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Historical Register

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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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The Editor would call especial attention to the contents of this number of 144 pages. This number is something like what we would have every one, and which can be had, if our patronage would but warrant it. In this connection he would earnestly entreat his patrons to send us our dues as soon as they can make it convenient so to do, as we are in urgent need of it in order to meet the running expenses of the enterprise. We do not see why our patrons cannot do a little better by us than they have been in the way of doing, in order that the Register may get upon its feet in good shape.

It is hard to be obliged to work upon the Register as we do and then not to realize a more responsive encouragement. At this time, now, that we are in so urgent need of our dues will not our patrons help us to them, and will they not interest themselves enough to procure new patrons. If each old patron would but procure a new one, then soon the Register would be in better shape than it is at present.

A great drawback to the success of the Register is the want of means to bring it up to the standard that its Editor wishes. Had he the means in proportion to his will, then the Register would be excelled by no other like publication in the country. Without capital and with a very limited number of subscribers it has ever been a dreary outlook in the matter of publishing. Added to this is a foolish jealousy of a few miserable cranks, of whom it would be an insult to consider either scholars or gentlemen in any sense of the word and who have in their own narrow and contemptable way, have done the Register all the harm that lay in their power.

The Register has been favored on the other hand, by a few noble friends who have come generously to our assistance and to them is due the fact that the Register is still alive. Thus it ever is, lights and shadows across the pathway of life. The Editor often thinks that he has more of these shadows than belongs to him properly as his share.

THE Narragansett Historical Register.

A Historical Magazine for the People.

NARRAGANSETT PUB. CO. { *Terms:* | JAMES N. ARNOLD,
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FURTHER REMINISCENCES OF THE VALLEY OF THE PAWTUXET RIVER AND ITS BRANCHES.

By Noah J. Arnold.

THE former paper which I prepared for the Register related principally to the business and business men in this valley.

We now propose to write of the churches, the religious and moral influences exerted therein, the smaller business men and the ruling traits of character of its citizens generally.

There is a melancholy pleasure in reviewing the past, in looking over the days of our youth so many years after they have passed away, for by so doing we seem to live over again our early days and associate with our fathers, mothers, brothers, sisters, our old friends and acquaintances once more.

Rhode Island has four rivers, none of them can be called a large river, yet for this little State, they are considerable streams and they drain it almost entirely of its fresh water. These four valleys comprise about all the business portion of the State. They are the Blackstone, Woonasquatucket, Pawtuxet and Pawcatuck. None of these are more beautiful or important than that of the Pawtuxet.

Two-thirds of the water that waters the town of Foster, runs into the Pawtuxet. This town, therefore, must be included in the valley of that beautiful and useful stream. The small village of Mount Vernon is located in the southern part of the town where the "Mount Vernon Bank" was first located, of which Hon. Obadiah Fenner was President. He had four sons and two daughters. The eldest daughter was the first wife of Hon. Jonah Titus. His youngest daughter Miss. Alce Ann Fenner, was a rare flower, but early went into a decline and died February 12, 1826, aged 20 years, 6 months, and 21 days. Had she lived, would have married Mr. Charles Morse, Jr., of Washington village. Hon. Obadiah Fenner was first cousin of Hon. James Fenner, who was Governor of the State eleven years under the Old Charter Government and two years under our present Constitution. Hon. Obadiah Fenner was born June 29, 1764, in Gloucester, but moved to Foster in 1790, where he lived to be 95 1 2 years old retaining his faculties to the last. He voted for President, for Washington, Jefferson, Madison, Munroe, Jackson, Van Buren, Polk, Pierce and Buchanan. He left three sons, one son and both daughters having died before him. Mr. Harding H. Fenner, who died a few weeks since, was a son of John and grand-son of Hon. Obadiah. Mr. Henry Fenner who now resides in Cranston, is another grand son and is the son of James Fenner.

There is a Christian Baptist Church at what is called "Rice City," in the westerly part of Coventry, with a settled pastor, which has existed there for more than seventy-five years. The meeting house is small, but large enough to accommodate the church and congregation. They have a church at Hemlock, and one in South Foster. The Free Baptists have three small churches in Foster. One in North Foster, the Morning Star Church; the Union Church and a Union church at Hopkins mills, composed of several denominations; all it is presumed, are doing a good work. There is a small village in the western part of the town of Scituate, called "Clayville," built by Gen. Josiah Whitaker, about the year 1830 or 1831 and was named in honor of the great Henry Clay of Kentucky. It was built for a comb factory, but no combs have been made there for several years. The factories have been changed into cotton factories for spinning cotton yarn. There are about forty dwelling houses, two country stores for the sale of groceries and dry goods, and 200 inhabitants in the village, also a Christian Baptist church of which the Rev. Mr. Luther is pastor.

Bowen's Hill in Coventry is enclosed by the waters of this beautiful stream. This has been known as a good farming section from the earliest settlement of the state. When Gen. Washington marched the American Army from Boston to New York in 1776, one division of it marched over Bowen's Hill and encamped there one night. Washington himself commanded this division. Mr. Asaph Bowen told me that Washington made his head-quarters at his uncle's tavern. Mr. Bowen was then a young man near eighteen years of age, and said he had an excellent opportunity to see Washington. A class of well to do farmers have lived here from the

earliest settlement of our forefathers, bearing the names of Bowen, Waterman, Rice, Stone, Potter Carpenter, &c. The late Tully Bowen was a native of this hill. Joseph B. Dorrance, quite a brilliant young man was reared here. Of the productions they excelled in butter and cheese.

Not far from this hill, near the town line of Foster, but in Coventry, stood what was called the "Great Chestnut," one of the land-marks in that section of country. Known as such in the border towns, even into eastern Connecticut. It was probably the largest tree of any kind ever grown in Rhode Island. It was a land-mark from the earliest settlement of the State, until it rotted and was blown down some over seventy years ago. A school house now stands on the spot where it once stood and is now known as the "Chestnut School House."

Elder Stone's Meeting House was another old land-mark. It stood in the forks of the roads, one running from Anthony and Washington villages on to Bowen's Hill, and from there to Plainfield, Connecticut, and the other running to what is now called "Coventry Centre," and about one and a half miles from it. This was a Baptist Meeting House and was erected in 1758 or 9. It was the principal house for public worship for several miles around. Elder Worden had the house built and was its first pastor, and continued as such until he was an old man. Rev. Charles Stone was ordained to be pastor of this church in 1798 and was pastor for forty-six years. He never received a salary, but labored as other men for his support. He never had anything but a common district school education. But was quite an eloquent preacher, always sound in evangelical doctrines, and was an instrument in the hands of the Lord of doing much good.

After his death (which occurred in 1844), there was no settled pastor here, the house was neglected and the members

scattered. The house went to decay, and was finally taken down, and the materials carried away. There is now no building on the ground, and there has been no church there for these fifty years, but it was once a noted place, and a land-mark for that section of the State.

Rev. Mr. Stone died as he had lived, an humble follower of Christ.

It was in the town of Coventry that two of the celebrated regicides of Charles I., took up their permanent abode, after living in various places in New England. They were two of Oliver Cromwell's ablest generals in the revolution in England, which dethroned and then beheaded Charles I., King of England. Their names were Goffe and Whalley, and were reputed to be the best swordsmen in Europe. They were members of the Court that tried the king and voted the sentence of death upon him. After the restoration of Charles II., all those who were alive that were members of that Court had to flee from England to such places of refuge as they could find, or they would have been put to death. Goffe and Whalley came to this country, and kept secreted as well as they could. Some anecdotes are related of them while they were thus secreted.

One of these is, that when the town of Hadley in Massachusetts was attacked by the Indians during King Philip's war, that the attack was made on Sunday when the people were at church. They always went to church fully armed to be ready to defend themselves, in case the Indians should attack them, and if the Indians attacked, the men would seize their arms and a fierce battle commence. In this instance the Indians seemed to be getting the best of it, but all on a sudden a stranger appeared among them, took the command

of the people, and by his bravery and superior management soon drove off the Indians. Soon as this victory was gained, this stranger disappeared as mysteriously as he came. The people thought that an angel had been sent by Heaven to deliver them from the savages.

It was either Goffe or Whalley, who was secreted with some of the neighbors there.

At another time a Tinker with a cheese under his arm and a kettle of blacking in the hand, stopped at a tavern in a village in Massachusetts, where a French Fencing Master was teaching the art of fencing. He was challenging any one to try with him. Several did so and so expert was he, that he would soon disarm them. Presently the Tinker with his swab stick and his cheese under his arm took the floor and said he would try him. Although he disdained such a competitor as this tinker, yet to make sport for the company at the tinkers expense, he consented to try him. They went at it, but with all his skill he could not touch the tinker. Presently the tinker caught the fencing master's sword in his cheese and blacked one of his cheeks with the end of his swab stick, and the laugh turned on him instead of the tinker. He sweat and grew mad and exerted himself to the utmost to overcome the tinker. The next moment the tinker blacked the other cheek! The fencing master was now in a rage and threatened to kill him, but the tinker said coolly "don't you attempt that, for if you do, you are the dead man." The fencing master sword dropped, and he said: "You are either Goffe, Whalley, or the Devil, for there are no others in the world that can fence with me," and he was right, for it was one of these men, in the disguise of a tinker that stood before him.

