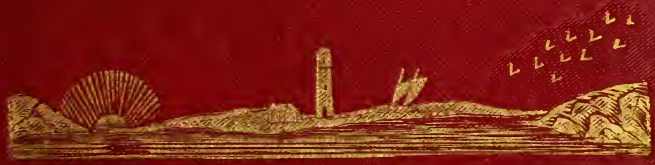
YORK



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M'Intire Garrison House. Built 1645-50. Page 87.

REPRINT OF SECOND EDITION.

Ancient City of Gorgeana

AND MODERN

TOWN OF YORK
(MAINE)

FROM ITS EARLIEST SETTLEMENT.

ALSO

ITS BEACHES AND SUMMER RESORTS.

Written, Compiled and Typographically Composed
By GEO. ALEX. EMERY.

YORK CORNER:
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1894.

ENGRAVINGS.

"Once in Time's morning, when Ymir lived,
There was no sand, no sea, no salty waves;
No earth was found, nor heaven's high firmament:
Only a yawning gulf, but grass nowhere.

PREFACE.

The history of most of the towns of New England possesses principally a local interest, and perhaps there is nothing sufficiently distinctive in the records of the locality of which we have treated in this little volume to make the work of more importance to the general reader. Yet, as York was one of the earliest settled of the seaports north of the Massachusetts Colony, and for a considerable time had a reputation among the better known of the towns planted upon the coast, there are events connected with it that afford material of value in a historical aspect, and which may entitle it more than many other places to be regarded as illustrating the manners, the customs of living, and the general characteristics of the towns of its class for many years after its original settlement.

While the town had been stationary, if not nearly retrograding, for many years up to a recent date, its advantages as a watering-place have since then attracted increasing attention, and have given a new impulse to its growth, the effect of which is palpably apparent. It is now widely known as one of the most eligibly situated and altogether desirable of sea-side resorts. The efforts made to improve the natural attractions of the place, by providing for the comfort and furnishing facilities for the enjoyment of those who visit it, have greatly added to its popularity. It has entered upon a new stage in its career, and before this is completed the town is likely to have a national fame. Its position invites this, and the intelligent efforts of those who had the sagacity to appreciate its resources as a watering-place have improved and utilized what nature has done in this respect. It is with a view to interest not alone the inhabitants of the vicinity, but the thousands who will be brought to know it through its associations as a place of summer residence, that this brief record of its history has been prepared.

TOPICAL INDEX.

First Settlements in Maine.

In the Old World the monuments of an ancient people often record their chronicles. In North America, such intelligible records are wanting. Within almost every state and territory remains of human skill and labor have been found, which seem to attest the existence of a civilized nation, or nations, before the ancestors of our numerous Indian tribes became masters of the continent. Some of these appear to give indisputable evidence of intercourse between the people of the Old World and those of America centuries, perhaps, before the birth of Christ, and extending into later periods. For in-

stance: a Persian coin was found in Ohio; a Roman coin, in Missouri; a small piece of silver, in Genesee County, New York, with "A. D. 600" engraved on it. Traces of iron utensils wholly oxidized, or reduced to rust, mirrors of mica or isinglass, and glazed pottery, have also been discovered in mounds of the Western States. These are evidences of the existence of a race far more civilized than the tribes found here by modern Europeans.

No mariners were so adventurous as the Northmen, or Scandinavians, of the regions of the north of Europe now embraced in Denmark, Finland, Iceland, Lapland, Norway, Sweden. In A. D. 1002, according to an Icelandic chronicle,* a Norwegian vessel,

* The old chronicle referred to, and now in existence, says that Gudrida, wife of a Scandinavian navigator, gave birth to a child in America, who bore the name of Snorre; and it is further asserted that Bertel Thorwalsden, the great Danish sculp-

commanded by Captain Lief, sailed from Iceland for Greenland. A gale drove the voyagers to the coast of Labrador, in North America. They explored the shores southward to the regions of a genial climate, where they found noble forests and abundance of grapes. This it is supposed was in the vicinity of the coast of Massachusetts; and accounts exist of these or other voyagers exploring the coast to the eastward many hundreds of miles, and of settlements made, for a longer or shorter period, in many places near or on the coast of Maine. In the absence of actual charts or maps wherewith to fix these localities of latitude and longitude, they remain subjects of conjecture only, for these explorers left few definite traces of their presence here, unless it be

tor, was a descendant of this early white American. The records of these voyages were compiled by Bishop Thorlack, of Iceland, who is also a descendant of Snorre.

conceded that the remains of fortifications and rude semblances of dwellings, concerning the origin of which annals and traditions are silent, were the relics of people from this portion of the Eastern Hemisphere.

The information which Vasco De la Vega has left on record is important, as it dates prior to that of Christopher Columbus. He tells us that *Sanchez*, who used to trade in a small vessel to the Canary Islands, was driven by a furious storm "over unto those western countries," and at his return he gave to Colon, or Columbus, an account of what he had seen; but he soon after died of a disease he had contracted on the dangerous voyage.

The two Cabots, Sebastian and John, — father and son, — under the commission of King Henry VII., in 1497, made more extensive discoveries of America than either Columbus or Americus Vespucius; and the younger of them had great honors conferred

on him by Edward VI., and a pension which he enjoyed till he died of old age. Columbus did not discover any part of the continent till 1498; and Vespucius visited the continent a considerable time later. A series of discouraging disasters attended the endeavors of the French and Spanish to colonize Florida and the rest of the continent, even as far north as Virginia, — so called by reason of the first white child born to Ananias Dare, in 1585.

The courage of Sir Humphrey Gilbert and Captain Bartholomew Gosnold, and several other adventurers, served to give impetus to others upon like expeditions. Gosnold, in a small barque, on May 11, 1602, landed on this coast in latitude forty-three degrees, and remarked that he liked the welcome he had from the savages that came aboard, yet he disliked the climate; so that he thought it necessary to stand more southward into the sea. The next morning he found himself

embayed within a mighty head of land, which promontory, in remembrance of the codfish so plentiful there, he called Cape Cod, a name which it will never lose till the shoals of fish are to be seen swimming over the tops of the highest hills.

In 1506, Sir Francis Drake visited the New England States, while on his adventurous voyage around the world. After this and up to the time of the landing of the Pilgrims near Plymouth, Dec. 11 (O. S.), 1620, various adventurers from the Eastern Continent visited these New England coasts: some for the purpose of making discoveries, some to trade with the natives, and some with an intent of establishing settlements here, and for other purposes. Among the native savages whom the Pilgrims found here, in 1621, and who had been spared to survive the plague of 1617–18, were two distinguished natives, Samoset, and Squanto, alias Tisquantum, who were not only loyal to their

King, Chief, or Sagamore.* Massasoit, but friendly to the Pilgrims, who in turn treated them kindly, and smoked † with them the pipe of peace. Samoset, as he came from the wilderness to meet them, has been thus described:

"With frame erect, and strangely painted o'er,
Belted around his loins, a Sagamore,
Whose bony arms a bow and arrow held,
A heart unsoiled his tawny bosom swelled

* Indian Chiefs were military commanders, or leaders. Sachems were the first civil heads of nations or tribes. Sagamores were the second heads of nations or tribes.

† Tobacco, which is indigenous to America, was in common use among the Indians for smoking when the white men first came here. But the practice of chewing it is an invention of the white people. The calumet, or pipe of peace, was made of pipe-clay, and often ornamented with feathers. The sailors in the fleet of Columbus after their arrival home stated that they saw "the Indians roll up long leaves of the tobacco-plant, and smoke like devils"

To generous deeds. He broken English spake,
And talked anon of men, — of Francis Drake,
That gallant white man, years before, who came,
And gave New England her historic name."

Speculations are rife whether Cabot, Cartier, De Monts, or Verazzani might not have made his first land-fall hereabouts, — for on a clear day Agamenticus Mountain is visible, near forty miles at sea, — or dreamed of the discoveries of an even more remote antiquity. Gosnold must have sighted old Agamenticus in 1602, as he fell in with the New England coast in latitude forty-three degrees. The caravel of John Smith, with its oddly-shaped prow, and high, ornamental stern, no doubt breasted the tide of York harbor, in 1614.

Captain Christopher Leavitt, under the auspices of Sir Ferdinando Gorges, explored a portion of the coast of Maine and New Hampshire in 1623, and was importuned by the friendly Indians in the vicinity to settle in what is now Portland, after exploring the

coasts of Boothbay, Ogunquit, York. He was visited by the great Sagamores of the country, who implored him to stay with them. Despite the moving arguments and entreaties of the natives to remain, he sailed for England in the fall of the same year, leaving behind ten of his men; and as he gave over his design of returning for several years, his fortified habitation at that place was no doubt deserted by its garrison.

The first English grant on this continent was made by James I., in 1606. The next year a settlement was made near the mouth of the Kennebec River, under Sir John Popham and Sir John Gilbert. They settled on an island at the mouth of the river before mentioned, intending that the colony should be planted on the mainland, on the west side of the river. The settlement was not a success. Whether all the colonists returned to England or not, cannot now be known. In 1616, after the visit of John

Smith, the great explorer, in 1614, Richard Vines came over and settled near the mouth of Saco River; since which time, beyond a doubt, the coast of Maine has not wanted white settlers.

There was a temporary settlement in Pemaquid, now Bristol, Maine, as early as 1625. On the banks of the Pemaquid is an old fort, once called William-Henry, and afterwards Frederick-George, built of stone, in 1692, and taken by the French in 1696. "Here are found gravestones of a very early date, and streets regularly laid out and paved, in the vicinity of the fort. On the side of the river opposite to the fort tan-pits have been discovered, the plank remaining in a state of preservation. In other places coffins have been dug up, which bear indubitable evidence of remote antiquity."

Gorgeana and York.

