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# The Expansion of Rhode Island--Chronological--Based on Official Records

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THE progress of mankind is mainly the progress of ideas, ideals, and principles; yet man lives, moves, and has his being in a world whose physical forces act in a uniform manner from inherent constitutional principles, called the laws of nature. The problem of human history is to discover the reaction of the human mind, or rather, of different types of mind, to the stimulus of its environment. The key to history, and largely the explanation of variations of philosophical and religious opinions, lies mainly in an ethnological or racial knowledge of human nature. The mass of mankind have not sufficient mental force to overcome the pressure of environment, but move in the line of least resistance. Especially is this the case in what is called the Oriental type of mind; it regards all events and all human acts as predetermined and unchangeable and inevitable: that is, its theory is fatalism: its practice, active and despotically compulsive force by the rulers,—passive, because impotent, submission or servitude by the ruled. But this mental impression is not to be mistaken for religion, which is an active, living principle in the heart and conscience.

Roger Williams, the founder of the town of Providence, represents a really religious type of mind: yet he was not the first discoverer of the principle of Christian religious liberty; which had been rediscovered already in Holland, and in Plymouth Colony, by study of the writings of its chief discoverer and exponent, Paul, the "apostle to the Gentiles." Roger Williams, born in London, England, about 1604, son of James and Alice (Honeychurch) Williams, in 1620 obtained permission to attend the sessions of the Court of Star Chamber for practice in shorthand, and there, by his alertness of mind and openness of heart won the regard of Sir Edward Coke, Chief Justice of the Court of King's Bench; who, in 1621, secured for him admission to the Charterhouse School; thence he went to Pembroke College, Cambridge University, whence he graduated in 1627. In 1629, he became chaplain to Sir William Masham, of Otes, in County Essex. February 5, 1631, he landed at Boston, Massachusetts, from the ship "Lyon," with his wife Mary, born Barnard:

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and soon after began as an assistant minister at Salem, and expressed conceptions not all of which could be wholly passed over by any government of his day; first, he opposed the charter of Massachusetts Colony because it recognized the King rather than the Indians as the source of the title to the lands. This utterance was hardly called for, for under that charter of March 4, 1629, Governor Cradock and council, of Massachusetts Bay in New England, sent on April 17, 1629, a letter of instruction from England, to John Endicott, the deputy governor in Massachusetts, with the emphasized clause: "And above all, we pray you that there bee none in our precincts permitted to doe any iniurie (in the least kinde) to the Heathen People; and if any offend in that way lett them receive due Coreccon; and wee hold it fitting you publish a Proclamacon to that Effect, by leaving it fixed, under the Companys seale, in some eminent place for all to take Notice. If any of the salvages pretend right of inheritance to all or any part of the lands granted in our Patent, we pray you to endeavour to purchase their Tittle, that we may avoyde the least scruple of Intrusion." (Records of Suffolk County, Massachusetts. Lib., No. 1, Folio 77; in Hazard, *Eb.* "Historical Collections and State Papers," Vol. I, p. 256; also p. 278.) This instruction was carried out to the letter, as shown in the writings of Governor Winthrop, Cradock's successor, and in the records of Indian deeds in Massachusetts, Plymouth, and Connecticut, quite as plainly as in Rhode Island.

A more pertinent, but plainly impolitic, utterance by Mr. Williams was: "That civil magistrates should not be empowered to punish as sins, offenses purely against God,—those forbidden in the first table of the Decalogue; but only offenses against man." Roger Williams had carried Separatism to the point of individualism; yet he was also an idealist; but the Puritans, both in England and New England, were vitally concerned for constitutional and representative civil government, a liberty under law: law as opposed to absolutist overriding of both law and liberty; to escape which, many, not yet decided on civil war, which came in England but few years later, emigrated to New England, while as desirous of orderly government as ever. Massachusetts Colony held a critically responsible position, being regarded by the King as the head and front of colonial resistance to his will; as was afterward shown at the opening of the Revolution. To allow any disintegrative influence within, or under its jurisdiction was dangerous; particularly as Williams told the Salem Puritans that they ought to repent for having belonged to the Church of England. The Puritan leaders, already out of favor with

