

NINE MEN'S MISERY.®

Victor Franko

Part Two: The Historical Research

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Page 1 of the second part of the book -the Historical Research

PART 2

The Second half of this book is more reference than story. Each section of this half is chaptered by a question or a topic that is tied with the overall Nine Men's Misery event / story. Many questions about the site had remained unanswered before I had began my research in the short documentary that I produced in the fall / winter of 2001. With help from many local historians and a great deal of luck, I was able to shed much light on many of these unanswered challenges that has plagued its overall story. Questions including the identity of the 9 men, how the 9 men got to the "Camp Swamp" location, and who built the cairn were among the list.

Throughout the research, I came upon most if not all the original documented sources and historical telling that I could find on the event. From library to library, museums to historical societies, I managed to find many interesting telling and retelling of the Nine Men's Misery story. Also included in this chapter are articles, letters, and manuscripts of primary / secondary bits of information about the history.

Much that is written in this half of the book deals with the passing of the "un-blamed buck" by past historians. (Note to reader: As I go through and begin to make changes in my first draft, I am reading along a correction letter that Father Laurence typed up for me on his typewriter. It is here where he begins to worry about the language I am using. 'The un-blamed buck' scares him as he makes note on the correction letter. He also makes note that his typewriting his beginning to malfunction...Even though he asks that I note use this kind of language, I fell it is a must. I am not pointing blame at historians for gratification. I am pointing blame to make my point and to shed some light. I hope I do not offend, but instead, I hope to make promise with errors of the past.)

Much is taken from past sources and torn apart with great pleasure. In this half, I point the finger of blame at every source found within the pages of history. By doing so, I hope to show the reader the truth. Not only in the recent corrections made, but in the myths that the story told to create a much more fictional account than what you just read of what occurred over 326 years ago.

Overall, I hope to accomplish a collection of complete references on the history of the event. By doing so, I wish to create this source of information to better help the researcher in learning about the entire Nine Men's Misery story.

THE (CORRENT / INCORRECT) NEWMAN LETTER TO JOSEPH COTTON

Once word was sent to Reverend Newman about the disaster of Pierce and his men, Newman waited no time to begin writing a letter to Reverend Joseph Cotton of Plymouth. Cotton knew of Pierce's departure into Rehoboth to fight the Narragansett. The letter written by Newman was dated Rehoboth 27, 67, meaning it was written on March 27th 1676, the next day, or the late night that followed the bloody Sabbath. The date holds to be true, because Newman doesn't mention the attack on Rehoboth that occurred the next day by the hands of the Indians. The note looked to have been sent that day or early the next. If not, Newman could and should have mentioned the most recent attacks on Rehoboth. The letter could have also stressed the fact of the ever more need for reinforcements.

A handful of the earliest records dated during the turn of the 20th century mentioned the letter. Newman's letter stands as a primary source to some of the existence of the men who made up Pierce's company at his final fight. Others agree that Newman's note to Cotton shows the disaster of March 26, 1676 in Old Rehoboth and the continuing struggle to defeat the English by the Indians.

The following is the letter documented and edited 226 years later:

State of Rhode Island and Providence Plantations at the End of the Century: A History

**Edward Field A.B.
1902**

"Rehoboth 27, of the first '76"

"Reverend and dear Sir,

"I received yours dated the 20^t of this instant wherein you gave me a doleful relation of what had happened with you, and what a distressing Sabbath you had passed. I have now, according to the words of your own letter, an opportunity to retaliate your account with a relation of what yesterday happened to the great saddening of our hearts, filling us with an awful expectation of what further evils it may be antecedaneous to, both respecting ourselves and you. Upon the 25th of this instant, Capt. Pierce went forth with a small party of his men and Indians with him, and upon discovering the enemy fought him, without damage to himself, and

judged that he had considerably damnified them. Yet he, being of no great force, chose rather to retreat and go out the next morning with a recruit of men. And accordingly he did, taking pilots from us that were acquainted with the ground. But it pleased the Sovereign God so to order it, that they were enclosed with a great multitude of the enemy, which hath slain fifty-two of our Englishmen, and eleven Indians. The account of their names is as follows:

From Scituate, eighteen, of whom fifteen were slain, viz.: Capt. Pierce, Samuel Russell, Benjamin Chittenden, John Lothrop, Gershom Dodson, Samuel Pratt, Thomas Savary, Joseph Wade, William Wilcome, Jeremiah Barstow, John Ensign, Joseph Cowen, Joseph Perry, John Rowse, (Rose). Marshfield, nine slain, Thomas Little, John Eams, Joseph White, John Burrows, Joseph Phillips, Samuel Bump, John Low, More-----, John Brawer. Duxbury, four slain, John Sprague, Benjamin Soal, Thomas Hunt, Joshua Forbes. Sandwich, five slain, Benjamin Nye, Daniel Bessey, Caleb Blake, Job Gibbs, Stephen Wing. Barnstable, six slain, Lieut. Fuller, John Lewis, Eleazer C----- (probably Clapp) Samuel Linnet, Samuel Childs, Samuel Beraman. Yarmouth, five slain, John Matthews, John Gage, William Gage, Henry Gage, Henry Gold. Eastham, four slain, Joseph Nessefield, John Walker, John M----- (torn off), John Fitz, Jr. (Fitch), John Miller Jr. Thomas Man is just returned with a sore wound.

Thus sir, you have a sad account of the continuance of God's displeasure against us: yet still I desire steadfastly to look unto him, who is not only able but willing to save all such as are fit for his salvation. It is a day of the wicked's triumph, but the same word of God tells us his triumphing is brief. O that we may not lengthen it out by our sins. The Lord help us to join issue in our prayers, instantly and earnestly, for the healing and helping of our Land. Our Extremity is God's opportunity.

Thus with our dearest respects to you and Mrs. Cotton, and such sorrowful friends as are with you, I remain:

"Your ever assured friend,"

"Noah Newman"

Written in 1902, the writings may have gotten their resources by a handful of historical accounts. I do not believe that the writer of this version read the original letter that has been available to read in the early 20th century at the American Antiquarian Society in Worcester, Massachusetts. (The original letter can be found under The Curwen family Manuscripts 1670-1684 Box 1 Folder 3), One of the first problems with this version is the dead soldiers that belonged to Scituate. Above, the writer mentions "eighteen, of whom fifteen were slain." They go on by listing only 14 names? Bodge gives a different calculations in his writings on Newman's

letter. He list 49 names to there 47, which seems very odd, since Newman states in the letter than there were 52 Englishmen slain and 11 Indians. While none of the names of the Indians are mentioned, he also leaves out 5 names to incomplete the 52.

**Soldiers in King Philip War
(Wrentham Library)
Bodge page 349-350**

From Scituta, 15 Slain:	Capt. Pierce	Samuel Russell
Benjamin Chittenden		
Pratt	John Lothrope	Gershom Dodson Samuel
	Thomas Savery	Joseph Wade William Wilcome
	Jeremiah Barstow	John Ensign Joseph Cowen
	Joseph Perry	John Rowse -----?
Marshfield, 9 Slain:	Thomas Little	John Eams Joseph
White		
	John Burrows	Joseph Phillips Samuel Bump
	John Low	More-----? John Brance
Duxbury, 4 Slain:	John Sprague	Benjamin Soal
Thomas Hunt		
	Joshua Fobes	
Sandwich, 5 Slain:	Benjamin Nye	Daniel Bessey Caleb
Blake		
	John Gibbs	Stephen Wing
Barnstable, 6 Slain:	Lieut. Fuller	John Lewis Eleazer
Clapp		
Bereman	Samuel Linnet	Samuel Childs Samuel
Yarmouth, 5 Slain:	John Matthews	John Gage William Gage
	Henry Gage	Henry Gold
Eastham, 3 Slain:	Joseph Nessefield	John Walker John M-----
(Rehoboth ?) 2 Slain:	John Fitz Jr.	John Miller Jr.

*The paper is much worn and mutilated, so that the names of several are lost. It is said that Miller and Fitz were of Rehoboth, and probably others. Seven or eight names are needed, in addition, to make up the fifty-five.

*In the chart of the descendants of John Read of Rehoboth, published by Orin Read of Providence in 1859, it is stated that John Read's second son, John Read Jr. was one of the Rehoboth killed in this fight.

Bodge writes of his accounts that he has documented his findings from the original Newman letter. Unlike Field's version, Bodge's findings include an extra (unknown) name to complete the 15 of the 18 Scituate men, a list of Rehoboth men that fought in the battle, an addition of John Read, and a different spelling to a handful of the men including:

Scituate

John Lothrop = John Lothrope

Thomas Savary = Thomas Savery

John Rowse (Rose) = John Rowse

Marshfield

John Brawer = John Brance

Sandwich

Job Gibbs = John Gibbs

Barnstable

John----- (possibly Clapp) = John Clapp

Like the version written in 1902, I strongly feel that Bodge did not study the original Newman letter. True, Bodge mentions after the roster of men that the condition of the letter is very poor. The right side of the letter has been ripped and many of the names are poorly written on the page. He does account for 2 names of men from Rehoboth and he mentions that Rehoboth was mentioned (or possibly mentioned) in the letter.

Bodge holds man "?" on his version as he is not sure whether it is true. Also, Bodge mentions during his John Read point that another 7-8 names are needed to complete the fifty-five names. Fifty-five? Newman mentions in his letter that there are 52. Where did he get the number 55? I hold this as strong evidence against this version because it doesn't hold up to the original letter. It does, however, shed light in some of the names of the men in different spelling. I don't know if this is anything promising toward the facts, it does show that it differs from the other secondary

source and must be hold accountable.

During the turn of the century, a giant memorial service was held in Central Falls to dedicate the site of the Pierce Fight. A small but lengthy book was edited by Thomas Bicknell about the history and the event was passed out to spectators at the 228th anniversary in 1904 and was later published into a dime novel book later in 1908. They too wrote a version of the list of men that died at the fight.

**Addresses and Poem
In Commemoration of
The CAPTAIN MICHAEL PIERCE FIGHT
March 26, 1676
Memorial Service October 15th, 1904
Dedication of Monument September 21, 1907**
Thomas W. Bicknell Editor 1908

The Pierce Massacre
March 26, 1676

Names of the slain as given by Rev. Noah Newman, of Rehoboth,
April 27, 1676

SCITUATE	SANDWICH
Capt. Michael Pierce	Benjamin Nye
Samuel Russell	David Berrey-
Benjamin Chittenden	Caleb Blake
John Lothrop-	Job Gibbs
Gershom Dodson	Stephen Wing
Samuel Pratt	
Thomas Savary-	BARNSTABLE
Joseph Wade	Lieut. Fuller
William Wilson-	John Lewis
Jeremiah Barstow	Eleazer (probably Clapp)
John Ensign	Samuel Linnett-
Joseph Cowen	Samuel Childs
Joseph Perry	Samuel Bereman
John Perry-	
John Rose-	YARMOUTH
	John Matthews
DUXBURY	John Gage
John Sprague	William Gage
Benjamin (Soule) Soal-	Henry Gage
Thomas Hunt	Henry Gold , or Gould-

Joshua Forbes

MARSHFIELD
Thomas Little
John Eames-
Joseph White
John Burrows
Joseph Phillips
Samuel Bump
John Low
More-----
John Brance

EASTHAM

Joseph Nessefield
John Walker
John M-----
John Fitts, Jr.
John Miller, Jr.

Once again, this version boggles my mind. In many areas, we have different spellings of the person's names. Some, including Henry Gold (Gould), and William Wilson make me think twice to where they got their information. With Eleazer Clapp, you'd think they got their information from the 1902 version, which marks the same problem of this person's name "probably being Clapp."

Then again, from the original letter, it is clear that Samuel Linnet has only one "t" at the end of his name. The writer of this version gives him 2 "t's. Then again, this could be a simple error, but for history's sake, errors become facts. However, the Bicknell version is the only one of the three to mention the name John Perry for being the missing 15th soldier from Scituate. Somewhat of a Perry problem, John and Joseph were both Perry's from Scituate. A simple error, the name must have been skipped over when referencing the original letter that clearly shows his name on the list. Still, if taken from the original letter, why does this version have several errors?

Unlike the 1902 version, they mention John Fitts Jr. (Fitz / Fitch) name and John Miller Jr.. Then again, they list them under Eastham and not Rehoboth. There is once again a side note listed on the same page discussing the possible men from Rehoboth.

Address by Hon. Amasa M. Eaton

"About fifty of the Puritan settlers of Swansea of which this region then formed part, accompanied by a few friendly Indians, were here overwhelmed and massacred by several hundred Indians, but three escaping and some being put to death after the fight, by torture, at "Nine Men's Misery." These facts and figures tell the tale. The desperate fight and massacre here is only paralleled in all the annals of Indian warfare, by the

massacre of Custer's force, just two centuries later. Among the men who thus met death here were two of my ancestors, John Fitch Jr. and John Miller Jr., sons of the two pioneers of the same names...

The address above makes me question the spelling of Fitch's name as Fitts. They mention his name twice on the same page and misspell it? Amasa mentions the correct spelling and then it is goofed later in the roster of soldiers as Fitts. Also, Amasa mentions the factual error that this event was a massacre. Define massacre in your own words, but when comparing the event to Custer's Last Stand, you have yourself two different definitions. The 1902 version does mention the fact that out of the 18 Scituate men, 3 lived. Amasa mentions three men who escaped. Then again, they do not mention the handful of Cape Indians that did escape. The 1902 version also mentions that Newman states that 11 of the friendly Indians died among the men. History states that 20 something Indians joined Pierce's company, what happened to the other possible 9 survivors of the Cape Indians? Also, Thomas Mann is mentioned from returning with just a sore wound but is never mentioned from where he is from! All 3 versions fail to mention Thomas Mann's home settlement.

Still, one fact that not even the original letter mentions is the return of 2 men (one from Barnstable, the other from Yarmouth) that returned shortly after the letter was written and sent to Plymouth.

After years of research with death records and primary sources from letters and certificates, Samuel Linnet and John Matthews are said to have escaped the fight and returned to Rehoboth days later. These may have been the survivors from the battle that fled north up to present day North Attleboro to the Woodcock Garrison for safety. Appearing to have been written after Newman's writings, the letter quotes:

"Since the writing of this letter, John Matthews & Sam Linnet are found alive."

This is one of many things found in the original letter that these 3 versions leave out. Still, all three writings were written in the 1900's. From my findings, there were three earlier records written that may be the cause for the confusion. In the 1830's, two local gentlemen were working on their separate history of their homes. John Daggett began research on the history of the Attleborough area while Leonard Bliss wrote his history on Rehoboth in the same year. By 1836, both men published works of their historical findings.

Concerning the letter, Daggett never wrote of its existence until 1894 when his daughter rewrote "A Sketch of the History of Attleborough. (Page 112) Only mentioning the event and the outcome, Daggett spoke

very little in the Pierce Fight and Nine Men's Misery, while Bliss wrote much more. In fact, the edition of the Newman letter than Daggett gives in his 1894 version is an almost identical copy of Bliss' one in 1836. Except for a different spelling each man gives for John Brawer / John Brance, both letters fall for the Perry Problem (14 for 15 names) by leaving out John Perry's name and they do not include Rehoboth as one of the settlements. Both accounts do not have enough names to complete a 52-member roster of names.

While Bliss' History of the Rehoboth seems to be the frontrunner of 19th. Century historians, there is yet another earlier rewrite of the Newman letter. Samuel Deane's History of Scituate (page 122) also gives an account of the Newman letter. In his version, a side-note is given stating the author's findings on the topic:

HISTORY OF SCITUATE

Samuel Deane

Page 122-123

*The authenticity of this letter is beyond doubt. It came into our possession in the following manner. We (the compiler of this work) remembered to have been shown a copy of it, several years since, by Hayward Pierce, Esq. a lineal descendent of Captain Michael Pierce, and to have been informed by him, that the original was in the possession of Rossitter Cotton, Esq. of Plymouth, a descendent of the Rev. Cotton to whom the letter was addressed. We applied to this gentleman, who informed us that he had sent the letter, with others, to the Antiquarian Society at Worcester. By the politeness of the venerable President of the Society, the original letter was found, and copied for us by Emory Washburn, Esq. of Worcester Rev. Mr. Newman deceased April 16, 1678.

Deane states (above) that his version is a copy from the original that Newman wrote in 1676. It is not! While the Deane version does include John Perry among the other 15 to complete a correct 15, he is unable to list Rehoboth down as a settlement and totals his soldiers to 48 and not 52. Another incomplete writing of the letter, it holds up as one of the first rewrites since the original in 1676. Knowing this, you can account all mistakes from past historians back to Deane's. If not his, then the original letter by Newman was misread and miswrote. This is the prime example why most historians have a different number of Englishmen in Pierce's company. While Church mention 50 Englishmen, Daggett and Bliss write of 63 English, and still, others will mention numbers as low as 48 and as high as 70. It all adds up to factual errors in secondary sources.

The final rewrite of the Newman letter was written by Dr. John G. Erhardt in the later part of the 20th Century. In his rewrite, Erhardt writes

a series of volumes to the history of the early Plymouth Colony. Word for word, Erhardt is credited with researching the original Newman letter and accounting for the complete work. Erhardt mentions 3 Perry's present among the men of Scituate and accounts for the Rehoboth section of volunteers.

Volume II
Rehoboth, Plymouth Colony
1645-1692
by Dr. John G. Erhardt

...Eastham 4 Slaine: Joseph Nessefield, John Walker, John M (torn), Nathaniel Williams. Of Rebob. (Rehoboth) slaine 4: John Read, Benj. (torn / Buckland), John Fitch Jun., John Miller Jun., & Thomas Mann is returned with a sore wound...

In this version, we finally hear of the existence of the 4th member of the Eastham recruits: Nathaniel Williams. Seen on the Newman letter, he had been misread for over 200 years. Also, the attachment of the 4 Rehoboth men add two new names, Benjamin Buckland and John Read. While past accounts include John Read as a possible member of the Rehoboth men, he was never listed among the men in any of the versions. Like Nathaniel Williams, John Read is among the rest in the original Newman letter.

Erhardt is credited with solving the 200 year-old mistakes of the 19th Century historians who carelessly fumbled certain names in their reversion of the letter. Still, like Bliss, Daggett, Deane, and many others, Erhardt also wrote a wrong account. Among his rewrite from the letter, Erhardt lists a total of 54 names of soldiers on the list. Including Thomas Mann, Erhardt states that 54 names were written in the Newman letter that had fought and died in the battle. Since Mann returned home from the event with just a sore wound, he does not make up the 52 dead that Newman mentions in his letter. (Erhardt also includes Sam Lennet and John Matthews among the list, which made up the complete list of presumed dead by Newman)

That leaves 53 names? If this is true, it goes against Newman's total of 52 by one extra name. Among the men in Yarmouth, Erhardt gives 6 names, which include one unknown members, which cannot be read since the paper was "torn." Looking carefully at the original letter, you will notice that the first letter in the "name" can be read. The letter "s." While Erhardt believes this "s" belongs to a first name of a soldier, I disagree. Another simple errors made, it fumbles up Newman's number of 52.

I believe the "s" is the first letter in the word "slaine" that

proceed many of the titles of each individual settlement (Yarmouth, Barnstable, Scituate, etc.) If my belief is true, then Erhardt's complete total of the men would be 52, making it correct to Newman's original list. This is a major find in the letter. It finally completes the long loved conspiracy of the Newman letter and ends many of the questions of how many men (white English) fought in the Pierce Fight.