The ancient maritime town of York, Maine, on the Atlantic coast, located in latitude 43° 10′ north, longitude 70° 40′ west, is bounded south-east by the Atlantic Ocean, north-east by Wells, north-west by South Berwick, and south-west by Kittery, the settlement* of which, according to Edward Godfrey, began soon after the landing of the Pilgrims in the May-Flower, near Plymouth, Mass. (1620), and was then called Agamenticus, or Accomenticus — signifying, in the Indian tongue,

* The first settlement in Maine was at Kittery, in 1623. Kittery, Saco, Wells, York, are often spoken of, by ancient and modern writers, as the "Ancient Plantations." Agamenticus settlement was incorporated A. D. 1639, and then contained one hundred and fifty souls. The Isles of Shoals had, the same year, two hundred inhabitants.

"*on the other side of the river.*" This was the name of a mountain six hundred and eighty feet high, consisting of three elevations, situated in the north part of the town, about five miles from the sea. It is not broken, rocky, or steep, but is covered with woods and shrubs, interspersed with small patches of pasture, and large crowning rocks which form its summit. It is a noted landmark for mariners, and is the first height seen by them from the sea on the coast northward and eastward of Portsmouth. This mountain is supposed to have been the land first discovered by Capt. Bartholomew Gosnold, the English navigator, in 1602, and was also visited by Martin Pring, in 1603; but it is not until the voyage of the French along the coast, in 1605, that a distinct reference to it is made in any record. Gosnold is thought to have made a landing at the Nubble, near York "Long Beach, and called it Savage Rock."

The village part of York is situated ninety-

nine miles south-west from Augusta, forty-five miles south-west by south from Portland, twenty-two miles south-south-east from Alfred, and nine miles north by east from Portsmouth, N. H. The population of this town in early times amounted to only a few hundreds.

At this time Indian tribes were scattered throughout the neighborhood and all around the suburbs, keeping the settlers in constant fear and jeopardy of their lives, they being at the mercy of these cruel barbarians, more especially in winter, who came on snow-shoes, often surprising the unwary and almost defenceless inhabitants in the severest weather and on the darkest nights.

The principal harbor is formed by York river, with water sufficient for vessels of two or three hundred tons burthen. The entrance, however, which is directly in the rear of the Marshall House, is difficult, being narrow and crooked.

Adventurers and searchers after fossils have asserted that clams have been dug on the borders of this river, north of the site of the Barrell Mill-dam, measuring over a foot in diameter.

Agamenticus, or York river, receives no considerable supply from its short fresh water stream above the head of the tide, and consequently is indebted to the ocean for its existence. Its length of flood-tide is seven miles. Much shipping was formerly carried on here. Warehouses and wharves were numerous Many vessels, several of them ships, were built on this river.

The other harbor is Cape Neddock, about four miles north-east of the former. The latter is navigable for about a mile from the sea at full tides only, it having a sand-bar at its mouth sufficient to prevent vessels of any considerable draft from passing at low-tide.

Four miles distant easterly from York

harbor, a part of which is a most beautiful beach of white sand, is Cape Neddock River, a stream flowing from the foot of Mount Agamenticus. It receives its waters from the sea, has a sand-bar at its mouth, and is so small of itself as to be fordable at half-tide. It is never navigable more than a mile from the ocean at high-water. Several mills have been erected on this and other small streams emptying into it, but they some years since became extinct. On the south-western part of the river, and at the upper end of "Long-Sands-Bay," is York "Nubble," which is nothing more than a small-sized hillock. This Nubble, upon which many a vessel has become a wreck, is the nearest land to Boon Island, which is about seven miles distant.

Agamenticus and its immediate neighborhood were formerly inhabited by a singular people, whose names, Fitzgerald, Ramsdell, etc., would imply descent from Scotch

ancestry. They brought to the village bark, berries, wood, etc., which they exchanged for groceries, salt-fish, corn, and rum; and on muster or training days, some of them rarely got home until the next day. Their style of language was very peculiar, appearing to be neither Scotch nor Yankee, but a cross between. After Cape Neddock began to divert trade from York village, less and less was seen of these people. That region is becoming depopulated, as the forest there has disappeared before the vandal axe.

In view of what this town is at present, and what it ought to have been, the following, from the pen of the Hon. Nathaniel G. Marshall, may be appropriate and interesting:

"The whole Province now called the State of Maine was granted, prior to 1639, by King Charles I. to Ferdinando Gorges, who

sent his nephew, Thomas Gorges, here to select *a site for the centre of his operations.* He selected this place, and was so pleased with the locality as to bestow upon us the honor of being denizens *of the first English City on the American Continent.** Of this we should be and are proud, although clothed now in a garb of the lowest humility. We were *sold out* to a rival company, as it were, for 'thirty pieces of silver,' and crucified on the altar of the ambition of the Massachusetts Bay Company; and, after enjoying our city charter for a brief period, became a town in 1653. For a while we continued a town of

* Great discrepancies exist in both Gazetteers and Histories regarding dates. It is claimed for St. Augustine, Florida, to be "the oldest city [?] in the United States, having been settled by the Spaniards forty-three years earlier [1565] than Jamestown, Virginia, by the English." And for the latter place: "This is the oldest English settlement in the United States, having been made in 1608."

much note, this place being the seat of justice for the whole Province of Maine for a long period. But we commenced to dwindle by degrees, until now we are comparatively isolated from the rest of mankind. Our young men who possess a little ambition go from among us; and, for want of facilities to visit the place of their birth, stay away. Occasionally, a few, attracted by old associations, stray towards their natal place, feel a kind of sorrowful interest for it, and are anxious to learn the state of affairs existing at the time. To such an extent have we fallen in our own and the estimation of other neighboring places, that we hardly have a heart to relate our sorrowful condition.

"Had the Eastern Railroad from Portsmouth to Portland (built about 1841) been constructed upon its original location, instead of making a detour into the interior a distance of eight or nine miles from a straight and feasible line, it would have passed

through this town near the village, and shortened the distance over five miles. At that time the majority of the people of the town had a horror of railroads, and used every exertion to prevent a location even within their limits, positively declaring that, if built, it would '*poison the land for a mile on each side of it!*' and render all the rest of the property in town quite valueless; consequently this company were actually compelled to obtain a new location and amendment of charter. The exultations of the 'leading great men' on that occasion are well remembered, when the representatives returned from the Legislature exclaiming: '*we have driven them into the woods!*'

"Because of the sins of those fathers the town now greatly suffers, for it has advantages which facility of access by railroad would develope; and there is capital hoarded in savings banks sufficient, had it railroad facilities, to build up enterprises and make it

one of the most thriving places in the State. The natural location of the place, and especially its vicinity to the seashore, and the exertions and extensive outlays of some of its citizens to make it a summer resort and watering-place, are appreciated by the yearly increasing influx of visitors; and had there been a railroad in the right place, enterprise would have done the rest, and York would have become what it desires to be, and have had a name and standing with its fellow towns."

SETTLEMENT OF YORK.

This town was formed from a portion of the territory granted by the Plymouth Council, in 1622, to Sir Ferdinando Gorges and Captain John Mason, who spent upwards of twenty thousand pounds in attempting to effect settlements in Maine. In 1629, they divided their interest: Mason taking

that part of the grant west of the Piscataqua river, and Gorges the eastern portion. In 1635, the Plymouth Council resigned this patent and took a new one, which they divided into twelve portions. The third and fourth portions comprised the territory between the Kennebec and Piscataqua rivers, sixty miles wide, and extending one hundred and twenty miles north from the sea-coast, which was granted to Gorges. Charles I. revoked the charter to the Council, and granted the same territory to Gorges, April 3, 1639.

Sir Ferdinando Gorges, standing high in royal favor, had almost absolute powers granted him in his charter from the king. He was ambitious to found a state that would rival Massachusetts; and being pleased with a description of the place, which he had previously obtained, he selected Agamenticus, as the first settlement was here named, for the seat of his government.

The officers whom Gorges appointed by his commission of March 10, 1639, were William Gorges,* Edward Godfrey, William Hook, of Accomenticus; Richard Vines, of Saco; Henry Jossylyn, of Black Point, now in Scarboro'; Francis Champernoon, of Piscataqua, now Kittery; Richard Benython,†

* The dwelling-house in which Captain William Gorges lived was situated on the north-easterly bank of York River, a few rods above Rice's Bridge. The cellar can still be seen. Not many years since, a spoon of peculiar shape, resembling a small ladle, was ploughed up from the bottom of this cellar. Its exact duplicate was found at Pemaquid, near the mouth of the Kennebec River, the site of a settlement in 1608, under the auspices of Sir George Popham, which shows a connection between the two localities.

† Richard Benython, Gent. (sometimes spelled Bonython), one of the most efficient and able magistrates, had a son John, who proved to be a degenerate plant. In 1635, we find, by the Court Records, that, for some offence, he was fined forty shillings. In 1640, he was fined for

of Saco, who was his nephew. These men were councillors for the due execution of the government, according to an ordinance annexed to the authority delegated in the commission. He intrusted the immediate management of it to Captain William Gorges, a young gentleman of rank and ambition, and to Colonel Francis Norton, who, having by his own merits risen from a common soldier to a lieutenant-colonel, was desirous to advance his fame and fortune. These two had the charge of the first attempt to settle, and had a grant of twenty-four thousand acres of land on both sides of the river. By some it is thought to have been of short duration.

Ferdinando Gorges was born at Ashton

abuse toward Richard Gibson, the minister, and Mary his wife. Soon after, he was fined for disorderly conduct in the house of his father. In 1645, the "Great and General Court" adjudged "John Benython outlawed, and incapable of any of his Majesty's laws, and proclaimed him a rebel."

Phillips, in the year 1573, of an ancient but not opulent family. He was devoted to the episcopacy, and wished to promulgate this with all those under his government, or within his control. This did not suit the views of a majority of the liberal-minded colonists. Being thus divided in sentiment, they soon became unfriendly to each other; and the popular principles held by Massachusetts were too inviting to allow them to resist the opportunity to emigrate there. Gorges, who had been an officer in the British navy, and governor of Plymouth in England, was urged by the poverty of his situation, as compared with others of his rank, to undertake some adventure that might increase his rent-roll in order to swell his coffers. His expectations were very great from this American enterprise; but, as will be seen, his hopes were not realized. He sowed the wind and reaped the whirl-

wind, and he finally complained of having obtained for his toil only vexation and disappointment.

