THE BAPTISTS

November 4: [Frederick Douglass](#) addressed the quarterly meeting of the Plymouth County Anti-Slavery Society at the [Baptist](#) Church in Hingham MA. Also present was another escaped slave, Lunsford Lane, who was trying to



raise money with which to purchase the freedom of his wife and six children in [North Carolina](#), and William Lloyd Garrison, George Foster, and Edmund Quincy. Samuel Joseph May, the president of the Plymouth Country society, presided. When he found the righteous Northern white men objecting in principle to the idea of passing any of their money to iniquitous Southern white slavemasters –even for purposes of freeing individual persons such as the other members of the supplicant Lane’s family– Douglass stood and offered a

“brief appeal” in support of Lane’s project.



Lieutenant Eyre would report the events of this day in [Afghanistan](#).⁴⁹ “The enemy having taken strong possession of the *Shah Bagh*, or King’s Garden, and thrown a garrison into the fort of Mahomed Shereef, nearly opposite the bazar, effectually prevented any communication between the cantonment and commissariat fort, the gate of which latter was commanded by the gate of the Shah Bagh on the other side of the road. Ensign Warren of the 5th native infantry at this time occupied the commissariat fort with 100 men, and having reported that he was very hard pressed by the enemy, and in danger of being completely cut off, the General, either forgetful or unaware at the moment of the important fact, that upon the possession of this fort we were entirely dependent for provisions, and anxious only to save the lives of men whom he believed to be in imminent peril, hastily gave directions that a party under the command of Captain Swayne, of Her Majesty’s 44th foot regiment, should proceed immediately to bring off Ensign Warren and his garrison to cantonments, abandoning the fort to the enemy. A few minutes previously an attempt to relieve him had been made by Ensign Gordon, with a company of the 37th native infantry and eleven camels laden with ammunition; but the party were driven back, and Ensign Gordon killed. Captain Swayne now accordingly proceeded towards the spot with two companies of Her Majesty’s 44th foot regiment; scarcely had they issued from cantonments ere a sharp and destructive fire was poured upon them from Mahomed Shereef’s fort which, as they proceeded, was taken up by the marksmen in the Shah Bagh, under whose deadly aim both officers and men suffered severely; Captains Swayne and Robinson of Her Majesty’s 44th foot regiment being killed, and Lieutenants Hallahan, Evans, and Fortye wounded in this disastrous business. It now seemed to the officer, on whom the command had devolved, impracticable to bring off Ensign Warren’s party without risking the annihilation of

49. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). *THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN AFGHANISTAN*. Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). *PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON*. London: Dickinson and Son, [1843?]



THE BAPTISTS

THE BAPTISTS

his own, which had already sustained so rapid and severe a loss in officers; he therefore returned forthwith to cantonments. In the course of the evening another attempt was made by a party of the 5th light cavalry; but they encountered so severe a fire from the neighbouring enclosures as obliged them to return without effecting their desired object, with the loss of eight troopers killed and fourteen badly wounded. Captain Boyd, the assistant commissary-general, having meanwhile been made acquainted with the General's intention to give up the fort, hastened to lay before him the disastrous consequences that would ensue from so doing. He stated that the place contained, besides large supplies of wheat and attah, all his stores of rum, medicine, clothing, &c., the value of which might be estimated at four lacs of rupees; that to abandon such valuable property would not only expose the force to the immediate want of the necessaries of life, but would infallibly inspire the enemy with tenfold courage. He added that we had not above two days' supply of provisions in cantonments, and that neither himself nor Captain Johnson of the Shah's commissariat had any prospect of procuring them elsewhere under existing circumstances. In consequence of this strong representation on the part of Captain Boyd, the General sent immediate orders to Ensign Warren to hold out the fort to the last extremity. (Ensign Warren, it must be remarked, denied having received this note.) Early in the night a letter was received from him to the effect that he believed the enemy were busily engaged in mining one of the towers, and that such was the alarm among the sepoys that several of them had actually made their escape over the wall to cantonments; that the enemy were making preparations to burn down the gate; and that, considering the temper of his men, he did not expect to be able to hold out many hours longer, unless reinforced without delay. In reply to this he was informed that he would be reinforced by 2AM. At about 9PM, there was an assembly of staff and other officers at the General's house, when the Envoy came in and expressed his serious conviction, that unless Mahomed Shereef's fort were taken that very night, we should lose the commissariat fort, or at all events be unable to bring out of it provisions for the troops. The disaster of the morning rendered the General extremely unwilling to expose his officers and men to any similar peril; but, on the other hand, it was urged that the darkness of the night would nullify the enemy's fire, who would also most likely be taken unawares, as it was not the custom of the Affghans to maintain a very strict watch at night. A man in Captain Johnson's employ was accordingly sent out to reconnoitre the place. He returned in a few minutes with the intelligence that about twenty men were seated outside the fort near the gate, smoking and talking; and, from what he overheard of their conversation, he judged the garrison to be very small, and unable to resist a sudden onset. The debate was now resumed, but another hour passed and the General could not make up his mind. A second spy was dispatched, whose report tended to corroborate what the first had said. I was then sent to Lieutenant Sturt, the engineer, who was nearly recovered from his wounds, for his opinion. He at first expressed himself in favour of an immediate attack, but, on hearing that some of the enemy were on the watch at the gate, he judged it prudent to defer the assault till an early hour in the morning: this decided the General, though not before several hours had slipped away in fruitless discussion. Orders were at last given for a detachment to be in readiness at four A.M. at the Kohistan gate; and Captain Bellew, deputy-assistant quartermaster-general, volunteered to blow open the gate; another party of Her Majesty's 44th foot regiment were at the same time to issue by a cut in the south face of the rampart, and march simultaneously towards the commissariat fort, to reinforce the garrison. Morning had, however, well dawned ere the men could be got under arms; and they were on the point of marching off, when it was reported that Ensign Warren had just arrived in cantonments with his garrison, having evacuated the fort. It seems that the enemy had actually set fire to the gate; and Ensign Warren, seeing no prospect of a reinforcement, and expecting the enemy every moment to rush in, led out his men by a hole which he had prepared in the wall. Being called upon in a public letter from the assistant adjutant-general to state his reasons for abandoning his post, he replied that he was ready to do so before a court of enquiry, which he requested might be assembled to investigate his conduct; it was not, however, deemed expedient to comply with his request. It is beyond a doubt that our feeble and ineffectual defence of this fort, and the valuable booty it yielded, was the first *fatal* blow to our supremacy at Cabul, and at once determined those chiefs—and more particularly the Kuzzilbashes—who had hitherto remained neutral, to join in the general combination to drive us from the country."



THE BAPTISTS

THE BAPTISTS



December 7, Tuesday: President John Tyler's message was that our national government really really wanted to do away with the shame of the international trade in slaves — but only if it would be possible to do away with this shameful business without the slightest inconvenience to itself:

Though the United States is desirous to suppress the slave-trade, she will not submit to interpolations into the maritime code at will by other nations. This government has expressed its repugnance to the trade by several laws. It is a matter for deliberation whether we will enter upon treaties containing mutual stipulations upon the subject with other governments. The United States will demand indemnity for all depredations by Great Britain.

"I invite your attention to existing laws for the suppression of the African slave trade, and recommend all such alterations as may give to them greater force and efficacy. That the American flag is grossly abused by the abandoned and profligate of other nations is but too probable. Congress has, not long since, had this subject under its consideration, and its importance well justifies renewed and anxious attention." HOUSE JOURNAL, 27th Congress, 2d session, pages 14-5, 86, 113.

[INTERNATIONAL SLAVE TRADE](#)

The US House of Representatives adopted its previous set of rules, including the gag rule against any discussion of bringing the practice of human enslavement to an end, pending a report of its committee. (The President would be able to appreciate this careful stance, since he owned slaves himself.)



