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VOLUME VI. 1888.

— THE —

NARRAGANSETT
Historical Register

A MAGAZINE DEVOTED TO
THE ANTIQUITIES, GENEALOGY AND HISTORICAL
MATTER ILLUSTRATING THE HISTORY
OF THE

State of Rhode Island and Providence Plantations

A HISTORICAL MAGAZINE FOR THE PEOPLE

*A record of measures and of men,
For twelve full score years and ten.*

JAMES N. ARNOLD, EDITOR

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will be a source of great pleasure to one who is so fortunate as to achieve so desirable a success. The Family Genealogy is the book that will hold the place of honor on the centre table in the future and every year will add to their value and worth.

Transactions of the California Agricultural Society. 1887.

This grand work of 800 pages is before us, having been sent by the kindness of our patron Mr. E. H. Rodman, of Stockton, Cal., to whom the Register has been often indebted for favors. We congratulate him that the State has so energetic a society, and it must be doing a grand work for his adopted State. The book shows that Agriculture has its scholars there, and that their experiences are faithfully recorded in print, so that others can learn of them and improve upon it, if it is possible.

Queries — 1. Benajah Lewis, married Sarah Simmons, in Providence, Nov. 6, 1760. Sarah Simmons had a sister Mary, who married Josiah King, grandfather of Samuel W. King, Ex. Gov., of Rhode Island. Who were the parents of Benajah Lewis and Sarah Simmons?

2. Barnett Hawkins, b. Jan. 30, 1749, married in 1773, Sarah Potter, dau. of Benoni and Sarah Potter, of Cranston. Who were the parents of Barnett Hawkins, Benoni Potter and his wife? It is said that the father of Barnett Hawkins, was drowned in the great freshet at Pawtucket, in Dec. 1758. Myron S. Lewis, 2 Parade Street, Providence, R. I.

The Fourth and concluding number of this volume of the Register will be ready in December next, unforeseen events alone preventing. It will contain besides the Index, several papers of real merit. The Editor will strive his utmost to make the number full worthy of those that have already preceded it in this volume.

THE Narragansett Historical Register.

A Historical Magazine for the People.

NARRAGANSETT PUB. CO. } *Terms:* } JAMES N. ARNOLD,
PUBLISHERS. } (\$2 per annum) } EDITOR.

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The Stone Worshippers.

By the Editor.

FATE has ordained that nations like men should die. A family name lives through generations, so in like manner nations inheriting similar qualities rise up and succeed each other. In no surer way can these similarities be determined, than by a study of the leading symbols of their religious faith.

Throughout Europe at one age of the world, a worship of large round stones and in other forms was the prevailing faith. That this same idea can be seen in our State is the purpose of this paper to show.

This is one form of Druid worship, which worship, is but one form of adoration of the Sun and other features of nature.

To call it "Nature worship," is a happy and terse way of speaking it.

It would be well, as also appropriate to state briefly the leading symbols of the faith of these people. If the Bible is once read carefully, having in view the references to Druid worship, it will be surprising how much can be noted. So much will be found, that to say, that the Bible contains no new thought on religious subjects that was not before known is a position once taken cannot be disproven. If it is admitted, and admitted it must be by every one who loves truth, it does not in the least lower the standard of the book, but shows that the writers of the work preserved what they considered the purest and best of the prevailing tenets of religious philosophy.

To cite a few examples will make clear this fact and to commence we will take the Trinity or the Great Three. The nature worshippers had the same idea in the Sun, Earth and Life. The Sun as the source of life and without which we could not live; the Earth, a mother ever fruitful and yet a virgin; life as the son of these two. Father, Son and Holy Ghost; three in one and one in three, looks confused, while Sun, Earth and Life, or Spirit; Three, yet one, as belonging to nature is plain.

There is no philosopher today living that will admit; blot the Sun out of existence that the earth could still continue its life under its present conditions. If the Sun failed us, then disaster is sure. Can this fact be disputed?

Then it seems to us that the Sun ought to be remembered and looked upon with reverence, and the Earth for what she ministers to our wants. To pay then adoration to the Sun and Earth is right and just, and it adds no sarcasm when these worshippers remembered the Moon as the Sun's wife, and that she smiled when the Sun looked upon her.

