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THE RHODE ISLAND STATE HOUSE

(photograph by Laurence E. Tilley)

The Rhode Island State House, located on Capitol Hill, overlooking the business center of the City of Providence, is one of the most beautiful in the country. It is built of white Georgia marble and has one of the four marble domes in the world, the other three being the Taj Mahal at Agra in India, St. Peter's at Rome and the capitol of Minnesota at St. Paul.

The city of Providence donated to the state 454,838 sq. feet of land, adjacent to the land purchased by the state and ground was broken September 16, 1895. The cornerstone was laid October 15, 1896, and the building was occupied by the department of the Secretary of State in December, 1900, and by the general assembly and other state officers January 1, 1901. The building, terrace, approaches and grounds as completed were delivered to the state June 11, 1904. It was designed by McKim, Mead & White of New York, built by Norcross Bros. of Worcester, Mass., and cost \$3,018,416.33. The Superintendent of construction was Gustave E. Wolters of New York.

There was used in the construction of the State House 327,000 cubic feet of white Georgia marble, 15,000,000 of bricks and 1,309 tons of iron floor beams. Had the building been constructed of granite its cost would have been increased \$100,000.00. The exterior of the beautiful marble dome is illuminated at night by 109 floodlights and 2 searchlights. These lights were in service for the first time on Armistice night, November 11, 1931.

The State House bears a resemblance to the National Capitol in that the center structure upholds a magnificent dome and is supported on each wing by the legislative chambers. The dome is surmounted by an allegorical figure, the "Independent Man," which connotes the influence of freedom and liberty that founded Rhode Island. The State House is surrounded by broad velvety green lawns interwoven with marble and gravel walks. The building itself is encompassed by a wide white marble terrace. From the terrace a commanding view of Rhode Island's Capitol City unfolds itself.

From a booklet prepared and distributed by Armand H. Cote, Secretary of State. [Providence, 1947]

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RHODE ISLAND LITERATURE

*by RANDALL STEWART**

THE SUBJECT "Rhode Island Literature" is a very large one. It is much too large, of course, to be covered in a single lecture. Someone ought to write a book on the subject—someone better qualified than your speaker this afternoon.

I propose to attempt a chronological survey, in which I shall mention some of the better-known writers and works in the various periods, though it will hardly be possible—because of the extent of the ground to be covered—to do much more than mention them. I want to include also a few famous works which pertain to Rhode Island, though they were not written by persons whom we can legitimately call Rhode Island writers.

Any account of Rhode Island—whether literary or otherwise—must begin with Roger Williams. Williams was a writer, as well as a colonizer, and a great pioneer in politics and religion. He is famous for his *Bloudy Tenet, of Persecution, for Cause of Conscience*, published in London in 1644, in which he argued for freedom of conscience, and refuted the arguments of the Rev. John Cotton of Massachusetts Bay. I like especially the following ringing pronouncement in the *Bloudy Tenet*:

It is the will and command of God that a permission of the most Paganish, Turkish, or Anti-Christian consciences and worships be granted to all men, and they are only to be fought against with the sword of the Sprit, which is the word of God.

This is a proposition which ought to be inscribed as a motto in our schoolrooms and in our legislative halls.

It is important to notice that Williams' position does not preclude

*This is one of a series of lectures given at Brown University in 1952-1953 on "Rhode Island Historical Backgrounds." Randall Stewart is professor of English in Brown University.

missionary effort. He would defend your right to believe anything you like without legal interference, but he would insist upon his right to bring to bear against you a battery of scriptural texts in the attempt to convert you to his way of thinking, if your beliefs happened to be different from his. He was a great liberal, but he was not indifferent to religious doctrine. Feeling as deeply as he did about religion, Williams obviously deserves more credit for his toleration than some latter-day liberals, who can hardly be said to have any pronounced religious convictions at all.

I heartily endorse Williams' position, but I must confess that I find the *Bloudy Tenet* one of the most unreadable books I have ever tried to read. The argument is tortuous and abstruse. The style is crabbed. If it is one of the most praised of books, it is surely one of the least read. Most of us are willing to settle for the heart of the matter, as summed up in the sentence quoted a moment ago, and pass over the involved dialectic. Difficult to read also is the book with the extraordinary title, *George Fox Digg'd Out of His Burrowes*, which was Williams' argument against the Quakers.

One book by this author is of another sort, and deserves to be better known. It is called *A Key Into the Language of America*, the language referred to being that of the Indians. You would not expect an Indian dictionary to be interesting, but Williams' work is extremely so, because he appends to his word-lists observations and commentaries on all sorts of subjects pertaining to the Indians and the land which they inhabited. For example, after giving the Indian word for strawberry—*Wuttahim'neash*—Williams goes on to say:

This berry is the wonder of all the fruits growing naturally in those parts. It is of itself excellent: so that one of the chiefest doctors of England was wont to say, that God could have made, but God never did make, a better berry. In some parts where the natives have planted, I have many times seen as many as would fill a good ship within a few miles compass. The Indians bruise them in a Mortar, and mix them with meal, and make strawberry bread.

One is tempted to quote *in extenso* from this charming work, but I must resist the temptation. The *Key Into the Language of America* was published in London in 1643. Of its indigenosity to Rhode Island there can be no question, nor is anyone likely to challenge its right to head any list of books by Rhode Islanders about Rhode Island.

After Williams, there is not very much to be said about Rhode

Island writing for a century or more. Many writers there must have been, but they have for the most part escaped the notice of the literary historians.

I have before me an interesting anthology called *The Rhode Island Book: Selections in Prose and Verse from the Writings of Rhode Island Citizens*. It was edited by Anne C. Lynch, and published in Providence in 1846. This volume contains selections from fifty-two authors, not many of whose names would be familiar to the general reader today.

Bishop Berkeley is represented by his poem "On the Prospect of Planting Arts and Learning in America," written (in 1730) during his residence at Whitehall, near Newport. The poem concludes with the famous and often quoted stanza:

Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last.

While at Whitehall, Bishop Berkeley also wrote some of the works which made him one of the chief philosophers of his century.

The Rev. Francis Wayland, D.D., President of Brown, is represented in the *Rhode Island Book* by a discourse entitled "Moral Sublimity Illustrated." Albert G. Greene contributed a little-known Byronic poem entitled "The Baron's Last Banquet," and his better-known verses beginning "Old Grimes is dead, that good old man." Ezra Stiles, though a native of Connecticut, a graduate of Yale, and president of Yale from 1777 to 1795, was included in Miss Lynch's *Rhode Island Book* because between 1755 and 1777 he was pastor of the Second Congregational Church of Newport; he is represented by a discourse called "The Churches of New England." William Ellery Channing, native of Newport, famous Unitarian, and pastor in Newport before going to the Federal Street Church in Boston in 1803, is represented by "A Defence of Poetry." Sarah Helen Whitman is represented, but more of her presently. Aside from the seven names just mentioned, the authors in the *Rhode Island Book* of 1846 are quite obscure.

In the period which literary historians now like to call *The American Renaissance*—the period, that is, from about 1830 to about 1860—we find in American literature two powerful antipodal figures,

Ralph Waldo Emerson and Edgar Allan Poe, and it is interesting to see how these opposite magnetic poles exerted an attraction on certain Rhode Island writers.

Let us glance first at Emerson's magnetic field. Although Emerson professed not to want disciples, he was surrounded by scores of them. Thoreau was the most distinguished of the Emersonians, but Margaret Fuller was an important disciple, and so was Ellery Channing the Younger. No less important than these—at least in Emerson's eyes—was Charles King Newcomb, who was graduated from Brown in the class of 1837. Newcomb was a member of the famous Brook Farm community, and he was a contributor to the Transcendental magazine, the *Dial*. Perhaps more than any of the others, he can be regarded as the special protégé of Emerson.

It is a little surprising to us today to find Emerson speaking of Newcomb repeatedly in his *Journals* in superlative terms, and listing him with the great names of the age—with Thoreau, Carlyle, Louis Agassiz, and others of like eminence. Emerson admits that Newcomb did not fulfill his early promise, but neither, he insists, did Carlyle or Coleridge fulfill his. He would rather know Newcomb's mind, he said, than the mind of any other of his acquaintances. After the death of his young son Waldo, Emerson was especially grateful for the solace derived from an unpublished manuscript of Newcomb's:

Let it be his praise [Emerson wrote in his *Journal* in 1842] that when I carried his manuscript story to the woods, and read it in the arm-chair of the upturned root of a pine tree, I felt for the first time since Waldo's death some efficient faith again in the repairs of the Universe, some independency of natural relations whilst spiritual affinities can be so perfect and compensating.