W.E. Burghardt Du Bois: In 1839 Pope Gregory XVI. stigmatized the slave-trade "as utterly unworthy of the Christian name;" and at the same time, although proscribed by the laws of every civilized State, the trade was flourishing with pristine vigor. Great advantage was given the traffic by the fact that the United States, for two decades after the abortive attempt of 1824, refused to co-operate with the rest of the civilized world, and allowed her flag to shelter and protect the slave-trade. If a fully equipped slaver sailed from New York, Havana, Rio Janeiro, or Liverpool, she had only to hoist the stars and stripes in order to proceed unmolested on her piratical voyage; for there was seldom a United States cruiser to be met with, and there were, on the other hand, diplomats at Washington so jealous of the honor of the flag that they would prostitute it to crime rather than allow an English or a French cruiser in any way to interfere. Without doubt, the contention of the United States as to England's pretensions to a Right of Visit was technically correct. Nevertheless, it was clear that if the slave-trade was to be suppressed, each nation must either zealously keep her flag from fraudulent use, or, as a labor-saving device, depute to others this duty for limited places and under special circumstances. A failure of any one nation to do one of these two things meant that the efforts of all other nations were to



THE BAPTISTS

THE BAPTISTS

be fruitless. The United States had invited the world to join her in denouncing the slave-trade as piracy; yet, when such a pirate was waylaid by an English vessel, the United States complained or demanded reparation. The only answer which this country for years returned to the long-continued exposures of American slave-traders and of the fraudulent use of the American flag, was a recital of cases where Great Britain had gone beyond her legal powers in her attempt to suppress the slave-trade.⁵⁰ In the face of overwhelming evidence to the contrary, Secretary of State Forsyth declared, in 1840, that the duty of the United States in the matter of the slave-trade "has been faithfully performed, and if the traffic still exists as a disgrace to humanity, it is to be imputed to nations with whom Her Majesty's Government has formed and maintained the most intimate connexions, and to whose Governments Great Britain has paid for the right of active intervention in order to its complete extirpation."⁵¹ So zealous was Stevenson, our minister to England, in denying the Right of Search, that he boldly informed Palmerston, in 1841, "that there is no shadow of pretence for excusing, much less justifying, the exercise of any such right. That it is wholly immaterial, whether the vessels be equipped for, or actually engaged in slave traffic or not, and consequently the right to search or detain even slave vessels, must be confined to the ships or vessels of those nations with whom it may have treaties on the subject."⁵² Palmerston courteously replied that he could not think that the United States seriously intended to make its flag a refuge for slave-traders;⁵³ and Aberdeen pertinently declared: "Now, it can scarcely be maintained by Mr. Stevenson that Great Britain should be bound to permit her own subjects, with British vessels and British capital, to carry on, before the eyes of British officers, this detestable traffic in human beings, which the law has declared to be piracy, merely because they had the audacity to commit an additional offence by fraudulently usurping the American flag."⁵⁴ Thus the dispute, even after the advent of Webster, went on for a time, involving itself in metaphysical subtleties, and apparently leading no nearer to an understanding.⁵⁵

In 1838 a fourth conference of the powers for the consideration of the slave-trade took place at London. It was attended by representatives of England, France, Russia, Prussia, and Austria. England laid the *projet* of a treaty before them, to which all but France assented. This so-called Quintuple Treaty, signed December 20, 1841, denounced the slave-trade as piracy, and declared that "the High Contracting Parties agree by common consent, that those of their ships of war which shall be provided with special warrants and orders ... may search every merchant-vessel belonging to any one of the High Contracting Parties which shall, on reasonable grounds, be suspected of being engaged in the traffic in slaves." All captured slavers were to

50. Cf. BRITISH AND FOREIGN STATE PAPERS, from 1836 to 1842.

51. BRITISH AND FOREIGN STATE PAPERS, 1839-40, page 940.

52. HOUSE DOCUMENT, 27th Congress 1st session, No. 34, pages 5-6.

53. SENATE DOCUMENT, 29th Congress 1st session, VIII. No. 377, page 56.

54. SENATE DOCUMENT, 29th Congress 1st session, VIII. No. 377, page 72.

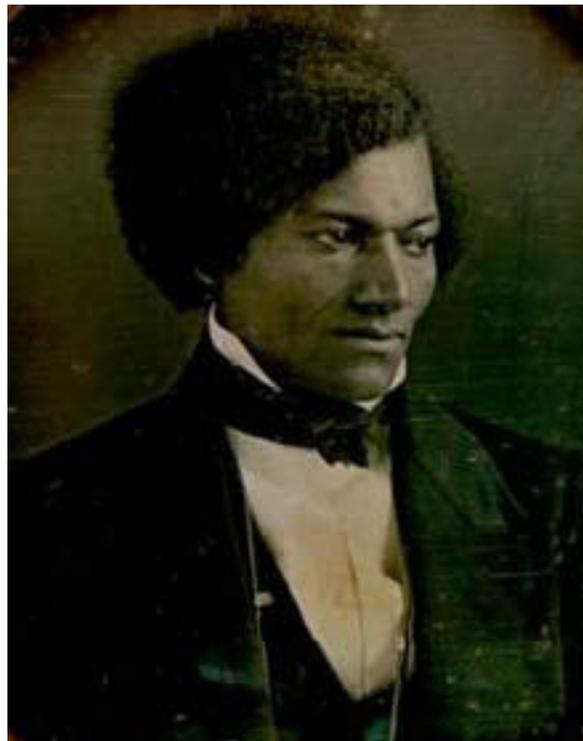
55. SENATE DOCUMENT, 29th Congress 1st session, VIII. No. 377, pages 133-40, etc.

THE BAPTISTS

THE BAPTISTS

be sent to their own countries for trial.⁵⁶ While the ratification of this treaty was pending, the United States minister to France, [Lewis Cass](#), addressed an official note to Guizot at the French foreign office, protesting against the institution of an international Right of Search, and rather grandiloquently warning the powers against the use of force to accomplish their ends. This extraordinary epistle, issued on the minister's own responsibility, brought a reply denying that the creation of any "new principle of international law, whereby the vessels even of those powers which have not participated in the arrangement should be subjected to the right of search," was ever intended, and affirming that no such extraordinary interpretation could be deduced from the Convention. Moreover, M. Guizot hoped that the United States, by agreeing to this treaty, would "aid, by its most sincere endeavors, in the definitive abolition of the trade."⁵⁷ Cass's theatrical protest was, consciously or unconsciously, the manifesto of that growing class in the United States who wanted no further measures taken for the suppression of the slave-trade; toward that, as toward the institution of slavery, this party favored a policy of strict *laissez-faire*.

Before the Regional Anti-Slavery Convention at the Freewill [Baptist Church](#) in North Scituate, [Rhode Island](#), [Frederick Douglass](#) lectured in protest of the racist Dorr constitution which would obtain political representation for some additional white men at the expense of denying such political representation to black men.



56. BRITISH AND FOREIGN STATE PAPERS, 1841-2, page 269 ff.

57. SENATE DOCUMENT, 29th Congress 1st session, VIII. No. 377, page 201.

THE BAPTISTS

THE BAPTISTS

(That is, of course, ironic, since the result of Douglass's political campaigning in [Rhode Island](#) would be the granting of the vote to black men of property as part of a successful ploy to deny the vote to the impoverished Irish immigrant laborers of [Pawtucket](#), whom Douglass detested.)

December 9, Thursday: [Henry Thoreau](#) checked out, from [Harvard Library](#), the Reverend [Benjamin Keach](#)'s THE GLORIOUS LOVER. A DIVINE POEM, UPON THE ADORABLE MYSTERY OF SINNERS REDEMPTION. BY B.K., AUTHOR OF *WAR WITH THE DEVIL*.... (London: Printed by J.D. for Christopher Hussey, at the Flower-de-Luce in Little Britain, 1679; new editions in 1685, 1694, and 1696).