Their descendants are still living in Coventry. The descendants of Whalley spell their name *Whaley*, and those of *Goffe Goff*. Sixty years ago, Jonathan Whaley was the largest land owner in Coventry and one of the wealthiest men owning several hundred acres of land. *

The Maple Root Church was a branch of the Old Warwick Church, and was set off in 1744, but it does not appear to be fully organized until Oct 14, 1762, with 26 members. In 1763, they chose Timothy Greene for pastor and William King deacon, both ordained Sept. 1, 1763. Elder Greene removed to the west in 1770 and died about 1780. Elder Reuben Hopkins of the Scituate Church then served as their pastor. Thomas Whaley was ordained deacon June 25, 1776. Thomas Manchester, born 1750, was ordained pastor Sept. 12, 1782. He remained such for more than fifty years. The church, at the time of his ordination had about 75 members. He was a man of great influence in the Six Principle Baptist Denomination, and in his old age was looked up to as the leader and father of the denomination. He died on the 7th. of September, 1834. in his 85th. year; at his son-in-law's house, Mr. Lawton Johnson, who then resided in the Anthony village, Coventry.

* [The Editor of the Register would be much pleased to have his readers or any one else who has the information, to have them inform him, upon what authority the statement above made, that both Goffe and Whalley made Coventry their permanent abiding place is based. If it rests even upon tradition only, as he suspects, to please state the sources of that tradition. Any further information upon this, to him, deeply interesting subject will be most thankfully received.]

Elder Pardon Tillinghast officiated at his funeral, and preached quite a lengthy sermon. His son, Elder Thomas Tillinghast, made some lengthened remarks on the life and long ministerial labors of Elder Manchester, and how firm he was on his death bed in the faith of the Six Principle Baptist doctrine which he had preached so faithfully for more than fifty years.

Elder Pardon Tillinghast succeeded Elder Manchester, as pastor of the Maple Root Church, which at the time of Elder Manchester's death, had over six hundred members. Elder Pardon Tillinghast was probably over sixty years old when Elder Manchester died, and had been up to that time more than thirty years in the ministry, and a more faithful man never lived. Although possessed with nothing but a common district school education, he was an eloquent preacher and a good Bible student. All that knew him had great confidence in the man, and he never, in a long life of eighty years did a thing to impair that confidence.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

The Maple Root Meeting House is a small two story building with a gallery. The Six Principle Baptists have many times held their Yearly General Meeting at this place. Crowds of from three to six thousand people, have been present on such occasions.

Elder William C. Manchester was the son of Elder Thomas, of whom we have just been speaking, and was the first pastor of the Roger Williams Church which was first built on Burges street in this city, but was destroyed by fire about the year 1844. Elder Manchester was the ablest and most eloquent preacher in the order. Mr. William Olney, now living at 480 High street, married his daughter for his first wife,

and has a handsome portrait of him which is an excellent likeness.

It represents him preaching in his pulpit.

While he was pastor of this church, he compiled a conference Hymn Book which will compare favorably, for the excellency of its hymns, with any that have since been published.

Perhaps it is necessary to state here what made a division in the Baptist Churches, in this State, and why a small division of them were, and are still called "Six Principle Baptist." The Baptist Churches in Rhode Island, and everywhere else, were once what might be termed Six Principle. The doctrine of laying on of hands, on the reception of new members, had been held in a rather loose manner by the First Baptist Church Providence, previous to the year 1791, and some were so admitted afterwards.

The city churches and many in the country towns in a few years from this period, entirely abandoned the practice. Some of the country churches however, continued the practice and refused to commune with the churches that had abandoned it. Therefore, those churches that still adhered to the practice of laying on of hands, were called "Six Principle Baptist." These Six Principles are taken from the sixth chapter of Hebrews, the three first verses, as follows:

"1. Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment. 3. And this will we do, if God permit."

In short these doctrines are:

Repentance, Faith, Baptisms, Laying on of hands,
Resurrection of the dead, Eternal judgment.

This passage of Scripture shows, that these doctrines were believed and practiced by the Apostles and Early Christians, and that there should be no controversy respecting them, but the church should practice them all and strive to go on to perfection.

The Warwick and Coventry Baptist Meeting House, was built in what is now called Quidnic village in 1808. It was named "Tin Top" from the tower or steeple being covered with tin. This steeple or tower was blown down in the great September gale of 1815.

"Probably no building ever erected in Kent County, with the exception of the great Anthony factory, ever awakened so much interest as this. People living miles away, with curiosity excited, came and viewed it with wondering delight. Boys from the neighboring villages ran away from school attracted by its glittering tower. Large congregations gathered for worship within its walls and the church, with grateful pride viewed the result of their toils and sacrifices." [Fuller]

It appears that Elder David Curtis was one of the first pastors of the Warwick and Coventry Baptist church, after it was moved to the Tin Top Meeting House, but other ministers used occasionally to preach in the house. Dr. Stephen Gano, the eminent pastor of the First Baptist Church of this city, Asa Messer, President of Brown University, Rev. David Benedict of Pawtucket, Rev. J. Pitman and others; occasionally preached there. On the 10th. of September 1810, this church joined the Warren Association. Rev. Levi Walker, M. D., followed Mr. Curtis as pastor in 1817, and remained such until 1819. The third pastor was Rev. Jonathan Wilson, who received a call from the church to the pastorate April 5, 1823, which he accepted and united with the church June 8, following, and remained pastor until Feb. 19, 1830.

He was a minister with a very limited education, but was a ready, easy, and quite an effective speaker, sometimes pathetic and eloquent. On one occasion (when I was a boy twelve or fourteen years old), I remember of his relating this circumstance connected with his early ministry. Several years previous to his settlement in Coventry, when he was traveling preacher in the State of New York, he stopped one day to water his horse in a brook which run across the road. While his horse was drinking, a dead fish came floating down stream. " That," thought he; " is a perfect emblem of the poor sinner. This poor fish is dead. If nothing stops it, will continue to float down stream until it reaches the ocean. Just so is the poor sinner, dead in trespasses and sins, floating down the stream of time to the great ocean of eternity."

It was a common thing for him to illustrate his text by some anecdote which had attracted his attention. During his pastorate of this church, a great revival broke out which continued for over a year. During this revival a large number were added to this church from Crompton, Centreville, Anthony, Quidnic, and the surrounding country. There were added to this church more than forty by baptism during this revival, and probably fifty or sixty more joined the neighboring churches. During the five and a half years of his ministry fifty-six new members were added to the church of various ages. Among these were Joseph, Asahel, Robert and Almon Bennett, and their two sisters, Sally Ann and Mary E. Bennett; six in one family. Joseph and Almon Bennett were chosen deacons, some years after, of the Friendship St. Baptist Church, Providence. The latter is a deacon in that church now, but his brother Joseph died a few years since, over eighty years of age, firm in the triumphs of a Christian faith. It was during this revival at the Tin Top Baptist church that people came from quite a distance to hear Joseph

and Asahel Bennett speak. They were full of zeal and often eloquent in their appeals to the unconverted, and both commanded great attention. Miss. Marcellia Bowen, a young girl only fourteen or fifteen years of age, modest and unassuming, experienced religion, would then rise in the presence of six to eight hundred and speak with an ease and fluency that astonished every one. So much so, that many thought she must have been inspired. Mr. Sanford Durfee was a member of the church at this time, and he told me a few years before he died, that he thought that this Miss. Marcellia Bowen must have been inspired. Mr. Durfee was a member of the First Baptist Church of this city for a number of years and died as such, some dozen years ago.

The fourth pastor of the church was the Rev. Arthur A. Ross, who united with the church July 4, 1830, and closed his labors with it in December 1834. The parsonage was built in the village of Centreville in 1832, by John Allen and given by him to the church. During the pastorate of Elder Ross, the church was greatly revived and when he left it there was some three hundred and fifty members, one of the largest churches in the rural part of Rhode Island. There were added to it in the four and a half years he was pastor 208 members. It was in a revived state during his entire administration, one of the most glorious revivals ever witnessed in that region occurred during that period. Some of the ablest and most substantial business men in the neighboring villages came out in religion and took a stand for Christ. Elder Ross was an eloquent preacher and thoroughly believed what he preached, as was often attested by tears as he spoke of the sufferings of Christ for the sins of mankind. On one of these occasions, while portraying his sufferings for our sins, he said, while tears were rolling down his cheeks, "I want no prouder epitaph on my grave-stones when I am dead

and gone, than that I lived and died an humble follower of this Jesus."

