

OUR COMMON ANCESTORS:
THE GOULDS AND THE WANTONS

An Essay in Honor of
The 2026 Canaan Conclave



By
Sally Allis Sanford

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The Goulds and The Wantons

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The 2026 Canaan Conclave*



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PRIVATELY PRINTED
Concord, Massachusetts

❧ DEDICATION ❧

To all who have come before and to all who will come after

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Sanford, Sally, 1953—

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❧ PREFACE ❧

This essay traces some of the history, surviving objects, and documents relating to our common Gould and Wanton ancestry, focusing on our direct antecedents, from their beginnings in the American colonies up to Annie and Lizzie, where we branch off. The family trees on the next pages are there to help you keep track of who's who, especially since there are some common names (eg, three Hannah Goulds; two direct ancestor James Goulds, plus another James and an illegitimate James; a Stephen Wanton, and a Stephen Wanton Gould) across generations. [If reading online you might want to print out these family trees or copy them and paste into a separate file for easy reference.]

While the internet has greatly facilitated genealogical research, it is still imperative to fact-check and cross-check information. I encountered errors in common sites such as ancestry.com, myheritage.com, wikitree.com, familysearch.org, and findagrave.com. Once an error gets into one online location it seems to migrate easily to another. This has happened with the first name of John Stanton Gould's first wife, for example. [It was Mary, not Sarah.] And while not our direct ancestor, but since he is mentioned in this essay, Gov. Joseph Wanton, Sr., contrary to several sites, is *not* depicted in the John Greenwood painting, "Sea Captains Carousing in Surinam." He did captain slave ships, however.

Rather than putting in a lot of footnotes, since this will likely be disseminated more online than in print and to save confusing scrolling, I have put my comments or links to a source in brackets like this [] to differentiate them from parenthetical items. In the Table of Contents, I have created internal document links to assist in navigation within the essay for those reading digitally.

As you will see, I have relied upon and quoted extensively from the letters of John Stanton Gould. My source for these letters is a 50 year-old photocopy of the typescript that I believe was done by Dorothy Abbot, Hilda Truslow, and Hannah Stoddard. I may have perpetuated errors introduced by their typos, misreadings, or faded copy. I have not yet cross-checked the passages cited against the original letters, but hope to do so at a future date. Where there are discrepancies with other sources I have flagged them in brackets. Longer quotations from John

Stanton Gould's letters are in a different regular font from the main text. I have modernized many of John Stanton Gould's spellings, added punctuation, including the Oxford comma, and created additional paragraphs for easier reading. I have also quoted extensively from the diaries of Stephen Wanton Gould, relying upon an online typescript, the source of which I believe is Roslind Cobb Wiggins, who transcribed and edited his diaries for her research, but did not publish them. [<http://www.kouroo.info/kouroo/thumbnails/G/FriendStephenWantonGould.pdf>] Again, I may have perpetuated errors or introduced typos from this online source, where I have not modernized spellings, and I also hope to cross-check citations with the original diaries. To differentiate the passages from Stephen Wanton Gould from those of John Stanton Gould, I have put Stephen's in italics.

Rosalind Cobb Wiggins (1917- 2005) spent many more hours than I have with Stephen Wanton Gould's diaries. She taught at the Moses Brown School and was the curator of the New England Monthly Meeting archives. I regret not picking up the threads of this research sooner, so that I might have met her and have had a chance to discuss her work on Stephen Wanton Gould in more detail. Wiggins's research notes for her work on Paul Cuffe (which included Stephen Wanton Gould) were given to the New Bedford Whaling Museum. [<https://www.whalingmuseum.org/research/research-resources/manuscripts/mss-178/>] I have not yet followed up there to see what other information her papers might contain.

Quaker dating did not follow our standard "new style" Gregorian calendar until January, 1752. Prior to that, the first month of the year was March, somewhat parallel to the "old style" Julian calendar. In the Quaker dating system, the first day of the year was March 1. Quaker's did not use the month names we do, but numbered the months, and also numbered the days of the week, rather than using "heathen" terms such as Sunday or Monday. Because which month was the first month shifted in 1752, it is easy to encounter date errors, both online and in print, especially in dates prior to 1752. I am not 100% certain that all the dates I have given are 100% accurate, but I have endeavored to correct errors when I have encountered them and to minimize the introduction of new ones. For example, Ruth Berry McDonald incorrectly wrote Hannah Wanton's birthdate as March 1, 1747 in her family history [p.5], ostensibly quoting from John Stanton Gould. However, John Stanton Gould wrote dates in the Quaker style and

gave her date of birth as “1st of 3rd Mo 1747.” This means that she was born on May 1, 1747. I have cross-checked the Gould-side dates with Rebecca Gould Mitchell’s book on the Gould family [<https://www.seekingmyroots.com/members/files/G002634.pdf>], which I have found to be quite accurate in tracking to John Stanton Gould, who furnished her with information for her book. According to transcribed Quaker records, Michael Wanton married Mary Mew on “the fifteenth day of the eleventh month in the year one thousand seven hundred and four.” That translates to January 15, 1705. [<https://ancestors.familysearch.org/en/LZ3N-RTM/michael-wanton-1679-1741>] That said, please let me know if you think I have made an error of any kind, and I will either circulate a list of errata or create a corrected second edition. [For more information on Quaker dating see: Samuel G. Barton, “The Quaker Calendar,” Proceedings of the American Philosophical Society, Vol. 93, No. 1(1949), pp. 32-39. <https://www.jstor.org/stable/3143268>]

Ruth Berry McDonald’s essay on the Berry family has a great deal of information in it, and I recommend it to you highly with some caveats, especially around dates. I have quoted some of the same passages she did, but in general have not tried to be overly duplicative. She also had access to some diaries, journals, and letters I have not seen. I cannot recommend John Stanton Gould’s letters to you highly enough. He writes fabulously.

Let me underscore here the importance of writing things down while you can still remember the person or the details. Please consider writing about your parents or grandparents, especially your Canaan connections, so that this history can be expanded down the generations. I am grateful to all those who have worked on building our past Conclave family trees (I don’t even know all the names to list here), to James Truslow who has built upon the work Katie Gerba did for the 2010 Conclave, and to all the cousins who have assisted him in updating that information for our 2026 Conclave.

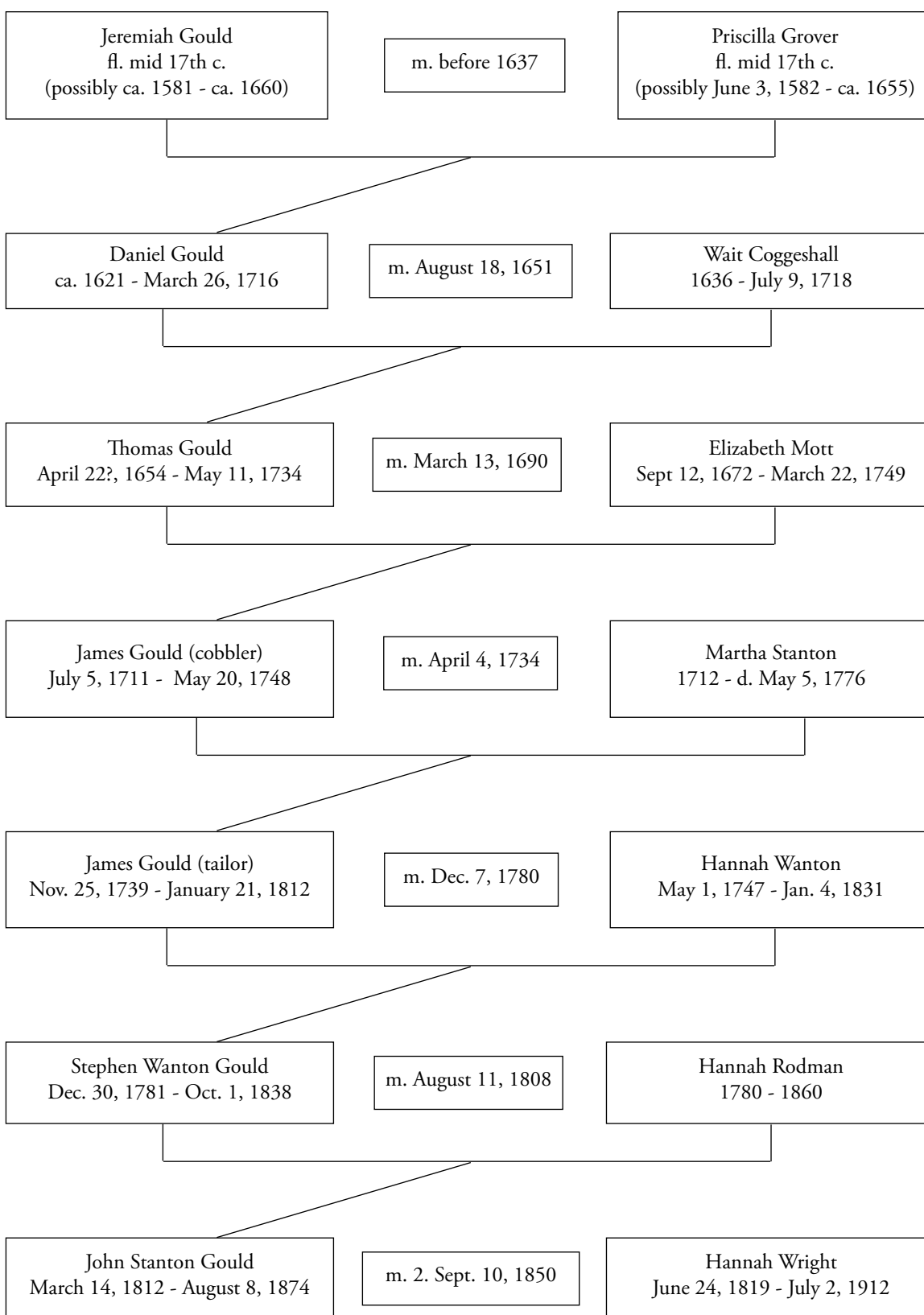
I am grateful to many of our mutual cousins for their assistance in the preparation of this essay, including: Mary and Stu Stoddard, Cecily Stranahan, Sanford Johnson, Linda Tyson, and Bill McDonald. I would also like to thank Bertram Lippincott (a distant Wanton cousin) and the staff of the Newport Historical Society, and Sean Doherty and the staff of the Redwood Library

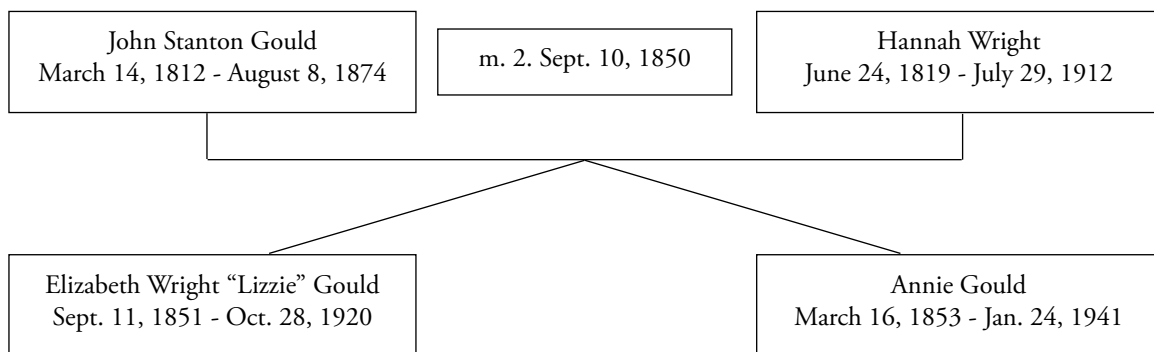
for their assistance. As with all of the research work I have done over the past 50 years, I am immeasurably grateful to my immediate family—and especially to my husband, Sandy Smith—for supporting me while spending time away from them to work on this project.

Sally Sanford

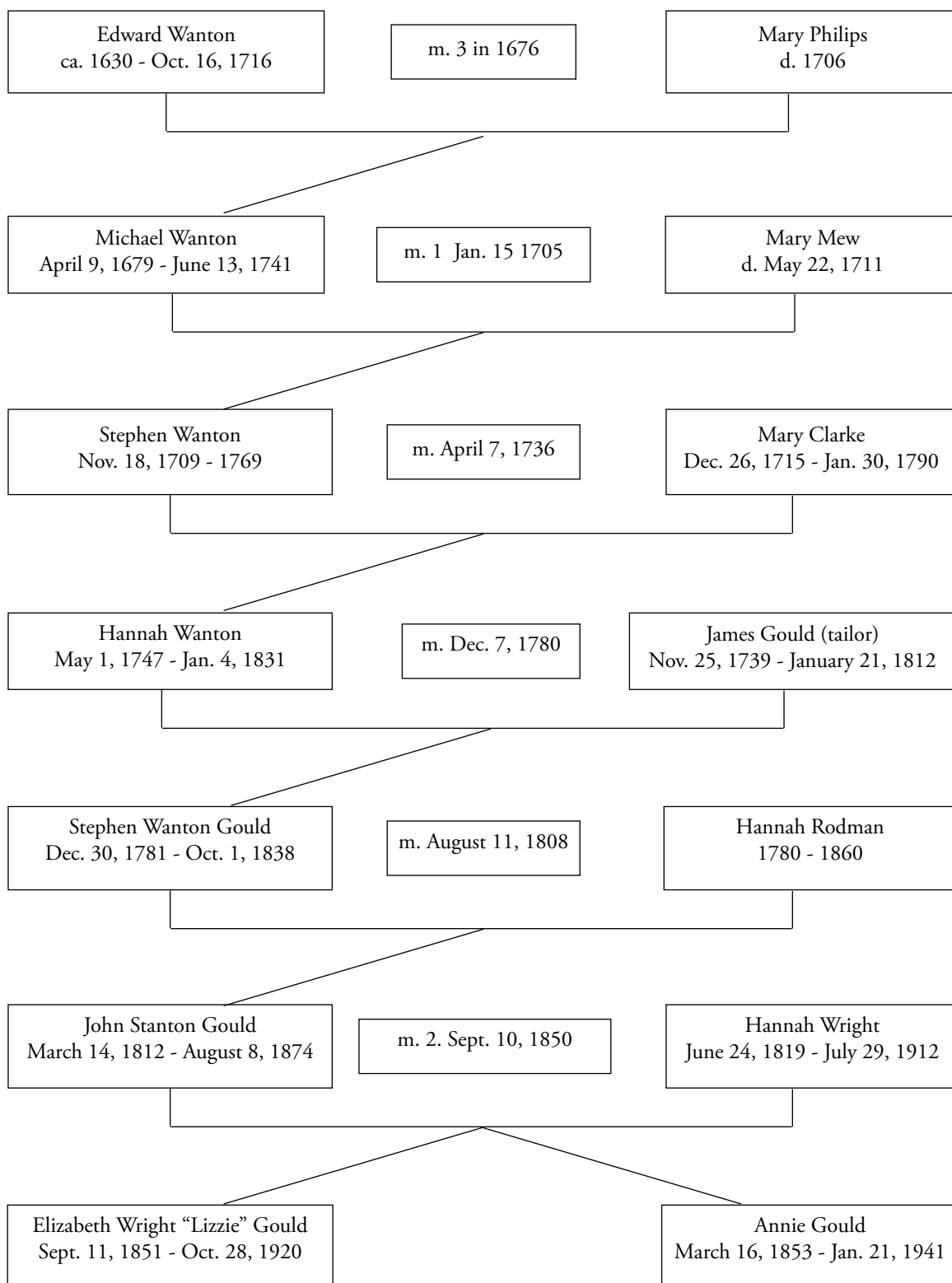
Concord, Massachusetts, May 25, 2026

🦋 OUR GOULD DIRECT ANCESTRY 🦋





🐾 OUR WANTON DIRECT ANCESTRY 🐾



Continued on next page

🌿 INTRODUCTION 🌿

Canaan has been the locus for descendants of the Gould family for generations. Not many families can manage to hold on to three contiguous properties that make up the family “houses” for as long as our family has, which is a tribute to the wise heads who went before us and to the wisdom and spirit of those in the current generation who keep them going. “Canaan” perhaps means something slightly different to each of us, yet it is special to all of us.

Our common ancestors are John Stanton Gould (March 14, 1812- August 8, 1874) and his second wife Hannah Wright Gould (June 24, 1819 - July 29, 1912), the parents of “Lizzie” and “Annie,” the matriarchs of our Canaan connection. Much of what we know about our ancestors is thanks to John Stanton Gould (JSG), whose “Letters to Mary,” [LtM], one of his daughters from his first marriage, recount the history of the family. He wrote the family genealogy in a series of letters to her so that she would feel more a part of the blended family that resulted after his marriage to Hannah Wright. JSG also was a key resource to Rebecca Gould Mitchell for her 1875 publication, *The Gould's of Rhode Island*, published shortly after his death. Ruth Berry McDonald also drew heavily from JSG's writings for her Berry family history. JSG tells us that much of the information he had on the Gould family came from his great-aunt, Martha Gould (d. 1823), whom he called “Aunt Patty.” [see LtM, Feb. 14, 1863.]

History came alive for me in Canaan ca. 1962-3, when I was around 9 or 10 years old, and I have not been the same since that moment. It was a very difficult time in the life of my mother, Hilda Truslow Berry Sanford (January 26, 1916-Nov. 30, 1997), as her divorce had recently been finalized, my father had re-married right afterwards, we had had to move, finances were tight, and she was trying to pull herself together as a single working parent in a still rather Ozzie-and-Harriet-post-WWII-coupled world, where many of her friends dropped her from their circle. We spent a lot of time up in Canaan, especially on more quiet summer weekends, when most of the other family members weren't there. We would stay at Duffield Bank with “Aunt Hid” or “Hiddie,” my mother's godmother and namesake, Hilda Sherman Johnson Truslow (1881-1970). [On holiday weekends, we would stay with the McDonald's at

Glengarry.] After my mother's mother, Olive Lee "Polly" Nutting Berry (1888 - July 6, 1928), had died in a train accident in 1928, when my mother was 12, Hiddie and Aunt Patty, among others, stepped up as best they could as surrogate mothers for my mother and surrogate grandparents for my sister and me. Hiddie and my mother Hilda were very close and would often spend the early morning hours in prayer and contemplation on the porch off Hiddie's bedroom. To cut down on laundry and to save water, we were told to "sleep neat" and make up the beds without changing the sheets for the family members who would be next to stay. My mother also spent a lot of time grounding herself weeding Hiddie's garden.

One memorable summer afternoon, Hiddie read aloud the portion of John Stanton Gould's "Letters to Mary" that covered the story of Hannah Wanton, JSG's grandmother [Letters #37-40, written from fall 1863 - Dec, 1863]. At one point when they were destitute after the death of Hannah Wanton's father, Stephen Wanton, an "Uncle Joselin," gave her 500 gold pieces to draw upon (with advice always to replenish her capital when possible) for what they needed. At the end of her reading, Hiddie went over to her desk and pulled out five of the gold pieces. I haven't been the same since, as it made the story so real and tangible. I have long wondered who Uncle Joselin was, and in the course of my research for this essay, I believe I have determined his identity. [See p. 78 for more details.]

At the 2010 Canaan Conclave, Margaret Gould Tyson (aka "Aunt Peg" or "Peggy") brought out her gold pieces for a group of us at the Shanty. It would be wonderful to know exactly how many of the gold pieces still survive and which family members still have them. A note in my mother's handwriting on my photocopy of the JSG typescript letters indicated that in 1970 Benoni Johnson Truslow had some of the coins. Linda and Michael Tyson have very kindly shared photos of some of the gold pieces in their possession. While we cannot be certain that any are from Hannah Wanton's original "stash," the gold coin pictured below was one of her gold pieces. It is a George III full guinea coin, dating from 1775.

My experience after touching the gold pieces illustrates how historical objects point to the stories of the people to whom the objects were connected and how they make the past come alive for the present. An object can sometimes illuminate the spirit of the person who owned it



*Photos by Linda Tyson, 2025
George III 1775 full guinea coin likely having belonged to Hannah Wanton*



*Another example of a 1775 George III guinea coin
<https://britanniacoincompany.com/buy-coins/gold-coins/1775-george-iii-gold-guinea/>*

or who created it, often has a story that goes with it, and gives us insights into our ancestors and how their history is a part of our history.

In the course of what follows below, I will discuss some of the objects I (and others) have been fortunate to inherit, objects that are now in museums, libraries, or historical society collections, and the stories they tell about our forebears. My hope is to bring our ancestors more in focus for us in the 21st century and to preserve their stories for future generations. My focus is on the Gould and Wanton family lines and our direct ancestors.

We will start with some background on John Stanton Gould and Hannah Wright Gould.



*Smithsonian Institution Archives, Record
Unit 95, Box 27B, Image No.
SIA_000095_B27B_036
Photo before 1874*



https://ff.wikipedia.org/wiki/John_Stanton_Gould

*Autograph from letter to his father dated Nov. 22, 1812.
Letter is at the Newport Historical Society, Gould Papers.*

☛ JOHN STANTON GOULD (1812-1874) ☛

John Stanton Gould (March 14, 1812 - August 8, 1874) [JSG] was a brilliant scientist, a farmer, an accomplished wood-worker, an eloquent writer, a Quaker, a passionate advocate for temperance, a school superintendent, an insurance surveyor, an unlicensed medical practitioner, a NY State legislator, a director of the NY Prison Association, President of the NY Agricultural Society, a founding trustee of Cornell University, and a non-resident professor of Agriculture there. My mother always said that he gave Cornell its first microscope. JSG was also a family genealogist. With astute turns of phrase, he deftly described the personalities and history of his forebears.

I was pleasantly surprised to find that JSG has both Wikipedia and Grokipedia entries and that the Smithsonian archives contain a photograph identified as John Stanton Gould. The Smithsonian photograph shown above was taken by a noted firm in Ithaca, Purdy & Frear, who photographed many luminaries of the 19th-century. [A line for further investigation. Note that the signature on the photo is not his.] I was even more astounded to find that JSG's *Address Delivered Before the Cayuga County Agricultural Society* in September, 1859, has been reprinted and is available on Amazon. The online description of the item reads in part:

“This eloquent and inspiring address, delivered by a prominent 19th-century farmer and writer, celebrates the joys and challenges of agricultural life and offers practical advice for improving the crops, livestock, and infrastructure of rural America. With insightful observations on the social and economic role of farmers, as well as stirring appeals for community spirit, this work remains a valuable resource for anyone interested in the history and future of American agriculture.

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.”

JSG's intelligence revealed itself at a precociously early age when he was living in Newport, RI. He recounts a March 1815 diary entry by his father, Stephen Wanton Gould, stating that by the age of three he was already spelling well and had memorized “quite a number of poetic pieces.” [Quoted in Ruth's family history p. 11.] His father also noted his keen powers of observation. JSG wrote about a significant moment when he was 8 years old and read Hume

and Smollet's *History of England*, which "opened to me an entirely new world of knowledge and new sphere of thought." It is hard to say exactly which edition JSG read, but it would have been at least 7 volumes by that time. The beginning of the book is shown on the next page, so that you can see his college-level reading ability.

The opening lines perhaps explain his later interest in writing down the family history:

"The curiosity entertained by all civilized nations, of inquiring into the exploits and adventures of their ancestors, commonly excites a regret that the history of remote ages should always be so much involved in obscurity, uncertainty, and contradiction. Ingenious men, possessed of leisure, are apt to push their researches beyond the period in which literary monuments are framed or preserved; without reflecting, that the history of past events is immediately lost or disfigured when entrusted to memory and oral tradition, and that the adventures of barbarous nations, even if they were recorded, could afford little or no entertainment to men born in a more cultivated age..."

When he was 11, JSG studied Latin with Dr. Enoch Hazard (1773-1844). Hazard gave him access to his medical books which he read "with great avidity." [Enoch Hazard does not appear to be a close relation of the Hazards who were part of the Wanton-Lyman-Hazard House in Newport, but again more investigation into this might be warranted. See also page 112.] JSG recounts that over the course of that year and the next he had "acquired very competent knowledge of anatomy and physiology and the theory and practice of medicine." Granted, the field of medicine was not as complex as it is today, but it clearly demonstrates that JSG was a savant prodigy and autodidact of extraordinary accomplishment and knowledge at a very young age.

The census records of 1860 and 1870 list him as a farmer, but he was much more of an agriculturist with his own experimental farm. He became quite a scientist, as evidenced by his encyclopedic article on grasses, published in 1870, in the *Transactions of the New York State Agricultural Society for the Year 1869*, 200+ pages covering over sixty different species of grasses. I am in awe of the extent and detail in this article, written without benefit of a computer database and including possibly what are his own hand-drawn illustrations. The article is still of such significance today, that it is available to download online. [<https://>

THE HISTORY OF ENGLAND.

CHAPTER I.

The Britons.—The Romans.—The Saxons.—The Heptarchy.—The Kingdom of Kent.—of Northumberland.—of East-Anglia.—of Mercia.—of Essex.—of Sussex.—of Wessex.

THE BRITONS.

THE curiosity entertained by all civilized nations, of inquiring into the exploits and adventures of their ancestors, commonly excites a regret, that the history of remote ages should always be so much involved in obscurity, uncertainty, and contradiction. Ingenious men, possessed of leisure, are apt to push their researches beyond the period in which literary monuments are framed or preserved:—without reflecting, that the history of past events is immediately lost, or disfigured, when entrusted to memory and oral tradition; and that the adventures of barbarous nations, even if they were recorded, could afford little or no entertainment to men born in a more cultivated age. The convulsions of a civilized state usually compose the most instructive and most interesting part of its history: but the sudden, violent, and unprepared revolutions incident to barbarians, are so much guided by caprice, and terminate so often in cruelty, that they disgust us by the uniformity of their appearance; and it is rather fortunate for letters that they are buried in silence and oblivion. The only certain means by which nations can indulge their curiosity in researches concerning their remote origin, is to consider the language, manners, and customs of their ancestors, and to compare them with those of the neighbouring nations. The fables which are commonly employed to supply the place of true history ought entirely to be disregarded; or if any exception be admitted to this general rule, it can only be in favour of the ancient Grecian fictions, which are so celebrated, and so agreeable, that they will ever be the objects of the attention of mankind. Neglecting, therefore, all traditions, or rather tales, concerning the more early history of Britain, we shall only consider the state of the inhabitants as it appeared to the Romans on their invasion of this country: we shall briefly run over the events which attended the conquest made by that empire, as belonging more to Roman than British story: we shall hasten through the obscure and uninteresting period of Saxon annals; and shall reserve a more full narration for those times when the truth is both so well ascertained and so complete as to promise entertainment and instruction to the reader.

All ancient writers agree in representing the first inhabitants of Britain as a tribe of the Gauls or Celts, who peopled that island from the neighbouring continent. Their language was the same,—their manners, their government, their superstition;—varied only by those small differences which time, or a communication with the bordering nations, must necessarily introduce. The inhabitants of Gaul, especially in those parts which lie contiguous to Italy, had acquired, from a commerce with their southern neighbours, some refinement in the arts, which gradually diffused themselves northwards, and spread but a very faint

Vol. I.

light over this island. The Greek and Roman navigators or merchants, (for there were scarcely any other travellers in those ages,) brought back the most shocking accounts of the ferocity of the people, which they magnified, as usual, in order to excite the admiration of their countrymen. The south-east parts, however, of Britain, had already, before the age of Caesar, made the first and most requisite step towards a civil settlement; and the Britons, by tillage and agriculture, had there increased to a great multitude. The other inhabitants of the island still maintained themselves by pasture: they were clothed with skins of beasts: they dwelt in huts, which they reared in the forests and marshes, with which the country was covered: they shifted easily their habitation, when actuated either by the hopes of plunder, or the fear of an enemy: the convenience of feeding their cattle was even a sufficient motive for removing their seats; and, as they were ignorant of all the refinements of life, their wants and their possessions were equally scanty and limited.

The Britons were divided into many small nations or tribes; and, being a military people, whose sole property was their arms and their cattle, it was impossible, after they had acquired a relish of liberty, for their princes or chieftains to establish any despotic authority over them. Their governments, though monarchical, were free, as well as those of all the Celtic nations; and the common people seem even to have enjoyed more liberty among them, than among the nations of Gaul, from whom they were descended. Each state was divided into factions within itself: it was agitated with jealousy or animosity against the neighbouring states: and while the arts of peace were yet unknown, wars were the chief occupation, and formed the chief object of ambition among the people.

The religion of the Britons was one of the most considerable parts of their government; and the Druids, who were their priests, possessed great authority among them. Besides ministering at the altar, and directing all religious duties, they presided over the education of youth: they enjoyed an immunity from wars and taxes: they possessed both the civil and criminal jurisdiction: they decided all controversies among states, as well as among private persons: and whoever refused to submit to their decree, was exposed to the most severe penalties: the sentence of excommunication was pronounced against him; he was forbidden access to the sacrifices or public worship; he was debarred all intercourse with his fellow-citizens, even in the common affairs of life; his company was universally shunned, as profane and dangerous; he was refused the protection of law; and death itself became an acceptable relief from the misery and infamy to which he was exposed. Thus, the bands of government, which were naturally loose among that rude and turbulent people, were happily corroborated by the terrors of their superstition.

No species of superstition was ever more terrible than that of the Druids. Besides the severe penalties which it was in the power of the ecclesiastics to inflict in this world, they inculcated the eternal transmigration of souls, and thereby extended their authority as far as the fears of their timorous votaries. They practised their rites in dark groves, or other secret recesses;

D

Hume & Smollet, *History of England*

https://www.gutenberg.org/files/19211/19211-h/19211-h.htm#link2H_4_0003

books.google.ne/books?

[id=tzqO9HXJFFUC&pg=PA191&hl=fr&source=gb_s_toc_r&cad=2#v=onepage&q&f=false\]](https://books.google.ne/books?id=tzqO9HXJFFUC&pg=PA191&hl=fr&source=gb_s_toc_r&cad=2#v=onepage&q&f=false)

JSG also wrote a lengthy report, published in 1852, and commissioned jointly by the Board of Emigration and the New York Almshouse Department, on *Food and Diet suited for Almshouses, Prisons, and Hospitals*, that involved extensive research trying to answer the question of what and how much food for the cheapest cost could be determined for those in such institutions. He was set on this task in part because of the flood of immigrants into the country as a result of the Irish potato famine and other civil unrest in Europe, which was straining the capacity of the state to provide relief to those seeking assistance. In the report, JSG clearly sets out the objectives of his study “...to learn how prisoners and paupers could be supported with the least (financial) burden to the community, and with the greatest benefit to themselves.”

The range and breadth of JSG’s expertise is impressive, including an 1865 report on *Sorghum and Sugar Beet Culture* that has been reprinted and is available on Amazon and online [<https://books.google.com/books?id=Wec6AAAACAAJ&printsec=frontcover#v=onepage&q&f=false>] and a speech in 1866 to the NY State Homeopathic Medical Society, “The Relation of Insanity to Bodily Disease.” That latter speech became the impetus for the creation of the Middletown State Homeopathic Hospital (later the Middletown Psychiatric Center) in Middletown, NY, the first homeopathic hospital for mental disorders in the US. (<https://www.lcsarchivesoflosthhistory.com/my-photography/middletown-state-homeopathic-hospital>).

In JSG’s view, “mental illness was a symptom of bodily disease, and that things such as ‘regulation of diet and regimen...habit training, rest and seclusion...cleanliness, kindness, proper education; diversion; occupational therapy; psychotherapy of all sorts’ and all uses of nature were all important methods in the healing process for the mentally impaired.” The hospital operated until the 1990’s.

JSG’s interest in mental health may have stemmed from members of the Gould and Wanton families who suffered from mental illness, in particular his Aunt Molly Wanton. [See below, p. 69.]

For his comprehensive report on *Sorghum and Sugar*, written in 1865, JSG traveled to the mid-West and visited over 100 sugar establishments. In terms of the feasibility of developing sugar in the climate of New York State, JSG wrote:

“It must always be kept in mind that the true home of the sugar cane is beneath tropical skies, and that for the complete conversion of starch into sugar, both heat and sunshine are indispensable...If the farmers of New York enter upon the cultivation of this plant, they must keep this consideration steadily in view, it will lead them to select their grounds on fields facing towards the south, to choose dark soils rather than light ones, since these absorb more of the sun’s rays and are therefore warmer. Above all, it will induce them to select lands which are thoroughly drained either naturally or artificially; any attempts to produce it on wet soils or cold sub-soils will certainly end in bitter disappointment.”

His account also records important climate data, for example:

“The average temperature of the summer months in the valley of the Genesee is 66.5 deg. F. Annual mean 46.4 deg. F. Annual mean is 46.7 deg. Average fall of rain for the year 31.2 inches. Average number of clear days 179. Of cloudy days 186. Average time of the occurrence of the first frost in autumn, Sept. 18th.

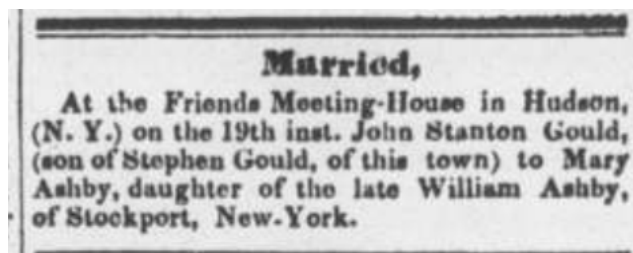
The average of the temperature of the summer months in the Mohawk Valley is 66.4 deg. Average fall of rain 49.1 inches. Average number of clear days 196, of cloudy 169. Average occurrence of the first frost in autumn, Sept. 16th. I have no means of ascertaining the latest frost in spring in either of these valleys.” (p. 10).

It was mostly due to climate factors, that JSG concluded at the end of his report:

“In view of the facts stated in this report, especially those under the head of climate, I am of the opinion that the cultivation of sorghum will not prove as profitable here as it is there. At all events, it can only be expected to flourish on the most favored positions. If planted on ill-plowed and cold land, it will certainly lead to very bitter disappointment. [ed note: perhaps the pun was intended?]
I have thus recorded the facts collected on my journey to the west and now respectfully submit them to the judgement of the committee.” [p. 39.]

JSG’s first wife was named Mary Ashby [Ruth McDonald mistakenly has her name as Sarah Ashby, and this error has been perpetuated]. They were married on May 19, 1835. [Source Vital Record of Rhode Island: Rhode Island Friends Record, p. 19.]

He left his position as a chemist at a printing business in Hudson at that point and worked her family's farm. He then rented out shares in the farm.



Herald of the Times, May 23, 1835

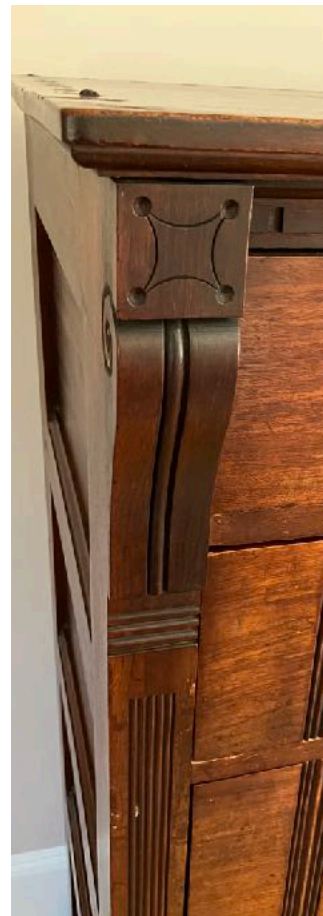
Shortly after their marriage, Mary's health began to fail. They had a daughter, Sarah, born in 1837, a daughter, Mary, born in 1839 or 1840, and a son, William, born ca. 1842 (he died in 1872). According to Ruth McDonald's family history, we know that JSG was in Canaan ca. 1839 giving a political speech. Mary Ashby Gould, his wife, died in 1843.

Ruth McDonald also drew upon reminiscences by her father, Romeyn Berry, about his grandfather, and quoted him at length [ed. note: well worth reading]. He wrote:

"John Stanton Gould was a Quaker possessed of a dignity that sometimes approached austerity. That, together with his customary use of the plain language [ed. note: such as using "thee" and "thou"], made folks stand in considerable awe of him. Nevertheless, Grandfather was peculiarly gifted as a mimic and had a fine sense of comedy. His astonishing memory permitted him to give the substance of a lecture, and also repeat long passages from it word for word. Not only that, but he *was* the lecturer, imitating every tone, gesture, and mannerism with singular fidelity and with but the faintest suggestion of burlesque." [Ruth McDonald family history, p. 24].

In the midst of all the long hours JSG devoted to his intellectual pursuits, his teaching, his reports, and his political activities and community service, he found time to make a beautiful set of bedroom furniture including a bed (head board, footboard, and side rails), a dressing table, a desk, and a tall bureau. My mother used this furniture, pictured below, where it is now in service at my daughter's house. One of the notable features of the design is the ornamental detail, beautifully executed. Presumably, JSG's father, Stephen Wanton Gould (the Newport clockmaker) gave him his first lessons in fine cabinetry-making or connected him to a Newport cabinet maker for instruction.





*Furniture made by John Stanton Gould
Bureau originally had the same ornamental railing on the top as the desk.*

John Stanton Gould spent many hours chronicling the family genealogy in a series of letters written to his daughter, Mary Gould Baldwin (b. 1840), when she was in her mid- 20's. He wrote over 150 letters to her between October, 1862 and May, 1867. These letters were lovingly transcribed by Dorothy Smith Abbott, granddaughter of Rebekah Gould Smith (Sept. 9, 1855 - July 23, 1938), who was the younger sister of Lizzie and Annie, with assistance I believe from Hannah Johnson Stoddard, Hilda Johnson Truslow, and possibly also from Harriet Berry Tyson. In all, it is over 700 pages of typescript. These letters are true treasures, not only because they are rich in descriptive information about our forebears and recount invaluable family history, but because they are wonderful examples of the epistolary art.

The Newport Historical Society has some of the letters JSG wrote to his parents, who lived in Newport. The letter shown below, dated November 16, 1843, written to his mother, Hannah Rodman Gould (who was often addressed as Hannah Gould, Jr. to differentiate her from her mother-in-law, Hannah Wanton Gould), shows how legible his handwriting was, even when writing under great stress. In the letter, he tells his mother that his wife, Mary Ashby Gould, has died. We transcribe a portion of it here:

Stockport, 11th Mo 16th 1843

My dear Mother

It has pleased Divine Providence to remove my dear Mary from my bosom. Last night she passed away. She sat up to tea in the evening as usual and relished a roasted apple very much. Soon after lying down she complained of pain in her breast bone. Soon after it passed into her shoulder and then got easy. About 9:00 her breathing became difficult, a sweat broke out, and symptoms of dissolution appeared. She asked if we thought she should die. On being told our opinion she said there was nothing in her way, that she did not trust in her own mind but in her savior's love. She said she wished her children not to forget her, to love their savior and then they would rejoin her again in heaven where she hoped she would be favoured to enter. Almost the last words were "I hope I shall be favored to be patient to the end." I can say no more now dear mother but that I remain thy affectionate son

John Stanton Gould

Appointment date:

4-9-26

Name of object:

Gould family

Identification number:

Box 42 Folder 7



Newport
Historical
Society

Stockport 11th Mo 16th 1843

42-246

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John Stanton Gould

18³/₄

Hannah Gould Jr

Newport

R.I.



To differentiate herself from her mother-in-law, Hannah Wanton Gould, Hannah Rodman Gould used the name Hannah Gould, Jr. Detail from envelope.