When Sir Ferdinando Gorges was sixty years of age, he was given a commission of Governor General over the whole of New England. A man of war was in preparation to bring him hither, which was to remain here for the defence of the country. But in launching she keeled over on her side and was broken, the enterprise failed, and Sir Ferdinando never saw America. The death of Capt. John Mason was chronicled soon after.

Sir Ferdinando Gorges was a very ambitious and a very unfortunate man in his enterprises. His aim was to accumulate a fortune, achieve a character, and establish himself as a ruler of as large a tract of territory and over as many people as possible. In order to perpetuate his reputation as lord proprie-

tor, he gave to the plantations of York the name of *Gorgeana*. The earliest grant of lands in York is by a deed from Sir Ferdinando to his nephew,* Thomas Gorges, of five thousand acres of land on the York river (then called *Organug*), and the lands embraced within the limits then termed *Agamenticus*. This deed was granted in the seventeenth year (1641) of the reign of Charles I., and by his sanction; and seizin and possession was given in 1642. From the year 1642 to 1653, the grant of lands in York by the agents of Sir Ferdinando were very frequent and numerous.

The home government, jealously thinking his progress and power in advance of their ideas, and not calculated to benefit them,

* Williamson styles Thomas Gorges both grandson and nephew of Sir Ferdinando, and Sullivan terms him nephew. In Sir Ferdinando's charter, or grant, he calls him his "cosen."

undertook to check him by accusing him of converting to his own uses that which should be made to enhance their interests, if not to swell their own coffers. His defence was able, but was not considered satisfactory, viz.: that he had never transcended their rights, and no monopoly had been engaged in or enjoyed to the detriment of the colony or home government.

Sir Ferdinando, through his agents sent to America, being zealous to establish his name and power as lord proprietor, and also to further the other objects of his inciting, undertook more than could be accomplished in the ordinary lifetime of any mortal, even under the most favorable auspices. The Isles of Shoals were also included in his dominions.

A company of emigrants which were first sent out by him consisted of artificers and laborers, and as he had learned the wants of settlers in a new country, they were provided with implements, machinery, oxen, &c., with

which to clear away the forests, build ships, manufacture lumber, and cultivate the ground. A settlement was accordingly commenced on the eastern side of the river, near the sea, south of the present mill-site and pond; and afterwards no other plantation of Gorges' so constantly and so fully received his patronage and favor.

FOUNDATION OF THE CITY OF GORGEANA.

King Charles I., in the patent granted to Ferdinando Gorges, prior to the year 1639, endowed him with more power than had ever been conceded by a sovereign to a subject. He enjoined in particular the establishment of the Episcopal religion.

Sir Ferdinando Gorges, meeting with disappointment and much opposition in the general system of American affairs, determined to plant a small colony at his own expense. He had been previously informed of a short salt-water river, admitting vessels

to a safe harbor and good anchorage, at and above its mouth, called *Agamenticus* (York); its situation being nearly equidistant from a mountain of that name and the river Piscataqua.

An extract from Gov. Winthrop's journal contains the following: "In the summer of 1640, Thomas Gorges arrived, accompanied by the Lord Proprietor as his deputy governor of the Province. His instructions were, to consult and counsel with the magistrates of Massachusetts as to the general course of administration most expedient to be pursued; and such were his own resolutions, that he determined to discharge the duties of his office with fidelity and promptitude."

At Agamenticus he found affairs, both private and public, in lamentable disorder. The lord proprietor's buildings, which had cost him such large sums of money, were in a state of great dilapidation; his own mansion was hardly habitable, and was stripped of everything, as expressed by one of his suite,

destitute of furniture, refreshments, rum, candles, or milk; his personal property was squandered; nothing of his household stuff remaining but an old pot, a pair of tongs, and a couple of andirons.

Gorges, elevated by a partial success, and actuated by those generous designs, determined to erect the borough and land adjacent into a "city;" and accordingly executed another and more perfect charter, dated March 1, 1640, by which he incorporated a territory of twenty-one square miles and the inhabitants upon it into a body politic, which he, evidently in compliment to his own name, called "GORGEANA." The whole lay in the form of a parallelogram, with the York river for its south-westerly boundary, extending up seven miles from its mouth, and three miles upon the sea-shore. Its limits were three miles each way, radiating from the "Church Chapel or Oratory" of the plan-

tation, and situated on the east of York river.

The inhabitants had the power to elect a mayor and eight aldermen, annually, hold estate to any amount, and do many other things; and, furthermore, were authorized to hold courts, erect fortifications, and govern themselves as any other body politic. But no particular obedience was paid to Gorges' authority, and the inhabitants governed themselves, as did the patriarchs of old: by associations. In fact, they viewed his assumed power as a very weak kind of aristocracy, likely to be of short duration.

This was the first grant of incorporation for a city in America, viz.: an English city charter, dated in 1640. Thomas Gorges was mayor, with the following list of aldermen: Edward Godfrey, Roger Garde, George Puddington, Bartholomew Barnett, Edward Johnson, Arthur Bragdon, Henry Simpson, John

Rogers. Mr. Garde was also appointed recorder. Descendants of some of this board are still residents of the town.

"The police consisted of a mayor, twelve aldermen, twenty-four common councilmen, and a recorder, annually elected in March, by the citizens and freeholders. The mayor and aldermen were ex-officio justices, and had the appointment of four sergeants, whose badge was a *white rod*, and whose duty it was to serve all judicial precepts."

In 1644, a woman was tried in the mayor's court for the murder of her husband, and condemned and executed. The officers of the province, by invitation of the mayor, assisted at the trial.

"The form of public worship was to be Episcopalian. Thomas Gorges returned to England in 1643, and Roger Garde became mayor in his stead.

"While Sir Ferdinando's province was

deeply involved in difficulties, he died in England, in 1647, aged seventy-four years — about two years before the execution of Charles I., his royal master, who was beheaded January 30, 1649. Seldom is a subject more firmly attached to his monarch! On hearing of the proprietor's death, and being left to themselves, a convention was called by the people of Gorgeana, and after discussing their rights, duties, and difficulties, the inhabitants of Gorgeana, Kittery, Wells, and the Isles of Shoals formed themselves into a confederacy for mutual protection and the just administration of government." *

* An old account, copied from a MS. letter of Hon. M. Dennett, reads thus: "*Kittery* is the first and oldest *town* in the state — *Gorgeana* being a *city* corporate, not a *town*. The Navy Yard, Badger's, Trefethen's, Clark's, Cutts's, and Gerrish's Islands belong to Kittery. The town records begin March 19, 1648. The town was

In the courts held under Gorges, there was no division of the judicial, executive, or legislative powers, but the general courts made laws and tried cases, and by their own members caused their sentences to be executed. The same method prevailed when his government had lost its power, and the people had entered into associations for civil purposes. Their records were filled with cases which at this day would be considered in the light of literary curiosities: — singular laws, whimsically arranged in the books. For instance: in the same paragraph, perhaps, will be found a law for the encouragement of killing wolves, and another for the baptism of children. Civil actions and criminal were alike decided by the General Court, and all this in a style and manner that could hardly fail to excite

divided; *Berwick* was incorporated June 9, 1713, and *Eliot*, March 1, 1810. The town produces annually one thousand barrels of cider, but no wheat."

ridicule rather than command respect, such was the mode in which they were mixed together. The following is a specimen of them:

"Nov. 22, 1652.—The commissioners held their court and the inhabitants appeared, and after some tyme spent in debatements, and many questions answered, and objections removed, with full and joint consent, acknowledged themselves subject to the government of the Massachusetts in New England; only Mr. Godfrey did forbeare, untill the voate was past by the rest, and then immediately he did by word and voate express his consent. Mr. Nicholas Davis was chosen and sworne constable. Mr. Edward Rishworth was chosen recorder, and desired to exercize the place of clarke of the writts. Mr. Henry Norton was chosen marshall there. John Davis was licenced to keep an ordinary and to sell wine and stronge water, and for one yere he is to pay but twenty shillings the butt. Phillip Babb of Hogg Iland was

appointed constable for all the Ilands of Shoales, Starre Iland excepted."

In 1652, Massachusetts assumed control of this colony; the city charter was revoked, the name changed to York, and an incorporation as a town granted, with limits enlarged, probably, nearly to those now existing.

In 1834 a small part of York was added to South Berwick, since which there have been no changes in boundary.

CAPT. JOHN SMITH.

This celebrated man has so much connection with this history as to deserve some particular notice. He was born in Willoughby, England, A. D. 1579. In 1596, when he was seventeen years of age, he made the tour of Europe; killed three Moslem champions in single combat, was honored with a triumphal procession, and was for some time

held a prisoner in Turkey. During his subsequent remarkable adventures in this country, his life was saved by the celebrated Indian princess, Pocahontas. He died in London, A. D. 1631, aged fifty-two years. He was bold and magnanimous in disposition, and in talents, integrity, and perseverance, by no means inferior to Sir Ferdinando Gorges himself. Though at the time of our narrative only about thirty-five years of age, he had been a great traveller, was a very conspicuous adventurer in Virginia, and in 1608 was made prisoner by the Colonial Council. So far had his virtues and adventurous spirit given his name celebrity among his countrymen, especially the English merchants trading in America, that, on his leaving America, they readily took him into their own service, for the triple purposes of discovery, settlement, and traffic.

With an outfit of two vessels, a ship and bark, carrying forty-five men, he sailed

from London, March 8, 1614, having instructions from the government to remain in the northern country and found a colonial settlement, or at least keep possession.