THE CORRECT LOCATION OF PIERCES' FIGHT

It safe to say that the current site of Pierces' Fight looks entirely different from what it looked like over 300 years ago. Even when the site was erected into a state park (known as Pierce's Park / River Walk) back in the turn of the century, the site has gone through several industrial and residential changes. Several streets intersect into the two main bodies of parklands that make up the Park and River Walk areas. The original tombstone like plaque that reads the original dedication of Pierce's Park sits on the corner grass field of the football field on the west bank.

Surrounded by a medal chain link fence, the green plaque is covered from the old age of time. Even though you can make out many of the words on the plaque, the chain link fence that stands two feet in front of it doesn't help either. Next to the football field and its plaque is a public business. A medium size brick building, it is something of an auto garage / warehouse. This is only half of the modern day Pierce Park, which makes up half of the area.

On the other side of the park sits the modern day River Walk that was erected sometime in the early 1990's. The area consists of a little league baseball field with fence and a decent River Walk park area that only covers a small section of the river that borders the east side. On the northern side of the River Walk is simply woods. You may follow the dirt paths all the way up to the Central Falls / Cumberland lines to the main bend in the river. It is in this area where you can find many of the locales still untouched for many years. While most of the vicinity is still wooded area, you may be able to find landscapes that look similar to what many past writers have described. On the opposite side, on the southern end, the River Walk borders more private businesses and residential area. Most of what the land looked like back in 1676 is forever gone. With the ages of progress, most of it is missing in time. Then again, some remains.

Now for the question: Where is the exact location of the Pierce Fight? I leave this question up to the very same man who wrote an article in the Providence Journal back in the 1880's for the Nine Men's Misery. James O. Whitney wrote and read a paper of his research of Pierce's Fight in front of a panel of listeners with the Rhode Island Historical Society. His findings still hold true after all these years in the location, however,

Whitney does add to the controversy of what happened at Pierces' Fight. See if you can find any biases accounts in Whitney's reading.

A PAPER

Read Before The Rhode Island Historical Society

Tuesday October 1, 1889

By. James O. Whitney, M.D. of Pawtucket, R.I.

The Location of "Pierce Fight"

The honorable John Daggett, late of Attleborough, in his "Sketch of History" of his native town "from its settlement to the present time" 1834, page 47, says that this fearful contest, between the hostile Indians, the friendly ones and the whites, was Sunday, March 26, 1676 in the part of Attleborough then known as the "Gore" which became Cumberland, R.I. in 1746, "near the Blackstoneriver."

If that historian was correct, regarding the place where the fateful fight took place—more fateful to the victors than to the vanquished—it was in the quadrilateral formed by the Abbott Run on the east, on the north by a line drawn from Robin Hollow (Cumberland Mills), to the station. Lonsdale, where Blackstone lived for thirty-nine years, on the west by the river named for him, and on the south by it also, for opposite the so-called Pond Tavern, in the town of Lincoln, the course of the river is east for nearly a mile to where the first named stream falls into the larger one, at the part of Valley Falls in Cumberland, known as "Happy Hollow." Here if anywhere within the limits of Cumberland, is the spot where Captain Pierce, with his mixed force of friendly Indians and white settlers, in all a command of but eighty-four men, met according to Daggett, nine hundred savages under the lead of Canonchet, who were therefore all of the Narragansett tribe.

Blackstone died May 26, 1675, ten months prior to this great contest, hence he was not there to deter by admonition or otherwise, the invasion, by the Indians of the ground above described, where now near three thousand people dwell in security, prosperity, and happiness.

I will give the account of the battle, as related by Daggett, because it is the clearest to be found.

"The government of Plymouth, fearing that their settlements would be again attacked, after so many outrages had been committed in Massachusetts, ordered out a company for their defense, consisting of sixty-three Englishmen and twenty Cape Indians, under the command of Capt. Michael Pierce, of Scituate, Mass. He immediately marched in pursuit of the enemy who were supposed to be in the vicinity. He rendezvoused at the garrison in Rehoboth on Saturday night. The next day, having intelligence

in his garrison at Seaconicke (Seekonk) that a party of the enemy lay near Mr. Blackstone's, he went forth with sixty-three Englishmen and twenty Cape Indians, and soon discovered four or five Indians in a piece of woods who pretended to be lame and wounded, but proved to be decoys to lead the whites into ambuscade, for they soon discovered five hundred more of the enemy. Pierce, though aware of their superiority of numbers, courageously pursued, when they began to retreat slowly; but there soon appeared another company of four hundred Indians who were now able to surround him; a party of the enemy was stationed on the opposite side of the river to prevent the English from crossing; they were thus attacked in front and rear by an overwhelming force; all chance of retreat and all hope of escape were cut off.

This was a most trying moment, but there was no flinching—no quailing. Each one knew that in all human probability he must die on that field, and that too, under the most appalling circumstances—by the hand of a merciless enemy who sought their extermination. But bravely and nobly did they submit to their fate, each one resolved to do his duty and sell his life at the dearest rate. At such a time the awful war-hoop of the Indians would have sent a thrill of terror to the hearts of any but brave men.

At this critical juncture Capt. Pierce made an exceedingly judicious movement. He formed his men into a circle, back to back, with four paces between each man, thus enlarging the circle to its greatest extent (about 1000 feet in diameter) presenting a front to the enemy in every direction, and necessarily scattering their fire over a greater surface; whilst the Indians stood in a deep circle, one behind the other, forming a compact mass, and presenting a front where every shot must take effect. (A footnote states that the Indians were as thick as they could stand, thirty deep). Thus he made a brave resistance for two hours, all the while keeping the enemy at a distance and his own men in perfect order, and kept up a constant destructive fire upon the Indians. But no courage or skill could prevail in such an unequal contest, or longer resist such a force. At last overpowered by numbers, Capt. Pierce and fifty-five English and ten Cape Indians were slain on the spot, which in such a cause and under such disadvantages may certainly be styled the Bed of Honor. But this victory was gained at a great sacrifice. The Indians lost as many, not counting women and children, as in the great swamp fight at Narragansett, which were computed at over three hundred! This was the sorest defeat which the colony of Plymouth suffered during the war, and caused great distress every where, for the numbers lost amounted to about one third of their regular force. According to Church, not a single white man returned from this bloody and fatal battlefield.

As soon as the Rehoboth people received information of the dangerous situation on Capt. Pierce and his men, they dispatched a

company to his assistance, who arrived in season only to perform the last offices to the dead bodies of their countrymen. The courage and resolution displayed on this occasion deserves commendation. These brave soldiers were entitled to the gratitude of the colony for whose defense they had thus sacrificed their lives, they were taken by surprise, and completely surrounded by a force ten times their superior. Pierce was a bold and adventurous man (a Custer) fear formed no part of his character. His men partook of his courage. They pushed forward—perhaps imprudently—and thus fell into the snare, which their enemy had prepared for them. Considering the number engaged, it was doubtless the most warmly and closely contested of all the engagements which took place during that eventful period between the white and the red men. Nearly four hundred were killed on both sides.

History has recorded with applause, every feat of bravery, when performed on a more conspicuous station, whilst it has often overlooked the humble though equally meritorious exploit. It requires more true courage to die on such a field, with such a foe, than on the plains of Waterloo, amid the 'pomp and circumstances of glorious war.'"

According to the eminent writer—Arnold Canonchet was captured nine days after the Pierce contest and near the spot where he and his men were nearly annihilated. On a plateau of some thirty or forty acres, east of the residences of Lincoln, which is from four to twenty feet above the bed of the Blackstone, and bounded north and east by that river, south by a ledge and a hill, and also, we can now say, by the bed of the Providence and Boston railroad, is the location which seems to me to have been the scene of Pierce's Fight. The Providence and Worcester railroad was built in 1846, on the westerly side of this battleground.

In Bliss' History of Rehoboth, 1836, page 88, it says, regarding the location of this Indian victory: "It was between the villages of Pawtucket and Valley Falls, nearer the latter, at a spot which, I have been told, was formerly called 'The Many Holes.' It commenced on the east side of the river (the Blackstone) but the severest part of the action was on the west, immediately on the bank of the stream. Some have placed the site of this battle considerably farther up the river, between the bridge and Study Hill, the former residence of Blackstone. But from this having been some times styled, by the older inhabitants, 'The Battle of the Plain,' from its having been fought on the border of the great 'Seekonk Plain,' the former spot, tradition being equally strong in its favor, seems to possess the highest claims to being the battle ground."

Evidently, neither Daggett nor Bliss made a careful personal inspection of either of the places, where tradition located Pierce's Fight, yet the latter historians was, no doubt, correct. "Many Holes," means a small territory east of the Blackstone, opposite the plateau and just above the

point where it is spanned by the railroad bridge, also built in 1846, upon which the Providence and Boston cars cross. Close by Pumping Station No. 1, now filled with water, to be seen on the right from the cars, going easterly, and on the left all may see the principal ravine. Leading to the river across this ravine is a causeway, which also forms the highway and a dam for the water privilege called, for half a century at least, the "Home Print Works." There is a pond above the dam some forty acres in extent, but in 1676 it was one of the Many Holes. A glimpse of this pond may perhaps, be had from the cars, while crossing the river, when there are no leaves on the trees to hide the view. The freight branch of the Providence and Worcester railroad, which extends from Valley Falls to East Providence, was built through this pond, which is usually designated "Cranberry Pond." From this railroad this pond is fully seen. It was in 1676, the largest of the Many Holes. Another approach to it is by walking easterly, over the hills, from Pumping Station No. 2 at that part of Valley Falls termed Happy Hollow, about one-third of a mile. This hole or hollow was probably a small pond in its lowest part in 1676, unless in very dry seasons, yet it could have sheltered hundreds of Indians from the view of the whites as they came from the garrison at "Seaconicke." The land all about and between the two Pumping Stations, which are half a mile apart and east of the Blackstone, is a hill and dale, therefore well calculated for Indian warfare. Hidden in and among these Many Holes they emerged from their shelter and either forced Pierce across the Blackstone or he was decoyed across by his cunning foes, to the west side, where, not a doubt, the severest part of the action took place. The chief ravine through which the Indians emerged from this shelter, to surround Pierce and his men, it is easy to understand, as the bed of the rivulet, which higher up, is called to this day the "Sweetin Brook." "Many Holes" is in the town of Attleborough, Mass., yet but a few rods east of the river and from the dividing line between that town and Cumberland. Captain Pierce and his little command crossed the Blackstone, no doubt, where or near where it is crossed by the Boston cars but above rather than below that point to the plateau, to find themselves, at once surrounded by Indians, as stated by all writers. The few primitive and leafless trees afforded but a partial protection to bullets, to either party. "Many Holes," as our 89-years-old sergeant of Pawtucket, who was born at the Home Print Works, calls "Many Holes" of the historians, has been quite fully described, but a more complete portrayal of the land on the west side of the Blackstone will give a clearer understanding of the way captain Pierce was ensnared.

On the west of Broad Street, in the village of Central Falls, is a high ledge, a thousand feet in length or more. From the top of this miniature Mount Webster, the Indians could have surveyed Seekonk Plain for miles, and did, not a doubt. Between Broad Street and the ledge is an

extended ridge, several hundred feet in length, a hollow or ravine is between the ledge and ridge, which terminates near where Fales street ends, at the foot of the ledge. Around the south end of the ledge the Indians gained this ravine, and where the last named and Foundry streets now are was also a ravine at right angle with the ledge, by way of which the Indians could have gotten within 200 feet of the Blackstone, and unseen by Pierce, for there is a rocky hill extending eastwardly, very near to it, Pierce, we may suppose, was either on the plateau, or still among the Many Holes, on the east side of the river. Behind the ledge thousands of Indians could have hidden, and emerged to the battle ground around the north end of it, by way of another and a larger ravine, near where the dividing line is, if there be one between the villages of Central and Valley Falls, in Lincoln. Again, in the rear of the residences of Messrs. Jonathan and James H. Chace there is a large hollow, where many Indians could have been secreted, to emerge to the field of contest, by way of the large ravine or gained it from the north, and by creeping along under the bank of the river, aided their friends, who were on the east of it, in the many hiding places there, in preventing the English from beating a retreat, by re-crossing the Blackstone.

While my professional engagements have not familiarized me in surveying, sketching and judging of battlefields, I think our military president, Gen. Rogers, should he visit the grounds which I have undertaken to delineate, would at once conclude, that on this plateau is where the Pierce fight took place.

We must remember that in 1676, there were no dams on the Blackstone, therefore no obstacles to crossing it in March, unless immediately after heavy rains or thaws.

We are informed that the great Swamp fight with the Narragansett, was December 26, 1676, and that it was then intensely cold. Perhaps there was ice to aid the combatants in crossing the river. All the historians, however, agree in this, that in fixing the location of Pierce's Fight, whether near Whipple's Bridge, or on the plateau here described, the Indians in force, or the English, had to get across the Blackstone. From the top of Dexter's ledge, Fall River even may be seen by the unaided eye. The watchmen of

Canonchet saw all that transpired at the garrison at Seekonk, and also Captain Pierce during his entire march to the fatal field.

Two days later, i.e., March 28, 1676, Rehoboth (now Seekonk) was burned. Rehoboth North Purchase included Cumberland, North Attleboro, and Attleboro. Ancient Rehoboth included these three towns that part of Pawtucket that lies east of the river, Swansea, Barrington, Warren, East Providence, and Seekonk, as now constituted. In the center of the last named towns was, in 1676, the Rehoboth garrison from where Pierce

started on the morning of that fatal day. He sent, as tradition hath it, a messenger to Providence to apprise the garrison there of his march to meet Canonchet. For unexplained reasons the message did not reach Pierce's friends. Being the Sabbath and the messenger probably not impressed with the great importance of this mission, it is said that finding all the people at church and loth to disturb any one, he did not deliver his letter of instructions until too late. Captain Pierce. Expecting the aid that never arrived while he was alive, will perhaps explain his apparently reckless management. There was no chance to dispatch a messenger to Providence, from the battlefield. None could escape by re-crossing the river, and no doubt but the nine who were destroyed at "Nine Men's Misery," in Cumberland, made their way across the Blackstone on the north of the field by blacking their faces with powder in order to conceal from their foes that they were white men, and that they were pursued, captured and tortured to death, as all captives in the hands of the Indians then were.

To Daggett's history of Attleborough, to Bliss' history of Rehoboth and to Mrs. George Sheffield, Attleboro, a daughter of the late Hon. John Daggett, I am indebted for the data regarding this fight, but little is to be found regarding its location.

Having been conversant, for over forty years, with the grounds which I have described, a long-ago conceived wish has now been realized by putting on record these views regarding the location and techniques of 'Pierce's Fight.' Those who have written histories of Rhode Island have made little or no mention of this memorable event, probably, because it was fought by men of Plymouth colony, therefore the records are at Plymouth, Massachusetts.

It may be mentioned that there are two hollows besides that part of North Main street, Pawtucket, which is east of Broadway, where perhaps, were placed the decoy Indians, spoke of by Daggett. To lead Pierce toward where Cranberry Pond now is, rather than more to the south would have been good strategy. The theory being that Canonchet intended to decoy the English to the very spot where the contest took place, and that he had men on the south side of the rocky hill, which extends to near the river, through which pass the railroad train. By leading Pierce north-wardly these Indians would not have been seen by him.

A century hence, the requirements of civilized life will have obliterated the principal part of the landmarks that have been delineated in this paper. Since my remembrance even, quite a fraction of Dexter's ledge has been blasted away and the ravines filled, for building purposes. "Many Holes" will have been filled, unless the largest, i.e., Cranberry Pond, which, not unlikely will be larger than at present, unless the power of electricity shall then have been so perfected as to be the most economical of any, and without any extraneous aid.

It is not at all probable the Pierce was decoyed through "Many Holes" to Study Hill, over two miles from Seekonk Plain. He certainly did no such reckless thing.

THE 228th / 231st. ANNIVERSARY OF PIERCE'S FIGHT (1904)

The (Somewhat) Honorable Edwin C. Pierce helped design and create a celebration of the Captain Pierce Fight in the early 20th Century. A memorial service was held in 1904. 3 years later, the dedication of the monument was erected in the fall of 1907. Finally, the "dime novel" styled book of the history and the event of Pierce's Fight was made available to the public in 1908. Edited by Thomas W. Bicknell, the one-sided account of the story was published and made a record of the historical event. From my records, the only copy left in existence can be found (and made available) at the Rhode Island Historical Society on Hope Street in Providence, Rhode Island.

Read for yourself the story told for the celebration of the event. Not only was this written for one audience but from a man with the same last name as Captain Pierce. Over 25 pages of text, only a handful of the book is found below. The rest consist of poems, schedules, etc. for the event that took place in 1904.

**ADDRESSES AND POEM
In Commemoration of
The CAPTAIN MICHAEL PIERCE FIGHT
March 26th, 1676
1908, pages 18-
(Add picture of Edwin C. Pierce)**

**The Michael Pierce Fight
By, Edwin C. Pierce**

This is historic ground. It is the scene of one of the most tragic and most heroic events in early New England history. Here, in 1676, just a hundred years before the Declaration of American Independence, with a valor as distinguished as that of the Greek heroes at old Thermopylae, although un-victorious, our ancestors, undaunted, fronted inevitable defeat and certain death in hand-to-hand conflict with an outnumbering savage foe. Here they died upon the Bed of Honor.

Here we, their descendants, come, two hundred and thirty-one years after the day of blood and battle on which they painfully laid down their lives for their countrymen and for posterity, to celebrate their brave sacrifice, to erect here a memorial of their heroic devotion, and to consider

and, if we may, profitably interpret the lessons to be drawn from the history of that tragic event and that serious and strenuous time.

Let us first review the facts that happened here, the actualities of the tragedy, the fortitude and desperate valor, unsurpassed in the annals of warfare, here displayed; and then consider somewhat the war in which Pierce's Fight was a bloody day, the merits of the war, the cause for which they died.

The day of Pierce's Fight was Sunday, March 26th, 1676. It was in the midst of Philip's War. That war, the bloody and decisive struggle between the English colonists and the Indians, had been raging for nearly a year. The Narragansett, that proud and powerful tribe with whom Roger Williams and the Rhode Island and Providence colonists had long maintained unbroken peace and friendship, had at last been drawn into hostilities towards the colonists. In December 1675, the Narragansett had been attacked in their strong fort in South Kingstown, defeated, slaughtered by hundreds, and their power forever broke. With the courage of despair, the still formidable remnant of the Narragansett warriors took the war-path early in the Spring of 1676, under their brave chief, who knew not fear, Nanunteenoo, better known as Canonchet, son of the famous Miantonomi.

The Narragansett, while renewing and with sincerity so far as may be judged, to Roger Williams pledges of immunity for him did not withhold their vengeance from settlers in Rhode Island. Parties of warriors penetrated into Plymouth Colony, was aroused to action for the defense of the homes and the loves of its people. This defense could only be repelled, by waging offensive war against the Narragansett, by pursuing the marauding bands and attacking them wherever they might be found in their forest fastnesses.

The duty of leading in the pursuit and attack of the Narragansett was assigned to Captain Michael Pierce, of Scituate, that beautiful town on the Massachusetts Bay northward from Plymouth. More than twenty years before, the chivalric captain of Plymouth, of the early days, Myles Standish, had been borne to his grave in fair Duxbury, overlooked by Captain's Hill on which a stately monument has been reared in honor.