Collection of the Newport Historical Society
Gould Family Papers
Box 42, Folder 7

Mary had, as mentioned above, been in poor health for some years, suffering a severe fever some weeks before she died, leaving her in a very weakened condition. From JSG's account in his letter to his mother, it sounds as if she suffered a heart attack at the end. JSG goes into more detail about the illness and death of his wife in one of his final letters to his daughter, Mary, dated May 8, 1867, and also writes movingly about the depression he suffered after her death.

On September 10, 1850, JSG married his second wife, Hannah Wright (June 24, 1819 - July 29, 1912), who had moved with her family to the Hudson/Claverack New York area when she was a child. She gave birth to Elizabeth Wright Gould ("Lizzie") on September 11, 1851, and to Annie on March 16, 1853. She records in her journal that she had only "one little Irish maid to help her" with two babies as explanation for a long gap in her entries. Rebekah Wright Gould ("Beck" or "Becky") was born September 9, 1855. Sometime before 1858, they moved to 115 Warren Street in Hudson, a ca. 1795 house that has been restored by Nancy J. Kyle (aka Kyle-Fraser), the present-day owner. In 1860, the household included all six of JSG's children and two Irish domestics. By 1870, the household included Sarah and Becky and one domestic (from New York State).



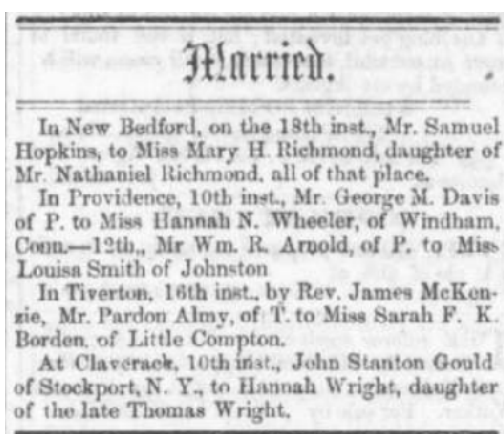
*115 Warren Street today
Photo from Google Maps*

*See also: <https://www.storyofhudson.com/historic-buildings-of-hudson/>
<https://www.storyofhudson.com/wp-content/uploads/2017/12/4SethJenkinsHs.jpg>*

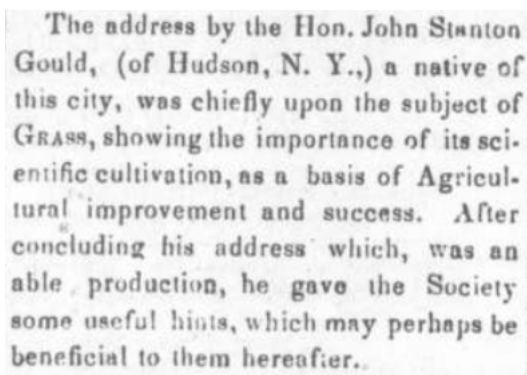
Ruth McDonald has an extensive section on 115 Warren Street that I recommend to you.

JSG's view of his occupation changed over the years, based on what he told the census takers. In 1860, he is listed as a "farmer;" in 1865, he is a "chemist;" and in 1870, he is a "retired farmer." The amount of household help, he employed varied between one and two servants, mostly Irish. In 1875, the first census after his passing, there are two servants, Margaret Mundan, age 33 and Rosa Hubbard, age 25, both of whom were locals from the area. Also living in the household at the time was Rosa's seven-year-old child, Anne Hubbard.

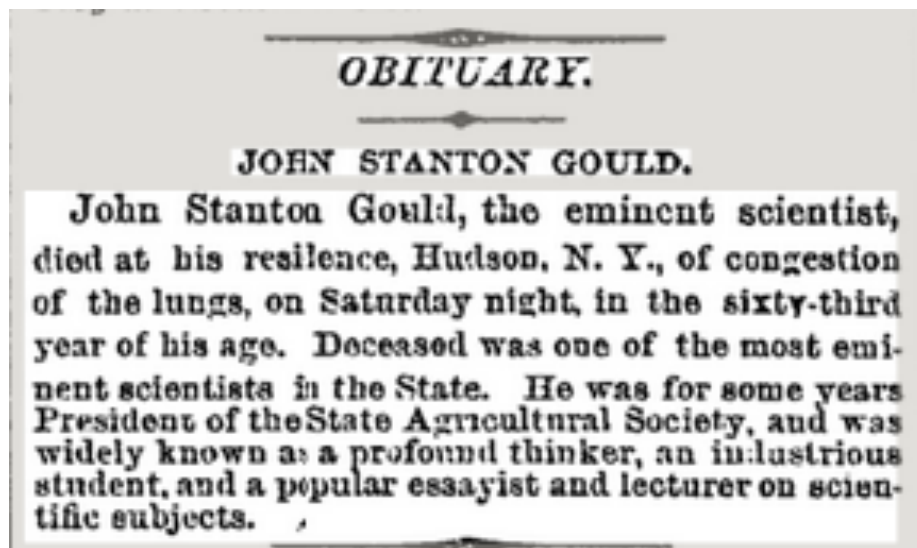
JSG was a beloved "worthy" son of Newport. His activities received a decent amount of coverage in the local papers. As the clippings below show, his marriages, the talks he gave, and even a report he did for the State of Maine all received coverage in the local Newport press. The *Newport Mercury* reprinted the lengthy obituary that had appeared in the *Hudson Daily Star*. The *New York Times* also took note of his death and provides a cause of death: "congestion of the lungs." He was buried in the Hudson City Cemetery.



The Newport Weekly Advertiser
Wednesday, Sept. 25, 1850



The Newport Weekly Advertiser,
Wednesday, Sept. 28, 1859



The New York Times, Aug. 8, 1874



Photo by Bill McDonald

JSG's obituary from *The Hudson Daily Star* is a fitting summation of the life of our remarkable ancestor. I have transcribed it below, after the *Newport Mercury* clipping, to the best of my ability, as the print is extremely difficult to decipher.

Hon. John Stanton Gould.

The following interesting notice of worthy son of Newport, whose death is mentioned some weeks since, we copy from the Hudson (N. Y.) Daily Star:

It is no ordinary loss that we are called to explore. Life has gone out from one whom the community had learned to love and honor, a whose footsteps they had set and received instruction, and whose words of counsel and advice had been eagerly sought for and probed by. Men knew and respected him for his ability, honored him for his integrity, and prized him for his sterling worth. Succumbing to the ravages of the fell destroyer, his earthly mission has been ended and he has been summoned to another sphere. The announcement of his death will take with a sad surprise the community, that but a few days since saw him enjoying comparative health. The earnest solicitude manifested by citizens of all classes, during his brief illness, demonstrated how strong a place he held in their affections, and the deep sorrow shared by all alike on learning of his death, was a public tribute to his worth, and a fitting testimonial to a life of purity, integrity and devotion to the general good. One by one the strong, vigorous minds, who for many years took part in the councils of the State and Nation, and labored with all the earnestness of their great nature, or a more general diffusion of knowledge and a higher education, are all passing away, their good works remaining as monuments to them for all time. Of this number none leave a blank more difficult to fill than the subject of this sketch.

John Stanton Gould was born in Newport, R. I., in 1812. His ancestors were of the Society of Friends of the orthodox division, of which sect deceased lived and died a consistent member. His early boyhood, spent among the honest hearted residents of Rhode Island, he there exhibited that devotion to principle, that stern integrity, and uncompromising determination to do right, that characterized his subsequent life and actions. Coming to Hudson at the solicitation of Messrs Joseph and Benjamin Marshall, of Stockport, in 1827, he, at the early age of fourteen, was given the responsible duties of chemist in the extensive calico print works then located at that point. The discharge of the duties of this position gave him an opportunity of putting in practice his extensive knowledge of chemistry, the love of which made him through life a seeker after new truths in this field of science, the beauties of which he took great delight in demonstrating and applying wherever possible to the practical demands of every day life. After the suspension of business of the Messrs Marshall, he turned his attention to agricultural pursuits.

Always a close student, he found time at this period to devote himself to literary pursuits, and soon began to attract public attention. In the earliest history of the Franklin Library Association we hear of him appearing before that body in the capacity of a lecturer upon the subject of "Heat," which was delivered in the basement of the Presbyterian church. His views attracted much attention, and he exhibited rare scientific knowledge in the preparation of his theme. After this he was often before the public, and soon gained an enviable reputation as a scientist and a man of letters.

In politics Mr. Gould was an old line Whig, and an anti-slavery man at a period when it demanded more than an ordinary amount of courage to advocate such doctrines. He was an esteemed friend and co-laborer in the ranks with such men as Wm. Lloyd Garrison, Wendell Phillips, Horace Greeley, Aaron M. Powell and others, who long and yeoman's service to the cause of universal freedom. He possessed in an eminent degree the confidence and friendship of Horace Greeley, whose cause he espoused in the

year the confidence and friendship of Horace Greeley, whose cause he espoused in the Liberal movement of 1872. While he never courted political favors, his abilities early brought him before the people who elected him to the Assembly in 1867. In 1870 he received the nomination for State Senator, but was defeated by Wm. G. Machville. In 1869 Mr. Gould was elected as a Senatorial delegate to the Constitutional Convention and bore a prominent part in the discussions and deliberations of that body.

Always deeply concerned in matters of a humanitarian nature, the organization of the State Prison Association was an object of his earnest solicitude. He was early called to the councils of the board and was subsequently made Vice President of the organization. In this position his broad and philanthropic views found full scope in devising plans for the amelioration of the condition of the inmates of our prisons, and many of the measures instituted for the reformation of the dangerous classes were the suggestions of his fertile brain.

Greatly interested always in agricultural matters, he has from early life familiarized himself with the science of farming, and his lectures and writings upon the subject had gained for him a wide spread reputation. Upon the subject of scientific farming he had no superior, and his writings in relation thereto are among the most valuable contributions relating to this topic. His knowledge of this and kindred matters, marked him as one admirably fitted for the office of President of the State Agricultural Society, which position he most acceptably filled for one term.

His lecture upon the subject of "Grasses," before the State Agricultural Society, was one of the most masterly productions ever presented to that body.

Few men in the State have given more attention to the cause of education than Mr. Gould. Essentially a self-made man, he was always an ardent friend of the cause of education. He was early identified with the common school system in this locality, and was for four years Superintendent of the public schools of this city, in whose welfare he always maintained the greatest interest. He had a wonderful command of language, and a happy facility of imparting his knowledge to others, which made him ever a welcome addition either to the public platform or the social circle.

As a lecturer on the subject of education, on scientific topics, or on agriculture but few excelled him. Indeed few men have been more thoroughly familiar with the sciences of the present day than was this, our fellow citizen. He has been Agricultural Professor in the University of Cornell since the commencement of that institution, and in various other ways has been brought into contact with the intellectual development of this generation. By his death the Board of Directors of the Farmers National Bank is deprived of one of its oldest, most prominent and most trustworthy members, this presence always insured sound advice and clear judgment. If at any time his words failed to carry conviction, they always commanded attention.

The cause of Christianity loses in him an active co-adjutor. There was no more earnest worker in the vineyard than the deceased. Beyond of bigotry and sectarian views, thinking only of the end to be reached, desiring to impart the truths of Christianity as he understood them, he was found at one time instructor of a Bible class in the Presbyterian church, at another time occupying a similar position in the Baptist church, and again proclaiming the virtues of religion before the Young Men's Christian Association. Well may the community among whom he lived and labored so long deplore the ending of his mission. Well may they do honor to his memory, for his virtues were many; his faults were few indeed.

The Newport Mercury
Saturday, August 29, 1874, Page 2

Transcription of JSG's obituary

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The following interesting notice of a worthy son of Newport, whose death we mentioned some weeks since, we copy from the Hudson (N.Y.) *Daily Star*:

It is no ordinary loss that we are called to deplore. Life has gone out from one whom the community had learned to love and honor, at whose footstool they had got and received instruction, and whose words of counsel and advice had been eagerly sought for and profited by. Men knew and respected him for his ability, honored him for his integrity, and praised him for his sterling worth. Succumbing to the ravages of the fell destroyer, his earthly [] has been ended and he has been summoned to another sphere. The announcement of his death will take with painful surprise the community that but a few days since saw him enjoying comparative health. The earnest [?] solicitude manifested by citizens of all classes during his brief illness demonstrated how strong a place he held in their affections, and the deep sorrow shared by all alike on learning of his death, was a public tribute to his worth, and a fitting testimonial to a life of purity integrity and devotion to the general good. One by one the strong, vigorous minds when for many years took part in the councils of the State and Nation and labored with all the earnestness of their good natures of a more general diffusion of knowledge and a higher education are all passing away, their good works remaining as monuments to them for all time. Of this number none leave a blank more difficult to fill than the subject of this sketch.

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In politics Mr. Gould was an old line Whig, and an anti slavery man at a period when it demanded more than an ordinary amount of courage to advocate such doctrines. He was an esteemed friend and co-laborer in the ranks with such men as Wm. Lloyd Garrison, Wendell Phelps, Horace Greeley, Aaron M. Powell and others who long [?] Service in the cause of universal freedmen. He possessed in an eminent degree the confidence and friendship of Horace Greeley, whose cause he espoused in the Liberal movements of 1872. While he never courted political favors, his abilities early brought him before the people who elected him to the Assembly in 1847.

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JSG's obituary was the basis for a biography of him that appeared in *History of Columbia County*, New York by Captain Franklin Ellis, Everts & Ensign, Philadelphia, PA, 1878, pp. 198-199. This is available online at https://usgennet.org/usa/ny/county/columbia/bios/gould_john.htm. This biography is also very much worth reading. It borrows heavily from the obituary above. It also quotes from a tribute that appeared in the *Elmira Gazette* on Aug 8, 1874:

"The news of the death of this man will fall heavily on a wide constituency of friendship and acquaintance. Without ostentation and without effort, he had gained a place in the hearts and minds of the middle classes of the people of this State which few men occupy, and one other holds with the confidence which was reposed in him.

"Mr. Gould was an educated man in a double sense. He had the advantage of a liberal education, and to this acquirement he added the fuller education which comes of constant study and untiring devotion to applying scientific truths to practical ends. As an essayist, Mr. Gould enjoyed a high reputation, his productions being printed and read as widely as the subjects he treated had application. On the opening of Cornell University he was selected to give a yearly course of lectures on agriculture and the mechanical arts. These lectures have been promptly delivered, and at every course many farmers in the neighborhood of the institution have attended. He was one of the most popular of the non-resident professors of Cornell. His death lays on the institution a loss which it will not be easy to make good."

Continued on next page

☛ HANNAH WRIGHT GOULD (June 24, 1819- July 29, 1912) ☛

My mother, Hilda, was very fond of a line she coined for a parody of “We’re the top” that we wrote for the first Canaan Conclave in 1963: “It ain’t the genealogy — it’s the genes!” Those of us who are Gould descendants, all share a slice of Hannah Wright Gould’s mitochondrial DNA. Perhaps some of us are lucky enough to have inherited her longevity gene as well.

Ruth McDonald quotes from an essay, “Grandmother’s Legacy,” by Romeyn Berry. [Ed. note: Ruth states that the essay originally appeared in the *American Agriculturist* and was later reprinted in the *Reader’s Digest*, but I have not yet been able to corroborate that. However, the essay, as Ruth indicated, was included in his 1949 book, *Dirt Roads to Stoneposts*, which acknowledges that many of the articles in the book had appeared either in the *American Agriculturist* or in a Gannett newspaper.] “Grandmother’s Legacy” is a wonderful reminiscence of “Grandmother Gould” and one of my favorite essays in the collection. Romeyn writes:

“When Grandmother died twenty-five years ago she was ninety-three. She weighed just about that, too. She left the old house, thirty-odd descendants including great-grandchildren, and some securities. ... Grandmother had been a peppery old lady given to rule her household with a firm hand and taking no advice, suggestions of backtalk from anybody just because she was little and past ninety.” [*Dirt Roads to Stoneposts*, p. 53]

The essay then recounts how Lizzie saw to it that everyone got some seeds from her hollyhocks and concludes:

“It takes the hollyhocks to bring back annually the picture of a little old lady puttering away in her garden and unknowingly creating the only kind of estate that can survive the vagaries of change.” [*Dirt Roads to Stoneposts*, p. 55]

Lizzie’s portrait of her mother, shown below, painted in 1909, when HWG turned 90, also captures her, and we get a wonderful feel for the spirituality of this feisty old Quaker lady, and the affectionate care taken by the artist.

Lizzie’s artistic talents were likely quite evident early on. I have a tea cup that she painted in 1887, and a china serving plate that she painted in 1888. Both feature floral designs, not



Hannah Wright Gould (1819-1912)
"Grandmother Gould"
Painted on her 90th birthday
By her daughter
Elizabeth "Lizzie" Wright Gould Berry



China tea cup and serving plate painted by EWGB

surprising given the family interest in gardening. The delicacy of her brush strokes, especially in the tea cup, are quite striking.

Another miniature that Lizzie did of her two children, Romeyn and Harriet, measures about 3.5" wide, likely done in ink, on a piece of wood. Ruth McDonald dated it ca. 1890, done in Denver, where they had gone for a time when Lizzie's husband, Dr. William Bogardus Berry (March 22, 1852 - December ??, 1896) had contracted tuberculosis ca. 1888 and was seeking treatment in the Colorado climate. Ruth McDonald recounts the story of Dr. Berry's illness and the various travels and travails that the family went through during this time, including living in California for five years, so I won't repeat it here.



*Ink drawing on wood of Romeyn & Harriet
By EWGB*

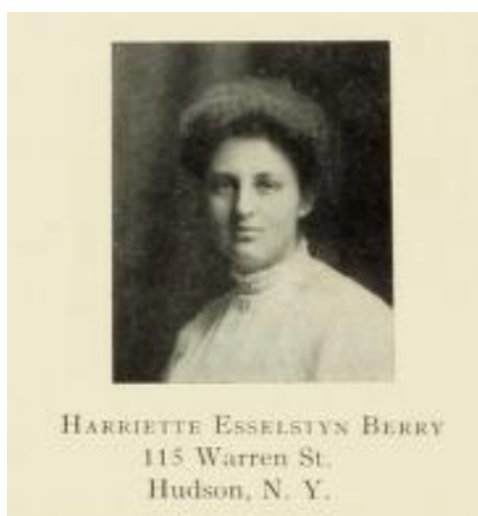
According to my memory of my mother telling me the story, some time after her husband died, Lizzie went to work as a house mother in Tyler House at Smith College. Presumably, this enabled Harriet to get something of a tuition break when she went there. [Harriet (“Aunt Patty”) had been valedictorian of her high school class at the Moses Brown School.] Tyler House was built in 1898, and would have been the newest of the residential houses at Smith during Lizzie’s era. Ruth McDonald reports in her family history that Lizzie was at Smith from 1909-1916 [see p. 20]. If those dates are correct, they likely would not have coincided with Harriet’s college years, as Harriet would have been 26 years old in 1909. So perhaps Ruth McDonald either made some typos or was misinformed.

After Lizzie retired from Smith [which my mother always said was at age 70, but Ruth’s date of 1916 would make her age 65], she went to Paris to study art for a year. Lizzie died in 1920 at the age of 69, so my mother’s recollection was clearly off a bit. If she had gone to Paris immediately after retiring at age 65 (if Ruth’s 1916 retirement date is correct), it would have been in the middle of WWI, something that I think would also have been highly unlikely. The Cornell Archives contain letters to Hannah Johnson from Elizabeth Wright Gould from Europe in 1913, which might help us to establish the time period when she studied art. [I have not yet made it to Ithaca to examine the letters.] In 1913, she would have been in her early 60’s and it was the year following her mother’s death, a time when she would have finally been free of care-giving burdens. Imagine what Lizzie might have achieved had she had the opportunity to study there earlier, but she set a wonderful example for her descendants of life-long learning, being adventurous, and pursuing ones dreams.

According to Ruth McDonald, after Lizzie returned from France, she purchased her Canaan home, “The Shanty,” from her brother-in-law, Benoni Johnson for \$500. This is also clearly off a bit. It would seem that Lizzy purchased the land (likely with Shanty and a barn on it) while she was working at Smith. The first Shanty diary entry Ruth McDonald cites, written by Grandmother Gould, is dated July 1905 in Ruth’s typescript and indicates that Harriet had graduated from Smith the month before and Romeyn had graduated from Cornell Law School. (p. 24). Again, I think 1905 was likely a typo, because Harriet is listed as a member of the

graduating class in the Smith College yearbook of 1906. [<https://archive.org/details/class1906smit/page/20/mode/2up>] and Romeyn Berry's New York Times obituary confirms his graduation from Cornell Law School in 1906. [<https://timesmachine.nytimes.com/timesmachine/1957/03/23/issue.html>]

Harriet's photo from the 1906 yearbook is shown below. [Note the incorrect spelling of her name and note that her home address is given as 115 Warren Street.] She is also listed as a member of the Omega Club (p. 74) and as a performer at the Class Supper (p. 125).



From the Smith College yearbook of 1906

Sanford Johnson, phenomenal researcher that he is, in investigating the history of the Shanty found a notice, shown below, in the July 25, 1906 edition of the *Chatham Courier* confirming the sale of an unspecified piece of real estate by Benoni Sherman Johnson and wife [ie, Annie)] to Elizabeth Gould Berry for \$350, so this is likely at least the amount paid for the land of The Shanty. Based on Sanford Johnson's research, the building likely was the school house down the hill next to the Congregational Church that was moved to its current location sometime after 1873. It is likely the building was already on the land, since we know Lizzie summered there shortly after she purchased the property. With 1906 as the correct year for The Shanty

purchase date, then it is likely that Lizzie summered at The Shanty while she was still working at Smith during the academic year.

REAL ESTATE TRANS-
FERS.
Property in the County That Has
Changed Hands Recently.
Alfred B. Ford to William B.
Daley, Copake, \$20
Benoni S. Johnson and wife to
Elizabeth Gould Berry, Canaan,
\$350.

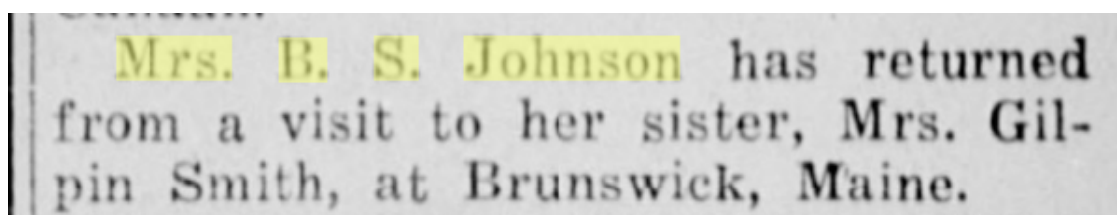
Chatham Courier, 25 July 1906
Courtesy of Sanford Johnson

Lizzie's water color painting of "The Shanty" is one of my favorites, not just because it captures the tree that grew through the porch roof, but for the delicate play of colors in it.

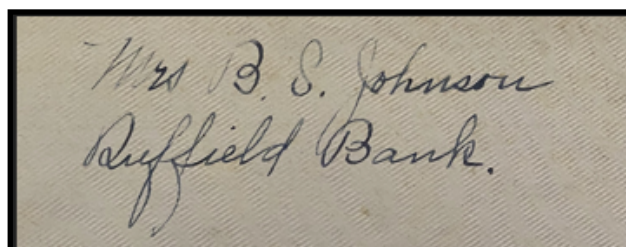


"The Shanty"
Watercolor painted by Elizabeth Wright Gould

It has been very difficult to find information about Annie Gould Johnson, Lizzie's sister, wife of Benoni Sherman Johnson, and mother of Hannah Johnson Stoddard and Hilda Johnson Truslow. Sanford Johnson found a notice in the *Chatham Courier* documenting a visit she paid to her younger sister, Rebekah Wright Gould Smith (September 9, 1855 - July 23, 1938), wife of B. Gilpin Smith, in July, 1924. "Becky" was living in Brunswick, Maine at the time, so one can only imagine what the automobile ride from Canaan might have been like then, or perhaps she took a series of trains: the New York Central from Albany to Boston; the Boston & Maine from Boston to Portland; and then the Maine Central to Brunswick.



*Chatham Courier, July 24, 1924
Courtesy of Sanford Johnson*



*Annie's signature from inside her copy of
The History of Columbia County, 1878
Courtesy of Duffield Bank*

I am grateful to Cecilly Stoddard Stranahan and Stuart Stoddard for what they could recollect of their aged grandmother. Cecilly recalled that she was very ill for many years and mostly bed-ridden, which resulted in considerable "avoir du pois." She was always well coiffed with a velvet ribbon around her white hair.

When she died on January 24, 1941, in her house at 96 Willow Street in Southport, CT, she was too heavy for her body to be carried down the stairway. Cecilly remembers the fire department

being called, and her body exiting through an upstairs window and down a chute. Below are photos of the house from the front and from the side, the latter showing the right hand, second floor window from which she was carried out.



*Annie Gould Johnson's House
96 Willow Street, Southport, Connecticut*

Top photo from Google Maps, accessed April 16, 2026

Bottom photo by Sally Sanford, September 22, 2025

JOHNSON—In Southport, Conn., Jan. 24, Annie Gould, widow of Benoni Sherman Johnson. Service at her home, Willow St., Southport, Sunday at 3. Burlal Hudson, N. Y.

New York Times, January 26, 1941

Cecilly has Annie's engagement ring, which she kindly let me photograph on a delightful visit with her in September, 2025. Annie was married to Benoni Sherman Johnson in 1877 or 1888.



Annie Gould Johnson's engagement ring



Cecilly with AGJ's engagement ring

Mary and Stu Stoddard kindly sent me a copy of a photograph taken on the porch of Duffield Bank at the time of Hannah Johnson's marriage on June 30, 1903, to Sanford Stoddard, which includes Annie Gould Johnson, in white, second from the right, and Elizabeth Gould Berry, in a dark dress just to the right of the door.



Photo courtesy of Mary and Stu Stoddard

Sanford Stoddard (SS), BSG?, Benoni Sherman Johnson (BSJ), Harriet Esselstyn Berry (HEB), Julia Sanford Stoddard (JSS), Elizabeth Gould Berry (EGB), BKG, Jr., BKG?, Annie Gould Johnson (AGJ), Olive Berry? OB?



Lizzie and Annie Gould
ca. 1870
Photo courtesy of Mary and Stuart Stoddard

☛ OUR GOULD ANCESTORS ☛

The first Gould in the American colonies was **Jeremiah Gould** (possibly ca. 1581 - ca. 1660), who came from England, ca. 1637, possibly from Dorsetshire. He was married to Priscilla Grover at the time he arrived in the colonies. He became a freeman of the town of Newport, RI in 1638. He may have brought his wealth with him from England, as he purchased a large tract of land on one of the islands off Newport [land later owned, according to JSG, by David Buffum, who was treasurer of the Quaker Meeting in Newport]. Jeremiah Gould served in the colonial government. Priscilla died in Newport, Rhode Island and was buried on the farm belonging to her son, John. [JSG indicates that in 1862 this farm was owned by the heirs of Stephen T. Northum on the West Road, about four miles from Newport. Capt. Stephen T. Northum (May 13, 1768- March 13, 1856) was a prominent Newport merchant and president of the Savings Bank of Newport. He owned one of the earliest steam-boats. <https://www.geni.com/people/Captain-Stephen-Thomas-Northam-Esq/60000000042380701384>]] Jeremiah went back to Devon, England, presumably after Priscilla's death, and died there.

We are then descended from Jeremiah and Priscilla's eldest son, **Daniel Gould** (ca. 1621- March 26, 1716). According to JSG, Daniel inherited the farm that is identified in the previous paragraph as belonging to his brother, John, so there is a bit of a discrepancy with other Gould family sources. Daniel was around age 16 when he came to the colonies with his parents, which would put his birth year ca. 1621. Daniel either inherited his uncle Thomas's estate (Thomas dying without issue) or his father's farm. Daniel became a Quaker and likely encountered our first Wanton ancestor, Edward (about whom more will be said later in this essay), on the day Mary Dyer was executed, in Boston on June 1, 1660.

The Massachusetts Bay Colony regarded Quakers as heretics and subjected them to great persecution and suffering. Daniel Gould was a Quaker minister at the time. On October 27, 1659, he accompanied Quaker Friends Marmaduke Stevenson and William Robinson ("Boston Martyrs") to provide moral support as they were to be hanged from a tree on Boston Common. (Mary Dyer's execution was stayed that day.) [See <http://www.kouroo.info/kouroo/thumbnails/G/FriendStephenWantonGould.pdf>]

For his actions, Daniel recounts being tied to a gun and whipped 30 times. “Beginning with Daniel Gould, your executioner stripped off his clothes, and having tied him to the wheel of a great gun, stripped the skin from off his back and beat his flesh on his bones with the number of stripes as aforesaid ; and so he dealt by the rest.” [Bishop, p. 113]

Daniel Gould’s testimony as to his imprisonment, persecution, and beating was included as a postscript in George Bishop’s book, *New England Judged by the Spirit of the Lord* (London, 1661). [<https://ia600203.us.archive.org/34/items/newenglandjudged00bishuoft/newenglandjudged00bishuoft.pdf>] I have included Daniel’s testimony as Appendix 1 on page 133. JSG quotes extensively from this testimony in LtM, Nov. 18, 1862. In addition to physical beatings and hangings, Quakers were also pillaged of their property.

JSG describes Daniel Gould as “a wise and faithful laborer in the vineyard of the Lord.” This was not an understatement, He travelled on at least seven missionary visits to preach the Gospel, especially to Virginia, Maryland, and Pennsylvania, where he was much beloved by the Friends. [See JSG LtM, Nov. 10, 1862] Stephen Wanton Gould had a copy of some of the manuscript versions of Daniel Gould’s sermons.

Daniel Gould married **Wait Coggeshall** (1636 - 1718) on August 18, 1851. Wait’s father, John Coggeshall, was a member of the original company that came on the *Arabella* with Governor Winthrop, arriving in Salem on June 12, 1630.

JSG describes John Coggeshall as “a most thorough Puritan...a hard-headed, obstinate man, quarrelsome with his enemies, but kind and generous to his friends.” [LtM Dec. 29, 1862.] JSG also noted in the same letter that “he was very fond of light sweet puddings, and it is even said that his digestion required a little good Brandy or Rum to wash down his dinner.”



Image of a replica of the Arbella from
<https://en.wikipedia.org/wiki/Arbella>

John Coggeshall also advocated on behalf of Anne Hutchinson and as a result was excommunicated and banished from the Massachusetts Bay Colony. He then went to Rhode Island, and was involved in the creation of the colony of Rhode Island itself and served as its first President. Along with the Hutchinsons, Coggeshall became a Quaker. He would host the yearly Quaker meeting at his home. JSG concludes his description of John Coggeshall saying: “He was a man of gigantic proportions, 6 ft. 8” high, and broad in proportion with a red face and clear sparkling eyes, a large nose, and white handsome teeth.” [LtM Dec. 29, 1862.]

Wait Coggeshall was mostly schooled in “cookery” and other domestic arts. Her father was exacting and particular about his food. Her courtship with Daniel came about as Daniel was going through his conversion to Quakerism and sought out John Coggeshall for counsel.



Daniel Gould's seal
<https://www.geni.com/people/Rev-Daniel-Gould/6000000000490997840>

Daniel was invited to dinner. John fell asleep, as was his custom after a good meal, leaving Wait to keep their guest company. Daniel subsequently sought theological instruction from John more frequently. JSG's account of their love story is delightfully written:

“Wait found herself growing more and more interested in these high topics of [theological] debate. She would bring her knitting work into the room, making her needles fly as the debate went on. But Daniel was shy, and Wait was coy, so matters made little apparent progress, although in reality they were ripening with railroad speed. A mysterious Free Masonry of looks and acts and unspoken language had revealed to each that they were bound together by chains which although invisible and intangible, were yet of adamantine firmness [*adamantine means unbreakable]; each day as Daniel rode homeward, he thought more of the loss of the good Priscilla [his mother], and of the loneliness and dreariness of his home, and how Wait's great eyes would illuminate its gloom and make it bright and cheerful. Wait, too, after each tender farewell would find more clearly revealed to her consciousness, that Daniel was the unknown thing she had always longed for... She thought how she would raise chickens and improve the butter, and what nice soft stocking yarn she would spin, and how she would comfort Daniel in a thousand ways where she plainly saw he needed comforting. At length one day, John slept more soundly and snored more loudly than usual after his dinner. And when they least expected it, something or other broke loose, and they found themselves talking about love affairs just as though they had never talked about anything else in their lives. So when Grandfather John awoke, they went to him in all the simplicity of patriarchal times, and told him how they desired to live together all the years of their lives. John saw that Daniel had a large estate, and that he was docile in doctrine, and more than all, he saw that however eminent Daniel might become, the glory would all be reflected back upon him and upon his family. So he sanctioned the union with his hearty blessing, and they were duly married, with much excellent feasting and large companies, which greatly refreshed John's heart, for he had no faith in the validity of a marriage which was not sanctified in its commencement by rich and abundant fodder, as it was, he felt that a marriage inaugurated by so much solemn feasting and so much unimpeachable cookery could but insure happiness to the parties and be creditable to both the families. Thus Wait passed out of the dark shadows of her Father's house into the full broad sunlight of her husband's home, no bride since Eve in Eden ever made the change with more inward joy than did our good Grandmother.” [LtM, Jan. 13, 1863]

Wait was a “happy, joyous woman” who put on a good bit of weight as she aged. She endured the drowning of her young son, Jeremiah, in 1666. She worried when Daniel was on his missionary trips that he would not be well cared for.

We are next descended from Wait and Daniel's son, **Thomas Gould** (April 22, 1654 - May 11, 1734), about whom JSG tells us that "he was rather wild, his manners were good, his person handsome, tall, graceful and agile in his motions, with a briskness about him which gave promise of greater abilities that he was afterwards found to possess." [LtM, Jan 17, 1863.] Thomas pursued farming and inherited a large estate from his father. On March 28, 1657, he purchased from the indigenous Narragansett people a 53-acre island still known today as Gould Island. According to the *History of Newport County* (Richard Bayles, editor), Thomas purchased it from the Sachem Koshtosh or Koskotep. [See p. 726 and p. 748, <https://catalog.hathitrust.org/Record/009578044>]

Later owners of the island included Joseph Wanton, Jr., a loyalist and notorious cousin of our Wanton ancestors. [Joseph Wanton, Jr. was the owner of Hunter House, now a museum, in Newport. See below pages 64, 75, and 80, and see Welch, Edward B. (1988) "Joseph Wanton, Jr., An Eighteenth Century Newport Tragedy," *Newport History: Journal of the Newport Historical Society*: Vol. 61: Issue 208, Article 3. Available at: <https://digitalcommons.salve.edu/newporthistory/vol61/iss208/3>]

Today Gould Island is partly owned by the State of Rhode Island, which maintains a nature sanctuary there. The rest of it is owned by the Navy and the Naval Undersea Warfare Center, which acquired it in the early 20th century. A landing site for naval torpedo planes is no longer there, though relics from the Navy's torpedo testing still remain. [For some interesting WWII era photos, see <https://www.providencejournal.com/picture-gallery/news/local/2025/03/26/gould-island-through-the-years/80507565007/>], See also: <https://rhodetour.org/items/show/292>]

Thomas married **Elizabeth Mott** (Sept. 12, 1672 - March 22, 1749) on March 13, 1690. She was the daughter of Jacob and Joanna Slocum Mott, who were exemplary Quakers. Thomas and Elizabeth had nine children in the years between 1692 and 1711. Shortly after the marriage, Thomas became lame in both of his legs, reducing his ability to attend to his business enterprises. He was in "reduced circumstances" in the latter part of his life. JSG tells us that his great aunt, Martha Gould, remembered Elizabeth as "a great, stately woman," and JSG

surmises that she likely had "no charity for the faults of others." [LtM Jan. 24, 1863.] Their nephew, Daniel, likely cheated them out of the proceeds from the sale of a plantation that Thomas owned in Bermuda, and Elizabeth never forgave him for that.

We are next descended from Thomas and Elizabeth's ninth child, **James Gould** (July 5, 1711 - May 20, 1748). JSG describes this James as "a right, happy and cheery man, full of energy and perseverance, who never cried over spilled milk... a tall, handsome and well proportioned man, with a clear eye and white teeth and very active and athletic." [LtM, Jan. 31, 1863.] He was a shoemaker and tanner, the tax collector in Middletown, RI, for many years, and a Justice of the Peace. His shop was at 132 Thames Street (<https://newporthistory.org/history-bytes-shoes/>). He married **Martha Stanton** (1712 - March 5, 1776) on April 4, 1734. She was the daughter of Dr. Benjamin and Martha Stanton. James and Martha had seven children, all of whom were long lived except for the sixth, who died in infancy. JSG describes Martha as "a pretty, lively, thoughtless woman, graceful in her ways & loving society as a bee loves flowers." Though her husband worked diligently, she would spend without thought to the future, having grown up in a prosperous household to which she removed herself and her children upon her husband's rather early death. Martha died on March 5, 1776.

☛ JAMES GOULD (Nov. 25, 1739 - Jan. 21, 1812), tailor ☛

James and Martha's third child, **James Gould** (born Nov. 25, 1739 in Middletown, RI) is next in our Gould family line.

James had a congenital deformity of his left foot, where his toes pointed toward his right ankle, what we would today call a "club foot." He was raised by his Grandfather Stanton. Given his "lameness," at the age of 15, James decided to learn the tailoring trade, and in Dec. 1761, he apprenticed himself for ten weeks to Benjamin Greene. [LtM, March 7, 1863 and Hastie, p. 40.] Prior to his apprenticeship, he had worked as a day laborer for his Grandfather Stanton, earning £2/day. He made £91 in the 10 weeks of his apprenticeship. Greene also paid him with the sewing supplies he would need for getting his business started.

It is highly likely that Benjamin Greene was the half brother of Nathanael Greene, who would later serve as one of Washington's generals during the Revolutionary War. [More on Greene see below, p. 82 ff.] Nathanael Greene's mother was Mary Mott, the granddaughter of Jacob and Joanna Mott and a niece of Elizabeth Mott, our tailor James's grandmother, making Benjamin Greene (and Nathanael) a second cousin. [See: <https://www.wikitree.com/wiki/Greene-872>.]

JSG recounts that one icy day heading home from a day of work, James was walking and slipped, breaking his knee and injuring the ligaments, causing additional mobility challenges for him for the rest of his life. He nevertheless became a master tailor, establishing himself in business at 176 Thames Street in Newport. [Ed. Note, the store was still in the family at this address in 1838, when Isaac Gould & Son was in the Draper business. See <https://www.loc.gov/resource/sn83021167/1838-01-25/ed-1/?st=text> from the Herald of the Times, Newport, RI, Jan. 25, 1838. In 1863, when JSG is writing to Mary, he indicates that Isaac's sons, David and Nathan, are still operating out of the 176 Thames Street location. Before the street numbering was changed in 1800, the location was known as 70 Thames Street. This was on the south side of the Brick Market. Other Wantons owned homes, wharves, and buildings in the vicinity. [See Appendix 7, p. 162.]

JSG makes it clear that James's ambition from the time of his childhood after the death of his father was to support his father's family (with the exception of his brother Benjamin, who had inherited Grandfather Stanton's estate). He established a thriving business with customers coming from as far afield as Salem, New Bedford, and Boston. He was patronized by "all the Quaker gentlemen of New England." He was able to buy a house on the lower part of Thames Street that was demolished in 1813. Though he worked very hard and skillfully as a tailor, JSG tells us that "his own personal tastes were decidedly and unmistakably for agriculture." [Ed note: perhaps that is a gene JSG inherited.] He was also quite expert in horses and was frequently consulted by his friends when purchasing a horse. JSG also tells us that he was "a very early riser (this as thee knows, does not run in the Gould blood)" and loved working in his garden in the light of dawn. [LtM, March 7, 1863]. James's business success eventually enabled him to buy some land for agriculture.