This was characteristic of orders given by King James I. to all expeditions sent out, viz., "to hinder any foreigner from settling there upon any pretence whatever." Smith shaped his course for the Sagadahock river, and says: "I was to have staid there with only sixteen men." He arrived at Monhegan the last of April, and immediately entered upon the business of his voyage, by taking possession, at the mouth of Sagadahock river, of all the neighboring land and water. He constructed seven boats, in some of which himself and eight men explored the coast, east and west, to Penobscot river and Cape Cod, trading with the natives for beaver and other furs, and making observations on the capes, harbors, islands, rivers, and shores. His men employed themselves, also, in taking

whales found in these waters, by pursuing which they lost the best part of the fishing season; nor were they, when caught, of the kind expected, "which yields furs and oil." Still more futile was the visionary story reported about gold and copper mines abounding on this coast, it being ascertained, on inquiry, to be a baseless fabric of fiction.

Nevertheless, the fruits of this voyage were of great value and variety. The party obtained, in exchange for mere trifles, sixteen thousand beaver, one hundred martin, and as many otter skins; they also took and cured forty thousand dry fish and seven thousand cod-fish, corned or in pickle. The net value realized by those interested was about one thousand pounds sterling ($5,000). From the same vicinity that year (1614) twenty-five thousand skins were sent to France. Further eastward European commodities were not so much esteemed by the

natives, because the French traders bartered their articles on better terms.

Captain Smith, on exploring the borders of the coast between Cape Cod and the Penobscot river, says he saw upon the land "forty several habitations," or "Indian villages," and enumerates twelve different tribes by name, residing east of the Piscataqua. One of the most numerous seemed to be the Medoc or Mugg tribe, supposed to be the ancestors of those troublesome savages now located in and around the "Lava Beds" of California. Smith mentions the fact that these Indians did not differ in fashion, government, or language, on the coasts of Maine, New Hampshire, and as far south as Naumkeag (Salem, Massachusetts); but from the latter place to Cape Cod, he found they differed somewhat in condition, custom, and language. He had only one skirmish with them, and in this some of the Indians were killed. Smith sailed for England July

6, 1615, while his companion, Capt. Thomas Hunt, purposely tarried behind to monopolize the trade and steal savages. When he afterwards sailed from Plymouth for Spain, he seized twenty-four Indians, carried them to Malaga, and sold them to the Spaniards for one hundred dollars apiece. Some of these captives were named *Squanto* or *Tisquantum*, *Wanope* or *Wanawet*, and *Samoset*, the latter of whom said, in 1621, after his return, he was a Sagamore about Monhegan. At Gibraltar, the convent friars took those that were unsold for the purpose of christianizing them.

About the time Captain Smith was surveying the New England coast, a most destructive war broke out among the savage tribes, which continued two or three years. Gorges despatched an expedition in the summer of this year to Sagadahock, with the artful Indian *Epenow*, and other natives, for the purpose of learning more of the reported

gold mines, and of adding new facts to his stock of knowledge. Epenow escaped by jumping overboard not far from Martha's Vineyard, and with him vanished the Englishman's glittering visions of gold. Then came famine, pestilence, and war, following each other in rapid succession, and the mortality was the greatest known there since the settlement of the country.

It was a prevailing sin of these early times to treat the aborigines of this country as if they were designed only to gratify the cupidity and passions of their civilized contemporaries, although the British king had given instructions to every expedition sent out by himself, in 1622, not to improperly interfere with the trade or pursuits of the natives, never to sell them fire-arms, nor in any instance to intermeddle with the woods or freeholds of the planters without license from the Plymouth Council or crown. He also threatened the wrong doers with confis-

cation; but they took little heed of either his menace or commands.

THE M'INTIRES — ECCLESIASTICAL.

In Sullivan's History of Maine, is the following narration of Judge Sayward: "In the time of the civil war in 1641, between King Charles I. and the British Parliament, Oliver Cromwell gained a victory over the Scotch troops which had assembled and fought under the royal standard in the north of England, and sent them to America. Among them were the Donalds or Donnells, the M'Intires,*

* All the M'Intires descended from one Micum M'Intire, who emigrated from Scotland in the time of Oliver Cromwell. Those well known in York were: Alexander M'Intire, called by the title of "Squire," who died some twenty-five years ago; Rufus, a member of Congress, and Major William, who lived in Scotland Parish, and has been dead about fifteen years. He left two sons, only one of whom survives; he lives in York. Jeremiah M'Intire was also a prominent man.

the Maxwells, etc, and these came to Gorges's government because he was a royalist, and settled in what is now the second parish in York, from which circumstance the place was named *Scotland.* Rev. Joseph Moody, son of the Rev. Father Moody, was

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He was at first a Colonel, then a General, and finally a Major-general of the State militia. He belonged to another branch of the family of the above-named; was born in the M'Intire garrison house, and married Miss Elizabeth Lunt, daughter of Samuel Lunt, Esq., deceased. He bought, lived, and died upon the same spot where his son Jeremiah now resides. His brother John now lives on the homestead, and is by far the wealthiest man in York. Esquire Alexander M'Intire was for many years collector of the customs at the port of York, when that office was an important one. He built the house now occupied by Jeremiah Brooks, Esq., somewhere about 1812 or 1813, and for a while lived in it. At that time it was considered a noble structure, and inferior to none in this town, except Judge David Sewall's. York was, and still is, a port of entry for vessels from "this side of the Cape of Good Hope." Mr. M'Intire's successor was Thomas Savage, fol-

the first minister. His immediate successor was Rev. Samuel Langton, who continued with this society for many years afterwards."

During the government of Gorges, we do not find that they ever had a preacher in

lowed by Mark Dennett, Joseph P. Junkins, Nathaniel G. Marshall, Luther Junkins, Jeremiah S. Putnam, Edward S. Bragdon, the present incumbent. Samuel Lunt, Esq., kept for many years the store now occupied by Wilson M. Walker, who is also postmaster. Mr. Lunt was actively engaged in the business of the town, and interested in the coasting and fishing trade. He was a clerk in the store of Edward Emerson, father of Charles O. Emerson, at the time of his employer's decease; subsequently he married a sister of Isaac Lyman, Esq , a lawyer of note, who was also a brother to Emerson's wife, — both being children of Doctor Job Lyman. Mr. Lunt built the store above named, and traded there until his decease. He was a man of strict honesty. He left one son, Samuel, who married a daughter of Israel O. Smith. Another son, Horace, died in China; a daughter, named Narcissa, died young. Mrs. M'Intire is the only survivor. — *Records of N. G. Marshall.*

York. In 1660, one Burdet, who had been expelled from Exeter, in New Hampshire, for misdemeanors, became a preacher to those who chose to hear him; but he was punished for lewdness by the civil authority, and soon after ceased to act in the capacity of a public teacher.

CLERICAL IMBROGLIO — ATTEMPT TO REVOLUTIONIZE THE SHOALS.

About the year 1642 a personal controversy arose between two clergymen, which caused great popular disturbance. The Rev. Mr. Langton, of Dover, New Hampshire, delivered a discourse against hirelings, which was evidently aimed at Rev. Richard Gibson, of Maine, and gave him great umbrage. The latter was an Episcopalian, and highly esteemed as a Gospel minister, especially by the fishermen at the Isles of Shoals, among whom he had been for some time

preaching. He retorted upon Langton, and likewise accused Massachusetts of usurpation in her endeavors to rule over the Isles of Shoals. In this state of irritation, the Islanders were provoked to a general revolt against the authority of that State, with the idea of submission to Gorges's government, several of the cluster being his by charter. But he was glad, at last, to escape the indignation of that colony by making a humble acknowledgment, and perhaps promising that the Islanders should be urged by him to return to their allegiance. The controversy was completely quieted by his submission.

Pending this so-called *revolt*, an attempt was made by some of the liberal minded to found a government among themselves, as their numbers then amounted to several hundreds. "A constitution was drafted and made by the principal leaders, then styled 'knowing ones,' and after being amended, revised, rewritten, lengthened, and shortened,

was submitted to a committee for their examination and opinion, before being put to a direct vote, and it is astonishing with what disfavor it was received! Some said it was too long, others said it was too short; one did n't like it; another liked the old [?] one better; one attempted to read it upside down, and declared he 'never, in all my born days, ever saw such a ricketty, crabbed hand in all my life;' and a loud speaker showed his utter contempt for it by 'throwing a quid of tobacco *in the very face and eyes of it!* In fact, it went back to the makers in such a befouled, crumpled, dirty, and soiled condition, that it was not fit to be seen."

Although many attempts were afterwards made to build up a self-governed confederacy on this and other bases, they did not succeed, and all of them died natural deaths.

WOMEN PROHIBITED, AND ORDERS GIVEN TO VACATE THE SHOALS.

A curious memorial presented to the Court in the year 1647, in accordance with a law enacted some years previous, reflects some light upon the ideas and habits of those early times: "The humble petition of Richard Cutts and John Cutting, showeth, that, contrary to an order or act of court, which says, '*No woman shall live on the Isles of Shoals*,' John Reynolds has brought his wife thither with an intention to live here and abide. He hath also brought upon Hog Island a great stock of goats and swine, which, by destroying much fish, do great damage to your petitioner and others; and also spoil the spring of water upon that Island, rendering it unfit for any manner of use; which affords the only relief and supply to all the rest of the Islands. Your petitioners therefore pray that the act of court may be put in execution for the removal of all women, also the goats and swine." In accordance with

this request, the court ordered Reynolds to remove his goats and swine from Hog Island within twenty days, and also from such other Islands as are inhabited by fishermen. But as to the "removal of his wife," it is "thought fit by the court," that "if no further complaint come against her, she may enjoy the company of her husband. The reason for this prohibition was that the public morals were violated by the fact of the women being "owned by the men in as many shares as a boat."

During the Revolutionary War, the government ordered the Shoalers to vacate the Islands.* They found new homes in Kittery, Portsmouth, Rye, and other places.