Like his great New England contemporaries, Newcomb kept a journal. In fact, he has the distinction, so far as I know, of having written the most voluminous journal in existence—it runs to about three million words. Several years ago, the owners of the journal, Newcomb's great-nieces, Miss Sarah N. Gallagher and Mrs. R. Edwards Annin of East Greenwich, deposited the manuscript for safe-keeping in the Brown University Library, and made it available to scholars for the first time. Not long thereafter, a graduate student in the Brown Department of English, Mrs. Judith Parker Johnson, presented as a doctoral dissertation carefully edited selections from the whole. The dissertation, entitled *The Journals of Charles King*

Newcomb, was published by Brown University in 1946.

The significance of this book is that it fills a long-recognized gap in our literary history. Newcomb—because of Emerson's repeated eulogies—was known to have had an important place in the New England Transcendental movement. He was also the only Rhode Islander who had figured importantly as a Transcendentalist. But only one or two of his compositions had been published, and his life-long work, the three-million-word-journal, remained unknown. It is true that Mrs. Johnson has presented only about one-fortieth of the whole, and there has been no loud demand from the world for more. But there is a good deal to be said for this partial resurrection. We needed to know something more about Newcomb. His observations on "Arts and Letters," "Nature," "Society and Government," and "Man and Morals"—to name his favorite headings—are often acute and compare not unfavorably with passages on similar themes in the journals of Emerson and Thoreau. It has been said, with a good deal of truth, that Van Wyck Brooks' *The Flowering of New England* could more properly have been called "The Flowering of Eastern Massachusetts." But Newcomb's massive and often perceptive *Journal* is interesting evidence that Rhode Island was drawn into the movement, that Emerson's strong influence spread to the shores of Narragansett Bay.

If Newcomb was drawn toward Emerson, another important Rhode Island writer, Sarah Helen Whitman, was drawn toward Poe, who, after an editorial career in Richmond and Philadelphia, came to New York in 1844, and with the publication of *The Raven* in 1845 found himself suddenly famous. About this time, Miss Anne Lynch of Providence moved to New York, and at her house in Waverly Place established a literary salon—the first, we are told, in America. Poe was among the writers who attended Miss Lynch's Sunday evenings at home.

After the death of his wife in 1847 Poe had something like a nervous breakdown, and his emotional difficulties attracted the sympathetic interest of several literary ladies. Chief among these was Sarah Helen Whitman, who ventured to send to Poe the following playful invitation in rhyme:

Oh! thou grim and ancient Raven,
From the Night's plutonic shore,

Oft in dreams, thy ghastly pinions
Wave and flutter round my door—
Oft thy shadow dims the moonlight
Sleeping on my chamber door.

Romeo talks of "White doves trooping,
Amid crows athwart the night,"
But to see thy dark wing swooping
Down the silvery path of light,
Amid swans and dovelets stooping,
Were to me a nobler sight.

Then Oh Grim and Ghastly Raven!
Wilt thou to my heart and ear
Be a Raven true as ever
Flapped his wings and croaked despair?
Not a bird that roams the forest
Shall our lofty eyrie share.

Certainly an intriguing invitation! And it wasn't long before the Raven descended upon the eyrie on Benefit Street. Carrying out the grim symbolism of his name, he proposed marriage in the Main Street Cemetery. He recited *Ulalume* to Mrs. Whitman in the Athenaeum, and signed his name in the current magazine—*Colton's American Review*, for December, 1847—where the poem was printed. They were engaged to be married, but Poe succumbed once more to alcohol, and Mrs. Whitman's friends persuaded her—apparently with difficulty—to break off the engagement.

I should omit the most famous—I do not say the greatest, but the most famous—single poem associated with the City of Providence and the State of Rhode Island if I failed to quote from Poe's *To Helen* (his second poem of that title), which describes the poet's first sight of Mrs. Whitman in her garden on Benefit Street:

It was a July midnight; and from out
A full-orbed moon, that, like thine own soul, soaring
Sought a precipitant pathway up through heaven,
There fell a silvery-silken veil of light,
With quietude, and sultriness, and slumber,
Upon the upturned faces of a thousand
Roses that grew in an enchanted garden,
Where no wind dared to stir, unless on tiptoe—
Fell on the upturned faces of these roses
That gave out, in return for the love-light,
Their odorous souls in an ecstatic death—

Fell on the upturned faces of these roses,
That smiled and died in this parterre, enchanted
By thee and by the poetry of thy presence,
Clad all in white, upon a violet bank
I saw thee half reclining; while the moon
Fell on the upturned faces of the roses,
And on thine own, upturned—alas in sorrow!

I paused—I looked—
And in an instant all things disappeared.
(Ah, bear in mind this garden was enchanted!)
The pearly lustre of the moon went out:
The mossy banks and the meandering paths,
The happy flowers and the repining trees,
Were seen no more: the very roses' odors
Died in the arms of the adoring airs.
All—all expired save thee—save less than thou:
Save only the divine light in thine eyes—
Save but the soul in thine uplifted eyes.
I saw but them—they were the world to me.
I saw but them—saw only them for hours—
Saw only them until the moon went down. . . .
They would not go—they never yet have gone.
Lighting my lonely pathway home that night.
They have not left me (as my hopes have) since.
They follow me—they lead me through the years,
They are my ministers—yet I their slave.
Their office is to illumine and enkindle—
My duty, to be saved by their bright light,
And purified in their electric fire,
And sanctified in their elysian fire.
They fill my soul with Beauty (which is Hope),
And are far up in Heaven—the stars I kneel to
In the sad, silent watches of my night;
While even in the meridian glare of day
I see them still—two sweetly scintillant
Venuses, unextinguished by the sun!

Whatever we may think of this kind of poetry—and romantic verse of this sort is somewhat out of fashion today—we must acknowledge the intensity, the melody, and (to use Poe's favorite word) the "ideality." I like the verse comment on this poem by Edith Richmond Blanchard (which I find along with many other interesting things in an anthology entitled *Rhode Island In Verse*, compiled by Mary Louise Brown in 1936). The significance of Poe's poem is admirably suggested, I think, in these lines by Miss Blanchard:

The little hillside garden at his word
 Became a spacious, moon-enchanted place
 Of passion-breathing roses for all time.
 And she—forever with her lover's eyes
 We see her, ageless, exquisite, aloof.

The ultimate value of all poetry is happily suggested here: its universality, its timelessness. Because of Poe's poem, Mrs. Whitman's garden on Benefit Street has become "a moon-enchanted place . . . for all time."

If I neglect Mrs. Whitman's own verse, the reason, I suppose, is that it is overshadowed by Poe's. And yet Mrs. Whitman's verse might be compared not unfavorably with much of the verse of the period—with Bryant's, or Lowell's, or Longfellow's. Her poems, like Longfellow's, are often too sentimental for modern taste, but they show a sensibility, a delicacy of feeling, and a true appreciation of nature. Her poem entitled *Nightfall on the Seaconnet Shore* begins:

We sat together, hand in hand,
 Upon the lonely, sea-girt wall,
 And watched along the glimmering strand,
 The wild, white breakers plunge and fall.

The poem goes on to describe the growing darkness, an approaching storm, and a distant lighthouse, and concludes with the moral analogy of the light of faith shining in the dark and troubled sea of life. It is a poem not much better and not much worse than scores of others written in nineteenth century America. Another poem by Mrs. Whitman uses the Seekonk as setting; it begins:

Dost thou remember that autumnal day
 When by the Seekonk's lonely wave we stood,
 And marked the languor of repose that lay,
 Softer than sleep, on valley, wave, and wood?

If the Seekonk as romantic setting has deteriorated somewhat since 1849—the date of this poem—the fault is not Mrs. Whitman's. Nor is the Seekonk the only stream which has suffered such a change. T. S. Eliot is authority for the report that the Thames has deteriorated in like manner. In Eliot's *Waste Land*, the Thames, referred to as the scene in former times of stately bridals like the one described in Spenser's *Prothalamion*, is now littered with

. . . empty bottles, sandwich papers,
 Silk Handkerchiefs, cardboard boxes, cigarette ends,
 Or other testimony of summer nights.