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King Charles, seeing the danger that such preaching would, if allowed, bring down on them penalty from the Church, urged him to desist, and Williams went to Plymouth, where he was, for two years, assistant minister: then returned to Salem and to repetition of his views; and in consequence was ordered, October 9, 1635, to depart out of Massachusetts jurisdiction the next spring; but as he endeavored by private discourse still to draw others to his opinions, it was decided, in January, 1636, to send him to England. The plan being revealed to him in time to evade it, he set out, with his servant, Thomas Angell, for the lodge of Massasoit, sachem of the Wampanoags, with whom he had become acquainted while at Plymouth. In a letter to Major Mason, Williams describes his next movement, in the spring of 1636: "I first pitched and began to build and plant at Seekonk; but received a letter from my ancient friend, Mr. Winslow, of Plymouth, lovingly advising me, since I was fallen into their bounds, and they were loth to displeas the Bay, to remove to the other side of the water (Seekonk River), and then, he said, I had the country free before me, and we should be loving neighbors together." Soon after, he, with his five companions, passed in a canoe around Fox Point and up Providence River, where they landed in the 4th month (June), and settled at Moshassuc, where sachems Canonicus and Miantonomi conveyed to him a tract of land March 24, 1638, which he named Providence Plantations, including Providence County; corresponding with the present, without Cumberland, Pawtucket, and East Providence; but with Kent County:—and his companion, William Harris, prevailed on him to execute, October 8, 1638, a deed to a corporate body of twelve men, of what lay on the Pawtuxet River, for allotment. The only government among the original six was by mutual consent of the masters of families: but in 1640 was organized a board of five disposers or selectmen, by whom the individualism implied in the doctrine of "soul liberty" was to be carried as far as possible into the domain of politics,—there being no magistrates for giving orders, and no constables for executing orders. In March or April, 1641, Samuel Gorton, of London, an extremist believer in freedom of conscience, but also in civil liberty under English common law, government without which he considered tyranny, arrived at Providence; having been cited in Boston for contempt, and removing to Plymouth in 1637, clashed with the magistrates there, and in December, 1638, was cited there for contempt; and passing to Portsmouth, was, for defiance of authority, banished to the mainland; where securing Randall Holden and John Greene as adherents, his party brought

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Providence nearly to a revolution. Williams retired to the Pawtuxet settlement, where his supporters, William Arnold and his son, Benedict, in 1642, offered submission in the name of Pawtuxet, to the jurisdiction of Massachusetts Bay, which rid them of Gorton.

Portsmouth, the second colony in the present Rhode Island, was settled for similar reasons as obtained in the case of Providence. In the controversy of the Antinomian party with the Massachusetts ministers, William Coddington and John Clarke, suspected of Antinomianism, sought more freedom of action by removing, and with their friends set forth in March, 1638, to meet Williams at Providence. By his aid they obtained, on March 24, 1638, a deed from Canonicus and Miantonomi of the Island of Aquidneck (later called Rhode Island), and began Portsmouth. But at first they did little else than to reenact the system of government from which they had recently escaped; choosing Coddington as magistrate, and three elders as assistants. Soon Mrs. Ann Hutchinson, leader of the Antinomians (or those opposed to the old moral law of the Old Testament), with her family came to Portsmouth, as did Samuel Gorton also. This alarmed Coddington and Clarke, who with William Dyer, Thomas Hazard, and Henry Bull, abandoned Portsmouth, and established a new settlement—Newport, in 1639, with judge and assistants as before:—Portsmouth and Newport, by a compromise between the radicals and the conservatives united forces, and Gorton had to leave, when they elected a governor, deputy governor, and four assistants, all annually chosen by the two towns; two treasurers, a secretary, two constables, and a general sergeant, 1641; declaring a democracy controlled by the body of freemen, or the major part of them; no one to be accounted delinquent for doctrine who kept the civil peace; under common law magisterial courts constituted of quarter sessions and jury: in politics, conjunctive and centripetal—a collectivism; but thoroughly individualized as to religion. Meanwhile Williams had been learning a similar lesson of compromise, beginning in May, 1637, when his companion, Joshua Verin, stood out against his order that wives, children and servants should have liberty to go to all religious meetings, though never so often, or though private, upon the week-days; or be withheld from the liberty of voting. Pressed by the warlike hostility of the Gorton party, he was obliged to seek help of the Arnolds, though William Arnold had plainly told him it was against the liberty of conscience of Verin, who held it duty to give due attention to one's bounden service at necessary labor at home; a truth obvious to the ordinary mind, and bound to win in the



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end in a democracy; though for the moment, Williams, as proprietor, had power to enforce his point, and Verin left. Williams, after this, holding to his general principle of complete religious toleration, received persons under pressure in Massachusetts as heterodox, among them Anabaptists, by one of whom Williams was rebaptized; but maintained his connection with that church only three or four months, becoming what was known as a "Seeker," and independent, in 1639 or 1640.

