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Official photograph, U. S. Navy

Launching the nuclear-powered submarine (SSBN) 636 *Nathanael Greene* on
Tuesday, May 12, 1964, at the Portsmouth Naval Shipyard.

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REMARKS OF
GENERAL WALLACE M. GREENE, JR., USMC
AT LAUNCHING OF

U.S.S. *NATHANAEL GREENE* (SSBN)
U.S. NAVAL SHIPYARD, PORTSMOUTH, NEW HAMPSHIRE
12 May 1964

MRS. WADE, ADMIRAL PALMER, DISTINGUISHED GUESTS, FRIENDS:

It is indeed a privilege and an honor for me to return to Portsmouth and to be present as another mighty ship makes its eventful move along the ways toward joining the ever-growing fleet of ballistic missile submarines.

You'll note that I've said "to return to Portsmouth." If you will permit a personal observation by way of introduction — I'd like to recall that it was only 33 years ago that I reported for duty to the Marine Barracks at this Navy Yard. This was my first real duty station after completing the Naval Academy at Annapolis and the Marine Corps Basic School at the Philadelphia Navy Yard. I can well remember inspecting sentry posts in this very vicinity when I was a second lieutenant and officer of the day.

I have many fond memories of that tour here at Portsmouth and I'm sure you can appreciate that I have been looking for old landmarks and familiar sights. Even during the short time I've been here I have found — as we usually do when we return to places where we have lived and served — that there are many changes — and yet some things are very much the same.

The most dramatic change, I believe, is in the type of ships which sail from our Navy Yards. I left here in 1932 to serve in that grand old ship-of-the-line — the battleship *Tennessee*, which in her day represented the very essence of power at sea.

Today I return to see launched the Polaris submarine — *Nathanael Greene* — which will be one of a series of the most advanced operational submarines in the world, incorporating as she does many of the results of the technological revolution of the past decade.

I must admit that I have had a particular interest in this ship since I first learned that a nuclear submarine was to be named for Nathanael Greene.

The name itself gives me a proprietary interest, of course, but beyond this I have always considered that Nathanael Greene exemplified those attributes of truthfulness, patriotism, dedication and courage which are so basic and vital to our nation and to the naval service.

Many ships have been named for great patriots. Nathanael Greene was one of these, and this is why it is most fitting that a ship of this class be named in honor of him. I am sure that if Nathanael Greene were here today he would approve of this Polaris submarine — and the manner in which it was constructed. Ingenious minds conceived it; American “know how” made it possible; skill and powerful muscles constructed it.

It is this teamwork between the naval services and civil industry which has kept our nation supreme at sea. This is why the manufacturers who were involved in this construction — and the workmen of the Portsmouth Naval Ship Yard who actually labored on it — must share not only credit for a job well done, but also pride and interest as *Nathanael Greene* goes forth.

I would like, at this point, to say to all of us here, that it is indeed an honor to have with us today Mrs. Wade who is a direct descendant of such a distinguished American as Nathanael Greene to christen the ship which is to be named for him.

It was because of the patriotism and dedication of men such as Nathanael Greene that this nation was able to achieve its destiny as the greatest nation in the world.

It is these same qualities, imbued in our citizens today — and so impressively represented by the crews manning these submarines — which guarantee that our heritage and our traditions shall continue.

It would be superfluous for me to speak before this audience about the role of submarines and submariners in the past — and you need no reminder of the key role they play on our national defense team

and in our national defense posture today.

As a professional military man, I would like to acknowledge, however, the contributions of the many intelligent, competent and brave men who have served in submarines through the years. It should be gratifying to all Americans to know that this service will continue as long as there is need for it.

It is interesting to remember that two previous ships have been named for General Greene, one a 10-gun revenue cutter which had a short but active commissioned life from 1798 to 1799, and the second a frigate which was commissioned in 1799 and stricken from the active roles in 1814.

In recalling the events which marked the life of Nathanael Greene and in reading of the ships named for him in the past, I could not help but be struck by the great similarity between the qualities demonstrated by him so many years ago and those required by nuclear submariners today.

Ships like this one will continue to play an important role in contributing to the security of our country. However, it has been said that — “as great as these ships may be, they are turned by a small helm, and the helm responds to the will of man. Without that will, without determination, without courage, and without skill and noble purpose to guide it, this hull — its speed — its power are as nothing.”

No matter how sophisticated this ship may be, there can be no projection of the naval power it represents without many highly trained men to man and to operate it efficiently.

However, training and professional ability alone are not enough — these qualities must be based on a dedication to selfless service and love of country.

Through the years many Americans have personified these characteristics, — I count Nathanael Greene among them.

General Nathanael Greene is acknowledged as the true military strategist of the Revolutionary War. He was born in 1742 in Warwick, Rhode Island; he served in the state assembly, and commanded militia during the siege of Boston.

While with the Army in the North, he masterminded — for the most part — Washington’s campaigns. He rendered outstanding service as quartermaster general. At one point he sold his estates to honor personal notes given to secure supplies for the Continental

Army. Later in the Carolinas he became the commander of the Army of the South. There his brilliant strategy and daring maneuvers played a major role in the final undoing of British power in America. With an army which was at first almost completely on paper he provided the spirit and leadership, which combined with the valor of other patriots persisted and gained victory — despite the most adverse conditions.

In a series of battles the British fell back toward Charleston until their fighting potential was bled dry at Eutaw Springs, in a fight which is acknowledged along with the arrival of the French fleet and the surrender of Cornwallis, as a deciding factor in ending the Revolutionary War.

But more important, in my judgment, are the qualities which Nathanael Greene demonstrated as an individual, — for I would like to believe that this Quaker from New England, turned warrior, left more than military victories as his legacy and claim to fame.

Historian Theodore Thayer reports that “As the battlefield of the American Revolution spread from Boston to South Carolina, the name of Nathanael Greene became a household word throughout the colonies. He enjoyed George Washington’s friendship and admiration from the very beginning of the war. He was selected by Washington to be his successor should the need arise.” The Continental Congress concurred in Washington’s choice and there is reason to believe that Greene might have been a prominent candidate for the Presidency had it not been for his untimely death in 1786 — a few weeks short of forty-five years of age. He would not have received such recognition — he would not be remembered today — if he did not represent the best of soldierly virtues and the highest of personal standards.

This, then, is why I believe that naming this ship *Nathanael Greene* is more than appropriate. It is a tribute to a great American.

I trust that the name and heritage of this great patriot will ever be symbolic to its crew of those qualities which are so vital to our nation, and — I hope that his image will provide inspiration if they should have occasion to question their own adequacy.

Yes, our ships may change in type — and in means of propulsion and in armament, — but one thing does remain constant — and that is the basic American values which are so necessary to motivate a man for service to his country.

In the face of an unsettled world, with crisis after crisis — in Cuba, Panama, Cyprus, and Vietnam, and in all the shadows where there lurks the ugly threat of communism — in the face of those who cry moral degeneration and weakening moral fiber — in the face of those who say that vital values have been relegated to the scrap heap. In the face of all this, may this ship — and the crews which will man it — continue to demonstrate that the courage of our people, proved again and again from the days of Nathanael Greene — until today in the pestholes of Vietnam, still endures.

In my judgment this “cold war” situation in which we exist is one which places demands on the individual serviceman which are only slightly less than those experienced in an actual shooting war. The necessity to maintain a high state of readiness — not just for a few hours or days, but continually and indefinitely — requires the very finest standards of performance which in turn must be based on the highest of personal standards.

These are times, as Thomas Paine might have written if he were with us today, that try men’s *moral* courage. Fortunately, this country has always produced men of moral as well as physical courage when it was most needed — whether we continue to do so may well determine whether freedom and liberty survive. I for one have no doubt that they will.

No one abhors the thought of war more than those of us who have seen it first hand. That is why we hope this ship will never sail on an actual combat mission — or launch a missile in anger.

And so in the long dark shadows of the cold war, may the *Nathanael Greene* play an even greater role — one which keeps the peace and deters a shooting war.

If, however, and God forbid, it is necessary that this ship sail to troubled seas — may her speed help protect those she carries. Together with the other great ships and aircraft of our fleets, in combination with other loyal Americans, may she strike swiftly and surely against those who transgress against the rights and liberties of free men.

Submariners have never failed to respond to this challenge. We in the brotherhood of the sea salute them as they continue the tradition of duty, professional competence and self-sacrifice which has always been the hallmark of the submarine forces of our Navy.

Thank you.