BAPTISTS

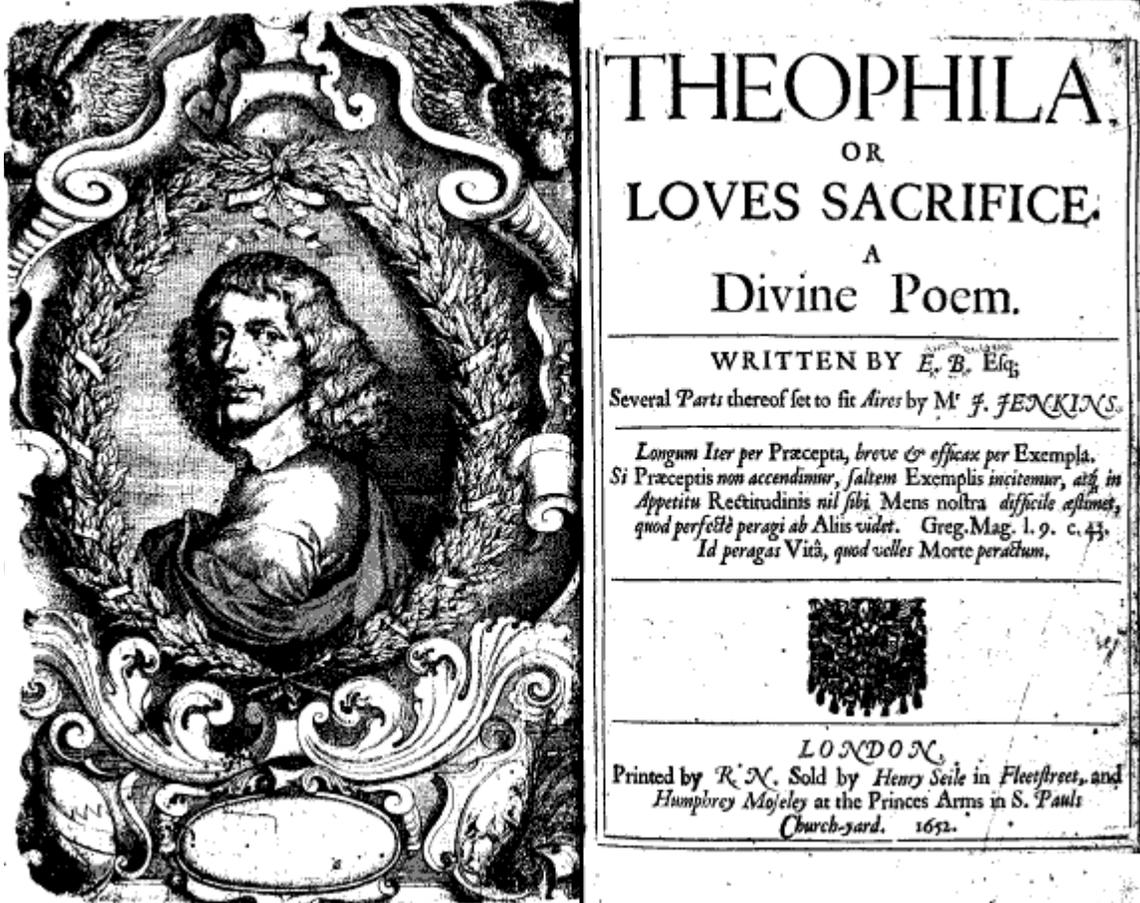


BENJAMIN KEACH

THE BAPTISTS

THE BAPTISTS

[Thoreau](#) also checked out [Edward Benlowes](#)'s THEOPHILA, OR, LOVES SACRIFICE A DIVINE POEM / WRITTEN BY E.B., ESQ., SEVERAL PARTS THEREOF SET TO FIT AIRES BY MR. J. JENKINS (London: Printed by R.N., sold by Henry Seile ... and Humphrey Moseley..., 1652).



EDWARD BENLOWES

1842

April 26: [Frederick Douglass](#) spoke in Needham, Massachusetts, and then at the [Baptist](#) Meeting-house in Lexington before the Middlesex County Anti-Slavery Society.

September: Officially, there were about 540 [Baptists](#) in [Providence, Rhode Island](#).

The landholders of [Rhode Island](#), now in the form of the Law and Order Party, wrote a new constitution which granted the vote to all native-born adult male citizens, while retaining the \$134 real estate qualification for foreign-born naturalized males.

HDT

WHAT?

INDEX

THE BAPTISTS

THE BAPTISTS



THE BAPTISTS

THE BAPTISTS

November 21: [Frederick Douglass](#), Charles Lenox Remond, and George Latimer spoke at the Mechanics' Hall of Salem, Massachusetts. (Presumably this was after the black citizens of Boston, organizing as a Freedom Association and operating out of the African [Baptist](#) Church, had raised enough money to buy off Latimer's slavemaster in Norfolk, Virginia and thus obtain his release from the Boston lockup. Does anyone know what happened to Latimer after he got through lecturing for the anti-slavery societies? —I hear he died in Boston in 1896.)



1844

The historian [George Bancroft](#), from his summer “cottage” Roseclyffe at [Newport](#) (see following screen), weighed into [Rhode Island](#)’s “Dorr War” on the side of Governor [Thomas Wilson Dorr](#).

BANCROFT AND DORR



The Reverend [John Stetson Barry](#) began to serve the Universalist congregation of [Pawtucket](#), [Rhode Island](#).

At the foot of Meeting Street at the corner of Town Street, the [Friends](#) put what had been their 2d meetinghouse in [Providence](#) (*Moshasuck*), [Rhode Island](#) on heavy sledges and had it tugged (by a team of horses, we are told, although perhaps it was oxen) over snow down Town Street, then up Wickenden Street on Fox Point, and then uphill to 77 Hope Street, where it became a 2-family residence. Thus its century-and-a-quarter old foundation was cleared, to hold up the west half of a new larger meetinghouse (the east half of this 3d structure would be on top of a crawl space). This 3d meeting house would last us 112 years, until the city of Providence needed a central site for a proposed new Fire Station. Another site would be available to the city, but a brick building on it would be more expensive to clear and its location between North Main Street and Canal Street would

THE BAPTISTS

THE BAPTISTS



THE BAPTISTS

THE BAPTISTS

offer inferior access for fire equipment. So we would sell our lot to the City, and erect a 4th-generation brick meetinghouse with a slate roof at the top of College Hill, at the corner of Olney and Morris on Friend Moses Brown's donated property, in about 1952.

Belatedly recognizing the dangers of freebasing in your home kitchen in the presence of your children, [Perry Davis](#) purchased a building on Pond Street in which to mix up his patent vegetable painkiller consisting of [opiates](#) and [ethanol](#). It would be asserted that freebie "cases of Davis' medicine were shipped with every [Baptist](#) missionary bound for [India](#) and [China](#)."



(Doesn't that seem a bit like carrying coal to Newcastle? But it is not at all unusual –or so I have heard– for drug pushers to offer young people free samples in order to get them on the hook.)

1845

The successor of King Frederick VI of Denmark ceded the Danish settlement at Serampore on the river Hoogly above Calcutta in [India](#) to the British government. An article in the treaty, however, confirmed the Danish charter of the Serampore [Baptist](#) College and protected the missionaries there from being expelled from the subcontinent by the British East India Company.

2d edition of [James Robert Ballantyne](#)'s HINDUSTANI SELECTIONS IN THE NASKHI AND DEVANAGURI CHARACTER (Edinburgh). His POCKET GUIDE TO HINDOOSTANI CONVERSATION and a 2d edition of his CATECHISM OF SANSKRIT GRAMMAR (London and Edinburgh). At the recommendation of Professor Horace Hayman Wilson, he was dispatched to India to superintend the reorganization of the government Sanskrit college at Benares (now known as Varanasi).