JSG tells us that "his store, like Nathan and David's, [Ed. note Nathan and David continued their father, Isaac's, business] was a regular lounging place for everyone who wanted a free and easy chat." [LtM, April 18, 1863.] James Gould's business was so well known in town, already by 1768, that another merchant, Gideon Sisson, refers to it in an advertisement for his business as a means of finding his shop. [See below.] Sisson picked a tough time to go into the British import business. The Townshend Acts had already been passed in 1767, but the Tea Act of 1773 was still to come.

I'm not sure if the Gould in the firm of Peckham & Gould is related to us or not. It is possible that the Peckham of the firm was Thomas Peckham (1747 - 1825), whose mother was Elizabeth Coggeshall, making him a likely cousin. The earliest record of Peckham and Gould is from 1765, the advertisement below in the *Newport Mercury*. Hastie took this date as the start of James's tailoring business. Marion Desrosiers places the start of the business as 1763. [See: Desrosiers, Marian, "Keepers of Rhode Island's Heritage: Ann Olyphant, Thomas Hornsby, and Stephen Gould" (2020), p. 130 https://digitalcommons.salve.edu/cgi/viewcontent.cgi?article=1076&context=fac_staff_pub] . She indicates the building was originally in the Clarke family, which connects to the family of Hannah Wanton.

T O B E S O L D,

By Peckham & Gould,

At their Shop in Thames-Street,

An Assortment of Looking-Glasses,
 viz. Mahogany, Sconce, gilt Edge, and Shell, 30 Inches
 by 17 ; plain ditto, 25 by 13, 22 by 12, and down to
 7 by 5.—Also, Calicoes, Silk and Linen Handker-
 chiefs, and an Assortment of BOOKS, viz. Sewell's
 History, Edmundson's Journal, Bowness's and Richard-
 son's ditto, bound together and bound separate, Bishop
 of Cambray on pure Love, Spirit of Martyrs revived,
 Barkley's Catechism, Turford on a holy Life, Chalk-
 ley's and Fothergill's Works, Watts's Poems, Hymns
 and Divine Songs, besides many other small Books and
 Pamphlets.

*From the Newport Mercury,
 Monday, May 13, 1765*

Peckham & Gould

INFORM the Publick, that they will give Goods or
 Cash for Hog's Bristles, if good, at their Shop in
 Thames-Street, next Door to Capt. Amy's.

GIDEON SISSON

INFORMS the Publick, that he has opened Shop in
 the House (late the Property of Capt. Joseph Rod-
 man) opposite to Mr. James Gould's, in Thames-Street,
 and near the new Brick Market ; where he sells, for
 Cash, as cheap as can be bought at any Shop in New-
 port, an Assortment of ENGLISH GOODS ; like-
 wise Bohea Tea by the Pound or Dozen, Chocolate,
 Raisins, Nutmegs, Alspice, Pepper, Cloves, Cinnamon
 and Mace, Copperas, Chalk, Redwood, Tilloch's Snuff
 by the Bottle or Dozen, Muscovado Sugar by the Bar-
 rel, Flour, Indian Corn by the Bushel, and Cod-Fish
 by the large or small Quantity, Flax, Indigo, and many
 other Articles.

N. B. Said Sisson takes in Pay for any of the above
 mentioned Articles, Bayberry Wax, tried Tallow, or
 Cheese.

All Persons who will please to favour him with their
 Custom, may depend upon being well used.

*From the Newport Mercury,
 Monday, Jan. 11, 1768*

James Gould's tailoring business was treated in some detail [Ed. note: not always accurately] by Taylor Hastie in her master's thesis, "*James Gould: A Merchant Tailor in Revolutionary Newport*, MS Thesis, University of Rhode Island, 1991. Gould's shop was well-located near the Harbor, so he made elaborately decorated clothes in a uniform style for many ship captains. During the British occupation of Newport (1776 - 1779), he is said to have made uniforms for British generals Hugh Percy (who had come out to Lexington in April 1775 to help rescue the regulars retreating from Concord and who left Newport in 1777) and Richard Prescott (who had mistreated a captured Ethan Allen and who would be kidnapped and exchanged for the Patriot general Charles Lee in July 1777). [See: Desrosiers, p. 128.]

The uniform James Gould made for Prescott might have looked something like what is in this portrait of the general:



<https://newportrestoration.wordpress.com/2014/03/26/who-was-prescott/>

James also made clothes for other controversial figures during the Revolutionary era, including August Johnston, Esq., who was the infamous stamp distributor to the King and whom Hastie terms “the most hated man in the colony.” [See Hastie, p. 56] Johnston was married to Patience Gould Johnston, whom Hastie incorrectly identifies as James’s aunt; she was our James Gould the tailor’s first cousin once-removed. She was also the sister of Mary Gould Almay, herself a loyalist, whose letters tell the story of the Siege of Newport in 1778. [see <https://sites.smith.edu/voices-of-the-american-revolution/mary-gould-almy/>]

Gould’s clientele included members of prominent Newport families: William Hunter, Nathanael Greene, Clarkes, Vernons, and Van Zandts. He made clothes for the artist Gilbert Stuart. Among his biggest customers were his future wife’s Hannah’s cousins, Joseph and William Wanton, who were wealthy Loyalist merchants and among Newport’s biggest slave owners. Gould also made livery for their slaves. He served a wide socio-economic spectrum in his clientele, making breeches for mariners and farmers as well as children’s clothing. Another customer was Christopher Champlin, for whom Hannah Wanton served as a bookkeeper. [See pp 82-83.] Champlin paid James in new beaver hats every three years. [Hastie, p. 49.] A pair of breeches James made for himself are possibly among the holdings of the Newport Historical Society. He might even have made the clothes Gov. Joseph Wanton is wearing in this portrait:



Gov. Joseph Wanton, Sr. (1705-1780) Artist unknown

There were at least 8 tailors active in Newport, and James was clearly the most successful of them. Hastie examined his account books which show that two pounds of coffee cost more than one day's labor for the tailor [Hastie, p. 58.] and that he kept his fees relatively steady for the first six years he was in business. According to Hastie, James's cash income represented 29% of all sales, the rest was settled by bartering for various supplies, goods, and services, including food. From 1767-77, he diversified his business, expanding trading and bartering. His customer base went from 181 to 334 in this period, the number of transactions increased from 120 to 255, and his cash income increased to 35% of his transactions. [Hastie ,pp. 46-47.] He then became somewhat of a commodity broker, taking in large quantities of meat (beef and mutton), presumably trading to supply ships, which would have been a clandestine operation if he was supplying British ships during the occupation of Newport. His wealth placed him in an upper middle-class position.

James's prosperity reflected the prosperity of pre-Revolutionary Newport that trickled down to artists, builders, shopkeepers, cabinet makers, wig makers, and tailors, among others. [see Hastie, p. 25.] Newport was a thriving cosmopolitan city, where the upper class tried "to emulate the lifestyles of the upper classes in England and France." [Hastie, p. 27.] This manifested itself quite visibly in an interest in fashion, which created good business for a skilled tailor. Family prestige and wealth did not necessarily coincide, as Hastie points out. James's social station was in part due to the long-standing involvement of the Gould family in the civic life of Newport, rather than to his trade or his finances.

The Townshend Acts limiting the importing of English goods were anticipated by Newport's merchants, who stocked up on supplies. Very likely James Gould took in a good supply of fabrics. His ledgers indicate that he violated the Acts by continuing to make clothes from imported goods. [Hastie cites Gould Ledger #440 (1767 - 1777), 167, 348 and Gould ledger #446 (1762 - 1768), 262.]

There is a gap in James's account books between 1777 and 1783 that Hastie attributes to James being banished from Newport for being a Loyalist. JSG is strangely silent on this. According to Florence Parker Simister, "commercial and industrial life in Newport declined precipitously." [Florence Parker Simister, *The Fire's Center: Rhode Island in the Revolutionary Era 1763-1790* (Providence: Rhode Island Bicentennial Foundation, 1979), p. 34; also cited by Hastie, p. 33]. It is perhaps not without the realm of possibility that James stopped keeping account books because of his clientele, which we know included British generals and likely included other British soldiers.

Many Quakers were Loyalists, at least in public allegiance, because they felt it was the more peaceful position to take. James signed an Oath of Allegiance to the Crown on January 2, 1777, as a 'way of protections of our persons and properties and indulgence in the enjoyment of our Religious Liberties.' [Hastie, p. 15]. Other historians regard Loyalists as favoring reconciliation with Britain. [see, for example, Philip Gould, *Writing Rebellion: Loyalists and the Literature of Politics in British America* (New York: Oxford University Press, 2013), 23.] If Hastie is correct, James fled Newport sometime after signing the oath and surfaces at a British fort in New Providence in the Bahamas in 1778. A patriot ship captain, John Trevett, recounted in his diary a James Gould helping him supply his men with food. [Trevett worked as a spy in Newport at one point and is credited with an important amphibious landing with his ship. His brother, Captain Constant Church Trevett, had been a client of James Gould.] When the British found out what Gould had done, he was confined and perhaps was forced to leave at some point. It is unclear exactly where he went next.

This episode illustrates that even though James made a public Loyalist oath, his true sympathies may have been elsewhere and/or that he was doing his best to protect himself and to continue to be able to support his family, consisting of his sisters at the time.

James is next documented in Newport on Dec. 7, 1780, when he married Hannah Wanton at the Friends Meeting House. This is after the British have destroyed Newport. Many loyalists, including some of the prosperous Wantons, lost their homes and businesses and had fled. Perhaps because of his marriage into the Wanton family, or due to his oath, or both, James

Gould had had his property confiscated, and it was sold at public venue under an Act of the Colony. [See Hastie, p. 18 and Newport Land Evidence 2: 587.]

James does not appear in the Newport census of 1782. Hannah was presumably left in charge, but as yet we have not found any records to confirm this. Sometime in 1783, James Gould reappears in the business community with his home and property reinstated. [Hastie, p. 20.] Given its financial hardships at the time, Newport was forgiving to and welcomed back those who had left or been banished.

Prior to the Revolutionary era, as a successful and kind business man, James was considered a very eligible bachelor by the mothers of marriageable daughters in Newport. JSG recounts with many flourishes the attempts of Lizzy Coggeshall, “the happy mother of divers mature virgins,” reminiscent of Mrs. Bennet in *Pride and Prejudice*, to set him up with one of her daughters. She created ruses for him to walk her daughters home in the evening, always trying to invite him in for a mug of cider, etc. He became adept at making excuses citing his need to return home to his sisters. The rest of the story of an evening at the Coggeshall’s is so delightfully written that I have included it in Appendix 2 [pp. 137 ff.] and recommend it to you highly.

James Gould
 1794
 Sept. 30
 Recd. of V. Wightman
 3 1/2 yds Classic Cloth — 9/- £1. 11. 6
 2 1/2 yds Muslin — 7/10 — 0. 4. 7
 1 Shein Silk — — — 0. 0. 4 1/2
 4 lb. Thread — — — 0. 0. 4
 7 1/2 yds Ribbon — 2 1/2 — 0. 2. 9 1/4
 Recd. Payment £ 1. 19. 7 1/4

Photo of 1794 receipt for fabrics purchased by James Gould.
 Collection of the Newport Historical Society

It is clear that the Coggeshall courtship story was recounted to JSG not by his grandfather, but by his grandmother, Hannah Wanton Gould, whom he describes as “a splendid narrator.” He writes:

She was especially fond of telling stories to me, who always took the greatest interest in the chronicles of olden time; but I could never get her to tell me anything about her own courtship. I have tried all sorts of expedients [sic] to get her on this track, but I never succeeded; she was quite too cunning for me, not did I ever hear any particulars respecting it from any other branch of the family, and it must therefore ever remain an unwritten chapter of our family history. [LtM March 21, 1863.]

As mentioned above, James married Hannah Wanton, on Dec. 7, 1780, a little over a year after the British occupation of Newport had ended, when he was 41 and she was 33. He left his sisters set up in the house where he had been living with them prior to his marriage and rented quarters presumably above his tailoring and drapery business, which was located at 176 Thames Street. He purchased the building shortly afterward from Daniel Mason. According to JSG, both James and Hannah lived out their days at that location. They had 5 children, all boys: Stephen (Dec. 30, 1781 - Oct. 1, 1838) from whom we are descended; Isaac (Jan 9, 1783 - Nov. 3, 1853; James Wanton (July 7, 1784 - ?); David (March 19, 1786 - October. 22, 1807); and Daniel (April 28, 1790 - Nov. 17, 1793).

One of James’s dreams was to own a farm. Hannah was more of a city person, but eventually agreed to the idea and they traveled to Hudson, NY to look for land there, as daughters of his master tailor, the aforementioned Benjamin Greene, were there. This fun fact is the family’s first connection to Columbia County. James found a 250 acre farm to purchase from a man named William Reeside, who would become a very large mail contractor for the U.S. [JSG describes the farm as one later owned by his milkman, Stickles, and locates it on the Union turnpike abutting land of his father-in-law, Thomas Wright.] They thought they had a deal with Reeside, but a month after they returned to Newport, Reeside reneged on the sale. James later journeyed to the “wild frontier state” of Vermont to seek farmland. It is unclear when he purchased them, but he owned two farms in Killington, VT. He never moved to Vermont, but as his business flourished, he found more time for gardening “of which he was passionately fond.”

James and Hannah both grieved the loss of their son, David, who was a merchant sailor and died of yellow fever at Savannah on October 22, 1807. JSG writes: “Her son David’s death... just as he was blossoming into manhood, and of great promise, cruelly lacerated her heart.” [LtM, Dec. 13, 1863]

Little is known about their third son, James Wanton Gould. JSG tells us that “in point of intellect and culture he surpassed all the rest.” He was well versed in languages, mathematics, and intellectual philosophy. He learned the tailoring trade from his father and went to Charleston, SC in 1804 to ply his trade there. He didn’t remain there very long, however, and by spring he was in New York where he boarded a ship (the General Hamilton) bound for Liverpool. Once there, he was taken by the Press Gang, a group of brutal conscriptors or “impressers” who forced men into service in the Royal Navy. Hannah’s brother-in-law, John Stanton, “Uncle Stanton,” who was a ship captain, was able to secure his release through some of his connections. [See below p. 70.]

At some point James W. Gould returned to Newport and had an illegitimate child with one of James and Hannah Gould’s servants, Mary Slooman. James W. leaves Newport and doesn’t return again for 16 years. Mary bore a son, named James Gould, who “learned the bakers trade in Newport and was as handsome a young man as one would desire to see. He afterwards removed to New Bedford, where he now resides. He is a man of good standing and is in very easy circumstances.” [LtM, Jan. 9, 1864.]

James Wanton Gould returned to Newport in 1825 and was received “as one who had been raised from the dead.” He spent the summer of 1825 living with his Uncle and Aunt Stanton, who “almost idolized him.” He departed abruptly when it was discovered that the Stanton’s cook, Hope Norman, was pregnant. She bore a daughter, whom JSG does not name, but he writes that she grew up in New Bedford, “acquired a good education and became principal of a public school there, she was witty, intelligent, and very handsome. She married a wealthy sea captain and now makes as good a figure in society as any lady in New Bedford.”

JSG writes:

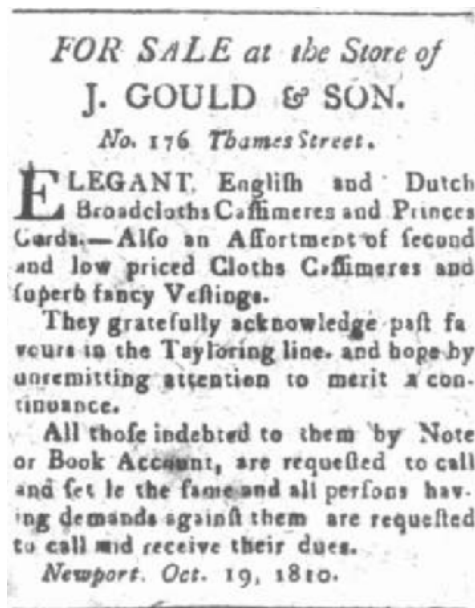
I am sorry to say [he] was far from what he ought to be, and conducted amiss the little time he was at home. No man in youth had a better opportunity for improvement than he had, but an early attachment to low company and low practices laid waste all efforts to establish him on the right foundation, and he is what he is. [LtM, Nov. 4, 1863.]

He [James W. Gould] has never been heard of since, and whether he is living or dead no one knows. It is a sad thing that one so gifted and so well calculated to make a useful and brilliant member of society should have thus been cast away... [LtM, Jan. 9, 1864.]

James and Hannah's fifth child, Daniel, died of scarlet fever as a young boy on Nov. 17, 1793, and was buried next to where his parents are. JSG tells us that he died while sitting in a little arm chair that was Lizzie's in 1863, and one that his father, Stephen Wanton Gould also loved sitting in as a boy. A note from my mother indicates that in 1977, she had that arm chair. Here is a ca. 1955 photo of my sister and me, with Polly Berry Sanford Sosnowski, sitting in the arm chair.



James the tailor took his son Isaac into the business, naming it James Gould & Son. Isaac was likely the driving force behind expanding into stocking more fabrics and adding more employees. I haven't been able to find references to this business before 1810, but it likely began some years before that, since with Isaac essentially running the business, James and Hannah had the leisure to visit relatives and friends, though James would still tailor for longtime customers.



*From the Newport Mercury,
Saturday, Feb 2, 1811*

JSG mentions a diary entry by his father, Stephen Wanton Gould, from May 3, 1809, that refers to some physical infirmities of James. He remained in poor health until his death. Isaac began making moves to transition the business as indicated by the newspaper advertisement shown above urging customers to settle their accounts, something he certainly would have wanted to achieve before his father's death.

Based on the description of his final illness recorded by Stephen Wanton Gould in his diaries and chronicled by JSG (LtM April 4, 1863), James likely died of pneumonia. He passed on Jan. 20, 1812. JSG recounts from Stephen's diary:

"This morning mother perceived that it was not probably that he could last long, expressed to him her apprehension of their being soon to part in the world. He replied that he was fully sensible of it and said, 'We met in love and we part in love,' he said that as to his great account, he felt no uneasiness about it, believing it to be settled, but that some of his outward affairs were not as well arranged as he could wish, but however he was not very uneasy about them. About two months ago he purchased a small house which it was his intention to have given his sisters a life lease in. Mother assured him that she would see that they should not be disturbed, to which he added, he knew that if she had not exerted herself in the affair it would never have been procured."

JSG included the text of James's will in his letter to Mary dated April 11, 1863, in which James bequeathed all of his real estate, including his dwelling house and the lot on which it stood, the house he bought from John Tracy (for his sisters), and another lot of land, along with two 95 acre plots of land in Killington, VT to his wife, Hannah. He also appointed Hannah as his executrix.

In the same edition of the *Newport Mercury*, ads ran for the tailoring shop, quickly renamed Isaac Gould, alongside probate advertisements to settle James's estate placed by Hannah. Isaac set about right away to transition the business to himself. He continued to be a steady advertiser in various Newport newspapers.

Isaac Gould,
TAILOR—No. 176, Thames-Street.
OFFERS for sale, for Cash, a few
patterns REAL superfine Broad-
cloths and Cassimeres ; middling and
low priced ditto ; super-cotton Velvets.
Also, American manufactured Merino
Cloth ; shalloons, rattinets, flannels and
brown linens ; black silk florentine for
vests ; an assortment of trimmings ;
treble gilt navy buttons, &c.
He earnestly requests those who are
indebted to the late firm of J. GOULD
& Son, to call and settle the same, as
an adjustment of that business is indis-
pensably necessary.—Those who have
demands, will please present them for
payment.
To his former customers he returns
his sincere thanks, and hopes, by steady
attention to business, to merit a continu-
ance of their favours.
Newport, Feb. 29.

NOTICE.
THE Subscriber having been duly
appointed sole Executrix of the
last Will and Testament of her late
Husband, JAMES GOULD, of New-
port, deceased, and having given bonds
according to law, for the faithful dis-
charge of the trust thereby committed
to her, request all persons who are in-
debted to the estate of the Testator to
make immediate payment, and those
who have any demands against it, to
exhibit them for settlement.
HANNAH GOULD, Executrix.
Newport, 15th of 2d mo. 1812.

*Both notices from the Newport Mercury, Saturday, April 18, 1812
They had also run as early as February, 1812*

JSG describes James as:

“a man of very few words, probably no one who was not dumb ever went through life who used his tongue so little, yet everyone liked his company... He had one of the most pleasant and sunshiny faces that ever was seen, and he, by way of smiles, nods, and expressive gestures, and the utterance of a few monosyllables, contrived to express as much as most men can by the widest platitudes of speech. He was as charitable as the day, no one who was suffering ever came away from him without relief proportioned to his means. Those he loved, he loved intensely, and those that he did not love he let alone violently... Like most who are deficient in any particular natural gift, he had a most profound reverence for those who possess the lacking qualification in a high degree. This was the case with Grandmother, who was truly a splendid conversationalist and it was truly the joy of his life to sit out of the way in a corner when company was at the house and hear his wife shine out in interesting conversation.” {LtM, April 13, 1863.]

We will return to the Goulds later in this essay [see p. 89] when writing about James and Hannah’s son, Stephen Wanton Gould, clock maker/repairer, Quaker minister, civil servant, historian and keeper of the Benedict Arnold chair, and the father of John Stanton Gould.



Photo/Image Courtesy of Rhode Island Historic Cemetery Volunteers
<https://rihistoriccemeteries.org/newgravedetails.aspx?ID=154942>
Friends Burial Ground, Newport, RI

🌿 OUR WANTON ANCESTORS 🌿

JSG turned his focus to the Wanton side of the family in preparation for telling Mary about his grandmother, Hannah Wanton Gould. I would suggest taking the following comments about the Goulds and the families who married into the Gould family with a grain of salt and with the understanding that it wasn't until the 1870's that Darwin's theories of evolution were widely disseminated, and being mindful that JSG was writing before Gregor Mendel's first works on genetics were published.

The strain of Wanton blood which Grandmother Gould brought into our family modified its character to a very considerable extent. The original Goulds were of pure Saxon blood, and manifested the peculiar character which attaches to it in the clearest manner. Strong and inflexible in their religious principles, they could not be swerved from the course of conduct which legitimately flowed from them by all the coercion of persecutors or all the persuasiveness of flattery. They were certainly very firm and unyielding; some have even called them obstinate or mulish, but we will charitably hope that this was a slander. Still they were not active or aggressive in their characters, their powers of endurance were passive, not active; they were more ready to suffer for the good cause than they were to promote it by active efforts. The infusion of the Coggeshall blood through Grandmother Wait brought in a great deal of energy and aggressiveness, which cropped out remarkably in the two Jameses, my great-grandfather and my grandfather, who boldly struggled with and overcame difficulties and obstacles which would have utterly appalled an unmixed Gould. The Goulds are naturally a dumb, speechless race; the Coggeshalls, on the contrary, were fluent and vehement in their speech; these two opposite qualities have been in the main transmitted to their posterity in separate parallel streams without being blended together. The Goulds are still, when unexcited a silent race, but when roused beyond a certain point they become violent in their speech like the Coggeshalls, their portion of the stream having been now roused into action. Could the two tendencies be homogeneously blended it would be a great improvement. Elizabeth Mott did not do much towards the improvement of the race; although her father was a very excellent man, yet the blood as a whole was not a good one. It was she who brought the narrow-minded, suspicious element into the family, which was seen to some extent in Benjamin Gould and two of his children, and in a most remarkable manner in Aunt Molly, who was a pure Mott. The Stanton blood, though it added nothing to the grander features of the family character, brought in something of which it stood in great need, viz. suavity and grace of manner; of this the Goulds, Coggeshalls, and Motts were equally innocent. This feature shone out in Thomas Gould (son of Benjamin), in a less degree in Henry Gould; my own father had the Stanton politeness, but not the Stanton grace. Uncle Isaac had both in some degree, Uncle James had it in perfection. Neither branch had the true quality called chivalry, the feeling which feels a stain like a wound, and prefers death to dishonor, and has a true and allowable pride as its basis. The Stantons had *vanity* enough, but not *pride*. This quality dwelt in all its fullness in the Wantons. The other branches were of the Saxon blood; the Wantons were of the Norman race. [LtM April 25, 1863.]

JSG then traces the Wanton line beginning with the first to come to the colonies, **Edward Wanton**. Born ca. 1630, Edward arrived sometime before 1650. He is said to have purchased land in York, Maine in 1651. He next appears in Boston in 1658. Edward was an officer in the King's Royal Guard and participated in the executions of the "Boston Martyrs," including Mary Dyer. It is highly likely that he saw Daniel Gould [see above and Appendix 1] and could have even seen him flogged. [They would likely meet again years later at a yearly Quaker meeting in Newport.] Edward is said to have been so moved by Mary Dyer's bearing at her execution that he put down his sword. Samuel Deane recounts in his 1831 *History of Scituate*:

The severity of the Massachusetts Government towards this new sect, having been carried to the extent of executing three of them in 1659, 1660. and 1661. Edward Wanton ... became deeply sensible of the cruelty, injustice and impolicy of these measures: he was greatly moved by the firmness with which they submitted to death, and won entirely by their addresses before their execution. He returned to his house, saying, " Alas, Mother ! we have been murdering the Lord's people," and taking off his sword, put it by, with a solemn vow never to wear it again. From this time he conversed, on every opportunity, with the Friends, and soon resolved to become a public teacher of their faith. [Deane, pp. 371-372 https://dn721804.ca.archive.org/0/items/historyofscituat00dean_0/historyofscituat00dean_0.pdf]

JSG was familiar with Deane's *History of Scituate* and refers to it. [LtM April 25, 1863.] Deane also credits Stephen Wanton Gould as the source of much of his information on the Wantons. [Deane, footnote on page 377.]

JSG indicates that Edward Wanton was either the captain of the King's Royal Guard or Sheriff of the County, indicating that he had heard both statements and could not verify which was true. JSG tells us that the agony Wanton felt upon realizing what he had done was "overwhelming" and that he "kept to his bed for some weeks," not only for what he had done to Mary Dyer, but also for "his sin against God that afflicted his soul." Hearing of his distress, he was visited by a group of Quakers, felt comfort, learned about their faith and began attending meetings. He then "entered their communion" and became a gifted and successful preacher.

Being subjected to persecution and his wife having died in 1660, he ultimately left Boston. In 1661, he purchased from William Parker an 80 acre tract of land along the North River in what

was then part of Scituate, MA (now Norwell) just below Dwelly's Creek that included a small shipyard. He also owned land on Cordwood Hill and Hooppole Hill.

Edward Wanton became an important and highly successful ship builder. The site of the Wanton shipyard is marked today with an historical marker. The first recorded ship to be built was the 30-ton sloop, the Blackthorn. [<https://www.nsrwa.org/listing/wanton-shipyard/>] Most of the ships Edward built were used in commerce; some were purchased by Caribbean planters and likely used in the slave trade, which also involved shipping goods such as molasses and rum, creating the “triangular trade route.” [See https://www.lexisnexis.com/documents/academic/upa_cis/1406_papamslavetrserapt2.pdf — this source also has information connected to Moses Brown, who was a friend of Stephen Wanton Gould. See below pp. 101, ff.]

Edward had had two children from his first wife who did not live to mature age. Once he was in Scituate, a minister from England suggested a potential bride (in England) for him. She was a “mail-order bride,” for she accepted his written proposal to her, and they were married in 1663. Her name was Elizabeth. Neither JSG nor subsequent history knows her surname. [JSG LtM May 2, 1863.]



Edward was much persecuted for this marriage, as it was viewed by the Presbyterians and the general citizenry as unlawful. He was jailed briefly and had property confiscated over a period of many years. In 1680, the persecution was still going on: the constable of Scituate, Thomas Studson, took two oxen and a cow. [JSG, LtM May 6, 1863.]

In 1680, or shortly afterwards, Edward documented the items that were taken from him in a testament. See photo below. JSG evidently inherited this testament and states that it was “the only piece of his handwriting that I knew to be in existence.” He writes that he gave the testament to Edward Wanton Gould, “who was named for him and therefore had the best title to it.” [LtM, May 6, 1863.] This testament is now at the Newport Historical Society, donated by Edward Wanton Gould, Jr., who was a Gould descendent through Isaac Gould. Note that the Newport Historical Society’s website incorrectly gives as the reason for his persecution Edward’s refusal to be taxed or tithed, but the last paragraph of the testimonial reads: “In the year 1680, Thomas Studson of Sittuat (sic) took from me Edward Wanton two oxen & on (sic) cow on account of my marrag (sic) because I could not marry according to thare (sic) law.”

Edward and Elizabeth had the following children: Joseph, b. 1664; George, b. 1666; Elizabeth, (m. Edward Scott of Scott Hall, Kent, England) b. 1668; William, b. 1670; John, b. 1672; Sarah and Margaret, twins, b. 1674. Edward’s wife, Elizabeth, died in 1674.

He married **Mary Phillips** in 1676. They had four children: Hannah, b. 1677; Michael, b. 1679, from whom we are descended; Stephen, b. 1682; and Philip, b. 1686. Mary Phillips Wanton died in 1706, and Edward did not marry again.

Edward Wanton played a significant role in the growth of the Quaker meeting in Scituate. The first meeting house was built in 1678. [L. Vernon Briggs, *History of Shipbuilding on North River*, p. 215. <https://play.google.com/books/reader?id=lgsWDUXvU2QC&pg=GBS.PP10&hl=en> .] That building was soon outgrown, and a larger meeting house was built in 1706 on the Wanton estate. It was later moved to Pembroke, MA where it still stands. Robert Barker, Edward Wanton’s ship building partner, is credited with the construction of the meeting house. You can see the separate entrances for men and women. In 1988, when I was trying to save the Quaker burial ground Edward Wanton carved out from part

the 9 of 10 mo 1676
 by Joseph Silvester & Nathaniell Tilden was way taken away
 from Edward Wanton four thaire preist five pater platters
 the 19: 8: mo: 77:
 the cunstable John turner tooke from Edward Wanton five
 yards of broad cloath prised at six shilling a yard for ^{thaire} preist
 in the begining of the fourth month in the year 1680
 Thomas Studson cunstable came to my house & demanded of
 me part of a rate for building of thaire meeting house the w^{ch}
 I refusing to pay he seized on a cow w^{ch} thay prised at 50 shil-
 lings and about ^{the} middle of the 11 mo he took her away from me
 and for the remainder of the same rate which they sayd was 34 shilling
 they took me prisoner 6 weekes & for the same rate & 30 shillings for
 thaire preist which they demanded of me Thomas pinchen cunstable
 tooke 2 ^{resnants} pieces of serge on peice was five yards & a half & was worth
 01-07-00: the other peice was 4 yards od measure worth -00-17-04
 also for the same rate they took a brass kittle cost -04-00-00-od mony
 the twenty eight of the 3: month ~~1683~~ 1683
 the cunstable John Bryant demanded of me 4 pounds od mony for
 the preists wages for which they took away from me 2 cowes w^{ch}
 I understod ware prised at 5 pounds: 2: w
 25 of the 3 mo 1684 Richard Dwelle cunstable of Sittuate for
 a rate of 2 pound od mony for the preist tooke a great brass kittle
 in the 3 month 1684 I Edward Wanton being from home Samuel
 Studson cunstable of Sittuate came to my house & tooke away a cow
 for the preists rate -
 the 20th 3 mo 1680 Nathaniell church cunstable of Sittuate tooke
 away a cow for the preists rate -
 thaire ware severall things taken from me Edward Wanton in former time
 for the preist which are not above mentioned som of them are as followeth
 on peice of serge a bagg of suger they valued at 2 pound & ^{sum} pennington

In the year 1680 Thomas Studson cunstable of Sittuat took from
 me Edward Wanton two oxen & on cow upon the account of my mannyng
 because I could not manny according to thaire law

Edward Wanton Testimonial, December 9, 1676 - Collection of the Newport Historical Society
<https://newporthistory.org/found-edward-wanton-testimonial-1680/>

of his property from being destroyed by a developer, I was given a tour of this very special meeting house, which is now in the possession of the Pembroke Historical Society

Edward Wanton died Oct. 16, 1716. He “was buried on his own plantation, on a rise of ground below the shipyard. Some of his and several of the Rogers family were buried here later, and the land probably belongs to their descendants; and though it has been trespassed upon by vandals, in times past, we hope some action may be taken by the town, ere long, to protect it hereafter. Members of the Wanton family are also buried in the ‘Old First Parish Cemetery,’ opposite Schoolhouse , District No. 6. [L. Vernon Briggs, *History of Shipbuilding on North River*, p. 215. <https://play.google.com/books/reader?id=lgsWDUXvU2QC&pg=GBS.PP10&hl=en>]



*1706 Friends Meeting House originally on Edward Wanton's property
Photo from Google Maps*

As indicated above, I did take action to try to save the burial ground, sometimes now referred to as the Wanton-Rogers Burying Ground. I took the lawsuit as far as the Appeals Court in Massachusetts. Had this been a Native American burying ground, there would have been many laws protecting it. There is information online about the appeal here: <https://law.justia.com/cases/massachusetts/court-of-appeals/1990/28-mass-app-ct-476-0.html>

Samuel Deane informs us about Edward Wanton's will which stated:

"To daughter Elizabeth Scott a mulatto boy called Daniel, if he be found, he being now run away.

To sons Joseph, William and John, all my lands at Pennsylvania, with all my money in the hands of Edward Shipin. To grandson William, (son of William) one third of the sloop that Tobias Oakman goeth master of.

To son Philip, (lands, &c.) To daughter Hannah Barker 5£. To grand-daughter Mary Wanton (daughter of Stephen) 450 £, when nineteen years of age, and the like sum to her sister Lydia. [Ed Note: The Stephen mentioned here is Edward's son, Stephen, and not Michael's son, Stephen, from whom we are descended.] To grandson John (son of John) lands, &c. To Nathaniel Chamberlain of Pembroke, all my wearing apparel, and to Chamberlain's two daughters, Abigail and Joanna, 5£ each. Item 5£ to repair our meeting-house near Ichabod Ewell's. To son Michael, all the residue of my estate. Michael Executor." [Deane, p. 373.]

Edward had already deeded his farm and shipyard to Michael before his death. [Ed note: that deed transaction coincidentally was witnessed by my husband's great-great-great-great-great-grandfather.]

It appears from his will that Edward Wanton owned one enslaved person at the time of his death, Daniel. Wanton had evidently "loaned" Daniel to his daughter, Elizabeth and her husband, John Scott, who lived in Newport. Daniel had run away, based on the advertisement below that appeared in the *Boston News-Letter*, dated May 24, 1714:

RAN away from his Master *John Scott* of *Newport Rhode-Island*, a *Molatto Man* named *Daniel* born in *New-England*, and by Trade a *Ship Carpenter*, formerly belonging to *Edward Wanton* of *Scituate*, he is about 20 years of Age, indifferent tall, and slender bushy hair, carried with him white and speckled Shirts, Sea Cloaths and Bedding, and other good Cloaths as a Cinnamon coloured Broad-Cloath Coat trim'd with Froggs, Ticking Breeches, Worsted Stockings &c. Whoever shall apprehend the said Run-away and bring him to his said Master, or secure him and give notice to his Master aforesaid that he may have him again shall have reasonable Satisfaction and Charges paid.

"Advertisement." *Boston News-Letter* (Boston, Massachusetts), no. 527, May 24, 1714
From: <https://elevennames.substack.com/p/november-29-2022>

Daniel had also previously run away from Edward Wanton in 1712:

RAN away from his Master *Edward Wanton* of *Scituate* a *Ship Carpenter*, the Second of this Instant September. A *Molatto Man* Servant, Named *Daniel*, about 19 years Age, pretty Tall, speaks good English, thick cur'd Hair with a bush behind, if not lately cut off, black Hat, coat and linen Shirt: he had with him two Coats, one a home made dy'd Coat, the other a great Coat dy'd a maddy color strip'd home-spun Jacket, Kersey Breeches, gray Stockings french fall Shoes.

Whosoever shall take up said Runaway Servant and safely Convey to his above-said Master at *Scituate*, or give any true Intelligence of him, so as his Master may have him again, shall have Satisfaction to Content, besides all necessary Charges paid.

"Advertisement." *Boston News-Letter* (Boston, Massachusetts), no. 441, September 29, 1712
From: <https://elevennames.substack.com/p/november-29-2022>

JSG refers to Edward Wanton's "peaceableness", especially in view of the persecution he endured. He also mentions that he had conveyed to his "black man, Caesar," that he should never resist violence. We don't know if Caesar was an enslaved person, and indented servant, or a free person of color. [Note: "indented" was the 18th c. term meaning the same thing as "indentured."] One of Edward's persecutors was the local Presbyterian minister, who, in addition to vile slanders he made against Edward, would abscond with fish Caesar was bringing home. When the minister named his dog Wanton, that insult was the last straw for his sons, John and William, who had borne much in silence as instructed by their father. The boys made willow switches and in the middle of the night went to the minister's house and "gave him a tremendous whipping."

JSG recounts:

"When they thought his punishment was about equal to his desserts they gave him a solemn lecture on the causes of it. They told him they now felt satisfied for all the abuse that he had heaped upon their father, and were willing to call it even between him and them. They gave him fair warning that if he again repeated any of his impositions on their father either by word or deed, they would repeat their punishment but with still greater severity very shortly thereafter. They warned him not to rely upon their father's forbearance as they had provided certain means of procuring swift intelligence respecting his conduct... The fellow was very superstitious and inferred from their language that they had some secret league with the Devil, this thoroughly frightened him and having so desire to be tormented before his time, he ever afterwards let Edward Wanton most religiously alone." [LtM, May 13, 1863.]

Knowing the consequences once word of the punishment would be circulated, William and John fled to Newport with Caesar's assistance. JSG chronicles their escape and subsequent privateering adventures wonderfully. [LtM, May 27, 1863; June 6, 1863.]

After writing the above, I found in reading John Russell Bartlett's *History of the Wanton Family of Newport, Rhode Island* (Rhode Island Historical Tracts, No. 3, Providence: Sidney S. Rider, 1878) [digitized at <http://www.archive.org/details/historyofWantonf00bart>] that the author drew heavily from and plagiarized John Stanton Gould's "Letters to Mary" concerning the Wantons. Nowhere does Bartlett attribute or acknowledge his indebtedness to JSG, noting that his original "sketch of the Wanton family" appeared in the Providence Journal in 1871, and that "it is now enlarged by the addition of letters and public documents." He recounts the story

of William and John's flight to Newport verbatim from JSG and the closest he gets to an attribution is that he was "permitted to take from the unpublished annals of the ancient town of Scituate." [Bartlett, p. 55] On pp. 63-64, he refers to "letters preserved in the family" as the source of information about Michael Wanton, where again he plagiarizes from JSG's letters. At the end, on p.121, he writes:

The sources from which the materials for this sketch has been prepared are notices of the Wanton family by the late David Gould of Newport, furnished to Samuel Deane, and printed by him in his "History of Scituate, Massachusetts"; Various articles in the Newport Mercury by N.H. Gould; Manuscripts in the library of the late John Carter Brow, copied from the originals in the British State Paper Office, London; The Rhode Island Colonies Records; Dr. Henry E. Turner, Mr. David J. Gould, of Newport, and to others of Wanton blood, I am also indebted for assistance rendered. J.R.B.

Again, he can only acknowledge JSG as part of the "others of Wanton blood." Bartlett published his *History* after JSG's death, and I doubt he would ever have imagined someone of "Wanton blood" discovering his blatant plagiarism some 148 years later.