Now, when first afterwards occasion arose for the military defense of the Plymouth Colony, Michael Pierce, of Scituate, appears as the successor of him who so long and so worthily wielded the sword of Gideon for that defense. At the outbreak of Philip's War, Michael Pierce was about sixty years of age, having been born in England about the year 1615. He came to the Plymouth Colony about the year 1645, a quarter of a century after the landing of the Pilgrims, and settled almost immediately in Scituate, where he ever after resided. He appears to have been a brother of that John Pierce of London, who secured a patent, or royal grant, from New England, before the Pilgrims landed at Plymouth, which patent he assigned

to the Plymouth Company after their settlements had been effected. He was also, according to the early historians of New England, a brother of that Captain William Pierce who was the most famous master of ships that came to the New England coast; the warm friend of Winslow and Bradford, who commanded the Mayflower in New England waters, although not on her first famous voyage, the "Charity" when she brought Winslow and the first cattle, the "Lion" when she arrived with provisions in the crisis of the famine, Roger Williams being his passenger upon that memorable occasion, and who while fighting the Spaniards in the West Indies was mortally wounded and found his grave in the ocean, on which he had made his long and honorable career. Michael Pierce was with the Plymouth forces in the bloody Narragansett fight in South Kingstown in December 1675. Earlier in that year he made his will which is of record in the Plymouth records, the preamble of which is:

"I, Michael Pierce of Scituate, in the government of New Plymouth in America, being now by the appointment of God, going out to war against the Indian do make this my last will and testament."

Acting under orders from the Plymouth Colony, Captain Pierce with a company comprising about fifty Englishmen and twenty friendly Cape Indians, started in pursuit of the marauding Narragansett. The Plymouth band proceeded without encounter with the foe as far as Rehoboth settlement, which was on the extreme western boundary of the Plymouth Colony by the Seekonk.

The men of Rehoboth were living in constant expectation of attack from the hostile Indians, and the arrival of Captain Pierce's company must have been most welcome.

Making his temporary headquarters at Rehoboth, Captain Pierce on Saturday, the 25th. of March, sailed forth with a small party of his men in search of the hostiles. Discovering the Narragansett on considerable force the colonials attacked and, without loss to themselves, inflicted considerable losses upon the enemy. Captain Pierce on this day, does not appear wanting in prudence. Rev. Noah Newman of Rehoboth in a letter written the next day, after recounting that Captain Pierce "upon discovering the enemy, fought him, without damage to himself, and judged that he had considerably damned themselves," goes on to say:

"Yet he being of no great force, chose rather to retreat and go out the next morning, with a recruit of men; and accordingly he did, taking pilots from us, that were acquainted with the ground." And the account proceeds: "But it pleased the Sovereign God so to order it, that they were enclosed with a great multitude of the enemy which hath slain fifty-two of our Englishmen and eleven Indians—18 from Scituate, including Capt. Pierce; Marshfield 9; Duxbury, 4; Sandwich, 5; Barnstable, 6; Yarmouth, 5; Eastham, 4; Thomas Mann is just returned with a sore wound."

The colonial Captain had received intelligence that a party of the enemy lay near Blackstone's house at Study Hill in Cumberland, and appears not to have been daunted by the apprehension reasonably to have been entertained that Canonchet with all the warriors of the Narragansett nation might be close at hand, preparing an ambush. The Plymouth Captain, however, did not omit to summon all the forces upon which he could call. Before leaving Rehoboth to march to the attack, he dispatched a messenger to captain Andrew Edmunds, of Providence, with a letter asking Edmunds to meet him at a spot above Pawtucket, on the river, and assist him in the enterprise. The messenger reached Providence on Sunday morning, but either there was delay in the delivery of the letter or the Providence men were not willing to leave Providence undefended. At any rate no reinforcements from Providence reached the Plymouth colonials.

As the ambush was near Quinsniket, there can be no doubt that Canonchet with perhaps seven hundred warriors of the brave and now utterly desperate Narragansett nation had made this rocky fastness his base of operations. There, under the overhanging rock of the hill top the savage Chieftain held his council fore and the plan for the ambush was laid. The sortie of the colonials from Rehoboth on Saturday must have been reported to Canonchet, and he must have judged that encouraged by their success, the English would continue their advance, and accordingly he prepared to ambush, overwhelm and annihilate them.

Early on Sunday morning the colonials marched from Rehoboth. Their number, recruited at Rehoboth, amounted to a few over sixty English and about twenty friendly Wampanoags from the Cape. They doubtless proceeded across the Seekonk plains and skirted the east bank of the Blackstone until they reached a point on the river above Pawtucket Falls where the river was fordable, the territory at that point being then called the Attleborough Gore. The territory on the west bank of the river is now in Central Falls. There can be no doubt as to the spot because at no other place on the river could a large body of men approach a ford. At this point the ford was approached through a ravine having a wide level ground on either side of which rose a wood crowned hill. The hills have long since been leveled. The plan of Canonchet was to draw the colonials into this defile and then attack them from the hills and to cut the retreat by quickly throwing a strong force in their rear. As a decoy a few Indians showed themselves rambling in a wood. They fled at the approach of the colonials supposed them to have been wounded in the fight of Saturday and gave chase. There is uncertainty from the narratives whether these decoys were seen on the west bank by a party which had pushed across the river in advance of the main body of the colonials, and there is probability in this because prudence would dictate that in warfare with a foe is cunning, an advance party would be thrown across the river.

An experienced Indian fighter like Captain Church would doubtless have sent his spies upon the hills on the east bank before entering the ravine.

It is probable that as at that time of the year only the evergreens of the forest were in leaf, the colonials were beguiled into a sense of security, not deeming it possible for the enemy to lie in ambush in great numbers, and advanced with less caution than if it had been later in the season. Doubtless they swept the low hills with their eyes, and doubtless the foe, with the exception of a concealed spy, lay a considerable distance back from the brow flat upon the ground and covered by dry leaves and hidden behind rocks and trees.

At any rate, Captain Pierce led his company into the ravine and approached the river, probably following the advance party of his men, which had crossed in safety. Suddenly the silence was rent with savage cries, and springing from their concealment on the commanding hills, the Narragansett directed their deadly and painfully wounding arrows upon the colonials who were thus entrapped. Canonchet with all his warriors was upon them. The highest estimate of the number of the Narragansett that attacked Capt. Pierce's little force is about a thousand. Other narratives estimate six or seven hundred. If there were six hundred, the colonials must have realized that their doom was sealed, except indeed for the hope that Capt. Edmunds would shortly arrive with his Providence Company. Instantly the colonial Captain realized that his only chance lay in getting out of the defile by crossing the river. On the west bank there was an open, or at least not heavily wooded, plain, in which his men would be out of arrow shot from the hills and where they could at least make a better defense than was possible in the ravine. Then, too, they would be on the side on which Capt. Edmunds might be marching to their aid. It seems probable that in order to make the decoys successful, the warriors on the west side lay in ambush a good distance from the river, so that the colonials were able to cross the river, probably not without loss, and gain the open space where they proposed to make their stand.

While the enemy was swarming down the ravine and across the river in hot pursuit, a band of at least three hundred Narragansett rushed upon the colonials from their concealment on the west side, so that the colonials were now completely surrounded. Capt. Pierce now threw his men into a circle placing his men in ranks, back to back, and facing the foe they thus fought to the death.

No banners waved, no martial music stimulated their ardor, no sounds except the reverberations of musketry and the terrifying yells of the infuriated warriors who encompassed them about. The colonials were indeed better supplied with firearms than the enemy, but they were of the ancient, slow firing sort, while the arrows of the foe were directed against them

from behind trees and rocks with unerring aim, and tomahawks hurled through the air by the powerful savage were felling them to the ground. Resolved to sell their lives at as dear a rate as possible, the colonials stood their ground with ever thinning ranks, for about two hours, keeping themselves in order and the enemy at a little distance.

The formation of the order of the battle is related by a chronicle of the time in these words:

"Captain Pierce cast his sixty-three English and twenty Indians into a ring, and six fought back to back, and were double, double distance all in one ring, whilst the Indians were as thick as they could stand thirty deep."

Imagine the horror of that Sunday morning scene on the bank of the Blackstone. It was both a fight and a massacre. See that circle of determined men fighting their forlorn hope! See the circle ever contracting as the men fall in their places! The dead lie thick upon the ground, and how many fall covered with bleeding arrow wounds, which disable but do not immediately kill! Doubtless as the circle narrows, those who are still in the language of the old chronicle "keeping the enemy at a distance and themselves in order," pull their wounded and dying comrades within the circle to save them to the last from the tomahawks of the nearer drawing foe. Sustained for the first hour by the hope that succor from Providence would come, as the second hour wears on, that hope has died in their hearts. Less than half of the original circle still survives and they are bleeding, exhausted and despairing. Their Captain lies dead on the field. Michael Pierce fell early in the fight. But to soldiers such as these it little matters that the leader falls. They fight on, still keeping themselves in order. In ordinary warfare the soldier when clearly overpowered may either retreat or surrender, and surrendering save his life. They could not retreat, and it was better to die than surrender. They came now do less execution upon the enemy and the infuriated savages are rushing upon them with uplifted tomahawk. Still the men of Plymouth stand in order and hold at bay for yet a little longer the warriors of Canonchet. And with them to the end stand their faithful Indian allies. The effectiveness of the defense appears by the great loss suffered by the Narragansett. Some of them taken prisoners a few days later confessed that one hundred and forty were killed before the loss of the Narragansett at above three hundred, but this is probably an exaggeration.

At last when, as the tradition is, scarcely twenty of the colonials maintain their footing, they give over futile resistance and break and run, each man for him self. Nine of them are seized and made captive. One of the friendly Indians, Amos, fought until the colonials had ceased to fight and then by blacking his face with powder, as he saw Narragansett had done, mingled with them and escaped. A few other of Capt. Pierces' Indians

and fewer sill of the Englishmen, perhaps three of four, by artifice and good fortune, managed to escape.

The Narragansett proceeded with their prisoners to the spot in Cumberland now called "Nine Men's Misery." There, according to tradition, the captives were seated upon a rock, a fire lighted, and the war dance preparatory to the torture was begun. The chronicles say that, differing among themselves as to the mode of torture, the Indians dispatched their prisoners with the tomahawk. But, of what happened at Nine Men's Misery there is no real evidence. The bodies of the prisoners were found and buried by the English a little later, and a monumental pile of stones erected in honor of the brave and unfortunate men...

After reading this segment from the text in the early 1900's, it safe to say that the author used a great deal of Whitney's chronicles from the 1880's for research. Much can be debated on this text about what occurred at Pierce's Fight including the strategy taken, the number of attacking Indians, and how long the fight lasted....

HOW LONG DID THR PIERCE FIGHT LAST? / HOW MANY INDIANS WERE THERE AT THE FIGHT?

A decent question that deserves a decent answer, the Pierce Fight holds much to talk about. To determine the overall outcome of the event, one must ask them selves if the battle lasted as long as it did and if the enemy was in great numbers as references say. Many writers tell of this ordeal as being one of the darkest days in the King Philip War. Much of the earlier writings compare the dark outcome of Pierce's men with the outcome of the Narragansett people at the Great Swamp. This is a great example to show the mentality of the one writing the history. These were two different events of the war. One was a battle while the other was a massacre. Still, both did have a similar bond. Many died, many unexpected and savagely.

Some historians compare the Pierce Fight to General Custer's Last Stand. While these writers write of the event as one of honorable and noble ends, the truth can be seen within the words of history. Much occurred on March 26th. Villages up north in Massachusetts were all attacked and much burned. The ordeals in Rehoboth and on the Blackstone, and Roger Williams being visited by the Narragansett, all roughly occurred on the same day. Historians use this to their advantage when stating that the Narragansett were in great numbers that day when they ambushed Pierce and his company. I disagree.

Like General Custer, Pierce has been portrayed like a gentlemen who fought the unbeatable odds. The glory of losing a great battle that no mere mortal could win. Like the Alamo, a small band of brave men held of a

giant attack of thousands of enemy soldiers. Over 600, 800, 1000 Narragansett warriors surrounded Pierce and his men. I can't see there being 600 warriors let alone over 1000. If this was true, then how could Pierce hold up for over 2 hours? Past writers also mention how Pierce gloriously fought off the unworthy attackers for two long hours before eventually losing.

Another touch of fiction to the pages of history, I would surely agree. Each man is said to have carried modern weapons (flintlocks) with them at the fight. While others disagree, I will give history the benefit of the huge doubt. Still, once the flintlock was fired, each "soldier" had to take a minute to reload and to fire his weapon again. If the attacking enemy also had these weapons to their advantage, I see a giant overpowering element on the Narragansett side whether or not they were 1000 strong or 200 strong. In a rush, from all surrounding sides, how could 60-80 men hold back an offensive attack by an enemy 10 times greater in numbers? They couldn't, only in fictional fairy tales where the Prince rescues the Princess from the fire-breathing dragon.

I believe that Pierce was attacked by, no more than 200 Narragansett warriors. A fight 3-1, Pierce was early to fall in the fight. Once he fell, the company of men no longer had the leadership of a commander. Fuller, being younger and less experienced, fell back over in across the river on the east side. It was there, where the other half of the 200 men boxed the remaining men. It was an ordeal that lasted no longer than 30 minutes. Once they crossed the river, the men would have had to reassemble the chaotic remains into a fighting circle. If the enemy had the same style weapons, they would have had the equal advantage of fighting from a distance where they could have gotten shots off with both flintlocks and arrows.

Let's not forget that a handful of men survived. 2 men were found days later alive as well as a group of friendly Indians. If they were surrounded, by a circle of 1000 Indians they would not have been able to escape. Then again if there was just 200-300, a possible and successful escape may have occurred. It also benefits that possibility that the 9 men who would later be executed in Cumberland may have escaped through the attacking Indians and were later captured.

I can't possible see the fight lasting 2 full hours. The past writers expect us to see the 800 Narragansett attackers as brutes who slowly approached the 80 something man "stronghold." Even if they were armed with only tomahawks, are you saying 200 hidden Indians couldn't have charged 80 something men into defeat? Sure, many of the attacking bunch would have been victims of the first gunshot from their enemies flintlocks, but once they fired, that would leave them arms with another 100+ Indians ready to attack in seconds. If this were the battle plan, the

fight would not have lasted 5 minutes let alone 2 hours. Let's not forget that 2 hours of gunshots and battle cries could have been heard back in Rehoboth or even Providence. Another group of fighters could have come to their rescue in that much time. Let's not forget our past history, to lose a battle that could not possible be one is glorious. To lose an even battle, show you to be the weaker and unworthy adversary. Pierce could have been just that at his ripe old age of sixty-five.

WHERE WAS CANOCHET DURING ALL THIS?

No one knows for sure. With what we have to research, Canonchet could have been in many places on March 26th. We know for a fact that Canonchet was found in the vicinity of Pawtucket / Cumberland days later because he was captured and later executed. With what many historians have written, Canonchet may have been present at the Pierce Fight and / or at Nine Men's Misery. Whether or not he was in the Massachusetts or Rhode Island area, much can be learned from Roger Williams' letter to his brother after he came in contact with a group of Narragansett warriors. Like many historians after him, Williams was the first to ask the question: Where is Canonchet?

It is important to many people where Canonchet was that day because he may have been the general who executed the strategy at Pierce's Fight. This would add to one's belief of what happened that day. The following letter was edited in 1971 by the Rhode Island Historical Society and is available to purchase at the Roger Williams House located in Providence, Rhode Island in the vicinity where Roger Williams' original house stood during the King Philip's War. It not only mentions the question of Canonchet's whereabouts, but it talks of the attack on Providence and of the men in Rehoboth. (Much of the letter was rewritten in present form)

A COPY OF A LETTER OF ROGER WILLIAMS

The Letter April the 1st -76 (So Called)

Dear Bro: by my Wife I wrote to you some particulars of the Goings of God at Rehoboth. I though fit to acquaint your dear self, & my Dear Wife, and Children, & friends, with the goings of the Most High at Providence, with whom he hath not dealt accordingly to our transgressions, nor as he hath dealt with many other Towns of our Countrymen in N.E.

All that were in forts Men, Women, and Children, were saved. H. Wright would trust God in his own House. There they killed him with his

own hammer. Elizabeth Sucklin was preparing to go from her own House to a fort but delayed they killed her. Lord sanctify this Example of not using means but tempting God presumptuously & or Neglect, & delay, in the applying of ourselves to them. Our Town is about three miles, at the one end is a fort of Steven Hardings next Pawtuckcut, then Pardons, H. Brown, next to Rehoboth then Ann Harris, Thomas Field, Ann Earden on the other side, Nat Waterman where I am: Tho: Almy Senr: R: Pray, J: Smith, at the Mill who left his fort at the Indians coming so he lost fort, and house, and goods, and mill, and corn and meat, his own and many others. Thomas Heartis junr., B: Herndens Senr,. Gre: Dexter, God by these barbarous Hands hath burnt Pardons Houses, Wickendens, Sucklins, Robert Hawkins, J. Ashtons, T. Hopkins taken down by A: Har fort Lapham, my old and first in this Bay, R. Scots, Austins, Throgmortens, J: Whipple Junr., J. Whipple Senr., Tho: Olney Junr., Ep: Olney, Jo: Brown, Christo: Smith, T. Arnolds, Wid: Belleau, J. Smith Mason, J. Jones, Sa: Whipple, on the other side J. field, T. Clem, J: Mattison, this morning we hear their Camp is between Notaquonckanit and Patuxet, and at this present we see smoke rise from Pawtuxet & from my daughter Mercies House in the woods...In the afternoon of this burning Day of Gods Anger, an Indian that knew Val (an Indian interpreter) called from the other Side of the Mill Hill that they two might speak together peaceably without their guns, Val went gently towards the point of Land. Word was brought to me. I hasted out and came up to Val, and heard them ask fore me. Val said He is here. They then desired that we would come to the point without Arms as they would do. The Town cried out to us not to venture. My Sons came crying after me. Wal went back. My Heart to God and the Country forced me to go. They met without arms.

I asked who they were. They said Nahigonsets, & Cowwesest, & Wompanags, A Neepmucks, & Quinticoogs. I asked whither Philip amongst them. They said no. I asked whither He was not in these parts. They said no. I asked where he was. They said on this side Quniticut. I asked if the Nahigonsit Sachem were amongst them. They said they were at their Houses at Nahigonsit. I asked who commanded here. They said many Captains and Sachems, and Councils. I asked the Names of these present: They said Wesauamog and spake aloud and said I am Wesauamog. What Cheere. This is my Ground, which you got from me. Then said Pawatuck, the old Queen council, I am Pawatuk and Suckamog Capt. Venners great friend. I asked if they were the Company that burned Rehoboth and Swansea. Since they owned it and that their numbers were about 1500, I asked them where they were bound. They said to all the towns of Plymouth. They would stay about two days more with us. I asked them why they assaulted us with burning and killing who ever were kind neighbors to them said I this House of mine eyes hath lodged kindly some thousands of you these ten years. They answered that we were their enemies joined with

Massachusetts and Plymouth entertaining, assisting, and guiding of them & said we has entertained all Indians, being a thoroughfare town but neither were nor this Colony had acted hostile against them.

I told them they were all this while killing and burning themselves who had forgot they were mankind, and ran about the Country like wolves tearing and devouring the Innocent and Peaceful. I told them they had no regard for their wives, relations, ones, nor to God whom they confessed made them and all things. They confessed they were in a strange Way. We had forced them to it. That God was with them and had forsaken us for they had so prospered in Killing and Burning us far beyond what we did against them. I answered it was false for they began with us and God had prospered us so that we had had driven the Wampanoogs with Philip out of his Country and the Nahigonsiks out of their country, and had had destroyed multitudes of them in fighting and flying, in Hunger and Cold and that God would help us to consume them except they hearkened to Council. I told them they knew many times I had quenched fires between the Bay and them, and Plymouth, and Quniticut and them.