On another occasion when speaking of those sitting under the preaching of the gospel for years without being converted he exclaimed, "The same sun which melts the wax hardens the clay."

There was no revival while this church continued to worship in the Tin Top Meeting house, after Elder Ross left. The new meeting house was built near Crompton in 1843. This house was given by Mr. John Allen to the church when the church was removed there. This church had 845 names on its books up to 1875. Probably by this time 1000 have been connected with it since its organization. A large number of its members resided in Crompton. Among them was Dea. James Tilley, and evening meetings were often held there to accommodate these members, but there was no room large enough to accommodate the whole, and the Crompton Company fitted up the upper room in their store building to hold meetings in and sabbath schools, previous to the erection of the new meeting house. During the pastorates of the Revs. Jonathan Wilson, and Arthur A. Ross, James Tilley and Palmer Tanner were the officiating deacons of the church. They were considered very pious and able deacons. Deacon Tanner reared a large family of children, the two oldest are still living; Abel and Jeremiah Tanner. The former is in his 84th. and the latter in his 83d. year; both smart for men of their age. Mr. Jeremiah Tanner is a resident of this city, but Mr. Abel Tanner resides at Mystic River Connecticut. He has a son residing in this city, and is a cigar manufacturer at No. 403 High St. Mr. Abel Tanner was a gifted natural speaker, and took a prominent rank among the early abolition lecturers in the history of the "Anti Slavery" excitement,

and was much thought of by the "Anti Slavery Societies." He was an intimate friend of Wendell Phillips.

There are now four meeting houses in the village of Crompton, viz., the Regular Baptist, the Six Principle Baptist, the Episcopal and the Roman Catholic. All of them are tolerably well sustained.

The Six Principle Baptist Church was formed April 23, 1842, with 38 members. They erected a meeting house and dedicated it Sept. 7, 1844 as a branch of the Maple Root Church.

St. Philips Episcopal Church was formed May 27, 1845, with Rev. J. Mulchahey as pastor. The church has been fairly prosperous.

[See Rev. O. P. Fuller's *History of Warwick* for further information on this subject.]

The Crompton stone factory was built in 1807, by Seth Wheaton, Henry Smith, Nathaniel Searle, Jonathan Tiffany, Benjamin Remington, Thomas Sessions and John Pitman. Sullivan Dorr, the father of Thomas W. Dorr, bought Mr. Wheaton's shares. Roger Alexander, bought two shares of the stock. This property changed owners oftener than other mills in the State. The mills were rented Nov. 29, 1820, to Messrs Rhodes of Pawtuxet, Elisha P. Smith and Tully Dorrence, of Providence. Then Seth Wheaton, Gen. Edward Carrington and Benjamin Cozzens took possession of it in 1823. It now took the name of the "Crompton Company," in honor of the celebrated machinist of that name. Previous to this time, it had borne the name of the "Stone Factory." It was often called the "Stone Jug." Cotton mill No. 2, was built in 1828 and No. 3, in 1832.

The Company went into the calico printing business and in one year from July 1, 1844, the Print Works cleared

\$100,000. In 1846, there was a "financial crash and break down," the whole concern was sold by the mortgagee, and another new order of things commenced. The whole of this great estate fell into the hands of Ex. Gov. Charles Jackson, Earl P. Mason, Daniel Bush, and William T. Dorrence of Providence. The Print Works were leased to Abbott and Saunders in 1852, and afterwards to Saunders alone who continued to run the works a number of years.

A fine school-house for the times was erected here in the years 1867, 8.

Dr. William A. Hubbard, a prominent and able physician in this village died March 1, 1857. He had an extensive practice and gained the confidence of the public.

Capt. John Holden kept a variety store here for many years and was a leading citizen. He was the father of Thomas R. Holden and grand-father of Dea. Robert Holden, of the Cranston St. Baptist Church, the able and efficient superintendent of the largest Protestant Sabbath school in the State.

Dea. Pardon Spencer was a prominent man in this village for some fifty years and an active deacon in the church.

Samuel Bennett kept the toll-gate on the Providence and New London Turn-pike for 23 years. He had four sons and two daughters, and every-one was a member of the Warwick and Coventry Baptist Church worshipping in the Tin Top Baptist Meeting-house.

Preserved Briggs, a good mechanic and musician, resided here many years.

Jonathan Tiffany, an uncle of James Tiffany of this city, resided in this village for more than fifty years. He was a gentleman of integrity and an influential man.

From the year 1800 to 1815, Connecticut Massachusetts, and especially Rhode Island people *run wild* about building small Cotton Factories. Farmers that had a small brook running through their farms, especially if it had much fall, felt as though they must erect a small factory on it, go to spinning cotton yarn, and "get rich."

A factory of this class was erected on a small stream that empties into the South-west Branch of the Pawtuxet, in the southerly part of Crompton village in 1816. It was called the "Flat-top Factory," owing to its having a flat roof. This factory had but little water, especially in a dry time, but it had a fall of over thirty feet. This stream was made by the union of two small brooks, one rising in the south-westerly part of the town of Warwick, the other three quarters of a mile east of it, uniting near the Flat-top pond. They form the small stream that drives the machinery in that factory. The whole length of the stream is not much over one and a half miles from its source to its mouth. This factory has changed owners often. It was built by Jonathan Tiffany. A few years after was bought by Oliver Johnson, who soon took for a partner John Wood. They put in power looms, run it a few years and prospered. John Higgins and others then bought and run it. After them Joseph James and John Card ran it and made yarn. The mill was burnt some three times during fifty years and rebuilt. Jonathan Tiffany built a small factory for spinning cotton yarn on the east brook that helps form the Flat-top stream, which had more than thirty-four feet fall. One day when the machinery was running full speed, all at once the wheel almost stopped. The help ran out to see what the matter was. *They found a cow drinking the water that ought to run on to the wheel.* When

the cow quenched her thirst, the wheel started up again full speed.

Centreville is the next village below Crompton. It was probably settled prior to 1700. The proprietors of this section were Henry Wood, John Smith, John Greene and John Warner. A saw mill stood here early in the 18th. century owned by Job Greene. Philip Greene, son of Job, was judge of the County Court from 1759 to 1784. He was the father of Col. Christopher Greene of the Revolutionary War, who commanded the Rhode Island Regiment, that fought so gallantly at Red Bank, defeating an army of Hessians three times as large as his own force. William Greene, a resident of this neighborhood was Governor of the State from 1778 to 1786.

The first cotton mill erected in this country was started in the village of Pawtucket in 1790. The one erected in Centreville was four years afterwards, or 1794. William Almy and Obediah Brown bought one-half of the factory privilege there for \$2500. John Allen, who was to be one of the company went with Obediah Brown to Pawtucket, to take some measurements of Samuel Slater's machinery. Slater forbid him, but as Mr. Brown was one of Mr. Slater's backers Mr. Allen took no notice of it. Mr. Slater then took hold of Mr. Allen and pushed him away. Mr. Brown then said, "Let me take the rule I will measure and we will see if he will lay hands on me." He did so, but Mr. Slater never molested him.

The original owners of this small mill were: William Potter, one-third, John Allen, one-sixth, McKerris, one-sixth, James Greene, one-ninth, Job Greene one-eighteenth, the remaining one-sixth, by several parties.

The second mill was built in 1807 on the east side of the river. The company was composed of William Almy, Obediah Brown, James Greene, John Allen, Gideon Greene and John Greene.

John Allen superintended the erection of this as he had of the first mill.

Mr. Allen lived in Centreville the remainder of his life, sharing in all the vicissitudes of the manufacturing business, loved honored and respected by all who knew him, acquired a handsome fortune and died the triumphant death of a true Christian July 26, 1845, in the 78th. year of his age.

Mr. John Greene likewise spent his days here, occupying a high position as an upright and honorable business man, and died July 16, 1851, one of the wealthiest men in this vicinity. He left one son and two daughters. He was President of the Centreville Bank from its first establishment until his death.

Mr. George Whitman, now a member of this Association, was a nephew of Mr. Greene, and his confidential clerk for twenty-two years.

Dr. Sylvester Knight, lived here as a practicing physician for twenty-seven years, and acquired a reputation of being a very skillful physician, an honest and gentlemanly man, and one who was universally beloved and respected. His son, the Hon. Jabez C. Knight, told me recently, that so great was his father's practice, that when he was a boy and went to school, sometimes he would not see him in two weeks. His health began to fail him, and growing weary of so much business, removed to this city where he died March 15, 1841, aged 54 years.

Dr. Charles Jewett was called from East Greenwich to fill his place in Centreville, and had he continued in the practice

there, might have become a wealthy man for he had already acquired the reputation of a skilled physician and an excellent surgeon, but he preferred the lecture field in the cause of temperance, and acquired the reputation of being one of the ablest and most scientific lecturer on temperance, in the country.