THE KNOW-NOTHING PARTY IN RHODE ISLAND

Religious Bigotry and Political Success

by LARRY ANTHONY RAND
Brown University

I

THE KNOW-NOTHING PARTY of the 1850s was founded at Valley Forge, Pennsylvania, by George Washington. As unconvincing and ludicrous as this statement may sound, it was, nevertheless, considered by many nativists to be the true origin of their party. Moreover, for one of their most well-publicized slogans they repeated Washington's supposed order to his men: "Put none but Americans on guard tonight!"¹

Although only the radical wing of the Know-Nothings traced their party's founding to George Washington, most of the party did, at one time or another, look for nativist outbreaks in the past to give a sense of continuity to their present emotions. The Alien Acts of 1798, the no-papery outpourings in colonial America, and even the Quebec Act of 1774 were all cited as early manifestations of American nativism. But that which gave nativism its real strength and animus was anti-Catholicism. It was upon this emotion that the Know-Nothing Party fed, and it was religious bigotry that provided ample nourishment to its followers.

The Know-Nothing Party originated in the mind of Charles B. Allen of New York, who in 1849 gave it a nucleus by forming a secret patriotic society known as the Order of the Star-Spangled Banner. The order, as originally conceived by Allen, was not to enter the political arena directly, but was to support the more nativistically inclined among the nominees of existing parties, hoping in this way to insure the election of men hostile to foreign and Catholic influence. Using rationalization as its mode for rapid growth, the native Americans claimed that they had never assailed the foreigner or the Romanist because of either his birth or his religion. Instead, the nativists announced that they were opposed only to the moral and political idiosyncrasies of the Catholics, which were "hostile to our social and political interests, and if ever a war of classes or of religion occurs on American soil, it will be the fruit only of the clannish

¹Humphrey, J. Desmond, *The Know-Nothing Party* (Washington, 1905), p. 10.

hostility, intolerance and brutality of the Roman Catholics."²

The great propagandists for the Know-Nothings incessantly advertised that the American Party was nothing more than the offspring of those self-adjusting principles and those elements of permanency found in the civil structure of the United States. In short they claimed that Know-Nothingism was the child of the republic. Moreover, the organizers further maintained that the principles which actuated the Allen's society in 1849 were precisely the principles which actuated the American Party in 1834 and 1844, and the objects sought by Know-Nothings were the objects sought by its prototype the American Party.³ Among the most important of those principles was Article Eight of the Organization Platform:

Resistance to the aggressive policy and corrupting tendencies of the Roman Catholic Church, in our country, by the advancement to all political stations — executive, legislative, judicial, or diplomatic — of those only who do not hold civil allegiance directly or indirectly, to any foreign power whether civil or ecclesiastical, and who are Americans by birth, education and training: — thus fulfilling the maxim, "Americans only shall govern America."⁴

The order, in its character and purpose, ignored entirely the sectional issues of free-soil and slavery. It took the Constitution of the United States as it found it, and also took for granted that whatever domestic institution any state might choose to adopt, was guaranteed to that state by the Constitution.

The Know-Nothing Party attained national recognition following the election of Franklin Pierce to the presidency in 1852. According to Whigs and nativists, Pierce received most of the foreign-born vote. The election, combined with the deaths of Henry Clay and Daniel Webster, proved fatal to the Whig Party. As it became evident that the Democrats were chief beneficiaries of the foreign-born citizenry, many Whigs were ready to cast their lot with any nativist party which would allow them revenge. As nativism grew, it collected almost as many organizational names as it did members. In one town the nativists were grouped as the Order of the Star-Spangled Banner, while in a neighboring village the "Americans" would be known as the Sons of the Sires of '76 or the Order of United Americans. But no

²Thomas R. Whitney, *A Defence of the American Policy* (N.Y., 1856), p. 231.

³*Ibid.*, p. 286. ⁴*Ibid.*, p. 296.

matter what they were labeled, the aims of all the nativists were basically identical: the ultimate suppression of Catholicism in America. The term "Know-Nothing" was applied only after the party had gained notoriety by its operations in politics. It became popularly known as the Know-Nothing Party when the *New York Tribune* attached that name to it on November 10, 1853. Accounting to a certain degree for the party's success was the strict discipline of the members which it exercised by the imposition of entrance requirements, secret oaths, and the medium of hierarchical organization of the society itself.⁵

Differing sharply from the secret nativist societies which antedated it, the Know-Nothing organization from the outset made politics the vehicle of its nativist principles. Theoretically membership was restricted to native-born Protestants who were at least twenty-one years old, and who were not united by marriage to a Roman Catholic. In reality, however, the only qualification for Know-Nothing allegiance was anti-Catholicism and adherence to the belief that the Catholic Church was essentially dangerous to the ideals contained in the Constitution:

The Catholic Church is foreign; its agents, guides and directors are in great part foreign; its paramount attachments are foreign; its moral, if not its political allegiance, is foreign; and its ambition is to effect such a change in the social constitution of the country as shall assimilate the public policy and the private habits and opinions of the nation to the teachings of a Church which is itself, as regards nine-tenths of our people, essentially a foreign power.⁶

Not the foreigner, but the Catholic, was thought to constitute the chief obstacle to the preservation of an "American" United States.

The strategy followed by the Know-Nothings was secret, yet definite. By working through the medium of the current political parties, the nativists intended to "Americanize" America through legislation. Thus, by imitating the processes of a parasite, the Know-Nothings hoped to live off the life of the already-existing political organizations while infesting those parties with Know-Nothing beliefs. The Know-Nothing program was both shrewdly engineered and succinctly stated:

⁵C. J. Noonan, *Nativism in Connecticut* (Washington, 1938), p. 164.

⁶*Ibid.*, p. 166.

It advocated the repeal of naturalization laws; none but native Americans for office; a pure American common school system; war to the hilt on Romanism; opposition to the formation of military companies composed of foreigners; hostility to all papal influences; more stringent and effective immigration laws; the sending back of all foreign paupers on our shores; and summing everything up — "our country, our whole country, and nothing but our country."⁷

Unlike the political parties of the 1850s which were becoming divided over sectional issues such as slavery, the Kansas-Nebraska Act, and local economics, the Know-Nothings maintained one bond of unity — anti-Catholicism. By transcending the current situations and problems and relying wholly on deep-seated, yet universal prejudice, the Know-Nothings began to make political headway.

The spring elections of 1854 saw the order make its first dramatic bid for power. Its members decided on their own candidates and made their way to the polls to vote. The result was phenomenal. Whole tickets were carried into office. Men who were unopposed for election and who had been conceded victory found themselves defeated by unknown Know-Nothings.⁸ Thus the parasitic organism which had begun to grow by drawing its strength from the major parties now began to drain off the very lifeblood of the Whigs and the Democrats. The Know-Nothing Party, which at first adhered to a policy of controlling votes from within the confines of the original political organizations, now began to thrive at the expense of those parties. Candidates for office were now sifted through the screen of the "American" principles advocated by the Society. The issue of nativism was proving amply sufficient for the basis of a new party of national proportions. This fact, coupled with the political confusion which emerged from internal battles within the major parties (caused by divergent opinion on slavery), resulted in a large unattached voting public which was easily attached to the Know-Nothing Party.

The rise of the Know-Nothing Party effected a change of major importance in the American political scene. Three forces operating together accounted for the rise of Know-Nothingism: the confusion of party alignments, the slavery controversy, and the growth of a sincere nativist sentiment.⁹ It was the combination of all three forces

⁸R. A. Billington, *The Protestant Crusade* (Gloucester, Mass., 1963), p. 387.

⁹*Ibid.*, p. 390.

that brought Know-Nothingism to power — and it was in the election of 1855 that the party reached its climax and began its ultimate decline.

II

“To hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained with full liberty in religious concerns.”— these words, part of the Royal Charter of Rhode Island, echoed the religious view of the founder of the state, Roger Williams. These words also created in Rhode Island the ideal of religious freedom for all of its inhabitants. Yet in 1855 these golden ideals became tarnished in the light of the anti-Catholic victory of the Know-Nothing Party. As elsewhere in the nation, however, the anti-Catholic emotion of 1855 was only an overt reaction of latent feelings and earlier outbreaks.

Politics in Rhode Island in the 1840s brought much of dormant religious intolerance to the surface when, in 1842, there was an appeal to liberalize the state constitution. Until 1842 the constitution of Rhode Island was still the colonial charter of Charles II. This document, which had been in force for nearly two centuries, was the object of much agitation. The liberals, who were the followers of Thomas Dorr, demanded a wholly new governmental scheme, but succeeded only in receiving a compromise of constitutional amendments. In 1842 the crisis reached a climax when the question of extending the suffrage was raised. On the one side the liberals and Dorrists, along with the immigrant groups, demanded an overthrow of the “aristocratic” government in Rhode Island. To achieve their ends they asked for universal manhood suffrage. The opposition, the conservative element in the state, wanted to keep control of the government by suppressing the ever-increasing number of foreigners. These conservatives, of course, maintained political control of the state by enacting stringent naturalization legislation and by refusing to permit any extension of suffrage to the new Rhode Islanders. By 1842, a full thirteen years before Know-Nothingism was to legally take the reins of government in the state, Rhode Island was ravaged by a religious question in a political dispute.