And now I did not doubt to quench this and help to restore Quietnes to the Land again. They heard & understood me quietly. They desired me to come over the River to them and debate matters at large. I told them it was not fair without hostage to desire it. Suckamog A: Fennors friend asked where he was, I said at his garrison, shall I fetch him and Vall. They said yes and promised Cessation. I went: All ours diswaded me, affirming it was a plot to shoot us there. Yet I went till some came running and affirmed that J: Laphams house in the way was full of Indians: I then retreated yet held my self bound to go or send word of the reason of my not coming with A: Fenor. Yet none would go or suffer me to go. At last I got to the point again, and told them the truth and how since we parted divers houses were fired as J: Mattisons on that side and Ep: Olyns on this. They said they had sent to all to be quiet but some would not stop. They prayed me to come over. I desired one of them to come over, saying they had been burning all the dayon this side and were they afraid of an old unarmed Man in the same place. They desired me to open my cloak that they might see I had no gun. I did so. Then came one Nawham, Mr. R: Smiths, John Wall Maker, an ingenious fellow and peaceable, then Mattalog a Nipmunk Sachem, then Cuttaquence a Qunniticut Sachem a stout lustie brave fellow and I think the Chief in Command amongst them. We had much repetition of the former particulars which were debated at the point. Nawwhun said that we broke articles and not they. He said they heartily endeavoured the surrender of the prisoners. They were abroad in hunting at home. They were divided and could not affect it. He said you have driven us out of our own country and then pursued us to our great misery and your own, and we are forced to live upon you. I told them there were ways and peace. They

asked how: I told them if their Sachems would propound something and cause a cessation I would presently write by two of theirs to Boston. I told them planting time was coming for them and us.

Cuttaqueen said they cared not for planting these ten years they would live upon us and dear. He said God was with them for at Quawbaug and Quoneticut we had killed no fighting men but wounded some but they had killed of us scores, and hundreds, and bid me a go look upon three scores and five now unburied at Blackstones. I told them they confessed they were almost 2000 and might well over run half a hundred but how many killed they at Warwick when 22 of ours fought with all your "burners."

I said they were a cowardly people & got nothing of ours but by cheating. Our houses, our cattle, and ourselves by ambushes and swamps, and great advantages, and told them they durst not come near our forts. We entered theirs, and if Providence men would yield to me we would visit them with a hundred out of by midnight. Cuttaqueen said we will meet you an hundred to an hundred tomorrow upon a plain. I said it was not an hundred to an hundred except we had army nigh aequivalent, but I told them they should find many thousands would be on them and King Charles: would spend ten thousand before he would lose this country. I again offered my services in a way of peace. Cuttaqueen said a month hence after we have been on Plymouth side: I them God would stop them or plague them hereafter except they repented of these their robberies and murders. We parted and they were so civil that they called after me and bid me not go near the burned houses for there might be Indians might mischief me, but go by the Water Side. My dear brother & friends, the Most High offers to humble us more & make us more heavenly seeing our burnt walls. Sure you must prepare forts for Women and Children at Newport and on the Island or it will be shortly wars with you than us.

Your Unworthy,
R.W.

Relacon of a discourse between Mr. Roger
Williams & some Indians 1676

Leaving out a bulk of the letter, above, is a primary source from Williams's letter of the events that took place days before at Rehoboth and at Pierce's Fight. Canonchets whereabouts was asked and somewhat answered. It adds more to this unsolved secret that it adds more importance to it than it really should. While the letters missing words, much of Williams' character, the state of early Providence, the relationship between the Indians and the Indians between the tribes, the letter does mention some interesting details about the motives from both peoples and

the history of the two.

Much occurred on March 26th. Besides Pierce's defeat and the event of Nine Men's Misery, several other villagers and towns in the Massachusetts Bay Colony were attacked and burned during this day. Another minor but very significant event is said to have occurred during the Pierce Fight as well. William Blackstone's home sat on the area near the Pawtucket and present day Blackstone River. A mile mark in the 1600's was the only landmark in the wild and untamed region, it also holds a lot of significant value on both the colonials and the Narragansett nation.

Blackstone had died the year before; he was not present for the Pierce Fight. Then again, his home did. His home sat like it had the year before in the vicinity of Many Holes. The colonials of Rehoboth knew of this home as the last safe haven in the region, while the Narragansett knew of it for another. Blackstone was one of the first settlers in the region. Alongside Roger Williams, he too was one of the first colonials to neighbor with the Indians in a peaceful manner. Blackstone was somewhat of an outcast as much as Roger Williams was. However, like Williams, Blackstone was an educated man and had many knowledgeable assets in his possessions.

Records show that Blackstone owned and printed many books, dictionaries, reference logs, maps, and other useful bits of information at his residence in the present day Pawtucket area. To a Sachem, these records of knowledge would seem most useful in wartime. The books alone were scarce in 1676 as it was the maps and documents of the region were more than assets. If Canonchet knew of this library that Blackstone had, he would be most interested in acquiring them. Few records show that Blackstone's home was burnt to the ground during the time of Pierce's Massacre. If Canonchet was in the vicinity at the time, I place my bet that he was present for the burning of Blackstone's home during the Pierce Fight on the same day.

DEACON WALKER POEM

Deacon Walker's contribution to history is listed below. In this amazing poem, Walker identifies with a colonist during the King Philip War. His words used in the poem are as amazing as they are unique. They show the reader the style one wrote in and the meaning behind the words they used. Much that is written below is strongly used in such as passion for many reasons. Surviving the attack on Rehoboth and being among the men of Pierce's company the day they left the Circle of the Green was only half of Walker's involvement in the war. Among the men in Pierce's band, a man by the name of John Walker was among the listed soldiers. Many believe that Deacon Walker was strongly connected to Pierce's Battle because John Walker was a relative. A possible distant cousin from the Massachusetts Bay Colony, Walker lost a member of his family that day on March 26th. 1676. While his memory is gone with the past generations that knew of him, his words are as present as ever. They remain to be read by the readers of today and the ones of tomorrow.

Complete Poem of Deacon Walker
Captain Michael Pierce – 1 line of decent
Martha Stuart Helligo /
Richard Bowen
Early Rehoboth Volume III

CAPTAIN PIERCE AND HIS CORAGIOUS COMPANY

It fell unlucky that this march who's sooner
then this appointed time-To that meroner
in they pirating thou Lackst thos muskitters
And his Experience haynd amongst buccaneers

Which are a Rugged Cru of hunting rouers
Much Like these Sauag Sneaking British grovers

But man Euentz cannot at all force
It is the eternal Gods proprieties
For was decreed by y Eternal power
They gave them being to fix fatal power

That orders men & times & ends & all
Efittiant Cases Epidemicall
Not as the old philosophers believe

Prodigious planets I Effects do give

They did like Hectors who well deserve their name
Newly entered in the bed of fame
Who lost their Blood not much unlike to martyr
By disadvantage with these hellish Tartars

In fighting for the Country & their friends
Have done their doleful mad head their final ends
Me thinks their valour should out hearts provoke
To take revenge for such a dreadful stroke

Stought hearts stood too till last day to fly
Such odds has made the Rogues ever since more shy
Who have no cause to brag of victory

But give it out they never so were banged
I hope in time they all be shot or hanged

'Tis sad at York there is a scarlet dyer
If to be a riddle against fame a liar
It may be feared we have drunk in a trance
As was our virgin Queen by Imps from France.

For matters of France as it by Dragon bests
Were hither flown to make his hellish nest
With open jaws intending to devour
The child of grace Lord God upon him Shout

The Vials of the wrath appear for thine
Let all the poor of heaven & earth combine
Let hell know it is curbed by poor devils.

Show now thyself Lord in our habitations
Who have so scatteringly disposed our Stations
& give us courage and providence from thee
for there's no other help or place to flee

Let shops & crops & men of all estates
Set heart & hand to fight without debate
For none there now can think themselves safe secured
How ever supplied within our own Islands
Improve the utmost depending creatures can

Leave the success to him y rule each man.

Though what here spoke is but a single notion
And like a drop let fall into the ocean
Yet my advice if I might hear by
Ti to make a vertu of necessity

Army & Incorig our Indians who we Can
A thief reverse may prove an honest man.
The Boston Islanders Cape Cod Mohegans
For honor profit small they fight winnegon

If with their help god give to us Success
We may to them engage & not transgress
They shall be regain of their nation here
Will them defend if any else appear

For their a proverb not beyond belief
Employ a wily roag to catch a thief
The Cas becas in good & bad there sympathy
As Country cases caes antipothee

If this be done they might, with great discretion
Y the Command & staff be in our nation
By such a prudent political contrivance
We may expect the varmints first contrivance

Call forth our Burgers let them now go out
Such as are many wise discret & stout
For tis a shame the hythen Cananit (Canochet)
Should know some people are in such a fright

That law nor reason neither Courage can
Prevail to face a hythen brutish man
Its known there now none can be safe secured
How er supplied within our own Imurd

Words good turn out as they by threat to hold us
For daily news and every voice do call us
Where garrisons are man leave two or three near town
Let all the rest go fight the enemy

For prudent Surgons spread there elf quit round

According to the greatness of the wound
God only knows to what this war portends
Felt most by the lost of our dearest friends

These murthros Rooges like wild Arabians they
Lurk hear & there of everything make prey
All lives estates in Cruill wise they take
Throughout the country dreadful havoc make

So by degrees a Lingring death we die
If we don't study how to be as sly
I our surprisals to find them in there nest
Efforts all advantages with enemies is best

Doubtless the best efforts all our soldiers
That hunt these wolves to march a nights to see
Where they Pirado in there Randevos
And so slaughter them with our pouders new

In some new fighter artiliris never shows
That way is best y bangs them with most blows
& all the Indians living near Improved
we are concerned & mightily beehoved

There wives & children as hostages retain
That men may faithfully be y case remain
Efforts tis there Alys give to us this trouble
Therefore there obligations more then double

Who can't but judge who fancy melancholy
Won't deal to fools according to their folly
No stone unturned no stratagem they leave
Like Hellish saters both us & our bereaved

Off all our comforts in this present world
To ffyer and sword our carkases are hurld
After abused to savage beasts a pray
They do & will do this from day to day

This very just to do the best we can
To you all men by sword or poisoned dream
To send such souls to there own place more fit
If god success & say amen to it:

For there's no sister of the musis nine
With Ovids pen nether Tertulas witt
No Homer in his Trojan was define
A Cruel act so as these Rooges act it

The innocent will now offend be
To her reprod for the Indulgance
So much declared to brutes so like the devil
Which charity itself would count an evil

And this that have has pure & zelos ends
Must rest content with labor for the pains
Where ends were reall to cas blind souls to see
There benefactors shall rewarded bee

By him the knows and searches hearts and trisce
The hole creation & It's Secricye

SEEKONK OR REHOBOTH?

Half the historians write that Pierce and his company fought a gathering of Indians on Saturday before resting at the garrison that night. The next day, Pierce left the "Ring of the Green" in Rehoboth early that Sabbath to the area known as Many Holes. The other half agree with the first part of the trials that Pierce and his men went through on Saturday. They disagree with the second half on where they left on Sunday morning to the Blackstone riverbanks.

Whitney mentioned the compete listing of towns and villages that made up Ancient Rehoboth, Old Rehoboth, and present day Rehoboth. While most of Northern Rhode Island and parts of Southeastern Massachusetts made up Rehoboth, the area would not be spilt up into separate towns and cities, and later into two states for years to come. Some historians write that Pierce left early that Sabbath from present day Seekonk. If this is true, Pierce would have left present day Seekonk, Massachusetts instead or Rumford, Rhode Island which is located in present day East Providence.

I believe that Pierce spent the night at the Newman Garrison (Noah Newman's garrison/ lodgings) located in present day Rhode Island. Being in close vicinity with Reverend Newman and a few miles from present day Central Falls, it would have seen very plausible. The Indian scouts could have watched Pierce and his company march miles away toward the location where they would later be attacked.

Visiting Rumford, Rhode Island, you will notice the Newman

Church next to the Newman cemetery. This cemetery is home to the oldest gravestone in Rhode Island. One of the first settlers in Old Rehoboth was buried here. Over 300 years later, more and more settlers in the area have been laid to rest on these grounds. Out of respect, the Church (who many people believe was the exact location of the original garrison) was named after its first Reverend. This adds to the belief that Pierce was guest in this area the night before the Sabbath.

THE GRAVE ROBBERY!

Once Edmunds buried these miserable men in the common grave together, it ended the story of these men for over 100 years. The story was passed on to one listener to another with only story of the event. Once Edmunds and his men left, I am sure they never returned to pay respect to the nine fallen. The area was considered hostile territory and remained untouched for many years until it was made available far after the war for farmland. It wasn't until the end of the America's Revolutionary War, that the story was given another chapter to add.

PROVIDENCE JOURNAL James Whitney

"When the Whipple estate was in the hands of Mr. Whipple's father-in-law, Elisha Waterman, Esq. a strange incident occurred in relation to the nine men's grave. It was either during, or shortly after the Revolutionary War. Some Providence gentlemen, led, it is said, by Dr. Bowen, went up to the place and dug open the grave. They had already stretched three of the skeletons upon the ground ere they were discovered. When the Cumberland people found out what was going on, a hue and cry being raised, and the farmers assembling from all the region round, the cessation of the robbery was compelled, the disinterment being regarded as a first-class outrage. It is not said whether the affair took place at night, by the light of lanterns in the windy forests, but the story is true as it is told, and well illustrates the peculiar place the tradition has in the minds of the Cumberland people. One fact was settled by the disinterment, and that was the identity of the men themselves who were buried. One of the skeletons dug up was of extraordinary size, and by the fact of it's having a double set of teeth, was recognized as that of Benjamin Bucklin (Buckland), of Rehoboth. It is assured thus that the men were from other colonies than that of Providence."

Eric Shultz would later mention this event in his chapter on Nine Men's Misery in one of the more recent books on the King Philip War. It

does justice that this gloomy event is mentioned to better tell the story of the 9 men's identity.

Before this happened, only legends backed up the story that the event ever happened. Dr. Bowen was just one of many who wanted to prove the stories truth. Unlike Daggett, who would write the first historical account of the event many years later, Bowen needed a harder source. He wanted to see the nine dead and to see the history alive before him. He got his wish as the story rose from the dead.

As far as records hold up, Dr. Bowen could have been Dr. William Corlis Bowen who graduated from Brown University in 1803 as a chemistry physician. He received his degree in 1807 and later died in 1815. He was the only Doctor in the Rhode Island area who with the name Bowen that could have fit the description with our other Dr. Bowen. The accounts of Whitney state: That the grave robbery occurred sometime during or sometime after the Great War with the British. If this is true, then the robbery occurred sometime between the 1770's and 1830's. Since Daggett wrote his findings in 1834 and mentions the events, they had to occur before his writings.

History of Attleborough

John Daggett

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"...I have seen no notice of this in history, but as to the main fact there can be no doubt. The bones of these men were disinterred (not many years ago) by some physician for anatomical purposes, and were found nearly perfect. But the people in the vicinity insisted upon their being restored, which was accordingly done. One of the slain was ascertained to be a Bucklin, of Rehoboth, from the remarkable circumstances of a set of double front teeth, which he was known to possess.

"...The fact that the medical students, from curiosity or to verify the tradition, or other motives, did visit the spot and exhume the bodies, and prove their identity by that of Benjamin Bucklin (or Buckland), of Rehoboth, from his unusually large frame and "double set of teeth all around," has also been substantiated. What is still more remarkable than the discovery of the letter, the author met a physician soon after the publication of this history, in 1834, who took pains to state that he had read the account of "Nine Men's Misery," and was able to testify that it was substantially correct, as he was one of the "medical gentlemen" present, and aided in the exhumation and finally examined the bones. Having this statement directly from his own mouth, it is personal knowledge of the event, so far as this fact shows.

Dr. William Bowen died in 1815 making Daggett's reports of it happening many years ago true if it did occur during the early 1800's. All in all, the event proves many facts to the story. The vicinity of the event took place in the current location on the old Monastery grounds and disputes the fact that it occurred miles further south near Hunting Hill.

History of Rehoboth
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Bliss

"Mr. Daggett visited the spot a century and a half after, talked with the people then living in the neighborhood, and wrote the story. He describes the spot and the heap of memorial stones piled upon the grave. This must have been about 1830. Mr. Daggett in his manuscript told of the dis-interment and about the skull of Bucklin with double teeth, which was then exhumed. These teeth filled the jaws: there were no "single" teeth...In 1866 I myself visited the spot and saw it exactly as John Daggett described it: but it is all gone now, having been moved north not less than a mile. Legends and locations are migratory.

According to Bliss, Daggett visited the site in the 1830's and saw the site, which had been moved? Possibly, once the bones were dug up by Bowen and reburied, the farmers reburied the bones in a neutral location off the farm land area or near a better location where the remains could have been taken care of. I don't see this as true because of lack of historical records. Very confusing, the timeline makes no sense if the bones and the fieldstones that covered them moved 1 mile away from its original dwellings. Bliss mentions that Daggett wrote that he visited the site that no longer exists? This is the only account that the bones were removed from its original vicinity, which I disagree it has ever moved.

Having been near the house of Elisha Waterman Esq., that would put the burial site south no more than 1 mile in distance, where, it does stand today. Once the land became available farmland, it was purchased and became the Waterman farm. Other farmers worked the land in the area including the Whitman's and the very own Charles Sprague who too, lived in the vicinity and knew of its location near his lands.

Besides the dispute on the location of the burial, the identity of Bucklin became a fact. For the past 150 years, the Bucklin was considered 1 of the possible dead at Nine Men's Misery because he left that day on the 26th of March and never returned. It wasn't until the discovery from the grave robbery that Bucklin was truly one of the nine at Nine Men's Misery.

WHERE ARE THE DEAD MEN'S BONES?

One of the questions I searched to answer was the locality of the buried remains of the nine unfortunate men. This was a struggle in itself after reading several statewide and local surveying of the Cumberland woods. Once the cairn was built by the Cistercian order in 1928, history accepted the fact that the present day cairn is the exact location where the original pile of rocks sat for hundreds of years. Still, with the redevelopment of the land when the Monastery was built in the early 20th century, talk of the moving and removing of the surrounded lands came into questioning.

The present day cairn (2002) sits on the edge of the inner woods peninsula that is bordered by the daily dying swamp that once made up the Indian camp known by the early settlers as Camp Swamp. Surrounding the camp on its northern end is the development of residential streets that branch off of Diamond Hill Road. From the South and West of the swamp surrounds two hay fields that were used throughout the fifty years of the Monastery community as the hay fields that the monks worked on as their farm. What is left of the hay fields can still be seen as you enter the base of the swamp island's peninsula as you enter the woods, using the Monastery (Cumberland library) street that loops around the backend of the ruins of the Monastery. Even the remaining roots of the apple orchard and rose bushes that stood on the opposite side of the Monastery can be seen dying away by the newly blossomed library garden that covers the once burial place of the deceased monks.

From the current library grounds, it is a good 400 / 500 yard walk from the end of the street to the base of the cairn. For the present day walk, and a walk in 1928, the distance is almost equal. For a local site seer to walk from the Monastery entrance to the plaque of the cairn is the same stretched distance. One account of the moving of the piled rocks is that it was original in one of the two hay fields. I disagree with this. The only explanation of the bones being buried in one of two hay field locations is that the earth below is soft and could be dug into. Still, the situation at hand by the men who found the remains of the nine dead would not have carried the remains across the swamp to bury them in fresh, soft, earth.