* This order was fully carried out, not only by the removal of the people with their goods and chattels, but, ever since, their *penchant* for carrying their houses with them has prevailed; for, among other removals, we read in the Gosport Records, "the parsonage house, constructed for the Rev. John Tucke, was taken down by his son-in-law, and carried away to Old York, in 1780."

Many removed to York, and occupied what was then known as "Stage Neck," now owned by the proprietor of the "Marshall House." Some thirty families occupied the Neck at one time, living in small houses, and cultivating small patches of land, the outlines of which, as also the foundations of the houses, and the old cellars, are now plainly seen. When excavations were being made by Mr. Marshall at the time he built his hotel, many articles of pottery and other wares were exhumed; and in digging for a carriage road, at the depth of two or three feet, a spot of what appeared to be black earth was found, which, on examination, proved to be the contents of a pigsty or pen, the manure being perfectly fresh, and the odor as pungent as if deposited there the year before. No graves were ever discovered on the Neck.

HINDERANCES TO PROGRESS.

Anything like progress made, without first consulting the jealous Charles II., through his

numerous agents and rulers, was looked upon in the light of treason, and not to be tolerated, even for a moment, by those who held power, or second-hand official authorization, from the home government. This abridgment of freedom resulted as an almost effectual stumbling-block to advancement, progress, or civilization in an infant colony. The crown, through its lord proprietors, kept the people in complete submission.

Those in power rode rough-shod over their destinies, and the possession of even their very existence. The restoration of the royal government in England placed the supreme authority in the hands of men far less favorably disposed towards New England than the administration under the protectorate of Cromwell. Charles II., dissolute and unprincipled, disliked extremely the strict religious principles of most of the people here. Further, it appeared he even resented, as an invasion of his prerogative, the establishment

of a mint in Boston, where were coined three-pences, six-pences, and shillings. He was jealous of the spirit of liberty prevalent among the New Englanders, and wished to see them reduced to a complete dependence on the crown.

YORK RECORDS.

The oldest records of York contain little other than the assignment and settlement of tracts of land to citizens and others wishing to become such. We extract a few that embrace the greatest variety.

"1652. — At a town meeting, ordered, that William Hilton have use of ferry * for twenty-one years to carry strangers over for

* The overland route from the wilds of Maine to Massachusetts was close to the ocean, the better to avoid the Indians, and also to be among the settlers, fording creeks emptying into it, and directly across Stage Neck, where the Marshall House stands, thence across this ferry through Kittery.

two pence, and for swimming over horses or other beasts four pence; or that one swum over by strangers themselves, he or his servants being ready to attend; and one penny for every townsman. If time and tides be favorable, he is to pass persons over to and from Stage Island; if not, to provide a canoe to lye ready on his own side to transport people without danger."

Mr. Hilton was said to have been a man of mammoth proportions, weighing about two hundred and forty pounds, and insensible to fear; and his wife was in all respects qualified to be a companion and helpmeet for him, as the following fact will show. At times friendly Indians were quite numerous in this neighborhood, and they frequently called in small parties at the houses of the settlers to stay all night, and often to have a "drunk," as they termed it. Their place of crossing the river was at this ferry, and the canoes of the white men their means when travelling

by land. Their call was the warwhoop, not sounded in hostility. Many times has Mrs. Hilton, on dark and stormy nights, on hearing the Indian whoop, gone alone, with her firebrand for a light, and taken the canoe over, and brought the savages to her house. They were usually friendly, and committed no acts of aggression, except in a few instances. They took rather more liberty in calling at houses from which the men were absent, and on one occasion they became so annoying, that Mrs. Hilton drove them out of the house, except one squaw who was so intoxicated that she appeared unable to move, and was caught by the hair of her head and thrust out. This rough handling roused the squaw somewhat, and so aided her power of locomotion, that she was able to throw her hatchet just as Mrs. Hilton was shutting the door, and cut off the wooden thumb-piece of the latch; but, on recovering her senses in the morning, and recollecting her improprie-

ties of the night before, the Indian woman came in, confessed her fault, asked pardon, promised better manners in future, and ever after kept her word.

"1701, March 21. — Petitions and offer of Capt. John Pickering, to erect a grist-mill, to grinde the corne of the town, and put up a dam, and take timber from any man's land near by. Will do it if the town will give him the monopoly of it; but shall have to lay out one hundred and fifty pounds; for all the toll of grinding the town's corn will not pay a man wages this seven years. Voted, to grant him the permission to build, take creek, lumber, stream, trees, etc. The mill to be built where Glengom and Gale had theirs."

That this grist-mill, at least, was a rough affair, compared with those of the present day, the following anecdote, although a ludicrous exaggeration, will serve to illustrate: A person having had some grain ground

there, his wife, as he said, "tried to sift it with a meal sieve, but could not, it being so coarse. She next tried a ladder for a sieve, with no better success; and it was only by taking out every other round that the thing could be accomplished." Still, this mill was of some service to the people, for previous to its erection they were obliged to go to Dover or Kittery, and this journey must be performed either on foot or on horseback. It is related of another person, that, having bought a bushel of corn, about ten miles distant, he got it ground, and, taking it upon his back, started for home, but, being overtaken by night and darkness when he had reached the suburbs of the town, he lay down on the ground till morning, when, again resuming his journey, he at length arrived at home.

At a court holden in York, December 2, 1665, Joane Forde, wife of Stephen Forde, of the Isles of Shoals, was indicted and convicted for "calling the constable a horn-

headed rogue and cowhead rogue;" and she was punished for this offence by nine stripes, given her at the post. Soon after, this same Joane Forde was presented for abusing and reviling the neighbors by very evil speeches, and for abusing the constable and others of her neighbors. For this offence, Joane was sentenced to have ten lashes at the post, which was accordingly executed by John Parker, in the presence of the court.

"1720, Aug. 31. — Voted, at town meeting, to garrison the house built for the minister and occupied by Rev. Samuel Moody, at the town's charge; and that Joseph Sayward * and Benjamin Stone be a committee

* Elder Jonathan Sayward built and owned the dwelling-house known as the "Barrell Mansion," which is situated on the hill at the lower end of the mill-dam, where formerly Jonathan Sayward Barrell's grist-mill stood, and the house is still occupied by the Barrell heirs. Elder Sayward was at one time the most extensive land owner in York. During the Revolutionary War he was

to carry out the garrisoning the above house, with square timber, of hemlock, oak, or pine, of ten inches width, as soon as possible; fifty-six feet one way, and fifty-two the other. And the committee are directed

suspected of adherence to King George III.: but it was afterwards ascertained, on examination, to be otherwise. Jonathan S. Barrell's father was Nathaniel Barrell, an Englishman, who sympathized with the cause of the king. This Nathaniel married a daughter of Elder Sayward. He lived in the westerly part of the town, on the place now occupied by his grandson, Charles C. Barrell, Esq. A beautiful portrait of his wife, painted by Copley, now adorns the parlor of the Barrell mansion, occupied by his granddaughters, the Misses Barrell. He was hale and hearty to a great age, and used to visit in his "one-horse chaise" Judge Sewall and Mr. Moody (father of the late Deacon Samuel Moody, and grandfather of Capt. Charles Moody, recently deceased), each of the trio then upwards of eighty years of age; and on one occasion brought with him an old lady, a Mrs. Grover, more than ninety years of age. Her centesimal birthday was observed by a visit from her friends,

to inform the inhabitants in getting the timber, and setting up the same; and each person or persons that shall deliver any timber suitable for said work shall be allowed nine shillings per ton; and laborers to be paid according as they are workmen; and the work to be finished at or before the tenth of September the present year.

"1724, March. — A bounty of four pounds was paid for each grown wolf killed.

"1724–5. — Samuel Johnson put by from voting. Swine allowed to go at Common.

"1725, March 8. — Voted, that Sewell Banks (Joseph) be requested to sit in the fore seat below; and his wife, as becomes a wife, in the woman's fore seat. Voted, that the wife of Philip Adams, being somewhat thick of hearing, have liberty to move forward in the meeting-house.

"1727, May 8. — Men appointed to prevent trespassing on Stage Neck.

"1732, June 30. — Common land divided

by vote, how many shares of eight each one should have. Elder Joseph Sayward was granted land in consideration of his eminent usefulness.

"1733, Dec. 5.—Voted, to raise one hundred pounds towards building a Court House."

The old dwelling-house which formerly stood on Parish land, at the corner of the road opposite the old cemetery, near the present Congregational Church, and for many years occupied by Josephus Howard, as a dwelling, harness and saddlery shop, was the *old* town-house. He or some one bought it of the town, where he moved from the house he occupied next to Widow S. Grant's, into this old town-house, which he commenced to remodel, but never finally completed the work, the only alterations made being in the partitions in the lower story. After his death, the building was either torn down or moved away. Mr. Howard once lived in the

house first built and occupied by Judge Sewall (before he built his mansion on the hill), between Mrs. Stephen Grant's (formerly the Dr. W. Lyman house) and the Madam Lyman (widow of Rev. Isaac) house, now occupied by Mrs. Wm. Allen. In a building on the house lot was a bakery, and he also owned a bowling-alley. Mr. Howard was for some time a Captain of the "York Artillery," an organization of some importance, at least in the eyes of youngsters, as it had a uniform consisting of blue coats, faced with scarlet, blue pants, and chapeau overtopped by a black and scarlet feather.

"1734, Jan. 28. — Dimensions of Court House: thirty-three feet long, twenty-eight feet wide, twenty feet stud, lower story; eight and one half feet upper story, pitch roof, both rooms plastered."

The old court or town house stood south-east of the site of the present one, and nearer the road. Its front was not next the street,

as is inferred from a memorandum made by Judge David Sewall, while Register, on the inside of the cover of a book of Records (Vol. XII., Registry at Alfred):

"Four elm trees set out between town-house and meeting-house, in York, April 15, 1773."

These trees are still standing in front of the present town-house, but between it and the *street*, whereas *before* they were between the town-house and the church. Whether the front of the old house was toward the street or church, is uncertain. The record does not say they were set out in *front* of the town-house, but between it and the church. It might have fronted the street, and the trees have been set on the north-west side to serve as a shade for both the town-house and church.