It has often seemed to us, when we have heard the birds sing in the morning that they were worshipping the return of the Sun, and that others when they sang at night were paying adoration to the moon and stars. Frogs when they first appear in the spring show a spirit of adoration, and again, in autumn when they return to their winter quarters. The insects and the animals show a spirit of devotion and many of these are remarkable for their fervency and soul thrilling eloquence.

Reasoning from this point of view, it will be seen how close the early man on this planet kept to these symbols of nature about him. As he became wiser he placed more adoration on the Sun as the source of life.

From these simple beginnings worship continued to grow and take on new features with the growth of nations, until we see the matter as it is on the earth today.

To go back again. It was seen the Sun was the source of life. Life having an individual beginning, the question was how long did it last? Did it reach beyond the grave? It was early noted that man had power to reproduce himself, which reproduction transmitted the same power to the next in succession. The same power is just as clearly shown in the vegetable and lower animal kingdoms.

No man can tell how long the Tiger has been on earth or how long he will remain; neither can he the whale. How long the Pine tree, the Lilly and the Violet; and how long they will be here?

To express this thought of life's continuity we have a word "*Immortal*," which is popularly understood to mean life without an end.

When man assumes that he, individually himself, and each of his kindred is possessed of such a power, he assumes a

great amount of vanity; but many have believed it so long that it is now generally excepted as a fact. A few however humble themselves so far as to believe that their life is all ended at death.

At what period in the worlds history this idea of *personal immortality* was born there is no present means of determining.

To sum up the whole, the old Greek philosopher put it very tersely in two words. *Whence: Where.* To answer this query, the whole idea of religious philosophy is pledged.

Before we enter on the symbolism of this form of worship, we will speak of one thing more, Good and Evil. These two words convey the whole. God and Devil, are not more appropriate than the words first given. As man rose in intelligence, he had new ideas and he divided the two influences into subdivisions. A good spirit that presided over the hunt and an evil one. The same over fishing, over pleasure, over swimming, over the household, over the food, over the tent, and so on to unknown limits. These were ranked. Those spirits that presided over the most important affairs of life were given higher honor and paid a higher adoration, than those that presided over those of less importance. Above all of these come the Great Three; Sun, Earth and Life. What is now called the Holy Spirit or Holy Ghost, come out of that power exhibited in animals of animation or Life.

It is very interesting to study these symbols. While the people of today would look with disfavor upon this form of worship, and our pious men would term it heathen, and would like to get the law to interfere, besides making it as unpleasant as possible for the worshippers themselves; yet to the real scholar it presents a deep and interesting study.

The Priests of one form of religious worship are always very jealous and venomous besides being persecuting towards

every other form or system. Every form of worship but their own are termed "heathen, pagan," or some other word of contempt. So far has this been carried, that each band of religionists following the lead of their priest echo the same cry, and many carry the thing so far as not to listen to anything that might be said in favor of other faiths. This is wrong, decidedly wrong, and shows utter selfishness on the part of the priest, with not a grain of charity mixed therewith.

To our mind, all forms of faith have good properties in them. The priest is the teacher, the elevator, the scholar, the leader of good, the one whose duty is to make his people better, happier, and this earths surroundings more lovely. It is his province to comfort, to cheer, to bless. In brief, to raise his people in every way possible morally and socially. This is the true priestly office placed as it may be among the most civilized and enlightened, or the most savage and ignorant nations of the earth.

The interesting part of the study is to become acquainted with the symbolization of their ideas of right and wrong, and the means taken to illustrate them. Stated in a different form; the object sought is the greatest good of the people and presented for that object in the most impressive and solemn manner possible, in order that the lesson might be heeded and obeyed.

The great question of faith or of religious teachings is of a two fold nature. What have we received from the powers of nature, and what do we owe to them? We have received everything that we have. It now follows, having received so much, we should have a rule of conduct that will enable us to make use of what has been given, in such a way that we can get all the possible good and enjoyment, and as little of the evil and unpleasantness.

This was all the most ancient people sought for and it is all we can hope to accomplish now. The Powers of Nature having made no two men alike, having gaged each brain to a different standard, having made nations still more widely different than the individuals of the nation, having placed an earthly surrounding as radically different: in short, having made diversification the rule of creation, it must follow as a logical result that the outcome from such a state of affairs must still be diversity. Such being the fact, it is simply ideality to think that all mankind can ever be brought to believe one common faith and use one common symbolization of them. While the great object in view is the same, still a different way of arriving at the great conclusion will continue to exist on earth, until nature changes utterly her present plan of creation.