The foreign population in Rhode Island had reached large proportions in 1842, and all signs pointed to an even greater immigration boom. The election of that year, furthermore, reflected those signs as

anti-Irish and anti-Catholic literature was publicly displayed in Roger Williams’s sanctuary for the oppressed. Some conservatives even went so far as to anticipate the tactics that were later used by the nativists. Political handbills in 1842 practically announced the coming of the Know-Nothings:

NATIVE AMERICAN CITIZENS!

READ AND TAKE WARNING!

... CHRISTIAN PROFESSORS OF RHODE ISLAND, I put to you a plain question — Will you answer it as on the ALTAR of GOD, to HIM AND YOUR OWN CONSCIENCES? Does it appear that the new Constitution . . . is of such a character as to threaten danger to your rights and privileges, or those of others? Is it oppressive in its provisions or bearings? Would you be justified in rejecting it, and in adopting another which will place your government, your civil and political institutions, your PUBLIC SCHOOLS, and perhaps your RELIGIOUS PRIVILEGES, under the control of the POPE of ROME, through the medium of THOUSANDS of NATURALIZED FOREIGN CATHOLICS? . . . Yet, reject the Constitution now presented to you, and you show your preference for another, which, *should it ever be adopted*, WILL PLACE THE BALLANCE OF POWER IN THE STATE IN THE HANDS OF THOSE PEOPLE. . . .¹⁰

A second question which afflicted the people of Rhode Island was that of temperance. This “problem,” not unlike the question of the extended suffrage, was also directed toward the state’s marked increase in the number of Catholic immigrants. In both cases the greater and more important question was always that which was asked in a whisper: what of Catholic influence and domination?

When the Know-Nothing Party finally crossed the borders of Rhode Island in 1854, it discovered that the basic material for political success was already present. The Dorr Rebellion of the previous decade had uncovered latent anti-Catholicism; there was agitation for temperance, and especially for the passage of a “Maine Law” that made alcoholism an offense almost as detestable as homicide; and the foreign-born population of the state was about 30,000, or one fifth of the total population. Moreover, both the Whigs and

¹⁰Broadside File, R. I. Hist. Soc.

the Democrats refused to take antislavery positions, while most Rhode Islanders were strongly behind the abolitionist movement. The Know-Nothings found many weaknesses in the political armor of the state, and by "giving the people what they wanted," the Order of the Native Americans began to go to work in Rhode Island.

In the history of Know-Nothingism in Rhode Island, there is only one fact that can be absolutely asserted. In the spring of 1855 it conquered. "When it came no one can say, what it saw can only be imagined. Its proceedings were too secret and its records too few to betray much of its existence."¹¹ Yet, in tracing the path of Know-Nothingism in Rhode Island, certain unmistakable signs can be seen. Although only newspaper accounts of nativism remain, these bits of information uncover the distinctive pattern of the growth of anti-Catholicism and show a new mode of religious intolerance in action in America's first foothold of religious liberty. For, indeed, in Rhode Island religious discrimination was rarely overt, but it was constantly present through indirect reference.

In 1854, while the Know-Nothing Party was adding Massachusetts, Connecticut, Maine, and Vermont to its steadily increasing list of victories, Rhode Island remained aloof and indifferent. The *Providence Daily Journal*, the Whig newspaper as well as the leading organ of public opinion in the state, carried little, if any, editorial comment about the Know-Nothings in Rhode Island. Some mention of nativist activity in New York and New Jersey was given space, but in general the *Journal* spoke only about Know-Nothingism in a passing manner. In November 1854, for example, advertisements of anti-Catholic materials were not uncommon in the newspaper:

BOOK AGENTS WANTED To Sell by Subscription PAPAL CONSPIRACY EXPOSED and PROTESTANTISM DEFENDED . . .
BY EDWARD BEECHER, D.D.¹²

It is not improbable that the formation of a council for Rhode Island was begun soon after the adoption of the Know-Nothing Constitution in June 1854, for allusions were made by the press to secret gatherings. In July 1854 the *Providence Post*, the Democratic organ, protested against the action of Governor William Warner Hoppin when he issued arms and uniforms to two companies of men, who called themselves the "Guards of Liberty." The companies were

¹¹Charles Stickney, *Know-Nothingism in Rhode Island* (Providence, 1894), p. 8.

¹²*The Providence Daily Journal*, November 24, 1854.

composed wholly of native-born Americans, and the *Post* considered it a manifestation of the presence of Know-Nothingism and an attempt on its part to have a military footing in the state.¹³

Following the November election in 1854, which in Rhode Island was only an election of local significance and of constitutional amendment referendums, Know-Nothingism became widespread in its influence. The Democrats became a minority party in the state election of 1854. One of the Democrats' most able leaders, Philip Allen, their unsuccessful candidate for the Senate, sponsored an aggressive program of political measures. This program, outlining changes that seemed radical, if not revolutionary, had alienated many conservative voters. The Whig newspapers, moreover, had already begun to conduct a subtle and effective attack on the Democrats, in which they did not hesitate to appeal to racial and religious prejudice. Massachusetts provided a most decided victory for the nativists, while in Cumberland, Rhode Island, Fenner Brown, a native American and a Democrat, was defeated by an unknown Know-Nothing named Boyden. This victory, although it was slight in plurality, was quite significant as an omen of the future. Indeed, this first Know-Nothing victory in Rhode Island was immediately recognized as a sign of the times by the Worcester, Massachusetts, *Spy*:

From all that we can learn, there are pretty certain indications that Rhode Island will, at the next election, place herself by the side of Massachusetts on the American question, for it seems that "Sam" has marched across the disputed boundary.¹⁴

Sam, of course, stood for temperance, restoration of the Missouri Compromise, total abolition of the foreign influx, whether in the name of the Pope or Bishop Hughes of New York, and, in general, anything "American." Sam became the name for all Know-Nothing plots and designs, and as the *Spy* was quick to observe, Rhode Island was preparing to welcome Sam to her soil.

Being somewhat less open with editorial comments about Know-Nothingism in its home state, the *Journal* maintained a strict policy of indirect recognition of the new force. Whether or not the Whig organ of the state was beginning to feel its strength ebb is mere speculation, but, in reality, the *Providence Journal* joined the movement

¹³Stickney, *op. cit.*, p. 9.

¹⁴Carleton Beals, *Brass-Knuckle Crusade* (N.Y., 1960), p. 230.

toward anti-Catholicism through offhand remarks and third-person accounts of Know-Nothing activities.

The *Journal* of December 7, 1854, carried this report:

The Newport Advertiser is inclined to go for the Know Nothings, on the ground that they are in favor of abolishing the distinction that prevails in this state between native and naturalized citizens in respect to suffrage.¹⁵

while the paper of the following day had this to say:

The proposition to prohibit the enlistment of foreigners in the army is running Know Nothingism into the ground. The Irish and Germans who constitute so large a portion of our army do not make the best soldiers, but they are better than none, and we hope the day is far distant when able bodied native American citizens can find no better employment than serving in the ranks in time of peace.¹⁶

Yet by December 11 Know-Nothing reports began to appear on the first and second pages, instead of on the third and fourth, while the datelines carried New England addresses rather than New York City and Philadelphia. Indeed, by mid-December even the *Journal's* assumed indifference finally broke down into recognition of the facts:

When the Democratic standard bearer in New Hampshire is a Know Nothing, and thus openly acts with the opponents of slavery; and when an anti-Nebraska man, like Morrison, is unanimously re-nominated for Congress, there is something in the wind. . . .¹⁷

The *Journal*, by now almost publicly anti-Catholic, although still anti-Know-Nothing, continued its policy of discrimination through invidious stories and comments:

It is said that since Know Nothingism has become so popular in New York, the demand for "Irish stews" . . . has entirely ceased, and the landlords have stricken the odious dish from their bills of fare. We would suggest that they substitute one which must recommend itself to every real Yankee, viz: Johnny cake and molasses. . . .¹⁸

At the same time the *Journal* became a sounding board for any local nativist letter:

¹⁵*Journal*, December 7, 1854. ¹⁶December 8, 1854. ¹⁷December 11, 1854. ¹⁸December 15, 1854.