James Waterhouse came to this country from England with no resources but his fruitful mind and indomitable will. He bought two-thirds of the water power here of the heirs of John Greene, and made several kinds of cassimeres, was successful and became rich, but afterwards became somewhat involved. He rose in the Rhode Island militia to the rank of Brigadier General. He died in Lowell, Mass., March 25, 1872 where he had gone to see his sick wife. Gen. Waterhouse had the reputation of being a noble and generous man. One that wealth did not change in his social intercourse with his neighbors and old friends.

Oliver Johnson, when a young man taught school in this village. He was a very popular and successful teacher.

John B. Arnold carried on the business of a merchant tailor in this village for forty years. For a great number of years he was considered by all the fashionable young men in all the neighboring villages, to be the *beau ideal* of a tailor. He was a fair and honorable business man, and was highly respected. He lived to be over eighty years of age.

Jeremiah Briggs, one of the successful gold and silver platers of Providence, was reared here.

Job, Gideon, Henry and Anthony Hamilton, four brothers, were residents of Centreville and Crompton villages. They were all good singers and sang in the Choir at the Tin Top meeting house.

Whipple Arnold was a resident of this village and was the first Postmaster here, an office he held for many years and through several administrations.

The first Stage Coach from this region to Providence was started in 1823, and run several years by Andrew Arnold from Washington village through all the villages on the South-west Branch of the Pawtuxet River to Providence. It was then thought to be quite an honor and a luxury to ride in the stage to Providence, much more than it is now to ride even in palace cars.

George Scott started a stage from Hope village through all the villages on the North-west Branch of the Pawtuxet River soon after Mr. Arnold started his on the South-west Branch. Both of these routes were popular and equally well sustained.

Gilbert Remington, a nephew of Mr. Arnold, bought him out and run the stage for some years giving great satisfaction to the public and was always kind and accommodating to his passengers. After several years of successfully pursuing this business, he sold out to George Scott, who run both lines for several years. He never gave up the business until the Providence and Hartford Rail-road commenced running their cars. He then published his Valedictory address in the Providence Journal, thanking his patrons and bidding them a respectful farewell after serving them faithfully for about thirty years. Mr. Scott was not only an excellent stage driver, but one of the best fifiers in the State. He was for a few years fife-major to the 9th. Regiment of Rhode Island Militia. One could listen to his playing by the hour together.

The Centreville Bank was incorporated in June, 1828. with capital of only \$25,000. John Greene was its first President and Rev. Moses Fifield the first cashier. Mr. Greene, as has been mentioned, remained President until his death.

Cyrus Harris was then chosen President and held that position several years. The present Moses Fifield, who is cashier, is a son of the Rev. Moses Fifield, who took the cashiership a few years before the death of his father, which occurred April 19, 1859. Rev. Jonathan Brayton was chosen President on the resignation of Mr. Harris.

It was in this village that the lamented Burrell Arnold was murdered while sitting in his store for his activity in the cause of temperance. And what is remarkably strange is the murderers have never been found and punished.

Josiah Merrill was a resident of this village all his life and reared here a large family of children.

Lovewell Spaulding, a leading and active member of the Methodist church, was a resident of this village.

George B. Seabury moved into this village from the town of Tiverton in 1824. He was a blacksmith by trade and carried on that business nearly to the end of life and died aged 88 years. He left three children, one son and two daughters. The son is the eminent dentist, Dr. F. N. Seabury, now located with his son at No. 294 Westminster St. in this city. A son that Centreville may justly feel proud of raising and the city of Providence that it possesses such an able dentist and gentlemanly a citizen.

Joseph Burton was a resident of Centreville for some fifty years. He was the father of Sheldon Burton, the celebrated snare drummer and the intimate friend of William Anthony Jr., spoken of in our first paper on the valley of the Pawtuxet.

The village of Centreville has done its share in contributing to the prosperity of Providence and keeping it the second city in New England in point of population, enterprise, wealth and trade. She has contributed distinguished manufacturers, merchants, physicians and dentists; such as John

Allen, the Harris's, Greene's, Lapham's Johnson's Seabury's. Waterhouse, and one Mayor of Providence for seven years, Hon. Jabez C. Knight.

The Methodist Episcopal Meeting House was built in Centreville in 1831 and '32. A flourishing church was formed and the Rev. Moses Fifield was one of its first pastors, and continued such until he was chosen cashier of the Centreville Bank. He was an excellent man, honored and respected by all. There was probably a Methodist church here previous to the erection of the meeting house in 1831. The Methodists held meetings in the District School House previous to that time. I recollect of going to Centreville early in the morning in the month of June with another boy, when I was about twelve years of age, to witness the baptism of more than twenty candidates in the Centreville Pond, who joined the Methodist church. They were all immersed but one and that one was a lady. She kneeled in the water where it was nearly two feet deep and the minister poured a basin of water on her head. They were baptized on the east side of the pond. We boys set down on the west side. The procession marched down to the water two deep, singing beautiful and inspiring hymns. There was no wind blowing at the time, and the sun in all its glory never shone more beautiful, all nature smiled in all its pristinest loveliness. It was certainly one of the most lovely scenes of the kind I ever witnessed in my life and can never be effaced from my memory. The sun of Austerlitz arose on a December morning over a field of battle, red with the slaughter of thirty thousand men, but this morning sun of June, rose over a beautiful baptismal scene of more than twenty pilgrims who had started on a journey to the New Jerusalem.

The next village after Centreville is Artic, of which we spoke in our former paper. But this village is growing and is already connected with River Point. There is a large Roman Catholic church near the rail-road station in North Centreville, near Artic, to accommodate the French Catholics. The house is 112 by 60 feet. It is called "St. John's Church." Rev. Henry Spruyt was the first pastor. This building is an ornament to the village.

A Congregational church was formed at River Point in 1849, with ten members. Rev. George Uhler acted as its pastor. He was succeeded by Rev. S. B. Goodnow until 1855. Then Rev. Mr. Woodbury supplied the pulpit. In 1857, Rev. George W. Adams was installed as pastor, who continued as such until his death which occurred Dec. 9, 1862. He was a diligent student and a sound theologian. This meeting house was erected by Dr. Stephen Harris and his two sons, Cyrus and Stephen Harris.

A Six Principle Baptist Meeting House was erected at River Point in 1857. It was then called Birch Hill. This church was in part the scattered fragments of the Six Principle Baptist church of Phenix which was dissolved there and reorganized here and still maintains its standing.

There was a Congregational Meeting House erected in Washington village, Coventry, about the year 1830, by the Rev. Mr. Pease, who preached in it to a small Congregation a few years and kept during the time a school for the higher branches of education, such as were not taught in the common schools. Some success attended this instruction. Mr. Pease returned to Massachusetts and the Rev. Mr. Janeson, a Scotch gentleman, highly educated in the University of Edinburgh (about the year 1833,) took his place, a Congre-

gational church was formed and Orin Spencer and Charles Morse, Jr., were ordained deacons. Mr. Janeson preached a few years and had a call to the pastorate of the East Greenwich Congregational church, and removed to that village.

Dea. Orin Spencer was the father of Joel M. Spencer, who was State Auditor for about fourteen years; of Orin Spencer, prominent politician here, who during the summer months keeps one of the fashionable hotels at Watch Hill, in the town of Westerly, and of Jonathan Spencer, who died a few years ago.

This church was dissolved several years afterwards and a Union church was formed, composed of several denominations. The Rev. James H. Dow of Providence, became their pastor, who continued in that capacity several years. The Meeting house has been in the hands of the Methodists for several years. The Rev. Mr. ——— is now pastor.

All the villages in the Valley of the Pawtuxet, contain as respectable citizens as can be found in the State. Washington village, in this respect, was equal to any of them. In addition to those mentioned in our first paper, viz; Thomas Whipple, Peleg Wilbur and John Bissell, we may mention Anthony Tarbox, cashier of the Bank of Kent nearly during its existence. Benjamin Kimball, Russell Chace, Martin S. Whitman, Charles Morse, Charles Morse, Jr., Jesse Cook, Caleb and John J. Kilton, Alban M. Stone, Or'n Spencer, Samuel Wall, Henry Remington, Oliver C. and Thomas B. Wilbur.

In the Anthony village, in addition to the Anthony family, there was Perez Peck, Job Harkness, Elisha, Christopher and Daniel R. Whitman, Stephen and Joseph Manchester, Judge Manchester, William Place, Smith Williams, Nicholas D. and Charles Greene, Lawton Johnson, Joseph Sisson, James Mat-

hewson, and many others. Christopher Whitman when he died was the richest man in Coventry. His brother, Daniel R. Whitman, was a young man of noble sentiments, and better read than ordinary young men of his time.

Charles Greene's boot and shoe making shop stood on the side of the common in Anthony village. It was a sort of rendezvous for the first men of the village to meet evenings and talk over business and the political, religious, scientific, and social matters of the times.