In his *History of Shipbuilding on North River*, L. Vernon Briggs remarks:

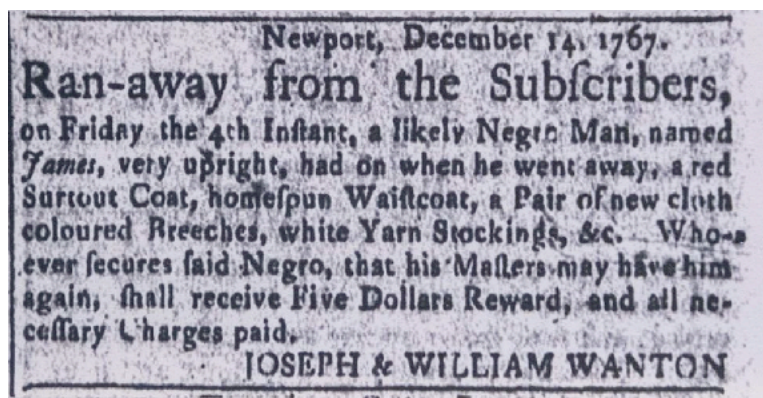
"Edward left quite a family. William and John were invited to Court, in England, in 1702, and Queen Anne granted an addition to their coat-of-arms, and presented to each a silver punch bowl and salver for their daring and successful capture of pirate and French vessels in 1694-97. Undoubtedly, the vessels the Wantons used in their captures were built by their father, on the North River. The Wanton family furnished three Governors for Rhode Island: William, son of Edward, was Governor during 1732 and 1733. Gideon, grandson of Edward, was Governor from 1747 to 1748; and William's son, Joseph, another grandson of Edward, was chosen Governor in 1769, and re-elected for six consecutive years. Edward's son Joseph, father of Gideon, removed to Tiverton in 1688, and was a ship-builder at "the narrows, or gut . " [*History of Shipbuilding on North River*, p. 216.]

JSG indicates that Edward's son Joseph "grew very wealthy" from his shipbuilding enterprises. [LtM, May 6, 1863.]

JSG chronicles the colorful lives of Edward's children in great detail, but as they are not our direct ancestors, and in the interest of keeping this essay from growing overlong, I will leave their stories for you to find elsewhere. Before I leave the topic of slavery, however, [I will write about abolitionism when I turn to Stephen Gould], I should note here that most of the enslaved

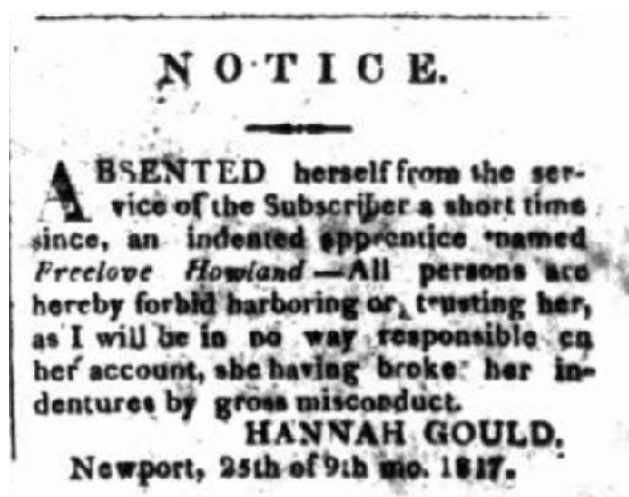
persons in Newport were skilled laborers or domestic workers. We know that Joseph Wanton, Jr. and his brother, William owned slaves, who likely had clothes made for them by James Gould. One of their enslaved persons, James, was wearing new breeches when he ran away. [See the *Newport Mercury* notice from Dec. 1767 below.]

The Quakers banned slave owning in 1760, but it took some time for that to take full effect. In the Newport census of 1782, there are no black persons or enslaved persons in Hannah Wanton Gould's household. Later, after she was a widow, Hannah had an indented black apprentice, Freelove Howland, known as Free, who ran away. Hannah was not interested in her return or in being responsible for her, but JSG tells us that he well remembered Hannah turning Free over to Aunt Sally, her daughter-in law and Isaac's wife. [See LtM, Dec. 20, 1863]



Newport, December 14, 1767.
Ran-away from the Subscribers,
 on Friday the 4th Instant, a likely Negro Man, named *James*, very upright, had on when he went away, a red Surcoat, homespun Waistcoat, a Pair of new cloth coloured Breeches, white Yarn Stockings, &c. Who-ever secures said Negro, that his Masters may have him again, shall receive Five Dollars Reward, and all necessary Charges paid.
 JOSEPH & WILLIAM WANTON

Newport Mercury, December. 1767



NOTICE.
 ABSENTED herself from the service of the Subscriber a short time since, an indented apprentice named *Freelove Howland*—All persons are hereby forbid harboring or trusting her, as I will be in no way responsible on her account, she having broke her indentures by gross misconduct.
 HANNAH GOULD.
 Newport, 25th of 9th mo. 1817.

The Newport Mercury, Saturday, Sept. 27, 1817

Continuing now in our Wanton ancestry, we turn to **Michael Wanton** (1679-1741), Edward's 9th child and youngest son, who did not go to Newport, but continued the family ship-building business in Scituate and also took up Edward's Quaker ministry. He inherited "a very considerable portion of his [Edward's] personal estate." [LtM, June 30, 1863.] Michael had a good head for business and expanded the estate he inherited.

Michael's first wife was **Mary Mew** (d. May, 22, 1711), whom he married on November 11, 1704. Mary was from Newport, but was living in Scituate at the time of her marriage. Their children were: Ruth, b. 1705; Mary, b. 1707; and Stephen, b. 1709 (from whom we are descended). Mary Mew Wanton died May 22, 1711. This must have been a challenging time on the Wanton home front, as Michael's mother had died in 1706, and he had small children.

Michael married widow Abigail Barker Carr on November 2, 1716. Abigail was the widow of William Carr of Jamestown, but returned to Pembroke to be with her father, Robert Barker (the builder of the meeting house and Edward Wanton's partner for a time). Michael and Abigail had three children: Susannah, b. 1717, Hannah, b. 1721, and Michael, b. 1724.

JSG writes:

"Grandfather Michael often travelled on missionary tours, and was a very successful and beloved minister. He did not possess the fiery eloquence of his father, but there was a vein of solemn and instructive thought and a spirit of pure loving zeal for the truth running through his discourses that greatly tended to build up his hearers in our most holy faith. Indeed it was said that though the meeting did not increase in numbers under his ministry as fast as it did under his fathers, yet the members were in a much better spiritual condition, they could give a better reason for the faith that was in them, they abounded more in love, and faith, and in good works. There seems to have been something of the fighting aggressive element in almost all the Wantons, including Edward himself, but his two sons Michael and Joseph were wholly exempt from it." [LtM June 30, 1863.]

Michael died on April 13, 1741, and was buried next to his father in the family cemetery.

Likely both of these graves were marked only with field stones.

JSG goes into an interesting side story about Michael's oldest sibling, Ruth, and her knitting sheath, in part to set up what will later happen to Stephen Wanton, and I include a brief summary of it here, because it connects to the Revolutionary era and I am writing this in the

250th, semiquincentennial year. JSG recounts seeing his grandmother, Hannah Wanton Gould, with an antique knitting sheath bearing the initials RW. She had found it in 1813, while re-stuffing an old easy chair that Hessian soldiers had mutilated with their bayonets during the Revolutionary War. Hannah's mother had earlier stuffed the chair circa 1736. While Hannah's mother was working on it, Ruth had come to visit and lost her knitting sheath. The sheath had lived stuffed inside the chair all those intervening years and remained undiscovered even with it being bayoneted. Ruth married Gideon Freeborn and had two sons, who will figure in the family fortunes and loss thereof. Imagine Hessian soldiers coming into your home and putting bayonets through your furniture!

Stephen Wanton (Nov. 18, 1709 - 1769), from whom we are next descended, was brought up in the family ship building business, but he never was very active in it, since there was no financial necessity for him to work there. JSG describes him as having had a fine education, being pious and blameless, with conversational powers "of the highest order," possessing courtly manners, and as someone who "shone brilliantly in the social circle." [LtM July 4, 1863.] On April 7, 1736, he married **Mary Clarke** (Dec. 16, 1715 - Jan. 30, 1790), the daughter of Samuel Clarke of Conanicut [i.e., Jamestown, RI.] and Mary Coggeshall. In part due to the urging of his father-in-law, Stephen decamped from Scituate and followed his siblings to Newport. There he became a merchant in the "West India" trade, meaning trade with the West Indies, as part of the triangular circuit mentioned above. Samuel Clarke had great wealth at this point, as did Stephen's older brothers, John and William. His Wanton surname gave him ready access to credit and to customers, and Stephen "made money very rapidly." At his father's death in 1741, Stephen inherited a third of his estate. He sold the Scituate shipyard and homestead to John Stetson. By the mid 1740's, Stephen did not feel the need to enlarge his fortune any further and basically retired, entrusting the management of the business to the two sons of his sister, Ruth Wanton Freeborn. He let them keep his name as part of the firm and maintained some kind of financial interest. He would endorse blank paper to them and kept doing so for many years, blithely leading a pleasant life in the intellectual and high society of Newport. This was the environment Hannah Wanton grew up in, while also remaining a steadfast Quaker in her beliefs and practice.

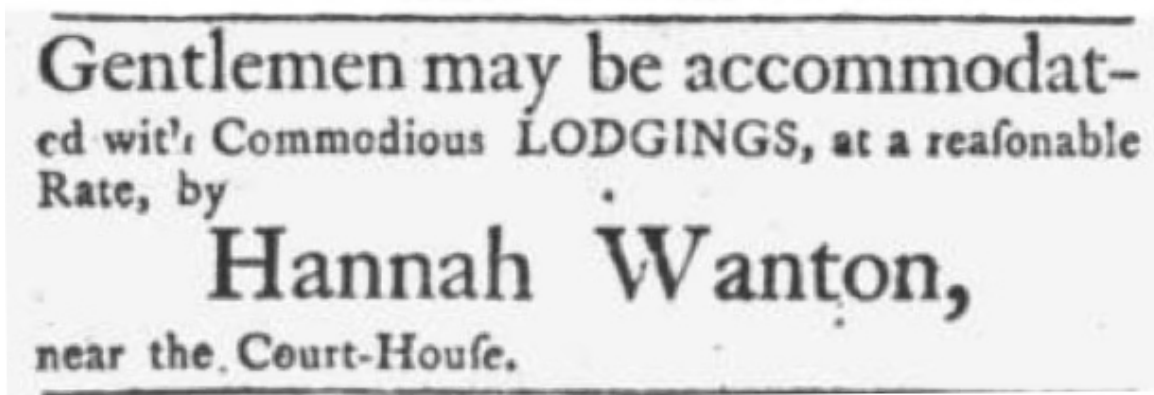
I will let JSG pick up the story, for he tells it far better than I can:

The Freeborns were far from being as good business men as their uncle was. They neglected their business for pleasure, gambled secretly, made rash and ruinous speculations, some of their ships were captured by the French, and as might be expected they finally failed. Poor Grandfather [actually JSG's great-grandfather] was now in a pitiable condition, but he went to work vigorously to clear off the wreck. He worked steadily for a year, and then found that his fortune was swept away." [LtM, August 15, 1863.]

The above is borne out by notices in the local Newport papers, where we find Hannah at age 17 in 1764, likely running some kind of boarding establishment in a property they owned, and Stephen, at age 57 in 1766, endeavoring to sell one of his ships, a 70-ton sloop, likely 50-60' in length, that would have been used for regional commerce. The ship was likely named for his wife (or his daughter).

Imagine having your insolvency splashed all over the papers!

Despite this public humiliation and evidence of insolvency, several modern historians have incorrectly assumed that Hannah Wanton partook of the wealth and privilege of the other members of the Wanton family throughout her life. [Ed. note: Taylor Hastie makes this error in her study of James Gould, for example.] We know this not to be true.



Gentlemen may be accommodat-
ed wit^h Commodious LODGINGS, at a reasonable
Rate, by
Hannah Wanton,
near the Court-House.

*Newport Mercury, Monday, May 21, 1764
And similarly April 30, 1764*

To be sold at Public Vendue, on Tuesday
the Twentieth Day of May, Instant, at 11 o'Clock,
A. M. (or at private Sale any Time before)



THE Sloop MARY, bur-
then 70 Tons, laying at
Col. BENJAMIN WICKHAM's
Wharf.

The Articles of Sale to be seen
at the Time of Sale, or at private
Sale, by applying to STEPHEN
WANTON.

Newport Mercury, Monday, May 12, 1766

Colony of Rhode-Island, &c.

Newport, September 14th, 1766.

WHEREAS Stephen Wanton, of Newport, afore-
said, Mariner, preferred a Petition unto the
General Assembly of the Colony aforesaid, setting forth,
That he is an insolvent Debtor, and praying that he
may have the Benefit of the Act of Insolvency, passed in
June, 1756 : Whereupon the General Assembly Voted,
That the said Petition should be referred to next Session
of Assembly ; and that in the mean Time all his Cre-
ditors should be notified by an Advertisement to be
published in the Newport Mercury, and one of the
New-York News Papers, Three Weeks successively, to
appear at the next Session, to answer the same :

I do therefore hereby notify the Creditors of the said
Stephen Wanton, that they be and appear, (if they shall
see Cause) at the General Assembly, to be holden at
Providence, within and for the said Colony, on the last
Wednesday in October next, then and there to shew
Cause (if any they have) why the said Petition should
not be granted.

HENRY WARD, Secr'y.

Newport Mercury, Monday, September 15, 1766

Also ran Sept 22, Sept. 29

WHEREAS we the Subscribers
are appointed Assignees, or Commissioners, by the Hon.
Superior Court, at their Session held at Newport, in and
for the County of Newport, by Adjournment, on the
Eighteenth Day of November last, to receive the Claims
of the several Creditors of Joseph Rodman, and Stephen
Wanton, who are rendered insolvent Debtors: We
therefore do hereby give public Notice to said Credit-
tors, that we shall attend on this Business on the first and
third Friday in every Month, from two to five o'Clock in
the Afternoon, at the House of Miss Mary Pinniger,
opposite the Court-House, during the Time prescribed
by Law for that Purpose. **NATHANIEL MUMFORD,**
JOHN COOKE,
MATTHEW BORDEN.
Newport, Dec. 6, 1766.

*Newport Mercury, Jan. 12, 1767, May 18, 1767
Also ran May 25, 1767, June 1, 8, 15, 22, July 20*

JSG continues:

Grandfather Clarke had made his will, and as Stephen & Mary he knew from their own expression were so rich that 'more would be a burthen,' he had left them nothing but a few keepsakes. But now since they had met with these terrible reverses he intended to alter his will so as to make a comfortable provision for them, proposing to provide for their comfort while he was himself alive, for he had always loved Grandfather Wanton quite as well as his own sons. He therefore wrote to him that he [ie, Grandfather Clarke] should come over to Newport on Monthly meeting day and requested him [ie, Stephen Wanton] to arrange with Harry Merchant (then the Attorney Gen of the Colony) to come to his [i.e., Stephen Wanton's] house and draw a new will for him [i.e., Grandfather Clarke]. The Atty Gen. promised to be there and the day had arrived. Grandfather Clarke had put on his best hat and overcoat and was in the act of crossing to the front door, when he fell down in an apoplectic fit, and in an hour he was dead. Thus perished the expected provision for the support of their old age. Grandfather Wanton worked on three months longer, and then completed the settlement of his affairs. He converted all his property into cash. Paid every dollar for which he was responsible with interest and then had about six hundred dollars a few pieces of family plate and china, and a few articles of furniture remained to him....

With the six hundred dollars, he bought an old dilapidated house in Fair Street (The same, of which I now own one half and David & Nathan the other half) through which the rain came down in every storm. [Ed. note: this is 28 Fair Street, now the Fair Street Inn in Newport, RI. I toured the house in the late 1970's, when it was still in private hands, during my initial research into Hannah Wanton.] He got his family fairly settled in it, and then his whole nervous system seemed to sink. He suffered little pain, his disease was wholly weakness. He died in 1769, and is buried in the Clifton burying ground in Newport. [LtM, Aug. 15, 1863.]

JSG then proceeds with an interesting anecdote about our Clarke ancestry, which, depending on your view of history, you may or may not want to share with others. **Mary Clarke Wanton**, Stephen Wanton's wife, was descended from Lewis Latham, the illegitimate son of then Prince Charles and later King Charles I and one of the his mother's (Queen Anne, wife of James I of England) ladies in waiting. [Wiki tree has Lewis as the son of Oliver Latham.] Charles protected him and made him one of the royal falconers. [More on his story can be found here: <https://www.familysearch.org/library/books/viewer/142588/?offset=1#page=11&viewer=picture&o=info&n=0&q=>]. Lewis's daughter, Frances Latham, was married four times. We are descended through her third husband, Jeremiah Clarke, a physician, with whom she moved to the colonies, settling in Rhode Island. Jeremiah Clarke quickly rose to importance in the governance of the colony, serving as Treasurer.

JSG describes Mary Clarke Wanton as "a woman of polished manners, and much personal beauty... an affectionate wife, a devoted mother, and a pious Christian." Stephen and Mary had two sons, Michael and Samuel, who were looked upon with great promise to potentially restore the family's fortune. Michael possibly died in 1756, when a fever raged through Newport. JSG states that Samuel died at sea. They had three daughters, Hannah, Mary, and Martha.

Mary, whom JSG called "Aunt Molly," suffered from some kind of mental illness, and Hannah cared for her sister for the last nine years of Molly's life until she died in 1818. JSG witnessed her furious manias as a child. This may have been part of what later motivated his involvement with the Middletown State Homeopathic Hospital, mentioned above. He writes: "There were no asylums in the country then, and in private houses it was hardly possible to keep her decent or comfortable, she would tear her clothes, break her windows and the plastering of her room, and make it almost impossible for any one in the house to sleep in consequence of her howling." [LtM, Letter # 37, no date, but before November, 1863.]

JSG was only six years old when he witnessed this. He continues:

I well recollect going into her room just before she died when her mind was quiet and her phrensy [sic] had passed away, she was sitting in her easy chair with a flannel morning gown on, she was emaciated to a skeleton, her cheek and jaw bones being most painfully prominent through her skin and her long bony fingers were grasping an orange. She was covered with sores, and in many places the flesh actually dropped from her body which

made a horribly sickening smell. She wanted to kiss me, but I would not let her, which hurt her feelings very much, and Father and Grandmother scolded very severely for my misconduct, but I was younger than Beck, and I could not possibly stand it... [LtM, Letter # 37, no date, but before November, 1863.]

Stephen Gould's diaries also recount episodes of Aunt Molly Wanton's illnesses.

Hannah's sister, **Martha Wanton Stanton** (June 6, 1757 - May 12, 1836), whom JSG sometimes refers to as "Aunt Stanton," lived with James and Hannah until her marriage to John Stanton, and they moved to New York. She was disowned by the Quakers at that point but was reinstated some years later. Uncle Stanton was a remarkable ship captain, who never had an accident or lost a single seaman, sailing Liverpool packets. JSG tells us that his ships successively were the Pacific, the Amity, and the Nestor. John Stanton may have been involved in both privateering and slave trading, but I have not been able find anything definitive about these particular ships, as multiple ships had these names. A Capt. John Stanton is referred to here: <https://newporthistory.org/history-bytes-newports-slave-trade-through-a-global-lens/> but there are multiple John Stantons, including multiple ship captains by that name. If this is Martha's husband, then her banishment by the Quakers makes sense. JSG has a wonderful description of his Uncle Stanton, [see LtM Aug. 22, 1863] but, as he is not a direct relation, I will not include it here.

JSG describes Aunt Martha Stanton as a "tall, noble looking woman...with a very commonly fine head of hair, it was of a dark chestnut color... she was an excellent reader of blank verse... her disposition was very sweet and her manners engaging. She wrote a very good hand and composed well. Both Father and myself loved her dearly." [LtM Aug. 22, 1863.]

In his later years, Uncle Stanton had a severe swallowing difficulty over a long time period and eventually died of starvation. JSG writes:

The sight of his sufferings over threw Aunt Stanton's reason, she was removed into town, and lived for some time insane and in great mental misery till she died.
[LtM Aug. 22, 1863.]

Martha's insanity may have been another influence in JSG's interest in mental health.

We turn now to our ancestor, Hannah Wanton Gould.

✿ HANNAH WANTON GOULD (May 1, 1747 - April 1, 1831) ✿

We return to Hannah Wanton, eldest daughter of Stephen Wanton, wife of James Gould, mother of Stephen Gould, and grandmother of John Stanton Gould,. At the time she was born, she lived in a house on the lower end of Thames Street that was later owned in 1863 by J.V. Hammett. We have already laid out part of Hannah's story, but it is better understood in the larger context of her life. JSG tells it far better than I, especially since he knew her. [Let this once again encourage you to write about or provide oral histories about the descendants of Lizzie and Annie before memories fade.]

This is the story that Hiddie read aloud to me when I was a child, the story that has propelled me to try to find out more about Hannah ever since. JSG writes:

She was born and nurtured in the midst of the elegances, refinement, and comforts that wealth could bestow, and her mind was so constituted that she took very naturally and easily to such things. She was thoroughly aristocratic in her feelings, though not in the sense in which the word is often used. It was not enough for her that the world accorded her a high position in society, she desired to deserve it. She did not care to be thought superior to other people, but really to be so. She felt quite as much mortified when she detected any mean feelings or actions in herself as she did if the manners should be seen and commented on by the whole world. She erected a high subjective standard, and aimed at a full objective attainment of it. She especially despised the vulgar aristocracy of wealth, and in her most palmy [? sic] days she made intrinsic worth, irrespective of wealth, the test in selecting her companions.

The best education that could be obtained in those days was secured to her, and her literary tastes were formed under the guidance of her Father and Grandfather Clarke, both of whom were scholarly men and well qualified to direct her reading. Under their tutelage she became thoroughly and critically acquainted with the English classics both in prose and poetry, which helped to give her that extraordinary mastery of language for which she was famous.

She often visited her relatives in Scituate, Connanicut, Narragansett, and elsewhere, in this way her ideas became more comprehensive than those of most people of that day who rarely went ten miles from their hearth stones during their lives.

Having free access to the elegant and cultivated society which I have already said existed in Newport in a higher degree of perfection than elsewhere in America, she naturally acquired its manners, while her superior natural abilities and educational acquirements caused her to shine at the very head of it, hence her society was much courted by both belles and beaux and no assembly was deemed complete without her presence.

She had a natural fondness for gay clothing but her parents and grandparents being conscientious Friends, their scruples were obstacles to her indulgence in that line to the full extent of her wishes. She told me that her mother once gave her some money to buy a neckerchief, which were then worn to cover all the front of the bust above the waist, making a very conspicuous article of apparel. Her mother expected her to buy one of white muslin, but when she got to the store, she found some green ones with ornamented borders which greatly took her fancy, and she bought one of them. The next first day [ie, Sunday] she wore it to meeting. At dinner her father made a careless inquiry whether there was no meeting at Vinal's that day. (Mr. Vinal was the minister of the Congregational church). Grandmother told him that there was, she had heard the bell ring, and had seen several that she knew going thither. Fixing his eyes fully upon her, he said, 'Oh, I saw a Presbyterian looking girl at our meeting this morning, and I concluded that there could be none there.' This mild rebuke, with the sad grieved look which her father threw at her neckerchief, hurt her feelings far more than if he had openly rebuked her, and never wore it again. [LtM Letter 37, no date, Fall, 1863.]

This anecdote was, I'm sure, a story Hannah herself told to JSG. It gives such a lovely glimpse into the gentle, yet firm, parenting Hannah had, grounding her in her Quaker faith. JSG's description of Hannah and the cultural milieu in which she was raised also indicate what a remarkable woman she was for her time. Subsequent life events will make that even more apparent. But first, JSG gives us several other stories about Hannah's high society life in Newport, stories that Hannah likely retold often. We will share but one more here.

At another time when one of her Father's ships had arrived, a part of the cargo consisted of silks, one of the most elegant of which he gave to her for a dress. There had never been any silk so rich and thick seen in Newport before, and she greatly exulted in the prospect of wearing and showing it off. It was made up exactly to her mind, and at the next part to which she was invited she meant to exhibit herself in high feather. Her shoes were of velvet and of the same color as her dress, but they were very tight. Her feet were quite sore from previously wearing tight shoes, so she thought as her maid would be a long time engaged in dressing her hair and making her read, she would slip on a pair of stockings and shoes which belonged to a favorite old black servant. The stockings were of coarse blue yarn, but they were thick and elastic and felt very good to her feet. The shoes were of taffeta, but old, torn, and dirty, and about as mean looking as they could be. After her maid had finished her array, she got into a sedan chair and went to the party.

She found on entering the room that her appearance made quite a sensation, and as she slowly passed round the room saluting the several guests, she overheard whispered comments of admiration which were very gratifying. But as soon as she sat down, she found that she was gazed at rather more than was warrantable in well bred circles. Once in a while she detected a sly smile at her expense and by some mysterious sympathy, she felt that she was an object of ridicule, though the guests were quite too well bred to let it appear openly.

She suffered much annoyance until a gentleman came forward to lead her to the supper table, when she leaned forward preparatory to rising, the trouble was apparent: she had left her own silk stockings and velvet shoes at home, and worn Judy's torn stockings and torn shoes. The contrast between these and her elegant silk was so great that she could not help smiling, though she was ready to die with mortification. [LtM, Nov. 27, 1863.]

There is much to unpack in this story. While we surmise that Stephen Wanton's ships likely participated in the slave trade, we learn that at least part of the cargo his ships carried to Newport included very fine silks. He might even have sold some of the fabric to James Gould. We learn that Hannah had a maid. Did she have her own exclusive maid or share the maid with her sisters and her mother? We don't learn anything about the racial background of the maid dressing her hair. She is not Judy, the favorite old black "servant." Recall that the Quakers banned slavery in 1760. Being staunch Quakers, Stephen and Mary Wanton may have given Judy her freedom and kept her on in the household, looking after her. Since we know Hannah's father's financial troubles began before or around 1764, she was likely about 16 at the time of this story. We also can see just how much at the social center of things Hannah was at this time, because, despite what she was wearing on her feet, a gentleman still wanted to escort her in to supper. And we get confirmation of Hannah's ability to laugh at herself.

JSG ends his account of this ball by saying:

Thus it seems Providence was gradually preparing by these petty catastrophes for the severer trials which were soon to overtake her. [LtM, Nov. 27, 1863.]

Stephen Wanton died in 1769. JSG tells us that "after he died and his funeral expenses were paid, every cent of their money was exhausted, and the question as to where they should get their daily bread became a very important one in the family councils, the food for the ensuing day was purchased with the avails of a silver spoon." Hannah's mother fell apart and her sisters (whose mental illnesses could have already been affecting them at this time in more subtle ways than later in their lives) were unable to cope. "Grandmother saw clearly that the burthen [sic] of thought and action must devolve upon her shoulders, and she gave herself with a brave and resolute spirit to the task." [LtM, Nov. 27, 1863.] She was around age 22.

There were numerous wealthy Wantons in Newport at this time. The Wanton-related house museums in Newport today, such as Hunter House, owned by Joseph Wanton, Jr., and shown below, illustrate their luxurious lifestyle. A virtual tour of Hunter House can be found here: <https://www.newportmansions.org/events/hunter-house-virtual-tour/>. Hannah's Wanton cousins would have readily supported her, but "even in this extremity her proud spirit revolted from the reception of Charity even from her relatives. She resolved that she would eat no bread that she did not earn herself, and if she was unable to earn it, they would go to the Town Poor House, where they had a legal right to support." [LtM, Nov. 27, 1863.]

While Hannah's immediate family sold a silver spoon to buy bread, I am grateful that they did not sell a silver tankard that is now in the possession of The Newport Historical Society. The tankard, made ca. 1720 - 1736 by the prominent Newport silversmith, Samuel Vernon, appears to be a wedding gift to Stephen Wanton and Mary Clarke, who were married on April 7, 1736. Mary held on to it, even in their destitute circumstances, and gave it to Hannah on the occasion of her marriage to James Gould on December 7, 1780. It was passed down to Isaac Gould and his line of descendants.



Hunter House, 54 Washington St, Newport
<https://www.newportmansions.org/mansions-and-gardens/hunter-house/>





“Silver tankard that once belonged to the Wanton and Gould families. This tankard bears inscriptions from generations of family members from 1736 to 1973, making it a well-loved family heirloom. 79.1.1, Collection of the Newport Historical Society.”

<https://newporthistory.org/beneath-the-polish-colonial-silver/>

<https://collections.newporthistory.org/Detail/objects/5038#>

The engraving on the tankard is as follows:

Top: Newport No. 3

Front: Mary Clarke

Wife of

Stephen Wanton

April 7th, 1736

Son of Michael

7th child of Edward Wanton

Hannah Wanton

Wife of James Gould

Dec. 7th, 1780

Isaac Gould [lip added]

April 1st, 1780

David James Gould

Nov. 3rd, 1853

Edward Wanton Gould

April 17th, 1879

Back: David James Gould

June 18, 1892

David James Gould, Jr.

Dec. 18, 1935

Edward Wanton Gould Jr.

Oct. 24, 1935

David James Gould, III,

May 25, 1973

Edward Wanton Gould III

[no date]

The day after the sale of the spoon, according to JSG, Uncle Joslin arrived from Scituate. They had nothing to offer him to eat on a “old rickety table” except for some of the leftover bread and some water from a “cracked earthen pitcher.” JSG writes:

The meal, such as it was, was spread, and they sat down and ate it without a single allusion to its meagerness on either side. After it was over he took her into a bedroom adjoining, and seating himself on the bed began to weep freely, while Grandmother very freely united with him in the exercise. He told her that it was more than he could bear to see the children of his old friend reduced to the condition in which he found them, and wanted to know what they were going to do. She told him that she had fully made up her mind not to live upon charity, and that she meant to work for a living. This resolution he heartily commended telling her that the watchful care of Providence was always over those who were willing to help themselves. ... [LtM Nov. 27, 1863.]

When Uncle Joslin was speaking with Hannah in the bedroom, he told her that he also had recently experienced some heavy financial losses and

...was not now able to do for them as he once could have done, but that before leaving home he had scraped together five hundred dollars in gold, which he then gave her, telling her never to spend any of it unless it was for bread, and if at any time she was able to earn more than she needed for a present supply, she must replace as much of what she had as she could, so as always to keep her capital as nearly full as possible. [LtM, Dec. 6, 1863]

Uncle Joslin also “enjoined secrecy with respect to the gold, even her mother knew nothing about it.” [LtM Dec. 6, 1863.] Imagine being Mary reading these letters with the nine- or ten-day gap between them and the suspense she must have been in to find out what next transpired.

As I mentioned at the beginning of this essay, ever since hearing Hiddie read aloud Hannah’s story, I have wondered who “Uncle Joslin” was. JSG leaves many breadcrumbs of information in his letters (eg, the name of someone who owned a family property at the time he was writing the letters, clues to where someone is buried, etc.) and he leaves a few such crumbs here:

“Uncle” was clearly an honorific (they are children of his old friend), he was from Scituate (which likely means he was truly an old friend from Stephen Wanton’s childhood there), and he was himself experiencing financial difficulties.

I doubt that I would be able to propose an identity for Uncle Joslin without these clues and without the benefit of the internet. When I was first trying to figure this out in the late 1970’s, it was an impossible task. Complicating things is the fact that there were different spellings for Joslin in the seventeenth- and eighteenth centuries (eg, Joselin, Josline, Josselyn.) While I cannot be completely certain, my best educated guess is that Uncle Joslin was Henry Josselyn, Jr. (1696 or 1699 - 1787), who was the son of Henry Joslin (1652 - 1730) and Abigail Stockbridge (1660 - 1743). Probate records from 1787 indicate that Henry Josselyn, Jr. was insolvent, which is consistent with the hard times he was experiencing in 1769 and his living to old age [https://www.wikitree.com/wiki/Josselyn-48#Biography and “Massachusetts, Plymouth County, Probate Records, 1633-1967," images, FamilySearch (https://familysearch.org/ark:/61903/3:1:3QSQ-G97D-887Y : 20 May 2014), Probate records 1785-1792 vol 30-31 > image 127 of 639; State Archives, Boston.]

Hannah clearly followed Uncle Joslin's directive to replenish her capital when she could, hence the gold coins that have survived in the family to the present. [See above, page 3.]

After Uncle Joslin left, Hannah decided to canvas her rich relatives for sewing work, both "plain and ornamental, in which she and her sisters were adept." JSG tells us that the first door she knocked on was at Hunter House, the residence of Colonel Joseph Wanton, Jr. at the time. Several of her friends were also there, and when Hannah explained her situation and the work she was soliciting, "the family affected to treat the application as a very good joke, and promised her tons of it, and laughed immoderately at the fun of the idea, the more earnestly she protested that she was serious, the more they commended her for carrying out the joke so well." After the friends left, the family told her they would be happy to give her financial support. They would not give her any work, however. She called upon Clarke relatives and encountered the same reception.

From the coverage of Stephen Wanton's insolvency in the Newport press, I find it hard to believe that the wealthy Wantons and the Clarks were not aware of their financial hardship.

Hannah dipped into the gold pieces to buy food. JSG writes:

Next morning, avoiding her relatives, she went to the house of a British officer with whom she was acquainted, and she was at once supplied with work enough to last the family for a week. When the work was returned, it was very much admired and approved and another supply was furnished to them; thus they rubbed along mostly early enough to live upon, though they were sometimes obliged to resort to the stock of gold for a trifle. Occasionally, in very good times, she could put a little back, but on the whole the stock rather diminished. After their relations found that they could not be induced to receive assistance they gave them a great deal of work which was a great help to them, but they were never reconciled to it, and always felt that it was a great stain upon the honor or the family. They got along pretty well until the Revolutionary War broke out, and then work became very scarce, when she determined to set up a little store for pins, needles, gingerbread and candy, starch, tea, and such like things which she did, so that between it and the little sewing they could get they still lived. [LtM, Dec. 6, 1863.]

Hannah's entrepreneurial spirit is remarkable for her time and for the life of wealth she had expected to live when she was growing up. Her resiliency and creativity in the face of dire circumstances is noteworthy. The significance of Uncle Joslin's gold pieces becomes all the more important as Newport will be occupied by the British beginning Dec. 7, 1776. At this

point, she and her family had been eking out an existence for seven years or so, and Hannah was then about 29 years old.

JSG continues the story:

...a friend of hers came into the shop and urged her to buy a sloop load of chalk which he had for sale. She laughed at him and told him she should never sell it if she lived to be of the age of Methuselah, but he offered it for a very trifling sum, and as he was very urgent, she bought it of him in opposition to her own better judgement. Very soon after this, the British troops landed in the town. They wore white cross belts which were required to chalk over and brush every morning. But on looking over the Quartermasters stores, none of the indispensable article was to be found. Here then was a market for her chalk, and she readily sold a piece which cost her a penny for twenty-five cents, and got clear of her whole stock at that advance.

Soon after this, another friend of hers had a cargo of butter which came in a sloop from Long Island. She was sailing under British colors and was in fact bringing it for the use of the British troops. She was chased by an American privateer [Ed. perhaps our Captain John Stanton?? Or Paul Cuffe?? Or Christopher Champlin??] and running into Newport harbor for protection, she ran upon the rocks and sunk. The gentleman had her raised and supposing the butter to be spoiled, urged Grandmother to buy it and retail it out for soap grease. As before, she refused, as she did not think she could possibly dispose of it at retail, and she feared it would prove a total loss to her. However, as in the case of the chalk, she suffered herself to be over persuaded and took the butter. On examination it was found that the salt water had scarcely penetrated an inch, while all the rest was perfectly sound and sweet and of an unusually delicate quality. She had it repacked carefully, when a severe drought came on which cut off the feed, making butter very scarce and high. She sold the butter which cost her two cents for twenty, and not only this but the persons who came to her shop for butter also bought other things, and this helped her in that direction. [LtM, Dec. 6, 1863.]

The British troops left Newport in October, 1779.

Christopher Champlin (1731 - 1805) was appointed "Navy Victualling Agent at Rhode Island" in 1764, to supply food and drink and other supplies to the British naval ships when docking at Newport. The Rhode Island Historical Society points out that this was not particularly lucrative but it paid in "sterling specie," which was hard to come by in this period. In his younger days, Champlin had been a merchant, a ship owner, and a financier, seemingly following the best deal, which led him into "privateering, slave trading, and the West India trade." Champlin and his brothers "were extremely skilled at gaming the system as they traded both legally and illegally, never allowing conflict such as war, taxes, or regulations to stifle their business

ventures.” [<https://newporthistory.org/york-and-sharper-champlin/>] The Champlins were trading with France and Spain (enemies of Britain) while also “victualling” the royal British fleet and patrolling American shores to suppress smuggling.” They also made handsome profits from slave trading over a five-year period prior to the Revolution. [<https://newporthistory.org/york-and-sharper-champlin/>]

The Naval Documents of the American Revolution include a communication from Christopher Champlin (not to be confused with his son Christoper G. Champlin) dated August 14, 1775, to his British Naval contact entreating for payment. [see <https://www.navydocs.org/node/2108>] After the British left Newport, JSG tells us that he was “appointed Navy agent of the American government,” which required his frequent travel to Philadelphia and also required “a confidential bookkeeper.” When he was unable to find a man suitable for the position, he turned to Hannah Wanton, who had been well trained by her father. JSG tells us that she accepted the position “gladly” and left her sisters to run her shop. [LtM December 13, 1863.]

JSG recounts:

She began with a good salary, but in a short time her services proved so valuable, she introduced so much more of system and regularity into the accounts, and shewed such a faculty for organization that he voluntarily increased it by a handsome addition. [LtM, December 13, 1863.]

After the Revolutionary War, Champlin kept his hand in a number of business interests. [<https://www.rihs.org/mssinv/Mss020.htm> and https://www.lexisnexis.com/documents/academic/upa_cis/1406_papamslavetrserapt2.pdf] Times were tough in Newport, and Hannah decided to close her shop. JSG tells us that at this point Hannah had replenished “Uncle Joslin’s bag” and had additional savings of \$1,200 [or a bit under \$30,000 in today’s dollars.] JSG notes that “many of her rich relatives had been utterly ruined by the Revolution and now fully acknowledged her wisdom in resolutely persisting in earning her own living and refusing to depend upon them for her support.” [LtM, December 13, 1863.] Champlin so valued her “practical sagacity” and her business acumen that he offered her a partnership and a share of the profits.

JSG then writes very touchingly about Hannah's "early attachment between General Greene (of the Revolution) and herself in early days" stating: "I believe he was always the true love of her heart, as she was of his." This is where we get to the part that I have always thought would make a great historical romance novel.

A bit of background about Nathanael Greene (Aug 7, 1742 - June 19, 1786) is in order before we pick up with JSG's account. Greene was the son of Mary Mott and Nathaneal Greene, Sr. [Through the Mott line, the Greens and the Goulds were cousins. See above p. 39.] Since he was one of Washington's illustrious generals, there is a great deal written about Greene. Some of the characterizations of Greene as Washington's "right hand man" compete with characterizations of General Benjamin Lincoln in the same position. [Ed. note: Benjamin Lincoln was "2nd in command" and accepted the sword of surrender at Yorktown and is my husband's, Lowell S. "Sandy" Smith's, great-great-great-great-grandfather.]