I would have our country continue to be the asylum for the oppressed of all other lands; but what I contend for is, that this American asylum should be *governed by Americans*. I would have them received with the greatest kindness and hospitality, but the rites of hospitality do not demand that we should surrender our own homes and firesides to the *control* of foreigners. . . . They should be fully secured and protected in the enjoyment of all their just rights — the rights of person, rights of property, and rights of conscience, but they have *no right* to insist upon *governing* this country, which *native Americans can govern better*.¹⁹

From the November election till the election of April 1855, which was the gubernatorial election in Rhode Island, the Know-Nothings conducted a vigorous and secret campaign. There were no public political gatherings, although the Know-Nothings did continue to operate at a high pitch in the spheres of temperance, pro-abolitionism, and religious agitation.

Following a Massachusetts legislative investigation of nunnery activities, similar demands erupted in Providence. Here, a young lady, Rebecca Newell, was reported to have been forced to join a convent. Within a matter of hours, handbills were circulated throughout the city:

AMERICANS:

TO WHOM THESE PRESENTS MAY COME

Greeting:

Whereas certain rumors are afloat, of a certain transaction, of a certain anti-Sam party in the vicinity of the corner of Claverick and Broad streets, every true Native American born citizen is requested, one and all to assemble there . . . One and all to the rescue . . . !²⁰

With the April 4 election approaching rapidly and the Whig Convention only a day away the *Journal* finally made its editorial comment regarding Know-Nothingism in the state.

The Post [The Democratic newspaper] misunderstands, or professes to misunderstand, our remarks upon the political condition of the State, and represents us as saying that hostility to the Catholics is part of the Whig doctrine. We said that the doctrines

¹⁹February 8, 1855. ²⁰March 22, 1855.

avored by the Know Nothings were an exaggeration of those which had been maintained by the Whigs; but no one that has read this paper could be ignorant that a part of that exaggeration was extending to the religion of immigrants the caution which the Whigs extended only to their nativity. . . . We have, time after time, when arguing against the Democratic doctrine of extending the suffrage or equal terms to citizens of foreign and native birth, been careful to state that our objections were to the nationality of the immigrants, and not to the prevailing religion among them.²¹

By espousing nativist and anti-Irish goals, but not the name by which these goals were usually known, it became evident that the *Journal*, as well as the whole Whig party in Rhode Island, had already been undermined by the Know-Nothings. In desperation the *Journal* anticipated the death knell of the Whigs:

ARE THERE ANY WHIGS LEFT? We believe there are. We believe there are men in all parts of the State who yet find the Whig principles good enough for them, and the Whig organization sufficient for the expression of those principles. . . . Let the votes be many or few, no Whig need be ashamed to have his own numbered among them. We hope that our friends, even in the towns where they are told that the majority of the Know Nothings is overwhelming against them, will make their usual nominations and stand by them. . . .²²

On election day the verdict was final—Know-Nothingism had overrun Rhode Island:

The election passed off very quietly, the result being a foregone conclusion. The vote is light, but the majorities are enormous. Our returns embrace the entire state, except Cumberland and the two island towns, and the Know-Nothings have carried all but two, Gloucester and Foster. . . . All other members of both Houses are Know Nothings. We have classed them as Whigs or Democrats, so far as we are acquainted with their politics, but we suppose that the distinction will not be raised.²³

The *Journal* at last conceded the victory of Sam, quoting from a Boston paper:

"The Whigs carry Jamestown and the Democrats Gloucester. The 'Americans' have the balance."²⁴

Unlike the *Journal* which had retained its Whig name while hold-

²¹March 26, 1855. ²²April 2, 1855. ²³April 5, 1855. ²⁴April 10, 1855.

ing Know-Nothing views, the Providence *Tribune* saw that neutrality was mere foolishness. Recognizing the fact that most of the Whigs were also Know-Nothings, the *Tribune* became an outright Know-Nothing propaganda machine. It was a sensationalist and biased newspaper that featured anti-Catholic and pro-temperance stories and editorials. It ran derogatory installments on the Church of Rome, the activities of convents and nunneries, and the dangers of alcohol, slavery, and immigration. Yet it was far more perceptive than the *Journal* as far as the political scene was concerned:

In the numerous little town elections which, within a few days past have come off in all parts of the country, we see that the organization of parties is narrowing down to a struggle between the remnants and fag ends of the old parties and the factions of the day on the one side, and the Know Nothings on the other. Another remarkable feature of these local elections is this, that the [*sic*] three-fourths of them the new American party have been victorious. . . . The Know Nothings have now to contend against the old foggy whigs, hunker democrats, natives [*sic*] Irish and Germans, Protestants and Catholics, the administration, the spoils, all the old fogies, Forney and the Kitchen Cabinet, and yet the Know Nothings are not only holding their own, but marching steadily ahead. Thus the new revolution goes on.²⁵

The *Tribune* gave ample coverage to all local and national Know-Nothing beliefs and activities:

Our "Clothes Line," which very seldom fails us, is now found incapable of conveying any distinct idea in regard to the nominations in the Know Nothing Council. We are inclined to think the operator at the other end of the line, has become a victim of "bribery and corruption." By an ominous, though rather indistinct despatch received this morning from head-quarters, we have reason to believe that "Sam" is preparing a big broom to sweep the State on the 4th of April, but the politicians of all parties will be found in favor of hop-hop-"Hoppin"—into the order.²⁶

Hoppin, the present "Whig" governor of Rhode Island, was already ranked highly by most Know-Nothing supporters.

For the *Tribune* the method of Know-Nothingism was not a secret. Unlike the *Journal* the *Tribune* was quick to note the demise of the Whig and Democrat organizations:

²⁵Providence Daily Tribune, March 9, 1855. ²⁶March 10, 1855.

The Know-Nothings have in other States done more to perpetuate our American principles, by breaking up political parties, than could be done in any other way. The only bond of union in the two political parties that has been perceivable for many years, has been the government pap. This has called together men who care but little whether the Catholicism with its inquisitional tortures — rum, with its desolating influence, or slavery with its enormities, or religious freedom, temperance and universal liberty prevails, provided their porringer gets a good supply from the public lacteals.²⁷

Moreover, the *Tribune* publicized all the goals and the great advantages of Know-Nothingism:

NATIVE AMERICANISM

What is it? "It is the great idea, (say the friends of this organization,) that, "*America should be governed by Americans;*" and not be under the control of a foreign potentate, or be menaced by the minions of the Pope of Rome in matters of State policy." . . .

Consistency demands of the American party, that it should make slavery what it ever has been, and should make it to appear now, — a local piece of high handed robbery, which should have no farther support from the general government. Slavery, like Popery, is false to both God and man. . . .

Let the object of the American Party be known in season for honest men to nominate a man who will alike oppose Rum, Slavery and Popery . . . Let Rhode Island be ever on the side of liberty, and not be represented by men who will betray it.²⁸

The *Tribune*, however, saw that Know-Nothingism could be used to a great advantage in Rhode Island. Realizing that both the Democrats and the Whigs refused to take stands on the burning issues of the day, slavery and temperance, the newspaper molded nativism to the local needs and wants of the state. Here, Know-Nothingism became mated with the pro-temperance and antislavery agitation that was growing in Rhode Island's soil. The Know-Nothing victory in Pierce's home state of New Hampshire brought the *Tribune's* activity to a climax:

THE AMERICAN

TRIUMPH IN NEW HAMPSHIRE

We rejoice over the victory in New Hampshire not only because

it is a triumph of American principles, but of Temperance and Anti-Nebraska. The following is from the Boston Bee. . . .

New Hampshire is Americanized. She stands by the side of Massachusetts. The granite hills have sent down their greetings to the sea, to be wafted still further down the Old Dominion. All honor the patriots of New Hampshire. They have done their duty and received their reward.²⁹

It is interesting to note how much the individuality of the parties and their candidates had been melted down by the force of Know-Nothingism. William Warner Hoppin, and the rest of the "Whig" slate who were Know-Nothings, were listed on the ballot, as printed by the Warren, Rhode Island, *Star*, as "Sam." This process of individual obscurity was also noted by the *Tribune*:

The great mission of the Know Nothings seems to be to break down the dominion of old parties and force them from their "refuges of lies," infusing as far as possible more Americanism into the body politic, thereby vitalizing anew the life blood of the Republic, and bringing incalculable blessings to the race — In this mission they have our best wishes for the largest possible success, which they will have everywhere in proportion as they act in harmony with the vital issues of humanity.³⁰

By openly espousing the temperance movement as a good idea, Hoppin was "officially" acceptable to the *Tribune*. Of course, Hoppin was already nominated by the Know-Nothings:

We have conversed with a large number of persons who are suspected of being members of this order, and have every reason to believe the Convention which, common report says, is to meet in this city today, will put in nomination for State officers such men as Temperance men will sustain with pleasure.