We mentioned in our former paper, that every village on each branch of the Pawtuxet River, had Temperance Societies. Washington and Anthony villages united and formed one between them, and met alternately in each village. The chief instrument in forming this Society was Dr. Hiram Cleveland, assisted by Perez Peck, and then by Col. Peleg Wilbur and Hon. Thomas Whipple. Dr. Cleveland was a strong advocate of Temperance and did much to mould the temperance sentiment of that section and of the State. He was a skillful surgeon. He moved a few years after this, to the village of Pawtucket, where he died some twenty years ago.

Dr. Peleg Clark, a well read physician, bought the estate vacated by Dr. Cleveland, moved to Coventry, and practiced his profession with success. Like Dr. Cleveland, he was a temperance man, as were most of the physicians in New England. He delivered some excellent temperance addresses. The Anti-Slavery excitement arose, he enlisted warmly in that cause and was chosen President of the Rhode Island Anti-Slavery Society. He became one of the principal leaders of that cause. He was a man of considerable ability and made his mark in whatever cause he engaged.

The Bank of Kent, located in Washington village, was organized in 1818. Dr. Caleb Fiske was chosen President

and a Mr. Jencks Cashier. The capital of the Bank was \$50,000. In 1820, the President and Cashier resigned, and John Allen of Centreville, was chosen President and Anthony Tarbox of Washington village, Cashier. Mr. Allen remained President until his death in 1845. Mr. Tarbox remained Cashier until his death in 1867. Col. Peleg Wilbur, was chosen President in 1845, and remained such until the Bank was wound up in 1869. Joel M. Spencer, was chosen Cashier on the death of Mr. Tarbox, and remained such until the Bank was wound up in 1869.

The Coventry Bank was organized in 1865, with a capital of \$100,000. Christopher A. Whitman was chosen President and Thomas Whitman, Cashier. Mr. C. A. Whitman, remained President until his death, and then Asabel Mathewson was chosen. Thomas Whitman remained Cashier until his death, when Edward B. Williams was chosen. The Bank is being wound up.

There is a small spring brook about one and a half miles south of Washington Village, Coventry, with some thirty feet fall on it. It is one of the four small brooks that makes up the Dyer Brook. Perez Peck and Jabez Anthony (uncle of Senator Anthony), built a small factory two story in front and three story in the rear, about the year 1829 or 1830 and named it "Bardelayville," in honor of the celebrated English Divine, of the Society of Friends, Robert Bardelay. They run this factory in company a few years. Then Mr. Anthony and his son William, bought out Mr. Peck and continued the business, making cotton rope, banding and twine. After the death of Jabez Anthony, his son William, and his sons, continued the business, and it is still run by the family. This small factory has been a success.

North Scituate is a large and handsome village and has been a place of some enterprise in past years. It is handsomely located in the North-easterly part of the town of Scituate, in a somewhat level section of land, near Moswan-sicut pond or lake, one of the most beautiful sheets of water in the State. This village is the location of the Lapham Institute, which flourished for several years as an academy under the preceptorship of Rev. Hosea Quimby and Rev. Ammi Bradbury and his wife. Mr. Quimby was a christian, a scholar and a gentleman. After Hon. Benedict Lapham bought and gave the academy buildings to the Free Baptist denomination, the Rev. B. F. Hayes became the Principal and the academy again flourished. Mr. Hayes was a gentleman of a fine education, and he could speak fluently in some half a dozen languages. He had a call to a professorship in Bates College, at Lewiston, Maine, and he went there. The Institution began to wane and was finally abandoned as an academy, which is much to be regretted, for the buildings are an ornament to the village and the academy a benefit to this portion of the State. The buildings have been used as a summer boarding place.

There is a handsome meeting house here, built some sixty or seventy years ago by the Free-will Baptist denomination, as were the Academy buildings. Rev. Reuben Allen preached here between 1830 and 1840. During this time he changed his religious sentiments and became a Congregationist and carried a majority of the church and congregation with him, they held the house. The Free-will Baptists had to build themselves a new house which was a modest affair compared to the first one. Therefore since this division two meetings have been maintained in the village of North Scituate.

The Six Principle Baptists have a meeting house at South Scituate, and another at Kents, some two miles further south where the sect have maintained monthly meetings.

The name of Battey, Angell, Henry, Manchester, Fisk, Mathewson, Winsor, Mowry, Smith, are common in Scituate.

James B. Angell, now President of Michigan University, is a native of this town.

The proprietors of the Hope Factory Village, erected a Hall for a reading room and to hold meetings in. The Methodists have formed a church here and hold their meetings in this hall. They have quite a flourishing society here.

Fiskeville and Jackson villages, had a meeting house erected between them about the year 1840. The Baptist denomination held meetings here for several years, but it was not flourishing. The church soon became extinct. The meeting house was finally purchased by Ex. Gov. Jackson, and it has been converted into tenements.

The Six Principle Baptists have erected a meeting house at Fiskeville Four Corners, in 1873, mainly through the influence and persistent energy of Elder B. B. Cottrell, at a cost of \$1700, and a church was soon organized and Elder Cottrell was its pastor, who still maintains that position. The church is quite flourishing.

Among some of the early settlers who resided in Fiskeville Arkwright and vicinity, we may mention Philip Fiske, Stephen Potter, the Congdon family, Dr. Baker, Dr. Almon C. Whitman, Edward Congdon, George James Adams, Caleb Ray. Henry W. Emmons, kept a dry goods store here for many years. Drs. Baker and Whitman both had a large professional practice and stood high in their profession. Doctor

Baker died some thirty years ago. Dr. Whitman died in 1879 and his widow died March 1889.

Dr. Caleb Fiske, the father of Philip Fiske, lived about two miles north of Fiskeville, in Scituate, was one of the most *eminent physicians in the State*, and for those times was considered a very wealthy man. He died about the year 1834. Dr. Baker was one of his students. The Dr. Fiske house was built previous to the Revolutionary war, and General Lafayette stopped there with his suite on his way to Boston, to dine. Miss. Rhoby Knight, daughter of the proprietor of the house, a young lady of some 15 or 16 years of age, passed through the room where Lafayette and suite were dining. He was so pleased with her beauty and appearance, that he took out his snuff box, gave it to her and told her "To always keep it to remember him." She afterwards married Col. Henry Wightman, a Colonel in the Rhode Island Militia at that time. The box has been preserved in the family with great care. It is now in the hands of Miss. Hattie Budlong, Providence.

We return to Phenix again to give some further facts respecting this enterprising village of which Kent County may well feel proud.

In 1827, Rev. Henry Tatem preached in the School-house in this village to crowded houses, and until the erection of the Meeting house in 1829. This was the first Meeting-house erected on the North-west Branch of the Pawtuxet River. An Act of Incorporation was granted at the January Session of the Legislature in 1833, to Henry Tatem, Nicholas G. Potter, Benjamin R. Allen, Caleb Potter, Sheldon Colvin, Cyril Babcock, Ray Atwood, Cyrus Manchester, George P. Prosser, Reuben Wright, and William Warner. These were some of the principle and leading men of Phenix at that time. Rev.

Henry Tatem was considered more than a common eloquent preacher. He continued to preach in this Meeting-house until difficulties broke out which divided the church in 1837. During these ten years of Elder Tatem's pastorate, there were what was called "Great revivals of religion. On several occasions he baptized large numbers in the Phenix Pond, and he seemed to have a large and flourishing church. During his pastorate he renounced Free Masonry and became a violent political Anti Mason. He preached without a salary and supported himself and family by following the business of a Merchant Tayler at Natic where he resided. He was intimate with Hon. William Sprague, uncle of the present Hon. William and the Hon. Amasa Sprague; who often called on Rev. Mr. Tatem, at his tailor's shop, and talked politics with him. After the difficulty in Tatem's church, spoken of in the foregoing, the Rev. Nicholas Potter preached to the church for a few months, but the church became feeble, and sold their Meeting-house to Josiah Chapin of Providence. The Congregationalists then held it and the Rev. Russell Allen preached there a short time. Afterwards the Methodists hired the house and in 1842 purchased it. Governor Harris bought it, moved it and made tenements of it. The Methodists built a new Meeting-house on the same spot which is now the house the Phenix Methodist Church worship in. It is quite a handsome and convenient Meeting-house and is an ornament to the village. The Methodists for many years have had a large and flourishing church here. Gov. Elisha Harris and his family were members of, and one of its strongest patrons. Ex. Gov. Howard, who married one of his daughters, is a member here and a strong supporter of religion and morality.

The Six Principle Baptists formed a branch of the Maple Root Church here and Elder Thomas Tillinghast preached once a month in the school houses at Arkwright and Phenix villages, until a Meeting-house was built for him at Phenix in 1838, which was the second Meeting-house erected in that village for religious purposes. The building committee were; Dea. Johnson, William Ames, and Robert Levalley. The house was about sixty feet long and thirty feet wide with eighteen feet posts and cost \$3000, which for them, in those times, was a large sum; larger than the church could pay. It was finally sold to Dr. McGregor for \$1000, and then to William B. Spencer, who converted it into tenements in 1851. The scattered fragments of the church as we have already said, finally united with brethren and sisters of the same faith at what was then called Birch Hill, but now in the village of River Point and still worship there.