THE BAPTISTS

THE BAPTISTS

July 14: Frederick Douglass lectured at the [Baptist](#) Meetinghouse of West Winfield, New York. In Concord, the “gentle

[HIS LECTURE SCHEDULE](#)

rain” fell that would appear in the “Spring” chapter of [WALDEN](#):

[WALDEN](#): Yet I experienced sometimes that the most sweet and tender, the most innocent and encouraging society may be found in any natural object, even for the poor misanthrope and most melancholy man. There can be no very black melancholy to him who lives in the midst of Nature and has his senses still. There was never yet such a storm but it was Æolian music to a healthy and innocent ear. Nothing can rightly compel a simple and brave man to a vulgar sadness. While I enjoy the friendship of the seasons I trust that nothing can make life a burden to me. The gentle rain which waters my beans and keeps me in the house to-day is not drear and melancholy, but good for me too. Though it prevents my hoeing them, it is of far more worth than my hoeing. If it should continue so long as to cause the seeds to rot in the ground and destroy the potatoes in the low lands, it would still be good for the grass on the uplands, and, being good for the grass, it would be good for me. Sometimes, when I compare myself with other men, it seems as if I were more favored by the gods than they, beyond any deserts that I am conscious of; as if I had a warrant and surety at their hands which my fellows have not, and were especially guided and guarded. I do not flatter myself, but if it be possible they flatter me. I have never felt lonesome, or in the least oppressed by a sense of solitude, but once, and that was a few weeks after I came to the woods, when, for an hour, I doubted if the near neighborhood of man was not essential to a serene and healthy life. To be alone was something unpleasant. But I was at the same time conscious of a slight insanity in my mood, and seemed to foresee my recovery. In the midst of a gentle rain while these thoughts prevailed, I was suddenly sensible of such sweet and beneficent society in Nature, in the very pattering of the drops, and in every sound and sight around my house, an infinite and unaccountable friendliness all at once like an atmosphere sustaining me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them since. Every little pine needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of the presence of something kindred to me, even in scenes which we are accustomed to call wild and dreary, and also that the nearest of blood to me and humanest was not a person nor a villager, that I thought no place could ever be strange to me again.-

“Mourning untimely consumes the sad;
Few are their days in the land of the living,
Beautiful daughter of Toscar.”



July 14th What sweet and tender, the most innocent and divinely encouraging society there is in every natural object, and so in universal nature even for the poor misanthrope and most melancholy man. There

THE BAPTISTS

THE BAPTISTS

can be no really *black* melan-choly to him who lives in the midst of nature, and has still his senses. There never was yet such a storm but it was Aeolian music to the innocent ear. Nothing can compel to a vulgar sadness a simple & brave man. While I enjoy the sweet friendship of the seasons I trust that nothing can make life a burden to me. This rain which is now watering my beans, and keeping me in the house waters me too. I needed it as much. And what if most are not hoed—those who send the rain whom I chiefly respect will pardon me. Sometimes when I compare myself with other men methinks I am favored by the Gods. They seem to whisper joy to me beyond my deserts and that I do have a solid warrant and surety at their hands, which my fellows do not. I do not flatter myself but if it were possible *they* flatter me. I am especially guided and guarded. And now I think of it—let me remember—
 What was seen true once—and sanctioned by the flash of Jove—will always be true, and nothing can hinder it. I have the warrant that no fair dream I have had need fail of its fulfillment.
 Here I know I am in good company—here is the world its centre and metropolis, and all the palms of Asia—and the laurels of Greece—and the firs of the Arctic Zones incline thither.
 Here I can read [Homer](#) if I would have books, as well as in Ionia, and not wish myself in Boston or New-york or London or Rome or Greece— In such place as this he wrote or sang. Who should come to my lodge Just now—but a true Homeric boor—one of those Paphlagonian men? Alek Therien—he call himself— A Canadian now, a woodchopper—a post maker—makes fifty posts—holes them i.e. in a day, and who made his last supper on a woodchuck which his dog caught— And he too has heard of Homer and *if it were not for books would not know what to do*—rainy days. Some priest once who could read glibly from the Greek itself—taught him reading in a measure his verse at least in his turn—at Nicolet away by the Trois Rivières once.
 And now I must read to him while he holds the book—Achilles’ reproof of Patrocles on his sad countenance
 “Why are you in tears, —Patrocles? Like a young child (girl) &c. &c
 Or have you heard some news from Phthia?
 They say that Menoetius lives yet, son of Actor
 And Peleus lives, son of AEacus, among the Myrmidons,
 Both of whom having died, we should greatly grieve.”
 He has a neat bundle of white-oak bark under his arm for a sick man—gathered this Sunday morning—“I suppose there’s no harm in going after such a thing today.”? ? The simple man. May the Gods send him many wood chucks.
 And earlier today came 5 Lestrigones—Railroad men who take care of the road, some of them at least. They still represent the bodies of men—transmitting arms and legs—and bowels downward from those remote days to more remote. They have some got a rude wisdom withal—thanks to their dear experience. And one with them a handsome younger man—a sailor like Greek like man—says “Sir I like your notions— I think I shall live so my self Only I should like a wilder country—where there is more game. I have been among the Indians near Apallachecola I have lived with them, I like your kind of life— Good-day I wish you success and happiness.”

Since we may wonder, what is a Paphlagonian man — here was Paphlagonia:



1846

January 1, Thursday: Yucatan declared its independence from Mexico.

The commission of the Reverend [Issachar J. Roberts](#) as a [Baptist](#) missionary to [China](#) was discontinued.

THE TAEPING REBELLION

1847

[Hung Hsiu Ch'üan](#) 洪秀全 the scholar-manque studied Christianity for a couple of months under the tutelage of a Reverend [Issachar J. Roberts](#) 罗孝全, a Tennessee [Baptist](#) who had been in [China](#) since 1837,  and then joined the movement known as the *Pai Shang-ti Hui* or The God Worshipers' Society which had been initiated among the peasantry of Kwangsi province by his friend [Feng Yün-shan](#). He would become successful beyond the wildest dreams of any Tennessee Baptist, as the *T'ien-wang* –the Heavenly King– of a far-flung [Chinese Christian](#) movement. He would be able to plot an entire galaxy of stars in his heavenly crown right up to the point at which, at the unfortunate conclusion of the largest and bloodiest civil war our planet has ever known, he would need to off himself.



THE TAEPING REBELLION

Andrew Twombly Foss became an agent of the [Baptist](#) Church North. He would later serve the American Anti-Slavery Society and the Massachusetts Anti-Slavery Society as an agent, lecturing widely in the North and West till the US Civil War. (There is an article by Guy S. Rix on his life, at The New England Historic Genealogical Society.)



THE BAPTISTS

THE BAPTISTS

1848

May: In Harwich on Cape Cod, an antislavery speaker revealed to an audience of 2,500 that one of their citizens, a Cape Cod sea captain who was then present in the crowd, had contracted to help a runaway slave escape, for a fee of \$100.⁰⁰, but had then betrayed the man to the authorities. Questioning this law-abiding citizen then and there, the speaker elicited the fact that he was a member in good standing of the [Baptist](#) Church, and then this speaker went on to observe that “our nation’s religion is a lie.” Although this antislavery speaker managed to escape through the enraged crowd, in the process his coat was ruined.

1849

The Reverend Dr. William Henry Brisbane resigned from his [Baptist](#) pulpit in Camden, New Jersey and returned to Cincinnati, [Ohio](#). He began to again put out his abolitionist gazette, [The Crisis](#).