"A gun-house stood in rear of the town-house." This was torn down, and a new one built farther back, and directly in rear of the

present town-house, on land leased by the Parish to the State of Maine, Nov. 6, 1826, It was afterwards sold by the State, and moved just east of the Daniel Sewall house, upon land belonging to the estate of Charles O. Emerson.

This house having become dilapidated and of a size insufficient to accommodate the courts and the business of the town, a new one was erected in 1811, to defray the expense of which five hundred dollars were appropriated by the county, six hundred by the town, and the balance by subscriptions of various individuals. The town of Kittery subscribed also in its corporate capacity, and many individuals there gave liberally. They were induced to do this from the fact that, in consequence of the decayed and unsuitable condition of the old house, the courts had been removed to Kennebunk, and were held there for a short time. The new building was fifty by forty feet; the court-room in the second

story, and the jury-rooms and hall below, were cheaply furnished, and unpainted inside. It was occasionally used for a school while rebuilding or repairing the schoolhouse, and occupied by the courts until 1832, when they were removed to Alfred, and from that time till now it has been used by the town as a town-house. Becoming very much out of repair, the town, at its annual meeting in 1873, voted to raise money to improve it, and chose a committee to expend the money voted. It has been raised so as to make the first story two feet higher than before, and this is finished in a neat manner, and fitted for holding town-meetings, with office-rooms for the selectmen and other town officers. The upper story is now a beautiful hall, forty by forty feet, in addition to a stage or rostrum and ante-rooms, with a vestibule and easy flight of stairs. A handsome portico is built on the front next the street. Directly in front of the house are the four majestic

elms, planted by Judge David Sewall. The building is well painted and blended, and finished outside in modern architectural style, and is a credit to the town and all interested in the improvement. The upper story is furnished, and admirably calculated for exhibitions, lectures, parties, etc.

"1737, March 14. — Swine may go at liberty, if yoked and ringed.

"1737, March 18. — Voted, to build a workhouse for beggars.

"1747. — Voted, that the schoolhouse near the meetinghouse be used as a workhouse. Samuel Sewall, Jr. [Major], warder.

"1754. — Bill in regard to private use of spirituous liquors, opposed.

"1773, March 9. — Voted, that the selectmen procure a cure for Ruth Trickey, of her present illness, at the cheapest rate they can.

"1775, April 2. — Voted to have a night-watch, at the mouth of the harbor; two on

each side, under command of the colonel of alarm men (militia).

"1775. — Voted, that the selectmen purchase corn, and deal it out as they think proper.

"1775, July 19. — Daniel Bragdon, David Sewall, Edward Emerson, went to Assembly at Watertown, Mass."

At that time Boston was in possession of the British, and the Massachusetts Legislature was held at that place.

"1876, March 12. — Voted, to sell one cannon for militia use.

"1776, June 5. — Voted, to agree with Congress of the decision to declare themselves free and independent colonies.

"1776, Aug. 5. — Twelve dollars bounty offered. [Probably for military recruits.]

"1776, Dec. — Bounty increased to four pounds, ten shillings. Prices paid: for pork, threepence a pound; oxen, six shillings a yoke; horses, seven shillings apiece.

"1777, Aug. 18. — Bounty six pounds.

"1777, Nov. — Three hundred and sixty-eight pounds for ammunition, arms, and men raised.

"1778, May. — Sixty pounds bounty.

"1780. — John Hancock had sixty-six votes for governor.

"1781. — John Hancock had thirty votes.

"1781, June. — Daniel Emery appointed constable.

"1782, April. — John Hancock received forty-three votes; whole number cast, fifty-one votes.

"1782, March. — Twenty-four shillings bounty for killing a wolf, young or old, within limits of town."

The bounty for killing a wolf being often as high as ten dollars, it was thought that the same animal sometimes "did duty" more than once, by which means the town was cheated into paying for him twice or oftener.


"Spared by Time"
Old Apple Tree at York Maine brot over from England
about 1629.

EARTHQUAKES — COLD WEATHER — SNOW-STORMS.

The first day of the month of June, 1638, is memorable on account of the first great earthquake which occurred after the settlement of the country. The course was from west to east, its duration about four minutes, and the earth was unquiet for twenty days. The noise was like that of a multitude of carriages driven swiftly over pavements. Many chimneys were thrown down, the waters greatly agitated, and the vessels in the harbors and at the wharves violently shaken.

In 1727 occurred the second great earthquake that New England experienced. It happened in the evening of October 29, at about ten o'clock. The atmosphere was calm, the sky cloudless, and the moon walking in her brightness. The shock extended over a tract of some hundred miles in extent,

shaking the buildings, oversetting chimneys, and making in some places clefts and fissures in the earth. No lives were ascertained to have been lost. This event excited serious reflection in many a breast, and was followed, in some of the towns, by an improvement in morals, an increase of piety, and considerable accessions to the churches.

The third great earthquake experienced in New England occurred a little before daybreak on the morning of November 18, 1755, after a clear and serene night. The shock was heavy, and of considerable duration. Suddenly arousing the people from the peaceful slumbers of the night, it excited great alarm. It threw down the tops of one hundred chimneys in Boston, and shook the country from Virginia to Nova Scotia, an extent of a thousand miles.

Another earthquake happened on the night of April 12, 1761, which was succeeded by still another the following autumn. The

summer of this and that of the following year were each of them remarkable for a great and distressing drought, which rendered necessary the importation of large quantities of the necessaries of life from abroad.

Other casualties are recorded as occurring at the time of the earthquake, or following it. There were very severe winters, of long duration, and excessively hot summers. Some of the snows were so deep that it was not unusual for two-story houses to be two-thirds buried up, and neighbors to visit each other, on snow-shoes, through the chamber windows of their houses; in fact, no other communication could be had. This may seem to find its parallel in the great freshets in the Western States, where families have been rescued from a watery grave by being taken from the third story of their dwellings on board a steamboat coming alongside the house!

An unusual occurrence marked the spring of 1658, in a sudden prevalence, when the apple and other trees were in full blossom, of cold so insupportable, that out of the crew of a York fishing vessel, then happening to be at sea, one man died of the cold before the boat could make the land, another was so chilled that he died soon after, and a third lost his feet. This was in the latter part of May. There have been frequent instances of the occurrence of snow on the ground and blossoms on the trees, but no occasion since of so intense a cold so late in the season.

One of the most destructive frosts recorded in the annals of Maine, or even New-England, occurred in May 17, 1794. The season was unusually early, the young apples were formed, and the rye headed, when one fatal night blasted the hopes of the husbandman, and destroyed almost entirely the fruit and English grain. A famine seemed inevitable,

but an All-wise Providence averted such a calamity, and the next year was one of great plenty.

Cold Tuesday, as January 31, 1815, was designated, was remarkable for being intensely cold. The year is well remembered as the *cold season*, and is often termed in familiar conversation the *poverty* year. The mean temperature, as observed in many places in Maine remote from each other, was forty-three degrees. Snow fell in the southern part of the State June 9; and August was the only month of the year exempt from frost. Early autumnal frosts almost destroyed the crop of Indian corn. Ice formed in wells sunk in elevated ground at some distance from York river, and was not dissolved till the latter part of July. Farmers came to the conclusion that it was folly to think of raising their bread on the cold hills of Maine, and that they must hasten to the remote West, where they fondly hoped to

find an almost perpetual sunshine and unfailing plenty. Never was the passion for emigration, then familiarly called the "*Ohio Fever*," at a greater height. But though the unusual aspect of the season deprived many towns of a portion of their inhabitants by inducing removals, it had a moral influence highly salutary in reminding man of his dependence on his Creator.

In February 20, 1717, occurred the greatest fall of snow recorded in the annals of New England, almost burying under the frozen mass the small log and other houses of the new plantations. So effectually were even the most frequently travelled roads blocked up, that the magistrates and ministers of Boston, who had come out of the town on the first day of the storm to attend the funeral of the Rev. Mr. Brattle, at Cambridge, were unable to return for several days. In some portions of the streets of Boston, and other large towns, the snow was six feet in

depth; and on the thousand hills of Maine, New Hampshire, and other States, it lay in immense bodies.

In February, 1803, a snow fell in New England of great depth and density, a large part of it consisting of minute particles, resembling hail. Had it fallen in a light, fleecy form, as is usual in deep snows, it was thought its depth would have exceeded the great snow-storm of 1717.

April 13, 1843, was memorable for a heavy fall of snow, requiring roads to be broken out.

Sunday, April 26, 1874, was ushered in by more than a foot of snow, and more falling throughout the entire day.

Late in the month of March and early in November, 1873, teams of oxen and sleds were brought into requisition to break out roads in York and vicinity.

May 1, 1874, witnessed the phenomena in Kittery of farmers ploughing their ground covered with snow.

GARRISON-HOUSES — SCOTLAND.

Of the many garrison-houses once standing in this town, but two now remain: the Junkins and the M'Intire. They are located near each other, just above the third, or Swing-bridge, on the north-easterly side, and near the bank of York River. The M'Intire house is in a good state of preservation, and has been occupied as a dwelling for many years, and until quite recently by John M'Intire, Esq., the wealthiest man in York. It was built by his ancestors, who were early settlers (1640–5) in this part of the town, and, as the name indicates, were emigrants from Scotland, as were many of their neighbors. The Junkins house is sadly dilapidated, and fast going to decay: the M'Intire house, if cared for, as at present, will remain, for hundreds of years to come, as a monument of the past.