The Gortonists, finding themselves excluded from the three existing towns, removed, in January, 1643, to Shawomet, which Gorton obtained from Miantonomi and two local sachems, Pomham and Saconomoco, and began a fourth settlement. Benedict Arnold took the two local sachems to Boston, Massachusetts, being apprehensive at the time of Indian hostility, on account of the recent Pequot War, and these sachems being aware of the suspicion of the whites, professed to have been compelled by Miantonomi, their overlord, to sign the deed to Gorton; Miantonomi having already increased their suspicion by hostile movements against the Mohegans, allies of the whites. In view of this, the New England Confederacy was formed, May 19, 1643, composed of Massachusetts, Plymouth, Connecticut, and New Haven; otherwise known as the United Colonies. Newport, becoming a place of commerce, desired a royal patent, and Mr. Williams, having moderated his views as to royal charters, went to England, 1643, and met Sir Henry Vane, whom he had known in Boston in 1635,—now in the Council of the Long Parliament, and having come to know Oliver Cromwell and the Parliamentary Board of the Colonies, whose head was Robert, Earl of Warwick, Williams applied for a patent of incorporation for Providence, Portsmouth, and Newport; and it was issued March 14, 1644, empowering the inhabitants to "govern themselves by such a form of civil government as by voluntary consent of all or the greater part of them they shall find most serviceable—the laws to be conformable to the laws of England so far as the nature and constitution of the place would admit." The legislative power was vested in the freeholders through a committee of six from each town, called the General Court; measures to become law upon adoption by the major part of the Colony, which in the patent was styled "The Governor and Company of the English Colony of Rhode Island and Providence Plantations in New England in America;" the presiding officer and four assistants to have executive functions: the other officers were a treasurer, sergeant, general, recorder, attorney-general, and solicitor-general. The

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president and assistants also constituted a Court of Trials, and accepted verdicts by jury.

As Shawomet was not included in the Providence patent, Gorton obtained an independent patent from the Earl of Warwick, and in gratitude for the favor, named his settlement Warwick.

No more new towns were organized for twenty-five years. These four represented the fundamental characteristic principles and shades of difference which obtained in the future State. First, taking into consideration the practically universal or world-sentiment of his times, Williams was clearly too far in advance of it, to expect any considerable group of followers to dare to avow his proposition "that civil magistrates should not be empowered to punish offenses purely against God, but only offenses against man;" since up to that time doctrinal theology, instead of being differentiated from practical religion, was universally considered the principal part of religion. Instance, that Act, much lauded by Catholic writers as an example of Catholic toleration in Maryland, 1649, though the Catholic Church as a church body had nothing to do with it; it being one of sixteen proposed acts sent in by Cecil Calvert, Lord Baltimore, to be acted upon by the Governor, Council and Assembly of Maryland, and passed April 20, 1649, under the title "An Act Concerning Religion," by Governor William Stone, Protestant; John Price, Robert Vaughan, and Thomas Hatton, Protestant members of the Council or Upper House of the Assembly, and Thomas Greene, John Pile, and Robert Clarke, Roman Catholic members. The Lower House of the Assembly, not all of whose members are known, had a Protestant majority in 1650; yet all executing and obeying the will and order of Lord Baltimore, Proprietor of Maryland, to whom the Act is primarily due.

Article I. "That whatsoever pson or psones within this Province and the Islands thereto belonging shall from henceforth blaspheme God, that is, curse him, or deny our Saviour Jesus Christ to bee the Sonne of God, or shall deny the holy Trinity, the Father, Sonne and Holy Ghost, or the Godhead of any of the said three Psones of the Trinity, or the Unity of the Godhead, or shall use or utter any reproachful Speeches, words, or language concerning the said Holy Trinity, or any of the said three psones thereof, shalbe punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heires."

The defining of the toleration is in a further article, namely: "Be it therefore by the Lord Proprietary, with the advice and consent of this Assembly, ordeyned & enacted, That noe person or persones whatsoever



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within this province professing to believe in Jesus Christ, shall from henceforth be any waies troubled, molested or discountenanced for and in respect of his or her religion, nor in the free exercise thereof, nor compelled to the belief & exercise of any other religion." The penalty for molesting such a person was twenty shillings sterling in money or value. ("Archives of Maryland," Vol. I, pp. 244-46.)