The only men we have heard spoken of for Governor is William Warner Hoppin, the very man above all others whom the friends of temperance will be pleased to support.³¹

The election was of no surprise to anyone, except perhaps to the always-innocent *Journal*, with Hoppin defeating the Democrat, Potter, by 9,565 to 3,221, a three to one margin.

In the year during which the Know-Nothings had control of Rhode Island there were no marked changes in legislation or execu-

^{27,28}March 12, 1855. ²⁹March 15, 1855. ³⁰March 24, 1855.

³¹March 27, 1855.

tion of the laws. They did not attempt to go to that radical extreme to which the legislature of Massachusetts had gone, nor did they retain control of the offices long enough to undertake and accomplish any great measures. The same governor continued in office and pursued the same course.⁵² With the rise of the new Republican Party, and with the further dissension within the ranks of the Democratic organization, the Know-Nothing Party of Rhode Island died out by 1856, leaving behind nothing but the same deep-seated prejudices and emotions that had once welcomed it.

The history of Rhode Island in 1855 is, indeed, the story of religious bigotry, but it is also the story of political frustration and fulfillment. Know-Nothingism, which fed on a staple of anti-Catholicism, grew in Rhode Island because of other factors. It was the inability of the Whigs and the Democrats to treat the temperance and slavery issues openly and effectively that permitted the Know-Nothing Party to find the necessary inroads to political success in the state. It cannot be said that the most tolerant of peoples became intolerant in one year. Instead, it can be seen that intolerance, when mated with political desertion on the part of the major parties, can, and often does, give birth to a mutated offspring. Know-Nothingism in Rhode Island was just such a distorted progeny.

⁵²Stickney, *op. cit.*, p. 16.



JOHN SMITH, THE MILLER, OF PROVIDENCE, RHODE ISLAND

SOME OF HIS DESCENDANTS

by CHARLES WILLIAM FARNHAM

[continued from July, 1964, inside back cover]

59 **RESOLVED⁵ SMITH** (*Philip⁴, Elisha³, John², John¹*), is identified as a son of Philip in a Smithfield deed in which Philip's children gave legal conveyance to Job Aldrich of property Philip had sold to Solomon Smith. After the latter had sold the land to Aldrich it was found the first sale had never been recorded.⁵⁴⁹ Resolved at that time (1792) was of Scituate, Rhode Island. He married in Smithfield 12 Sept. 1773 Abigail Whipple of Thomas.⁵⁵⁰

There was a Resolved Smith of Smithfield listed in the 1774 census who had a son above 16 years and therefore could not have been Resolved of Philip. While there was a Resolved of Scituate in the 1790 census with one son above 16 and five females, the writer believes this Resolved to be of the Christopher Smith line. Perhaps shortly after the deed was recorded, Resolved moved out of Rhode Island.

60 **NOAH⁷ SMITH** (*Noah⁴, Elisha³, John², John¹*), b. 10 July 1734 was the second child of Noah, Sr.⁵⁵¹ He m. (1) Anna, whom he divorced in the March 1758 term of the Supreme Court, Providence, for misconduct. He m. (2) Keziah Man (or Mann) 25 Aug. 1763 in Smithfield.⁵⁵² No gravestone for Noah has been found, but he was living in 1808 when his sister Mary Whipple bequeathed \$5 to him in her will and mentioned Noah's sons, George, Squire, and Abraham Smith. He was ensign in the Smithfield militia, 1750-1760, and lieutenant, 1765-1766.

CHILD OF NOAH⁵ AND FIRST WIFE ANNA (—) SMITH:

118 I **ABRAHAM⁶ SMITH**, b. 14 Feb. 1755 in Smithfield.⁵⁵³ He moved to Wethersfield, Windsor County, Vermont, and was listed in the Vermont 1800 census there with one male under 16,

⁵⁴⁹Smithfield Deeds, 8:436.

⁵⁵⁰Arnold, *op. cit.*, Smithfield Marriages, 3:68.

⁵⁵¹*Ibid.*, Smithfield Births, 3:115.

⁵⁵²*Ibid.*, Smithfield Marriages, 3:67.

^{553,554,555}*Ibid.*, Smithfield Births, 3:116.

one male between 16-45, one female 16-26, one female 26-45, and one female 45 upward. Identification of this Abraham resulted from articles of agreement between Abraham Smith of Wethersfield and his aunt Mary Whipple of Smithfield in 1808 in which Abraham served as attorney for Mary in quitclaiming her homestead farm to Simon Aldrich in exchange for Aldrich's support.

CHILDREN OF NOAH⁵ AND SECOND WIFE KEZIAH (MAN) SMITH:

- 119 II GEORGE⁶ SMITH, b. 25 Jan. 1764.⁵⁵⁴
 120 III ESQUIRE, or SQUIRE⁶ SMITH, b. 25 Sept. 1768;⁵⁵⁵ d. after 1821; m. Amy Brown (1770-1814) of Samuel⁴ Brown (Richard,³ ² Henry¹) of Providence.⁵⁵⁶ His son SQUIRE⁷ SMITH (1799-1855) was of Norwich, New York, and a member of the New York Assembly. He m. in 1826 Prudence Randall (1800-1837) of Chesbrough and Prudence (Miner) Randall.
 121 IV ELISHA⁶ SMITH, b. in Smithfield 25 Sept. 1768.⁵⁵⁷ Since he was not mentioned in the will of his aunt Mary Whipple and the other brothers were, he possibly was not living in 1808.
 61 JOHN⁵ SMITH (*Noah,⁴ Elisha,³ John,² John¹*), b. 31 July 1744 in Smithfield.⁵⁵⁸ The death of John Smith 3d of Smithfield in his 44th year was recorded in *The Providence Gazette*, issue of 15 Aug. 1787. He m. 8 Nov. 1772 in Smithfield⁵⁵⁹ Sarah Wilkinson, daughter of Jezekiah Sprague, dec., of Smithfield. She had m. Stephen Wilkin-son 9 April 1760 and was a widow.

This John was referred to in contemporary records as John Smith 3d, indicating that he was the youngest of the John Smiths of legal age in Smithfield.

Smithfield deeds include an account of Sarah Smith, widow of John Smith 3d, tendered 15 Sept. 1789, in which she paid cash to John Smith, Jr., and Elisha Smith and made reference to the note which she held against Resolved Smith.⁵⁶⁰

Abigail Smith, widow of Noah⁴ and mother of John 3d, on 20 Jan. 1753 had received a release and conveyance from her brother, Ananias Mowry, which was released to her by her son John, consist-

⁵⁵⁶Prepared notes for *Compendium of American Genealogy*.

⁵⁵⁷Arnold, *op. cit.*, Smithfield Births, 3:116.

⁵⁵⁸*Ibid.*

⁵⁵⁹*Ibid.*, Smithfield Marriages, 3:68.

⁵⁶⁰Smithfield Deeds, 3:385.

ing of a tract of 198 acres in Smithfield. The whole descended to her on the death of John 3d and on 21 Aug. 1790 she conveyed this land to the "two youngest living children" of Sarah Sayles, "now wife of Sylvanus Sayles and widow of John Smith 3d." The children were Abigail and Noah Smith. Abigail named her nephews, Philip and Ananias Mowry, to carry out her request.⁵⁶¹ The following month Abigail died.

CHILDREN OF JOHN 3D⁵ AND SARAH (SPRAGUE) SMITH:

- I ABIGAIL⁶ SMITH, b. 11 Feb. 1777;⁵⁶² m. in Smithfield 7 Feb. 1799 Daniel Smith of North Providence, son of Edward and grandson of Hezekiah Smith. (See previous mention #116, p. 91, for list of children.)⁵⁶³
 122 II NOAH⁶ SMITH, b. in Smithfield 11 Aug. 1781.⁵⁶⁴
 62 ABRAHAM⁵ SMITH, JR. (*Abraham,⁴ Elisha,³ John,² John¹*), b. in Smithfield 14 March 1741/2.⁵⁶⁵ Abraham Jr., then of Newberry (Newburgh), Ulster Co., New York, and Charles Smith of Foster, Rhode Island, on 30 Dec. 1786 quitclaimed their rights as heirs to Abraham Smith Sr. to Abraham Jr.'s brother James Smith of Smithfield.⁵⁶⁶ Abraham signed the Revolutionary pledge in Newburgh and his name appears on the town's assessment list of 1785, but no probate record has been found for him there.

A suit in the June term of the Court of Inferior Pleas, Providence, in 1761 by Cornelius Culnon, merchant, of Albany, New York, discloses that Abraham, Jr., was a soldier at Crown Point under General Amherst. The Rhode Island Committee of War had not honored bills for food and apparel purchased from the merchant and he brought individual suits against the soldiers. At the time of the suit Abraham was of Smithfield.