September: Enrollment at Boston’s black school having at this point declined to 53 due to parental boycott, the school board determined to procure a black teacher to see whether he might inspire the pupils or at least mollify their parents. Thomas Paul, Jr., a black graduate of Dartmouth, was hired as the new master for the [Abiel Smith School](#) on Belknap Street. On Paul’s first day as master, however, black parents surrounded the still-segregated facility in an attempt to persuade the remaining black children not to enter. The school board’s official account of this boycott differs somewhat, in that it refers to the black parents assembled as “a collection of rude boys.” After the Boston police were summoned to restore law’n order, only 23 black children were registered for the term. That evening there was a meeting of the black boycotters at the Belknap Street [Baptist](#) Church, while black non-boycotters were out on the sidewalk pelting the walls of the church with stones. Very clearly, on this tactical question of how to go about the process of betterment, the black community of Boston was deeply divided. So that the children of boycotting parents would not remain uneducated, a temporary private school was set up.



THE BAPTISTS

THE BAPTISTS

1850

The University of Rochester and the Rochester Theological Seminary were founded by [Baptists](#), in the United States Hotel on Buffalo Street (today's West Main Street) of Rochester, New York.

There was a current controversy over whether or not the pro-slavery Baptist churches of the southern states should be split away from the antislavery Baptist churches of the northern ones. Which was the preferable path, a religious unity based upon silence in regard to this moral issue, or the disunion that inevitably would follow upon a square facing of the difficulty? Andrew Twombly Foss and Edward Matthews prepared *FACTS FOR BAPTIST CHURCHES*, a book on the facts of slavery for the use of [Baptist](#) churches and missions (Utica NY: American Baptist Free Mission Society).

Spencer H. Cone's and William H. Wyckoff's *THE COMMONLY RECEIVED VERSION OF THE NEW TESTAMENT ... WITH SEVERAL HUNDRED EMENDATIONS* (New York: Lewis Colby; New Orleans: Duncan, Hurlbutt and Company). Cone and Wyckoff were [Baptists](#) and founders of the American Bible Union. Their limited revision of the King James Version substituted "immerse" for "baptise."

1851

March 2, Communion Sunday: Sitting in pew 23 of the Broad Isle of the First Baptist Church a few blocks from her home, Harriet Beecher Stowe heard the Reverend George E. Adams intoning “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me,” and she had a vision of a slave’s suffering and death. As her son and biographer Charles Edward Stowe would describe it,

Suddenly, like the unrolling of a picture, the scene of the death of Uncle Tom passed before her mind. So strongly was she affected that it was with difficulty she could keep from weeping aloud.

And as she has described it:

My heart was bursting with the anguish excited by the cruelty and injustice our nation was showing to the slave, and praying to God to let me do a little and to cause my cry for them to be heard.

Another, more mischievous, manner to describe the realization that came to her in that church on that day might be something like the following: “Suddenly it came to me, that I could write a book that would sell a lot of copies and make me very comfortable and put me in fine hotels in beautiful silk dresses for the rest of my life, and magnify me and make me a culture hero, and enable me to lie whenever the end justified the means.” For, in fact, this lady would go on to profit enormously and live in fine hotels in beautiful silk dresses for the rest of her life, while doing nothing whatever to help anyone in need, and in fact, this lady would be able to go on and declare self-magnifying boldface lie after self-magnifying boldface lie, always in the grand service of course of the overwhelming cause of the elimination of human slavery. And then, when the chickens really came home to roost during America’s grand Civil War, this nice lady would be enabled to let other people do the dying, escaping the whole thing, riding out the bad years in a fine hotel in Europe in a silk dress while engaging herself in sophisticated Continental cultural pursuits.



What’s not to like about self-privileging, if it’s done in a good cause?

March 3 The federal Congress authorized a small silver coin, the 3-cent piece.

1853

The [Providence, Rhode Island Baptist](#) church for people of color that was favored by [William J. Brown](#) at this point secured the services of a recent graduate of a theological institution, the Reverend Chauncey Leonard. There was, however, a problem connected with this hire, as the young man had received financial assistance during his education, and part of that deal was that he had agreed to go as a missionary to Liberia. It would turn out that if he was to stay and minister in the USA instead, he would need to repay said student loan — and on the low salary that this church congregation would be able to afford to pay, it would prove to be difficult for him to discharge such a dead horse. The situation they were creating was, therefore, unfortunately preloaded for a future personnel problem, a problem that would surface after but two years of the Reverend Leonard’s pastorate in Providence.⁵⁸

April: Early in the month, Qingjiang, Taizhou, and Yangzhou fell into the hands of the [Chinese Christian Army](#) in its grand new headquarters in Nanjing. This gave the Christians control over the [Grand Canal](#) which was the main source of supply for the city of Beijing, and in Beijing the price of grain trebled. The Christians invited the Reverend [Issachar J. Roberts](#) [罗孝全](#) to come see their new *T’ien-ching* or “Heavenly Capital” of the *Tai-p’ing T’ien-kuo* or “Central Kingdom of Great Peace” which they had created in the center of China, and counsel them in their faith. He came of course, but what this Tennessee [Baptist](#) found when he arrived was that these little yellow people were doing baptism the wrong way. Instead of baptizing by total immersion, the only way to obtain salvation, they merely scrubbed their bosoms to indicate a cleansing of the heart. And, they weren’t even interested in being corrected! After the Christians beheaded, in their living quarters, in continuation of a doctrinal dispute, the yellow Christian with whom the Reverend Roberts had been traveling, the white man departed in a great huff.

THE TAEPING REBELLION

Meanwhile, these Chinese Christians were doing something quite remarkable in this [mulberry](#)-and-silkworm district of [China](#) which they had taken in hand:

before 1853	for over a decade exports had been annually: 16,000 to 25,000 bales	Baseline data.
1853	25,571 bales	Christians controlled Nanjing in the silk district of China.
1854	61,984 bales	
1860-1861	69,137 bales	Christians controlled Soochow and almost the entire silk district.
1861-1862	88,754 bales	
1862-1863	83,264 bales	
1863-1864	46,863 bales	

58. Note please, that the organization we are speaking of here was a Baptist one, and definitely was not the Methodist or “AME” one which has so frequently been inferred to have been taking part in the Underground Railroad. There is nothing in the late-life reminiscences of Brown to suggest that he or his associates or his denomination ever were involved in any way with escaping slaves.

THE BAPTISTS

THE BAPTISTS

1864-1865	41,128 bales	The Chinese Christians had been exterminated.
-----------	--------------	---

SILK
NORTHAMPTON MA

November 9, Wednesday: [Perry Davis](#) of [Providence, Rhode Island](#) was ordained to the [Baptist](#) ministry.



Since Mr. Davis was a world-class drug dealer specializing in [opiates](#) and [ethanol](#), we may be pardoned for turning at this point to an insight about the heartlessness of capitalist society by Karl Marx:



"*Religious* distress is at the same time the *expression* of real distress and the *protest* against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the *opium* of the people. The abolition of religion as the *illusory* happiness of the people is required for their *real* happiness. The demand to give up the illusion about its condition is the demand to *give up a condition which needs illusions*. The criticism of religion is, therefore, *in embryo, the criticism of that vale of tears* of which religion is the *halo*."



— Karl Marx, CRITIQUE OF HEGEL'S PHILOSOPHY OF RIGHT (February 1844)

Excerpt from "Thoreau as Storyteller in the Journal" by Professor Sandra Harbert Petrulionis:

On November 29, 1853, sandwiched in between the Journal's discussion of a rare beetle and a local boy's find of a Native



THE BAPTISTS

THE BAPTISTS

American artifact, Thoreau records a story told to him by local farmer George Minott—a tale of a rabid dog which met its demise in Concord many years before. Francis H. Allen included this tale in his 1936 *Men of Concord*, a compilation of the *Journal's* character sketches. As a way of leading in to it, Thoreau relates the fact that recently a boy in nearby Lincoln had been fatally bitten by a rabid dog. Thoreau—who calls what he's about to write a "story"—justifies the digression as "worth telling for it shows how much trouble the passage of one mad dog through the town may produce" (*Journal V* 522).