It is true this idea of proselytism has ever been an important factor with all faiths, and came out of the vain idea of theirs being the only true faith. It is true that the stronger a certain faith becomes the mere enthusiasm was shown and as the opposition arose, the more deadly became the conflict. When words and persuasion became inoperative, then there was no hesitation in resorting to blows and even to the most cruel forms of torment, and if these means failed, then the finale command of "Believe or Die."

This has been a great historical fact and it is also seen that now the problem is no nearer solution than ever; but only proves the superiority of the powers of nature over that of man.

One of the grandest feature of our day is that we can admire and speak of other faiths and can compare them with our own, without being subjected to the interference of the priest or of persecution by reason of such an expression of

opinion. To be brief, we can be like the poet Fope, who saw
"Good in everything."

This is as it should be, for when a person can once get into this mood, then he is a true scholar, for here is the beginning of true wisdom.

As we have travelled over our State, we have observed with keen interest its peculiar topography. Before we had read up on the subject of pre-historic Rhode Island, or more properly speaking, New England, we had doubted if nature altogether was responsible for some things here brought to our view. A system of comparasion only deepened instead of removing doubt. This subject should be looked into and while regretting not having fuller knowledge shall try in our own way to teach the little we know.

The Druids of the British Isles were once very powerful and the spiritual law-givers of their faith to Europe and probably to other portions of the world.

In the early annals of these people, there is mention made of Colonies far to the west and across the great water. An Irish historian, a few years since wrote a book in which he thought he had a strong case proving that the ancient people of Ireland discovered America in the Sixth century. The Druids of Wales claim that their faith prevailed at one time extensively in the West.

A comparasion of these illustrations of the remains of the Druid Temples with those of our own, cannot fail to interest. The Wolf Rocks of Exeter are cited as a case. It has been pronounced a glacial drift, but if it was, then the glacier was a good wall layer and left man nothing to in order to adopt it to his own uses.

There are several places in Rhode Island where a great round boulder can be found poised on the flat surface of a

larger rock, and so round and even that it is movable. If there was only one, or they were scattered without regard to order, then the glacial period and work would be applicable, but the order manifested in their arrangement prove that the hand of man is also here. Admitting the idea that a glacier brought down the boulder from some mountain peak and dropped it to be a fact, yet this remains patent, that man could have taken that stone from its place of deposit and mounted it in the place where we now find it, and no doubt this was the true state of affairs.

We have spoken of an order or arrangement. We mean this. The Druids were Sun Worshippers and paid adoration also to the Moon and Stars, Mother Earth, the Great Water or ocean, and other prominent natural features. While this worship in the main were identical, yet there were variations made to suit the popular ideas of the different races where it was revered. The faith here in Narragansett had a mixture of Indian ideas.

In Druid Worship there should be two round boulders and one much larger than the other. Both should be poised on a flat surface and not a great distance apart. The larger one represents the Sun, the smaller one the Moon. They should be so placed as to have a grand unbroken view eastward. In South Kingstown we know of three, while Charlestown can boast of several. Exeter, Smithfield, Cranston, Johnston and other towns of the State have examples. So far as we have yet examined each one of these round and well poised boulders have the grand eastward view. This uniformity to our mind is conclusive that man placed these boulders in this position for a purpose.

These, representing the Sun and Moon became an altar or sacred place when once placed in position. As we have stood

by these emblems of pre-historic times, and have reviewed the form of worship once here offered up in honor of the Unseen Powers, there has come over us an influence which seemed like a benediction. We could not but feel and realize that the congregation and the priest, that once assembled here and offered up their devotion were as earnest, as faithful, as devout, as humble, as sincere in that worship; as those that now gather beneath the roof of the church building whose spire we can see in the distance pointing its solitary finger heavenward.

The Indian system of worship was prolific in dances and military movements. Some of these were of a very severe character and broke down many of the most robust members of the tribe. So severe that it was really a test of endurance and he that could get through it with success was accorded honor and position in the tribe.

The eastern Druid had not such severe tests of endurance as our Druids of the west, yet even these were severe. Both had marches and some extended miles. The Roman Catholic Church of today have the march to Calvary, which is nothing but an abridgement from the Druid march of adoration in honor of the Sun.