In 1841, Rev. Jonathan Brayton commenced his labors here in the Phenix School-house and the School-house at Natic, but his audience increased so that the School-house at Phenix could not hold them and they hired the Tatem Meeting house, then owned by Dea. Josiah Chapin, of Providence, for two weeks. Great religious awakening attended these meetings and many were converted, so there seemed to be a necessity of forming a Baptist church immediately. Therefore the brethren and sisters in Phenix and vicinity, 25 in number, formed themselves into a church and were publicly recognized as such Jan. 20, 1842. The church assumed the name of the "Lippitt and Phenix Baptist Church." The male members were; Rev. Jonathan Brayton, Thomas S. Wightman, William B. Spencer, Jeremiah Franklin, John B. Tanner, Benjamin Gardiner, Richard Gorton, Stephen Greene and Robert Card, and sixteen females. There were nineteen

others excepted candidates, which increased the numbers to forty-four. On January 30, twenty-nine persons were baptized. From Jan. 30, to Mar. 6, seventy-seven were baptized and united with the church. Among them were some of the first and most substantial citizens of Phenix and vicinity, such as Lodowick and Samuel Brayton, brothers of the Rev. Jonathan Brayton. Necessity now compelled them to build a meeting-house, as the school-house was not large enough to hold the audience which attended the meetings. The Phenix Manufacturing Company, generously gave the lot. A house was built 48 by 36 feet, for \$1800. The vestry was afterwards finished and the whole expense was only \$3000. Rev. Jonathan Brayton, was the instrument in the hands of God in building up this church, and was its first pastor. After he resigned the church had several pastors. Rev. Christopher Rhodes was pastor nearly six years, and during his pastorate the congregation increased so that the house was not large enough to hold them. A committee was appointed to enlarge, or to build a new house. The old meeting-house was sold and a new one was built on the west side of the river. William B. Spencer gave the lot. The whole expense of the house was \$18,437.14. It has a handsome clock in the steeple and a good sounding bell that weighs 1609 pounds. As was said on a former occasion, it is one of the handsomest and most convenient meeting houses in the rural part of the State.

There are several stores in Phenix for the sale of groceries and dry-goods and several other branches of business are carried on here as in cities and large towns, so that citizens can get accommodated for most everything they want. Joseph Lawton keeps a first class clothing store. There are two country hotels in the village.

About the year of 1837, Messrs, Greene and Pike, erected in their village, called Clyde, a building to be used as a school-house and a meeting-house for a small church of the "Swedenborgian, or New Jerusalem Church." The Hon. Simon Henry Greene, used to act as leader in the service, in the absence of the pastor.

The Meeting-house at Natic was built by Messrs, A. and W. Sprague and they generously gave the rent of it, free of charge, to the Baptists.

The First Baptist Church of Natic, was organized on the 23, of November, 1839. It was composed of sixteen persons of regular Baptist churches in other places, but who resided in this village. The church was publicly recognized by a council formed by the neighboring churches on the 25, of December following, and received into the Warren Association Sept. 9, 1840. The first person received by baptism into the church was Sister S. Thornton, May 24, 1840, who was baptized by Rev. Thomas Tew, the father of George P. Tew of this city. Rev. Arthur A. Ross, became pastor of this church Nov. 16, 1840, but he remained such only a few months. In 1842, a large number joined the church. Rev. Jonathan Brayton, accepted the pastorate of this church and remained such until June 1844, at the same time he was pastor of the church at Phenix. April 25, 1847, Rev. Arthur A. Ross, was again called to the pastorate of the church, and remained such for nearly five years. During this pastorate a great revival of religion broke out in this church, and several prominent persons embraced religion, and joined the church. The Meeting-house, during this revival was crowded with eager listeners and anxious souls. The village of Natic was never so happy before. In December 1851, Rev. Step-

hen Thomas became pastor and remained there nearly four years. The church had several pastors afterwards. Rev. O. P. Fuller, while he was a student in Brown University preached for them six months.

The closing part of the year 1857, was the time of the great revival all through the country and forty-one persons united with this church. This was under the pastorate of Rev. George Mathews. Several years afterwards, when the Rev. Warren Emory was pastor, seventy-five joined the church by baptism. In 1871, the church sustained a great loss in the death of Dea. George W. Harrington, who had served the church faithfully as deacon since May 1859, a period of twelve years. In the year 1875, the church sustained a greater loss in the death of Dea. Moses Whitman, who had been connected with the church since 1842. A highly complimentary notice of his life, was published in the *Watchman and Reflector* of Jan. 15, 1875. This church is still in a flourishing condition, but it is rather a melancholy thought that the Spragues, Rhodes, Rices, Bakers, Warners, Ballous, Knowles, Arnolds, Whitmans, Simmons, and hundreds of others, residents of Natic and vicinity, have all passed away.

Pontaic village is the next below Natic. An Episcopal church was organized April 9, 1869. The Rev. E. H. Porter, was its first Rector. Messrs, B. B. and R. Knight, the proprietors of Pontaic Mills and village, tendered to the parish for church purposes, a room neatly fitted up with sittings and chancel furniture, and also a residence for the Rector, without rental, and have always been liberal contributors to the fund for the Rector's salary. The church bears the name of "All Saint's Parish Pontaic."

The first settlers of Providence were pious people. Some of them were probably members of the Church of England. Roger Williams, himself, was an ordained minister of the Puritan order, but he and his associates, were all convinced, that Scripture baptism was to be immersed in water. There being no minister among them, who had been immersed, nor any professor of religion among them who had been thus baptized, and, as they wished to form a church of immersed members, agreeably to the command of the New Testament, they selected Ezekiel Holliman, a pious and gifted man to baptize Roger Williams, who in turn then baptized Mr. Holliman and the others. These men were the first members of the "First Baptist Church," of this city. This was its origin, and from this church, thus established, sprang all the Baptist churches in this State and Nation. This took place in A. D., 1639. Three years after this event, one half of the constituent members of this church settled in the town of Warwick. They were, John Greene, Richard Waterman, Francis Weston, Ezekiel Holliman, William Arnold, and Stuteley Westcott, all then residing in Providence, but these brethren still continued their connection with the First Baptist Church of Providence, and attended the same as often as they conveniently could. In January 1730, the large township of Providence, was divided into four towns, and every town had a Meeting-house, but the church worshipping in them, were branches from the First Baptist church in Providence. At this time there were nine towns on the main land, all of which had Baptist Churches. One of these churches was in Old Warwick, probably not over half a mile from where the "Shawomet Baptist Church," is now located. The earliest records of this church are dated 1741, but the origin of the body must have been as early as 1725. It is said

that there is no original records of the First Baptist Church, previous to April 1775. The records of the First Baptist Church were probably burnt, when the village of Providence was burned by the Narragansett Indians, in King Philip's War in 1676. In 1730, the Old Warwick Church consisted of sixty-five members under the pastoral care of Elder Manassah Martin. He served the church as pastor thirty years, and died March 20, 1754, and lies buried near the site of the meeting-house where he preached. A heavy slab marks the spot, where he and his wife lay. In 1757, Charles Holden was ordained as pastor of this church. He remained pastor until old age compelled him to retire. He died June 20, 1785, in his 90th. year. He lies buried in a quiet spot, some thirty or forty rods west of the residence of John Wickes Greene, Esq. John Holden of Cranston, was a lineal descendant of his, and so is Dea. Robert Holden of the Cranston St. Baptist church. By the will of Elder Holden, his slaves were liberated, and some provision made for them. After Elder Holden became feeble, Benjamin Sheldon was ordained as assistant pastor, in June 1778. October 10, 1782, Abraham Lippitt, was ordained as an assistant pastor of this church. In 1793, Elder Lippitt removed to what was then called "the west," and this church called Samuel Littlefield to the to the pastoral office, and he was ordained in 1794. He continued to preach until about 1825. This Meeting-house was probably erected as early as 1730, though the date is not known. It was in a state of delapidation and was taken down in 1830, one hundred years after its erection. This church was an offshoot of the First Baptist Church of Providence.

The Maple Root church of Coventry, was a child of this. The Baptists, in country towns built their Meeting-houses

nearly square, two stories high, without a steeple, tower, or bell. The seats were very plain, all without paint; but some within fifty years have conformed a little to modern fashion. The Six Principle Baptist ministers preached without a salary. They simply take what their friends give them, which is often a "mere pittance."

The Old Baptist Meeting-house here had become so delapidated, that it was unfit to hold meetings in and a new house was built and dedicated in 1829. Rev. William Manchester preached the dedicatory sermon. Elder Job Manchester became the pastor. He was a successful pastor and the first year of his ministry he baptized twenty-two persons. He resigned in 1843 and removed to Providence, joined the Stewart Street Church, and died Aug. 9, 1869, aged 75 years.