[5] In classic storytelling fashion, Thoreau begins by establishing the time and setting: "It was when he [Minott] was a boy and lived down below the Old Ben Prescott House—over the Cellar Hole on what is now Hawthorne's Land." The following excerpts summarize Minott's description of the dog's progress through town:

When the dog got to the old Ben Prescott Place ... there were a couple of turkies—[it] drove them into a corner—bit off the head of one.... They then raised the cry of mad dog ... his [Minott's] mother and Aunt Prescott ... coming down the road—he shouted to them to take care of them selves—for that dog was mad— Minott next saw Harry Hooper—coming down the road after his cows ... & he shouted to him to look out for the dog was mad—but Harry ... being short the dog leaped right upon his open breast & made a pass at his throat, but missed it. (522-523)

[6] the name of Fay—dressed in small clothes" was waylaid by the dog and bitten twice because he failed to heed Minott's warning that the oncoming dog was mad. Thoreau writes that "Fay ... well frightened, kicked the dog, "seized [it] ... held him ... fast & called lustily for somebody to come & kill him." Unfortunately, when a man named Lewis "rushed out" to help, his axe was somewhat "dull," and after a worthless "blow across the back," the "dog trotted along still toward town" (523-524).

[7] The dog proceeded to bite two cows, both of which later died, to grab "a goose in the wing" and "kept on through the town" (523). Finally, however, it met its demise at the hands of the story's unlikely hero: "The next thing that was heard of him—Black Cato ... was waked up about midnight ... he took a club & went out to see what was the matter— Looking over into the pen this dog reared up at him & he knocked him back into it & jumping over—mauled him till he thought he was dead & then tossed him out" (524-525). Unfortunately, Cato discovered the next morning that the dog was in fact not dead and had disappeared. Later that day, he encountered the dog again, "but this time having heard the mad dog story he ... ran—but still the dog came on & once or twice he knocked him aside with a large stone—till at length ... he gave him a blow which killed him— & lest he should run away again he cut off his head & threw both head & body into the river—" (525). Cato succeeds where esteemed white citizens fail; his heroic act rids the town of danger.

[8] From the vantage of our safe hindsight, the story's humor



THE BAPTISTS

THE BAPTISTS

is inseparable from its potential tragedy. Anyone who comes in contact with this dog could, of course, be killed. Nevertheless, Thoreau has a bit of fun at the expense of the townsfolk. Mr. Fay was possibly Grant Fay, a local farmer whose son Addison was a contemporary of Thoreau. As "a large and stout old gentleman ... dressed in small clothes," twice bitten by the dog largely through his own ineptitude, Fay suffers at Thoreau's hands. Moreover, Thoreau concludes with the information that "Fay went home ... drank some spirit ... went straight over to Dr. Heywoods ... & ... was doctored 3 weeks. cried like a baby. The Dr cut out the mangled flesh & ... Fay ... never experienced any further ill effects from the bite" (525).

1854

November 19, Sunday: [Sam Houston](#) was baptized into the [Baptist Church](#) in Independence, [Texas](#).

1855

The [Providence, Warren, and Bristol](#) railroad link began to provide mass transportation for the East Bay region of [Rhode Island](#). If the locomotive used for this service was a new one, it may have looked like this, for this was "A good Standard Type" built by Danforth Cooke & Company in 1855:

[William J. Brown](#) would report a beginning of a decline, in the [Baptist](#) church for people of color on College Hill in [Providence, Rhode Island](#), due to their having lost their minister:

PAGES 121-124: Our church had been in a very low state. It commenced to decrease in 1855, directly after our pastor, Rev. Chauncey Leonard, left us. He had been with us some two years, when he united with us. He had come directly from a theological institution. His education was good, and his oratory surpassed any pastor that ever graced our pulpit since the organization of our church. He was receiving from us four hundred dollars a year, which was all we were able to give, and a portion of that came from the Rhode Island State Convention. But our pastor was greatly in debt for his education, and if he did not go as a missionary to Liberia, he must repay them. As soon as they learned that he had settled over our church, they demanded their

THE BAPTISTS

THE BAPTISTS

pay, and this brought him into such straitened circumstances that he could not remain here and support his family; and having an offer from the people in Baltimore, Md., to take charge of a select school, and supply a church, with a salary of six hundred dollars, he tendered his resignation to our church and accepted the call to Baltimore. That left us without any pastor, and the church fell into a despondent state.... Brother Waterman remarked that we had better disband, as we were all paupers, our pastor had gone and we could not do anything. But the majority proposed to continue together and trust in the Lord.

(During this period of his church's vulnerability, Brown would be serving proudly as a lay minister or exhorter.)

March 7: Anthony Burns, back from his 2nd enslavement at a ransom price of \$1,325.⁰⁰, was feted at the Tremont Temple and handed [manumission](#) papers. The former slave, free at last, would attend the School of Divinity at Oberlin College and become a minister of the gospel, pastor at the Zion [Baptist](#) Church of St. Catherine's, Canada West.



During that spring, however, in Boston, due to the parental boycott of racially segregated school facilities, enrollment at Boston's all-black [Smith School](#) was standing at but 28. In the petition drive to desegregate Boston's system, [William C. Nell](#) would obtain 311 signatures and Lewis Hayden would obtain 87. A bill prohibiting all distinction of color and religion would be passed by the Massachusetts House of Representatives, at that time under the control of Know-Nothings. Then that bill would be passed by the Massachusetts Senate, also at that time under the control of these people.⁵⁹



March 7. P. M. — To Red-Ice Pond. A raw east wind and rather cloudy. Methinks the buds of the early



THE BAPTISTS

THE BAPTISTS

willows, the willows of the railroad bank, show more of the silvery down than ten days ago. Did I not see crows flying northeasterly yesterday toward night? The redness in the ice appears mostly to have evaporated, so that, melted, it does not color the water in a bottle. Saw, about a hemlock stump on the hillside north of the largest Andromeda Pond, very abundant droppings of some kind of mice, on that common green moss (forming a firm bed about an inch high, like little pines, surmounted by a fine red stem with a green point, in all three quarters of an inch high), which they had fed on to a great extent, evidently when it was covered with snow, shearing it off level. Their droppings could be collected by the hand probably, [550307a.jpg (2597 bytes)] a light brown above, green next the earth. There were apparently many of their holes in the earth about the stump. They must have fed very extensively on this moss the past winter [Vide Mar. 14th.]. It is now difficult getting on and off Walden. At Brister's Spring there are beautiful dense green beds of moss, which apparently has just risen above the surface of the water, tender and compact. I see many tadpoles of medium or full size in deep warm ditches in Hubbard's meadow. They may probably be seen as soon as the ditches are open, thus earlier than frogs. At his bridge over the brook it must have been a trout I saw glance, — rather dark, as big as my finger. To-day, as also three or four days ago, I saw a clear drop of maple sap on a broken red maple twig, which tasted very sweet. The *Pyrola secunda* is a perfect evergreen. It has lost none of its color or freshness, with its thin ovate finely serrate leaves, revealed now the snow is gone. It is more or less branched. Picked up a very handsome white pine cone some six and a half inches long by two and three eighths near base and two near apex, perfectly blossomed. It is a very rich and wholesome brown color, of various shades as you turn it in your hand, — a light ashy or gray brown, somewhat like unpainted wood. as you look down on it, or as if the lighter brown were covered with a gray lichen, seeing only those parts of the scales always exposed, — with a few darker streaks or marks ([DRAWING]) and a drop of pitch at the point of each scale. Within, the scales are a dark brown above (i. e. as it hangs) and a light brown beneath, very distinctly being marked beneath by the same darker [550307b.jpg (3940 bytes)] brown, down the centre and near the apex somewhat anchorwise. We were walking along the sunny hillside on the south of Fair Haven Pond (on the 4th), which the choppers had just laid bare, when, in a sheltered and warmer place, we heard a rustling amid the dry leaves on the hillside and saw a striped squirrel eying us from its resting-place on the bare ground. It sat still till we were within a rod, then suddenly dived into its hole, which was at its feet, and disappeared. The first pleasant days of spring come out like a