Massachusetts Colony, sometimes ignorantly represented as the most intolerant of the colonies, confines itself in its Body of Liberties, or 100 fundamental laws, passed in December, 1641, to "direct, express, presumptuous or high-handed blasphemy of the name of God the Father, Son, or Holy Ghost" as deserving of the death penalty; and reduces the more than thirty capital crimes of contemporary laws of England to ten: in which it was followed by Plymouth and Connecticut Colonies; New Haven Colony having at that time no body of statutes, being guided only by the rules of equity and scripture. Roger Williams, like his British or Welsh fellow-countrymen, Pelagius, Oliver Williams, *alias* Cromwell, and Lloyd George, had little regard for established precedent, as compared with freedom in theological thinking; in which, however, he did not include the self-delusions of certain early Quakers; as for example, Thomas Newhouse, who in presence of the worshipers in Old South Church, Boston, smashed a glass bottle, saying, "Thus the Lord will break you in pieces;" or Lydia Wardel, who walked the aisles of Newbury meetinghouse, nude; as Deborah Wilson, in like condition walked the streets of Salem; for a testimony. He wrote and published, in 1676, against the founder of Quakerism, "George Fox Dugged Out of His Burrows."

In judging the government of the Bay Colony, it needs to be taken into account that Boston was the port of entry for all New England, and for the innovators or "cranks" from an England seething, in 1630-55, with new and radical ideas and governmental revolutions; and Massachusetts, as the largest and strongest colony, and the bulwark of orderly government in New England, had to guard against disorder, and stand for authority; as Williams himself declared, in 1681, "the duty of every man to strengthen the bond of authority." Williams and Governor John Winthrop, of Massachusetts, notwithstanding their differences of theological opinion, were lifelong personal friends, being in different spheres, Williams as an idealist, whose power was in the realm of heart and spirit; Winthrop in that of civil government. The Independents, who settled Massachusetts, were followers of Calvin, who retained the Catholic doc-

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trine of the right of the civil magistrate to prosecute and punish for theological errors; but they had greatly reduced and restricted the power and effect of the principle by making each congregation self-governing: a practice universalized in New England, because of its suitability to isolated settlements. The Providence settlement was weak on its governmental side.

The second problem, transferred from Massachusetts to Rhode Island, arose with the appearance of a group of Antinomians, who assumed, from certain expressions in Paul's letter to the Romans, that Christians are free from the moral law as written in the Old Testament, as being justified by faith alone, under a covenant of grace and not of works. Many of the Massachusetts ministers, strong believers in that moral law as just and necessary to rightness of conduct in a world containing bad as well as good people, opposed the preaching of Antinomianism; and the more, that some of the magistrates, considering it only a theological theory of Rev. John Wheelwright and other intelligent and otherwise well-conducted persons, disliked to take severe measures against them.

William Coddington, born at Boston in Lincolnshire, in 1601, was appointed by the crown one of the magistrates for Massachusetts, and arrived at Salem June 12, 1630. He was several times rechosen magistrate, but in 1637, from sympathy with Sir Henry Vane and the Antinomians, lost his position, having defended Mrs. Anne Hutchinson at her trial. Though chosen deputy for Boston to the General Court, he found so much criticism, that by the advice of Vane and Williams, he went to the Island of Aquidneck (later called Rhode Island) and bought from the Indians a tract of land, in 1638, and began a settlement at Pocasset (later named Portsmouth): eighteen men signing an agreement forming themselves into a body politic, to be "guided by the absolute laws of the Lord Jesus Christ, the king of kings"; Coddington being elected chief magistrate (and later with three assistants), but alarmed by the coming of Gorton and the Hutchinsons, they transferred their government to Newport: a democracy with religious liberty: in effect much like the government of Plymouth Colony: but not, like Plymouth, a member of the confederacy, the United Colonies of New England. This independence was an advantage to Rhode Island Colony in 1656, when several wild missionaries of the new sect called Quakers arrived at Boston; John Endicott being governor—a man nearly as intense and radical in his views, as they in theirs. Mary Prince, one of the Quakers from England, reproached the ministers at Boston as "hirelings, Baals, and the seed of the serpent": he with the magistrates of Massachusetts, on September 2,