By visiting the site today, you can notice the defense of the surrounding swamp. If an Indian camp were to be built in the vicinity of the swamp, the peninsula would have been used as their main base and center. From three sides, the swamp would be used as a wall from any invading parties. Taking close looks at the area of the grounds, you will notice that a plant, an herbal Narragansett plant still grows out there today. It has been over 325 years since this plant was planted and nurtured in the forest of their once winter camp up north, and the proud plant still grows today throughout the grounds of the peninsula camp. This presence of this

Narragansett herb proves two things. That the Indians of Rhode Island once used this area as a camp to live, and that the tribe did not inhabit outside the swampy shield of the camp.

The vicinity of the original burial spot of the nine dead men is located somewhere in the peninsula borders. Now, to erect a historical site that the locals could visit, you'd expect it to be in a reasonable area where sightseers wouldn't have to walk far distances to pay homage. Wrong. If this was to be true, that Father Benedict would have built the cairn near the base of the peninsula and not the far end where its base reaches a point. This would save the average sightseer a 200 / 300 yard walk to see the cairn. Instead, the cairn is located deeper into the woods far from any civilization or work areas of the monks. This adds to my assumption that the current location of the cairn is the exact location where Captain Edmunds and his men found the remaining nine men and buried them in a common grave.

There are in fact two sites to see when visiting Nine Men's Misery. There is the cairn with the present day plaque from 1928 and the giant triangle rock that sits in the center of the camp. By looking at the rock from a distance, you can see its greatness. Having it be in the center of their camp is no mistake. If a Sachem had to make a speech in front of the men, it would be done from here. If a "Pow Wow" or a major event would take place, it would have been done here. If the 9 men were to be tortured on display, it would have been done here on this rock. The location of the cairn is located near by while other areas where the bodies may have been taken to bury are far from the location.

References mention that the bodies were found by the English and buried in a common grave "seventy yards northeast of the rock." The present day cairn is around 300 some feet away from the triangle like rock that sits in the center of "Camp Swamp."

Visiting the site, you will also notice that the cairn sits on top of a hill and not in the gully of the lower section of the peninsula. Being Edmunds, far from his station in Providence and in hostile lands with his men, he was not about to carry nine dead men, whether they were intact or disembodied, Edmunds was not going to make haste and dig into solid rock in the lower ground but into fresh, soft dirt on top of the hill. This reason, and the moral reason that the hilltop of the swamp was the highest point and the nearest to heaven, that the remains of the men were buried there.

WHERE DO THE DEAD MEN'S BONES REST?

While the vicinity is one issue of the men's whereabouts, their wooden coffin that holds their remains is another. Where exactly near the cairn is the coffin located. Since 1928, the site has seen many un-welcomed guests who have caused great deal of damage to the cairn and its location. While local campers only litter and set campfires while they spend the night, others visit the area to merely vandalize the site. Norm Beauregard, who grew up in the Cumberland area can recall days during his childhood when he would visit the site in the late 50's and early 60's and see the cairn totally demolished into a broken pile of rocks and brick like logs of cement. In the later years in the 70's and 80's, several newspaper reports show the cairn once again being rebuilt with new cement and then once again being vandalized with sledgehammers and other tools to see if they can find a hidden coffin inside the cairn.

KING PHILIP'S WAR

Eric Shultz

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....remains of the men killed at Nine Men's Misery were dug up and given to the Rhode Island Historical Society. During the 1976 bicentennial celebration, after the land had been turned over to the town of Cumberland for its use, the bones were reburied at their original site.

Researching Shultz' passage to see if it's factual, and if so, when and where did all this take place and who was involved. Knowing the story of the grave robbery in the later 1700's / early 1800's, history tells us that the bones were reburied at the site shortly after. This is all the history that is told of the event and the site until John Daggett's research on the History of Attleboro in the 1830's and then the James Whitney journals in the 1880's. It wouldn't be till the turn of the century that historians like Bliss and others began mentioning the event. Also, the site didn't have its major transformation until 1928 when Father Benedict restored the cairn as it stands today.

After reading every primary and secondary written sources that I could find, I went to the only other source I could look into. Dave Balfour, a local historian of the town of Cumberland for many years served as the only link between what the current legends had to offer compared to the legends from hundred of years ago. Ask a question and you get a question back in return. That is what happens 99% of the time when looking for clues. After questioning every historian in the community and surrounding communities, I had no other choice but to return to the "Mecca" of Rhode

Island history, the Rhode Island Historical Society's library on Hope Street in Providence. It was there where I was once again sent out to another location.

Alongside the library on Hope Street is the John Brown House on Benefit Street in Providence. The John Brown house was once home to, yes, John Brown who settled in Providence long before Benefit Street was known as Back Street. Later, the home was given as a gift to the state of Rhode Island and made into a museum. It was here where I was to find a major controversy in the Nine Men's Misery story.

page 1

**The Rhode Island Historical Society
Museum of Rhode Island History at Aldrich House
110 Benevolent Street, Providence, Rhode Island 02906
Telephone (401) 331-8575**

April 4, 1986

Dear Kathy;

The answer on the box of bones is as follows:

The monks dug up the remains when they took over the property. You can't have unconsecrated bones on church property. They were given to the Historical Society for safe keeping. In 1976, at the same time that we were returning Native American remains to Eric Thomas and the Narragansett, we passed the box along to Steven Adams who was connected with the Bicentennial and the Cumberland Historical Society. The Rhode Island Historical Society helped them erect the monument and rebury the remains in the monument.

Thanks for asking the question it will go in our files too before memories fade again.

Thanks,
Nina Zannieri, Curator

This was one of only three articles the John Brown House had on Nine Men's Misery. According to the letter, a woman named Kathy who no longer works for the Historical Department had questions about the monument, which a Nina Zannieri knew the answers to. My first job was to contact Nina who, like Kathy, no longer worked for the Rhode Island

historical department. When I contacted her by phone, she was working in Boston at a "Paul Revere House." More importantly, she doesn't recall anything from the letter than she wrote almost 15 years ago and anything dealing with it. All my questions were left unanswered.

Backing up for a second for history's sake, according to this letter, the bones of the nine dead were once again dug up from its site somewhere between 1900-1950 when the Monastery was present in Cumberland. The only hardcore account of this is only present in the letter from Nina to Kathy. No other historical reference mentions this. According to the powers of Rhode Island, the monks wanted the bones off the "holy" property because they were "non-Catholics." You could imagine the surprise on Father Laurence's face when I read him the letter over the phone. According to Father Laurence, whom I consider a primary source, who lived at the Cumberland Monastery before its destruction in 1950, and currently remains a monk with his brothers in Spencer, Massachusetts, that the reason of the removal of the bones on the part of the Rhode Island Historical Society is a lie. Nothing more.

According to Father Laurence, once the cairn was built in 1928, more than many of the locals now knew of the cairn's whereabouts and brought more and more sight seers to the location. It took less than another ten years until the site began to see annual destruction and vandals. The bones were excavated to a safer location to avoid its destruction. The bones were dug up and shipped to the John Brown House where they were kept until 1977.

page 2

The Rhode Island Historical Society
At John Brown House, Built 1786 / 52 Power St., Providence, R.I.
02906
Library 121 Hope Street (401) 331-0448 / telephone (401) 331-
8575
Nathanael Greene papers 110 Benevolent Street (401) 421-7448

Received of the Rhode Island Historical Society:

The Contents of the excavation of "Nine Men's Misery".

Mr. Adams __Stephen Adams_____ date April 18, 1977

For the RIHS __G. B. Brennan (Miss Peg.)_ date April 18, 1977

page 3

put in a date, of all things! Leaving us to guess when in the 50-year reign of the Monastery, they gave the bones to the Rhode Island Historical Society.

It also goes on by not describing the height and weight of the box and the exact amount of remains that the box holds. No value, no donor, and once again no date. We do not know who delivered the box or who accepted. In today's world, you can't catch a fish, own a dog, or pick up dry cleaning without filling out simple receipt to show who owns what and where things are going. An interesting side note to bring up in my findings of this paper work is the whereabouts of other historical figures. Two of the oldest and most recognized men in Rhode Island history are Roger Williams and William Blackstone. Both men lived and died in Rhode Island and were originally buried in common graves. For the past 300 years, their remains have been dug up, removed, reburied, removed again, somewhat stored away, and even partially cremated.

Today, the final whereabouts of both men are unknown. Blackstone is believed to be across the street of the old Ann & Hope where the marker lies. The truth be known is that the marker is present but not his remains. As I write this, the old factory building of Ann & Hope is being cleaned out for future businesses. I believe that one of the many wooden boxes that are being craned out and opened with wonder will be an unlisted box of bones that belonged to William Blackstone. When the building was built during the turn of the century, the burial spot of Blackstone was moved. Or was it? We know that marker was moved because it now stands across the street. Then again, another marker still stands under an old oak tree where the burial site once stood. Also, there is talk that like the excavation of Nine Men's Misery, the bones of Blackstone were too dug up and stored away somewhere safe where future generation will forget its whereabouts.

The same goes for Roger Williams who was buried on his own lands by his house in Providence. Which was later dug up, moved, reburied, excavated again. Some believe that he is still buried by where his house once stood in Providence. Others say he is buried under the statue that pays homage to him up high on the hill overlooking downtown Providence. Then again, others account of him being cremated and placed in a cemetery urn at the North Burial Ground. For these questions, I will not answer because I have already grieved over the whereabouts of the nine dead and possibly missing.

So where exactly is the wooden casket of remains buried? I don't know for sure. During the intense investigation, I had reached a point where I asked for a local psychic by the name of Kathleen Schleimer to join me one day at the site to see what she could see of the event and the locality. What she saw that day was amazing to both me, and its story.

WHAT DID THE PSYCHIC SEE?

Her name was Kathleen Schleimer, a local Rhode Islander who owns her own business in Thayer Street in the Brown University campus in Providence. Spiritual none-the-less, she is what many people would call a Psychic. A fortuneteller, card reader, whatever, it was worth a shot to get her two cents. A simple conversation about my research and the documentary followed with more questions of interest. Days later, we both found ourselves visiting the site to see if we could answer some of these questions that I could not answer.

She had taken to the story of the event. In her past work, Kathleen had been fascinated and had done much study on soldiers who had perished in prior wars in the country. As a young girl, she recalled an event that would change her life. I don't recall much of the story, only that when she was little and ready to go to bed, she saw a man, dressed in an old colonial soldiers uniform with his musket held by his side. I guess you would say it was a ghost or a spirit of a man who was once a soldier in the Revolutionary War. Since then, she has had a connection with the past and people of it.

You could have imagined my interest in getting her involved with Nine Men's Misery. I was hoping to get her out at the site in hopes of her seeing something or coming in contact with something. Walking from the car to the locality of the site, I couldn't shut up. I needed to tell her everything I knew of the event and the story. By the time I finished, we arrived at the base of the camp. It was there, where I began to see things I never saw before. Kathleen began to point out objects that had been there for hundreds of years that I innocently walked by many times.

A tree hung over the edge of the center hill overlooking the surrounding swamp. At the base of the tree, a chunk of the tree was carved out to make a seat. Looking carefully, I could make out a "shrine like" seat. Looking over the swamp, the sitter of this seat had a perfect view of any persons coming or going from the camp. We walked on towards the cairn as Kathleen spotted an herb growing from the earth. It was a Narragansett herb that had been planted through the area of the camp. Although it had been planted there over 300 years ago, it still grows today.

The wonders in my mind grew as I began to picture the site when it, once was ruled by the original inhabitants. I took so much interest in imagining the site that I didn't notice Kathleen by the front of the cairn. She had taken rest at the front walk that sat in front of the cairn. Sitting like an Indian with her legs crossed into her lap. She was silent, and for that reason, I too was silent. Knowing it was my place I walked off into the corners of the woods in search of more of what I had never saw before. I wasn't gone long for I couldn't wait to see what Kathleen had to tell me

when I returned. I made my way to the center triangular rock that sits in the center of the camp to see if it is really triangular. It is! Standing on the top of this rock in the very center, you will notice looking down that the rock had 2 narrow corners and one corner that make an acute point. Funny, the pointy end to this rock (the rock said to have been the final rock the Nine men laid their backs to) pointed into the direction of the cairn. I kept my distance until I saw Kathleen had risen from her rest to touch the cairn with the tips of her fingers. I rushed over to get my story.

"The title has great significance, Nine Men's Misery. Much of what I can feel is great misery," said Kathleen. She began to tell what she saw. A group of men, with their arms tied behind their backs being held together in a tight circle as Indians circled and watched on. The nine men sat in fear, as many of them knew what was to happen with them.

I took a seat on a wineglass shape rock that posed wonderfully as a seat. All my attention was drawn to Kathleen's story. She went on by simply telling me of the men's death. They were killed in a horrible fashion. She added more horror as she told me among the men were a father and son. A child, no more than 15-years-old was among the Nine. It was a site of pure misery. Even the circumstances that she saw of both sides were horrific. The nine men who had become the sacrifice all felt the same about the Narragansett who had taken them prisoners. Simply, they hated them. They hated their people. For reasons of this and fear of their safety, they set out that day with Pierce to kill them. Many of these men went out that morning and took up arms to protect their families from an attack. Kathleen went on to say that the misery lay on both sides of the knife. While the Nine men were in misery because of their situation, the Narragansett were too, in misery. To the men who had taken part in the execution, they felt the same way the Nine men felt. They saw the English as the enemy and went out to kill them to protect their well-being. They too feared an attack from the English and therefore attacked the English themselves.

Then again, Kathleen also saw the misery in the eyes of the elders in the tribe. They knew that this was not the end of the war. They saw much more of the English coming. They knew that part of this was out of revenge for their lost loved ones at the Great Swamp. Still, the elders knew that much was to follow from this ordeal. Kathleen went on by seeing the next day after the slaying of the nine. The next morning, the remains of the nine men were left upon the rock, while the entire camp was missing. The very next day, the tribe left. The elders knew that if they stayed, the brothers of the nine would return out of revenge. The misery continued as the tribe once again packed up their belongings and marched out of their homes to safety.

During my investigation, one of the questions I tried so hard to

answer was finding the identity of all nine men. With that, I asked Kathleen if she could identify any of the nine men. It was very blurry, but she could not see who they were. The men had no color to them, whether they were white, black, or red this she could not see. She saw the fright in them, the misery, and their place. When it came to their presence, Kathleen could not sense them. However, she did see one thing that caught me so off guard it wasn't even funny. In the middle of describing the father and son among the nine men, Kathleen stopped as she saw something. Take it as you will, but Kathleen saw yours truly, the author of this investigation, among the men that day! She wasn't specific about who I was, whether I was among the nine or one of the Narragansett of the tribe, all she knew was I was there that day in 1676. A mouthful, yes, those words still haunt me to a point. I don't know the significance or even the possibility of this, but among the rest of what she said it was memorable.

I feared this to be true of the whereabouts of the wooden box in which the remains of the nine men were held. References describe the box as a wooden 2ft. by 3ft. box with 9 skulls and a gathering of bones. I asked Kathleen if she could feel the presence of the box. She could not. She feared that the bones may not be in the area near the cairn. I feared this to be true myself as there had been a great number of vandals since the bones were reburied at the site in 1977. I feared there was either another grave robbery or that the bones were never reburied to begin with.

While we discussed the vicinity of the bones, I remained sitting on the wineglass shaped rock that sat on the left side of the cairn. While it made no difference to me then, I recently visited the site back in March of 2002 where I spent the day cleaning the area around the cairn. Brushing leaves off the cairn and plaque, I also took it upon myself to remove a series of heavy fieldstones from the front of the cairn. From where the plaque sits, a number of stones were placed in front of the plaque to form an oval base. Looking at recent pictures, the stones had been there since 1993. Who placed these rocks here is unknown. These stones had been placed there from the rock wall that sat to the right side of the cairn, which made up a land divider from the lots of land off of Diamond Hill Rd. These rocks sat in a line from the early days of civilization when our forefathers placed them there by hand to divide the territory for the local farmers. Without permission from the town of Cumberland, I removed these stones from the front cairn and returned them back to the rock wall.

While doing this I noticed something strange about the wineglass shaped rock that I had sat on while I spoke with Kathleen. The rock was in fact 2 different rocks, one sitting on top of the other. The strange thing about this is that the rocks were cemented together. Why? Other pictures of the cairn, taken prior 1977 do not have these two rocks present. The area to the left of the cairn is completely empty. It is possible

that the rock I sat on is posing as an unknown grave marker. What other reason would there be two rocks cemented together out in the middle of the woods? I have no evidence to back up my claim that the bones were buried under this marker. Still, It does add up to something interesting and something to further research.

The day ended as Kathleen and I went our separate ways. What she gave to the investigation was priceless. Her accounts were as fascinating as anything Leonard Bliss or John Daggett wrote on the story. Was it true? Was what she had seen a vision from the other side? The ghostly haunts of the nine dead men? Was it just a story she made up just to entertain my needs? Maybe, sometimes fiction is more real and more loved than the facts. Sometimes we want to believe and sometimes we have to believe.

HISTORY OF THE LOCATION / MONASTERY / & ITS COMMUNITY

The Narragansett people made the land their homes for many years. Without any historical references from any writers, it is safe, and proud to say that they lived on these lands for thousands of years. The area known as Camp Swamp is located in the woods of Cumberland, Rhode Island. Located today on town property, the forest is separated by Diamond Hill Rd on the east and Mendon Rd. on the west. With the recent construction of the I-295, the forest has been cut into half as it borders the northern part of the present woods. . Since 1972, the town of Cumberland has owned the land and has developed the former grounds into an elderly home, daycare, a library, etc. The Camp is located on the property once owned by the Cistercian Monastery.

In 1888, the Roman Catholic Bishop of Providence purchased the land from the wealthy farm owner who owned the lands for over the past 200 years. History tells of the Waterman and the Whitman family who owned much of the lands in the area since the time the land was apart of Old Rehoboth. In the time of James Whitney, the land was owned by one of the two families who made the land a wooded area of its farmland. The Cistercian is a Catholic Order of Monks that originated from France many years ago. From there, the monastery established their early American settlement in Nova Scotia in 1825. Receiving the lands that year, a small group of Monks began to build their monastery at the Lady of the Valley in the town of Cumberland, Rhode Island.

By this time, the pile of stones still remained untouched in the vicinity of the Monastery's grounds. There they sat until a Monk by the name of Father Benedict Barr'e came upon the site and paid homage. No one knows for sure, but it was around the year 1928 when Father Benedict was either called upon or had asked to rebuild the pile of stones into

something more dignified for the state of Rhode Island. Father Benedict was a trained mason. Being of this talent, he was either asked or chosen to cement the pile of fieldstones into a solid structure. The First World War had ended as American began to rebuild and start the promising century. It was in this time, that much of the historical landmarks and sites that you see today were erected as historical points of interest by the historical societies. Nine Men's Misery was no exception.

THE PROVIDENCE JOURNAL
November 13th. 1928

Exercises are held under the direction of the Rhode Island Historical Society on the grounds of the Cistercian Monks. At the upper left Claude R. Branch (with head uncovered) is delivering his address as President of the Historical Society. Directly in front of him is Hon. Charles D. Kimball, who called the meeting to order, while at the extreme right of the picture, resting his arm on the cairn, is Addison P. Munroe, Vice President of the Society. At the upper right, Rev. Fr. Augustine of the Cistercian Monks is pictured delivering his address. The lower picture shows a part of the crowd of nearly 300, which attended the affair.

(Put in 3 newspaper pictures)

MEMORIAL HONORS INDIANS' VICTIMS

Tablet Unveiled at site of "Nine Men's Misery" near Cumberland Monastery.

Historic Tragedy Depicted

Addison P. Munroe conducts exercises at R.I. Historical Society's Marker

Among the many services held yesterday to commemorate the valor of men who fell on the field of battle was an observance by the Rhode Island Historical Society in Cumberland at the graves of the nine men who died in arms more than 200 years ago.