59. In Massachusetts at least, this party was not only nativist and anti-immigrant but also anti-aristocratic and anti-slavery. Nothing in this blazing amazing world is so strange and strained as politics! An explanation for this phenomenon might be that the Catholic Irish, who had to compete with free blacks for the roughest and dirtiest of laboring jobs, were violently pro-slavery and, since the Know-Nothings were violently anti-Catholic and anti-Irish and the Catholic Irish were reaching what were seen as dangerous proportions, actually in Boston by that point the majority of the citizenry, then, on the principle “an enemy of my enemy is my friend,” the Know-Nothings were making common cause with the free black minority. One Know-Nothing representative is recorded as having stated that he resented the idea that some black children had to travel a long way to Black Smith, passing other schools on the way, when the “dirtiest Irish” could step directly from their teeming tenements into the nearest and most convenient public school. The Boston Pilot, a Catholic paper, suggested that this integration of the public schools was intended “as an insult” to Boston’s Catholics, who were of course all white. Boston Catholics were at this time so anti-black that they didn’t even bother to establish a segregated section in their cathedral for blacks. When a temperance speaker who had spoken against slavery in Ireland, where it was unpopular, came to speak of temperance in the Catholic churches of America, for the most pragmatic of reasons he needed to cease saying anything at all about this topic of slavery.

THE BAPTISTS

THE BAPTISTS

squirrel and go in again





THE BAPTISTS

THE BAPTISTS

1858

It appears that at some point during the decade of the 1850s, [Prudence Crandall](#) had been dismissed from the Baptists for the heresy of universalism. In this year, with the death of her stepson, she became a Spiritualist. Eventually, despite the influence of her [Baptist](#) minister husband Calvin Philieo, she would be tempted by Christian Science:

My whole life has been one of opposition. I never could find any one near me to agree with me. Even my husband opposed me, more than anyone.

1860

Jonathan Goble, who had accompanied Commodore [Matthew Calbraith Perry](#)'s 1852-1854 voyage to [Japan](#) as a marine, returned there as the 1st [Baptist](#) missionary to that archipelago.



THE BAPTISTS

THE BAPTISTS

October 13: The Reverend [Issachar J. Roberts](#) 罗孝全 arrived finally at the capital of the [Chinese Christian](#) empire, Nanjing on the Yangzi River, and was given a fine set of colorful silk court clothing and had his audience with his old friend the Christian emperor [Hung Hsiu Ch'üan](#) 洪秀全. He would be offered life-and-death authority over the affairs of all individual foreigners visiting this Peaceable Kingdom, as well as an opportunity to be the spiritual father of thirty millions of [Chinese](#). However, it was soon to become unavoidable that the rebel emperor in addition to sponsoring a version of Christianity was directly channeling God, and frequently saying things such as “I am the one savior of the chosen people.”

THE TAEPING REBELLION

It was also soon to be noticed that court etiquette was going to require the foreign minister to kneel repeatedly before the emperor while doing him worship as the younger brother of Jesus Christ. The relationship between the emperor and the minister was clearly to be identical to the relationship that had been established in England between King Henry VIII and his Archbishop of Canterbury Thomas Cranmer, in which the monarch did double duty as chief theologian while the cleric did double duty as primary loyal flunky and bottle washer and apologist and executioner. Roberts had brought with him new translations of books of the BIBLE, commented by [Baptist](#) scholars. But in his palace, Hung had for some time been busily making corrections in the margins of the translations already in his possession, corrections such as deleting the modifier “only” in the phrase

THE BAPTISTS

THE BAPTISTS

“only begotten son.” No, this just wasn’t going to work!



MILLENNIALISM



THE BAPTISTS

THE BAPTISTS

1861

December: Abolitionist lecturers began at this point to dominate the annual lecture course of the Smithsonian Institution sponsored by the Washington Lecture Association, which was the leading lectern in Washington DC, paving the way for the abolition of slavery in the District of Columbia and pushing the US President toward issuance of an Emancipation Proclamation. What had happened was that the head of the Institution, Henry, had become so suspected of sympathy to the Southern cause, that he had become unable to resist the pressure to allow the lectures. Pierpont had eased Henry's concerns by limiting the course to twelve lectures and by inviting scholars such as Edward Everett, a former Whig politician and ex-president of Harvard College; Orestes A. Brownson; Oliver Wendell Holmes; James Russell Lowell; Ralph Waldo Emerson; and Cornelius C. Felton, president of Harvard College, to counterbalance abolitionists such as Horace Greeley, editor of the New-York Tribune; Henry Ward Beecher, minister at Plymouth Church in Brooklyn, New York; Galusha Anderson, pastor at the Second Baptist Church of St. Louis; Wendell Phillips, an immediate abolitionist from Boston; and the Reverend George Barrell Cheever (1807-1890), a Congregational minister from New-York. To keep out troublemakers, high ticket prices were set and tickets could only be purchased several hours in advance of the lecture. A ticket for a single lecture cost twenty-five cents. A ticket for the entire course of lectures cost three dollars for a lady and a gentleman, two dollars for a gentleman, and a dollar and a half for a lady. The organization, however, had not been able to secure many of the lecturers Pierpont had promised Henry and invited Radical replacements for them. Moreover, it doubled the course from twelve to twenty-four lectures to accommodate the great interest in abolition circles to speak in Washington. Of those with a literary reputation, only Brownson and Emerson accepted Pierpont's invitation, and they were instructed to lecture on politics rather than literature. The association had hoped to have Everett, the leading American orator, open the course, but he was unavailable. The lectures offered by Horace Greeley, Wendell Phillips, the Reverend George B. Cheever, and other abolitionists from this point until April 1862 offer a case study of radical antislavery Christian political activity and its clash with American science. The lectures aroused among these establishment scientists great fears of mob violence and roiled their Institution in popular disputes. Joseph Henry, secretary of the Smithsonian Institution, believing that black people could live with white people only in a state of servitude, would close the course in April 1862 by forbidding further lectures on partisan topics.

At some point during this month the Reverend Thomas Wentworth Higginson had a last conversation with his failing friend Thoreau:

[H]e mentioned most remarkable facts [about the local distribution of bird species], which had fallen under his unerring eyes.

- The Hawk most common in Concord, the Red-Tailed species [Red-tailed Hawk *Buteo jamaicensis*], is not known near the sea-shore, twenty miles off, – or at Boston or Plymouth.
- The White-Breasted Sparrow is rare in Concord [does the Rev. intend the White-throated Sparrow *Zonotrichia albicollis*?]: but the Ashburnham woods, thirty miles away, are full of it.
- The Scarlet Tanager's [Scarlet Tanager *Piranga olivacea*'s] is the commonest note in Concord, except the Red-Eyed Flycatcher's [is the Rev. referring to the Olive-sided Flycatcher *Contopus borealis* that Thoreau called the "Pe-pe"?]; yet one of the best field-ornithologists in Boston had never heard it.

THE BAPTISTS

THE BAPTISTS

- The Rose-Breasted Grosbeak [Rose-breasted Grosbeak *Pheucticus ludovicianus*] is seen not infrequently at Concord, though its nest is rarely found; but in Minnesota Thoreau found it more abundant than any other bird, far more so than the Robin [American Robin *Turdus migratorius*].