But we cannot tarry longer by the Seekonk's lonely wave. We must leave the period of Charles King Newcomb and Sarah Helen Whitman, distinguished associates of Emerson and Poe. We must leave this period of Transcendentalism and Romance, and move on to the post-Civil War years, a period which the literary historians tell us is marked chiefly by the rise of realism.

[to be continued]

THE HAMMETT PAMPHLETS AND THEIR AUTHOR

by BRADFORD F. SWAN

IT IS with considerable satisfaction, not unmixed with pride, that the Rhode Island Historical Society is able to announce that the two pamphlets printed at Newport in 1727 which it acquired earlier this year can now be shown to be, almost beyond the possibility of a doubt, the earliest known examples of printing in this state.

At the time the acquisition was announced,¹ it was pointed out that an almanac printed by James Franklin at Newport and known to have been offered for sale in Boston in an advertisement dated December 4, 1727, might retain precedence over the two pamphlets, especially as Franklin dated the almanac's preface "Newport, Aug. 30, 1727."

We are now in possession of documentary evidence that both these pamphlets were published before July 25, 1727. The idea that any printer would put an almanac on the press that early in the year is so remote as to eliminate virtually all doubt as to the priority of the two pamphlets. Of course, until that happy day when James Franklin's record book or some similar sort of direct evidence comes to light we shall have to rely upon the inferences which we can draw from the facts now available, but the case seems to be air-tight.

For the evidence recently turned up we are indebted to Miss Susan Braley Franklin of Newport and Mrs. Peter Bolhouse and Mr.

¹ See *Rhode Island History*, V. 12, No. 2 (April, 1953), p. 33-43. The title-pages were reproduced with this article, which contains other pertinent information which is not repeated here.

Herbert O. Brigham of the Newport Historical Society. Miss Franklin had already done considerable research into the career of John Hammett, the author of the two pamphlets, and kindly offered to make available the results of her work. Before she had completed transcribing her material, however, she suffered an accident and while she was recuperating Mrs. Bolhouse extended the search into the Friends' records at the Newport Historical Society where she turned up a reference to our two 1727 imprints. The record reads:²

Monthly meeting held at Newport, ye 25th ye 5th mo 1727.

This meeting doth desire John Casey to dd £5 to John Hammett in order to pay for the printing of a few lines lately put forth by ye sd Hammett in answer to a letter formerly Write by the sd Hammett.

The reference here is unmistakable. Hammett was to be recompensed with £5 to defray the cost of printing his *Vindication and Relation*, which was an answer to the earlier pamphlet entitled *A Letter from John Hammett to John Wright*. The only question, then, is that of the date, the 25th of the fifth month.

At this time the old style calendar was in use, and the new year began on March 25. March was, however, the first month. If, then, we assume that the date is in old style, this meeting must have been held on July 25, 1727. It is possible, of course, that the date is May 25, figuring January as the first month, but this is highly improbable.

Thus we are able to say that Hammett's *Vindication and Relation* was published sometime before July 27, and that his *Letter*, the printing of which he did not authorize, is, of course, even earlier. Until some evidence to the contrary is brought forward, therefore, we feel safe in saying that this Society possesses the two earliest known examples of Rhode Island printing.

* * *

At the time of writing my first article on the Hammett pamphlets I said we did not know much about the author; Miss Franklin's researches have remedied much of this deficiency. We know from his two pamphlets that he shifted his allegiance back and forth between the Society of Friends and the Baptists of the Six Principle

²The records of Friends' Meetings quoted in this article are to be found under the specified dates in a manuscript volume, *Quaker Records, Vol. 808, Vault A*, at the Newport Historical Society.

persuasion. From his literary remains we know that he broke into print about as frequently as any man in his community in his time.

We can only conjecture at the exact title of the earliest book by him of which we know. At London, in 1718, William Wilkinson, a native of Providence who had become a public preacher of the Friends, published a book entitled *The Baptism of the Holy Spirit, without Elementary Water, Demonstratively Proved to be the True Baptism of Christ. In Answer to a Book subscribed by John Hammett of Newport in Rhode-Island, intituled, The Baptism of Water plainly proved to be a Command of Jesus Christ, and to be still in Force*. We do not know of the whereabouts of any copy of this book by Hammett.

It must be presumed, from the evidence of the printed version of the letter to John Wright, which bears the date of December 29, 1721, that Hammett had left the Baptist fold and embraced Quakerism at least tentatively and then returned to the Baptists before that date, but whether his tract advocating water baptism was written before his parting with the Baptists or after his return we cannot say.

He had been one of the purchasers of land for the Six Principle Baptist Church at Newport in 1706/7, his name appearing on the original deed now in possession of the church, according to Miss Franklin. The church also possesses a document, dated March 3, 1772, in which he gives up all personal right to the church property in behalf of himself and his heirs, "in consideration of the regard I have for the keeping up of the Publick Worship of God in said town of Newport . . ."

Miss Franklin has also found in the same church records a notation of the death of his wife, Sarah, on February 16, 1765. Accordingly, when he drew his will on August 9, 1766, referring to himself as a resident of Jamestown, he left all his property to his daughter, Betty Borden. The will mentions, in addition to such possessions as "bed and bedding, my chest of money, bills of credit, &c.," a distill house in Newport. Hammett's will was probated at Jamestown, and is on file in the Jamestown town clerk's office.

It is clear from the evidence produced by Miss Franklin, and from further evidence found by Mrs. Bolhouse, that Hammett, who we know had embraced the faith of the Friends some time between 1721 and 1727, had gone back to the Six Principle Baptist Church

by 1740, for his name is found on a list in the church records under that year, with the notation "Returned" set beside it.

Miss Franklin has advanced the theory that John Hammett's later quarrel with the Six Principle Baptists may have been over the question of the use of singing in church services. The Friends' Meeting on the 25th of the 5th mo. 1738 voted its financial support of two books by Hammett which were about to be sent to the printer. Two books by him appeared the following year and one of them (Alden #50) is entitled *Promiscuous Singing no Divine Institution; Having neither President nor Precept to support it, either from the Musical Institution of David, or from the Gospel Dispensation. Therefore it ought to be exploded, as being a humane Invention, tending rather to gratify the carnal Ears of Men, than to be acceptable and pleasing Worship to God.*

The Friends' Meeting record states:³

... as to the two Books written by John Hammet to be printed this meeting concludes if sd Books are Printed to take 100 of the Biggest Books and 30 of the least, and Sm. Easton is ordered to Pay for Printing sd books out of this meetings stock when called for by Jos. Jacob.

Since the two books by Hammett which appeared in 1739 were 32 pages, for *A Printed sheet of Paper . . .*, and 29 pages for *Promiscuous Singing no Divine Institution*, it is hard to say that one could properly be described as "the biggest" and the other as "the least." It is possible, therefore, that he wrote another book which today is not known to us.

The question of singing in church was a matter of frequent discussion among the early Baptists; the practice was frowned upon by the Quakers. John Comer states in his diary:⁴ "There was no public singing till I came, and by ye blessing of heaven introduced it."⁵

³ See Note 2.

⁴ Rhode Island Historical Society *Collections*, VIII, 58.

⁵ Mrs. Bolhouse believes that Comer must have been referring to the First Baptist Church of Newport, since the records of the Six Principle, or Second, Baptist Church of Newport, to which Comer went after his rift with the First Church congregation, do not mention a vote on singing until 1764 at which time it was noted that ". . . the brethren in general consented to allow liberty to those brethren that have a mind to sing praise to God to sing . . . also agreed that if any of the brethren find it burdensome for them to stay at the time of singing that they have liberty to withdraw or go out." It must be remembered that it was to this Six Principle Baptist Church that Hammett belonged.