On March 26, 1676, nine soldiers from the Plymouth colony made the supreme sacrifice before a band of Indians who held them captive. Yesterday at the site where the men were buried near the Trappist Monastery in Cumberland land, a tablet was unveiled with the impressive ceremony.

Addison P. Munroe, vice president of the Rhode Island Historical Society, retold the story of 'Nine Men's Misery,' detailing how the soldiers,

as prisoners of the Narragansett Chieftain Canonchet, fell before the tomahawks of the red men and were buried under a cairn of stones.

Brown-robed brothers from the monastery, members of the Rhode Island Historical Society, and other Rhode Islanders interested in the history of their native State attended the observance.

Kimball Presides

Declaring that the tablet is only one of many, which the society is placing to mark spots significant in the history of the State, Claude R. Branch, President, welcomed the guests and opened the ceremonies, which were presided over by Charles D. Kimball.

Rev. Augustine O.C.S.O. of the monastery upon whose land the cairn stands, welcomed the society on behalf of the Trappist brothers.

Recalling the massacre of the nine men as the worst in American history with the single exception of the shambles at the Little Big Horn when Custer and his men were the victims of the Sioux in 1876. Mr. Munroe told how the Narragansett, recovering from the Great Swamp fight, had again taken the warpath and was raiding towns in the Massachusetts and Plymouth colonies.

The colonists, thoroughly alarmed, sent out a band of soldiers and friendly Indians, 80 in all, under the command of Capt. Michael Pierce who trailed the Narragansett to Rehoboth. On Sunday morning, March 26, the white men advanced toward Quidsnicket where Canonchet and a large number of Indians were encamped. A messenger was dispatched to the Providence colony for aid.

The Pierce party eventually arrived at Pawtucket, in a locality formerly known as Attleboro Gore.

Pierce Ambushed

Across the river could be seen several Indians, evidently wounded in the engagement of the preceding day. The colonists formed a ring and withstood the Indian attack for some time. One by one, they were killed. One white man escaped through the subterfuge of having one of the friendly Indians pursue him and the Narragansett, believing that this colonist, would be caught by his pursuer, allowed the pair to disappear into the woods.

Finally, nine men remained and they were taken captive.

"And now the scene changes," Mr. Munroe said. "We go to a spot a few miles north of the site of Pierce's fight in the town of Cumberland, where is now located the Cistercian or Trappist Monastery with its immense preserves of 500 acres of field and forest. Proceeding a little west if north, about a half-mile from the monastery building, we come to a little knoll in the forest."

Brutally Killed

"Peaceful and beautiful as it is, this location is known as Nine Men's Misery. The nine men captured in Pierce's fight were brought to this place by their savage captors and brutally put to death on the edge of the swamp that has long since been converted into the lake by the brothers of the monastery.

According to tradition: the captives were seated upon a rock, a fire lighted, and a war dance preparatory to the torture was begun. The chroniclers say that because of quarreling among the Indians as to the form of torture, the prisoners were finally dispatched by the tomahawk. Let us sincerely hope the chroniclers were right and that these brave men escaped the fiendish tortures usually inflicted by the Indians of their capture. The bodies of the slain were later found by the English and properly buried on top of the mound referred to and a monumental pile of stones erected over their common grave." The cairn has many times suffered the ravages of hunters, Mr. Munroe said, but he pointed out that the stones have been for the most part undisturbed in recent years because of the monastery's strict rule against trespassing.

The tablet, which Mr. Munroe unveiled, stands near the cairn of stones. It reads:

NINE MEN'S MISERY
ON THIS SPOT WHERE
THEY WERE SLAIN
BY THE INDIANS
WERE BURIED
THE NINE SOLDIERS
CAPTURED IN
PIERCE'S FIGHT
MARCH 26, 1676

Of the messenger, which Capt. Pierce sent to Providence Colony before the fight, Mr. Munroe said that there are two stories. One has it that upon arrival in Providence on that Sabbath morning, he attended divine service before seeking aid for the desperate band of colonists.

The other is that he arrived in Providence after divine service had started and, not wishing to interrupt, waited at the door of the meeting house until late in the day, acquainting the Providence men with the need of his comrades at the conclusion of the lengthy service.

Reinforcements from Providence might have changed the outcome of the battle, which occasioned the erection of another tablet commemoration for posterity high deeds in the history of Rhode Island.

Yes, one can read the article in many ways. The pictures alone at the cairn, that day in 1928, tell a story in itself. I see the pride in many of the elder faces that attended the event. I see the honor and respect from many of the monks who stood by and watched the honors given to the newly-erected site. More importantly, I see the faces of the front row of children. Dressed in their casual attire for their day, their thin ties, vest jackets and kiddy-styled hats says it all. This was a different time. I see the future in these faces, most (safe to say) are no longer among us. They are gone. Even these children who were in attendance, how many do you think went off to Europe themselves as soldiers to fight in the Second World War?

Years later, another young man would approach the cairn in his wonder and add another chapter in the Nine Men's story. Just beginning his youth like so many in the picture, he would not become a soldier himself for many years later.

CUMBERLAND / LINCOLN TIMES

April 2nd. 1992

Page 6

By Henry Metz

(Add picture)

SCOUT MARKS TRAIL OF NINE MEN'S MISERY

-Ryan Billington cited for Eagle work project-

CUMBERLAND- Nine Men's Misery Trail on the grounds of The Monastery is America's oldest veterans' memorial—a fact little-known to the average visitor there.

But now—thanks to the efforts of 14-year-old Ryan Billington—we can dispense with our ignorance. Billington has written a short history of the trail...what's more, Billington has marked the trail with a series of markers leading in and out of the historic pathway... As the descriptive brochure that Billington wrote—available at the Hayden Public Library....

NINE MEN'S MISERY
(Picture of Brochure)

The N.M.M. brochure was designed to be used in conjunction with a walk to the historic Nine Men's Misery Site. To begin, walk to the Northern Rhode Island Collaborative School, in the lower field behind the Library, follow the green arrows in and the red out.

I see the picture of the forest and how it looked back many years ago. Has it changed much? Very much so, it has changed as the people in the area have changed. Years of progress and growth have

changed the demographics of the community since the times of Whitney's walk into the shallow and gloomy forests of Whipple's farm.
(Show maps of Diamond Hill Rd)

Saint Joseph's Abbey / A Brief History

Our Lady of the Valley 1900-1950

Pages 26-39

(Add in pictures)

"He Who Dwells In The Shelter Of The Most High And Abides In The Shade Of The Almighty Says To The Lord My Refuge, My Stronghold, My God In Whom I Trust." Psalm 90

"The community's 'modern' history has been no less eventful; indeed, our very survival provides a living commentary on St. Paul's question, 'If God is for us, who can be against us?' (Rom. 8:31)

By the end of the last century, with the community's buildings and morale in disrepair, it was clear that Petit Clairvaux needed to move if it was to have any hope of achieving permanence. But Divine Providence was watching and once again the Order came to the rescue. Consequently in 1899, Father John Mary Murphy petitioned the General Chapter of the Order to move the monastery from eastern Nova Scotia to the Diocese of Providence, Rhode Island.

The small community, accompanied by their livestock, arrived in New England in the summer of 1900, and regular monastic life was resumed on August 2. Their new home was a tract of some three hundred stony acres in Lonsdale, Cumberland Township, and the monastery was called Our Lady of the Valley since it was situated in Rhode Island's Blackstone Valley.

...In 1948 there were one hundred thirty-seven monks in the Rhode Island monastery...On March 21, 1950, the Feast of Saint Benedict, the monks were reminded once again the ways of God are not our ways. The abbey was ravaged by fire, and the devastation was virtually complete. The original wing was destroyed; the church was rendered structurally unsound and had to be demolished; and the Chapter wing needed extensive repairs. Once again, the community, numbering 140 persons was homeless.

...The 1950 fire merely accelerated the community's projected move...On December 23, 1950, eighty monks took possession of Saint Joseph's Abbey, Spencer..."

Like the times, the monastery has come and gone, while stories continue to be written on their days and the accomplishments of the monastery's involvement in Cumberland. A year does not pass without

seeing a small newspaper article or segment about the monastery and its tall tales and legends...many true...others false.

SENIOR CENTER PLAN EVOKED MEMORIES

Catherine Diehl

May 13th 1991

Cumberland Times

(Add picture)

Full of Memories—The Monastery building, which will soon house a Cumberland Senior Center, is full of memories for some longtime area residents.

...In those days, going to ease away from a drinking problem, only people didn't call it that, but called it "going on retreat." Bing Crosby used to come to the Monastery for that reason, in the 1940's...A devastating fire in 1950 destroyed a good portion of the building, and after that the Cistercians moved to Spencer, Massachusetts. ...They moved the coffins of monks who had been buried on the grounds, but they left the grave of a man who lived with them for years, but wasn't a monk...Now, some people believe that he is the "friendly ghost" who lingers around the location.

Some people who have worked in this building have said they heard strange sounds.... Someone will talk of hearing heavy doors, but then nobody will come in....And people say they sometimes "just get a feeling" that a friendly ghost is nearby. It's more likely to be the Monastery guest than one of the nine men killed by Indians on the site in 1676.... The Cumberland Company for the Performing Arts has for several years held The Faire on the grounds, as well as offering other entertainment events throughout the years.

Once I read the article, I had to make a local call up to Spencer, Ma at St. Joseph's Abbey to ask Father Laurence if any of these stories where true. Having been among the brothers who called the Lady of the Valley their home for the closing years in the 1940's, Father Laurence was more than knowledgeable of what occurred under his nose as a fellow Monk at the monastery.

Alongside of Nine Men's Misery, many locals will brag and tell the stories of how Bing Crosby would attend the monastery on and off several times during his drinking problems in the 1940's. According to Father Laurence, he says the story is a total fable.

"If Mr. Crosby was present....I didn't see him!", quoted Laurence.

Still, the Crosby story is still one many tell to on-goers and trail

seekers that visit the monastery. It has gotten as much attention as the "friendly ghost" of the monastery forest. Like the Crosby story, Father Laurence sheds his opinion on this matter as well.

A letter from Father Laurence to myself:

April 9, 2002

Dear Frank,

You inquired about a layman who was buried in the monks' cemetery in Cumberland and who, for some reason I cannot fathom, you associate with "the friendly ghost who haunts the old monastery."

I have no recollection of having "identified" this "friendly ghost" or what I could have told you to make the association with Mr. Daniel Cox who was indeed buried, as I always thought, in the extreme southeast corner of the burial plot, quite apart from the monks and whose grave was marked by a white marble monument slab.

I have taken the trouble to consult the Official Burial (or Removal) Permit issued when we transferred all the bodies to Spencer and I found that Daniel Cox had died on March 8th, 1923.

This immediately creates a problem. In 1923 the monastic cemetery was located immediately behind the 1902 building, which was completely destroyed on March 21, 1950. When there was question of constructing the Chapter / Infirmary Wing on 1931, this cemetery was moved to the location where it was in 1950. The remains of the monks and, presumably, of all the others buried in the primitive cemetery were laid in a common grave in the northeast corner of the burial plot.

The second problem is: since Mr. Cox was presumably buried in his own grave, with his own marble funeral monument, did the monks re-enterd him separately and not in the common grave in the new cemetery? For some strange reason I have always thought that this was the case. Otherwise, why would they have erected his monument apart from the other graves and in the extreme south-east corner of the new cemetery/ Only on the Last Day will we know!

So, be very careful how you use this information and let me see your text before it is printed!

Yours faithfully in the Lord,
Rev. Laurence Bourget, OCSO

P.S. "Where there is smoke there is fire" is an old saying that may be verified in the "Tales and Legends" still current about such things as a "friendly ghost" who supposedly still haunts the grounds.

Mr. Cox was not a homeless man who stayed with the Monks but a hired gardener (layman) and carpenter who lived at the monastery for many years. The name of the man and his true identity is answered in the letter above. Being a long-standing employee of the monastery, he was respectfully laid to rest at the burial spot in the back of the monastery. Today, the garden area located on the southeast side of the monastery covers the once (and now empty) burial ground of the Monks. If you take a walk in the center garden area where a square, garden wall is constructed, you will notice a flat stone marker in one of the sidewalls of the garden. It rests on its back facing the sidewall of the simple garden in the back of the monastery. By looking at this marker, you can't help but describe it as a marker of a grave. Without any hardcore evidence, I cannot say that this was the grave marker for Mr. Cox, or someone else. Then again, it is in the vicinity of where the bodies were buried, and adds to one of the many stories of the monastery history.

If you have the opportunity to visit St. Joseph's Abbey in Spencer, Massachusetts, make sure you visit the burial grounds where the monks of the Abbey are laid to rest. In two lines, you will see a series of white crosses standing at the foot of each of the monks who had been laid to rest since the early 1950's. Although you will find these monks buried in this section, you will not find any of the monks from the Land of the Valley. Instead, you will be able to find them buried together in a common grave on the opposite side of the burial grounds. Against the Abbey's sidewall lies a good size crystal like rock. Pinkish in color, it holds the plaque alter that list the names of the monks who were buried at Cumberland and then reburied to this spot from The Lady of the Valley. Along with the names of the monks it includes Mr. Daniel Cox who passed away on March 8th. 1923.

On each side of the rock are two separate markers. One is the grave marker for Dom John O'Connor, which rests on the left side of the rock and Fr. Benedict Barre who rests on the right.

Dom John O'Connor
Titular Prior
1948

LADY OF THE VALLEY
(Marker)

Fr. Benedict Barr'e
Nov.18, 1868 - Jun.9,

Feb.9, 1864 - Oct. 13, 1945

Back in the 1970's, a team of Narragansett people from southern Rhode Island successfully found 2 skulls that were buried in the vicinity of the Monastery and the former grounds of Camp Swamp. History alive, the area continues to hold history that can be found in our present day.

A great fact that only Father Laurence knew was hidden from the current story and held out of every history book that tells of the event. Speaking with Father Laurence the day we filmed his interview for the documentary up in Spencer, we discussed the cairn that his friend, Father Benedict, built in 1928. Who had helped him? How long did it take for him to build the cairn? And finally, why did he choose that design for the cairn? This was the greatest and most interesting question to ask.

History of Rehoboth
Page 78

"Their bodies were found and buried by friends in one grave. The spot is in Cumberland, R.I., a short distance above Lonsdale, and is marked by a rude pile of stones."

The account written in the History of Rehoboth is just one of many descriptions of the cairn that portray the cairn as "rude", "simple", and "crude." The reason for this has never been answered until it was asked of Father Laurence. He knew the answer as if it wasn't important. Generations have looked down upon the site as great as the condition of the cairn. Run down, out of shape, incoherent to any modern structure, the site of Nine Men's Misery has had its rough monument shunned as a raw lot and nothing else.

What Laurence knew that nobody did, was that Father Benedict never completed the overall construction of the cairn! His original and simple task was to cement the present fieldstones that covered the mass grave as a whole. His future plans for the site are forever unknown. Sealed away in Benedict's grave up at Spencer, MA. A tiny white lie that has never been mentioned to the reader, it is a simple start in the right direction to answer many more questions that lie in the way.

WHO WERE THE NINE MEN?

Doing research, only two to four of the nine men are identified. Benjamin Bucklin (Buckland), John Read Jr., John Miller Jr., and John Fitch Jr. While many references say that all four men were among the nine, other documents believe that only two were of the nine and the other two were among the many dead at Pierce's Fight. What of the other five? From the original log written by Reverend Newman to the most recent books on the King Philip War, there is no mentioning of all nine identities.

Why is this? Could some members of the party of nine be friendly Indians? Did the Indians on the other side of the knife kill their enemy brothers and left them to rot with the fellow white brothers because they sided with the enemy? Possibly. Many records mention that only a handful of the friendly Cape Indians (11/20) returned to Rehoboth. If they did not perish at Pierce's Last Stand, they could have been among the unfortunate survivors who completed the nine. Like Robert Beers if Rehoboth, the only Irishman in the fledgling town was held lower than others in the high English population. Could some of the men been of Irish decent and had no certificate of birth or citizenship of being apart of the community? Maybe. There is also the possibility that the men left out of the history book could have been "Black" servants / slaves of some wealthy farmers in the vicinity. It is also a possibility that members of the "Nine" could have been Quakers. The first Quaker settlers settled in New England in Boston in the 1630's. A small handful of Quakers may have been present in the Rehoboth lands as simple farmers who joined Pierce's army that day.

A common fact of the early Quakers is that they were peaceful with the Indian tribes of New England. Much can be said about this simple truth. Then again, at the time of the war, many bands of Indians were attacking villages and farms for survival. One of the reasons Pierce was sent by Plymouth was because of the ongoing attacks on houses in the colony by unworldly Savages. Whether friendly with most tribes, early Quakers could have been victims of the present Indians. Of the servants of the surrounding plantations who worked the fields of their masters, and spent their nights to sleep at the lodging house or garrison there had no high place in society. Many were born and died with no written account of their existence. The majority of the nine men could have been nameless servants who went by a first name by the very least. It is a coincidence in itself that three of the possible four of the nine have the first name John and are all juniors second to their fathers.

In research, I've come to believe that 4 of the documented 9 were of the Rehoboth community. Knowing this fact, it seems possible, very true, that the other 5 were from Rehoboth as well. The nine could have been a scouting party or a separate regiment of fighters under Pierce who

that left Rehoboth to attack a more northern target while the main body of men arrived further south. According to Rehoboth records, only 4 men from the town died in March 26th. 1676. All slain, the only names mentioned were the four listed above: Bucklin, Fitch, Miller, and Read. Still, this does not count out the possibility that the remaining 5 had listing in Rehoboth records of their birth.

The journey began in the town of Rehoboth, Massachusetts northeast of Attleboro, Massachusetts to research the original records of the Rehoboth settlement in the 1670's As mentioned before, only four names were listed of men who were killed on March 26th. Still, from its earliest logs, a handful of people were listed as being born in Rehoboth but did not have death records. This could prove one of two things. That this person was born in the region of Rehoboth and then later moved out of the settlement to another plantation like Plymouth or Boston and then died. Or, that an error was documented and that this person died without a record being made.

For the second possibility, one of these unlisted could have met his maker on March 26th, but had no concrete evidence to prove this besides popular opinion. In one of the many secondary books of records at the town hall in Rehoboth, MA, one book mentions a name of a man by the name of John Titus Jr. being among the men who fought in the Narragansett campaign in March of 1676. Why he was not mentioned in several other history books is a mystery. John Titus was born in Rehoboth but there is no mention of his death / murder / slain in the town's records. Other names of Rehoboth men are logged in such as Samuel Miller who was born in the 1640's along with Silas T. Allin and John Ide, but like Titus have no death records. With further research a man named Samuel Millerd died in 1720 but there is no record of his birth! Could it be a written error that Samuel Miller who was born in Rehoboth died as Samuel Millerd of Rehoboth? Otherwise, there are two different people and a possible addition to the miserable nine. The following are names found in Rehoboth records that fought in the Narragansett campaign and are missing their records of death:

John Ide Jonathan Sabin (Saben) Silas T. Allin

John Carpenter Samuel Miller (Millerd) Samuel Palmer

John Titus Jr. Jonathan Wilmarth (Willmath)

In Memoriam, the town of Rehoboth's 325th Anniversary (page 91) lists the Rehoboth Servicemen who have served (died) in every American and pre American war. For the King Philip War, 12 names or

Rehoboth men are mentioned.