Greene was a brilliant military strategist and played a critical role in the success of the Continental Army, bringing in unconventional, guerilla-style military tactics. Greene was offered the position of Secretary of War by George Washington and apparently turned it down; [Washington then gave it to Lincoln.] Greene was involved with his father's foundry business. During the French and Indian War and following the Gaspee Affair, Greene began to take more of an interest in military things and began drifting away from Quakerism. He was suspended from the Quaker Meeting in July, 1773.

I suspect that it was several years before this date that Grandfather Clarke and Grandfather Wanton broke off Hannah's relationship with Nathanael Greene. JSG writes:

Sometime before the war he had taken very much to military matters, which grieved his own friends, and inured Grandfather Clarke and Grandfather Wanton to break off the match. I think however she carried a little hope for a long time in one of the secret pockets of her heart that they might come together again, and this was what gave her courage and strength in the midst of all her troubles and privations, but now, when his hands were embued in so much blood, she felt that she could never marry him without doing violence to her religious principles, and as she supposed, she had obliterated all vestiges of him from her heart. [LtM December 13, 1863.]

Her finally giving up Nathanael Greene in her heart coincided with Champlin's offer of a partnership, but "Grandfather Gould caught her heart in the rebound, and she decided to form a matrimonial partnership with him." They married on Dec. 7, 1780.

Greene had begun a courtship with Catharine Littlefield (1755 - 1814) in 1772, and they married in October, 1774. Catharine, or "Caty" as she was called, was twelve years younger. She was essentially a well-housed camp follower during the war and was able to stay near Greene for some significant stretches of the war, birthing five children along the way, and entertaining high ranking officers and their wives. She formed close friendships with many important figures in American History including George and Martha Washington, Benjamin Franklin, Alexander Hamilton, and Eli Whitney. Caty's biographers mention a long romance Greene had with Nancy Ward, a cousin of Caty, prior to their courtship, but say nothing of Hannah Wanton. [John F. Stegeman & Janet A. Stegeman, *Caty: A Biography of Catharine Littlefield Greene*, p. 8]

In 1780, when he was leading a successful military campaign in the southern theater, General Greene needed to supply his troops and personally signed promissory notes in order to obtain the provisions. Because he had not secured permission from the Continental Congress, they refused to pay these notes, leaving Greene to settle the debt out of his own resources, which left him in very strapped circumstances. He had been given several tracts of land in the south,



Nathaneal and Catharine Greene
<https://associationofquartermasters.org/catherine-greene-award/>

including Mulberry Grove Plantation outside of Savannah, in recognition of his military service. Greene resided in Newport from 1783-1785, before setting sail for Savannah.

The next part of JSG's chronicle does not completely add up in terms of timing, and I wonder if Hannah Wanton altered things somewhat in her recounting it to her grandson.

"Long years after this, when she was a widow, Gen. Greene came back from Georgia to Newport and Greenwich to make a farewell visit, and to feast his old eye once more upon the scenes and visions of his early youth. He often called upon Grandmother, and they both enjoyed talking over together the things of the past.

At length the time arrived when the ship that would take him to Savannah was about to sail. The hour was fixed for 12 noon. The General had many farewell calls to make, and he set out at 8:00 AM to make them. His first was upon Grandmother, and it proved to be his last. They sat down together, both feeling that it was the last time that they should ever meet again upon the earth, and they talked as freely with each other as though they had been disembodied spirits. The General told her how deeply he had loved her when they were both young, how her image had inadiated [sic—a typo? radiated?] everything that was pleasant in his youth, and she told him without reserve how the thought of him had nerved her to bear up under the incidents of suffering and sorrow which grew out of her father's failure and their subsequent poverty.

And thus they talked over all the friends of their early years, and the pleasant scenes of the past, reproducing them in their conversation as vividly as though they had actually lived them over again. 'Oh!,' said he, 'Hannah! I have wealth in abundance, and of what the world calls fame and honor I have as much as heart can desire, but they are of no more value to me than to that dog (pointing to the dog Jewee that lay at her feet), they don't satisfy my heart, and they are after all but phantoms. The Quaker leaven of his childhood was working strong in the old man's heart. 'I have forsaken the God of my fathers and imbrued my hands in blood; if I had followed him, and they, and I had followed our father's footsteps together how much sorrow might have been saved. The thought of what might have been quite overcame the poor old people, and they bowed themselves down and wept bitterly. In the midst of it a messenger came from the ship to tell him that they only waited for him and that the tide was now right for their departure, so the old people took one long last embrace and parted never to meet again until the judgement of the last day. Silly as it may sound, Grandmother was a sadder woman all her life after this interview. The General died not very long after from the effects of a sun stroke and almost his last words was a message of love to Grandmother. [LtM December 13, 1863.]

I suspect that many of the details in the above account are correct, but that some details and dates were changed. I have no doubt that Nathanael Greene visited Hannah during his post-Revolutionary War days in Newport, but he did not have "wealth in abundance" at this time. The story of their last visit had to have taken place in 1785, prior to October, when Greene is at

Mulberry Grove. It is true that Greene died of sun stroke, on June 19, 1786. There were no last words recorded, but perhaps he had sent her a letter shortly before his death? In 1785, Hannah was still married to James Gould. Greene would have been 43 at the time of this visit, and Hannah 38. They were hardly old people, and they were both married. Changing the time of the story to after 1812, when Hannah had become a widow, makes it less scandalous.

Nathanael Greene's marriage went through rough patches both during and in the years after the war. Caty had many close relationships with men, and one might even say emotional affairs with several of them. When Greene set sail for Savannah, he traveled with his wife and the children's tutor, Phineas Miller, who became the plantation manager after the General's death. The Stegemans recount in Caty's biography, without any source attribution, a time when Greene was sitting by the river on his plantation, and Caty went out to him and found that he had been weeping. They describe him at this time as a "tired, haggard, ex-soldier." Was he weeping from the stress of his financial straits, the enormous task of rebuilding a plantation, for his difficult marriage, or for what might have been had he taken a path in life with Hannah Wanton, or all of the above?

After Greene's death, Caty leveraged her connections to George Washington and Alexander Hamilton to get Congress to repay Greene's military debts to her. Caty married Phineas Miller in 1796, after a long courtship that might have begun prior to Greene's death. Caty also took so much interest in Eli Whitney, who was tutoring at a neighboring plantation, that she invited him to come live at Mulberry Grove. Whitney invented the cotton gin at Mulberry in 1793, and possibly had some input and assistance from Caty. Whitney and Miller became business partners in the cotton gin with Caty investing money she had obtained through Greene's debt repayments. [it is a long saga with not much of a happy ending.]

And what of our Hannah Wanton? She married James Gould, a good, kind, solid Quaker man with a club foot, when she was in her early 30's. She had supported her family, paid her debts, replenished the Joslin funds, built up a modest savings on top of that, and turned down a business partnership with a merchant of questionable ethics (who had paid her well) to marry the finest tailor in Newport. She bore four sons.

JSG then writes:

I do not know that there was much of incident in Grandmother's married life that was worth the telling. She made an excellent wife and mother, performing her daily routine of household cares and duties with fidelity and zeal, and I believe she was as happy in her conjugal and maternal relations as most women are. [LtM, December 13, 1863.]

He also gives us another nugget about the gold coins. Upon her marriage, she revealed to her sister Mary the "secret of Uncle Joslin's bag" and gave it to her. When her sister became insane, Hannah took the bag back. According to JSG: "Grandfather never knew of it while he lived." Perhaps she kept the nature of her postwar encounters with General Greene a secret from him as well.

In 1813, during the war of 1812, it appeared that a squadron of British ships was going to bombard Newport. Hannah summoned her sons, Stephen and Isaac, to ask if they had sufficient funds to take care of their families in the event they had to flee. They assured her that while they did not have large sums, they thought what they had was sufficient. Hannah asked them if it was in specie or bills. They informed her it was in bills. JSG recounts:

'Well, I have been through one war, and I know that nothing can be depended on at such times but specie.' She then told them the story of Uncle Joslin's bag and counted \$200 to each of them, reserving \$100 for herself. They kept it until peace was declared, and then both of them handed it back to her. When she died, they found it equally divided into two bundles, one marked, 'This is for Stephen,' the other, 'This is for Isaac.' [LtM, Dec. 13, 1863.]

Shortly after becoming a widow, along with her insane sister, Aunt Molly, she moved in with her son, Isaac, and his wife, Sally. In 1815, she took a respite trip to New York to visit her other sister, Aunt Stanton, and was gone for nine weeks, while Sally took care of Molly. Hannah took another 8-month respite trip to New York in 1816-1817. The Stantons moved back to Newport in 1821, and she usually wintered with them.

JSG reports that her health declined, and that in the years 1829-1830, "she was increasingly feeble." Alerted to her worsening condition, Stephen, who was living in Providence at the time, returned to Newport to see her. He left to go back to Providence on the morning April 1, 1831. She died that night.

JSG quotes from Stephen Gould's diary on April 4, 1831:

'Today was the funeral of my dear mother, the sitting was a quiet, solid opportunity, the gathering was large, as she was a woman much known and highly respected by all classes in the community; she was really one of the Honorable women of her day, a practical Christian, but never made a high profession of religious attainments, but always very humble in her pretensions. Father Rodman made a short offering which was pertinent, and applicable to the living... She was interred in the Upper burying grounds in Friends Meadow field on the north side of Father's grave.'

JSG continues in his own words:

Thus the Weary Pilgrim who had passed through so many vicissitudes sunk at last into her eternal rest. A few days before she died, she said to her grandson, Nathan: 'I have had great cares both of body and mind which have been accompanied with much sorrow, yet I have had pleasures and sorrows so combined as to render the pleasures more pleasing and to greatly mitigate the afflictions.' On the whole I must say, that take her all in all, Grandmother was superior to any woman that I ever knew. The extraordinary minuteness with which she examined every subject, the perfect mastery which she obtained of the smallest details, was only equalled by the vigorous grasp of mind by which she was enabled to generalize them into one compact and homogeneous whole. This faculty gave her great soundness of judgment, and her conclusions were generally found to be correct when applied to the test of experience. Her knowledge of business was remarkably clear, she had an almost intuitive sense of that relation between supply and demand which regulates the price of commodities, so that when she predicted the rise or fall in price of commodities, it was almost sure to follow. She was perfectly familiar with the laws of social economy which regulate the value of real estate. Years ago, when New York hardly extended beyond the city hall, she predicted the fortunes which have since been realized by the owners of real estate lying north of it, and estimated the growth of the city very nearly in accordance with what has since occurred... She said that the great cities would increase and that there would thence arise a demand for summer residences, which could nowhere be found so attractive as here; ... Her early association with the most dignified men and women of the land gave her a dignified manner and a great deal of that indefinable majesty of demeanor which has been called 'presence.' It was impossible for anyone to be rude to her, there was something about her which compelled respectful treatment. Her conversational powers were unrivaled, there could be no greater pleasure than to listen to her conversation when she was in the humor for it, and her manner of telling stories was absolutely unrivaled. I obtained a great deal of credit for the story of the punch bowl at the Rhode Island Reunion [note: the Reunion of the Sons and Daughters of Newport, RI, Aug. 23, 1859], but my mode of telling it to that gathering was as far inferior to her mode of telling it to me as the taste of chalk is inferior to the taste of cheese. Her sense of honor was extremely nice and all her aims were noble. I look upon her elevated precepts and example as of unspeakable value to me and to all the rest of her descendants. I only knew her after she had been broken down by her attendance on Aunt M[olly] Wanton, which deprived her of much of her former energy, but notwithstanding this, my remembrance of her is unmingled with anything but respect and affection. In writing this imperfect account of her, my feelings of love and affection have been awakened with a vividness which I deemed impossible after so long a lapse of time. [LtM, Dec. 26, 1863.]

[For JSG's version of the punch bowl story, see Appendix 8, p. 169. It would be wonderful to know if this punch bowl, a large china bowl, is still in the possession of a family member.]



Photo/Image Courtesy of Rhode Island Historic Cemetery Volunteers
<https://rihistoriccemeteries.org/newgravedetails.aspx?ID=154941>

Friends Burial Ground, Newport, RI
Tilden & Foke Streets

♣ STEPHEN WANTON GOULD (December 30, 1781 - October 1, 1838) ♣

"May the great God whom I wish to serve be with me and give me of his good spirit, that by and through him I may be enabled to serve him with acceptance and glorify his name on earth, that when I am to quit this tabernacle of clay my account may be rendered with joy."

SWG, Dec. 30th, 1803

"The African slave trade is something with which my mind has become very much burthened of late, and if I knew where to draw the line, I think that I would wholly renounce the use of any produce raised by the poor black people for their cruel taskmasters which they sell to us to increase their purses and support themselves in rioting and drunkenness, fullness of bread and abundance of idleness while the poor afflicted slaves are suffering for the want of the absolute necessities of life."

SWG, March 22, 1804

"This afternoon my mind has been introduced into an exercise which hath at times been very weightily and long on my mind, I trust sincere desires are raised that it may be clearly manifested what is best for me to do. It is that of changing my single state to a married one. For a long time I have apprehended the time would come, when it would be right for me to disclose my prospect to a young woman with whom I am acquainted, and of late have begun to think it has nearly arrived, though I do not yet see it clearly."

SWG, Oct. 16, 1806

"Called at D. Rodman's where I met with his sister H, and found an opportunity to put into her hand a paper signifying what had long been on my mind towards her, which I did in much fear and trembling and believe whatever may be the issue, it was right for me to do it, as I trust my mind has been sincerely engaged to seek for right direction from best wisdom in the matter. May that wisdom direct her in her determination."

SWG, Dec. 7, 1806

"Attended monthly meeting...I rode home with my dear HR which afforded me an opportunity to speak with her on the subject which I committed to her consideration for sometime past...she in a very weighty manner informed me that she so far acquiesced with my proposal as to leave me at liberty to consult with our parents on the subject. The importance of this understanding hath many times been very exercising to my mind, but when we had this interview it was doubly so, though much of the doubts and fears as to our living in the world was removed, and a faith was begotten in my heart that as we kept our places in the truth we should not lack the necessities of life, but he who clothes the lilies and feeds the sparrows would bless our endeavors and make us useful to one another and that it may be so in the fervent desire of my heart."

SWG, Dec. 26, 1806

"Friends, in the presence of Almighty God and of this assembly, I take my friend, Hannah Rodman to be my wife, promising through Divine assistance to be unto her a loving and faithful husband until it shall please the Lord by death to separate us."

Wedding vow of SWG made on August 11, 1808 as recorded by JSG [LtM, June 18, 1864]

"D. Rodman met us and conveyed the heavy tidings that our dear and precious little son was no more in this life...he was our all..."

SWG, Aug. 31. 1810

"Our meeting today was small and silent, but to me a season of feeling. I could not but reflect that we should never see Father Rodman in his seat again and how poorly it was not to be occupied. We are now reduced to three who are to sit at the head of the meeting, and O the weight and responsibility that devolves upon us. Our poor society, what is it coming to? I can but feel a hope that it will be sustained, that the great shepherd of the flock will extend his gathering crook and feed his tender lambs. But, oh, the weakness that surrounds us."

SWG final diary entry, Sept. 20, 1838

The beloved writer of the foregoing record who had for 35 years entered on these pages the faithful transcript of a heart devoutly exercised to be found pure and acceptable in the divine sight was on the 23rd day of 9th Mo attacked with a billious fever which in the short space of 9 days terminated his precious life. Until the night of the 28th, the disease did not seem more alarming than in a similar attack in the spring when he was confined to his room about four weeks, and from which he recovered to nearly his usual state of health though more frequently assailed by distressing, though short intervals of an infirmity to which had been for many years subject, and which occasioned much suffering and apprehension; but at this time I believe there was not during the whole time an expression of anxiety as to the result; he adhered strictly to all the remedial measures directed by his physician, though many of these were trying in his weak state. He was mostly very tranquil and his mind quiet and centered, his head was much affected, and he was inclined to sleep, often on awakening he seemed wandering and lost, but on these occasions not a word escaped him that he might not have uttered full conscious and watchful, on the contrary his expressions were often devotional and evinced a sweetness that is on reflection consoling to my feelings."

HRG, entry in SWG's diary, Oct. 8, 1838

Stephen Wanton Gould (December 30, 1781 - October 1, 1838), the father of John Stanton Gould, kept an extensive diary for thirty-five years. The excerpts from the diaries quoted above reflect some of the important events in Stephen Gould's life. His diaries were transcribed, but not published, by Rosalind Cobb Wiggins and comprise some 1800 pages of typescript.

[Rosalind Wiggins, transcriber & ed., *A Quiet Life: As Revealed Through the Spiritual Journals of Stephen Gould, 1803-1836*, unpublished manuscript] They represent an important historical resource for scholars studying Quakerism and Newport during the early 19th century. They also provide weather details antedating Henry David Thoreau's journals that are important for the history of climate change. [For his account of the "Great September Gale of 1815, see Appendix 7, p. 163. The diaries in typescript (presumably made by Wiggins) are also available online in a rather convoluted presentation with other materials at <http://www.kouroo.info/kouroo/thumbnails/G/FriendStephenWantonGould.pdf>]

After Romeyn Berry's death, his papers, as well as those relating to the Gould and Berry families, were gathered by Edith Fox, the Cornell University Archivist at the time. Circa 1987, I was the Associate Director of the Aston Magna Festival and working closely with its Artistic Director, John Hsu, a distinguished member of the Cornell music faculty. On a visit to Ithaca to work with him, I went to the Cornell Archives to take a look at the family papers there and noted that Volume 1 of Stephen Gould's diaries appeared to be missing. It turned out that when Mrs. Fox visited Harriet Berry Tyson to collect Stephen Wanton Gould's diaries and other family papers, Harriet had secreted Volume 1 in the bottom of her bureau drawer, wanting to hold on to at least one piece of the collection, a treasured object of a treasured great-grandfather. I later enlisted Peggy Tyson's help to locate the volume might. Peggy was very helpful in persuading the "keeper" of Volume 1 at that time to donate it to Cornell, where it now completes the set and is available to scholars and family members to view.

Stephen's diaries were not written with the knowledge or intention that they would become an important historical resource centuries later. He wrote:

7 day 26th of 9th M 1807 / I sometimes think should any one ever have the perusal of my diary they would form rather a singular Idea of me, or at least think time & paper was very unnecessarily spent on writing it - but whatever may be thought of it I am well satisfied that it is right for me thus to note some of my feelings & exercises thro' time - I am fully sensible of the many improprieties of language & some other inaccuracies with which it abounds - Also that it is not written in a stile agreeable to read, but when it is considered that is designed solely for the benefit of one, that from time to time he may look over the past days & compare his feelings from time to time & from the past omissions be aroused to a sense of the danger he stands in of suffering the glass of time to run out, before his peace is made with his Creator - some excuses then may be made for the waste of time & paper —

His diaries were a place for him to reflect, mostly on the state of his soul. In the early years, they paint a picture of someone struggling with his faith, with getting his business off the ground, with the issues of slavery, and with finding his mental balance. Some examples (with original spellings and/or typos):

3rd of 2nd M 1804 / Poor in purse and Spirit, I know not what to write except that I am tried on every side, But blessed be thy name Oh holy father for thou hast not taken away my confidence, a measure of which is reposed in thee.

Notwithstanding my unworthiness, Thou oh holy righteous Father hast been pleased of late to renew my engagement & cause hope to spring in my mind & a belief to arise that thou art still near with thy gracious visitations, by the efficacy of which I hope finally to be redeemed from earthly things which when enjoyed to the fullest are but vanity & do but serve to impede our progress in the way which leads to the enjoyment of heavenly Things on Earth, & when we quit this tabernacle of clay, to the full fruition of an endless Eternity

22 of 3rd M 1804 fifth day preparative Meeting
Our Meeting was silent, in which my mind was favored with quietude, but it is a low time, & perhaps rendered the more so, as I see no way to prosper on my outward business, so little that it seems as if I am ready to conclude I must throw it up & work at journey work — And notwithstanding I have been favored to get along so far beyond what I had a right to expect yet there is now almost a total stagnation, & it dont seem as if I feel any liberty to extend my persuits as the Traffic of the World has become so extreamly iniquitous, that a person who is concerned to dwell within the holy enclosure of Truth can hardly be concerned in it with any degree of purity, or at least without becoming contaminated therewith — The African Slave Trade is something with which my mind has become burdened of late, & if I knew where to draw the line I think that I would wholly renounce the use of any produce raised by the poor Black people for their cruel task Masters who which they sell to us to increase their purses & support themselves in rioting & drunkenness, fullness of bread & abundance of Idleness while the poor afflicted Slaves are suffering for the want of the absolute necessities of life. But it is a matter so very extensive that almost every imported Article that we eat or drink is raised by the labor of Slaves & the generality of friends so very easy about the use and traffic of those things that I see little encouragement from any quarter to take up the cross in that respect. And what is still more of a block in the way is I am so situated in life as to make it extreamly inconvenient. So believe I must wait and & see what my feelings will be upon the Occasion.
17th of 4th M 1804/ Altho I have but little more than to bewail my present bleak condition, yet it seems as if I might here insert, that I am often secretly humbled under a sense of my own weakness & short attainments to the spirit of life & truth. I believe it is more wicked for me to err in small things, than for some others to err in great ones, who hark not the clear

discoveries of light that I have — How sorrowful & how alarming it is to find ones self advancing with silent step of Time & not growing in Grace. And tho' I am sometimes very low in mind, yet there are seasons when it seems as if I am clothed with Authority to warn some who are going in rebellion against the Light of Conscience, & advancing with unremitting pace to the silent awful grave where there is no repentance to be found to be up & a doing while the thread of time is yet graciously lengthened out to them, that the day of death may not approach & they be unprepared for the solemn Scene for I believe the pains of the boody [sic] are enough to bear at that time without the pains of the Mind.

5 day 19 of 2 M 1807 / Our meetings passed in silence & to my mind I consider'd it a favor'd time, being free from that hard unaccountable state of barraness with which I am so frequently tried.

7 day 28 of 2 M 1807 / Desires are raised at this time in my mind that I may be preserved from the many snares of satan either in getting too high or too low for there is danger in both sides particularly in getting too high. I trust I have felt a solemn warning in my mind on this head, & oh that it may have a desirable effect, for the higher we stand the lower we have to fall (if we do fall).

6 day 13 of 3 M 1807 / Depression seems to be my lot this evening, nothing but discouragement is before me.

6 day 11 of 9 M 1807 / My friend P Dunham came to the Shop several times today, his company was agreeable & particularly so at this time, & we both seem'd to have a low path to tread — I don't remember a day when the Mountains of discouragement has more oppressingly arisen to view than this. It has seemed as if all I had ever done or ever like to do, would prove, nothing but an augmentation of my guiltiness of unfaithfulness So it is one day high & another low, yesterday I thought there was a small gleam of encouragement on my tabernacle, & today, darkness & cloud is my portion.

I am not trained or certified in any mental health specialty, but it is hard to read SWG's diaries and not come away with the sense that he would have been diagnosed with some kind of depressive disorder, bipolar disorder, or Cyclothymic disorder (cyclothymia), had he been alive today.

Despite his inner trials and tribulations, SWG was a good man, a solid citizen who served his religious and civil communities ably and faithfully. He was of sufficient stature in Newport that he was among those introduced to President James Monroe, when he visited there in 1817. He was sought out for his wise counsel. He held many positions within the Quaker Meeting and travelled a good deal on Quaker business, to Providence, Philadelphia, and elsewhere. [He visited Boston and Salem for the first time only in 1836.] He would regularly walk to and from Portsmouth, RI in a day to attend meeting there or to visit friends, especially when his fiancée



Stephen Wanton Gould, undated drawing, presented to NHS by E.W. Gould. Object FIC.2020.122. Collections of Newport Historical Society. The jacket is shaded blue, the hair black.

From Marian Desrosiers, "Keepers of Rhode Island's Heritage: Ann Olyphant, Thomas Hornsby, and Stephen Gould" (2020). Faculty and Staff - Articles & Papers. 76, p. 127.
https://digitalcommons.salve.edu/fac_staff_pub/76

spent some months teaching there. He served numerous positions in the Newport community, as the clippings below demonstrate, and he often served as an executor for his relatives and for various other estates. This would become a significant supplement to his income. SWG also served as a commissioner for the Newport Probate Court. In 1820, he became the Tax Collector and also served as a tax assessor until at least 1827.

SWG's diary entry for Jan. 26, 1820 indicates that he was juggling his estate work and the new responsibility of stepping in as Tax Collector for Benjamin Hadwen. (1757 - 1840)

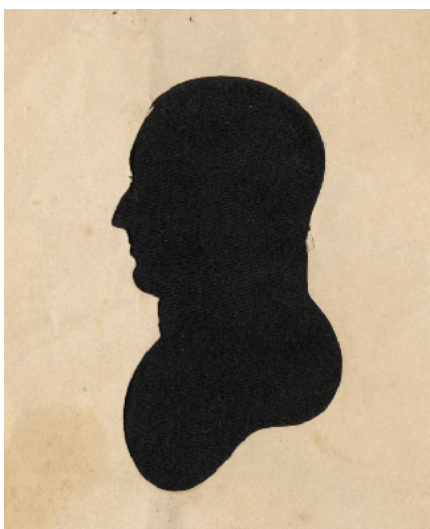
4th day 26th of 1 M / Have been much engaged this week in taking the Inventory of Gilbert Chases personal effects, & in consequence of the illness of Benjamin Hadwen I am under the necessity of receiving the Town & State Tax for him which occupies my time & my mind - but I hope to receive no hurt.

JSG writes:

From the habitual gravity of his character one would hardly suppose that he was a hearty laugh, but he was... There was a friend in Newport named Benjamin Hadwen who was an exceedingly dry story teller. I have seen Father writhe in his chair with laughter like a man bewitched while Ben was telling his droll anecdotes. [LtM, Nov. 12, 1864.]

[Ed note: Benjamin Hadwen recovered, and, in 1830, he was appointed a Trustee of the Liberty Tree in Newport.]

One of SWG's roles in his Quaker ministry was visiting the sick and dying. He often served as what we might call today a "death doula" or "doulo," if that is the male equivalent. He also served on the burial committee.



Silhouette of Stephen Wanton Gould
<https://www.jstor.org/stable/community.547723>
<https://rmc.library.cornell.edu/EAD/htmldocs/RMM02033.html>

N O T I C E.

THE Subscribers, Executors of the last Will and Testament of **DANIEL HOLLOWAY**, late of Newport, deceased, having given Bonds as the law directs for the faithful discharge of the trust thereby committed to them, request all persons who are indebted to said estate to make immediate payment.

SAMUEL THURSTON,
OBADIAH WH. IAMS,
STEPHEN GOULD, } *Executors.*
 Newport, 5th mo, 1811

*From the Newport Mercury,
 Saturday, January 4, 1812*

ADMINISTRATORS' NOTICE.

THE subscriber having been appointed Administrators on the Estate of
MARTHA STANTON,
 late of Newport, Widow, dec. and given bonds as the law directs, request all persons having demands against said Estate, to present them for settlement, and those indebted, to make immediate payment to

STEPHEN GOULD,
ISAAC GOULD. } *Adm'rs.*
 Newport, 2d mo, 9th, 1838.

*Newport Mercury, Feb. 10. 1838
 Martha Stanton was his aunt.*

Commissioners' Last Notice.

THE Commissioners on the Estate of **BENJ. B. MUMFORD**, deceased, will hold their Final Meeting at the store of Stephen Gould, on the 31st instant, at 6 o'clock, P. M. Immediately after the last meeting their report will be made to the Court of Probate.

STEPHEN GOULD,
JAMES B. PHILLIPS,
CHARLES GYLES, } *Com'rs.*

*Rhode Island Republican
 Thursday, Jan. 24, 1828*

Dec. 22.

Commissioners' Notice.

WE, the subscribers, having been appointed by the Hon. Court of Probate, for the town of Newport, in the county of Newport, commissioners to receive, examine, and adjust the claims against the Estate of

STEPHEN GREENE,
late of Newport, deceased. House-wright, represented insolvent, do hereby give notice, that six months, from the 3d inst. are allowed to the creditors of said Estate, to bring in and prove their respective claims, and that we will attend for that purpose, at our respective dwellings any time during said period

JOB TOWNSEND, } Commissioners
STEPHEN GOULD }

All persons that are indebted to the Estate of said deceased are called upon to make immediate payment to

WILLIAM TURNER, Administrator.
Newport, Jan. 12, 1820.

Rhode Island Republican
Wednesday, March 1, 1820

COLLECTOR'S NOTICE.

THE subscriber, Collector of Taxes for the town of Newport, has been for some time prevented by personal illness from performing the duties of his office; in consequence of which the town treasury is empty, the credit of the town is suffering, and the pressing wants of the poor unsupplied.—He has therefore thought best to place the tax books in the hands of **STEPHEN GOULD**, and vested him with authority to receive all taxes that remain unpaid, and make a proper discharge for the same. Those who will bear the goodness to call on him, and pay their taxes, will confer a favour on the town, and oblige

BENJAMIN H. EWEN, Collector.
Newport, 1st mo. 17, 1820.

Rhode Island Republican Wednesday, March 8, 1820
First ran on Jan. 17, 1820

ASSESSOR'S NOTICE.

THE subscribers being appointed in legal Town Meeting, held June 4th, 1822, to assess a tax of \$4767 8 cents, on the rateable property of the inhabitants of this town— which sum is to be collected and paid into the Treasury on or before the 1st day of November next—Also to assess as aforesaid, this town's proportion of the State Tax ordered at the last Session of the General Assembly, which is 8935 47 cents—Do hereby call on all persons to give in to either of us a list of their rateable estates, within ten days from the date hereof, being the time allowed by law.

ANTHONY DIXON,
THOMAS BUSH,
STEPHEN GOULD,

}

Assessors.

Newport, June 28, 1822.

Rhode Island Republican
Wednesday, July 17, 1822

ASSESSORS' NOTICE.

*At a Town Meeting of the Freemen of the
Town of Newport, holden June 6, 1826,*

IT WAS VOTED, That a Tax of Six Thousand Five Hundred Dollars, be laid and assessed on the taxable property of the inhabitants, and others owning such property in this town, as soon as may be, and paid into the Town Treasury on or before the first day of December next.

The subscribers, therefore, give this public notice to all concerned, and request them to give in to the Assessors at their respective dwellings, a true and correct list of all their taxable property within ten days as the law directs.

THOMAS BUSH,
STEPHEN GOULD,
WM. W. FREEBORN,
STEPHEN BOWEN.

}

Assessors.

June 23.

Rhode Island Republican,
Thursday, June 29, 1826

By around 1820, SWG had become a friend of Moses Brown, an influential Quaker, educator, peace activist, and ardent opponent of slavery (after freeing his own slaves in 1773). [The portrait below of Brown could have served as the inspiration for the logo for Quaker Oats.] In 1814, Brown donated land to serve as the campus and new location for the Friends Yearly Meeting School, founded in 1784, which had been in Portsmouth and relocated to Providence and was renamed the Friends Boarding School, New England Yearly Meeting. The school is still operating in this location today as The Moses Brown School. Circa 1825, SWG did not feel he had enough funds to pay for the education of John Stanton Gould. Moses Brown stepped forward to pay for JSG's schooling. JSG attended the school.



Moses Brown (1738 - 1836)
<https://www.mosesbrown.org/about/history>

By 1828, SWG was involved in the school committee of the School. His diary records the following trip to Providence:

2nd day 4th of 2nd M 1828 / Contrary to previous prospects for some time past, I set out by land this morning by land to Providence with the view of attending the Quarterly Meeting & the School committee & to attend to some other buisness & appointments there. — My journey was a long one, the roads exceedingly muddy & we did not reach Providence till 8 OC in the eveng - lodged at Joseph Anthonys - on third day attended the Sub-School committee - & lodged at Moses Browns - on 4th day our Select Qtly Meeting was a season of favour mingled with a little sufferings — - on 5th day our Meeting at large was held, it was large & a number of savory & seasonable offerings were made — & our friend Rowland Greene was set at liberty to perform a religious visit to the Quarterly Meeting of Purchase in the State of NYork & also to attend the ensuing Yearly Meeting in the City of NYork in the 5th M next — After a Meeting of the Trustees of O Brown I went home with my Aged kind friend Moses Brown & spent 6th day in the School House attending the School committee on 7th day our Meeting for Sufferings was held at the School House & we had two long sittings. I staid that night at the School House & attended the Meeting there on 1st day [Sunday] which were solemn & to the feelings of many if not all present, were very interesting. — Rowland Greene in the Morning & in the Afternoon Rowland Greene & Ruth Freeborn were engaged in lively & powerful testimonys -towards night I walked into town, visited Nancy Pickering & lodged at Wm Jenkins & 2nd day [Monday] Morning came home by Water. —

SWG visited the school again in early May, 1828, traveling by steam boat. He visited again several times in August, in part for the Meeting for Sufferings, staying with Moses Brown. He went to Providence again in October for several weeks related to the Yearly Meeting of the school. As he prepared to return to Newport he wrote:

My stay here has been as pleasant as it could be separated so long from my beloved wife & friends at home. - The family here has been uniformly kind & respectful & the children in good measure obedient & towardly in their deportment - all this is a satisfaction & encouragement & withall I have been favoured with religious sensibility, that has kept my spirit in a solid weighty frame & enabled me to go in & set[?] before the family in a manner which on introspection does not appear to leave any sting or disagreeable feelings - many times have I felt the need of increased Salt in myself that I might be enabled duly to Season others & this I have in small degree been favoured with. — to my own consolation & encouragement — [SWG, diary entry October 20, 1828.]

On November 5, he returned again to Newport for school-related meetings and lodged at the schoolhouse. His diary entry for Nov. 6 records that he was unanimously called to become Superintendent of the Friends Boarding School, a position he held until November, 1834. So at the age of almost 47, SWG moved to Providence with Hannah Rodman Gould, who oversaw the girls.

Below is a letter from Moses Brown to SWG dated December 11, 1834, written shortly after Stephen had returned to Newport. The letter indicates the historical interests of both men.

*From Moses Brown to Stephen Gould dated
12th Dec 11 - 1834*

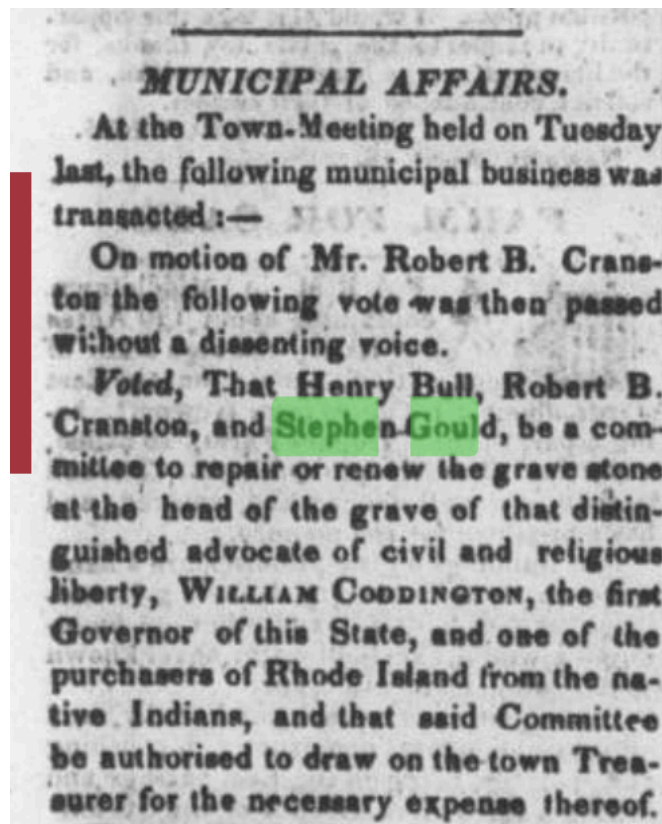
"The News Paper thou sent was very acceptable, as I was glad to see W^m Coddington mentioned in a more appropriate manner, than I have of late observed - I should like Bull should know that a very late writer in Boston has published, that Roger Williams was the principal promoter & maker of Rhode Islands, to be what it is. - but as to Rhode Islands he never after the first purchase & Settlement of the Islands, did any thing for them - but was a known enemy of W^m Coddington, Benedict Arnold & others - & wrote & printed a small pamphlet against W^m Coddington to abuse & render him unpopular, but in vain, as the instance shews by the paper thou sent me - as well as other Records. - If Bull as published any other Ancient matters, I should like to have them, & pay for them - he has the Ancient Records of the State out of which he took the Notice of Officers contained in the paper sent - If thou hast a convenient opportunity please inform Bull that I shall like to have any thing that speaks of your Islands, of the Early Settlers - for our Town of this County was once, & as long as Roger Williams lived, a poor part of the State, & till late years paid a small proportion the Tax's in other places as well as in the list of 1678 mentioned in the paper thou sent me".

Collection of the Newport Historical Society

Appointment date: 4-4-26	 Newport Historical Society
Name of object: Gould-family	
Identification number: Box 42 Folder 7	

SWG had evidently sent Brown a newspaper clipping about William Coddington, one of the founders of Newport, a judge, and a colonial governor, who had some disagreements with Roger Williams. The newspaper clipping SWG sent to Moses Brown may have been a reprint in the Rhode Island Republican, dated November 19, 1833, a “Memoir of Rhode Island, 1663,” of the original charter granted by King Charles II to Rhode Island. [See: https://redwood.historyarchives.online/viewer?i=f&d=01011732-12311834&k=%22william%20coddington%22&m=between&ord=k1&fn=rhode_island_republican_usa_rhode_island_newport_18331119_english_1&df=1&dt=10&cid=3538]

In 1836, SWG was appointed to restore the gravestone of William Coddington.



*The Newport Mercury,
Newport, Sat. Sept. 3, 1836*

In June, 1835, SWG was elected Town Treasurer, a position he would hold until his death.

THE REPUBLICAN.
NEWPORT,
 THURSDAY MORNING, JUNE 7, 1827.

TOWN MEETING.—The Annual Town Meeting for the choice of Town Officers, was held at the State House on Tuesday last, at 10 A. M. H. Y. Cranston, Esq. Moderator. The officers of the past year were very generally re-elected. The principal of whom were—

Town-Clerk.—B B Howland, Esq.
Town-Council.—Wm. Ennis, Theophilus Topham, Daniel Denham, Wm. W. Freeborn, and John Sterne, Esqs.
Town-Treasurer.—Clarke Rodman.
Commissioners of the School Fund.—Henry Bull, Esq. Doct. David King, and Samuel Whitehorne, Esq.
School Committee.—N. G. Boss, E. W. Lawton, George Engs, James B. Phillips, Esqs. and Doct. Theophilus C. Dunn.
Commissioners of the Asylum.—Michael Freeborn, John B. Newton, and Geo. C. Shaw Esqs.
Town-Sergeant, & Overseer of the Poor.—Isaac Taggart.
Street Commissioners.—Joseph Lyon, Edward Simmons, and Adam S. Coe.
Assessors of Taxes.—Stephen Bowen, Thomas Bush, Wm W. Freeborn, Stephen Gould, C. M. Thurston, A. V. Taylor and S. G. Weaver.
New Auctioneers.—E. P. Allan, Thomas Stacey, jr. Henry Pitman, George Stanhope, Isaac Sherman, and Joseph Case.
Collector of Taxes.—Joseph Martin, Esq.
 A Tax of \$7,000 was voted and ordered to be paid on or before the first day of December next.