- But his most interesting statement, to my fancy, was, that, during a stay of ten weeks on Mount Monadnock, he found that



the Snow-Bird [Dark-eyed Junco *Junco hyemalis*] built its nest on the top of the mountain, and probably never came down through the season. That was its Arctic; and it would probably yet be found, he predicted, on Wachusett and other Massachusetts peaks.

(We don't know of an occasion on which Thoreau lived atop Monadnock for ten weeks. His longest stay of which we now have record would have been the summer of 1844, when he also hiked in the Catskills, and that entire summer itinerary could not possibly have begun before May 1st and could not possibly have continued past August 14th, for a total "window of opportunity" of some 15 weeks. That was before our guy had become greatly preoccupied with birdwatching. Any remarks that Thoreau made about birds and this mountain would likely have been based on observations made during his four-day-and-five-night trip there in August 1860, by which point he had learned the difference between a hawk and a handsaw. However, had the Rev. learned something through direct conversation, about the trip Thoreau had made as a youth in 1844, that would indicate an extended mountain camping experience of which we do not now have record?)

1862

December 31: There was fighting at Parker’s Cross Roads. From this day into January 2, 1863, there would be fighting at Stones River / Murfreesboro.

President Abraham Lincoln signed a bill admitting West Virginia to the Union.

That evening a crowd of some 3,000 assembled at the Tremont Temple to count down the clock from 8PM until, at the last stroke of midnight, President Lincoln’s martial law declaration, written by Washington lawyers, attempting to weaken the enemy by offering a government program by which the slaves of the enemy might perhaps eventually, if they cooperated effectively with the Union armies, secure [manumission](#) papers, the so-called “Emancipation Proclamation,” would become effective.⁶⁰ Speakers included not only Frederick Douglass but also the Reverend John Sella Martin and William Wells Brown, who were former slaves, and Anna M. Dickinson. At midnight they all marched to the 12th Baptist Church, which was popularly known at the time as the fugitive slave’s church, to be led in a prayer of thanksgiving by the black minister there, the Reverend Leonard Grimes.



Not many people present at this celebration on this evening would be making reference to the sort of words that the white man Abraham Lincoln had been using to reassure the white man Horace Greeley:

If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that.

No, for purposes of the celebration on this evening, they were all agreeing to pretend to presume the presumption that we nowadays still prefer to presume — that this Honest Abe from Illinois had the best interests of Americans of color in his heart.

60. In fact President Abraham Lincoln’s own attitude toward an Emancipation Proclamation had been that it was, if it was anything, a mere military tactic of last resort. He would become famous in American history as “The Great Emancipator” not because of any affection for the American negro but only after the course of events had caused him to begin to muse in desperation that “Things have gone from bad to worse ... until I felt that we had played our last card, and must change our tactics or lose the game!” Never had a man been more reluctant to do the right.

HDT

WHAT?

INDEX

THE BAPTISTS

THE BAPTISTS



THE BAPTISTS

THE BAPTISTS

1886

After being baptized as a [Baptist](#) and after marrying a Baptist reverend, [Prudence Crandall](#) Philieo had been living in Illinois and Kansas. At this point the Connecticut legislature attempted restitution for the events of 1832-1833 by offering this elderly lady the sum of \$400.⁰⁰ per year for life in compensation for her losses during the crisis 52 years before, in which their reaction had been to outlawed the education of out-of-state blacks and then jail her three times (before eventually reversing themselves). The Reverend Samuel J. May, Jr., the Reverend Samuel Joseph May’s cousin, remarked “But what a peddling, wooden-nutmeg sort of action it is!”⁶¹



1888

Edward Bellamy’s futuristic novel *LOOKING BACKWARD: 2000-1887* described a utopian Boston of the millennial Year of Our Lord 2000. The book would spawn an elitist socialist movement in [Boston](#) that would come to be known as “Nationalism.” This group would agitate for the federal government to nationalize most of the economy. Thomas Wentworth Higginson would involve himself in this. In England, Alfred Russel Wallace, who had during his teenage years been deeply influenced by an encounter with Robert Dale Owen, would on the basis of a reading of this utopian fiction come to be convinced that socialism was not merely a nice idea, but amounted to a real possibility. The Reverend Francis Bellamy, a [Baptist](#) minister who was a 1st cousin to Edward Bellamy, was a member of this movement and a vice president of its auxiliary group, the Society of Christian Socialists. He lectured and preached on the virtues of socialism and the evils of capitalism. He gave a speech on “Jesus the Socialist” and a series of sermons on “The Socialism of the Primitive Church.”

61. A wooden nutmeg, in case you didn’t know, is a kind of consumer fraud. Back when nutmegs were inordinately expensive, in the heyday of the Spice Trade, rural folks would sit around whittling fake nutmegs out of scraps of wood, to vend on the street.

THE BAPTISTS

THE BAPTISTS

1891

The Reverend Francis Bellamy was forced to resign from his [Boston](#) pulpit at the Bethany [Baptist](#) church, because of his advocacy of socialist causes such as the federal government’s nationalization of business enterprises. He was friends with Daniel Ford, one of the editors of the popular magazine [Youth’s Companion](#) being published in [Boston](#), and so he was hired to assist editor James Upham in his marketing work. Upham had the idea of using the celebration of the 400th anniversary of Christopher Columbus’s discovery of the New World to promote sale of American flags to the public schools.

PLEDGE OF ALLEGIANCE
SEPARATION OF CHURCH AND STATE

1971

A couple of amazing things were accomplished by America’s white people in this year, to rectify their past errors:

- The first was a scenario straight out of [George Orwell](#)’s [1984](#), with its “Ministry of Truth”: For a nativist fantasy and environmental warning film entitled “Home” being made by the Southern [Baptist](#) Radio and Television Commission, a [Texas](#) screenwriter named Ted Perry created a politically correct environmentalist speech for “Chief Seattle” to have delivered as of 1854.  In this creation he had the actor playing Headman Seattle (See-Ahth of the Susquamish) describe birds not from his own region of the country, had him describe from his personal experience American bison See-ahth had surely never been within 800 miles of, and had him deliver reminiscences about white people indiscriminately shooting these bison from the windows of trains — trains magically running on transcontinental tracks that had not yet been surveyed as of 1854 and that would not be laid down for over a decade. (An environmentalist “Letter from Chief Seattle to President Franklin Pierce” has also been created out of this material, but I am not sure who invented this portion of our national story, or when. I’ll have to admit, however, that the idea of a letter is a neat credibility touch, isn’t it? How can we doubt if there is somewhere, misfiled in a Presidential Library, a preserved document?)

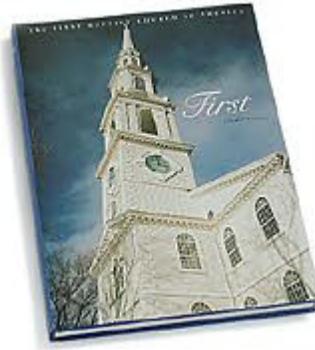


- The other was that the remaining deformed and mutilated body parts of *Taoyateduta*, Headman Little Crow V who had during his lifetime been Headman Little Crow IV of the Woodland Dakota tribes, were taken out of their case and off public display at the Minnesota Historical Society and given to a grandson, Jesse Wakeman, so he could inter them decently in a family cemetery.

DIGGING UP THE DEAD

2001

Professor J. Stanley Lemons's THE FIRST BAPTIST CHURCH IN AMERICA, THE 350TH ANNIVERSARY HISTORY OF THE CHURCH.



Former Ku Klux Klan member Thomas E. Blanton, Jr. was convicted of the 1963 murder of four black girls at a Baptist church in Birmingham, Alabama.

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





THE BAPTISTS

THE BAPTISTS

Prepared: May 15, 2013

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.



THE BAPTISTS

THE BAPTISTS

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.