King Philip War

1675 John Fitch, Jr. – Blackstone River Ambush
1675 John Miller, Jr. –Blackstone River Ambush
1675 Benjamin Buckland –Blackstone River Ambush
1675 John Read, Jr. –Blackstone River Ambush
1676 Robert Beers –Defense of Rehoboth
1677 Nehemiah Sabin –Defense of Rehoboth
1675 William Hammond –Defense of Swansea –Scout
1676 Nathaniel Woodcock –Attack on Woodcock Garrison
1676 Nathaniel Wilmarth –Narragansett Expedition
1676 James Redway –Narragansett Expedition
1676 Ensign Henry Smith –Narragansett Expedition
1677 Jasell Perry –Narragansett Expedition

Much error is found on the Anniversary list that was published in 1968. For starters, the Blackstone River Ambush (Pierce's Fight) occurred in 1676. The same is true for the Defense of Rehoboth, which occurred a few days later. It boggles my mind to think who dug up this false information and from where. If not the names of the event, the year and the left out information are very pathetic.

In conclusion, the identity of the total nine men, are still a mystery. With the majority of information in shambles like the article above, the problem may never be solved. Still an unanswered question for others to answer, the only positive addition to the mystery in my research is a possible answer.

THE REHOBOTH DEATH / BURIAL RECORD PROBLEM

The original death records of the town of Rehoboth have been kept in the town hall in Rehoboth, Massachusetts. Far from its original settlement, the area once known at the "Ring of the Town" is currently in Rumford, Rhode Island that is said to be an area of East Providence, Rhode Island. In a giant book, safely kept with plastic covers for each individual page, the records are available for the average history buff to take a look at and explore.

If you are looking for the records of the common four, that is Bucklin, Read, Fitch, and Miller, go right to the beginning of the book to page 1 – 54a. There you will find a record of 26 names of Rehoboth settlers dead on a single piece of paper. While the page before that holds more buried in 1676 (10 more names), this page has what you are looking for.

Because the articles are so old, you will not be allowed to photocopy any of the pages in the records. As far as the records show, there were only 26+ Rehoboth settlers lost (on both pages) in 1676. The names include:

BIRTHS / MARRIAGES / DEATHS

1648-1739

Town of Rehoboth

(half of page 1)

Rachel Mann	wife if Thom, Mann	buried		June
1676				
Thomas Mann		buried		June 1676
Samp for Mafer		buried	15	Sept. 1676
(crossed out name)	1675			
(crossed out name)	1675			
Thomas Milmarth	wife of Tho Milmarth	buried		
1676				
Jacob Hrmfly	son of Jacob Hrmfly	buried		
1676				
Jacob Hrmfly		buried	1	1676
John Reds	son of John Read	buried	28	October
1676				
Martha Joe		buried	3	November 1676
Nath. Cooper		buried	12	November
1676				
Nath Wilmarth		buried	12	November 1676
Nath Wilmarth		buried	23	November 1676
(page 2)		(page 2)		
Ensign Hen. Smith		buried	24	Nov 1676
Lidia Titus "wife of John Titus		buried	25	Nov 1676
Nehemiah Saben		slained and buried -		June 1676
Nathaniel (Nath) Peck		buried	12 th .	Aug 1676
Eliz Willett		buried	-	July 1676
Samuel Fuller		buried	15 th .	Aug 1676
John Fuller		buried	23	Aug. 1676
Peter Hunt		buried	25 th .	Aug. 1676
Morah Hunt		buried	23	Aug. 1676
Tabitha Hunt		buried	14 th .	Oct 1676
Jasell Perry		buried -		Sept 1676
Mehitaball Perry		buried -		Sept. 1676
Sarah Fuller (wife of Robert Fuller)		-	14 th .	Oct 1676
Jerimiah Fitch		buried	15 th .	Oct 1676

John Fitch Jun.	slained	26	March	1676
John Read Jun.	slained	26	March	1676
Robert Boone 1676	slained	28	March	
Experience Saben	guned / buried	28	Nov	1676
Sari Woodcock (Noah) (wife of John)	Mar/May	20 th		1676
Nath Woodcock	slained	May	-	1676
(-Samuel Newman (of Noah) 1677)	buried	Oct.7		
Eliz Smith (widow of Doug)	-		Feb.	1676
Sary Leonard	buried	-		Feb 1676
James Redaway	buried	-	Oct.	1676
Benjamin Buckland 1676	slained	26 th	of March	
John Miller Jun.	slained	26 th	of March	1676

Samuel Newman's name and information was crossed out and then added on the next page over. By looking at his year, he died the next year. For this reason, and for allowing him to have his records next to his other family members, he was moved.

By looking at the order of the 26 listed dead, it's hard to see why they were placed in this order. By a timeline, the dates are scattered from winter, to summer, to fall, and then back to winter, and fall again. Out of the 26, one error was made with Samuel Newman's records for he is the only burial that took place in 1677.

Several historical references use the layout of the death records to prove that John Fitch Jr. and John Read Jr. were not among the nine at Nine Men's Misery.

History of Attleborough

John Daggett

"The question arises –Who were the nine? And when were they slain? and what was the cause/ This also is solved. There were four men from Rehoboth killed in Pierce's Fight, and their names are recorded on the records kept for the Rehoboth North Purchase, as 'Slaine 26 March 1676.'" Two of them, John Fitch Jr., and John Read Jr., were entered first and at some distance on the page were entered the other two, Benjamin Buckland and John Miller Jr., thus proving that they were a part of Pierces' men and were slain on the same day of the of the battle. This confirms my belief that after the battle was lost these nine survivors attempted to escape and retreated to this "Camp Swamp," in hopes of concealing themselves there from the enemy, but were discovered, pursued, and overtaken by them, surrounded at this rock, and there killed."

History of Rehoboth

Leonard Bliss

Page 95

"In the town record of deaths and burials, the names of four individuals are recorded, as "slain on the 26th. of March 1676," viz: John Reed Jr., John Fitch Jr., Benjamin Buckland, and John Miller Jr. Between the first two of these names and the last two are inserted the names of seven other persons, bearing a later date; which leads me to infer that John Read Jr. and John Fitch Jr., were found with the main body of the slain of Pierces' army, and that Benjamin Buckland and John Miller Jr. were at a later period than the other two."

Just by looking at the names, you can tell that it is odd how Miller's and Bucklin's names were put down last on the page. Looking closer, you will notice that both names appear to be written last. How is this so? Go back a few pages at previous birth, marriage, and death records. You will notice that the individual who wrote the names down in the ledger had fancy handwriting. Most of the letters "N's" "M's" and "S's" are written in a fancy manner. Then look at Millers and Bucklin's names. Not only will you find them to be written in half the size as the other names on the page and the page before it, but, you will notice the penmanship and the color of the ink used to write the names are different.

Different color ink? All the names on the page before and after page 1-54a and all the names on the page except for Bucklin's and Miller's are in dark black ink. The other two names are written in dark brown ink. This reason alone, could prove that the names were written in later, but why? I believe it not to be of error but of ignorance. I feel Bucklin's and

Miller's name weren't added to the Rehoboth dead until word was announced from the grave robbery that occurred in the late 1700's. By that time, their names might have been added to the same page so they would be with the remaining two.

A possibility that Read and Fitch were claimed dead by the people of Rehoboth, while Bucklin and Miller were believed to be apart of a scouting party, not with the main group of men with Pierce. Also, Buckland and Miller are written to have been "slained" on the "26th of March," not 26, March like the other two. The form of the date is written different proving two possible reasons. 1, that a different person wrote Buckland's and Miller's name, and/or 2, that the 2 names were written at a different name much later than the others since the style of using 26th with the "th" weren't customary until many years later after the original writings.

Now these facts don't add or take away the possibility that these men were or were not at the Pierce's Fight. It just proves that these two names were written later than it intended to be. Why? Who the hell knows! All I know is that most of the 26 names on the page are randomly placed throughout the list. I believe that these papers were not the first original documents that were kept in the early town of Rehoboth. Maybe written five to ten year later, these records were rewritten and placed in an orderly fashion. Like many of the early historical cemeteries around New England, they never forged one single cemetery in an area for all the town's people to be buried. In some towns and cities in Rhode Island there are over 20 to 20 small historical cemeteries. In the town of Cumberland alone, there are over 20 historical cemeteries scattered around the town. Most of them on miles apart from one another, like the records, they were scattered in several places. This edition may prove my case:

THIRD GENERATION

www.bucklinsociety.net/Web_WB_1606/d78.htm

Benjamin Bucklin: was born on 2 July 1640 in Hingham, MA. He was christened on 2 July 1640 in Higham, MA. He appointed in 1659 in Rehoboth, MA- Trooper. He moved in 1675 to Rehoboth. Bristol, MA. He contributed in 1676 King Philip's War. He died on 26 March 1676 in Nine Men's Misery fight. He is recorded on 7 Feb. 1688/89 in Rehoboth, MA. His land obtained in Attleboro, MA. He was buried in Nine Men's Misery fight site. Cumberland, RI. He has reference number 88. Benjamin was at Braintree. Mass for a period of time and was in Rehoboth MA in 1675

Benjamin and his brother John, with other persons, formed a partnership to dig a mine for silver in Rhode Island. John signed with an "X" but Benjamin signed his name as 'Bucklen'

-50 Hull, New England Historical and Genealogical Register, April 1989 pp 135-136 Hull notes the Journal of Israel Loring at p2 for Hull's source that Benjamin was slain.

-51 John C. Erhardt, Rehoboth, Plymouth Colony 1645-1692 pg. 479

Since the original writer was trying to organize the records as best he could, he was unable to place the names in a timeline from the beginning to the end of the year. Also, Bucklin's last name is spelled Buckland with the "land" ending instead of the "lin" ending, making the name "English wrote." Meaning, the document was not written after the late 1700's when the English language began to slowly change into what people call today American. This may add to Bliss and Daggett's belief that the names were written at an early period in the 1600's. Still, it does not prove that only two of the men were present at Pierce's Fight that day.

If it were the original document, you would not have the odd time frame of recorded deaths. That's why Sair Leonard's name was placed under Newman's because they were both buried in Feb. Newman's name was later taken out to the next page to be put with his family. Leaving Leonard's name next to John Redaway who would die later in October.

Another interesting topic is the word 'slained.' It is spelled wrong for modern English, for its time, it is written correct. Still, the records show that all four men were slain but not buried. If Read and Fitch were found among the men at Pierce's Fight, wouldn't they have been buried with the rest of the men? Maybe, but it brings up the notion of two things. One, if the men at Pierce's Fight were honorably buried together or if they were piled together and set on fire. No history book would ever mention that these glorious fighters were thrown in a common pile and set a blaze. Although it may be true, it wouldn't be gentlemen-like. Then again, if they were buried, why wouldn't they mention it in the burial records that Read and Fitch were buried?

Also, Nine Men's Misery has the unrecognized honor for being the first mass grave for early white settlers in America. If Pierce's men were buried together in a common grave, wouldn't that make Nine Men's Misery the second mass grave of white settlers in America? And before you mention that Pierce's men could have each been given a separate burial, I must beg to differ with you. One of the reasons why Edmunds put the nine dead men into a common grave was because he had no time or patience to make 9 separate graves. Let's not forget, they were five miles north of the Pierce Massacre and were not going to spend any wasted time in Indian Territory to bury their dead. The same is true for the ones who found the 50-60 dead at Pierce's Fight. Like the scene at Camp Swamp, it must have been horrible. To light a torch would have been common and well appreciated by the friendly English who had come upon the scene.

Then again, Bucklin and Miller's body could have been found outside the vicinity of Pierce's Fight and were carried to Camp Swamp to be buried with the remaining bunch to complete the nine. This is an accepted theory since many men to break through the lines to escape. Also, the page before the list of 26 mentions the burial of Thomas Mann who survived the day with only a sore leg. He died later that year in June proving that he was from Rehoboth. Having no birth certificate, he must have been born outside Rehoboth and later settled in the community.

THE 2ND NEWMAN LETTER

Half of the stories you read on Pierce's Fight and Nine Men's Misery will mention the Newman letter than he wrote to Reverend Joseph Cotton on the following day. Then again, almost most if not all written accounts of the story mention the second letter that Noah Newman wrote back to Cotton in Plymouth the next month after he had received a reply from Cotton on the first letter. The letter tells a great deal of what had occurred the days that followed March 26th. 1676.

Volume II
Rehoboth, Plymouth Colony
1645-1692
Dr. John G. Erhardt
Page 348-349

Rev. Newman's Letter of 19 April 1676

'Reverend & Dear Sir,

This day I received yours of the 11th of this instant & am glad of an opportunity by the same post that brought it to return you this answer; Thanks be to God we have yet the most of our lives given us as I pray though many of our habitations are desolate & in ashes, the loss of which is not so much to be taken to heart by us as our sins which occasioned the same, oh that we could truly humble ourselves under the mighty hand of God who Can & will exalt us in due time; I can't but often reflect upon the patience & long sufferance of our most merciful father who made our enemies stay so long for their Commission to due us any harm, & had not our God seen it needful for us that, have never had to this day; & truly by that disturbance & astonishment that I have seen in some men's spirits since the late trial I fully discover we had need of it, to convince us of our security who were ready to think such things would not befall us, but why we should promise out selves such immunity I know not, Nor why that

which our sins hath been so long parties of, & so visibly drawing on upon us so long a time should so much startle & astonish us.....I know not.

The burial of the slain took us 3 days the burden of it lying upon our town, the 3rd. day we had some Dedham & Medfield that afforded their help therein, ye first day there was 17 English & 3 Indians buried, the 2nd. day that I might express my respect to Capt. Pierce and Leift. Fuller who died so honorably, I went forth & that day we buried 18 English and one Indian, and the 3rd. day they buried 7 or 8 English and one Indian since search hath been made but no more Can be found I know not but some might wander &* perish in these woods being strangers.

Day 1: 17 English 3 Indians
Day 2: 18 English 1 Indian (Including Pierce / Fuller)
Day 3: 7/8 English 1 Indian

42/43=52 5 Indians

Taking a good look at the numbers buried by Newman's records, the total number comes out to be 42-43 Englishmen buried. On Newman's first letter to Cotton, he states that there was 52 English who accompanied Pierce that Sunday morning. Out of the 52 names, 3 men would return home. Whether it was concluding the Pierce Fight or days later, history proves that Thomas Mann returned home to Rehoboth as well as John Matthews and Sam Linnet returned home. Since Newman never mentioned of their return in his second letter to Cotton (not including Thomas Mann who was mentioned of returning in the 1st letter), its possible that Matthews and Linnet did not return to Rehoboth until days later after this letter was written on April 19th.

If this is the case, Newman believes that 51 of his 52 men on the list perished at Pierce's Fight. Adding the numbers given by him and his volunteers that helped in the burial, Newman laid to rest 17 on this 1st. day, 18 on the 2nd. day, and 7-8 on the 3rd. day. Adding the number dead and buried to 42/43. This leaves out 9/10 Englishmen missing from the fight that were never buried and documented by Newman. Where are the other 9/10 men? Nine Men's Misery? Possibly, this brings into major consideration the identity of the nine men who rest in a common grave. If these bodies were never accounted for on Newman's letter, it sits as a major stepping stone in finding the name of the nine men. Still holding into account the many missing Cape Indians in the fight, Newman's 2nd letter states that there are enough missing soldiers to fill in the remaining 9 unknowns.

Also, it is hard to swallow the fact that Rehoboth men buried their friendly Indians alongside their English dead. For starters, they were

still considered savages by many of the colonists. Friendly or not, their skin color was darker than their own and consider not of their rank. Facts are facts, even 300 years ago. Would many of these Rehoboth settlers bury these men next to their dead love ones knowing that it was their friendly Indian's own brothers who killed their dead fathers and sons? Alongside that, how could the ones doing the burial determine what dead Indians were friendly and ones that were attackers of the Narragansett? This is a tough question to answer, because, who are we to determine what the Rehoboth volunteers thought and saw when they were respecting their dead. The Friendly Ones could have been dressed in a different fashion, than again, they could have been dressed in a similar fashion like the Narragansett were than day.

Also, on the final 3rd day of burials, Newman uses the word "they" instead of "we." This showing that Newman wasn't present on the third day and can't give a solid answer to how many people in Pierce's company were laid to rest. Newman also does not mention on what side of the river the men were buried. If doing so, Newman could have explained a little on what could have occurred at Pierce's Fight. If half the men were buried on one side and the other half on the other, it would explain that the men in fact were ambushed on the west bank. Newman mentions that they buried Pierce and Fuller on the second day. Without exact wording of this, Pierce and Fuller could have been found together on either side of the river. If they buried the dead on the east side on the first day, they might have crossed the river to bury the other half of the men on the second. If this was the case, then it could have explained that Pierce and his men did cross the river and met the Narragansett on the west side.

Possibly, he could have ordered his men to re-cross the river on the east side where they were finally ambushed by the second party of Indians. Without any hard evidence of this, Pierce and his men may have all been ambushed on the east side when only a small body of advanced men crossed the river alone to Blackstone's home.

THE JOHN READ PROBLEM

John Read Jr. was one of the 4 men said to have been: slain at with Pierce's Fight or at Nine Men's Misery. Looking up information on Mr. Read Jr. will lead you to a tombstone at the Newman Cemetery in Rumford, Rhode Island. One of the oldest cemeteries in the state, it holds one of the first untouched buried settler in the Rhode Island and Providence Plantations. It also holds a tombstone but not a grave for John Read Jr. who was born in 1640 and died (slain) on March 26th. 1676.

I will save you the phone calls and chapters of reading. John Read Jr. is still considered to be buried somewhere with the other eight at

Camp Swamp. The Read family in the 1860's decided to pay homage to their fallen relative by adding his name to the family plot. Still, keep searching throughout the elder gravestones around the family plots. You will not find one but three more tombstones with the name John Read. One of the John Reads died in 1676 but not in March, but on October 28th later that year. We all know that John was a popular name for the time; the last name Read was also popular. The Read family was very big in the early Rehoboth days.

THE ABBOTT RUN LEGEND

Believe it or not, there is a 20th Century legend titled the Abbott Run Legend. It is a legend by far because it was a story told by local historians in the late 1980's about why the land around the Monastery grounds and the Nine Men's Misery Massacre was named Abbott's Run. A story was started among local historians of a man named Abbott who was the missing 10th member of the separate regiment of men who completed the Nine Men's in the Misery.

The story goes that these 10 men were sent out by Captain Pierce to attack the base of Camp Swamp. Arriving at the camp, they found themselves outmatched and overburdened. Looking like a lost cause, the men yelled to Abbott: "RUN ABBOTT RUN!" Abbott was the long lost 10th member of the miserable bunch who escaped back to Rehoboth to tell the tale of his nine fallen brothers.

"Run Abbott Run" later was used in the local legends until they paid respect to the surviving soldier by naming the valley outside the Cumberland forest as Abbott Run. This story was last told at a monthly Historical meeting, back in the early 1990's by a local Cumberland historian who remains anonymous to this very day.

RIGS NEWSLETTER

Lester Hilton

"Ten soldiers were dispatched to ambush a group of hostile Indians. Although the soldiers were themselves ambushed and tortured by the Indians, 1 soldier escaped. "Run Abbott, Run!" This incident derived the name of a part of Cumberland known as Abbott Run.

According to another Cumberland historian, this story is full of BUNK! This was just one of many tall tales that added to the enjoyment of early civilization in Rhode Island. Another story similar to this one is of William Blackstone's faithful servant who worked the lands in the area. His name was Abbott and like the story above, the locals repaid his legacy with

respect by naming the farm he worked on after him.

Then there is another story written in journals in the mid 1850's by an elderly woman who wrote down every story of interest she could find. A very simple and just story is that the land known as Abbott's Run, was once owned by a farmer in the late 1790's named Abbott. Hence the land is known today as Abbott's Run.