Hammett is mentioned in the Friends' meeting records on 27th of 12th mo. 1727:⁶

A dispute in manuscript between Sam^l Aldrich and Hugh Addam, was presented to this meeting In order for their approbation for printing the same. Therefore this meeting doth appoint to peruse sd manuscript our friends John Wanton, Thos. Richardson, Wm. Anthony and John Hammet which if they think proper sd Manuscript may be delivered to John Earl to be printed.⁷

Hammett's final quarrel and parting with the Quakers had to do with another of his writings, but of its exact nature we can learn nothing from the records. Under the date of 29th of the 2nd mo. 1740, they state:⁸

Whereas John Hammet some time past sent a large paper to our monthly meeting which contains matter disagreeable and contrary to friends principles therefore our friends Wm. Barker, John Proud and Preserved Fish are desired to labour with sd. Hammet to see if they can show him his errors in setting forth sd paper and make report to our next monthly meeting.

The following month the report was brought in:⁹

Friends appointed to labour with John Hammet make report that they have accordingly laboured with him relating sd paper but he still justifieth the matter contained therein which is disagreeable and contrary to friends principles. Therefore friends doth deny sd John Hammet to be in community with them until he condemns the above mentioned principles.

By the following January Hammett was once more serving prominently with the Baptists; the church appointed "our two Elders Wightman and Ayres and our Brother John Hammet" as a committee "to go to the rest of our offenders to know why they have withdrawn their communion from us . . . and make return."¹⁰

John Hammett, who wrote many books and changed his mind about his religion many times, ended where he began—a Baptist.

⁶ See Note 2.

⁷ If it was voted to permit the manuscript to be printed, and this was done, we cannot today find any trace of it in its printed form. It is perfectly possible that here is a rarity for which collectors of early Rhode Island printing can go a-hunting.

⁸ See Note 2.

⁹ *Ibid.*, under 27th of 3rd mo. 1740.

¹⁰ Paper inserted in record book of the church under date of "January ye 1st day 1740." (Mrs. Bolhouse.)

WILLIAM ELLERY, SIGNER OF
THE DECLARATION OF INDEPENDENCE

by SUSAN B. FRANKLIN*

EVEN AS the meaning of our national holidays becomes dimmed by time, and they are inappropriately celebrated, so the personality of our patriots is often blurred and variously portrayed. Recent books like those on John Adams, William Bradford, and the Peabody sisters, are clearing our obscured vision, even if we sometimes feel that the writer is giving the subject the characteristics he himself wishes emphasized.

The following slight sketch of William Ellery can do little more than place before us the evidence of his own writings, with some town records, land deeds, and contemporary newspaper accounts. For the most part, this material will be presented directly, leaving it to others to interpret its importance.

Men like William Ellery do not spring fully armed, like Athena, from the head of Zeus. His sturdy grandfather, Captain Benjamin Ellery, handed down more than wealth, and land, and mansions, to his only surviving son, William Ellery, Sr., father of the patriot, who, in his turn, passed on to his son the fruits of education, a love of learning, and the gifts of cultivation, leisure, and wealth.

An Ellery chart,¹ compiled by Harrison Ellery in 1881, gives the following record:

Benjamin Ellery born in Gloucester, 1669, died in Newport, R. I., July 28, 1748, where he was a wealthy merchant, distinguished Judge, Assistant to the Governor, Speaker of the House of Deputies. He had a letter of Marque from King George of Denmark, Consort of Queen Anne. He used an Armorial Seal.

Abigail, his wife (1677-1742) died in Newport. A newspaper obituary describes her as:

Madam Ellery, Consort of B. Ellery, Esq. She was a gentlewoman who adorned the character of a Christian, in every walk of life, so that she was respected by all sorts of people, and the poor in particular will regret a loss they most sensibly feel.

Deeds in the City Hall, Newport, record that Captain Ellery came to Newport in the early 1700's and purchased a home, wharves, and ferries, in the vicinity of the present Washington Street. An enforced

* Miss Franklin (Ph.D., Bryn Mawr, 1893) has taught Greek and Latin and has recently written articles on local history.

¹ Newport Hist. Soc., Charts, C.S. 71 E 48.

visit to the city in 1701, when he made a protest before Governor Samuel Cranston, may have opened his eyes to new commercial opportunities in Newport. The trade he carried on with the Barbadoes was one source of his wealth. In a storm off the Barbadoes the cargo of his ship *Thomas and Susannah* could not be salvaged.² He was made a freeman in 1707. He evidently lived in great luxury, having already acquired wealth by his commercial enterprises, while living in Gloucester and Boston and Bristol, Massachusetts. He interested himself not only in far-flung commerce from his wharves on Thames Street, but in local transportation. He purchased and ran a ferry between Easton's Point (now Washington Street) and the north wharf in Jamestown. The Newport ferry property remained in Ellery possession until early in 1800.

Colonial records, especially Newport and Jamestown Land Evidences, show his wide land holdings in Connecticut as well as in Bristol, Conanicut, and different parts of Newport. We have been especially interested in his purchase about 1700 of a small tract in Newport, on the east side of a street laid out by William Sanford, just parallel to Spring Street, and variously known as High, Meeting, and now Division Street. Here he later established homes for his son William Ellery, and for his daughters Anstis and Mary. Later in the same street his son William provided dwellings for his son William, the Signer of the Declaration, and for Christopher, the youngest child. Of the houses built on these lots for the Ellerys, only one remains on the old site, the one given Christopher Ellery, Benjamin's grandson, by William Ellery, Sr., father of the Signer. As it has historic interest and contains remnants of fine architecture, it should be treated more fully in the life of Christopher Ellery himself. The corner structure, where William Ellery, Jr., probably was born, was destroyed by the British during the Revolution.³

Captain Benjamin Ellery's Daybook,⁴ now in the possession of the Newport Historical Society, has been little noted. Its contents show the nature of the exports and imports of the day, the prices paid, and contain the well-known names Wanton, Arnold, Lucas, and Dyre. In view of the high offices he held, and the fact that he sent his

² Newport Hist. Soc., Col. Rec. no. 2, 1671-1708, p. 196.

³ Edward T. Channing, *Life of William Ellery*, (Jared Sparks, ed., *The Library of American Biography*, v. 6, N. Y., 1854) p. 129.

⁴ Newport Hist. Soc., Ms. 538, Daybook, 1708-1711, vault A.

son to Harvard, the spelling will cause amazement. It was distinctly phonetic.

1708

Niklas Moorey is Dr.

to hd Romm 2/6

May 18 to 21 gallings of Romm by Capt. Browen
and 11 boshells ingen Corne

Benedeck Arnell is Dr to Waite 1 boshell 1/5/2d.

June 12 to fish of 2 Ingens

A typical cargo on board sloop *Marlboro* is:

to 6027 feete of Boardes

to 16000 feete of hogsed staves

to 128000 of shingles @ 12/ per thousand

to 2 half barreles of flower

to 4 horses of Lucas

to 4 do of Capt. Sanford

to 8 horses by Ellery

hay for horses carring aboard

pasturing of horses do 1/

It seems fair to conclude that Capt. Ellery, like so many prominent men of early colonial days, supplied by natural intelligence, keenness, and business acumen, what he lacked in education; as Cicero would say: *Mercator nascitur, non fit.*

To the life of William Ellery, Sr., father of William, the Signer of the Declaration, we now turn.

Harvard College Archives record that Captain Ellery sent his son, "William up to Harvard with a £3 tip for Tutor Flynt, the most lavish of the presents that gentleman received from the entering class that year."⁵

William Ellery (b. Oct. 31, 1701, at Bristol, R. I., graduated at Harvard, 1722, d. Newport, R. I., 1764) seems to have led the most peaceful and leisurely life of all the Ellerys we are now describing. Colonial struggles for land holdings and homes were in large measure over; wars were less threatening; and large estates and well-furnished luxurious homes were enjoyed by the more fortunate. His father's fleet of sloops and brigantines brought to Newport wharves costly cargoes and rich revenues in their voyages from the Barbadoes and African ports. Benjamin's son could have a comfortable, even luxurious, home.

⁵ Clifford K. Shipton, *Sibley's Harvard Graduates*, Boston, 1945, v. 7, p. 67.

At first after his marriage to Elizabeth Almy, William had lived with his father-in-law in his home on the early section of High Street, now Division. His Daybook records on its vellum cover, April 26, 1725:

This day my wife Elizabeth and I, and our daughter Abigail, moved from Father Almy's to the house given me by my father. Toroneddabo toroneddabo.