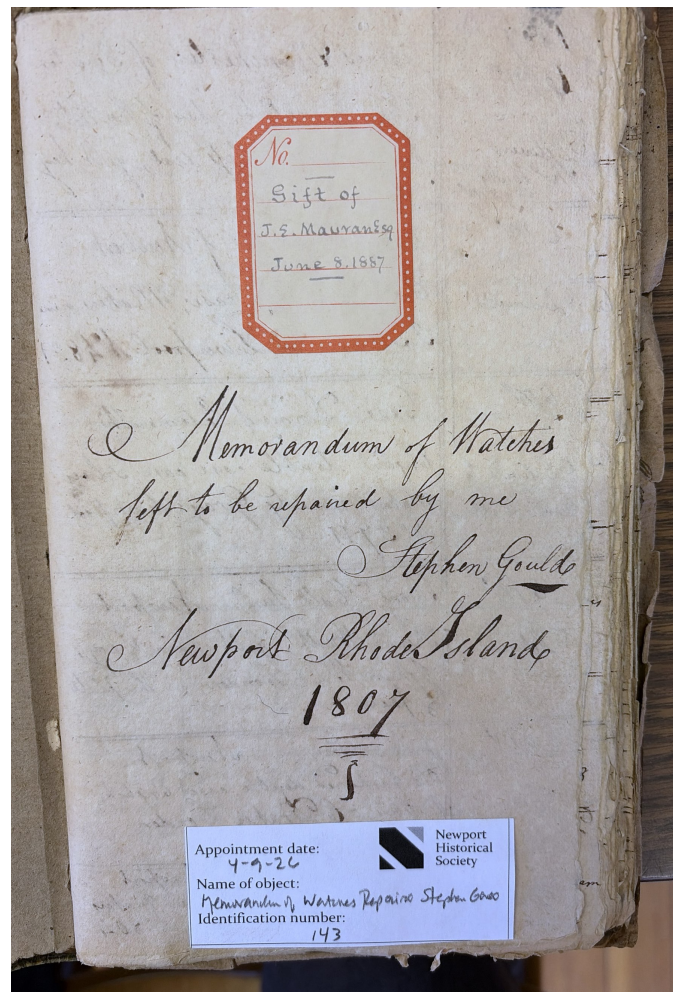
Rhode Island Republican
Thursday, June 7, 1827

LIST OF TOWN OFFICERS
 Appointed June 5th, 1838.

For Town Clerk.—Benjamin B. Howland.
Town Council.—Theophilus Topham, Wm. W. Freeborn, David M. Coggeshall, Eleazer Trevett, Nathan B. Hammett
Town Treasurer.—Stephen Gould.
Town Sergeant.—James Lawton.
Commissioners School Fund.—George Bowen, Charles Gyles, and John Stevens—the last in place of John V. Hammett who goes out by rotation.
Public School Committee.—Geo. Bowen, Geo. C King, Wm. Sherman, Wm. H. Douglass, Peleg Clarke, John Stevens.
Assessors of Taxes.—Thomas Bush, Theophilus Topham, Daniel C. Denham.
Collector of Taxes.—Henry C. Martin.
Commissioners of the Asylum.—E. Stanhope, Charles Devens, Anthony V. Taylor, N. Sweet, W. W. Freeborn, B. B. Howland, Joseph T. Perry, Richard Shaw, Clarke Burdick—the three last in place of the first three on the list of last year, who go out by rotation.
Sealer of Leather.—John W. Davis.
Overseer of the Poor.—Peter P. Remington.
Auctioneers Josiah C. Shaw, Wm. Lovie, Milton Hall, Charles Lawton, Eleazer Trevett, Joseph Case, Charles N. Tilley, E. F. Newton, N. Sweet, and Wm. M. Allston.
Pound Keeper.—Caleb Cranston.
Overseer of the Small Poz.—Thomas Goddard.
Town Audit.—Audley Clarke, Geo. Bowen, Geo. Engs.
Fence Viewers.—George Tilley, D. C. Denham, Joseph Lyon, C. C. Hammett.
Constables.—Jesse Duham, James Lawton, James Westgate, Erastus P. Allen, C. C. Mumford, Robert Seattle, George Tripp, Isaiah Burdick, and C. N. Tilley.
Washington Square Committee.—Michael Freeborn.
Fire Wards.—E. P. Allan, R. Shaw, J. V. Hammett, B. Marsh, jr. G. Bowen, R. J. Taylor, L. Barlow, Geo. Engs. Russel

Rhode Island Republican,
Wednesday, June 13, 1838

By profession, Stephen Wanton Gould was a “clockmaker,” who worked primarily as a clock and watch repairer. His business records, including “Memorandum of Watches Repaired 1807-1827,” preserved at The Newport Historical Society, have provided important historical information. Newport had been an important center for clockmaking. [See Richard L. Champlin, “Quaker Clockmakers of Newport,” *Newport History* No. 168, Vol. 50/4, Fall 1977, pp. 77-89.] Champlin found no evidence that SWG actually made any clocks or watches. If he did, no clocks survive. From his records, it is clear that SWG was skilled at repairing a wide variety of watches made by various clockmakers primarily in England and France. Below are two pages from his records. Note on the second page that his brother, Isaac, was a customer. [See red star.] He had likely retired from his clock business by the time he left for Providence in 1828. He had vacated his shop by 1832, if not before. [See p. 121]



Collection of the Newport Historical Society

1807 ② 6 th Delivered	Arnold Weeden — Jamestown English double cased, gilt hands, Geo. Boyle London N ^o 5199
6 th Delivered	Sam ^l Williams — Newport Small french silver watch, Case marked CFL 4219
6 th Delivered	Thos ^l Hurst — Newport Small double cased ^{silver} watch, marked on the face of plate Rose & Son London
6 th Delivered	Aaron Dennis — Newport Large english silver watch case & Jeweled. PATENT on the case makers name J ^{ns} Wood Liverpool N ^o 1003 — but sword —
6 th 8 Delivered J Gifford	Tillinghast Tripp — Westport Old fashioned silver watch, makers name D Edmonds Liverpool N ^o 880
8 Delivered Johnathan Gifford	John Gifford — Westport Old fashioned silver watch, makers name. J Edmonds Liverpool N ^o 2973
9 Delivered	Lydia Sherman — Newport Old fashioned silver watch. makers name J Alexanders London N ^o 133

1825 17. Delivered	Gardiner. Fisdale get 104 Gilt single case Watch - capt & open on the back - sweep regulator - Milden Liverpool
17 Delivered	John Vais - Newport Double case Silver Watch, plain A Reilly Dublin - N 678 -
17 Delivered	John Rodman - Newport Single case french - sweep regulator on the inside of the case - 5711. GAB - T 150. -
17 Delivered	Oliver Nightman - Double case Silver watch, capt, of cany seconds - makes name W McOmerton London N 644
17 Delivered	Stephen Tift - Silver single case plain face - on the case - 5021 - 1743 - HGH ?
17 Delivered	Isaac Gould - Newport Double case french Gold Watch, plain face - on the inside of the inside case R 10 - 4626 SGG ? - on the inside of the outside case 26 -
17 Delivered	Alexander Jacks - Newport Double case silver Watch makes name Wm Ferrag London - 657
17 Delivered	Stephen Batley - Newport Single case french Watch, plain face on the inside of case - FG 1779 -

SWG had been an apprentice to David Williams, one of the last of the line of Newport clockmakers. The entries in his diary, which started midway through his apprenticeship, specify the period of the apprenticeship, from August 15, 1796 to December 30, 1802. It was not an easy time for him:

Much could I write of the feelings experience of my youth were they to open with a sufficient degree of life to render them useful in a future day to myself—— particularly of my apprenticeship which was made up with many ——? [&] inward trials of flesh & spirit which I desire to remember, as I believe they were all permitted for my refinement & improvement but as one can ever fully know but myself thro the corse of it from outward appearances one would think that I met with nothing to try my patience, but many tears have I Shed when alone by myself when no eye but that of heaven hath seen me imploring the divine Succor in times of very deep and proving trials, when it hath seemed as if my poor heart was almost broken from a complication of besetments, hardly knowing whether to turn to the right hand or to the left, seeing no way to get along with peace in my mind but to press gently forward thro' the narrow passage that I stood in, with a considerable degree of faith & patience was favored to reach the Age of 21 Years honorable. And served my master faithfully tho perhaps if I had been more faithful in some points of conduct I might have bettered it. I stayed the whole time which was from the 15th of the 8th M 1795 to the 30th of the 12 M 1802. Most of the time I had but few associates, & often walked alone both inwardly & outwardly, the refining had [hand] of God was often upon me & I loved solitude I spent most of the evenings of the three last years of my apprenticeship at my dearest Aunt Martha Gould either in copying good peaces of writing, or reading George Fox's Journal which I read through & trust my mind was much benefited thereby. In this the chief of my evenings were passed & I am now thankful for it, as it is probable I might have spent them much worse had I have given way to a light airy mind & run unto such company.

SWG's lifelong affection for his Aunt Martha Gould, sometimes referred to as "Aunt Patty," stemmed from his childhood. James and Hannah had their children fairly close in succession, and Hannah sent Stephen to live with Aunt Martha to relieve some of the household burden. He stayed with her for five years. She took him on visits to her relatives, which enabled him to see some countryside and develop a love for the natural world. After he returned to his home, he missed the peace and quiet of his Aunt's house.

SWG's religious inclinations developed as a boy. Even though his mother wanted him to be a doctor or an apothecary, he decided to become a clockmaker, because he had no desire to become rich in material things, only "in faith," and because he felt that such a profession would not "interfere with reflection." It would also not be connected to the slave trade. He regarded David Williams as "a pious man who would be helpful to him in pursuing his heavenly journey." [see LtM, April 16, 1864.] JSG wrote the following about his father's decision to go into clockmaking/repairing:

I do not think Father judged wisely in this matter. Providence gives clear indications of its designs with respect to men by the peculiar talents he bestows upon, and the instincts he implants within them, and in ordinary cases it is dangerous to run counter to these. Father had no genius for mechanical pursuits nor any interest in them, but he had a genius for medicine and an enthusiastic love for the practice of it, and I cannot doubt that he would have made a far more useful and more happy man if he had followed his mother's advice. [LtM, April 16, 1864.]

At the conclusion of his apprenticeship, SWG was not particularly ambitious in terms of his business; he was satisfied with "an honest subsistence." Unlike his father and brother, he seems not to have been much of an advertiser in the local newspapers.

SWG began to be interested in courting Hannah Rodman in March, 1804 [see diary entries quoted above], when he was not yet on a stable financial footing. JSG has a wonderful description of his father's feelings toward his mother during this courtship time: "His love is not of the sort described in novels but is wonderfully powerful in its way." [LtM, June 4, 1864.] He also tells us that at the time of their marriage, SWG's annual income was what his was for three weeks (~\$300). [This would be ~\$8,500 in today's dollars.]

Hannah Rodman Gould was, in JSG's words: "lady of the house, cook, chamber maid and washerwoman, all in her own person, and yet they had any quantity of company, they kept up a stirring social life, and the stream of life flowed on as sweetly and as smoothly as it could do on earth." Their social life centered on their Quaker community, which was bound together by their faith.

One of the friends they entertained was a Quaker sea captain, Paul Cuffe, with whom SWG had a deep and long lasting friendship. This friendship was the subject of an article by Rosalind C.

Wiggins, mentioned above as the transcriber of SWG's diaries, titled "Paul and Stephen, Unlikely Friends," published in *Quaker History* (Spring 2001 Vol. 90, pp. 8-27). [<https://www.jstor.org/stable/41947772>] Wiggins notes Newport's thriving Quaker community before the Revolution, as well as its role later in fueling the slave economy in the early days of the republic. We have already mentioned James Gould's signing the Peace Testimony and Quakers fleeing Newport as conscientious objectors. And we have mentioned Nathanael Greene's expulsion from the Quaker meeting for his military activities. Wiggins also wrote *Captain Paul Cuffe's Logs and Letters, 1801-1817, a Black Quaker's Voice from Within the Veil* (Howard University Press, 1996). Referring to her research for the book, she writes in the article:

"I found the diaries of his friend Stephen Gould, a watch repairer, to be minutely informative about the lives of early nineteenth-century New England Quakers. These closely written notebooks were also useful in understanding Paul Cuffe and his relationship to members of the all-white Friends community.... there had been a caring bond between the two men that included a profound spiritual understanding. [SWG's diaries] also made it clear that there was genuine love between Paul and Stephen despite the inflexible barriers of social class and education" [pp. 9-10.]

For those of us descended from Stephen Wanton Gould, this friendship also gives us greater insight into our ancestor.

Cuffe was a sea captain with an all-black crew, an entrepreneur, a philanthropist, and an activist, who succeeded in undercutting the American slave trade, even during a climate after the 1793 Fugitive Slave Law that offered no protections for free people of color. As Wiggins notes: "A vigorous, intelligent black person made tempting bait for slave snatchers in the coastal towns. In the early nineteenth century few free African-Americans could do more than eke out a living: visible success was dangerous." [p. 10.]

Cuffe was 20 years older than SWG. They both shared an "abhorrence of slavery and its trade." SWG was active in the school for black children established by the African Benevolent Society. SWG wrote in his diary on January 13, 1808, after being offered a directorship role in the African Benevolent Society:

It would be pleasant to afford the poor black people any assistance in my power, as they are a class of mankind, for whom I have long (even from my boyhood) been anxiously concerned for, & have often, yea, very often, felt a near Sympathy with them in their deeply afflicted & oppressed condition, & should be heartily glad if their emancipation could be generally effected, & trust as they keep their proper places, & their friends continue faithfully to espouse their cause it may yet be brought to pass, & that load of iniquity, which now abounds & burdens the Earth shall be swept from among us -

SWG ultimately served on the Board for nine years, until 1817. During that time he was also on the Alms House committee of the Quaker Meeting.

Cuffe advocated for black voting rights. Cuffe established a school for children of any color on his property. He established the Friendly Society, a trading cooperative with Sierra Leone, in 1811, to promote the exchange of goods between England, West Africa, and the new United States. He joined the Westport Friends Meeting in 1808. SWG's diary records this:

"13th 11mo 1808 ... In the Afternoon I had Paul Cuff to take tea with me; he is a black man that has lately Joined Society in Westport"

His diary records that Paul Cuffe dined with them on Feb. 15, 1810. He noted on June 11 that Paul Cuffe spoke at the Yearly Meeting:

"This is the first time that ever a man of color delivered his opinion in our Yearly Metting & I guess in any in the world."

JSG recounts:

Father always invited him [Paul Cuffe] to his table when he came to Newport, other guests who were with us never made any objections to this arrangement but we had a black woman named Fanny in the kitchen who used to flare up most furiously when "that d - d fat nigger" as she called him sat down to table in the dining room. She said if she could know what piece would fall to his share she would certainly 'piss on it.' Father often tried to reason her out of this but in vain. [LtM Nov. 19, 1864]

Cuffe and SWG maintained contact through the ensuing years. When Cuffe fell ill in August, 1817, he sent a letter to Stephen asking for medical help. It was likely hand delivered by Captain Philipps, one of his crew. The letter, now in possession of the Newport Historical Society is shown below and reads:

Westport 8 mth 16 1817

Esteemed friend

Stephen Gould

I am in a low state of health, as thou
proposed of a phycision from there I think now
to except of thy offer if the can ~~make~~ ^{can} make it conveanant to come with him
thy company would be every agreeable
for further information inquire of Captain
Philipps I am thy ashured friend Paul Cuffe

Newport
Historical
Society



Appointment date:

4-9-26

Name of object:

Gould from

Identification number:

Box 74 folder 14

The foregoing rec'd from my friend Paul
Cuffe was probably the last time he ever set
pen to Paper - I went over to Westport to see
him & carried Doctor Hazard with me - but
medical aid was in vain, he died in about two
weeks afterwards S. Gould

Collection of the Newport Historical Society

I am in a low State of health, as thou proposed of a phycision from their I think now to
except of they offer if the can make it conveanant to come with him thy company would be
very agreeable for further information inquire of Captain Philipps. I am thy ashured friend
Paul Cuffe

Wiggins quotes from this letter in her article, but does not mention the annotation Stephen
made at the bottom of the letter, which reads:

*The foregoing rec'd from my friend Paul Cuffe was probably the last time he ever set pen to Paper
—I went over to Westport to see him & carried Dr. Hazard with me, but medical aid was in
vain, he died in about two weeks afterwards S. Gould*

Wiggins does not identify Dr. Hazard any further, but it was undoubtedly Dr. Enoch Hazard (1773 - 1844) who went to Westport with Stephen Gould. JSG tells us that Dr. Enoch Hazard was his mother's favorite physician [LtM, Jan. 28, 1865], and he had been JSG's Latin teacher.

On August 23, 1817, SWG wrote a lengthy entry about the visit to Cuffe in his diary [edited for this excerpt]:

7th day 23rd of 8 M/ In consequence of a letter which I rec'd from my friend Paul Cuffee dated 16th inst - I set out early this morning with Doctor Hazard for Westport. ... reached Pauls house about 3 OClock where we found him very low & so much weakened by his complaint that articulation had become difficult — when I sent into the room, I told him I had come to see him, & by his request brought Dr. Hazard with me he replied “It is too late” but after a little conversation he agreed to take some medicine which appeared to set well on his stomach ... the family gave us some dinner & some tea & being full of lodgers we went to a neighbor of theirs (Daniel Tripp) to sleep where we found comfortable accommodations - we rose early in the Morning & went to Pauls to breakfast & found him no worse & on the whole some favorable symptoms. I found in the course of the forenoon that he was a little revived in strength & could communicate a little more freely but much speaking in his situation was improper.... While sitting by him I observed to him that we both knew that consolation was not to be derived from many words... I observed that I had seldom set by any one in similar circumstances, where there seemed to be more peace... & that I was particularly comforted in observing the very affectionate attention of his family... before I left him I told him that if nothing happened to me & he continued in his present state I though I should come to see him again before long — he replied “How glad I shall be to see thee if I am living.”.. After dinner we took an affectionate leave of him & his family & set off for home. We stoped at Thos Barkers again & ate some supper & the Dr. went into the room to Stephen who is very low & apparently near the final change — we then set out for home & reached it about 10 OClock in the evening. Our journey was protracted in consequence of the horse's being nearly worn down. —... I am glad I went & have no doubt the visit will be memorable as long as I live, as well as to Paul & his family — if nothing more it has been a fresh evidence to my mind that the color of the skin does not effect a man in the kingdom of heaven. [Ed note: see also diary entry for Sept. 8, 1817.]

Wiggins takes the view that SWG's public actions about slavery diminished after Cuffe's death without Paul to support him, and that Stephen's attentions were drawn more toward his expanding responsibilities with the Quaker meeting. But she seems to have been unaware of SWG's appointment by the state legislature to collect signatures, along with an oft-mentioned friend, David Buffum [see p. 32], and his father-in-law, Clarke Rodman, for a “memorial” [i.e., memorandum] to Congress petitioning the prohibition of slavery in any new state added to the Union. See the article below.

NEWPORT.

WEDNESDAY, DECEMBER 22, 1819.

SLAVERY.

At a late numerous meeting held at the State-House, pursuant to notice, for the purpose of taking into consideration the expediency of presenting a Petition to Congress, to prohibit the introduction of slavery into any State, or Territory, that may hereafter be admitted into the Union.

THOMAS G. PITMAN, Esq. was called to the chair.

After reading the Circular letter from the New-York Committee on this very interesting subject, and likewise their address to the American people, which was followed by considerable debate, and many applicable remarks, the following resolutions were almost unanimously adopted:—

Resolved, That Dutee J. Pearce, Caleb Greene, John Slocum, Thomas Peckham and E. W. Lawton, be a committee to draft a Memorial to Congress, praying them to prohibit the further extension of Slavery into any Territory that may be admitted into the Union of the States.

Resolved, That David Buffum, David Buffum, jun. Benjamin Hadwen, John Slocum, Stephen Gould, Clarke Rodman, Job Sherman, Thomas H. Mumford and Edward W. Lawton, be a committee to obtain signatures to the said Memorial, and forward the same to Congress as soon as may be.

We learn, that the above Memorial is ready for the signatures of the citizens of this town, and its vicinity.

Rhode Island Republican
Wed. Dec. 22, 1819

SWG also had a keen interest in history (noted above in connection with correspondence with Moses Brown), in family history (he did a genealogy of the Rodman family), and Rhode Island history in particular. He is featured in a 2020 article, “Keepers of Rhode Island’s Heritage: Ann Olyphant, Thomas Hornsby, and Stephen Gould” by Marian Mathison Desrosiers [https://digitalcommons.salve.edu/fac_staa_pub/76] concerning a flag and chair now at the Redwood Library and Athenaeum in Newport. Both relate to the 17th-century governor of Rhode Island, Benedict Arnold (1615 - 1678), not to be confused with his great-grandson, General Benedict Arnold, the Revolutionary traitor. The flag is believed to be from the ship that carried the 1663 Rhode Island Charter from England, and the chair is believed to be the chair of state used by Arnold on November 24, 1663, for the meeting of the colony upon the arrival of the Charter and used while he was in office until his death in June, 1678. The article traces the custodianship of the chair.

—•••—

The Rhode Island Historical Society held their annual meeting at the State House in Providence, on Thursday last. The following officers were elected for the ensuing year.

His Excellency James Fenner, President; Henry Bull, Esq. 1st Vice President; Hon. Theodore Foster, 2d Vice President; William R. Staples, Esq. Secretary; John Howland, Esq. Treasurer; Albert G. Greene, Esq. Cabinet Keeper of the Northern District; Stephen Gould Esq. Cabinet Keeper of the Southern District.

Job Darfee, John B. Francis, John Pitman, Richard W. Greene, Philip Crapo, William E. Richmond, Christopher E. Robbins, Nathaniel Bullock, Tristram Burges, William Hunter, Rev. David Benedict, and William G. Goddard, Esqrs. *Trustees.*

John Howland, William G. Goddard, and William R. Staples, were elected by the *Trustees Publishing Committee.*

Rhode Island Republican
Thursday, July 26, 1827

Skipping the early details, the chair ends up in the care of Ann Vernon Olyphant (1754 - 1828), who gets the chair prior to her marriage after the Revolution, when she was age 32, to Dr. David Olyphant, who was 34 years older than she. (It was his third marriage). Olyphant had been an army surgeon in Charleston, SC (possibly serving under General Greene). Olyphant died in 1805. This Ann Olyphant with the chair was likely the “Widow Olaphant” who inspired an impassioned diary entry from SWG in May, 1810:

7th day 26th of 5th M 1810 / Strange to tell, the Widow Olaphant this day presented a petition to the Court now Setting in this Town for liberty to Send a black Woman to Carolina to be Sold. The black woman is a person of More, far More principal than her self, & I will hazard the opinion, is much more eligible for heaven & happiness, she has served her mistress faithfully her whole life & is a professor, & (I believe in measure) a possessor of religion, & now to even desire to Send her from her native land to be Sold into the hands of people as bad as herself & away from all acquaintance to drag out her existance in an augmented suffering servitude, is horable to think of - but exulting to the cause of humanity, & the shame & confusion of cruel tyrant Slave-holders be it said, that the poor unprincipled Wicked Woman was frustrated in her design (at least for the present) & will doubtless be so at the next Court - by the exertions of Sam'l Vinson, Benj Hadwen, Green Burrows, Wm Langley & a few others the petition was postponed untill the next term

Ann Vernon Olyphant's Vernon family had been involved with the slave trade. They had also been customers of tailor James Gould.

When Ann Olyphant died, none of her children were living in Newport, so she left the chair to a friend and local historian, Thomas Hornsby (1766-1857). Among other things, Hornsby served as a probate commissioner along with SWG and was a next door neighbor to Stephen and Hannah. Desrosiers indicates that Hornsby lived at #21 West Thames Street, while Stephen and Hannah lived at #19 West Thames Street, on the harbor side near Arch Avenue. [Other sources indicate that Stephen and Hannah lived at #73 Thames Street. Street numbering may have changed.] Hornsby's will does not mention the chair (he outlived SWG), so he had given custody of it to SWG long before.

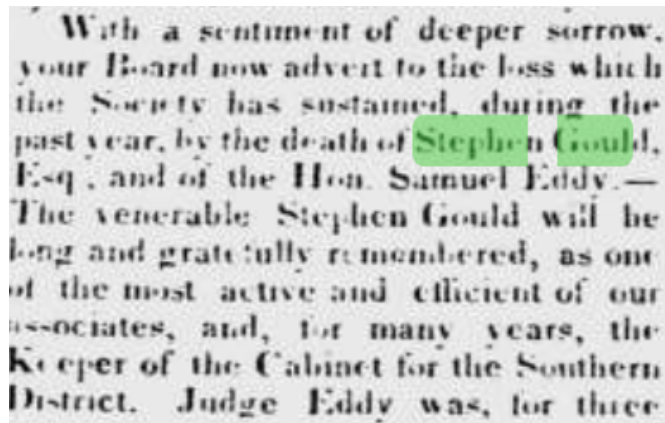
Hannah Rodman Gould's Rodman relatives had been founders of the Redwood Library. In the 1820's, the Rhode Island General Assembly incorporated the Rhode Island Historical Society in an attempt to preserve history, especially in the aftermath of the Revolution. SWG became

the caretaker and librarian for the “Southern Cabinet” of the Rhode Island Historical Society, the area primarily including Newport, and the Redwood Library and Athenaeum offered some storage space for books and documents. [See the notice from the *Rhode Island Republican* on p.114]

Desrosiers regarded SWG as “an exceptional choice for conservator of the great chair because of his interest in and writing about Newport history” and in view of his “illustrious” Wanton and Gould ancestors. [p. 128.] Desrosiers writes: “When Stephen Wanton Gould, a man who was open, kind, and generous, died in 1828, his contributions to Newport history were many. One news article noted that this man, born during the Revolution, retained that era’s dress style of breeches.” [p. 129.]

Hannah Rodman Gould, HRG, inherited her husband’s personal estate. At her death, she gave all of the Gould furniture to SWG’s brother, Isaac. There is documentation of the great chair at Isaac’s house. Isaac then gave the chair to the custodianship of his two of sons, Nathan and David, who took over his tailoring business. The chair first went to Nathan, who served on the board of the Redwood Library. When he and his wife moved to San Antonio, Texas in 1876, to be near their daughter, Emily Gould Onderdonk, Nathan passed the chair to David, who was the person who actually presented the chair to the Redwood Library in March, 1877. David likely kept the chair at his tailoring business at 70 Thames Street.

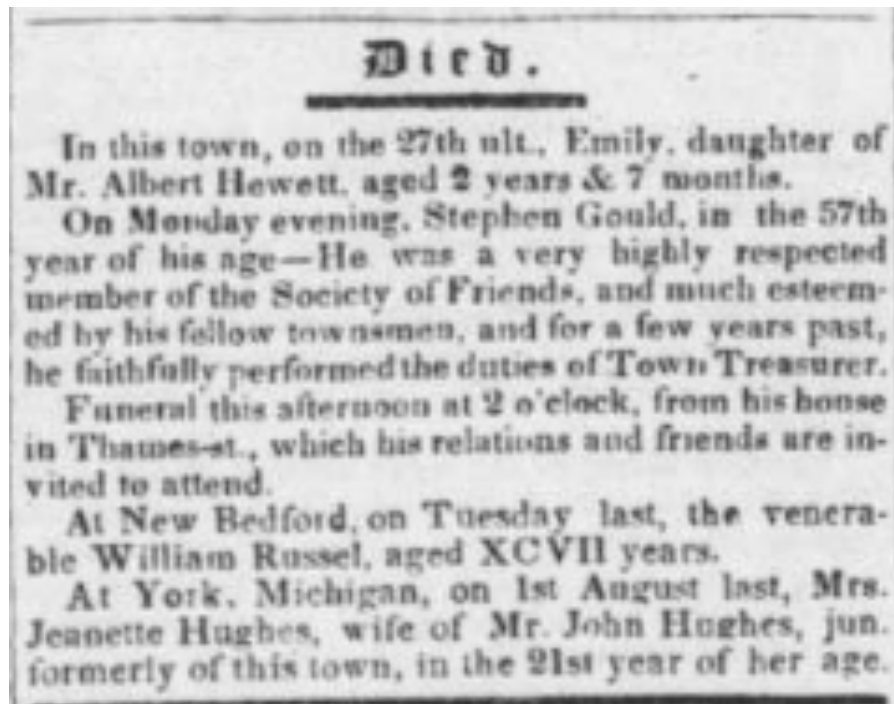
Stephen Wanton Gould’s role in the Rhode Island Historical Society was noted in the article that appeared in the *Herald of the Times*, a year after his passing.



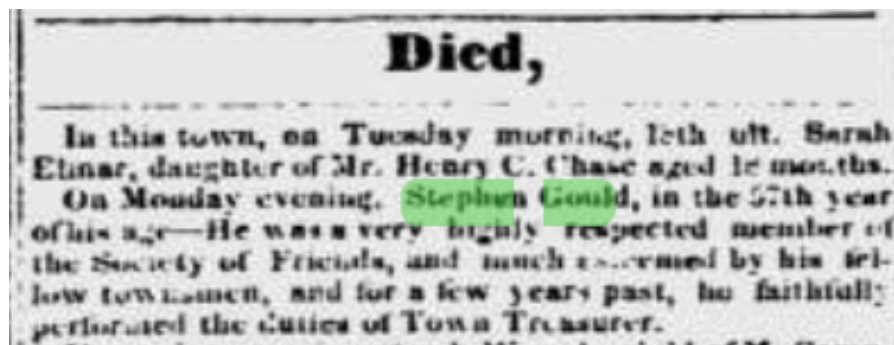
With a sentiment of deeper sorrow, your Board now advert to the loss which the Society has sustained, during the past year, by the death of Stephen Gould, Esq., and of the Hon. Samuel Eddy.— The venerable Stephen Gould will be long and gratefully remembered, as one of the most active and efficient of our associates, and, for many years, the Keeper of the Cabinet for the Southern District. Judge Eddy was, for three

Herald of the Times, Aug. 8, 1839

The *Herald of the Times* at the time of his death noted his service to the town and describing him as a “very highly respected member of the Society of Friends.”



Rhode Island Republican, Wed, Oct. 3, 1838



Herald of the Times, Thursday, Oct. 4, 1838

Hannah Rodman Gould served as the executor of her husband's estate. Before we turn to her, however, JSG gives us "a summary of the character as a man and member of general society" of his father. SWG was 5' 10" and weighed around 200 lbs. [He would be considered overweight today.] The following lengthy excerpt that JSG wrote over two letters to Mary, edited down, highlights SWG's appearance and build, his scientific, literary, and historical interests, his love of nature, the respect he had within the community, the degree to which his advice and counsel were sought, his advocacy for greater women's rights when he was able to exert some influence upon people making their wills, and other interesting facts about his life:

He was exceedingly well proportioned, and had as was often remarked the handsomest leg in Rhode Island, its symmetry was quite apparent as he always wore knee breeches... his face was a very handsome one, his nose was aquiline, his eyes black, his hair in early life was black, but when I first recollect him it was iron gray, and toward the latter part of his life it was a pure white, his complexion was clear, white, with a fine tinge of red around the cheekbones, the expression of his face was usually calm and dignified, but in conversation it became lively and animated. He was very polite in his manners, especially towards women and children, but he was never graceful in his movements. In conversation his speech was slow and hesitating. His portrait represents his face as narrower and smaller than it was. The portrait of Gov. Joseph Wadsworth in the Redwood Library resembles him more nearly than his own. [See p. 43 above] ... His air and aspect while sitting in meeting was the most grave and reverent that can be imagined, in speaking on religious subjects there was a solemnity mingled with tenderness which was very touching and impressive. His love of the Gould family was very strong, any one who was ever so remotely connected with it by blood or marriage was sure of any kind offices it was in his power to render them whether he was personally acquainted with them or not. He spent much time in examining ancient records and old papers stowed away in garrets and elsewhere to disentangle this thread of our family history, and form a complete chain of names and dates extending through all its branches, and to him more than anyone else the present perfection of its details is due. He was a very ardent lover of antiquities and especially indefatigable in collecting ancient documents, and visited old people in every part of the state for the purpose of collecting incident respecting ancient times and carefully committed what they said to writing. [LtM, Nov. 12, 1864]

...This love of ancient history and antiquities brought him into an extensive correspondence with men of like pursuits throughout the country and into very pleasant personal acquaintance with many of them. He kept a meteorological diary in which the position of the thermometer, barometer, the wind, and the weather is carefully recorded three times a day from the year 1804 to 1828. This called him into courts as a witness in insurance cases to state the character of the weather at the time of the alleged loss of the vessel. He was deeply interested in Electricity, Magnetism, and Microscopy; he constructed most of his apparatus himself and made vast numbers of experiments. He was also well versed in medicine, making a good deal of it himself, which he gave away... These pursuits brought him into acquaintance with many scientific men and into frequent correspondence with them.

With the people of the Island of Conanicut he was a sort of Pope, they believed in him thoroughly, and never made a will or sold their farms or took Physic, or went to law or got married without consulting Friend Gould as they always called him. He also wrote their wills and settled multitudes of disputes among them which would otherwise have resulted in lawsuits.

It was formerly the custom in Rhode Island to give married daughters by will, half a dozen chairs, a bed and bedstead, and about fifty dollars, unmarried daughters a right to live in their homesteads with their "diet" that is, a right to eat at their brothers table to whom the farm was devised, this was the case with the richest men. Father abhorred this injustice and set himself resolutely to break it up. Multitudes came to him to write their wills, and he used this opportunity to persuade men to do justice to their daughters, and when he could not persuade them to do what he deemed to be right he utterly refused to write their wills for them. But he generally persuaded them that it was right and did more than any man in the State to break up this unjust conduct towards daughters. He thought himself that he had done more good in this respect than in any other and that it was the brightest jewel in the crown of his earthly rejoicing.

He was not much of a reader, I scarcely ever saw him read anything except the Bible, Thomas Chalkleys journal and works on electricity and magnetism and medicine. Poetry he cared nothing about, and when Mother undertook to read it to him he generally went to sleep. Thomas Chalkley's journal was a great family favorite. [Ed. note: Chalkley (1675 - 1741) was a prominent early Quaker. The journal is available here: <https://archive.org/details/journalofthomasch00chal/page/n13/mode/2up>] Grandfather Clarke & Grandmother Wanton considered it the most interesting book in existence, Grandfather Gould read it a great deal, and Uncle David Gould would never go to sea without having it in his chest.

From the time when he was attacked at Peleg Gardner's in Narragansett when he thought Lewis Clarke was stamping over his head, he often suffered severely from headache and dizziness, the attacks gradually grew more frequent and the symptoms more severe...

His love of nature and its beauties was very great. The sea and the land alike delighted him, I have often seen him when suffering from pain, take a walk by the sea side and have all the aches removed as his soul swelled with emotion at the vast surface of the waters and the hoarse murmuring of the waves. The rides to the Monthly Meeting at Portsmouth were always seasons of great exhilaration to him. I think I can hear him now murmuring to himself "The fields white unto the harvest." "The Earth is the Lord's and the fullness thereof and the cattle on a thousand hills" and such like texts of scripture. But of all the places that called, Lawton's Gulley was the one which excited the greatest amount of enthusiasm. He could never speak of this spot without deep emotion as associated with his most pleasant memories of natural beauty. I have before told thee that his dying moment were consoled by a draught of water from this hallowed spot which his young friend Frank Lawton brought to him.

His interest in the African race has again and again appeared in the extracts from his diary which I have given thee. It was his daily prayer that the Lord would break every yoke and let the oppressed go free....

I close my history of him by saying that in all my intercourse among men, I have never seen one who was more truly dedicated to the service of God or the promotion of the welfare of his fellow men, it was the same in the dark or in the light, in the country as the city; everywhere, he was the devoted servant of God and the loving friend of the human family. "Precious in the sight of the Lord is the death of his saints." [LtM Nov. 19, 1864]

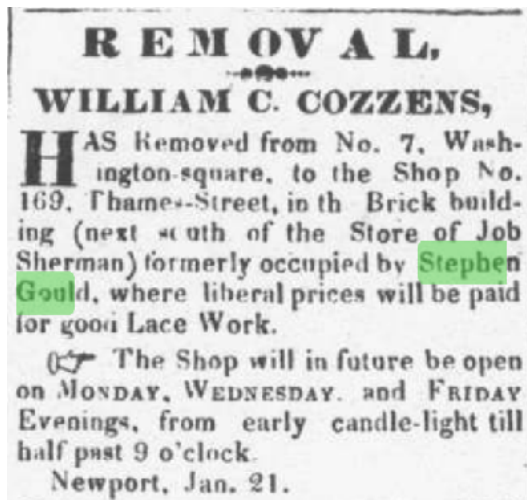


https://www.findagrave.com/memorial/21691607/stephen_wanton-gould

We turn next to Hannah Rodman Gould, not to be confused with Hannah Wanton Gould or Hannah Wright Gould or another Hannah Rodman.

✿ HANNAH RODMAN GOULD (July 8, 1780 - July 6, 1860) ✿

Hannah Rodman Gould, the wife of Stephen Wanton Gould and the mother of John Stanton Gould, was the daughter of Clarke Rodman (April 10, 1750 - Sept. 14, 1838) and Abigail Lawton Rodman (Oct. 22, 1752 - Feb. 2, 1838). Her father had apprenticed to William Cozzens to become a “hatter,” but opened a school as soon as his apprenticeship was completed and taught for most of the rest of his life. [Ed. Note: William Cozzens, likely a descendant of the hatter, took over the site of Stephen Wanton Gould’s shop in 1832, where the address is given as 169 Thames Street]



Newport Mercury, March 17, 1832

Clarke Rodman was the Town Treasurer of Newport for almost 30 years. He was an elder of the Quaker meeting and, beginning around 1805, served as the principal preacher. Stephen Wanton Gould’s diaries often reference his preaching. John Stanton Gould describes his Grandfather Rodman as “a short, thin man, very cheerful and pleasant, fond of a joke and a good story.” His favorite food was mutton soup. He suffered from some cognitive deficits toward the end of his life. JSG describes his grandmother, Abigail, as “a short, thin, lively little body that always went on the trot and as active as a cricket, she was a great spinner of worsted [ie, wool], and it was the greatest pain that she could suffer to be idle for a moment.”[LtM, Dec. 16, 1864.] On Sundays, she would spend the entire day knitting and donate what she made on that day to the poor. When she was spinning, she would pin a piece of poetry to her

wheel and memorize poems. “Her head was as full of poetical scraps as an egg was of meat, and she had an apt passage a propos to every occasion.”

Hannah Rodman Gould [HRG] had eight siblings: Isaac (Sept. 1, 1778 - d. Sept. 12, 1780); Joseph (May 2, 1777 - September 10, 1823) who was “a hard case being given to drink” [Ed note: Joseph does not appear in many online family tree sites]; Ruth (Dec. 7, 1781-1834) “much beloved and worthy of being loved” who died of breast cancer; David (March 11, 1783 - May 29, 1870), who married Johanna Mitchell [Ed note: David does not appear in online family tree sites, but is mentioned frequently in SWG’s diaries.]; John (March 18, 1785- Dec. 14, 1827 or 1828) a teacher, who married Rebecca Peckham — he committed suicide by cutting his throat on December 14, 1828 [the 1828 year, assuming no typo, is according to JSG]; Elizabeth (April 13, 1787-1872), who ran a dry goods store until she married Jonathan Nichols of Salem on October 1, 1823; Caleb Carpenter (1789 - Dec. 27, 1808) [JSG’s older brother, Caleb Gould, who died as a child, was named for this Caleb who died shortly before JSG’s Caleb was born]; and Mary, (1795 - 1881) who never married. [For more information see JSG, LtM, Dec. 16, 1864, and Charles Henry Jones’s *Genealogy of the Rodman family (1620-1886)* <https://archive.org/details/genealogyofrodma00jone/page/n5/mode/2up>]

As the oldest daughter, Hannah likely developed her many household skills helping her mother. JSG tells us that “at ten years of age she was able to take entire charge of the house whenever her mother was ill.” [LtM, Dec. 23, 1864] Given her father’s teaching background and her mother’s spinning propensity for poetry, it should come as no surprise that “she had a very keen taste for literature, and whenever she earned any money she laid it out in books of standard value. In this way, she procured Young and Cowper’s poems, Pope’s *Homer*, and several other similar books. Young and Cowper she could repeat by ear almost from beginning to end, and she could repeat all the finest passages of Milton.” [LtM, Dec. 23, 1864. Ed note: Young is likely Edward Young (1783 - 1765), from whose works Goethe taught himself English. William Cowper, pronounced “Cooper,” was an important poet in the generation between Pope and Wordsworth.]