These garrison-houses, when built, resem-

bled in their exterior appearance a modern dwelling. They were massive and strong, and made of hewn timber dove-tailed and trunnelled together, with the seams caulked, so as to be nearly, if not quite, water-tight. Loopholes for musketry were provided in the sides; and from a loft, over which a floor was laid, there were draws from which watch could be kept on an approaching enemy. The second story of these houses projected out and over the first, all around. In this jutting out openings were made, through which the enemy could be annoyed with missiles; and in case any attempts were made to fire the edifice, water could be poured down to quench it. Whenever an alarm was given that the "French or Indians were coming," the women and children would flee to these houses. Their fronts invariably faced the south. These relics indicate a period when travel to the eastward kept to the seaboard, and Old York was a place of much greater

relative importance than at present. During the savage inroads communication between the settlements was extremely difficult. Low tide afforded the adventurous messenger a way, by making use of the shores and sea-beaches wherever practicable. Where the journey appeared too hazardous for even the hardy settlers, dogs were despatched with a pouch of letters attached to their collars.

OLD APPLE-TREE.

The apple-tree flourishes well, and bears bountifully in this town; so much so, that *Cider-Hill* has long been a name applied to a section in the northerly portion of the town. Here is still standing an apple-tree which is said to have been brought from England, in a little tub or box, by one of the early settlers, more than two hundred and forty years ago. It has borne fruit up to the present time (1874); but the trunk is a mere upright hollow log, and only one limb

retaining any vitality, it is not likely to survive many years longer. Since the forests have disappeared, agriculture has been the leading pursuit, and corn, hay, potatoes, etc., are the principal crops.

OLD STACEY HOUSE — HARMON MASSACRE.

The old Stacey house, which formerly stood on the hill, near the south-westerly end of the Parish Creek bridge, on the easterly side of the road, had many legends connected with it. It was a quaint old wooden structure, abounding in projections and sharp angles, with an enormous chimney in its centre, resting on the declivity of a hill, which made it half basement, and was once fitted up and occupied as a store. The interstices between its outer and inner walls were said to have been filled with brick This house stood at the head of the mill-pond, which was navigable for vessels of considerable size, until the dam below was built. As

early as 1630 to 1640, this building was, undoubtedly, used as a place of trade, and was said to be what is now known as a "*Clubhouse.*" Mr. Stacey was one of Paul Jones's officers, in his naval career, and died at a very advanced age, a United States pensioner.

When the house was torn down, in 1870, a skeleton was found under the hearth; and a very ancient sign-board, with the inscription:

"*Coffee, Tea, Sugar, Molasses, Spices, Rum and Gin, Wine, Brandy, &c.,*"

was also found. Perhaps this was the skeleton of one of the Indians killed in the Harmon Massacre. A timber was marked "1634." The remains of a wharf still exist on the east side of the mill-pond, nearly opposite the site of this old house. Previous to the demolition of this house a portion of it was occupied by the resident Methodist minister, and the lot is now a part of the parsonage of that society.

The "Harmon Massacre" happened in this wi e. The people call d by the name of Harmon lived at the lower part of the town, near the ocean. The men were seafaring persons, and dauntless in disposition. During their absence on a voyage, some one or more Indians insulted the female portion of one of their families. On their return from sea, determined on revenge, the latter invited the Indians to have a *powwow*, on the point of land at the west end of the Barrell Mill-dam. The Indians accepted the invitation, and kept up the debauch till late at night, when, being very drunk, the Harmons and their friends slaughtered every one of their number. This was on Saturday night. The next morning the tidings of the affair spread far and wide, and Father Moody in his discourse alluded to that inhuman butchery in a terribly scathing manner, and prophesied that the name would be cut off, and the time come when not one male by

the name of Harmon * could be found. The prophecy has been completely fulfilled — no person by the name of Harmon has lived in York for the last thirty years, at least. This massacre took place not more than sixty rods from the Stacey house.

COUNTY COURTS AND OFFICERS — JAIL.

The Isles of Shoals, and all the territory northward of the Piscataqua River belonging to Massachusetts, were erected into a county by the name of Yorkshire. A County court

* This name is identified with Indian skirmishes from the earliest settlement of Maine. "Captain Harmon, of Gorgeana, now York, was, for many years, the terror of the Eastern Indians. In one of his expeditions up the Kennebec River, at the head of a squad of rangers, he discovered a party of twenty savages asleep by a large fire. Cautiously creeping towards them until he was certain of his aim, he ordered his men to single out their objects. The first discharge killed or mortally wounded the whole number of the unconscious sleepers."

was established, to be holden alternately at Kittery and Agamenticus, at appointed times, twice a year. In 1654, Abraham Preble was County treasurer for Yorkshire. The name of York was probably taken from the county and town of that name in England. The name of Agamenticus, or Gorgeana, was probably dropped, and that of York substituted, in order to avoid the city charter and Gorges's right. It was the seat of government under Gorges, and the land titles are derived through him. This town was the residence of Edward Johnson, Colonel Jeremiah Moulton, Hon. David Sewall, and other eminent men of the present and past generations. Probably Gorgeana enjoyed its city privileges until it was made a town in 1652. The first town commissioners appointed in York were Abraham Preble, Edward Godfrey, Edward Johnson, and Edward Rishworth. Henry Norton was first appointed marshal or sheriff of the town. Jeremiah

Moulton, Sr., was one of the leading men in the town, up to 1744, and lived to a very old age. He is designated on the records by the various titles of *Esq.*, *Hon.*, *Mr.* His son, Jeremiah, was parish clerk from 1731 to 1743, and a Colonel in the military service at the capture of Louisburg, and marched all the way from York to Quebec, with a company of soldiers. He was the father of Daniel, the chirographer,* who was both parish and town clerk from 1744 to 1782, embracing a period of thirty-eight years.

In 1653 the jail was built, and a county tax was laid to defray the expense of it. An addition was made to it some time after. No record is known to be in existence to date from, but the whole of the original gambrel roofed structure still remains.

* The name of Daniel Moulton appears on the records very frequently, in connection with both the conveyancing of real estate and town affairs. His chirography there is faultless,

THE SEWALL MANSION.

Honorable David Sewall built and occupied for many years, until his decease, at the venerable age of more than ninety years, the elegant mansion, noticeable by all strangers, now standing on the north side of the road going east from the post-office. He was a man of eminent character, and classmate and life-long friend and correspondent of John Adams; an able lawyer, an upright judge, a true philanthropist, and a devout Christian. He was a gentleman of the old school, and wore small-clothes, or breeches, white stockings, — except on days of ceremony, when he wore black silk, — knee and shoe buckles of silver, and sometimes a three-cornered cocked hat. His house, the home of hospitality, was presided over by Madam Sewall with a charming grace and dignity, which fitted her to adorn any station. Judge Sewall first married Miss Mary Parker, and afterwards Miss

Elizabeth Langdon, who survived him several years. What was mortal of these lies in the north-west corner of the old cemetery.

MIRACLES AT THE ISLES OF SHOALS — REVOLUTION IN MAINE.

The Isles of Shoals, portions of which were attached to both Maine and New Hampshire, were, in 1660, inhabited by forty families. Being places of note and great resort, the General Court, in May, 1661, incorporated them into a town by the name of Appledore, and invested it with the powers and privileges of other towns.

Rev. John Brock was a minister among these islanders for twelve years subsequent to 1650. He came to New England when a youth, and graduated at Harvard College in 1646. A couple of authentic anecdotes will show some of his peculiarities. "A fisherman of generous disposition, whose boat had been of great use in helping the people from

other islands to his church, on the Sabbath, had the misfortune to lose it in a storm. While regretting his loss, the preacher said to him: "*Go home contented, good sir; I'll mention the matter to the Lord; to-morrow you may expect to find your boat.*" Considering its particular service to the poor, he made it a subject of earnest prayer; and, sure enough, the next day it was brought up from the bottom of the sea by the flukes of an anchor, and restored to its owner! One Arnold's child, six years old, lay extremely sick, if not really dead. Mr. Brock, who was present, thinking he perceived some possible signs of life, arose, and with his usual faith and fervor prayed for its restoration, using these remarkable words towards the close: "*O Lord, be pleased to give some token, before we leave prayer, that thou wilt spare the child's life. Until it be granted, we cannot leave thee.*" Immediately the child sneezed, and afterwards recovered. Elder Brock died

at Reading, Massachusetts, in 1688, aged sixty-eight years.

The symptoms of political revolution in Maine at this time (1662) appeared everywhere strong. Although the towns, including Appledore, might send some ten or eleven deputies to the General Court, not one was returned in the spring of this year. "Liberty of speech and of the press," if they had any, was limited by the operation of a gag-law. For examples, a fine was imposed on Robert Ford, for saying, "John Cotton was a liar, and had gone to hell;" and Robert Booth was indicted by the grand jury for saying of the Bay magistrates, "They are a company of hypocritical rogues; they fear neither God nor the king."

In 1665, at the July term in Wells, the Court ordered "any town to take care that there be in it a pair of stocks, a cage, and couching [ducking] stool, to be erected between this and the next court." The last

mentioned was the old instrument for the punishment of common scolds. This stool consisted of a long beam, moving like a well-sweep upon a fulcrum, one end of which could be extended over a pond and let down into it at the will of the operator; on this a seat was fixed, upon which the culprit was placed, and then immersed in the water.

REPRESENTATIVES — SOLDIERS.

The following are the names of deputies or representatives to the General Court from York, with their term of service, while the province was under the Colony charter: Edward Rishworth, 1653, thirteen years, and for Wells one year. Peter Wyer, 1665, two years. Samuel Wheelwright, 1677, one year, and for Wells and York one year.

The following are some of the first representatives to the "Great and General Court," — probably held at Boston, Massachusetts: Lieutenant Abraham Preble, 1699 and 1709;

Samuel Donnell, 1700; James Plaisted, 1701; Captain Lewis Bane, 1705 and 1711; Lieutenant Samuel Came, 1816.

In King Philip's war, in 1675, York furnished eighty soldiers.

CONGREGATIONAL CHURCH.