If we may judge from the rhythm of the concluding words, this was a day of rejoicing for the little family. A clause in his father Benjamin's will confirms this land transfer, and a deed⁶ transfers to him land and dwelling house already in his "possession" with boundaries showing that the father, Capt. Benjamin, had already increased the property by purchase to the east. This lot to the east was later the garden lot of Capt. Benjamin's grandson, William Ellery. It was probably in this house that William the Signer of the Declaration was born December 22, 1727. The house was, as has been stated above, destroyed after his signing of the Declaration by order of the British.

The record of William Ellery, Sr.'s, life, as reported in *Sibley's Harvard Graduates*, reads in part:⁷

In 1739 he served with the Governor on a committee to audit the cost of building a new colony house. . . . In 1741 [his father] Captain Ellery was a member of the Court of Assistants, the upper house of the Legislature, where the following year William replaced him, and began the first of his four years of service in that body. . . . In 1748 and 1749 he was elected Deputy Governor.

His Daybook in the Newport Historical Society is no more accurate and painstaking than his father's, but the spelling and orderliness show that his Harvard education was not wasted. Many shipping orders remain, especially some to Polypus Hammond, a well-known shipmaster, the credulity of whose stories Dr. Stiles questioned. These orders are clear and definite, but contrast with the later standards of his son William, who, we shall see, entertained the more humane feeling about the sale of human beings.

If you have a good trade of Negroes, you may purchase 48 or 50 negroes, most of them men, boys, and girls, and some women. Let them be young, no very small children. If you meet with disappointment and cannot get

⁶ Newport Hist. Soc., Town Records, v. 3, p. 1.

⁷ Shipton, *op. cit.*



Artist unknown

Newport Historical Society

ABIGAIL (WILKINS) ELLERY, 1677-1742
Grandmother of William Ellery, signer of the Declaration



Artist unknown

Newport Historical Society

BENJAMIN ELLERY, 1669-1748
Grandfather of William Ellery, signer of the Declaration

home in October, you may go to the Barbadoes, and dispose of your negroes, reserving 8 likely boys to bring home.

Three years later, he wrote to Hammond, master of the brig *Success* as follows:

Newport, Jan. 21, 1749

Embrace the first opportunity for sailing, make the best of your way for the coast of Guinea, where, please God, you arrive. Dispose of your cargo to the best advantage and make return in gold dust, slaves, whale's teeth, whatever you shall think of the best advantage. If you can manage your business so as to return at a suitable time of year, bring as many slaves as you think proper. If you think it will be most to our advantage, then proceed to the West Indies and try your market, and dispose of your slaves to the best advantage. We leave the whole of affairs as to vessel, and cargoes, to your prudent management, and wish you a good voyage.

We must judge the character of this William Ellery, Sr., by the standards of his day, not of our own. His epitaph on his beautifully carved tombstone, composed in Latin by Dr. Ezra Stiles, and the eulogy in the Newport *Mercury* at the time of his death show how eminent a citizen the father of William of the Revolution was. As previously published versions of this epitaph were not clear as to the Latin text, an exact copy is reproduced on the opposite page.

Translation of the Latin epitaph⁸ composed by Ezra Stiles for the gravestone of William Ellery, Sr., Deputy Governor of the Colony:

Sacred to the memory of William Ellery, Esq., a graduate of Harvard College in New England. He was engaged for many years in the activities of mercantile life and did not as much seek wealth for his own advantage as he served the interests of his country and always with integrity. After being raised to prominent offices in the Colony by the vote of his fellows, he finally held the office of Judge, of Senator, and of Deputy Governor. Always a Christian, holding fast to truth and rectitude, with a faithfulness and charity that were worthy of the apostles, he became a notable exemplar and defender of civil and religious liberty. Delighting in gifts of hospitality, he manifested generosity and liberality toward the upright and honorable, howbeit unfortunate. Having happily completed a life that was useful and honorable, he passed to the eternal abodes of the blest on the Ides of March in the year of Grace, 1764, and of his age, the 63rd.

⁸ In the transcription of the epitaph I have had most generous help from Mr. John Howard Benson, well-known sculptor and authority on gravestone inscriptions of the late colonial period. He has several times helped me verify my version of the Latin by reading the lichen-covered letters and has explained to me the use of *j* for *ii* by stone cutters, especially at the end of a line.



M. S.
 GULIELMI ELLERY Armigeri
 Qui
 COLLEGIJ HARVARDINI NOV. ANG.
 Optimarum Artium Studia olim excoluit.
 Deinde per multos Annos
 varijs Mercaturæ Negotijs
 Opes non magis Sibi honeste quæfivit
 quam Patriæ interfivjt,
 Et Civium Suffragijs
 Ad præcipuos hujusce Coloniae Honores
 evectus.
 Judicis Officio Senatoris
 et demum
 VICE-GUBERNATORIS
 functus est.
 Semper Veri Rectiq; tenax,
 Christianus
 Fide et Charitate verè Apostolica.
 Libertatis religiosæ et civilis
 Decus et Præfidium floruit.
 Hospitij Muneribus gaudens,
 probos et honestos licet infortunatos
 Liberalitate et Benevolentia
 profecutus est,
 donec.
 Vita utili et honesta jucunde peracta
 ad Sedes Animorum æternas
 transivjt.
 Idibus Martijs Anno Salutis MDCCLXIV
 Ætatis suæ LXIII.

Linecut from rubbing prepared by Mr. Benson and Miss Nancy Price of the John Stevens Shop. This stone was cut in the same shop in 1764, the cutting probably done by John Stevens, II.

The obituary in the Newport *Mercury* of March 19, 1764, reads as follows:

On Thursday Morning died here, the Honorable WILLIAM ELLERY, Esq; late DEPUTY-GOVERNOR of this Colony, in the 63d Year of his Age.

He was initiated into the polite Arts and Sciences by a liberal Education at *Harvard College*. He soon became a useful Member of the Commonwealth, and served this Government in many public Posts of Honor and Importance, with Uprightness and Integrity. As a Representative in the GENERAL ASSEMBLY, for this TOWN, he always acted for its true Interest. He discharged the Duties of a JUDGE with uncorrupted and inflexible Justice, mixed with tenderest Compassion: And the Offices of a COUNSELLOR and DEPUTY GOVERNOR with Ability and Honor.

That Part of his Time not spent in the Public Service, was employed in the mercantile Life; in which, by his Industry and Activity, in a fair and extensive Trade, he served both himself and the Public; and while he was adding to his own Estate, he supplied the Wants of the Poor and Industrious, by a punctual Payment for their Services, judging the honest Laborer worthy of his Hire.

He preserved a valuable Character thro' Life—was a sociable, cheerful and affable Companion;—a sincere, honest, benevolent, and hospitable Friend;—a Lover of Virtue and Mankind;—a warm Advocate for CIVIL and RELIGIOUS LIBERTY; and though attached to the CONGREGATIONAL way of worship, yet, unbigotted, he exercised christian Charity to all Men;—Candid, not rigid, but generous in his religious Sentiments; and an unsuperstitious Worshipper of the GOD OF HEAVEN.

The sincere Tears of his weeping Consort, Children, and Servants, in silent, but expressive Language, speak his domestic character.

Prompted by a generous Disposition of Heart, and guided by the Principles of RIGHT, he lived virtuously, and died an honest Man.

The life of William Ellery, written by his grandson, Edward Channing, is the chief authority for his career, containing valuable personal recollections and interesting accounts of his intimate family relations. His public life is recorded in colonial records and is not fully treated below.

William Ellery, son of William Ellery, Esq., was born in Newport Dec. 22, 1727, and died at his home on upper Thames Street, February 15, 1820. He and his elder brother Benjamin entered Harvard the same year and were graduated in 1747. I am indebted to Mr. Clifford K. Shipton, Custodian of Harvard Archives, for the following statement:

In William Ellery's day the classes were arranged according to the social prominence of the parents, and by this system William Ellery was placed fifth in a class of 28. It is significant that he was preceded by a Wendell, and a Waldo, but he took precedence over a Hall, a Gooch, and an Irving. He cut classes and created a disturbance which came to the attention of the Faculty, but was otherwise not an unusual student.