A few members of the Old Warwick church, resided in Apponaug village, called then "Fulling Mill." They were desirous of forming a church in that village. In December 1744, the Old Warwick church gave Benjamin Peirce and wife, Ezrikham Peirce and wife, Edward Case and wife, John Budlong, and such others as wished to form a church at Fulling Mill, of the same faith and order to do so. Benjamin Peirce, was ordained as their minister. They erected a Meeting-house 26 by 28 feet, two stories high. The church after a few years was dissolved, but soon after the close of the Revolutionary War, another church was organized, about the year 1785. David Corpe, a member of the East Greenwich church, from which the present one was set off, became their pastor. They occupied the old Meeting-house, which they repaired. Elder Spooner was his successor. In 1805, the church became extinct. That is, in twenty years from its organization. The Meeting-house was taken down and put into dwelling houses.

What is called the Six Principle Baptist, had held meetings in the Old Warwick Meeting-house from the early settlement of the town, but seem to be now passing away. In 1842, the Rhode Island Baptist State Convention, sent the Rev. Jonathan E. Forbush to labor there and some religious interest followed his labors. In October 1842, five brethren and eleven sisters, met at the residence of John W. Greene, appointed a committee of three to wait upon the members of the Old Six Principle Baptist Church, and confer with them respecting the formation of what is called the "Shawomet Baptist Church." Nov. 16, 1842, the church was formed at the Old Six Principle Baptist Meeting-house, by a council from the Providence, Phenix, Pawtuxet and East Greenwich Baptist churches. It had then but thirteen members with Rev. J. E. Forbush as pastor. Benjamin Greene was chosen Deacon and John Holden, Clerk. In 1845, the church united with the Warren Association. Mr. Forbush closed his labors in March 1845. Rev. Alfred Colburn was his successor. The membership was now thirty. In 1850, Rev. George A. Willard became pastor and remained such until May 1859. There were two other pastors prior to 1866, when there were fifty-four members, Rev. J. Torrey Smith, was pastor of this church near fourteen years. They built a new Meeting-house some two years ago, which was burnt. They immediately went to work and built another handsomer and more convenient house than the one burnt. It has dismissed to other churches quite a large number of members. Its present number is seventy-one. Rev. S. E. Frohock is pastor.

The Warwick and East Greenwich Free-will Baptist church is situated on the plain, about half a mile north of the vill-

age of Apponaug. The church was organized Dec. 25, 1841, but they worshipped in various places, chiefly in the Meeting-house a mile north, near the "High-house." Rev. Geo. Champlain was the pastor, and continued in this relation for some fifteen years. This church in the time of the "Dorr War," a large majority of it was of the "Law and Order," party, while the members of this Greenwood church where the church held meetings, were of the "Dorr Party." Therefore, the house was closed against the Apponaug church, which was for the "Law and Order" party. Therefore, they made arrangements to build on the plain half a mile north of Apponaug village. Governor John Brown Francis, Dutce Arnold, and George T. Spicer, interested themselves to aid them in this enterprise. Gov. Francis drew up a Subscription Paper and on that paper is

| | |
|---|----------|
| Gov. Francis and daughter | \$ 75.00 |
| Gov. William Sprague and daughter, Mrs. Hoyt, | 75.00 |
| Dutce Arnold and daughter Marcy, | 50.00 |
| John Carter Brown, | 50.00 |
| C. and W. Rhodes, | 25.00 |
| George T. Spicer, | 20.00 |

Stephen Budlong gave the land on which the Meeting-house was built. The house was erected in 1844, at a cost of \$1275. This house was destroyed by fire in August 1872. The church bought the house which was owned and occupied by the North or Greenwood church and moved it to where theirs was burnt, which is the house they now occupy.

The Central Free-will Baptist Church, of Apponaug, was organized by the Rev. Benjamin Phelan, who, on the Third Sabbath in August 1835, baptized and formed into a church the following individuals: Hon. William D. Brayton, Alexander Havens, William Harrison, Thomas W. Harrison,

Elizabeth Wickes, Catharine Westcott and Mary E. Wilbur. The first Deacon was Alexander Havens. William D. Brayton was Clerk. Rev. Mr. Phelan had two pastorates of this church, in all, twenty-two years. He died in this city ten or fifteen years ago, in the firm belief of the doctrine he had so long preached. This church is still doing good work for the Master. They have a handsome and convenient Meeting-house. Hon. William D. Brayton, was a member of this church when he died. He maintained his faith in Christ "to the last of earth." His father was an Associate Justice of the Supreme Court from 1827 to 1835, and his brother, Hon. George A. Brayton, was Chief Justice of the Supreme Court from 1868 to 1875. So we see that the village of Apponaug has shared in the honors of the State.

The First Monthly Meeting of the Society of Friends held in Warwick, on record, was in the house of John Briggs, in 1699. Meetings were held in the house of Jabez Greene, probably until their Meeting-house was built. The Greenwich Monthly Meeting then embraced what is now the counties of Providence, Kent and Washington in Rhode Island. They erected a Meeting-house sometime between 1716 and 1720. The Society of Friends although never very numerous in Rhode Island, yet they have always been a wealthy and an influential body in the State, and for morality and virtue, and integrity, they have no superiors.

The Society of Friends, built a Meeting-house in the north part of Anthony village, Coventry, in 1826. The leading men in forming the church, and erecting the Meeting-house were: Perez Peck, Daniel Anthony, Asa Sisson, Marenus Parker, Nicholas D. Greene, and some others who did not live in the village. Daniel Anthony, was an uncle of the late

Senator Anthony and the Poet, so favorably spoken of, in our former paper.

This Meeting-house is a very modest affair, but perfectly consistent with the modest and unassuming principles of this worthy people. Many of the first citizens of the village and vicinity, attended meetings there on the sabbath, and, although all of the original projectors and members, have all passed away, meetings are still held there as formerly. William Anthony, the father of the late Senator, always attended meetings here as long as he lived.

A Meeting-house was built by the Society of Friends, in the town of Cranston, in the Shanticut brook valley about a half mile west of the Rail-road station now known as Oak Lawn, in 1732, and known as the Cranston Friend's Meeting-house. Regular weekly and monthly Meetings were held here by them until about 1860. In 1866, the Friends having most all died, their Meetings were discontinued. For more than one hundred years previous, it had been a noted place. Mrs. Anna Jenkins, a celebrated preacher of the Society, preached in this house, the sabbath before she was burnt to death, in her own house, with her oldest daughter. (November 20, 1849,). It is said, that in this, her last sermon, she seemed to have a presentiment that this was to be her last appearance before the public.

Lodowick Brayton bought the house and gave it to the Baptists, who have maintained meetings there ever since.

They have recently built them a new and more commodious Meeting-house, and have an organized Baptist church there, which is somewhat flourishing.

The first Roman Catholic church was commenced in Crompton, Sept. 23, 1844. It was a small building located on the hill-side of the village overlooking the country for miles and was styled the "Church of our Lady of Mount Carmel." This house was erected during the pastorate of Rev. James Fitton, but was soon placed under the pastoral care of Rev. James Gibson, who enlarged the church building, making it 108 feet long, by 50 feet wide. The church has a tower twelve feet square and forty-five feet high, containing a sweet toned bell, weighing 1400 pounds, and a pastoral residence thirty by twenty-eight feet, with a lot of land containing eight and a quarter acres, the whole enclosed by a handsome stone wall.

Mr. Gibson has likewise erected at River Point, another Roman Catholic church, thirty-one by forty-five feet. The Crompton parish has been divided into five separate parishes, each one with its handsome church edifice and its resident priest.

The Phenix Catholic parish, once a part of Crompton parish, was made a separate one in 1858 and placed under the charge of Rev. Dr. Wallace. He remained pastor about seven years. The house to hold the meetings in was a small one, being the former Episcopal church. It was soon too small to accommodate the large congregation, so Dr. Wallace purchased of the Baptist Society their Meeting-house. This too, has been a flourishing parish, as have most all the Roman Catholic parishes in the State.

There is a Roman Catholic church in the village of Natic, erected about the year 1882.

Another in the village of Apponaug.

All these churches are well filled on the sabbath and are well sustained.

There are two Second Advent churches in the town of Warwick, one in Artic, the other in Natic villages, but they have never accomplished any great work.

There is a handsome village of six hundred inhabitants, located on the Great plain in Warwick, about three and a half miles south-west of the village of Pawtuxet and nearly a mile south-east of the Pawtuxet river, called "Hill's Grove," in honor of its enterprising founder, Thomas J. Hill, Esq. When he purchased the estate, there was but one farm house, where now are sixty dwelling houses, a large cotton factory of twenty thousand spindles for the manufacture of thread and cotton yarn, and a large Malleable Iron Foundry; both these concerns employ three hundred and sixty-five hands, and turn off annually three hundred and fifty thousand dollars worth of goods. William G. James, is agent.