Perhaps, like me, you are unfamiliar with Cowper’s poetry. Here is a sweet example:

William Cowper: To a Young Lady

Sweet stream, that winds through yonder glade,
Apt emblem of a virtuous maid—
Silent and chaste she steals along,
Far from the world's gay busy throng;
With gentle yet prevailing force,
Intent upon her destined course;
Graceful and useful all she does;
Blessing and blest where'er she goes;
Pure-bosom'd as that watery glass,
And Heaven reflected in her face.

HRG worked for a time as a schoolteacher in Portsmouth, RI, when she was being courted by SWG. JSG noted her very beautiful handwriting (i.e., penmanship). JSG writes: “She wrote her own will, and when I carried to the Court of Probate to be proved, it was said by the Court and other gentlemen present to be the most elegantly written manuscript ever presented to the Court. [LtM, Dec. 23, 1864.]

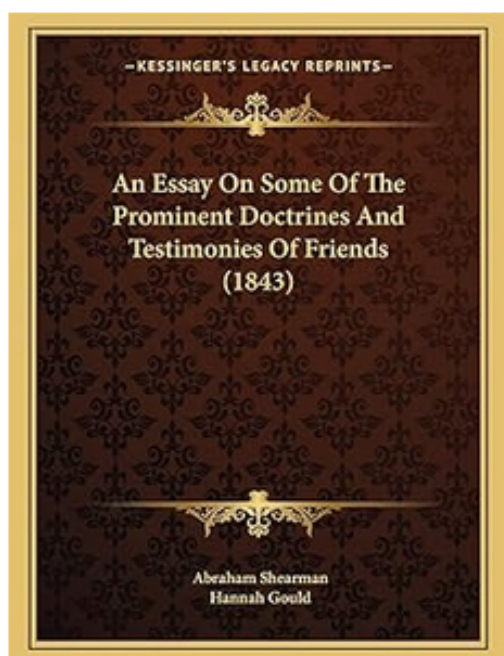
JSG writes:

She not only wrote a good hand but composed admirably... her style of writing was stately and dignified her words were scrupulously selected with a view to the most precise accuracy of statement so that no one could have any doubt about her meaning. She always came straight to the point without circumlocution and said what she had to say in the fewest possible words. Her reflections and observations upon facts are always sagacious and clearly expressed, they evinced the clearness of her hand and the soundness of her judgment, but she never wrote anything funny, nor do I think it would be possible if all her writings were collected to find anything which would make one laugh. She frequently wrote poetry for her own amusement but destroyed most of it after keeping it a few days. She often wrote notes to her friends in rhyme some of which are preserved, several of her poetical stories for children were published in little children's books. [LtM, Dec. 23, 1864.]

Hannah Rodman Gould, who, as stated above, also called herself Hannah Gould, Jr., served as women's clerk of the Rhode Island Monthly and Quarterly meetings and the New England meeting, as well as Secretary and Treasurer of the Benevolent Society of Newport. The only book publication I have turned up for her so far was published by Knowles and Vose in 1843,

An Essay on Some of the Prominent Doctrines and Testimonies of Friends, co-authored with Abraham Shearman, Jr. (1777 - 1847). [Ed note: I have included it as Appendix 3. See pp. 141 ff.] It is also available on Amazon, which gives Shearman most of the authorial credit. Knowles and Vose was a prominent publishing firm in Providence in the 1830's and 1840's, [they also owned the Providence Journal], so, although a slim volume, this is not an insignificant publication.

HRG and Abraham Shearman, Jr., again in their capacities as Clerks for the Quaker meetings, had also been published in *The Newport Mercury* newspaper in 1837, which reprinted an Address to the Yearly Quaker Meeting concerning slavery. See below and see Appendix 4, p. 155 ff. for the complete text of the article. Hannah was equally involved in the abolitionist cause alongside her husband.



Cover option for the book on Amazon

JSG tells us that his mother was a phenomenal speller: "I firmly believe that she never spelled a word wrong but once in her life [the word was daguerreotype], and I believe just as firmly that she never looked into a dictionary to see how it should be spelled." [LtM, Dec. 31, 1864.] She would have been a phenomenal editor: "Her ear was peculiarly susceptible to these felicities of

ADDRESS. <i>Of the Yearly Meeting of Friends for New-England, held on Rhode-Island, in the Sixth Month, 1837, to its own Members, and those of other Christian Communities.</i> THE subject of Slavery, as it now exists in some parts of our common country, having been brought impressively before us at the present time, we have deemed right to call the attention of our own, and of other Christian communities, to its serious consideration. It is well known that the Society of Friends, as a religious body, have long maintained a decided testimony against holding their fellow men in bondage. A testimony which had its origin in a deep felt conviction that the practice could not be reconciled with the precepts and doctrines of the Christian religion. Yet in	thus adverting to the subject, we feel no disposition to keep out of view the fact, that in the early settlement of Friends in this country, many of them did, in common with other professors of the Christian name, participate in the practice, and we have thought that encouragement would be derived from a brief recurrence of the rise and progress of the concern for its removal, so far as relates to the Society of Friends. Individuals of the Society, if not opposed to it from the commencement, very soon became uneasy with the system; they were drawn to a consideration of the system on christian principle, and becoming fully convinced that it was inconsistent with the spirit of the gospel of love and peace, they felt themselves called upon, not only to bear an individual testimony against it, but from a sense of religious
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Newport Mercury, Sat. July 15, 1837
*Columns have been adjusted to fit the excerpt and enlarged for easier reading
 Full article in Appendix 4*

phrase, and she had a great knack at turning infelicitous expressions into those which cause the ears to ring and the blood to tingle.” [LtM, Dec. 23, 1864.]

Though she did not have the opportunity to try her hand at painting or sculpture, HRG had a “very remarkable faculty for drawing.” JSG writes: “If she had chosen to cultivate her talents in this line, there can be no doubt that she might have been an artist.” She apparently did not have a strong musical sense, and she had a total disgust for dancing.

She loved above all things to listen to in the conversation of intelligent men, and preferred their society to that of women. She had more difficulty in understanding the details of business and finance than almost anything, yet it always gave her great pleasure to hear men talk about it. She also loved to hear conversations about politics although she never mingled in them herself, except to ask questions. [LtM, Jan. 7 1865.]

More than any potential love of art, however, she “had an unfeigned and an intense love of the beautiful in nature.” JSG has a wonderfully evocative description of this love:

I have sometimes watched her while looking intently at a snow storm; the exquisite geometric crystals, their graceful descent through the air, the beautiful curves carved out of the eddying drifts would fill her soul with a real joy, her eyes and her whole countenance would gradually light up as each particular element of beauty assimilated itself fully with her spiritual consciousness until her face became really radiant; from her face, the emotion would steal to her muscles until her whole frame was literally quivering with delight... Just so have I seen her standing on the ocean shore, listening to the music of the billows as they dashed with a grand and ponderous rhythm on the rockbound shore, and watching the titanic upheavals of the mighty waters, lashing themselves into foam, and dancing in the mighty majesty of overwhelming power. Even now, though long years have rolled away, and she sleeps with past generations in the grave, I see her as visibly as I did on that stormy day, with a countenance glowing with reverential awe, breathless with adoration, her mind lifted out of herself and dissociated from her body, seemed in direct and vital communion with him who is the mighty maker of the waves and of the winds. [LtM, Dec. 31, 1864.]

HRG was immensely practical and multi-talented, adept with a needle and scissors, making beautiful clothes for her family as well as for the poor. Her practical and domestic skills were essential for the tight budget she lived on early in her marriage, when SWG’s income was, as noted above, ~ \$300 per annum. “Her practical talent could hardly be surpassed, by this I mean she could accomplish everything that she fairly set out to do.” [LtM Dec. 23, 1864.]

A devoted mother to her only surviving son, she made most of JSG’s childhood toys “with a glue pot and a pen knife.”

I remember a pair of scales made a small lemon cut in two with a wooden beam that I took great delight in. I had too a flock of sheep with real wool fleeces, horses, cows, chairs, tables, ladders and all such things of her manufacture, coloured with red ink, yellow gamboge & Prussian blue, glazed with the white of an egg. I had a pack of geographical cards (I have them now). She taught me innumerable ways of playing with them, to form them into bridges, houses, forts, castles, and almost everything else. [LtM, Dec. 23, 1864.]

JSG tells us that “as a wife, she was faithful and true, discharging all her conjugal duties with scrupulous fidelity, and she was in the main happy in her married life, yet there was much difference between father and herself.” SWG did not particularly care for literature or poetry other than the *Psalms of David*. If she read aloud to him, he would fall asleep. Her religious faith was primarily borne out in faithfully fulfilling her duties with an aversion to speaking about her religious feelings while “father watched the play of his religious experience as narrowly as a cat watches a mouse.”

... his exaltations and depressions, his hopes and fears, the moments when the candle of the Lord shone brightly in his tabernacle, and those when the Heavens were to him as brass and the earth was of iron were all carefully noted and discriminated, and he dearly loved to talk of them and compare them with the experiences of others; all this went against mother's grain. His interest lay in the direction of science, hers lay in the direction of literature. His experiments were frequently such as to require time for their development, and his apparatus would stand sometimes for weeks in her way, which annoyed her greatly. He never could feel an interest in money. She had a sincere respect for it. He would give away his last cent as cheerfully and ungrudgingly as though he had plenty more. She did not approve of giving away her last cent. Do not understand by this that mother was not charitable to the poor, for she was so, no woman in her circumstances ever gave away more, and she made many delicacies for the sick, gave them food and all that she could afford, but she gave it because she thought it to be her duty and not because she loved to do it. To father it was a perfect joy to give, and he would do so when he could not afford it. He often annoyed her excessively when she had made a picked up dinner, just enough for our three selves, by inviting two or three friends to dine. He often did this, and by doing so, he tormented her sadly. He had many ancient curiosities which he kept in the keeping room, he would bring strangers into it without any ceremony while the room was being dusted and of course when the furniture was all topsy turvy...

If she had one distinguishing mark by which she was more thoroughly individualized than by any other it was her extraordinary neatness both in her house and in her person; I have seen much of the world, and been the inmate of many families, but I never saw anything approaching to such neatness elsewhere.... Everywhere, under beds, bureaus, and in the most out of the way places you would see the same freedom from dust and dirt. As for spider webs there were no such things to be found. A spider would as soon have entered her house as a cat would put her feet in cold water....

Her closets were models of beauty. There was one especially which strangers came to see, as they would to a museum. It contained much ancient china, glass, and silver. Thy [i.e., Mary's] pepper box and salt cellar were included among them. It was not merely the antiquity of the article, but the order in which they were kept that attracted attention; the china shone with a gloss which no other woman could give them by the agency of soap and water, as for the silver it was refulgent. Her brasses too shone like gold, and there was much of it about the house, so clear and brights was its surface that one created to pull out a drawer or touch a door knob lest its lustre should be dimmed. Any speck of dirt, anywhere, be it ever so small distressed mother like a stain upon her conscience, direct with her was not only nasty but wicked. Cleanliness was not only next to Godliness, but it was precisely the same thing...." [LtM, Jan. 7, 1865.]

Again, I am not a mental health professional, but she may have had some degree of Obsessive-Compulsive Disorder, anal retentiveness, or an anxiety disorder.

JSG most amusingly writes of the mis-match around cleanliness between his parents and how it sometimes played out toward himself. It is too lengthy to include in the body of this essay, so I have included it in Appendix 5. [See p. 159.]

HRG was very prone to headaches, possibly as an after effect from consumption, but she mostly refused to take any medicine for it. SWG was rather unsympathetic to that attitude toward medication and probably underestimated how much the headaches affected her. He had a great interest in medicine and “kept great quantities on hand.” Later in her life, JSG successfully treated her for the headaches with some homeopathic medicines.

In physical appearance, JSG tells us that his mother was neither beautiful or ugly, but “fine looking.”

She had a clear complexion, a delicate skin, very dark brown hair, blue eyes which were remarkably expressive and reflected every varying phase of thought and feeling as faithfully as the sky mirrors the lake above it, her feet and hands were small, her arms were beautifully rounded and white as marble. After I knew her, she was always fleshy, and after sixty she became decidedly corpulent. She was always too fat to be called a handsome figure. On the whole, while she would never have been pronounced decidedly handsome, she would always have been singled out in a crowd as a woman marked by the vivacity of her countenance and the dignity of her manners. [LtM, Jan. 21, 1865.]

JSG shares some wonderful details about her “peculiarities:”

- She had a contempt bordering on hatred for men with “spindle” shanks (remember SWG had great legs)
- She loved cold boiled pork
- Next to that her favorite food was boiled leg of mutton with caper sauce
- She regarded puddings and pies as fit only for weak women and “Miss Nancy’s” among men. [LtM, Jan 21, 1865.]

HRG served with SWG as Superintendent of the school in Providence and “did much to establish a clear, healthy, and robust style of thinking and acting among the young Quakeresses of New England. Much of the style of thought which she implanted there will never die out until the angel standing with one foot upon the earth and the other upon the sea shall swear by him that liveth for ever and ever that time shall be no longer.”

Hannah Rodman Gould lived “to a good and ripe old age” and “received her summons to enter the celestial city without a long illness and with little trouble to others,” two things that were important to her. The family took an ambrotype picture of her corpse. Many people called to visit her corpse and pay their respects, as she was highly regarded in her community. JSG explains how the family felt:

There was not much cause to mourn for her. She passed her eightieth birthday in the house where she had lived so long. . . . She had fought the good fight, she had finished her course, she had kept the faith and was therefore assured of her crown in the heavenly mansions. Almost all she had known and loved in life had crossed over Jordan before, hence, she was not so much going from her home as to it. Not so much from her loved ones, as to them. She was going to enjoy their society under far happier auspices, where there were no drawbacks to the sweetness of the intercourse. Under such circumstances what cause had we to mourn for her? [LtM, Jan. 28, 1865.]

She was buried on a bright, sunny, balmy day on the 9th of July, the last of the Goulds to buried in the Friends Upper Burying Ground in the Meadow Field. The ceremony was attended by most of the chief officers of the city of Newport along with ministers of several faith denominations. JSG's description of the ceremony is touching. [see LtM, Jan 28, 1865.]

HRG left little for her heirs to attend to. She did not have any unpaid bills except for one week's service of a nurse. Her papers and clothes were in order. JSG concludes: "If she had had the fullest premonition of her death she could not have been more fully prepared with reference to all her outward affairs. I have now finished all I have to say of this generation."

Continued on next page

🐼 CONCLUSION 🐼

If, like me, your interest in our Gould and Wanton ancestors has sustained you to reach the end of this essay [pending corrections and additions from readers' comments and additional investigations on my part], perhaps you have some of the same questions I have. What is it about the people who came before us that makes their stories important to us now? I'm not sure I have a simple answer to this question, but I hope that this essay at least partially answers it. I have treasured my time researching and writing it. I find myself asking if it has merely been a nostalgic journey to find some historic connection to our present day. Has it been my feeble attempt to order the past when the present seems so disordered? As John Hamilton phrases it in his essay "The Exile of Aging," "Who among us hasn't found themselves retreating to the past after a blast of present-day lunacy?" [<https://johnhamilton.substack.com/p/the-exile-of-aging-nostalgia-home>] Or is it from an awareness of the importance of preserving this history for future generations decades from now? How truly blessed we are that so much of this past was recorded by John Stanton Gould and other forebears, preserved in lovingly typed records, and preserved in archives. So much of our present is so much more ephemeral now - - I hope that you will make the time to record your memories of those who came to Canaan a generation or two before you. Their stories, their struggles and triumphs, their personalities, their quirks and peculiarities, their treasures, all are worth preserving.

I think I may even have found out the source of my mother's reference to "Uncle Willie" who "fell into a cesspool." She was likely harking back to a joke from either her father, Romeyn Berry, or from some British RAF officer she met in London as a WAAC in WWII, who likely told a classic old-school Vaudeville joke. The point of her reference was that "only marking the hours that shine" leaves out other important parts of history, some of which are messy.

After the time I have spent with our Gould and Wanton relatives, I am impressed with their courage, their resilience, their kindness, their love, their generosity, and their steadfast faith amidst persecution and other trials. They recognized that it was important to hang on to treasures like gold coins and silver tankards even when faced with meager funds, that it was important to record their thoughts and feelings in letters and journals, to serve and to be as

generous to their communities as they were able, and to use their minds and hands for the greater good. Family mattered to each and every one of them.

I leave you once more with words from our common ancestor, John Stanton Gould, who thought he was bringing his *Letters to Mary* about the family almost to a close, even though he would go on to write another 75 or so letters over another three plus years, comprising 150+ pages of additional typescript, an entire second volume, when he wrote these words. They brought tears to my eyes when I read them. He wrote:

I am now approaching the end of these letters; let thy patience hold out yet a little longer and then the burthen of receiving them will fall upon thy shoulders and these musty chronicles will cease to annoy thee....

Perhaps in the dim and distant future, when age has chilled thy pulses, and when most of those whom thee loved and cherished in youth have departed for the spirit land, thine eyes will turn back with a gladness and a comfort which thee now can but little imagine to these memorials of the past, and thee may then be glad that thy father has opened to thee a door of communication with those who have loved and suffered here on earth before thee, and from whom thee has derived thy existence.

At all events it is a comfort to me to think that I have thus provided something which will be like a cordial to thee in that day, "when the grasshopper will be a burthen and desire shall fail." [Ecclesiastes 12:5] If I am mistaken in this, I shall be far away, and shall never know the failure of my well meant efforts for thy enjoyment. Indeed I have often thought while writing them that it was not at all improbably that before they were finished I should be of the number who were, and are not. [LtM, Nov. 26, 1864.]



Daniel Gould:

“A Postscript Containing Some Further Sufferings and Judgments of God on the Persecutors”

from New England Judged by the Spirit of the Lord, by George Bishop (London, 1661), pp. 314-317

314

NEW ENGLAND JUDGED

A POSTSCRIPT.

CONTAINING

SOME FURTHER SUFFERINGS AND JUDGMENTS OF GOD
ON THE PERSECUTORS.

First, Daniel Gould's Relation of some passages concerning William Robinson, Marmaduke Stevenson, and himself, etc., further than is related in the former treatise.

NOW, as to the two first that were put to death at Boston, to wit, William Robinson and Marmaduke Stevenson, after they were banished upon pain of death, they went from Boston to Salem. And I hearing of it, that they were banished upon pain of death, was much troubled; having knowledge of them before, and that they were men fearing God, I was minded to see them; so I overtook them at Salem, and people were much exercised in their minds concerning them, and some willing to hear. But, by reason of their cruel law, people were afraid to have a meeting in their houses. They had a meeting in the woods not far from Salem town, and great flocking there was to hear; and the Lord was mightily with them, and they spake of the things of God boldly, to the affecting and tendering the hearts of many; some of whom are alive at this day that can bear witness to the truth of their testimony.

And after we had been awhile at Salem, no man meddling with us there, we went to Piscataqua, and found the people, as we went, very tender and loving, though mixed with fear, by reason of their wicked law. And after we had been awhile at Piscataqua, we returned again to Boston, and several Friends from Salem with

us; and as soon as we got over Charlestown ferry, on Boston shore, no town nor people meddling with us, nor offering us any abuse, until we came to Boston, there meets us the constable, and a company of rude people with him, and takes us all up, which were about ten or a dozen of us, besides the two banished Friends, and, after some mocking and scoffing examination, had all of us sent to prison. •

And God doth know, who is a just rewarder of all, how harmless, innocent, and peaceable we came into the town, and behaved ourselves in much fear and humility of mind; yet, notwithstanding, being Quakers, to prison we must all go, where we remained some days; it may be three, or four, or a week; and then the counsel, or Court, sent searchers to us to search our pockets, and took our papers, and what else they pleased, and carried them away; amongst which was William Robinson's journal of places where he had been. After our pockets were picked, we remained still in prison, till the Court's pleasure was to send for any of us; for sometimes they would send for several of us together, and sometimes for one alone. For I was once sent for alone, sifted and tried, being examined about many things; and seeing they were like a company of fowlers, to drive the bird into their net, I was sparing of speech; then they called me "dumb devil," and said I "could not speak." And some said, "I was simple and ignorant, and had no great harm in me, but that I was beguiled and led away by others that were more subtle." Then I said to them again, "If you think I am simply beguiled, and not wilful in error, how have you showed kindness to me? Or where has your love appeared to help me out of this ignorance and delusion you suppose I am fallen into? How has your endeavour appeared to open my understanding, to show me better? Do you think your prisons, whips, and bad usages is the way to do it? Is that the way to begin with, for the restoring of any from the error of their ways?" Then some again cried out, and said, "He is more knave than fool." Then I answered again, and said, "If I hold my tongue to your ensnaring questions, I am a 'dumb devil,' a 'fool,' and 'ignorant;' and if I speak, I am a 'knave.'"

After this, the deputy-governor, Richard Bellingham, being full of envy, said to me, "Well, Gould, you shall be severely whipped." Which afterwards was done, with thirty stripes upon my naked back, being tied to the carriage of a great gun; and this is my comfort at this day, and I bless the Lord for it, that my suffering was in great innocency.

There were five more whipped at the same time, two men and three women, each having ten stripes a-piece, only one man fifteen; and for no other cause but for bearing the name of Quakers. And after we were thus whipped, we were all had to prison again, where our lodging was, with our sore backs, upon the hard boards, where we remained till after the execution, that they had hanged those two innocent and precious servants of the Lord, William Robinson and Marmaduke Stevenson, who were executed upon a lecture-day, after the priest had sharpened the people for the service.

But that priest is gone to his place. In the morning, before the lecture began, there came a multitude of people about the prison, and, we being in an upper room, William Robinson put forth his head at a window, and spake to the people concerning the things of God; at which the people flocked about the more earnest to hear, and gave serious attention. But quickly it was noised in the town, that much people was about the prison to see the Quakers, and that the Quakers were speaking to them. Upon which came James Oliver, a very fit man for their purpose, with a company with him, to disperse the people, and to drive them away from hearing the Quakers; but could not get them away, they being so many, and willing to hear. Then James, in a fret, left the people without, and came to us within; and being in a heat, that he could not master the people without, was the more furious to us within; hurling some of us very uncivilly down stairs, and left us not until he had brought us down, and shut us up in a little, low, dark cell, where we could not see the people, nor they us, where we remained until their lecture was done. During this time, though the hearts of the ignorant were hardened against us, to shut us up in a dark, solitary place, we sat together

waiting upon the Lord, for we had no helper in the earth; our reliance was only upon Him. And this was a time of love; for as the world hated us, and despitefully used us, so the Lord was pleased in a wonderful manner to manifest His supporting love and kindness to us in our innocent suffering.

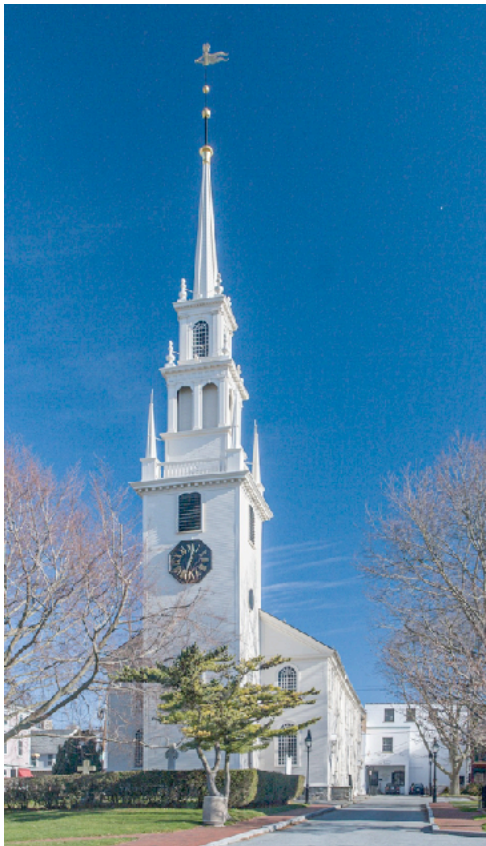
And especially the two worthies, who had now nearly finished their course, they standing faithful in their testimony to God, by which they obtained witness; for God has said unto them, and given them a sure word, "That their souls should rest in eternal peace;" as you may see hereafter by their own writings. And this comfort they had in their sore trials, near unto death, for God was with them, and bore them through with a heavenly cheerfulness. And many sweet and heavenly sayings they gave unto us, being themselves filled with comfort; for so also said the apostle, "I am filled with comfort, I am exceeding joyful in all our tribulation."—*2 Cor.* vii. 4.

And now, their lecture being ended, the priest having sharpened and hardened them for the service, the officers and soldiers being now ready at the door; and while we were embracing each other, and taking leave, with full and tender hearts (God knows,) the officers and men appointed, like Friends' butchers, came in and took the two from us, as sheep for the slaughter, and had them away to the execution, where they were hanged to death, whose blood lies still at their door, and will, until they repent and their law is repealed, cry to the Lord from the ground, as did the blood of Abel.—See *Gen.* iv. 10.

❧ APPENDIX 2 ❧

James Gould's evening at the Coggeshall's excerpted from
John Stanton Gould's *Letters to Mary*, March 14, 1863 and March 21, 1863
Ed. Note: some spellings have been modernized and addition paragraph breaks have been added.

[Lizzy Coggeshall] was an experienced general, up to all sorts of strategy, so she resolved upon a regular coup de main. She was determined that cousin Jemmy (for they now always called him cousin) should come and spend a whole evening with them, for she had a theory that matrimonial spells worked more kindly under the lady's own roof than elsewhere, and she was resolved that they should work effectually in some way. So with a view of making the thing sure she went with the girls one evening herself. They chased him from one haunt to another until at length they fairly treed him. Lizzy was not long in beating the bush before she came into close quarters with the game. She told him they really felt hurt that so dear a cousin as he was should never have entered their doors, or partaken of their hospitalities. Her dear girls had received so much kindness for him, he had been so much like a brother to them, that they really wanted to make some little return, some trifling acknowledgment to him; surely, he would not be so cruel as to deprive them of the pleasure. Would he be so good as to look in upon them next seventh day evening, they had not the vanity to think that they could as much as many others to please him, but they would try their best. The poor bashful man would have ridden on his own coffin in a cart to the gallows with vastly more pleasure than he would have accepted the invitation, cudgeled his wits in sheer desperation for valid excuses, but Lizzy had the blood in her eyes and who knew no such word as fail, gave much such clean and cogent answers to them all, that he was compelled to give it up, and it was fully fixed that could Jemmy should come.



Trinity Church, Newport
https://en.wikipedia.org/wiki/Trinity_Church_%28Newport,_Rhode_Island%29

They went home to dream all night of the success of their plans, while poor Grandfather was ridden all night by a hideous nightmare in which he imagined he was hanging from the vane on the Top of Trinity Church on a single finger, while a huge Eagle was flying towards him to pick out his eyes. Aunt Molly heard his groans and came to awaken him, but when she succeeded he thought Lizzy Coggeshall was after him, and gave her such a kick upon her forehead as nearly broke his lame knee and made her see sparks until she go back to her bed again.

At length the eventful day had come. Lizzy, among her other discourses had found out that Grandfather had an especial weakness for pumpkin pies and crullers, and on this hint she acted. The girls were marshaled in the kitchen, with the sleeves rolled up to their shoulders, and set sturdily to work to prepare these luxuries in the highest style of the art, and when their work was over it must be confessed that a most tempting array smoked on the kitchen dresser.

Lizzy was of opinion that the presence of her affectionate spouse would rather mar the effect of the entertainment so she made up her mind to get rid of him. Elisha [Coggeshall] had one overmastering fear which like Pharaoh's lean kine [Ed. note: see Genesis 41 reference to lean cows and seven years of famine and scarcity] swallowed up all the others, and this was the Ager or "Ager" as he called it. Now it so happened that about the middle of the afternoon Lizzy saw unmistakable symptoms of the Ager coming on with race horse speed upon her beloved husband, so she forthwith drenched him with enormous draughts of bonset [sic] and ginger teas, and then tucked him warmly into bed in order that he might have a sweat, and thus avert the impending calamity. [Ed note: "Bonset" is perhaps a typo or the way JSG spelled "boneset" (*Eupatorium perfoliatum*) which was a North American herb used to treat colds and flu as well as dengue fever.]

Elisha, who was greatly given at the most inappropriate time to slumber, was dead sure to its effectually when the thing was regularly in order to do so, and his head had not been many minutes on the pillow, before he knew as little of outward things as a dead man. He could give Lizzie [sic] no sort of information next morning whether he had sweat or not, but he thought he must have done so pretty profusely as he had no Ager about him & Lizzie thought so too. Henceforth Elisha revered more than ever his skillful wife who had thus saved him a visitation of the much dreaded calamity.

When the day of Grandfather's martyrdom at length arrived, he was thrown into the most extraordinary perturbation. He put on a clean shirt but before he had it on a quarter of an hour it was so thoroughly limped with the sweat that poured out of him in his perplexity, and it looked so bedraggled that he decided he could not wear it, and sent Aunt Molly for another. While that tender [conjugal?] scene at the corner of Spring and Cross Sts was being enacted as described in my last letter [Ed note: i.e., at the Coggeshall's house], Aunts Molly and Hannah had been taking counsel together on the signs of the times. Aunt Molly's snaky little eyes had long seen straight through Lizzie's schemes, and Aunt Hannah who had done the thing so often herself understood the game as thoroughly as Aunty understood Rachel Moore. Both of them were swelling with fury at the audacity of the attack, and both of them deemed it their solemn religious duty to explain to their brother the frightful pitfall which had been dug beneath his feet in order to insure his destruction. They held another conference when Aunt Molly went back for the shirt, when it was decided to use the present moment for his disenthralment. So they both came together, and with loud voices and earnest gestures they shewed [sic] him that Lizzy was an artful hussy, and the girls

were designing trollops, they enumerated a long list of private diseases to which they were subject, and on the whole, set them before him in a most unsavory light.

These revelations were quite lost on Grandfather, whether they were angels or demons was all one to him. He only knew that he was mortally afraid of them individually and collectively, and that he felt as a man feels when a cancer is about to be extirpated from the region of the carotid artery. But he had pledged his word from which there was no retraction, and so with a heavy heart he started on his journey

The girls now proceeded to spice the cider and to give the finishing touches to their preparations, and then dressed themselves in their best bib and tucker and then finitely awaited the arrival of their victim. Elisha, as I have said, was snugly snoozing in his bed, but whether sweating or not, is one of the unsettled questions of history. At length the expected knock was heard at the front door. Lizzy had judiciously posted herself in the kitchen, the girls presented themselves in a body at the door to give him due welcome. He entered pale, trembling, and as thoroughly frightened as a man could be and live. Nothing could be more affable than the young ladies conduct, nothing more sweet than their speech. They asked him all sorts of questions, made all sorts of remarks, and admired excessively all that he admired. The good man as at the best of times very sparing of speech, eloquence was far from being his forte, but on this occasion, the little fluency he had absolutely deserted him, and every word that he tore out of himself was like drawing a tooth from his head or a drop of blood from his heart. At length the delicate crullers and the rich pumpkin pies and the well spiced cider were brought in; before this, he had been excessively puzzled to know what to do with his arms and legs, the pestiferous things would be getting in his way, and all the jerking he could do would not get them into the right place. Now, he could make them useful, the eating was a sort of screen behind which he could in some degree secure himself from the fearful battery of eyes which were leveled upon him, so in sheer desperation he ate on, saying, "how very good" between each mouthful. Thinking their medicine was working well, they redoubled their vivacity and kept up the conversation with increased vehemence. And he, on his part, ate long after the calls of appetite were satiated, in order that the might have something to say and something to do.

But things were growing desperate, the human stomach is an organ of limited capacity, and Grandfather had reached the point of repletion, in the misery of his embarrassment he tried one mouthful more; then a cold perspiration like that of death bedewed his skin, and all surrounding objects assumed the ghastly hue of blue. He started for the door with the velocity of a comet, the girls were at his heels. He had just time to open the front door, when the crullers, the pumpkin pies, and the cider flew out on the doorstep in a most unsavory mixture. Remembering Lot's wife, he looked not back, nor did he stop running till he reached his home. Some ginger tea, which his sisters made him, settled his stomach and left him a wiser, if not a better, man.

Lizzy tried all sorts of ways to bring him back again, but you could not catch him in that trap again, and they finally gave it up as a hopeless effort.

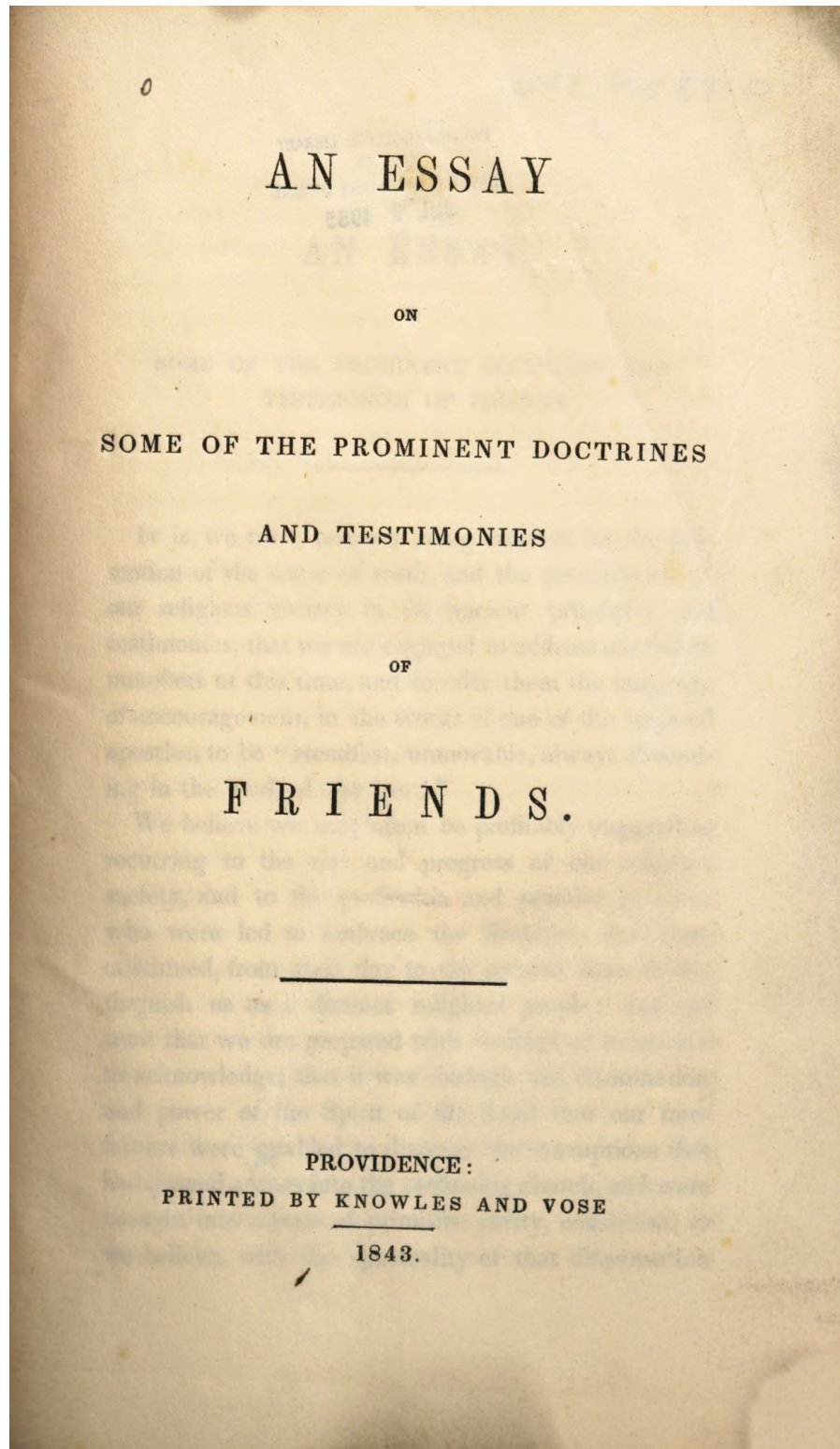
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❧ APPENDIX 3 ❧

Hannah Rodman Gould, also known as Hannah Gould, Jr.

Co-author with Abraham Shearman

An Essay on Some of the Prominent Doctrines and Testimonies of Friends (1843)



AN ESSAY

ON

SOME OF THE PROMINENT DOCTRINES AND TESTIMONIES OF FRIENDS.

It is, we trust, under a living concern for the promotion of the cause of truth, and the preservation of our religious society in its ancient principles and testimonies, that we are engaged to address our fellow members at this time, and to offer them the language of encouragement, in the words of one of the inspired apostles, to be “steadfast, unmovable, always abounding in the work of the Lord.”

We believe we may often be profitably engaged in recurring to the rise and progress of our religious society, and to the profession and practice of those who were led to embrace the doctrines that have continued, from their day to the present time, to distinguish us as a distinct religious people; and we trust that we are prepared with feelings of reverence to acknowledge, that it was through the illumination and power of the Spirit of the Lord that our forefathers were enabled to discover the corruptions that had gained access into the professing church, and were brought into a state of primitive purity, consistent, as we believe, with the spirituality of that dispensation

introduced by our blessed Redeemer, and embraced and promulgated by his disciples and early followers.

In the dispensations and direction of the Great Head of the church, very solemn and important are the responsibilities that devolve upon us in the profession and support of those principles and testimonies which had their origin in the unchangeable truth; and it is only as we are concerned to be found faithful in maintaining them, with uncompromising integrity and singleness of heart, that we may expect the blessing of the Most High to rest upon us.

We shall find, in the history of our society, that it was the care of early Friends to bear before the world a full and explicit declaration of their faith and belief in the great and all-important truths which are the foundation of the Christian's hope; and we believe we may profitably revive the clear and emphatic testimony borne by George Fox in his memorable epistle to the governor and council of Barbadoes, viz. : —

“Whereas many scandalous lies and slanders have been cast upon us, to render us odious; as that we deny God, Christ Jesus, and the Scriptures of truth, &c., — this is to inform you that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet, for your satisfaction, we now plainly and sincerely declare, that we own and believe in the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed

forever ; to whom be all honor, glory, dominion, praise, and thanksgiving, both now and forevermore ;—and we own and believe in Jesus Christ, his beloved and only-begotten Son, in whom he is well pleased ; who was conceived of the Holy Ghost, and born of the Virgin Mary ; in whom we have redemption through his blood, even the forgiveness of sins ; who is the express image of the invisible God, the first-born of every creature ; by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers ; all things were created by him. And we own and believe that he was made a sacrifice for sin who knew no sin, neither was guile found in his mouth ; that he was crucified for us in the flesh, without the gates of Jerusalem ; and that he was buried, and rose again the third day, by the power of his Father, for our justification ; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation ; and we believe there is no other foundation to be laid, than that which is laid, even Christ Jesus ; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world ; according as John the Baptist testified of him when he said, ‘ Behold the Lamb of God, that taketh away the sin of the world.’ John i. 29. We believe that he alone is our Redeemer and Saviour, the Captain of our salvation, who saves us from sin as well as from

hell and the wrath to come, and destroys the devil and his works : he is the seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the first and the last. He is (as the Scriptures of truth say of him) our wisdom, righteousness, justification, and redemption ; neither is there salvation in any other ; for there is no other name under heaven, given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls ; he is our Prophet, whom Moses long since testified of, saying, ' A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you ; and it shall come to pass that every soul that will not hear that Prophet shall be destroyed from among the people.' Acts iii. 22, 23. He is now come in spirit, and hath given us an understanding, that we know him that is true. He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by him ; for he is the quickening spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending ; he being the oath of God, the new covenant of light, life, grace, and peace, the Author and Finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in ; he whom the High Priest raged against, and said he had spoken

blasphemy ; whom the priests and elders of the Jews took counsel together against, and put to death ; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason ; who also gave large money to the soldiers to broach a horrible lie, namely, ‘ That his disciples came and stole him away by night while they slept.’ After he was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.”

“ Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter i. 21) ‘ spake as they were moved by the Holy Ghost.’ We believe they are to be read, believed, and fulfilled, (he that fulfils them is Christ,) and they are ‘ profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,’ (2 Timothy iii. 16, 17,) ‘ and are able to make wise unto salvation, through faith which is in Christ Jesus.’ ib. 15. We believe the Holy Scriptures are the words of God ; for it is said in Exodus xx. 1, ‘ God spake all these words, saying,’ &c., meaning the ten commandments given forth on Mount Sinai. And in Revelations xxii. 18, saith John, ‘ I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto them,’

‘and if any man shall take away from the words of the book of this prophecy,’ [not the word,] &c. So in Luke i. 20, ‘Because thou believest not my words.’ And in John v. 47, and xv. 7, and xiv. 23, and xii. 47. So that we call the Holy Scriptures, as Christ, the apostles, and holy men of God called them, viz., the words of God.” — *George Fox’s Journal*, vol. ii.

To these great and fundamental doctrines of the gospel our forefathers were thus prompt in rendering their unequivocal assent, and in declaring their humble and devoted faith in them; but they clearly saw that, unless the heart believeth unto righteousness, the mouth cannot make confession unto salvation. They felt that there was a danger of so resting on the outward as to neglect that inward and spiritual work which every heart must come to witness in that regeneration without which “no man can enter into the kingdom of God.” And among the views which distinguished them from other professors of their time, were those in relation to the perceptible, immediate teaching of the Holy Spirit, and the spirituality of divine worship. They saw that under the gospel was verified the fulfilment of ancient prophecy: — “After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest

of them." They faithfully received this declaration of our Lord to his disciples—"These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." And they felt that it was only under this teaching and power that we could know our several and distinct duties, and receive ability to discharge them; and they abundantly found in their own experience, that, in seeking this holy help and guidance, they were not following a cunningly-devised fable, but were resting on living, substantial truth.

"Being fully persuaded that man, without the spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, they believed that its divine influence is essentially necessary to the performance of the highest act of which the human mind is capable, even the worship of Almighty God, in spirit and in truth." They practically received the plain declaration made by our Saviour to the woman of Samaria at Jacob's well, as to its nature and the mode of its performance, and were brought to see and feel that true and acceptable worship depended not on any human ministration, or in the uttering of any form of words, but in that deep, spiritual communion in which we are permitted to draw near unto our Father in heaven, and to experience his holy arising in our hearts. Hence they met together, and sought to know, their spirits reverently

turned unto the Father of spirits, without depending one upon another for the discharge of this solemn duty; and were often, even amidst much outward persecution, refreshed and comforted together by the visitations of his love, in the overflowing of which it was witnessed to extend as from vessel to vessel.

In close and necessary connection with this view of the performance of divine worship was that which they took of the nature of gospel ministry, and of the indispensable qualification for its right exercise. They believed it to be the sole prerogative of the great Head of the church to call whomsoever he pleases into his own service, and that directly from him alone can ability be received for the discharge of this high calling to the honor of his cause or the benefit of man. They saw that it is not by any education for the ministry that one can receive from another; not by any human attainment or learning; not by any mere intellectual powers of the natural man; but by the immediate influence of his own Holy Spirit upon his servants and handmaidens, that they become qualified acceptably to speak in his name; and that this preparation is to be renewedly witnessed on every occasion, in order for a right exercise of this gift that cometh from him; and that as this is humbly waited for and known from season to season, his instruments are enabled to speak to the states of the people, and to receive and hand forth that bread which the Master is pleased to bless and to break.

And also in the solemn duty of prayer they felt the full force of that declaration of Holy Writ, that we know not what to pray for as we ought, but the Spirit helpeth our infirmities, making intercessions for us with groanings that cannot be uttered; and they dared not appear in prayer before Him "who is glorious in holiness, fearful in praises," except under deep and reverential awe, and as they were moved thereto and directed therein by the immediate influence and assistance of the Holy Ghost.

They saw, too, that there were many ceremonies under the law, some of which were practised in the infant state of the church, which were not of perpetual obligation, and in which it was to be feared those that observed them might place dependence, and not come to know the inward work which alone is saving. Among these were baptism by water, and the supper of bread and wine; both of which, Friends believed, were but types of that baptism of the Holy Ghost and of fire, and of that spiritual communion with Christ, which all experience and are favored to be participants of, who, through the efficacy of his power, know old things to be done away, and all to become new, and all of him. They received the declaration of the apostle, that the one saving baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ;" which answer only is to be known by the cleansing operations of the Holy Spirit in the heart, bringing it into conformity to the divine will. They believed the true supper that

nourisheth unto life is an inward and spiritual partaking of the body and blood of Christ, the practical effects of which are set forth by our blessed Lord : "He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

They bore a faithful testimony against all wars and fightings, as inconsistent with the precepts of Christ and his apostles, and with the nature of his reign whose birth was announced by the angelic anthem, "Glory to God in the highest, and on earth peace, good will toward men,"—and also against the taking of oaths, as being plainly prohibited under the gospel. Nor were they less scrupulous in the observance of that simplicity of attire and plainness of speech which so clearly become the followers of Him who wore a seamless garment, and was meek and lowly of heart ; and thus they exhibited to the world an upright and consistent testimony against its changing fashions and vanities.

These have ever been among the prominent doctrines and testimonies of our religious society. We declare, as we have often heretofore done, our full and heartfelt belief in them, our continued and unwavering adherence to them ; but we do not deem it necessary, in addressing our fellow-members at this time, to set forth at length the clear and convincing reasons which brought our forefathers into the observance of these practices, or at all to dwell on the evidences which were given them, that the doctrines that they had received, and were concerned to maintain, were none other than the truth as it is in Jesus.

We fervently desire that all our members may be fully convinced of this ; that all may feel the excellency of the doctrines and testimonies of Friends, and be concerned to be found faithful in supporting them even as they were held and sustained by our forefathers. We exhort our dear friends not to seek after or to adopt any change, however plausible it may appear, or from whatever source it may come. The truth is the same yesterday, to-day, and forever ; and as we believe George Fox, and those in unity with him, were enabled, by the inshinings of the true Light, to perceive it, and were favored with holy help to embrace it, so all those who are truly members of the body will feel that it is their duty to maintain the same views—to walk by the same rule, and mind the same thing. May we, beloved friends, be ready at all times to confess to this faith once delivered to the saints, as professed by our forefathers. May we be not only *satisfied* with our simple mode of worship, but count it our *privilege* thus to worship the God of our fathers. May none desire the introduction of any of those formalities, from which our early Friends became freed, and on account of which they suffered much persecution. May none seek for a ministry which depends in any degree upon human acquirements, or that springs from any other source than the immediate teaching and anointing of the Holy Ghost.

Among the numerous devices of our unwearied adversary to divide and scatter among us, is the introduction of unfounded suspicions and unjust apprehensions, in relation to each other, producing an

estrangement of feeling towards the brethren, and a want of that love by which our Lord declared his disciples were to be known. May we, dear friends, watch unto prayer, that we be not taken by this wile of the enemy, and thus separated from that fellowship, which, as members of the body, we are permitted to be partakers of in him who is our holy Head.

It was, we firmly believe, under the immediate influence and direction of the Head of the church, that the discipline was introduced into it; and we are fully sensible that the preservation and prosperity of our religious society very much depend upon the maintenance of this discipline in the authority that the truth gives. But very great would be the error, if any should admit in their minds the conclusion, that all who are members have equal weight in the decisions of the church; for they only are qualified to direct in the affairs of truth, who know something of the puttings forth of the heavenly Shepherd, and are enabled to distinguish between his voice and the voice of the stranger. It is for these, "in the spirit of meekness and wisdom, without partiality or unnecessary delay," to carry into effect the provisions of that discipline, which in best wisdom has been established amongst us; and none, whatever may be their age or station, are to be exempted from its impartial exercise, or freed from its wholesome restraints. Very pertinent is the exhortation of our worthy elder brother, George Fox, on this point: "Friends, live in the power of the Lord God, and in his truth, light, and life, that by it you may all, with one heart and mind,

keep dominion and do true judgment and justice, truth and righteousness, in all your men and women's meetings, without favor or affection to relations, kindred, or acquaintances, or any respect of persons."—"For the power of God, his light and truth, respects not any, but justice, truth, righteousness, and equity."—"Let all your meetings be preserved by the wisdom of God, in the unity of the Spirit, the bond of peace, and in the fellowship of the Holy Ghost; that, being ordered by the pure, gentle, heavenly, peaceable wisdom, easy to be entreated, they may be holy and virtuous examples to all others."

As it is our living engagement to seek after this pure wisdom; as we are concerned to be found faithful in our allotted stations in the church; as our hearts are kept single unto our heavenly Leader; as we seek, in sincerity, to know and obey the inward revelations of his holy will,—we are persuaded we shall feel a sweet and cementing unity one with another, and shall experience, individually and collectively, the blessing of preservation.

Signed, by direction and on behalf of the Yearly Meeting of Friends for New England, held on Rhode Island, from the 11th to the 17th, inclusive, of the sixth month, 1843, by

ABRAHAM SHEARMAN, JUN., *Clerk.*

HANNAH GOULD, JUN.,

Clerk of the Women's Meeting.

❧ APPENDIX 4 ❧

Hannah Rodman Gould, also known as Hannah Gould, Jr.

Co-author with Abraham Shearman

Address of the Yearly Meeting of Friends for New England,

June 1837, printed in *The Newport Mercury*, July 15, 1837

Columns adjusted to fit page

ADDRESS,

Of the Yearly Meeting of Friends for New-England, held on Rhode-Island, in the Sixth Month, 1837, to its own Members, and those of other Christian Communities.

THE subject of Slavery, as it now exists in some parts of our common country, having been brought impressively before us at the present time, we have deemed right to call the attention of our own, and of other Christian communities, to its serious consideration.

It is well known that the Society of Friends, as a religious body, have long maintained a decided testimony against holding their fellow men in bondage. A testimony which had its origin in a deep felt conviction that the practice could not be reconciled with the precepts and doctrines of the Christian religion. Yet in thus adverting to the subject, we feel no disposition to keep out of view the fact, that in the early settlement of Friends in this country, many of them did, in common with other professors of the Christian name, participate in the practice, and we have thought that encouragement would be derived from a brief recurrence of the rise and progress of the concern for its removal, so far as relates to the Society of Friends.

Individuals of the Society, if not opposed to it from the commencement, very soon became uneasy with the system; they were drawn to a consideration of the system on christian principle, and becoming fully convinced that it was inconsistent with the spirit of the gospel of love and peace, they felt themselves called upon, not only to bear an individual testimo-

ny against it, but from a sense of religious duty, to labor in love with their brethren, for its removal. They saw that the descendants of Africa were fellow beings, equally with ourselves the objects of divine regard, and that sacred injunction of doing unto others, in all things, as we would they should do unto us, was as applicable to them as to any other portion of the human family. The patient and persevering efforts of these, and other pious men who succeeded them, and in whom the love of God was largely accompanied with its never failing attendant, the love of man, were eminently blessed; the concern gradually extended, till neighbourhoods and meetings were brought to see the inconsistency and injustice of claiming property in their fellow men;* and eventually, the Society at large, having in their collective capacity, applicable to them as to any other portion of the human family. The patient and persevering efforts of these, and other pious men who succeeded them, and in whom the love of God was largely accompanied with its never failing attendant, the love of man, were eminently blessed; the concern gradually extended, till neighbourhoods and meetings were brought to see the inconsistency and injustice of claiming property in their fellow men;* and eventually, the Society at large, having in their collective capacity,

* It may be satisfactory to many of our members, as well as to others, to be informed, that this interesting concern had engaged the attention of some of the Meetings of Friends within the limits of New-England Yearly Meeting, as early as the year 1716. In the 9th month of that year, the Monthly Meeting of Nantucket made a minute, expressing the "sense and judgment" of that meeting, that "it is not agreeable to Truth, for Friends to purchase Slaves, and keep them for a term of life."

long been deeply exercised with a consideration of the subject, and having gradually, step by step, advanced towards so desirable a result, became united in restoring the enjoyment of the natural and inalienable rights of man, to all who had been held in a state of Slavery by members of the Society, throughout the several Yearly Meetings of Friends on the Continent. And for more than half a century no person could hold his fellow being in bondage, and retain his connection with the Friends.

Our predecessors in religious faith, having thus cleared themselves and the Society from any participation in a practice which they believed to be inconsistent with the precepts and doctrines of our blessed Lord and his apostles, the subject of Slavery has never ceased to occupy the feeling consideration of Friends, as a body of professing Christians, concerned for the promotion of truth and righteousness in the earth, and they have been led, from time to time, to cast whatever influence they may have possessed, into the scale favorable to the cause of their enslaved fellow men, of African descent.

The testimony which was so dear to our worthy predecessors, and which they made many sacrifices to establish (while Slavery was yet tolerated in most, if not all of the States in which they resided,) is still cherished by us, and we have earnestly desired, may ever be inviolably maintained by all our members. We believe it to rest on the immutable basis of truth and justice, and of pure Christianity. We still continue deeply to sympathise with all who are under oppression. Yet we would remind all our dear Friends of every class and station in the Society, that as the concern had its origin in a faithful attention to the convictions of religious duty, so we believe that in all our efforts to advance *this* cause, as well as in every other *religious* concern, we should look to Him, for the guidance of His Holy Spirit, who has declared, "Without me, ye can do nothing." Thus should we be qualified, not only to see with clearness, what is called for at our hands, but the concern itself being preserved on its original ground, we should be enabled to labor for its advancement, under the influ-

ence of gospel love, and with feelings of good will towards every class of our fellow men. And we would, in tenderness of feeling add, that should any of our members be led, from whatever motive, to abandon *this* ground, we fear that not only an individual loss would be sustained, but that the cause itself thereby would suffer.

Let us then dear Friends, continue to be united together, and act as one body, strengthening and encouraging one another, in our endeavors so to keep under the benign influence of the spirit of the Gospel, in the discharge of this and every other Christian duty, that we may be enabled availingly, to ask for right ability to perform every good work,—in humble reliance upon an overruling Providence.—remembering that although Paul may plant, and Apollos water, it is God who giveth the increase.

And while thus engaged, renewdly to call the attention of our own members to this important Testimony, and to the principles on which we have ever considered it to rest,—we have believed,—that while slavery continues to exist to a fearful extent, in some, portions of our beloved country, and while, in addition to its other enormous evils, the internal traffic in Slaves continues to rend asunder the tenderest of human ties, it can never cease to commend itself, as a subject of serious thoughtfulness, to every benevolent Christian mind. And we would affectionately invite the professors of other religious denominations, to give to the subject that attentive consideration which its great and increasing importance would seem to demand. We cherish no disposition to prescribe to them, in what way their particular efforts to remove this, and other evils that abound in our land, shall be directed; but we would, in christian freedom, encourage them to embrace every right opening, for endeavoring, in the spirit of Gospel love, to persuade their brethren in religious profession, residing in the slave holding States, seriously to examine this momentous question, in all its various bearings.

As it relates to the well-being of themselves, their children, and their country, we are persuaded they would find, (we have no doubt they often *do* find, abundant cause for serious meditation ; but were they, in sincerity of heart, without regard to selfish interest and the maxims of a cruel policy, to enter upon an enquiry into its consistency with the precepts and doctrines of Him, who in the greatness of his love for a fallen world, gave himself a ransom for *all*,—how could they turn away from the conviction,—that to do justly, to love mercy, and to walk humbly with our God,—to love our neighbor as ourselves,—to do unto others, as we would that they should do unto us,—are duties of universal obligation ?—and that to claim property in their fellow-men ; to hold them in unconditional bondage ; reaping the fruit of their labor without any adequate return ; and with-holding, in a great measure at least, the means of moral and religious instruction from those who are equally with themselves, and with us, heirs of the promises of salvation by Christ,—is wholly at variance with that dispensation which was ushered into the world with the joyous anthem, of “Glory to God in the highest, and on earth peace, good will towards men.” And seeing things in their true light, and remembering that He whom we profess to serve, and who has “made of *one blood*, all nations of men, for to dwell on all the face of the earth,” is no respecter of persons ; that he is a God of justice, as well as of mercy, and hath declared ;—“For the oppression of the poor, for the sighing of the needy, I will arise saith the Lord”—how could they refrain from turning to Him for strength, to pursue the path of duty, that would thus be opened before them ; and from becoming, at least preachers of righteousness by their example, if the influence of example were all that they had it in their power to exert ? And to *this*, we have ardently desired, they may be persuaded in love unfeigned, and by every motive that can rightly influence the Christian mind—that the blessing of millions who are ready to perish, may come upon them.

We cannot doubt that there are, among the inhabitants of the States in which slavery is now widely extended, those who are taking a thoughtful, sober view, of this highly interesting subject. We are fully aware that they are surrounded with difficulties of no ordinary magnitude. We sympathise with them in their peculiar trials. But we would—that they could be encouraged, instead of looking too much at the difficulties that are presented to their minds, to turn to the gracious offers of assistance to all who rightly ask it, which abound throughout the sacred volume,—and to the animating hope that is set before all those who, in sincerity and singleness of heart, obey the Gospel.

In conclusion, we cannot forbear repeating, the very great solicitude we have felt, that the members of every professing Christian church may, under a

deep sense of religious duty, and encouraged by the cheering declaration, “Blessed are the merciful, for they shall obtain mercy”—commence, in earnest, the endeavor to clear their hands from all participation in the continuance of Slavery in our land ; and then, we believe, that difficulties that may now seem to be insurmountable, would be made to disappear, and the system itself, through the Divine blessing upon their example and their labors, cease to be a reproach to us, as a Nation.

Signed on behalf, and by direction of said Meeting.

ABRAHAM SHEARMAN, jun.

Clerk of the Men's Meeting.

HANNAH GOULD, jun.

Clerk of the Women's Meeting.

Newport Mercury, Saturday, July 15, 1837

Continued on next page

❧ APPENDIX 5 ❧

John Stanton Gould
Excerpt from Letter to Mary
January 15, 1865

Poor Father never could be made to comprehend that a little bit of dirt was any great harm, really “he could not see it.” Indeed he made dirt about the house without knowing he did it, and when Mother rebuked him for it, he received it with such perfect unconsciousness of his guilt and such a look of blank amazement at the charge as was very vexing to her. She could no more understand his unconsciousness than she could understand her nervous antipathy to it. When he was at home, she always removed his underclothes that he took off and put clean ones in their places, and if he had got grease spots on his broad cloth (which he had an unlucky way of doing) she always cleaned the spots before she went to bed, thus while she had him under her thumb, she kept him looking very much as she desired to have him, but when he went away from home to Quarterly meetings as he often did for a week he went sadly astray; he was so accustomed to put on the clothes from the spot where he laid them that he got quite bewildered when they were elsewhere, hence he often came home with the same clothes that he wore away, lots of grease spots on his clothes, his neckcloth sadly awry and everything about his person out of joint. It is difficult to describe her discomposure under these circumstances. I am afraid she would have been less disturbed if he had come home drunk, for she had a sort of strange hallucination that every man, woman, and child who saw him would take accurate note of all his delinquencies and charge them up against her in records as ineffaceable as those of doom. She seemed to think that all his dirty shirts and grease spots were marks upon her forehead like those of Cain, for which everyone who saw her would slay her.

It is impossible to give any woman an idea of the distress and misery which she underwent when he came home in this condition. She always rebuked him, but she got little satisfaction by it, for he was always so innocent, and utterly unconscious of having given offense that it was like pouring water on a duck’s back to preach to him.

For my part, I always dreaded to see him come back in this condition, as much as I dreaded the sight of Violet Flagg (who was my pet horror in the days of my childhood), for long experience had taught me that I should be made the scape goat for his sins. After preaching to him till she was tired, she let off her extra steam upon me. She would upon these occasions always spy some dirt upon me; on closer inspection, she would discover that I was absolutely filthy, and when the inspection was concluded, she became convinced that I was absolutely putrefying with filth.

Then I was stripped to my waist, a pot of hot water, soap, and towels were brought, and my tender white skin, which no other woman had ever seen a speck upon since I was born, was rubbed and rasped in a strong soap and water until the blood was ready to start through it. The soap was rubbed into my eyes till I was blinded, then she rolled up the corner of the towel into an acutely conical form, and, soaping it well, she would bore it into my nostrils until I thought the ethmoid bone would be perforated, then into my ears and every accessible part of my body.

Father, who was rejoiced to find the storm averted from his own head, would from time to time while the rubbing was going on, address to me the most solemn admonition in the most pious tones on the wickedness of getting so dirty and giving mother so much trouble to clean me.

I always felt that these sermons were rather hypocritical, as if I had rolled in a dung hill he would never have been wiser for it. When Mother had finished the scrubbing, she would always direct my attention to the water that I might see how dirty it was. I could not see any dirt or anything else except soap suds, and so I told her. Then she would appeal to Father to testify to its impurity. He was too conscientious to testify falsely, so he would turn up his eyes and shrug his shoulders and fetch a deep groan which answered the purpose quite as well.

These matrimonial infelicities did not amount to much, but still they did very considerably diminish her enjoyment.

❧ APPENDIX 6 ❧

The Great September Gale of 1815

On September 23, 1815, Stephen Wanton Gould recounts the storm that would be called the “Great September Gale of 1815,” an historic and deadly Category 4 storm, causing great damage to Newport. The 11’ high water line would not be surpassed until the Hurricane of 1938. SWG wrote:

This forenoon we had the most severe Gale that Newport ever experienced - it commenced before day break to Rain Thunder & lighten, continued to increase gradually till a little before 9 OC when it suddenly increased & the tide rose with surprising velocity such as was never seen before - The wind & tide making such devastation of Vessels houses Stores & even lives as appalled all Skill to save. The destruction of houses was chiefly on the Long Wharf & on the Point - Andrew Allens wife, three children & a girl that lived with them were all in the house when it went off into the cove & they were all drowned — Over the Beach John Irish in attempting to save his boat was drowned - & two men who lived with Godfrey Hazard in trying to save their Sheep were also drowned. — Shocking was the Scene I have no powers to describe it, tho’ at a more lesure Moment I intend to attempt a more full description Our cellar was full of Water, but we lost nothing of consequence. - We were humbly thankful it was no worse.

1st day 24th of 9 M 1815 / Was this forenoon called out as a member of Engine Company N 5 to clear the Streets so that in case of fire the Engine might pass - we worked hard and effected our purpose, & it was shocking to behold the poor sufferers looking round among the ruins to look for the few things which remained of theirs - many of them had their all blown away - In the Afternoon, I went to Meeting & after tea we saw the funeral of poor Allens wife & three Children which was as long, & I believe the longest, I ever saw. The young woman who lived with them was buried from the Point - on the edge of the evening My H Sister R & Polly Macklish took a walk on the point to view the Ruins - a sad & sorrowful Sight.

We also learn from his diary that he was a volunteer fireman with Engine Company No. 5.

Continued on next page

❧ APPENDIX 7 ❧ Maps of Newport



Blaskowitz 1777 map of Newport

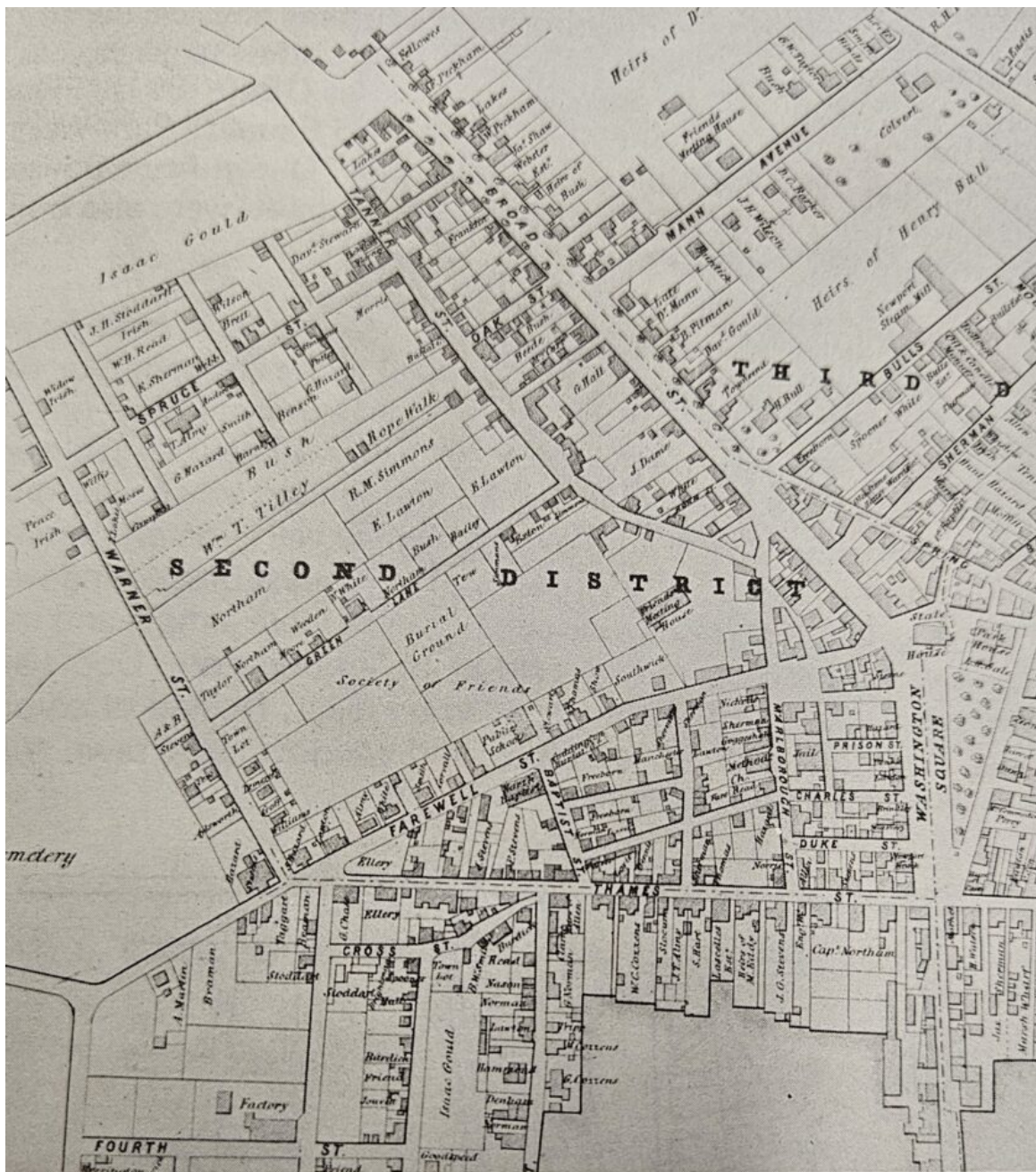
Wanton's Wharf



Wanton's Wharf

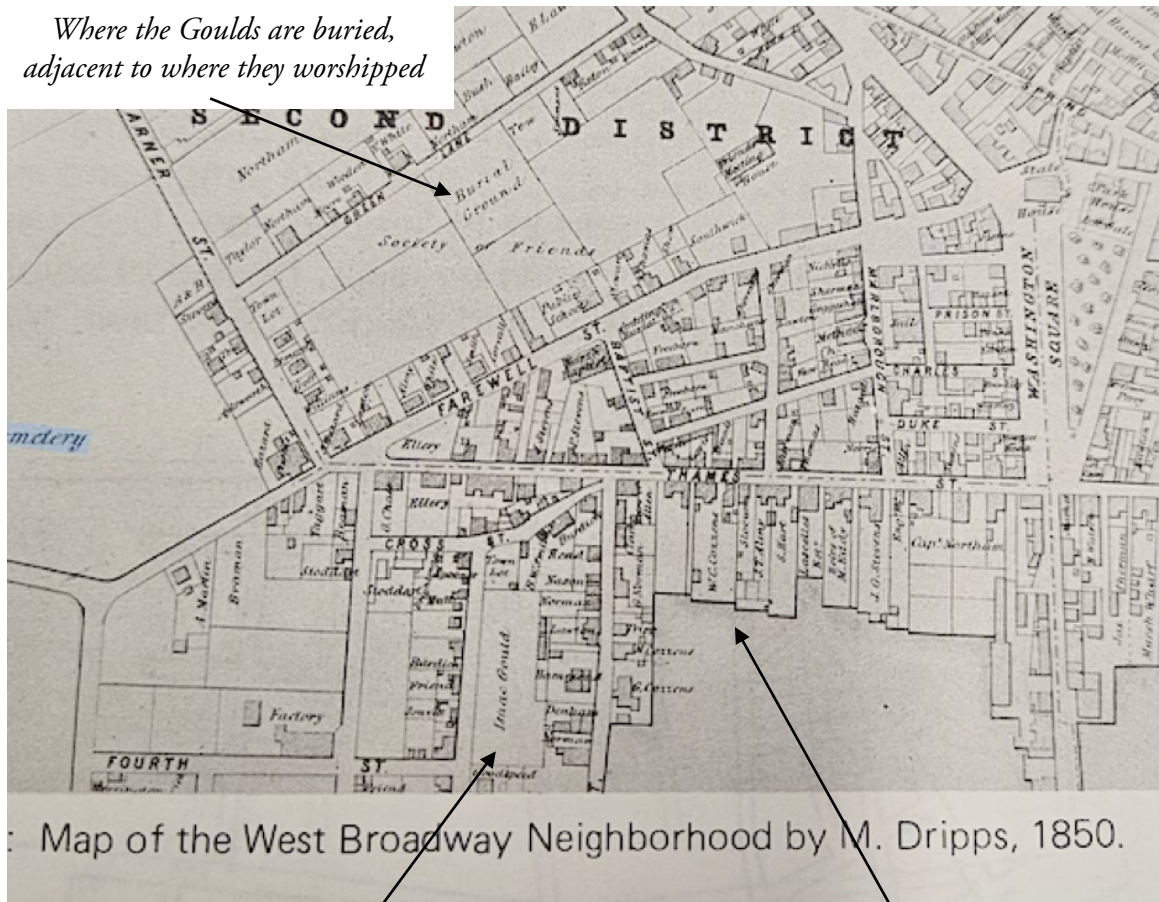
*Approximate location of
James Gould's tailor shop and home*





: Map of the West Broadway Neighborhood by M. Dripps, 1850.

*Where the Goulds are buried,
adjacent to where they worshipped*



*Tract of land owned by Isaac Gould,
Stephen's brother*

*Location of Stephen Wanton Gould's shop
169 Thames Street
Occupied in 1850 by William Cozzens.*

Continued on next page

🍷 APPENDIX 8 🍷

JSG's version of Hannah Wanton Gould's

Punch Bowl Story

Delivered as the Response to the Sixth Regular Toast at the
Reunion of Sons and Daughters of Newport Rhode Island, August 23, 1859

[Ed. Note: This story is being told by an ardent temperance advocate]

Sixth Regular Toast:

[To] The Founders of Rhode Island Colony, and the Founders of the State of Rhode Island.

JSG's "reply":

Many a high and thrilling thought swells in the bosoms of Rhode Island's Sons when the memory and the virtues of the patriarchs of they race are the subjects of their contemplations.

Rome offered divine honors to the illustrious men who laid the foundations of her dominion and her glory. Athens commemorated her early heroes and sages in story and song, and lavished upon them all the wealth of sculpture and of paintings.

We offer no pagan rites to the Coddingtons, the Coggeshalls, the Eastons, the Clarkes, and their illustrious compeers who, in suffering and in sorrow, entered upon this domain, and laid the foundations of that noble heritage which as descended to their sons are robed in loveliness and beauty. For them, no incense smokes on sculptured altars; for them no monumental marble rises in cloud-capped majesty to the heavens; for them no poet has invoked the muse, nor has the orator linked their names with 'thoughts that breathe and words that burn.' [Ed. Note: *this is a quote from Thomas Gray.*] But we, their descendants, ever bear them enshrined in our heart of hearts, cherishing their memories with a filial reverence and a tender love, which needs no external token to enkindle or intensify.

These sentiments of filial reverence which lie so deep in our hearts at all times, may well find vocal expression on this solemn and auspicious gathering of the long-separated but now united Sons of Rhode Island.

Other men have plants states and founded empires; they have exhibited physical courage on the field of battle, cunning in diplomacy, and shrewdness in legislation; they have even laid down noble principles of civil liberty, but when they attempted to apply these principles to practice they have failed.

It is the peculiar glory of the fathers of Rhode Island that they did all this, and more, — they practiced what they preached.

When they declared themselves the champions of liberty, it was liberty for *all* that they meant, not for a sect, nor a race, nor a clique, but genuine, unmistakable, inalienable liberty for every son and daughter of Adam, without respect to color, or lineage, or position.

In 1652, they enacted the first law that was ever passed by human legislation for unloosing the shackles of the slave; they would not daily pay to the Almighty to break every yoke and let the oppressed go free, while they themselves were imposing the yoke and inflicting the oppression.

They scored no Baptist's back with stripes, no Quaker languished in their jails, no witch dangled an unseemly spectacle on their gibbets. With the venerable Roger Williams, they heartily hated the 'bloody tenant,' and as heartily acquiesced in his famous declaration of soul-liberty...

Not only was liberty for the body and the soul enjoined by the law and enforced by the Judiciary, but in the social intercourse of man with man, and family with family, of all ranks, sects, and positions, its blessed influence was felt in all its fulness.

"An incident related to me when very young by my grandmother when she was very old, will illustrate the kind relations which existed among various religious sects in the early times, better than any formal statement.

One pleasant Saturday afternoon in the month of September, a fine brig, with all her canvas set to the breeze, was seen gracefully rounding the southern point of Goat Island; at the same time an humble craft was passing the northern point of the same island. The brig belonged to her father, Stephen Wanton, (who resided in what is now known as the Slocum House, and occupied by John V. Hammett, Esq.) She was from the West Indies, and was loaded with molasses, Jamaica rum, lemons, limes, and other tropical fruits. The sloop was the Greenwich packet, having, among other passengers, Nathaniel [sic] Greene, the father of General Greene of revolutionary notoriety, who was an approved minister of the Society of Friends. He came for the double purpose of a social visit to his friend Stephen Wanton, and to attend the Friend's meeting on the ensuing day. The arrival of the brig, and of this old and dear friend, made it a holy day in my great-grandfather's family, and they were all prepared for a good time generally.

The arrival of Nathaniel Greene was soon known through the town, and shortly after the tea things were removed, a thundering knock at the front door announced the arrival of visitors, and the two Baptist ministers of the town were ushered into the parlor. Hardly had they taken their seats when the Jewish Rabbi was announced, and then, in quick succession, came others, until at length every clergyman in town was present. After the current of conversation had fairly settled into a regular flow, another gentleman made his appearance, which caused a great twinkling in the eyes of each of the reverend divines, — it was Dr. Robert Rodman,

the most celebrated punch maker in the colony. There were many great brewers of this drink in those days, and to be at the head of the fraternity was considered glory enough for any one man. *[Ed note: This Robert Rodman, may have been the father of Clarke Rodman and the grandfather of Hannah Rodman Gould. Further investigation is needed.]*

The arrival of Dr. Rodman, and of the fresh rum and lemons from the ship, was, in the united opinion of the clergy, a clear indication that the finger of Providence pointed directly to a bowl of punch.

The huge China bowl (now in the possession of my mother) and ample materials were provided, and the doctor was never before so happy in compounding them. There was not a classical scholar around the table who could be convinced that Jupiter, or any of the Olympian heroes, ever tasted nectar half so good as the liquor which was glowing in the handsome China bowl before them.

The unity of spirit which ensued was not astonishing:

“Like kindred drops, they melted into one.”

[Ed. note: this is a paraphrase of a line from William Cowper's poem, "A Time Piece," from The Task, Book II. Cowper is mentioned above on p. 124, as one of JSG's mother's favorite poets.]

Mr. Honyman thought there was not half as much virtue in a surplice as he had always believed, and Parson Clapp became convinced there was not half so much sin in the government as we had been wont to imagine; while the Jewish Rabbi felt a growing conviction that, if the Messiah had not already come, the noise of his chariot wheels was even now heard in the air. (My grandmother's words were, "They were as loving as puppies,) which, I take it, comprehends all that can be said on the subject.

At length the time for parting came; friendly farewells were exchanged, and the party sallied into the street. The Episcopalian and the Hebrew interlocked their arms with death-like tenacity of grasp, braced themselves to a wrapt contemplation of the heavenly bodies, which were shining so gloriously in the blue vault above them; the others, less devoted to astronomy, betook themselves to the agricultural employment of making Virginia fences, from one side of the street to the other, with the most astonishing vigor. *[Ed note: Virginia fences went in a zig zag pattern. Benjamin Franklin used the term in "The Drinker's Dictionary" to convey the swerving gate of a drunken person. It was a slang term used often in Rhode Island.]* Nathaniel Greene had been seized with a mild rheumatic affection in the knees, which, though not severe enough to prevent him from going up stairs alone, yet was bad enough to make the assistance of a negro rather convenient than otherwise.

Next morning, all the ministers informed their respective congregations that they should omit their usual afternoon service, and attend the Friends' meeting, recommending them to do likewise. The old meeting-house was according fills to repletion at the appointed hour, and a solemn silence soon settled on the assembled multitude. At length, Nathaniel Greene arose; standing silently for a moment, his eyes passed slowly round the gathering, taking in each individual countenance in his survey; then, raising his voice, tremulous with emotion, he told them he had delivered his message to his own brethren in the morning, and now his concern was for all, especially for the rising generation of every name; he felt that the time of his departure must soon come, perhaps he might never see their faces more, and the present might be his last legacy of love. He text was, "Be ye temperate in all things." He spoke of temperance in the indulgence of the passions, in the pursuit of wealth and of ambition, in eating and sleeping, and finally, in the use of strong drinks; telling them how sinful it was to abuse so great a blessing, and that, while its moderate use was to be received with thanksgiving, yet to abuse it until one *could neither stand nor go* was a grievous sin, disgraceful both to the gentleman and the Christian.

I do not commend the profuse conviviality, but the anecdote is interesting, as showing the freedom of the fathers of Rhode Island from sectarian prejudice and bigotry. Nowhere else, on the face of the broad earth, could such a harmonious gathering of men of opposite sects be found."

For this largeness of heart, for this catholicity of spirit, for this wondrous elevation above the prejudices and vulgar passions of their age, we do, on this occasion, ascribe all honor and praise to the venerable fathers of Rhode Island. [*Reunion of Sons and Daughters of Newport Rhode Island, August 23, 1859*, George Mason, ed., Newport, Fred A. Pass & Co, 1859, pp 121-130. <http://tinyurl.com/leopold-reunionofsonsdau00maso> .]