He married young, October 11, 1750, too young his father is said to have thought,⁹ but he chose a daughter of Justice Remington of Massachusetts, whose personality and background brought him early into the cultivated society of Boston. The Channing narrative indicates that his college ways followed him to Newport and that he did not at once give up the frivolities of youth. Little of his life at this period, in which he seems to have engaged in merchandise, has appeared in our records. According to Channing, gardening was one of his earliest interests.

Newport land records indicate a garden behind his early home on Mill Street, and two garden lots, when he purchased of his niece, Mary Ellery Robbins and Asher Robbins, the large house on upper Thames Street in which he lived from 1799 until his death.¹⁰ Channing quotes him as writing in later life:

I was among the first who followed the example set before me by European gardeners who were imported into this town when I was a young married man; and in consequence of our rival exertions ten times as great a quantity of vegetables was raised upon the ground annually as had ever been raised before.¹¹

The boundaries of the early Newport garden are given when, after his death, the garden lot was sold to the Rev. Dr. Austin.

Ellery's first wife died in Cambridge, September 7, 1764, and he later wrote, "Alas! I was too early deprived of her society; and it was not a single arrow that pierced my heart. In the same year my father was taken away."¹² Ann Remington had borne him seven children, of whom six survived.

In 1767, three years after the death of Ann (Remington) Ellery, he married Abigail Carey, who became the mother of ten children, five of whom survived their father, and are mentioned in his will.¹³

[to be continued]

⁹ Channing, *op. cit.*, p. 92.

¹⁰ Newport Land Evidences, 6-745, City Hall.

¹¹ Channing, *op. cit.*, p. 95.

¹² *Ibid.*, p. 94.

¹³ Newport Probate Court, v. 6, p. 47ff, City Hall.

AN ANSWER TO THE NORSE THEORY

by HERBERT PELL*

ON PAGE 88 of the July, 1953, issue of *Rhode Island History* Mr. Hjalmar Holand in discussing the Newport Tower says: "According to Mr. Pell, Miguel and his men were without tools of any kind when they were shipwrecked, and therefore could not build a tower of wood."

What I actually said in an article published in *Rhode Island History* in October, 1948, is (page 110): ". . . they had few tools and almost no baggage" and (page 115) "in such cases [of shipwreck] there would not be time to collect many tools or much equipment" and farther down on the same page "a stone structure such as the one under consideration would not require as many tools as would a wooden tower."

This is quite different from saying that they "were without tools of any kind . . ." All through my article I made it plain that I was not trying to prove that the Tower was built by Corte Real, but to suggest him as a possible builder.

There is no real and definite proof. We must rely on the methods of the archeologists.

The only known uncontroverted fact is that it was built by Europeans, who left no other relics or any artifacts whatsoever. Newport has been well dug over and nothing has been found that remotely suggests any European settlement before the time of the English.

How can we reconcile the cultural development of the Tower builders with their apparently absolute destitution except by the hypothesis that they were shipwrecked?

Mr. Holand says in his book, *America: 1355-1364* (N.Y., 1946), that a fairly large expedition sent from Norway came to Newport in search of refugees from Greenland. This expedition then detached a squad of almost twenty men who went up the coast, entered Hudson Bay, ascended the Nelson River with boats, and was prevented by the Indians from returning overland to Newport.

He gives convincing evidence of this expedition in Minnesota and of its progress up the Nelson River. Relics have been found and

*Mr. Pell, for many years a summer resident of Newport, believes it possible that the Old Stone Mill was built by Portuguese sailors under the leadership of Miguel Corte Real.

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identified. It would be difficult to read this book and not to agree with its conclusions so far as this expedition is concerned.

The settlement at Newport from which this proved expedition is supposed to have started is purely hypothetical. No proof nor relic has been found. It is perfectly obvious that any such settlement would have left many marks of its existence; grindstones, tombs, fragments of earthenware unquestionably would have been left, and almost certainly some of them would have been found.

There would have been no mystery about the Newport Tower had it been surrounded by souvenirs of its builders. The fact that no relics have been found in all the plowing, digging, and excavating which have taken place in its neighborhood since the seventeenth century suggests to me that the builders must have been without most of the imported artifacts which would have been brought by a normal group of Europeans.

I said in my article that there is not a place in Europe where a Roman Legion spent a night where memorials of its passage have not been discovered.

All these facts strongly suggest to my mind that the builders were shipwrecked sailors, who, although they were not as Mr. Holand says totally without tools, were badly equipped and would surely value the things which they had. He has proved that a rapidly moving expedition months and miles removed from any possible source of supply lost various articles in their movement up the Nelson River. These articles have been found and constitute a great part of his proof that the expedition took place at all.

Are we to assume that the body of the expedition (presumably no more careful of their possessions than were their companions) would have left absolutely nothing in Newport?

I am convinced that we must accept the hypothesis of shipwrecked sailors and then face the more doubtful problem of identification. To do this we must provide a reason for building the Tower and a further reason for not building anything else.

I have suggested a group of sailors whose whereabouts was vaguely known at the time, and who felt that they might be the object of a search, staying where they were and building a signal tower as rapidly as possible to attract the attention of the relief expedition which they expected the next year. This would explain why they built nothing else.

Of the exploring expeditions of which I have either read or heard, that of Corte Real best fits these conditions, but of course, it may have been somebody else.

In any case I feel that the absence of any traces of a pre-English European settlement forces us to discard the belief that a settlement at Newport existed and to accept the hypothesis of shipwrecked sailors.

BLOCK ISLAND CEMETERY RECORDS

copied and arranged by

MRS. HELEN WINSLOW MANSFIELD

[continued from July, 1953, v. 12, no. 3, inside back cover]

CHAMPLIN

Prudence, wife of Samuel Champlin.

Amon, son of Samuel and Prudence Champlin, died Feb. 11, 1749, in 11th yr.

Uriah Champlin, who died July 5, 1878, in 83rd yr.

Mary G., wife of Uriah Champlin and daughter of Shadrach and Elizabeth Card, died Nov. 5, 1890, in 92nd yr.

Nathaniel Elihu Champlin, son of Uriah and Mary G. Champlin, who died Mar. 2, 1846, in 26th yr. of age.

Weeden Hull Champlin, born Nov. 2, 1829, died May 8, 1906.

CHASE

our Father Isaac Chase, born Westerly, R. I., Nov. 2, 1806; died Aug. 24, 1845.

CLARK

William E., son of Jeremiah and Margaret L. Clarke, died Dec. 19, 1831, ae. 3 yrs., 10 mos., 1 da.

Ruluff A., son of Jeremiah M. and Margaret L. Clark, Aug. 23, 1830, ae. 3 mos., 7 da.

Mary E., daughter of Jeremiah M. and Margaret L. Clark, Mar. 9, 1838, ae. 2 yrs., 9 mos., 18 da.

Willett H. Clark, 1868—1930.

Mary Ann Rose, his wife, 1871.

Infant daughter, 1894—1894.

COE

Benjamin T. Coe, died Aug. 1846, ae. 63 yrs.

Charlotte S., widow of Benjamin T. Coe, died Dec. 1, 1863, in 71st yr.

Benjamin T. Coe, born June 15, 1834; died July 2, 1920.

Maria, wife of Benjamin T. Coe, born Sept. 20, 1845; died Jan. 9, 1809.

Elisha R. Coe, died Apr. 6, 1888, in 80th yr.

Sybil P., wife of Elisha R. Coe, died Dec. 2, 1892, ae. 83 yrs.

COGGSHALL

Margaret L. Coggshall, born Block Island, June 9, 1809; died in Newport, July 26, 1877.

CONLEY

Capt. George W. Conley, died Oct. 26, 1876, ae. 64 yrs., 8 mos., 4 da.

Lovice R. Dodge, wife of Capt. George W. Conley, died June 21, 1909, ae. 92 yrs. and 5 da.

Capt. George W. Conley, Aug. 21, 1838—July 11, 1917.

Hattie D., Feb. 15, 1868—Nov. 10, 1922, daughter of George W. and Arrabella E. Conley.

George H. Conley, 1881—1919.

Eleanor A. Conley, 1881—1925.

Capt. Lemuel H. Conley, died May 14, 1866, ae. 29 yrs.

Mary Louise, wife Capt. Lemuel H. Conley and daughter of Hiram D. and Desire D. Willia, died Nov. 3, 1877, ae. 39 yrs.