The Charles Smith of Foster linked with Abraham, Jr., as heir of Abraham, Sr., may have been a brother whose birth was not recorded. Deeds found between Charles and James Smith (a brother of Abraham, Jr.) were too early for Charles to have been a son of Abraham, Jr.

⁵⁶¹*Ibid.*, 8:150.

⁵⁶²Arnold, *op. cit.*, Smithfield Births, 3:116.

⁵⁶³*Ibid.*, Smithfield Marriages, 3:68.

⁵⁶⁴*Ibid.*, Smithfield Births, 3:116.

⁵⁶⁵*Ibid.*

⁵⁶⁶Smithfield Deeds, 8:129.

63 **JAHLEEL⁵ SMITH** (*Abraham,⁴ Elisha,³ John,² John¹*), sometimes called Jahal, b. 7 Dec. 1743 in Smithfield;⁵⁶⁷ m. 21 Feb. 1768 Keziah Herendeen.⁵⁶⁸ His name is spelled Fail in the Arnold's Smithfield vital records. Jahleel was of Gloucester on 8 Sept. 1786 when he quitclaimed his rights as heir to Abraham, Sr., to his brother James of Smithfield.

He is included in the 1774 census for Gloucester with wife, one male under 16, and two females under 16. He is not listed in the 1790 census for Rhode Island and no probate has been found.

64 **NATHANIEL⁵ SMITH** (*Abraham,⁴ Elisha,³ John,² John¹*), b. 21 Sept. 1745 in Smithfield⁵⁶⁹ is probably the Nathaniel Smith who died intestate in Smithfield 29 July 1769. He m. 1 March 1768 Hannah Appleby, daughter of James and Dorcas Appleby.⁵⁷⁰ The Nathaniel Mowry genealogy states that Job Mowry, son of lawyer Joseph Mowry, m. 1 Jan. 1772 Hannah Smith, widow of Nathaniel and brother of "Jeemes" Smith, the miller. No children are recorded.

65 **CAPT. JAMES⁵ SMITH** (*Abraham,⁴ Elisha,³ John,² John¹*), b. 7 or 11 Oct. 1748 in Smithfield;⁵⁷¹ d. 25 Jan. 1829 and is buried in the family lot in Spragueville, off Pleasant View Avenue on the bank of the reservoir. He m. Nancy ——. who by family tradition was a Waterman. She d. 18 Oct. 1812 in her 56th year and is buried beside her husband.

Captain James operated a grist mill and sawmill on his homestead farm in what is now Spragueville, the property having been deeded to him by his father.

The title of captain no doubt stemmed from his service in the Revolutionary War. Smithfield Town Council notes of 1776 state: "Captain James Smith, Captain Samuel Day and Captain David Eddy are directed each to raise their proportion of 39 men to march to Newport. His tombstone identifies him as Capt. James Smith.

Smithfield deeds record numerous conveyances by Captain James, among them transfers of holdings to his sons Abraham and James Jr.

Captain James died intestate and his son Abraham was named administrator. The estate was represented as insolvent and a notice

⁵⁶⁷Arnold, *op. cit.*, Smithfield Births, 3:116.

⁵⁶⁸*Ibid.*, Smithfield Marriages, 3:67.

⁵⁶⁹*Ibid.*, Smithfield Births, 3:116.

⁵⁷⁰*Ibid.*, Smithfield Marriages, 3:67.

⁵⁷¹*Ibid.*, Smithfield Births, 3:116.

of claims against it was ordered. He seems to have followed the custom of the times by transferring his real estate holdings to his heirs long before his death.

James's wife Nancy is called Nancy Waterman in the Phetteplace family genealogy, and since Waterman appears as a middle name of a daughter, it is likely that she was named for her mother. Despite an extensive search, the parentage of James's wife has not been discovered.

The Root manuscript includes a list of children of James and Nancy with birth dates, evidently taken from Bible records but with no reference to its source. The writer believes it must have been communicated by Mrs. Monroe Bartlett of Stillwater since she is credited with Bible records for other Smith relatives.

CHILDREN OF CAPTAIN JAMES⁵ AND NANCY SMITH:

- I GILBERT⁶ SMITH, b. 23 March 1776; d. 31 Aug. 1778.
- II A daughter, unnamed, b. 23 Nov. 1777; d. an infant.
- III OLIVE⁶ SMITH, b. 29 Nov. 1778, was living in 1808; m. Israel Aldrich, Jr. of Smithfield. A Smithfield deed of 17 April 1830 recorded that Israel Aldrich of Smithfield, Samuel Steere and wife Phebe of Gloucester, Asahel Phetteplace and wife Nancy, Rebecca Smith of Smithfield, and Richard Sweet and wife Esther of Gloucester quitclaimed to James Smith of Providence, merchant, all interest in a plot of land, the same James Smith Sr. died seized of, the land running northerly on Stillwater River, westerly on Lime Kiln Road, southerly on Rebecca Smith's land, and easterly on Stephen Steere's land.⁵⁷² Another Smithfield deed in which Israel Aldrich, Jr., of Smithfield deeded land to Dennis Cruff 4 April 1807 was signed by Israel's wife Olive. The 1790 census for Smithfield listed Israel with his wife, one male under 16, and one daughter.
- IV PHEBE⁶ SMITH, b. 15 Oct. 1780; d. 16 Feb. 1839; m. in 1800 Samuel Steere, Jr.,⁵⁷³ b. 24 June 1774, son of Samuel and Martha (Colwell) Steere. Samuel, Jr., d. 23 Jan. 1865. He was state senator in 1843, 1844, and 1845, was representative to the General Assembly in 1823, 1849, and 1850, and served as judge of Probate Court. Samuel and Phebe lived in Gloucester.

⁵⁷²Smithfield Deeds, 17:193-195.

⁵⁷³Beers, *op. cit.*, 3:1910.

CHILDREN OF SAMUEL AND PHEBE⁶ (SMITH) STEERE:

- 1 NANCY⁷ Steere, b. 6 Nov. 1800; d. unmarried.
- 2 URANAH⁷ Steere, b. 24 July 1802; m. Col. George Smith of Gloucester.
- 3 SMITH⁷ Steere, b. 2 May 1804; m. Sarah Ann Aldrich of Jonathan.
- 4 FIDELIA⁷ Steere, b. 4 Dec. 1805; m. Arnold Tourtellot.
- 5 CLARK⁷ Steere, b. 22 Feb. 1808; m. Mrs. Emily (Whipple) Thurber.
- 6 JOSEPH COLWELL⁷ Steere, b. 21 Dec. 1809; m. Adaline F. Plummer.
- 7 PHEBE⁷ Steere, b. 16 Jan. 1812; m. Marvin Plummer.
- 8 JOHN⁷ Steere, b. 7 Feb. 1814; d. an infant.
- 9 REBECCA⁷ Steere, b. 22 Sept. 1815; m. Rev. Joshua Stetson of Providence.
- 10 SAMUEL WINSOR⁷ Steere, b. 17 April 1819; d. same year.
- 11 WANTON⁷ Steere, b. 31 July 1821; m. Sarah Tourtellot and lived in Providence.
- 12 SAMUEL⁷ Steere, b. 7 Feb. 1824; m. Sarah (Ballou) Smith and lived in Gloucester.

V NANCY⁶ SMITH, b. 14 July 1783; d. 18 Feb. 1873; m. Ansel (or Asahel) Phetteplace of Eliakim and Lucretia (Evans) Phetteplace, who was b. 24 Feb. 1788 and d. 11 Nov. 1838. Both are buried in the family lot in Spragueville.

CHILDREN OF ANSEL AND NANCY⁶ (SMITH) PHETTEPLACE:⁵⁷⁴

- 1 HENRY MASON⁷ Phetteplace, b. 23 June 1812; d. 23 Feb. 1897; m. (1) Harriet Smith of Smithfield; (2) Joanna Sayles of Franklin, Massachusetts, and (3) Ellen J. Sayles of Welcome Sayles of Burrillville.
- 2 JAMES SMITH⁷ Phetteplace, b. 12 June 1814; d. 7 Dec. 1901; m. 25 Aug. 1840 Louisa of John S. and Patience (Harris) Appleby of Smithfield.⁵⁷⁵
- 3 THURSTON EVANS⁷ Phetteplace, b. 17 June 1816; d. 21 Nov. 1900; m. Hannah, daughter of Arca Phetteplace.
- 4 ANNA MARIAH⁷ Phetteplace, b. 8 Aug. 1818; d. 26 Oct. 1906; m. Burrill Bartlett, b. Cumberland 22 Oct. 1816; d. 21 April 1905. There were three children.
- 5 ZALMON WESTCOTT⁷ Phetteplace, b. 19 April 1821; d. 23 Dec. 1822.