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1656, sent a letter to Plymouth recommending general rules against the coming of Quakers, ranters, etc., into the United Colonies; and, if come, to be secured and removed: and some of them outraging decency, an act was passed to prohibit their coming, followed by one in Plymouth Colony: and in 1658 an Act of the Commissioners of the United Colonies, that "all such Quakers formerly convicted and punished as such, shall (if they return again) be imprisoned and forthwith banished or expelled out of said jurisdiction," adding a threat which had never hitherto failed to prevent the return of disturbers, for a further return, "on penalty of death"; Massachusetts alone carrying this threat into effect. A request sent to Rhode Island at this time, to prohibit the entrance of Quakers, brought the reply from Benedict Arnold, at that time president of the Colony, that though he was not favorable to them and their behavior, he thought, as they were bent on making themselves martyrs, if he gave them no opportunity by punishment, they would become disgusted, and their zeal would evaporate in mere words; his judgment being confirmed by the results of that policy, adopted by other New England Colonies about 1661. (Palfrey, "History of New England," Vol. II.)

On the other hand, the lack of influence of the other colonies on Rhode Island had serious adverse results. That there is an almost universal mental and moral inertia of mankind in the mass, is proved by its extremely slow mental and moral advance. The idea that liberty is merely freedom from compulsion from without, is superficial. The truer and larger freedom is of spirit impelling and expanding from within, to a larger and growing life and intelligence. It is of greater importance that the mind and conscience be enlightened, than that they be free from external compulsion.

Massachusetts, with all her slow and cautious English conservatism, laid sure and solid foundations, and learned by her mistakes, "muddling through" until she became the intellectual and moral leader of the northern colonies. In 1635, this new colony called Philemon Purmar to be schoolmaster, at Boston; the beginning of the Latin school. The General Court, in 1636, voted £400 toward a school or college at Newtown; on May 2, 1638, renamed Cambridge; this college, after John Harvard bequeathed to it his library and half of his property, was called Harvard College: Charlestown founded a school, 1636, to be kept twelve months; Salem, Dorchester, Ipswich and Roxbury soon followed. In 1642, the first school law for the colony; and, in 1647, a new law requiring the towns to furnish a school or schools—the real foundation of all our school laws: every town of fifty families to appoint a schoolmaster to teach

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reading and writing; his wages to be paid by the parents or the town, as the majority may order. Connecticut and Plymouth followed, and New Haven had private schools. Newport attempted a town school, 1640. Providence, in 1663, voted 106 acres as school land, but the first mention of a schoolhouse is in 1752. In 1767 there were three schoolhouses for small children, and one for youth, the voters to pay the expense from the treasury. John Howland was the real founder of schools in Rhode Island, in 1789, by organizing the Mechanics' and Manufacturers' Association; but only Providence and Newport approved. The first general educational law was in February, 1800; but only Providence carried it into effect, and it was repealed, except for the city of Providence, in 1803; and for twenty-five years after the repeal, there was no State school system in Rhode Island, even on paper; and, in 1821, no schools outside of Providence, except a few in Newport. In 1828, the first school bill was enacted into law (a proposed one in 1820 never being reported out of committee). This is the foundation on which the State free school system was eventually built. ("Cyclopedia of Education," Vol. IV, p. 148; Vol. V, p. 179.)

Whether the cause be inertia or lack of education, the returns of births, marriages, and deaths in colonial Rhode Island are fragmentary. Newport, as a port, had the advantage of Providence, and also in the practical ability and business experience of its founders, and from the first for a long period grew faster than the northern settlements. In 1640, Aquidneck had about 200 settlers; Providence, 100.

The fifth town was an offshoot from Newport, where a private company was formed which bought, in January, 1660, from Sosoia, a sachem of the Niantic Indians, the Misquamicut tract, which in May, 1669, had settlers sufficient to be incorporated as the town of Westerly, named from its location; its territory measuring ten by twenty miles.

July 8, 1663, Charles II does "give and grant unto the said Governour and Company of the English Colony of Rhode Island and Providence Plantations in New England in America" a charter, with the clause "That our royall will and pleasure is, that noe person within the sayd colonye, at any tyme hereafter shall be anywise molested, punished, disquieted or called in question for any differences in opinion in matters of religion, and doe not actually disturb the civill peace of our sayd colony, but that all and every person and persons may from tyme to tyme and at all tymes hereafter freeely and fullye enjoye his and their own judgments and consciences in matters of religious concernments, they behaving themselves peaceably and quietly, and not using this libertie to lycentious-

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ness and profaneness, nor to the civill injurye or outward disturbance of others." ("Records R. I.," Vol. II.)