Lemuel H., son of Phineas A. and Josephine M. Conley, died July 11, 1870, ae. 2 mos., 21 da.

Wayland F. Conley, died Oct. 19, 1876, ae. 15 yrs., 5 mos., 26 da.

Father William R. Conley, born Nov. 18, A. D. 1818; died Oct. 20, 1897.

Mother Deborah B. Conley, born Nov. 19, A.D. 1824; died May 10, A.D. 1900.

Sarg. Lawrence H. Conley, son of Wm. E. and Grace M. Conley, Co. E., 327 Inf. A.E.F., 1892—1918.

Lewis A. Conley, Oct. 3, 1896—Jan. 11, 1934.

CROOK

Mary Malbone, only child of William and Joanna Crook, who died Oct. 5, 1836, ae. 3 yrs., 3 mos., 6 da.

DAY

Arthur Albert Day, Apr. 19, 1869—Nov. 17, 1926.
 Infant daughter of Arthur A. and Jennie B. Day, born Aug. 8,
 1890; died Sept. 25, 1890, ac. 7 weeks.
 Infant, born and died Mar. 12, 1888.

Elmer H. Day, 1861—1915.
 Nettie May, his wife, 1876.
 Their son, D. Brainard.

Marcus M. Day, born Feb. 3, 1832; died Oct. 21, 1893.
 Joannah Hayes, his wife, born June 22, 1836; died June 22, 1917.
 Children of Marcus M. and Joannah H. Day:
 Mahlon, born Nov. 23, 1859, died Dec. 6, 1859.
 Elmer H., born June 24, 1861.
 Walcot L., born Nov. 9, 1863.
 Arthur A., born Apr. 19, 1869.

DECKER

Jane White Decker, Mar. 17, 1940—Aug. 13, 1945.

DE GROAT

Theodore de Groat, born Nov. 2, 1837; died Dec. 2, 1896.
 Amanda Emma Ball, his wife, Aug. 8, 1848—Dec. 14, 1935.
 Theodore de Groat, Oct. 24, 1871—Oct. 7, 1918.
 William T. de Groat, June 3, 1873—Dec. 14, 1935.

DEWEY

James Elliott Dewey, Nov. 30, 1864—Oct. 2, 1936.
 Carrie Etta Dodge, his wife, Jan. 16, 1870—Sept. 30, 1936.

DICKENS

Edgar A. Dickens, born Dec. 13, 1854; died Jan. 18, 1916.
 Mary S., wife of Elisha Dickens, died Apr. 19, 1895, ac. 83 yrs.
 Emory Dickens, Dec. 13, 1854—1928.

Lovell H. Dickens, 1854—1938.
 Nancy Mott Dickens, 1858—1892.
 daughter, Elizabeth Dickens, 1877.

Samuel B. Dickens, Sept. 22, 1861—May 2, 1930.
 Lydia R. Dewey, his wife, Apr. 22, 1863—Mar. 27, 1912.

Children:

Archie C., Feb. 26, 1885—Sept. 13, 1913.
 Ernest F., Jan. 14, 1892—Aug. 1, 1892.
 Ernest E., 2nd, Mar. 25, 1894—Aug. 30, 1894.
 Ernest F., Apr. 16, 1899.

Here lies the body of Thomas Dickens, died Sept. ye 4 1718, in
 50th yr.

Sarah, wife of Thomas Dickens, Apr. 24, 1733, ac. 59 yrs.
 William J. Dickens, 1890—19
 Agnes A. Dickens, 1890—1937.

DODGE

Father Capt. Aaron W. Dodge, died Sept. 27, 1902, ac. 86 yrs.,
 3 mos., 1 da.
 Permelia Dodge, his wife, died Mar. 30, 1862, ac. 38 yrs.
 Ruth M. Dodge, wife of Capt. Aaron W. Dodge, died Mar. 18,
 1880, ac. 62 yrs.

Albert B. Dodge, born Dec. 29, 1867, died July 25, 1899.
 Maria G., wife of Amahad Dodge, Oct. 3, 1808—Dec. 19, 1889.
 Alvin H., son of Amahad and Maria G. Dodge, died Oct. 3, 1830,
 ac. 1 yr., 2 da.

Andrew V. Dodge, born Dec. 18, 1824; died Aug. 8, 1881.
 Sarah A. Dodge, wife of Andrew V. Dodge and daughter of Capt.
 Abram and Sybil Milliken, died June 18, 1854, ac. 26 yrs.,
 4 mos., 3 da.
 Capt. Andrew J. Dodge, Mar. 17, 1830—Jan. 20, 1914.
 Almira Dodge, his wife, Dec. 6, 1830—Aug. 2, 1905.
 Andrew J. Dodge, Jr., July 9, 1866—June 3, 1908.
 Eunice Hooper, his wife, Mar. 8, 1866.

Arthur Dodge, 1862—1935.
 Cemanthy L. Dodge, his wife, 1865.
 Infant son of Arthur E. and Cemanthy L. Dodge, died Mar. 19,
 1890.
 Infant son of Arthur E. and Cemanthy L. Dodge, July 25, 1894—
 July 30, 1894.

Bernal H. Dodge, 1871—1939.
 Susan Rebecca Ball, his wife, 1874—1939.
 Richard A. Dodge, 1901.
 Cecil Desmaris, his wife, 1906.
 Children of Bernal H. and Susan Ball Dodge:
 Bernice Dodge, Mar. 6, 1899—June 12, 1899.
 Martha Dodge, Nov. 19, 1904—Dec. 27, 1905.

Capt. Burton Dodge, born Oct. 14, 1854; died Feb. 21, 1883.
 Sarah R. Willis, wife of Capt. Burton Dodge, born Dec. 21, 1855;
 died Sept. 27, 1882.

DODGE

Caleb W. Dodge, Mar. 27, 1859, ae. 63 yrs., 6 mos.
Elizabeth, wife of Caleb W. Dodge, died Dec. 19, 1883, ae. 87 yrs.,
4 mos., 19 da.

Father Caleb W. Dodge, born Aug. 16, 1822; died Jan. 24, 1904.
Mother Hannah C. Milliken, his wife, Aug. 29, 1826—Apr. 14,
1918.

Infant of Caleb W. and Hannah C. Dodge, died Mar. 17, 1853.
Mariam L., died Oct. 8, 1850, ae. 3 weeks.
Harriet R., died Sept. 9, 1859, ae. 7 mos., 11 da.
Children of Caleb W. and Hannah C. Dodge:
Charles J. Dodge, Apr. 15, 1857—Feb. 6, 1910.
Jeanette Sprague, his wife, Aug. 30, 1858—Apr. 11, 1937, ae. 82 yrs.

Jennie Alberta, 1896—1915.
George R.
Blanch
Deborah H.

Cemanthy L. Dodge, 1838—1897 (on Geo. R. Littlefield stone).

Capt. Darius B. Dodge, born Sept. 27, 1844; died Oct. 15, 1921.
Lodoska O. Dodge, his wife, born Apr. 22, 1848; died Jan. 30, 1914.
Nettie M. Dodge.

Edna Mott Dodge, June 5, 1905—Mar. 22, 1931.

Elizabeth Dodge, wife of Hezekiah Dodge; died Apr. 10, 1832,
ae. 37 yrs., 11 da.

Edmund Dodge, who departed this life, Aug. 8, 1875, ae. 78 yrs.
Bathsheba, wife of Edmund Dodge, who departed this life, May 30,
1870, ae. 71 yrs., 6 mos., 5 da.

Children of Edmund and Bathsheba Dodge:

Mary C., died Feb. 8, 1820, ae. 6 mos.
William B., died Nov. 9, 1823, ae. 22 da.
Edward, died Oct. 7, 1825, ae. 11 mos., 12 da.
Thomas B., died July 19, 1832, ae. 2 yrs., 4 mos.

Dea Edward Dodge, died Aug. 24, 1867, in 89th yr.
Esther, wife of Edward Dodge, died Feb. 6, 1852, in 73rd yr.

Edward Dodge, Jan. 6, 1827—Oct. 22, 1866.
Frances L. Sands, his wife, Feb. 18, 1832—Oct. 10, 1909.
Infant son of Edward and Frances Dodge, died 1860.
Herbert E., son of Edward and Frances Dodge, died Oct. 22, 1863,
ae. 2 mos., 9 da.