It will be observed that these boulders are so placed that they will admit of a march about and around them. Some of these have a prompter stone or one when agitated will produce a sound so distinct and sharp, as to be heard for a distance around it. This is a distinct feature of Druid Worship and was practiced to its fullest extent in the days of its supremacy.

There are two Rocks familiar to Rhode Island scholars, that were much used as objects of heraldry and revered by the Indians. The Rolling Rock near Wickford, and the Drumming Rock at Apponaug.

That the Indians gathered here and held councils and used these stones in calling attention or in making proclamations has been recorded in our annals. If no other proof could be found, here is one thing positive that shows our Indians used stones in their form of worship.

The worship here practiced as has before been said, was a Druidism with Indian mixtures. The Indians had a tradition of the Great Landing Place in the East. This can have but one meaning and that is, that a voyager like Columbus, landed at this place and like him established a communication between distinct races of men; that this was so successful as to convert the Indians to a new faith, and that feeling to have been blessed by this occurrence have ventured to commemorate it by paying adoration to the place where the first conqueror landed.

There is a beautiful church erected on the banks of the St. Lawrence, but there is no village about it and therefore, seems at first to have been erected without a purpose, yet it has an historical importance that is revered by the worshippers who gather there. Here, it is claimed, was said the First Mass ever spoken by a European on Canadian soil. This is a beautiful simile that runs parallel with the Great Landing Place of the Indians, which no doubt, started from a similar occurrence further back in the centuries.

It might seem a singular statement to many to say, that a religious pilgrimage could be started at a given shrine and a march inaugurated from there so as to include every altar in our State or its vicinity, yet this was a fact. It was a march that tested endurance and one that caused the death of thousands in a more or less direct manner. Some might think today, that others have too much religion on the mind and so much as to unbalance it, yet our most zealous brothers have it tame when compared with these tests of Indian times.

In this we see the parallel in those old Greek Marches and those extreme tests of endurance then practiced.

It is a historical fact that a religious faith will be green and flourishing in one place, when that same faith had died out in the place of its origin. Examples of this are so numerous that to state it, is to prove it.

There has been much written about the barbarities of savage worship. The more severe the ordeal, the greater the proof of devotion, and this proves more to the credit of the Indian than it takes away, for it shows how intensely earnest he was in his faith and how firmly he held to it. Every sacrifice he made had an object for it, every march, every test of endurance, every demand required of him. He was taught to believe it was his only safety with the powers, and his zeal in carrying these things out show, he had not only learned his lesson, but he believed it too.

We have given quite a space to the marches because that was an important feature in their worship. The next form is historical. Each tribe had its historian and rehearsals were frequent so as to memorize the principle events in the history of the nation. This form of oral history is Druid decidedly.

It is said that among the Welsh Druids today, there are portions of their creed that have never been written, but have been handed down orally for untold ages. The same is true of the Arabians and other eastern nations today.

The art of memorizing with our Indians will now be noted was carried to extremes and the clearness with which messages could be repeated was wonderful. This shows another striking parallel with Druidism.

At suitable times the historian would address his people and this formed part of their system of worship.

We want now to take up the soapstone question. The soapstone ledge in the town of Johnston is truly a great field of study to one who can understand the key given.

It will be observed that on these rocks are round circles and long angular lines turning in various directions. It is a common opinion that these basins were the commencement of a soapstone kettle and that when once completed was broken out from the ledge. A moment's thought will shatter such an idea. Dig a hole in a large rock and how much labor will it require to detach it? Far more than the Indian would care to expend upon it. If he used the large chisels, gouges and stone levers the remains of which lie about here, it was to get clear a part of the ledge and then when once broken off could be suited to their purposes afterwards.

As this rock is plenty in this vicinity, and as it is a kind of rock held in much esteem by them, it strikes us that these symbols are far more likely to be those representing the history of the tribe. Dighton Rock is pronounced by Schofield to be an Indian tablet, and no doubt this is another of a similar character. These characters when examined by other figures as illustrated by him and other writers compare in a very striking manner. We also understand that the towns of Tiverton and Little Compton have several rocks bearing characters of this nature, but which we have not yet seen.

Again there are stones in our State that have resemblance to men's faces and forms, to fishes, birds and animals. A race of men subsisting on the hunt for the existence of life, would make the hunt and its results a part of their worship. From those sources which contribute the most good and those that contributed the most evil would alike have attention paid them. The fewer ideas the race had, the simpler would

be the worship. As intelligence rose the forms of worship would in like manner become more elaborate.