⁵⁷⁴Phetteplace family Bible owned by Mrs. Samuel Hope Adams of North Providence, list recorded in 1960 D.A.R. volume at The Rhode Island Historical Society.

⁵⁷⁵Beers, *op. cit.*, 1:290.

6 A SON, b. 5 Sept. 1824, d. the same day.

7 CAROLINE LUCRETIA⁷ Phetteplace, b. 12 Sept. 1825; d. 6 July 1924; m. Lemuel M. E. Stone.

123 VI ABRAHAM⁶ SMITH, b. 14 Nov. 1784; d. 22 March 1873 in Deerfield, Tioga County, Pennsylvania; m. (1) Abigail (Nabby) Burlingame, daughter of Stephen and Abigail (Whipple) Burlingame, b. 21 March 1793; d. 13 Jan. 1853; (2) Catherine (Given) Darrah, a widow, b. in Northern Ireland 1828; d. 1864 in Deerfield.

Abraham lived on land in Smithfield which he had inherited from his father, but by December 1843 was of Deerfield, Pennsylvania, when he executed an indenture by which he provided living quarters for his spinster sister Hannah in the family homestead in Smithfield. He was first listed from Tioga County, Pennsylvania, in the 1850 census. Very likely he had been attracted to Deerfield by the earlier removal there of his father-in-law Stephen Burlingame and members of his family.

CHILDREN OF ABRAHAM⁶ AND ABIGAIL (BURLINGAME) SMITH:⁵⁷⁶

- 1 NANCY WINSOR⁷ SMITH, b. 1817; d. in her 84th year in Saginaw, Michigan; m. Stephen VanZile of Isaac and Hannah (Mills) Crampton VanZile and had GILBERT, GEORGE, RHODA ISABEL, and ANNA WINSOR VanZile.
- 2 CLARISSA⁷ SMITH, b. 15 Feb. 1820; d. in her 60th year; m. (1) Horace P. Hill and had CLARA who m. Charles Ludington, LESTER JAMES who m. Virginia Vanneas, and ABIGAIL who m. Dexter Berean; (2) Samuel Briggs and had EDWARD, CASSIUS, MARTIN LUTHER, and ALBERT P.; (3) Charles P. Douglas.
- 3 BENEJAH W.⁷ SMITH, b. 10 Feb. 1822; d. 18 Nov. 1845 and was buried in the family plot in Smithfield. He was a Baptist minister and was unmarried.
- 4 GEORGE A.⁷ SMITH, b. 6 June 1826; d. 13 March 1899; m. Katherine Edgecomb of Samuel and Sarah Edgecomb and had CLAYTON, SAMUEL, ALICE, GERTRUDE, ANNA, IRA, JAMES W., CLARENCE A., and two daughters who died young.
- 5 JAMES H.⁷ SMITH, b. 24 Jan. 1824; d. 4 July 1916; m. (1) Mrs. Ella Markham; (2) Mrs. Townsend.

⁵⁷⁶From Smith family data of Kenneth F. Pemberton of San Francisco, Calif.

- 6 ABIGAIL⁷ SMITH, b. 17 Jan. 1828; d. 12 Sept. 1912; m. Jonas DeGraw and had BENJAMIN W., who lived in Palmyra, New York, GRATTON who m. May Carson, and JONAS, JR.
- 7 RHODA MATILDA⁷ SMITH, b. 11 May 1834; m. Oscar Burdette Balch and had CASSIUS VERNON who m. Nellie Howland, HERBERT A. who m. Harriet Burlingame, OSCAR BURDETTE who m. Nonie Stephenson, and FOSTER H. who m. (1) Olive Pride and (2) Maude Clark.

CHILDREN OF ABRAHAM⁶ AND CATHERINE (GIVEN) SMITH:

- 8 HANNAH ELIZABETH⁷ SMITH, b. 30 Dec. 1859 in Smithfield; d. 19 April 1918 in Howard City, Michigan; m. Colin Commodore Pemberton of Cheney Orson and Louisa Jane (Boyd) Pemberton. Their children: ROSAMOND ELLA Pemberton, b. 21 May 1881, m. George V. Messenger; SMITH GILBERT Pemberton, 1884-1911; JAMES WAYLAND Pemberton, 1887-1954, m. Hazel Collins of John C. and Christina (Robbie) Collins; RALPH WALDO Pemberton, 1889-1906; CHENEY ORSON Pemberton, b. 3 April 1891, m. Avis Gorton; RHODA ISABEL Pemberton, b. 5 March 1893, m. William Bedford Acton; EVELYN Pemberton, d. young; and KENNETH FRANK Pemberton, b. 7 May 1902, lives in San Francisco.
- 9 ELLA REBECCA⁷ SMITH, b. 1860, m. Henry K. DeGear and had ELIZABETH DeGear who m. (1) Lee Scott and (2) Charles Peterson; GRACE DeGear who m. Frank Gartot; and PHILIP DeGear.
- 10 ABRAHAM⁷ SMITH, b. 1863; m. Phoebe Mondanie Woodcock and had FRED G. SMITH, chaplain in World War I, who was killed in action; ELDON SMITH, who m. Mabelle Castle; HUGH SMITH, who m. Miriam Edith Hawkins; and HAROLD SMITH, who m. Lee Alm.
- VII HANNAH⁶ SMITH, b. 28 Aug. 1788 in Smithfield; d. 19 July 1854, unmarried. She is identified as a tailoress of Smithfield in deeds.
- VIII NATHANIEL⁶ SMITH, b. 28 Oct. 1790; d. 24 Nov. 1790.
- IX REBECCA⁶ SMITH, b. 12 April 1792; d. 7 April 1884. She is buried in the Phetteplace family lot in Spragueville. Her

obituary, which appeared in *The Providence Journal* 8 April 1884, identified her as the daughter of Capt. James Smith and said she had lived in Centredale for almost half a century. It reported that she left one sister, Mrs. Richard Sweet of Olneyville, and one son, MOWRY W. SMITH, "who has been for some years in California."

Her will, filed in North Providence, left bank shares to her sister Esther Sweet and made bequests to Ann Bartlett, wife of Burrill; Rebecca, wife of Joshua Stetson; Caroline, wife of Sterry Sweet; Caroline, wife of Lemuel M. E. Stone; and Phebe, wife of Marvin Plummer. A North Providence deed in 1854 in which Rebecca was given land by her son, Mowry W. Smith, gave his address as San Francisco, California.

- 124 X JAMES⁶ SMITH, JR., d. 27 Dec. 1858, aged 62. *The Providence Phenix* of 6 April 1826 reported the marriage of James Smith and Betsey Phillips, both of Providence. Betsey's parentage has not been learned, but it is possible she was a daughter of Stephen Phillips, with whom James had real estate dealings. James was described as a trader in a number of deeds in Providence and Smithfield. No children for James and Betsey were recorded.
- XI ESTHER WATERMAN⁶ SMITH, d. at Smithfield 31 Aug. 1885, aged 83 years, 11 months, and 16 days; m. Richard Sweet, probably the Richard, son of Nathaniel and Hannahritta, b. in Johnston 28 Oct. 1794.⁵⁷⁷ They lived for some time in Glocester and later in Smithfield.
- Children for Richard and Esther were not recorded, but in the 1860 census Richard was listed in Georgiaville, Smithfield, aged 66, with wife Esther W., aged 58; MARIA Sweet, 33, dressmaker; and GILBERT A. Sweet, 23. Richard Sweet deeded land to his son, HENRY SMITH Sweet, in Smithfield. Buried in the lot of Capt. James Smith in Spragueville is JESSE R. Sweet, son of Richard and Esther Sweet, who d. 4 Oct. 1841 at eight years and eight days. There may have been other children of Richard and Esther.

⁵⁷⁷Arnold, *op. cit.*, Johnston, 2:28.

CALIFORNIA BOUND

ON THE SHIP *George Washington* IN 1849

The following letter, written by William Henshaw to his brother Daniel Henshaw (sons of the Right Reverend John P. K. Henshaw, Bishop of the Rhode Island Episcopal Diocese, 1843-1852) tells of the adventures on board a ship bound for California gold fields in 1849. It was given to the Society by the late Joseph Greene Henshaw of Providence.

The four-page letter is folded to form an envelope, sealed, and addressed to the Rev Danl Henshaw, care Bishop Henshaw, Providence, R. I. The cancellation mark is San Francisco Cal. in a circle and Sep 1 in the center. There are no paragraphs in the original letter, but they have been made in the transcription for the sake of appearance and ease of reading.

CLIFFORD P. MONAHAN

Ship Geo. Washington, Aug 13th, 1849
Lat 31°. 6"N. Long 132°. 32" W.