Edward B. Dodge, died Mar. 18, 1898, in 92nd yr. (Should be
Edwin, one base, he between both wives.)

Mary P., wife of Edwin B. Dodge, died Feb. 23, 1879, ae. 62 yrs.,
9 da.

Mrs. Rosilla, wife of Edwin B. Dodge, died Jan. 9, 1830, in 21st yr.

Capt. Edwin A. Dodge, Nov. 16, 1851—Apr. 24, 1938.

Ida S. Dodge, his wife, Apr. 7, 1855—Dec. 14, 1918.

Edwin A., son of Edwin A. and Ida S. Dodge, died Mar. 14, 1897,
ae. 7 yrs., 11 mos.

Percy T., son of Edwin A. and Ida S. Dodge, Mar. 8, 1881—Sept.
24, 1881.

Capt. Gideon Dodge, born Nov. 11, 1800; died Oct. 9, 1871.

Cordelia J., wife of Gideon Dodge, born Jan. 28, 1806; died July
8, 1883.

Gideon Dodge, Apr. 10, 1872, ae. 31 yrs., 20 da.

Capt. David B. Dodge, son of Gideon and Cordelia J. Dodge, who
died in Providence, Nov. 8, 1860, ae. 27 yrs.

Hiram Dodge, died Jan. 1, 1871, ae. 70 yrs., 9 mos., 18 da.

Hannah, wife of Hiram Dodge, died June 17, 1831, ae. 21 yrs.

Eliza Dodge, wife of Hiram Dodge, died Dec. 14, 1848, ae. 40 yrs.,
7 mos., 13 da.

Mrs. Clarissa, wife of Hiram Dodge, died Mar. 2, 1866, in 59th yr.

Hattie, daughter of Hiram and Eliza Dodge, died Apr. 5, 1872,
ae. 31 yrs., 7 mos., 23 da.

Cynthia, daughter of Hiram and Eliza Dodge, died Aug. 22, 1880,
ae. 42 yrs.

Father Capt. James M. Dodge, born Apr. 24, 1828, died Apr. 26,
1899.

Father James A. Dodge, Jan. 3, 1836—Jan. 3, 1907.

Mother Maria Dodge, his wife, Sept. 4, 1840—Apr. 24, 1918.

Frank E., son of James A. and Maria Dodge, died June 22, 1866,
ae. 2 yrs., 7 mos.

Infant son of John C. and Caroline C. Dodge.

Grandmother Phebe Dodge, wife of John Dodge and daughter of
Mark and Penelope Dodge, died 1863 in 88th yr. (next to Caleb
W. Dodge)

John N. Dodge, 1860—1944.

Annie L., his wife, 1870—1944.

Capt. John W. Dodge, died Feb. 11, 1854, ae. 62 yrs., 4 mos.

Margaret, wife of John W. Dodge, born Oct. 30, 1791; died Aug. 6,
1885.

DODGE

Hannah W., daughter of John W. and Margaret Dodge, died Nov. 17, 1879, ae. 60 yrs., 4 mos., 1 da.

John W. Dodge, Apr. 14, 1828—Jan. 11, 1906.

Deborah A. Dodge, his wife, Oct. 23, 1838—Nov. 1, 1907.

Joshua, ye son of Mark and Lydia Dodge, died Jan. ye 1st 1747/8, ae. 1 yr., 2 mos.

Capt. Joshua Dodge, died Sept. 20, 1891, ae. 75 yrs.

Lucretia R., wife of Capt. Joshua Dodge, died July 29, 1887, ae. 66 yrs.

Lucretia Maria, daughter of Capt. J. and L. R. Dodge, died Nov. 25, 1885, ae. 19 yrs., 11 mos.

Hon. Joshua Truman Dodge, Nov. 5, 1842—Apr. 14, 1912.

Sarah M. Syales, his wife, Dec. 4, 1848—Mar. 12, 1917.

Alma S. Dodge.

Lucretia M. Dodge, Nov. 28, 1875—Apr. 8, 1906.

Leander Dodge, died Jan. 13, 1879.

Eunice Dodge, his wife, died June 13, 1878.

Capt. Lemuel A. Dodge, Jan. 26, 1856—Oct. 26, 1906.

Harriet E. Littlefield, his wife, May 7, 1859—Apr. 2, 1940.

Norman E. Dodge, May 7, 1885.

Their daughter, Minnie B., June 30, 1888—Oct. 14, 1888.

Bessie O., Feb. 9, 1883—Nov. 8, 1900.

Lester E. Dodge, Dec. 17, 1877, son of Uriah B. and Emeline E. Dodge.

Harriet Blades Dodge, wife of Lester E. Dodge, born June 23, 1878; died Jan. 17, 1948, Montclair, New Jersey.

Lorenzo Dodge, Dec. 17, 1836—Oct. 3, 1896.

Mary E. Dodge, his wife, Mar. 18, 1849—Nov. 11, 1916.

Gracie, daughter of Lorenzo and Mary E. Dodge, died Mar. 10, 1872, ae. 7 wks.

Infant son of Lorenzo and Mary E. Dodge, born and died Jan. 8, 1871.

Mary E. Dodge, born June 15, 1834; died May 17, 1917.

Dea Nathan Dodge, born Oct. 2, 1832; died Apr. 16, 1912.

Lavina, wife of Nathan Dodge and daughter of Barzilla and Lavina Mitchell, died Aug. 21, 1850, ae. 23 yrs.

Nathaniel Dodge, died May 17, 1821, in 56th yr.

[to be continued]

NEWS-NOTES

An exhibition, *Indian Cultures of Rhode Island, 3500 B.C.—1750 A.D.*, has been arranged in the Society's museum by Mr. William S. Fowler, curator of the Bronson Museum, Attleboro, and Mrs. Monahan, who have classified and cataloged the Society's collection of Indian artifacts for the first time. They have also set up an exhibit of an Indian grave in one of the cases of the Providence Junior Chamber of Commerce in Union Station as a part of Rhode Island's Indian Summer Festival.

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The Society has received \$3500 and a large amount of manuscript material dealing with Scituate, Rhode Island, from the estate of the late Col. Howard B. Smith.

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During the summer the United Transit Company has run a weekly historical tour of Providence, stopping at John Brown House, where the sightseers were conducted by members of our staff on a guided tour of the Society's headquarters.

* * *

The National Trust for Historic Preservation is holding its annual meeting in Newport and Providence on October 2 and 3. On Saturday afternoon there will be a guided tour of historic buildings in Providence under the sponsorship of the Society. Mrs. George Downing, Mr. John Nicholas Brown and Mr. Monahan are arranging for the entertainment of the guests.

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A group of volunteers from the various chapters of Rhode Island Daughters of the American Revolution has been working diligently all summer, making a complete card index of the twenty-eight volumes of the National Society Daughters of the American Revolution Genealogical Records Committee Reports of Rhode Island, 1933 through 1953. Almost fifty thousand cards have already been prepared. The volumes contain a wealth of Rhode Island reference material. Both the cards and the Record Books should be available at the Rhode Island Historical Society by the first of November.

RHODE ISLAND HISTORICAL SOCIETY



LECTURES

September 16, 1953, Wednesday 8:30 p.m.

The Prehistoric Indians of Rhode Island

WILLIAM S. FOWLER, Curator of the
Bronson Museum, Attleboro, Massachusetts
Illustrated with color slides

October 14, 1953, Wednesday 8:15 p.m.

The *Journal* in the Rhode Island Scene

SEVELLON BROWN, 3RD, Editor of
The Providence Journal and *The Evening Bulletin*

November 8, 1953, Sunday 3:00 p.m.

Dollology

MRS. ARTHUR M. McGRILLIS
*Illustrated with antique dolls from the
speaker's collection*

January 13, 1954, Wednesday 8:15 p.m.

STATED MEETING

Moses Brown as a Man of Public Responsibility

MACK E. THOMPSON
University Fellow at Brown University

OPEN TO THE PUBLIC

Except holidays

Monday through Friday	nine to five
Sunday afternoon	three to five

Library only

Tuesday evening	seven to nine
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*Closed Sundays and Tuesday evenings,
June, July, and August*