6. May 4, 1664, Block Island was admitted a part of the Colony of Rhode Island, and on November 6, 1672, incorporated as the town of New Shoreham. (Haversham, 1686-89.)

7. Kingstown, made a town October 28, 1674, was during 1686-89, called Rochester, then resumed its original name. Part of "King's Province," or "Narragansett country."

8. East Greenwich, in the "Narragansett country," was incorporated October 31, 1677. (Dedford, 1686-89.)

9. Conanicut Island was incorporated November 4, 1678, as Jamestown, named from James II, the reigning King.

10. South Kingstown, set off from Kingstown February 26, 1723, and the remainder, regarded the old town, called North Kingstown. In 1708, the whole colony had 7,181 population. In 1730, 17,935, by census. The recorder then first called Secretary of State. Providence had grown in importance; in 1731, a Colony House was completed here.

11. Gloucester, one of the first towns set off from the Providence tract, was incorporated February 20, 1731.

12. Scituate, incorporated from Providence February 20, 1731.

13. Smithfield, incorporated from Providence February 20, 1731. February 20, 1738-39, a Colony House at Newport ordered to be built.

14. Charlestown, from Westerly, incorporated August 22, 1738.

15. West Greenwich, set off from East Greenwich April 6, 1741.

16. Coventry, set off from Warwick August 21, 1741.

17. Exeter, set off from North Kingstown March 8, 1742-43.

18. Middletown, set off from Newport June 16, 1743. A royal decree dated May 28, 1746, made an important transfer of territory from Massachusetts, brought in from Plymouth Colony with its union with Massachusetts, 1692; by which five towns were added to Rhode Island.

19. Bristol, incorporated by Plymouth Colony, October 28, 1681; taken into Rhode Island January 27, 1746-47.

20. Warren, taken from Swansea, Massachusetts, and incorporated as Barrington, November 18, 1717; with additions from Swansea and Rehoboth, Massachusetts, at the transfer, 1746, taken into Rhode Island January 27, 1746-47, and named Warren, in honor of Sir Peter Warren, admiral of the British Navy.

21. Little Compton, incorporated by Plymouth Colony, in 1682; taken into Rhode Island January 27, 1746-47; and annexed to Newport County, February 17, 1746-47.

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22. Tiverton, incorporated by Massachusetts, 1694; taken into Rhode Island January 27, 1746-47; annexed to Newport County, February 17, 1746-47.

23. Attleboro' Gore, part of Attleborough, Massachusetts, incorporated October 19, 1694; incorporated January 27, 1746-47, as Cumberland, Rhode Island.

24. Richmond, set off from Charlestown August 18, 1747.

25. Cranston, set off from Providence June 14, 1754; incorporated as a city March 10, 1910.

26. Hopkinton, set off from Westerly March 19, 1757.

27. Johnston, set off from Providence March 6, 1759; named from Augustus Johnston, attorney-general of Rhode Island at the time.

28. North Providence, from Providence June 13, 1765.

29. Barrington, set off from Warren June 16, 1770.

30. Foster, from Scituate August 24, 1781.

31. Burrillville, from Glocester October 29, 1806. Named from Hon. James Burrill, United States Senator from Rhode Island, 1817-20. Fall River, taken from Tiverton October 6, 1856, was ceded to Massachusetts in settlement of the boundary March 1, 1862.

32. Pawtucket, set off from Seekonk, Massachusetts, February 29, 1828; was ceded to Rhode Island March 1, 1862. City, 1885.

33. East Providence, from Seekonk, Massachusetts; ceded March 1, 1862.

34. Woonsocket, from Cumberland January 31, 1867. City, June 13, 1888.

35. Lincoln, from Smithfield March 8, 1871. Named from Abraham Lincoln.

36. North Smithfield, renamed March 24, 1871, from Slater; set off from Smithfield March 8, 1871.

37. Central Falls, incorporated as a city taken from Lincoln February 21, 1895.

38. Narragansett, a district March 22, 1888; set off from South Kingstown, as a town, March 28, 1901.

39. West Warwick, from Warwick March 14, 1913.

Counties: Providence and Newport, June 22, 1703; Washington, June 16, 1729; Bristol, February 17, 1747; Kent, June 11, 1750.

Besides the "Records of the Colony of Rhode Island and Providence," consult especially Richman, I. B., "History of Rhode Island" and "Rhode Island, Its Making and Meaning."