Another moment of pure and historical BUNK is a chapter written in a recent book in the early 1990's called Along the Blackstone where a small article is written on both the Pierce Fight and the Nine Men's Misery event.

ALONG THE BLACKSTONE

Pages 44-45

(show pictures)

...A small group escaped and fled to their garrison, a few miles away in Rehoboth (the present site in Rumford, Rhode Island). Nine soldiers retreated in the opposite direction and were pursued into Cumberland. March 26 was a Sunday morning. When the message of the attack reached Rehoboth, the entire community was attending church services and could not be immediately disturbed. By the time the reinforcements reached the area, Pierce and his party of eight had been surrounded and massacred. Arriving too late to save them, all the soldiers could do was to bury Pierce and his men on the site and construct a stone cairn to mark their grave.

For starters, many people get confused about where the messenger was sent to get reinforcements for Pierce. Early Rhode Island history shows that in 1676 there were not established churches in the state until many years later. The first regular church services that were gathered as a congregation began in early Rehoboth in the 1640's. People use this fact and the legend that the soldiers under Capt. Edmunds were at Church services as proof that Edmunds was present at Rehoboth when the messenger arrived. This is very false. Just because there was not a church in Providence in 1676 doesn't mean they did not hold church services. Also, why would Pierce send a messenger back to Rehoboth where he just departed from? Edmunds was stationed in Providence hence, the messenger was sent in Providence.

The second segment of BUNK in this chapter is the members of the nine men of Nine Men's Misery. Along the Blackstone states: that Pierce were among the nine and not found among the rest of his dead men at Pierces' Fight. Ok, if this is true, then the early Newman letter in April of 1676 must have been lying when he writes that Pierce's body was found among his company on the second day of burials. Then again, the accounts

of Pierce falling early in the battle must have been made up as well to support this re-telling of the story.

A final note to prove this story is fabricated to the teeth let's not forget that Pierce was 65 years of age. Can you see Pierce fighting a (2hour?) battle and then running for his life for 4-5 miles north to be later captured and then executed? I sure can't because it doesn't hold up to common sense let alone realistic possibilities. This reference stands next to many as (What Dave Balfour would call it) nothing but BUNK!

All and all, the story proves that sometimes fiction is more interesting and more excepted than the facts of the past. Many stories told of the nine men mention a fleeing member who was able to escape or who was let go by the Indians to return to their settlement. Many storytellers believe this to have happened because it would account for someone to tell the story of what occurred. "Only one man survived the horrible ordeal to tell about it." Otherwise, how do we know what occurred unless someone escaped to tell the tale? This is far from the truth and the nearest to fiction. Most importantly, the Abbott Run is proof that shows how a story being told for less than 20 years can wind up in the history books and considered a primary source. One of the many reasons why, we as researchers have to look between the words and the stories to find the truth. But in much of history, we must look past the fables and find the simple truth.

HOW DID THE NINE MEN GET TO CAMP SWAMP?

Not knowing for certain who all nine men were, it is safe to say that the nine men were either from the local lands outside or in Rehoboth or a member of Pierce's "army." If the four men from Rehoboth were all present at Camp Swamp that leaves the other five being of either Pierce's men or from Rehoboth. This helps to prove their passage from point "A" to their final destination, point "B" at the Indian Camp.

PROVIDENCE JOURNAL PART 5

James Whitney

There are three versions of the circumstances of this affair, and each places it in dependence upon Pierces' fate. One account says that the men were a bold, or possibly a lost, portion of Pierces' men, who advanced into this unknown region and then suddenly found themselves surrounded. Placing their backs to the flat rocks, that has been shown, they fought for their lives until all were slain. The fault to be found with this version is that it is unlikely men would have subjected themselves to death where the only rock for them to put their backs grimly against were less than two cubits high.

Another version is that these men were coming from Providence to assist Pierce in response to his message for help, said to have been sent to Providence both early in the morning and during the progress of the fight. They were captured near where now stands the United States Flax Mill, at the junction of the Boston and Worcester railroads, and having been taken to the hill country, were put to the usual atrocious death. The objection to this theory is that, it is an established fact that no call for help was made in time upon the people of Providence, no man being able to break through the lines of Indians which surrounded Pierce. The message sent in the morning is said to have been forgotten by the messenger in the excitement of a town meeting. It is also doubtful if the people of Providence would have fought against the Indians with the other colonists.

The remaining account is that the men were captured in "Pierce's Fight," and having been brought to the hills, were placed in the midst of the amphitheatre for torture. But a quarrel, which, arose resulted in the outright massacre of the prisoners. In this last version there is about all that can be said of the affair with certainty. The death lost of Pierce's men was so great that nine more men's fate was in no degree remarkable at that time. All that can be said is that the men were engaged, like Pierce's companions, in fighting the Indians, and that they were put to death upon which now tell of their fate. There is a clean and undoubted chain of evidence that they died there and that they were likewise buried there."

Unlike Whitney, I feel there is a great deal more that can be said about the affair. The first version has merit that Pierce could have sent a separate regiment of men higher north as scouts. Being that four of the nine men were definitely from Rehoboth, they were local men and would have been familiar with the surrounding woods. They could have been pursued and attacked and later carried to Camp Swamp where they were slain by the Natives. The nine men could also have been a separate regiment coming from Rehoboth during the Pierce Fight. Many accounts say the ordeal lasted almost 2 hours. While I hardly agree for this to hold any merit, it does add to the fact of sound traveling. The multiple blasts from the flintlocks would have been heard miles from the ambush site. People of Rehoboth could have sent reinforcements after the first hour of fighting occurred. The nine men could have arrived as a rescue party and in return became the victims themselves.

Many present historians accept the version that the "nine" may have never been present at the Pierce Fight. A possible detached company of scouts of soldiers or even a hastening to the relief of Pierces' men. In the vicinity of the Pierce Fight location, the only known source of civilization of an outside settlement was William Blackstone's house that stood north on

the other side of the river bend.

Central Falls High School Yearbook
Class of 1974

"...Nine of the soldiers, in their escape attempt, had made for the Reverend Blackstone house only to find it burned, Blackstone dead, and a party of Narragansett waiting for them. They were all captured and led away.

The objective of Pierce's detachment had been to get to the Indian stronghold in Quinsniket. These nine men accomplished at least that much, but under circumstances that, to say the least, were very different from their personal preferences.

Funny, but the 1974 yearbook is the only reference that suspects that the nine men were a separate detachment of Pierce's men. Also, that they escaped as a whole and fled for safety at William Blackstone's house, north of the ambush site. This story has great merit except for one tiny blunder in its history. Blackstone's house was destroyed by the Narragansett that year, but, if the nine men were witnessed to this horror, they would have been saved of seeing the Reverend Blackstone dead because he had already been dead for a solid year. Dying the winter before, the article makes the reader believe that Blackstone was another victim of the Indian's offensive.

The Second version has more holes in it than any other version. If they were fighters from Providence, they would have met the main body of Indians in the Central Falls / Pawtucket area before making it anywhere near the Camp in Cumberland. If they were reserves of men answering Pierce's letter, they would have been pursued after Pierce had been defeated. This holds no merit since half the men were from Rehoboth and that no help from Providence arrived till the next day.

The final version makes the most sense that the men were captured from the remaining force of Pierce's men who gloriously surrendered on the battle field and were marched four / five miles up north to be executed. Still, much more is to be said of this version. The remaining men could have surrendered, but knowing what would have happened, and knowing that many friendly Indians retreated alongside a small handful of men who made it safe to the Woodcock Garrison in present day North Attleboro, it is safe to say that many of these brave men ran for their lives in fear and were later captured by the large body of Savages.

Judging by the final number of Narragansett that ambushed Pierce's men, an escape of the remaining fighters could have broke through the Indian lines. It is factual that some of Pierce's men survived the battle.

A handful of the Cape Indians were able to run through the lines and back to safety. One of the versions of the escape was that the remaining nine ran north away from the pursuing Indians. I originally threw out this version because the men were running for safety in the opposite direction they came from. The fight took place in Central Falls, which sits east of the Circle of the Green in Rehoboth. They marched north by northwest to the bend in the Pawtucket River. A retreat back to their settlement would have taken them South by Southeast.

Then again, in the chaos of the fight, anyway out would have been accepted. From there, an attempt to circle around to make a safe passage back to Rehoboth could have been executed. The Blackstone home could have been the only choice for a safe haven away from the attacking Indians. And since survivors made it to the Woodcock Garrison, which lay north by northwest from the ambush site, Blackstone's house, too, would have been on the way toward the safe passage back to a settlement.

Flintlock & Tomahawk
Page 167

"Their situation was hopeless, and soon there was no sound in the forest except the groans of the dying and the victory yells of the savages. Scarcely a handful of English and Indian survivors staggered into Woodcocks to announce the disaster."

Whitney also states that because of some dispute, the men were saved the agony and the misery of being tortured and were quickly given an honorable death. There's no way I see this happening. The men and women who made up Camp Swamp were on the run. They were either from the west or from south in Kingstown. Many of these Natives had lived at the Great Swamp and ran from being murdered by the Massachusetts and Connecticut militia. The last thing the enemy deserved was a quick death. According to some Indian cultures, the prisoners of war were allowed to regain their honor by having to undergo the ordeal of a painful and somewhat horrible death. Being of a proud race, I am sure the men were given a "miserable" ending and were slain in the proper sense.

A MONUMENT TO VETERANS?

Of Historical Note (Cumberland Attractions)

NINE MEN'S MISERY

Monument is on the grounds of the Monastery, Diamond Hill Road. First American monument to veterans commemorates "Pierce's Fight," when on March 26, 1676, a party of nine colonial militiamen under the command of Captain Michael Pierce were killed by Native Americans.

Since its dedication in 1928 as a Rhode Island historical monument, the town of Cumberland has added a number of other veteran (war) memorials on the Monastery (library) grounds. Monuments that have been dedicated to veterans of past American wars including World War 1, World War 2, the Korean, Vietnam, etc.

I don't know if the question is: Is this right? I strongly feel that the right question is: Is this good? I suppose I am not one to answer this question for others. It may depend on the one who pays respect to the site. If I were a veteran and had fought in a war, I may see a different side to the morale the story tells. In my eyes, the nine men who died were not soldiers. Far from it, they were mere farmers who took up arms by choice to kill. They were not Americans and not fighting Native Americans. Much can be debated on this topic. "Live by the sword, die by the sword" is one of many sayings that can shed light on a story like this one.

I do not know when it began, but for the majority of the past century, the site has been treated as a monument (if not the oldest / first) to veterans. Every year, you can spot a local veteran from the town of Cumberland place a plastic base by the cairn's plaque with a miniature American flag. Veterans Day, Memorial Day, VJ Day, 4th. of July, and on every March 26th, you can find a fresh American flag being placed under the foot of the cairn. While I will continue to visit the site for reasons of my own, I see more important and much more monumental commemorative than a place to respect a soldier of an unfamiliar and unknowing war.

THE NUMBER NINE (9)

There are a variety of numbers that hold secret significance. Ancient Greeks pagans held the number nine sacred because to them nine symbolized the 9 Muses, daughters of Zeus, who were believed to preside over mankind's activities on Earth. Nine was also a significant number to the Etruscans. This ancient civilization worshiped nine Gods. The Romans worshiped the goddess Nundina by holding a purification ceremony for male infants on their ninth day of life. In addition, every ninth year the Romans held a feast in memory of the dead.

Satanists take great delight in the number nine for many reasons. The number "9" upside down becomes a "6" which makes up the

number for the "beast." Also, Satanists take pleasure in the commemorating the death of Christ, which is associated with the number "9." MARK 15: 34-37, reveals that Christ spoke his last words on the Cross of Calvary at the ninth hour and "gave up the ghost (died)."

The number "9" holds great significance among many Masonic orders and secret societies. Nine elected Knights, nine roses, nine lights, nine knocks are used are all superstitions as a cat has nine lives. In fact, the number "9" is the number of "the earth under evil influences" according to many ancient law.

Nine is said to be a symbol of completeness. It represents personal fulfillment. It correlates to the planet Uranus, the color of violet, the sign of Aquarius the water bearer, the eleventh house, and the letter "I."

The Chinese also hold the number "9" with great understanding. The ancient Chinese considered the odd number "9" to belong to the "yang" category which represents strength and masculinity. The number nine is also seen daily in Chinese culture. The ninth heaven, the ninth spring, the number of golden knobs and gates you may pass through at the forbidden city equals nine. The number "9" is said to hold great change in order and appearance.

It takes nine months for a child to be born. There are nine observed planets in the Earth's solar system. In the Catholic practice of Novenas, prayer services last 9 days nights. In Roman Catholic Europe, the church bells ring 3 + 3 + 3 (morning, noon, evening) and then ring 9 times to celebrate the virgin birth of the Savior. According to the research of Joseph Campbell, the number 9 is traditionally associated with the Goddess Mother Of The World. Even in baseball, each team is made up of 9 players and play a schedule game of 9 innings.

All in all, the interest in the number 9 has fascinated not only cultures but civilizations throughout history. For this small story in time, the number nine is once again held with great significance and interesting matter.

IN THE END

To many recent historians and scholars on the event, Nine Men's Misery has become very important in our history because it symbolizes and sums up the end point of the entire King Philip War. You have two civilizations that did not find a common ground to live as one. Hundreds and thousands of deaths would follow because of this simple disagreement and the end result is misery. To many generations of both cultures (Red & White) strongly believe that Philip's War was pure genocide. A war of Independence to some, a simple massacre to many others. A native in the time of this war had very few choices to choose from. If you did not fight for Philip or your single tribe against the English, you most likely fought on the side of the English against your own race of people. Many did not want to fight. It was natives that either traveled west to live out the outskirts of their own civilization among other tribes. Leaving their home, many of these "Indians" left their homes and moved away from the war. Others were forced to leave their homes and were placed in the first American concentration camps that stood on Block Island in Rhode Island and Deer Island outside of Boston. There, they waited and died to avoid dying in the war. While there were choices, most of them ended in their deaths or their murders.

For these nine men, their existence as a band of unfortunate beings stands as the outcome of the historical moment in time. For this, many have begun to tell a different side to the story that differs from the ones told for hundreds of years in the history books. For example, the book you just read sheds light on many of the unanswered questions and unknown segments of the story that the history books left out. Including the feel for the scene, the look of the landscape, the thoughts and worries on the minds of the players. All in all, my true intentions for this book, was to add more interest to the overall story. It has been (for the past 326 some what years) a story that has not been told in a way that the listener should hear. If anything, I hope the book gives the event / site / and its story a reprise and a rebirth for future generations of sight seers and history buffs. Like Dr. Whitney many years ago, I too had a craving to do the research and to leave something behind for others to follow.

PROVIDENCE JOURNAL PART 6 January 20th, 1886.

The stones above them have been here for one hundred and fifty years in the knowledge of the farmers, and then they looked, it is said, just as now. Whoever invented the name of the place in unknown; only this much, that it has, like the monument, clung to the place for more than a century and a

half, being certain. The generations of Cumberland farmers have successively transmitted to their children the fame and awe and legends of the incident. They look upon the wild scene of the incident as a veritable abode of the weird and ghostly shapes of a bewildering past. You probably could not hire a Cumberland farmer's boy to go along the drift way at night.

As the guide directed to the drift way, which ran up to the Mendon road, he told how when he was at school, the boys used to come to the place, and stand with distended eyelids and mouths, while their imaginations conjured up the scenes of the death of the nine men. It would today require only the presence of the forest to recreate for the visitor all an imaginative small boy can feel of "Indians."

It is once again silent. The pile of freed, elder, fieldstones are forced closed, kept quiet and alone. I know very little about it. Like most, it is a story none-the-less. What do you suppose happened? Misery? Nothing but a tale of misery and grief that all you could see was the agony of anguish, gloom, and heart-filled hardship. You can only find it in a story that happened, or could have happened, hundreds of years ago. In the end, there is only misery. I have felt obligated to the stories' legend. What you have read is what has been told. Like Father Benedict, who was given the talent and permission from God's will to play his part, I too, had mine.

What is it all about, what have we to learn and to have taken with us from knowing this event? In my eyes, the most important lesson or message of this story is that it represented the entire outcome of the war. A horrific end to some, simple matters of revenge for others. If you are to visit the site, look around. Look at the layout that surrounds and looms over the cairn. Look at the cairn, it tells a story in itself. Then, look at the plaque, it reads words that only words can describe. Like much of what is said in the history books, I cannot find who came up and finally wrote these simple words. It tells it all to the ongoing visitor to the site.

NINE MEN'S MISERY

ON THIS SPOT
WHERE THEY WERE SLAIN BY
THE INDIANS
WERE BURIED THE NINE SOLDIERS
CAPTURED IN PIERCE'S FIGHT
MARCH 26, 1676

It tells the wonderer just enough to grab their dreams. A very simple and interesting notion, the word "monument" is nowhere to be

found. This is not a glorious event in our history. This is a place of misery. A story, an event, a site of misery, which becomes the end point of a bloody confrontation, the nine men who lay under these rocks are held prisoners for eternity as symbols of utter misery. They had left their homes, their families, and their worlds for hardship and devastating horror.

In my world, I closed my eyes on the night of March 25th 2001 with the means of awaking to the day ahead. It was to be the 325th anniversary of the event known as Nine Men's Misery. I would rise from my bed in my long lived home in Attleboro early with the sun and spend the entire day at the cairn. Who would I meet there? What would I spend most of my time doing? It was to be a day of respect. I was in the middle of completing my documentary and preparing to begin work on this book. The entire day was to be spent out of honor and true respect. Prepared to fix up the site, say a prayer, or even just to sit and watch the amazing feel and look the cairn has to it, I was looking more than forward to arriving to the site that day.

I instead awoke to the sounds of agony. Followed by a soft voice that called out my name for help. I rose from my bed and rushed down the hallway that connected my bedroom from my parents. Without seeing it before my eyes, I already knew what was happening. The cancer took a good three years to take his life, but of all days, whether it was God, Death, or just destiny, my father was taken away from my family and me on the very same day the nine men in this story lost their lives. Over a year has past and I still cannot believe that day came and went in my life.

Misery...

How do I end this (book)? I am and always will be connected to this event whether I choose to or not. Things, no matter how simple, or devastating, happen in this "crazy" world for a reason. It is a fact that I must carry with me for the rest of my long-lived days. But still, how do I end this? All stories have an ending. Then again, do they really end after the story is completed? Maybe. All I know is many will live their lives not knowing half the stories that are out there. Does it really matter? How does this story add up to the millions of others that must be told? Maybe it doesn't, but, for me, it has. I hope you find something out there that connects to your life as much as this simple one has connected mine. If not for your benefit, I wish the gratitude that the story itself deserves for its moment in time.

Love you Pop....

Having this be my first and last novel that I will write, this seems the best time as any to include a poem I wrote 8 years ago at the age of 16. Having nothing to do with the topic at hand, it was one of the first original pieces that I wrote and started my writing career, which is still

up in the air! Enjoy.

CHECKERS ON ACID (POEM)

It's a game of strategy and skill-
Your main goal is to conquer and kill.
The main pieces are ready to enter the scene-
Your most important player is often the Queen.
You move forward as a planned attack-
Leaving some behind to protect your back.
You move the front line to accomplish the goal-
The bishops, the knights, you're now on a roll.
Too quick, too cocky, your armies fall-
Your Opponent's team looks like a wall.
You move out to reach your dream-
Now a nightmare, you just lost your Queen.
The King is in trouble he looks like the bait-
Too late!
You're in checkmate....

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