There is a Methodist Meeting-house here which is well filled on each returning sabbath. Rev. Mr. Anderson, is now pastor, who took the place of Rev. William Stetson, who was pastor for the three years previous. Mr. Hill, gave the lot and two thousand dollars towards building the house. His wife gave the furnishings for it.

Mr. Hill has from twelve to fifteen men in his employ, who have each worked for him from twenty to forty-four years. This speaks well for both employer and employed. Not many concerns can make such a statement.

Peleg Arnold and Abraham Sheldon, donated a piece of land for religious purposes in Pawtuxet in 1764 and 1765. It is not known, however, that a Meeting-house was erected. Probably there was such a house at that time. The Baptist Meeting-house was erected in Pawtuxet in 1803, but the

church was formed in 1806. The first pastor was Rev. Ferdinand Ellis, settled in 1807 and left in 1810. Next pastor was Rev. Bela Jacobs in 1811, who remained until 1818. Rev. Mr. Curtis, from 1818 to 1819, and then became pastor and left in 1822. Rev. Flavel Shurtleff, was pastor from 1822 to 1832. Then Rev. B. Minor, from 1833 to 1834. Rev. Abial Fisher, from 1834 to 1836. Several other pastors have been settled over this church up to the present time. Among them were Rev. Foster Henry and Rev. J. B. Child. The present pastor is Rev. C. W. Burnham, who politely furnished me with most of the statistics relating to this church. The present Meeting-house was built in 1855 and 1856. Dr. Wayland assisted in the dedication. It now numbers one hundred and eight members. The house and lot have been very much improved within two years. The church now seems to be in a prosperous condition.

A small Episcopal church was formed here a few years since and this interest is still kept up. A flourishing church may yet grow out of this branch.

The village of Pawtuxet was once a flourishing place. The State Fair was held here. The Baptist Meeting-house was the place where the addresses were delivered before the Rhode Island Society for the Encouragement of Domestic Industry. James, Gen. Christopher and William Rhodes, and Tully Dorrence, all early manufacturers, and other prominent men resided here. It was once a place of considerable coasting trade. It has a safe and protected harbor. The water power is considerable. The time is not distant when Pawtuxet village will rise to more importance than ever.

Hon. Christopher Spencer, a resident of Old Warwick, kept a country store for forty-five years. He was a member of

the Town Council for fifteen years and part of that time its President. He represented the Town in the State Legislature four years and was one of the ten Senators under the Old Charter Government four years and one year a Representative under the present Constitution. In January 1844, he received twenty-six votes for United States Senator. He was a man of sound judgment and of the strictest integrity. He died honored and respected in 1870, aged eighty-seven years, leaving seven days. He was the father of William Spencer, who has been connected with the city Government, as Councilman and Alderman, for sixteen years, and is the oldest Grocer in the city.

Gideon Spencer represented this Town in the Legislature several years, and was the originator and manufacturer of the famous medicine, known as "Spencer's Vegetable Pills."

Hon. Thomas Remington represented the Town of Warwick in both branches of the State Legislature several years, and stood deservedly high in the estimation of his townsmen.

Capt. Elisha Brown represented the Town some years in the State Legislature and was highly respected.

John R. Waterman represented the Town in both branches of the State Legislature and was very influential as a man and politician.

The Town of Warwick has furnished the State with several Governors and Senators and Representatives in Congress, but none more able or gentlemanly than the Hon. John Brown Francis. As a presiding officer he had no superior in the State. He was Governor from 1833 to 1838 and Senator in Congress from 1844 to 1845. He was noted for his benevolence and his assistance to those who needed aid.

The following are names of some of the early settlers of the Town of Warwick. Gorton, Holden, Carder, Arnold,

Greene, Potter, Warner. Spencer, Waterman, Rhodes, Barton, Holliman, Lippitt, Westcott, Brayton, Smith, Wickes, Stafford, Lowe, Collins, Holmes, Burton, Howard, Sweet, Wilbur, Easton, Dyer, Baker, Hill, Coddington, Clark, Rice, Budlong, Porter, Field and Tibbetts.

In our First Paper, we spoke of the accidental death of Russell Briggs, as the only accident of a disastrous nature which happened for years in that valley, but now they are a common occurrence all through the country. The terrible calamity which has just happened at Johnstown, in the Conemaugh valley Pennsylvania on the 31st. of last May, has brought to mind a similar calamity which occurred at Hon. James F. Simmons's villages, in the town of Johnston forty-nine years ago. This was on the Pocasset River a tributary of the Pawtuxet. In that case, his upper reservoir dam gave way in a severe rain storm and carried off four other dams below it, two dwelling houses, the store building, his machine shop, and a shed. Eighteen persons were drowned. Every dead body was recovered, although one was not recovered until the June following. The accident occurred April 13, 1840, about five o'clock in the morning. This was a dreadful calamity and people talked about it for years afterwards, but as great as it was, the greatest that ever occurred in Rhode Island, up to that time or perhaps since, yet the damage in money, amounted to only twelve thousand dollars. This was thought to be dreadful at the time, and so it was, but what was it to that which has just happened to the city of Johnstown, the villages of Cambria, Woodvale, Conemaugh, and others, in the Conemaugh Valley, Pennsylvania, where the loss of life will probably amount to ten thousand and the loss of property some thirty million dollars. No calamity

equals it since the Christian Era, except the burying up of Pompeia by the eruption of Mount Vesuvius, eighteen hundred years ago. The Ocean breaking the Dyke at Dort in Holland, A. D. 1445, when one hundred thousand persons were drowned. The Plague in London, in 1665, when 68596 persons died. The Great Fire there in 1666, when 13200 houses and 89 churches were burnt, covering over 436 acres.

There are now over forty-five churches in the Valley of the Pawtuxet and its branches, where the Narragansett Indians once roamed at large, hunting the panther, bear, wolf, moose, deer, buffalo and other wild game, and sometimes were engaged in bloody wars, which too often occurred between these savage tribes, who then claimed this pleasant country. This may account for the extreme barbarous and savage state, in which the aborigines of this country were found, when America was discovered. There is abundant evidence that a high state of civilization existed in the southern parts of America. By savage wars among themselves they degenerated into the *extreme savage state* our forefathers found them. It is peace, christianity, social and commercial intercourse, which promotes a higher state of civilization.

The American Continent had for unknown centuries remained an uncultivated waste, but now the Great and Beneficent Creator, looks down upon a country teeming with well cultivated fields. The rivers utilized, furnishing employment to many thousands. Flourishing cities and villages are alive with a thriving population. Elegant temples to worship in from whence songs of praise and thanksgiving are now ascending to heaven on every sabbath. In the language of President Jackson, when he occupied the Executive Chair of the

Nation, we will say that "Although it is a sad thought, that we are treading on the graves of extinct nations, yet the Great Creator of the Universe must look down with a smile of approbation on this great improvement, made by European Protestant Christian civilization." All the world can exclaim, "See what the Lord hath wrought through the instrumentality of Christian Men."

We have slightly scanned over the valley of the beautiful and useful Pawtuxet, noting the improvements which have been made since its first settlement by the European races. We have derived a pleasure in thus reviewing its history, yet there is a tinge of melancholy in thus going over it, in the thought that those who laid the foundation of this great improvement, have forever passed away, never to return here to witness the work, they have been the instruments of accomplishing.


The past never returns. It is the present and future, that loom up before us. We gaze on the past as we do on the setting sun. The sun will rise again tomorrow, but there is no morning to the past. It is one eternal night. We may truly say :

Time hath rose in his might, spread his wings o'er the river,
And like the eagle has flown in the distance afar,
And gazes down on the waters he cannot destroy,
The hills and valleys he has left there.

The rocks and the trees, the fields and the meadows,
With the wild flowers blooming as sweetly as ever,
The sun will shine, and the rain fall upon them,
But those who once enjoyed them, have left us forever.

THE WILCOX FAMILIES.

By Rev. S. P. Merrill, Rochester, N. Y.

 HE name WILCOX, like all our patronymics is variously spelled. It is a name dating back to an early period in English history.

Its first appearance so far as the writer's researches have yet extended, is at the battle of Agincourt, where one, "Wilcox or Wilcott," (both names being given,) is recorded as furnishing three men at arms. Another of the name is found as Court Physician to one of the Kings Charles. Another, in the last century, was a Bishop of the Church of England and Dean of Westminster Abbey, wherein he lies buried and his memory is commemorated by a fine monument erected by his son, the last of his family.

In the English County histories, there are many of this name mentioned.

Heraldry gives several Coats of Arms, as worn by Wilcox families. A few of these may be *partially* indicated here in order to give a clue to any who may wish to pursue further research.

Berry's Encyclopedia Heraldica gives the Arms of Wilcocke, Lord of Mowthly, Wales, as a lion rampant etc.

Of another, the Arms are an eagle displayed, and on a mount, a dove. (*Vol. I. page 31, 32.*)

In the Heraldic Visitation of Wales, (*Vol. II. page 242,*) interesting references are made to Wilcox Coat of Arms.