Dear Dan

As we are rapidly approximating our destination I thought I would devote a few moments this mor'g in giving you a synopsis of our voyage. We had a very severe gale the first 3 days out, went ahead very rapidly. I have not been seasick, notwithstanding the voyage has been very tedious, & I would advise no one ever to make it. One cause has been owing to our encountering nothing but head winds & calms ever since sailing, & our rarely speaking vessels, as it is attended with much trouble & loss of time. If it had not been for the continual excitements wh[ich] were got up on board ship, I don't know what we would have done, as we could not read all the while, & it was impossible to write, altho, I wish now I had kept a journal. The 1st one was caused by one of the steerage passengers knocking down the 1st Col[ored] Steward, while going into the cabin with breakfast, such a crashing as the crockery made was a caution, the provocation was caused by an insolent remark from the negro.

A few days after a Dutch passenger accidently stabbed an other who was skylarking with him while drunk, the latter a short time after got a bowie knife, & tried to cut the formers throat, but was foiled in the attempt made but a slight wound.

Before being at sea a great while we had threatened mutiny on board,

in consequence of leaving New York without our complement of men, but by tying one or two of them to the riggin & administering the ropes end, order & discipline was soon restored. When a few degrees North of Rio, we were 3 days dogged by a bloody Pirate, & every man on board was armed to his teeth, every rifle revolver, musket, gun, sword, bowie knife, & dirk was brought into requisition. There waved the "Black Flag" many imagined they saw "death & the cross bones" I tell you it was pretty serious times. We were nearly becalmed, she was a beautiful little Clipper built craft, and used sweeps, could sail all around us, in fact could go where she chose. We had but one small gun, she probably 4 or 5 to a side, there is where she had the advantage, she could have stood off & raked us fore & aft with her "long toms" The last night at sundown our Capt. could see them through his glass practising on the yardarms with boarding pikes, grappling irons, &c, with netting over the sides they probably saw us at the same time drilling with muskets &c on our quarter deck. About 10 O'clock she bore down upon us, it was a lovely moonlight, her sails were as white as the undrodden snow, "she walked the Ocean like a thing of life" while we remained perfectly motionless, she opened her port holes, & the Capt. gave word for every man to lay low, as she was going to give us a broadside, at that moment you might have heard a pin drop in any part of the ship, but for some cause best known to herself, she crossed our bows & changed her course without giving us a passing salute, & I dare say every one of us felt like giving 3 cheers, but dared not do it. If we had come to close quarters we would have whipped her, but it would have been attended with a great sacrifice.

The 1st port we stopped at was St. Catharines, a Portuguese town situated on an Island of the same name, on the S. E. coast of Brazil. We did not expect to remain over 48 hours, but was quarantined 8 days, such was the anxiety of the passengers to be on "terra firma" once more, that they broke it a few hours after. We anchored about 12 miles from the town, the next day being Good Friday, some of the passengers went up to town that night, so as to witness the shooting of Judases fire works, & other superstition wh[ich] take place in all Roman Catholic countries during religious festivals. Our Co went ashore about 2 miles from our anchorage, on the coast of Brazil, had a very amusing time at a Fandango, trying to talk & dance with the natives. We saw Coco, Coffee, Cotton, Oranges, Lemons, Limes, Pine Apples, Plantians, Bananas, Figs, & other tropical fruits growing in great profusion. We were treated with marked attention both there & in the town, were often invited by Dons into their houses & orange groves, to partake of pomegranates, figs & other refreshments. The place was overrun with Ameri-

cans & everything but fruit was exorbitantly high. The Natives used to come along side the ship in bum boats early in the morn. with milk, fish, poultry, eggs, & fruit for sale, & they would gabble away like so many monkeys & parrots. While off the river La Platte a pompero struck us, it was about midnight, & we had every rag of canvass out. The Capt. turned out & ordered all hands on deck to take in sail, he appeared to be more frightened than any one else on board, he would raise his hands (à la Randolus) & exclaim we are all lost, & give his orders in such confusion, & blasphemy, & every rope being foul, that I now wonder we escaped as well as we did. I had often heard of the wind blowing the breath out of a person, but never comprehended the phrase till then. It was as dark as pitch, so that a green hand could not distinguish one rope from another, & everything was confusion, now & then a flash of lightning would reveal to us the dangerous position we were in, great balls of fire stood on the mast head, & would change form main mast to mizen mast, & the wind would howl & whistle through the ratlins as tho, it would snap the shrouds asunder, the sea was one complete foam, mingled with phosphoric light, the billows rolled mountains high, sometime in looking up from the trough of the sea, it would appear as though the next wave would bury us, the scene was one of indescribable terror & grandure. We passed through it however with the loss of but one small sail, wh[ich] was torne into ribbons. The 1st few weeks out I thought our Capt. was a man of *undoubted* veracity, temperate, pious, in fact "the salt of the earth." I have since found out, he is the salt of the Ocean. When off the coast of Patagonia, for a week not knowing what hour we might go on a lee shore, he gave orders for those passengers who had valuables to secure them about their person, sent word to Dr. Ver Meir that his wife & nurse had better put on mens apparel, as he expected to go ashore every moment & soon after that finding the wind did not change he swore he *would* keep off till Gabriel blew his last trump. The fact is he has always been in a whaler & is not fit to command a Merchantman. I have not asked him a half dz questions since being on board, altho, he has always been kind & polite, but not *strict enough*, no discipline on board. If ever I get safely off this vessel will never sail in another, if there is a steamer about, unless it should be a short distance.

We went into Valparaiso June 12th & came out on the 20th. It has an unprotected harbour, but nevertheless in a commercial point of view it is one of the most flourishing cities on the Pacific. The inhabitants are a mixed race, mostly Spanish & Indian blood, there is a marked distinction between the higher & lower classes, or the rich & poor, the former are very neat and extravagant in their mode of dress, & live in

great luxury, while the latter are a dirty filthy set, & live in great poverty, & wretchedness, & subsist on little or nothing, they are filled with vermin, & present as sad an appearance as the poorest free Blacks wh[o] inhabit our larger cities. V like all other foreign ports is swarmed with beggars, who congregate at the corners of streets, & stand at the entrance of Hotels & other public places, & constantly annoys the stranger as he passes to & fro. The City is built in Valleys & on the sides & tops of lofty hills, the definition of its name is "valley of Paradise" & it may well be called so. The foreigners and wealthier classes reside on the most elevated portions, & display great taste in laying out gardens in front of their dwellings. Intemperance & other vices are quite prevalent. The Chillians are a very superstitious race, & their religious ceremonies present anything but a pleasing spectacle to the eye of Protestants. It rained while we were there being the 1st time for 9 mos. We had one very heavy squall since leaving V. wh[ich] carried away our flying jib & frightened the Spainards very much. The Ocean has appeared since leaving V. most of the time like a mill pond. We have been within 700 miles of San F. for the last 16 days, & no better prospect ahead, Water & provisions getting short & bad, & every one got the blues, still I would not have missed the voyage for something handsome. Stealing, gambling &c is constantly carried on, on board, more than I ever wish to witness again.

Give my best love to [inked out] & wishing you health & happiness is the sincere prayer of your aff brother.

William.

Parker House (frame) rent \$160,000 per annum. Bar room \$15,000 per month. Gambling the only vice.

To Rev. Daniel Henshaw
Care Bishop Henshaw
Providence, R. I.

NEW MEMBERS

June 12, 1964 to September 17, 1964

- Miss Mary B. Banigan
Irving A. Beck, M.D.
Mrs. Carlen P. Booth
Barrington, R. I.
Mr. Eric Brown
Mrs. Eric Brown
Mrs. Betsey B. Brownell
Mr. A. Watson Cocroft
North Kingstown, R. I.
Mr. Raymond C. Colwell
Mr. Patrick T. Conley
Cranston, R. I.
Mrs. John C. Dinsmoor
Warwick, R. I.
Mr. Clinton Elliott
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Barrington, R. I.
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Mr. Sidney A. Kane
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Saunderstown, R. I.
Arthur B. Kern, M.D.
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Mrs. Atwood Knight
Mr. George Lapp
Pawtucket, R. I.
Mrs. George Lapp
Pawtucket, R. I.
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Mrs. Kingsley B. Read
Mr. Frederick Conrad Reynolds
Plainville, Mass.
Hon. Fernand J. St. Germain
Woonsocket, R. I.
Mrs. Fernand J. St. Germain
Woonsocket, R. I.
Meyer Saklad, M.D.
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Cranston, R. I.
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Mrs. Thomas Sgouros
The Rev. Richard S. Shaper
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Mrs. Harold R. Shippee, Jr.
Bristol, R. I.
Miss Barbara E. Smyth
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