When the Indian form of worship that existed here in our State at the time of the Pilgrims is studied closely, it shows that the Indian had but a few ideas at first, and as he extended his domains, he appropriated to himself the religious symbolization of those he conquered and, so he came down to the time of the earliest English settlement here with both Druid and Atlantian symbols. In brief, he had blended the northern and the southern symbolization of faith.

To assume as many do, that Columbus was the first to discover the western shores, or even go so far as to say the Norsemen, Irish, or the Druids did so and then stop, is even narrow to our view and is proven by the Pacific Coast races who have shown evidences that they had come from further west and from across the wide water. Even these people admit they found man here of a race of whom their historian could give no account.

The question arises, where did these men come from? This very question the adventurer asked. When it was learned that he had even found a powerful race before him, and even the conquered had in turn met man, then begins to dawn on our comprehension the antiquity of man on this planet.

This is positive proof that nations like men have their infancy, youth, manhood, old age and death. That religious forms extend from nation to nation undergoing like changes. A hungry nation always eats up a well fed one, so a form of worship under like circumstances destroys one that has become satisfied that there is nothing more to learn in way of religious philosophy. The Roman Catholic faith will never conquer Protestantism, but both will undergo changes until the

former will die out entirely. Faiths may have its ups and downs like the waves of the sea. but this does not alter the fact the faith had a beginning and therefore, must have an end. The faith may move storm like from one nation to another, but the end at length will be found.

It is a matter of regret that our ancestors did not record more about the Indians than they did, for now it would be appreciated. It is fortunate however, that even a part has been preserved, and that keys are found by which a great amount of invaluable information can be laid open to our view.

It must be an intensely selfish nature that cannot be made interested in such themes as we are now discussing. Does it ever occur to such natures, that it is never the selfish that the pen of the historian has recorded. The hero who died for man, the philosopher who labored for good, the statesman who made strong his nation, the warrior who lead to victory, are the names that lead the roll of fame.

Pedigree of Arnold. — In the Ninth Century, "Arnold," was the Emperor of Germany, Saxon and Wales. Lewis, the son of Arnold, the last of the "Charlemange's," was chosen "Emperor," after the death of his father.

In the Eleventh Century, the Saxon and Wales Nobles, with the descendants of the Ancient Britons, was subdued by William, the "Conquerer," and Annexed to the Crown of England.

The Feudal Laws was then introduced dividing the Kingdom into Barons, (Saxon name Theyne); to his Norman soldiers

The records are now in the English Exchequer, from which this is copied. In which reference is also made to the will of Thomas Arnold dated Aug. 18, 1645.

The motto on the ancient Coat of Arms of this family reads, "Mihi Gloria Cessum," Glory yielded to me. *Sussum* is the name of two Latin verbs, *cedo* *sessum*; yielded, granted, ceded or awarded. "To me glory yielded," surrendered.

THE RICHMOND TOWN RECORDS.

1747 to 1850.

By the Editor.

(Continued from page 285.)

P

MARRIAGES.

- Palmer Eliza, and Matthew Newton, Apr. 12, 1840.
 Parker Hannah, and Edward Larkin, Sept. 14, 1764.
 Patterson Amos, of Westerly, and Eunice Hall of Richmond;
 m. by Sylvester Kenyon, Justice, Dec. 28, 1756.
 Pearce Nelson M. and Lydia P. Burdick; m. by Elder C. C.
 Lewis, Sept. 13, 1847.
 " Martha M. and James Woodmansee, Oct. 27, 1849.
 Peckham George S. of Charlestown, and Hannah E. C. Ken-
 yon, of Richmond; m. by Matthew B. Potter,
 Justice, Jan. 13, 1840,
 Pendleton Zebulon, of Westerly, son of Amos; and Thankful
 Wells, of Richmond, dau. of Joseph, of Hopkin-
 ton; m. by John Pendleton, Justice, Oct. 15,
 1780.
 Perrin William, and Frances E. Clarke; m. by Elder C. C.
 Lewis, Dec. 4, 1847.
 Perry Hannah, and Joseph Clarke, Jr., Dec. 26, 1746.
 " Samuel, Jr., and Anne Clarke. of Joseph, both of
 Charlestown; m. by Joseph Clarke, Justice, Dec.
 26, 1746.