The first Congregational Church of York is presumed to have been organized as early as 1662, by Rev. Shubael Dummer. From fragmentary records it is ascertained that his ministry with the people of York began in 1662. He preached his own ordination sermon, from the passage, "*Return, O Lord, and visit this vine.*" * Mr. Dummer was born at Newbury, Massachusetts, February 17, 1636, and graduated at Harvard College, in 1656. He married a Miss Rishworth, daughter of the celebrated Edward

* As if the Lord had departed, and this text was an invitation for his return. — *Ed.*

Rishworth. His ministry continued until January 2, 1692, when he was killed at his own door, while mounting his horse, to make a pastoral visit, by Indians in ambush. He was shot through the back, and fell dead upon his face. His wife was taken captive at the same time, with many other inhabitants, and the settlement was nearly destroyed. He lived near the sea-side, on a neck of land, near what is called Roaring Rock.

For the six following years the remaining settlers had little if any preaching. Mr. Dummer's immediate successor was Rev. Samuel Moody, the "Father Moody" of whom so many eccentricities are related. He was born in Newbury, Massachusetts, Jan. 4, 1675, and graduated at Harvard College in 1697. He came to York, May 16, 1698, and preached as a candidate till his ordination, Dec. 20, 1700. The people had not recovered from their losses by the

French and Indians, in 1692, and were so poor that Mr. Moody applied to the General Court of Massachusetts for aid, "asking such allowance as to your wisdom and justice shall seem fit." That body allowed him twelve pounds sterling (sixty dollars).

Mr. Moody had declined a settlement upon a stipulated salary, choosing rather to live through faith, dependent upon his Divine Master and the voluntary contributions of the people. The latter would seem a very precarious dependence; as good authority has asserted his family was oftentimes not many removes from starvation. He continued in the ministry forty-seven years, and died Nov. 13, 1747, aged seventy-two years, much lamented and greatly endeared to his charge, and highly respected by his country. He was buried in the old cemetery. By the wording of his epitaph, "lest he should be charged with vain glory," he "commends his own ministry," as a perfect one, not susceptible of condemnation, and makes a

declaration that he had used all sincerity and diligence in preaching the gospel. The last line on his grave-stone is, "For his further character, you may read, 2 Corinth. iii. 1–6":

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

This was an ingenious method of getting a long epitaph on an ordinary grave-stone.

The application to himself is seen in the verses that follow, particularly his "plainness of speech," in the twelfth.

In 1749 Mr. Moody was succeeded by Rev. Isaac Lyman, a graduate at Yale College, in 1747, who died in 1810.

Mr. Moody's ministry was marked by the perils and agitations incident to wars with

the French and Indians, but the church prospered. He received visits from Whitefield, the great revivalist, upon both occasions of his coming to America. On his last visit, in Oct., 1744, Father Moody welcomed him thus: "Sir, you are first welcome to America; secondly, to New England; thirdly, to all the faithful ministers of New England; fourthly, to all the good people of New England; fifthly, to all the good people of York; and sixthly and lastly, to me, dear sir, less than the least of all." His sympathies were quickly touched by the distress of others, and his power to relieve only limited by the scantiness of his purse. Mr. Moody's influence was such, that,

"At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray."

His character is happily drawn thus:

"He loved the world that frowned on him; the tear
That dropped upon his Bible was sincere;

Assailed by scandal and the tongue of strife,
His only answer was a blameless life."

His successors were Rev. Isaac Lyman, Roswell Messinger, Moses Dow, Eber Carpenter, John Haven, John L. Ashby, William J. Newman, John Smith, William A. Patten, William W. Parker, Rufus M. Sawyer, John Parsons, and Benj. W. Pond. David Sewall, the present pastor, commenced his ministry Dec. 7, 1873. Who the first deacons were is not known. John Harmon is spoken of as deacon in 1731, and Joseph Holt in 1739. The parsonage was burned March 31, 1742, and with it the records, so that only an imperfect account is preserved prior to that year.

Fifteen years before Mr. Moody's death, he had the pleasure of seeing another church and society formed in the north-west section of York, and of assisting at the ordination of his son, Rev. Joseph Moody, Nov. 29, 1732. His son graduated at the age of eighteen, and lived in his native town fourteen years after attaining to majority, where he held the

offices of town clerk, county register of deeds, and a judge of the Common Pleas Court, before he was ordained. In less than two years after his ordination, he fell into a melancholy state of mind, and was known by the sobriquet of "Handkerchief Moody," from his constantly wearing a handkerchief over his face after this period. He died March 20, 1753. Nathaniel G. Marshall has in his possession a law book, printed in Old English text or black letter, which once belonged to this Joseph Moody. He was a profound scholar, and it is supposed that his melancholy arose from the fact that, contrary to his wishes, he was induced by his father to enter the ministry. The title-page ends thus:

London:
Printed for the Companie of Stationers.
1627.

Interesting memoranda on the fly leaves are entered in the handwriting of Mr. Moody,

most of which, however, is illegible. He was for a long time clerk of the town. His successors were, in 1742, Rev. Samuel Chandler, and in 1754, Rev. Samuel Langton, who died in 1794. This, the second parish in York, was settled in Oliver Cromwell's time, by Scotch people, and has since been called Scotland. Cromwell, the Protector, as he was then called, having obtained a victory over a body of Scottish royalists, thought transportation to be the best disposition he could make of the prisoners, and therefore banished them to America. Their sympathies being with Sir Ferdinando Gorges, who had taken up arms in the civil wars on the same side, they settled upon a section of his patent.

In order to show that the ministers did not "*preach for hire*," let us mention the salaries of a few of the earlier ones: Lyman, $300; Messinger, $350; and Mr. Dow, $450 per year, with the parsonage. Even with this small pittance, Mr. Dow was called upon to

relinquish one hundred dollars of his salary, at three different times, which he did each time, though his meek and patient spirit, at one of the calls, rebelled. He told the committee who called upon him to make known the request of the Parish, that he would give his answer in writing, which he did, to the parish meeting assembled, in these words: "If the parish think it just and right thus to take away their minister's support, it is done, and I consent to give them another one hundred dollars of my salary."

This was at a time when many of the parish "polled off," as it was termed; that is, formed new and joined other sectarian organizations to avoid paying parish taxes, and a great part of the records are taken up in recording such examples of leave-taking.

It may be proper here to speak of the parish and its relation to the church. In the early settlement of the country, lands were granted and laid out in the different towns

for the support of a minister. These lands were controlled by the town till the incorporation of a parish, when they passed under the control of a body thus organized, called a parish society. The warrant to hold a meeting for the purpose of organizing was issued March 5, 1731, by William Pepperell, justice of the peace; and the parish meeting was held March 27, 1731, at which John Harmon was moderator, and Jeremiah Moulton parish clerk. It now assumed the responsibility of providing for the minister's salary, and the care of the parish property. Some of its action in this direction may not be uninteresting.

In 1732, this society voted to purchase a slave to be employed for Rev. Samuel Moody, and appointed Samuel Came, Esq., Richard Millbury, and Joseph Holt, agents, to make such purchase. At the same time, it was voted to hire a man to live with Mr. Moody

till a slave could be purchased. In 1734, it was again voted to hire a man or buy a slave for that year, and one hundred and twenty pounds ($600), ordered to be raised for that purpose. The parish assessors were instructed to buy the slave, and deliver him into the hands of Mr. Moody, to be employed in his service during the pleasure of the parish. In 1735, the assessor was ordered to take charge of the negro until the next parish meeting. At that meeting, in March, 1736, he was empowered to dispose of the negro to the best advantage, and, as far as the records show, this ended the dealings of the parish in slaves.

In April 16, 1742, five hundred pounds, old tenor, was voted to be raised to build a new parsonage-house, on the spot where that one stood which was burned March 31, 1742. This house stood until 1859, when it was torn down, and the present one built, which is a substantial two-storied house, with modern conveniences, and finished through-

out. A good vestry, a few rods from the parsonage-house, was built the year previous.

The present meeting-house was founded in 1747, as appears by an inscription on a foundation stone, beneath the south-west corner. The first action in relation to its building was taken in parish meeting, April 19, 1744, and various meetings were held, and votes passed, until March 25, 1747, when it was voted to raise two hundred and fifty pounds, by taxation, in addition to the subscriptions made. This vote was vehemently opposed by some of the parishioners, and four of them had their dissent entered on the parish records. It was subsequently rescinded (April 1, 1747), and "made null and void." The old meeting-house was ordered to be taken down, such of its materials as were suitable to be used in the construction of the new house, and was not wholly finished when Mr. Moody died (Nov. 13, 1747). A parish meeting was in session on the day of his death, to hear the report of the building

committee. The pews were to be apportioned upon a valuation of five thousand pounds (old tenor). The Rev. Samuel Moody's funeral expenses, amounting to one hundred and five pounds, eighteen shillings, six pence, were paid also; with forty pounds to Mrs. Moody, to enable her to go into mourning; fifteen pounds to Rev. Joseph Moody, the son; and ten pounds to Mrs. Emerson, of Malden, the daughter of Mr. Moody, "in addition to what they have been allowed, to put themselves in mourning at their discretion." Also the physicians' bills of Drs. John Swett, John Whitney, and Dr. Sargent, for medicine and attendance during the last illness of Mr. Moody, amounting to twenty-six pounds, seven shillings, were ordered to be paid by the parish. Madam Moody, the relict of Rev. Samuel Moody, had provision made for her support yearly, but, in view of her advanced age, she was

allowed, from 1761–64, five pounds additional each year.

In 1769 "singing was permitted to the lower floor, if persons occupying the designated pews fit them up at their own expense." The singer's seats were at first below on one side of the centre or broad aisle, but afterwards they were in the gallery on the south side, fronting the pulpit. The "deacons' seats" were directly in front of the pulpit, facing the congregation. Hymn-books, in those days, were a scarce commodity, and it was the duty of the deacon to "line," * or retail out the hymn, as it was

* This was congregational singing, for all joined in that part of the worship whether singers or not. There is a story of a deacon (not a good scholar, and probably hungry) who made a ludicrous mistake. The concluding line being

"The Eastern Sages shall come in, with messages of grace;"

he read it thus:

"The Eastern *stages* shall come in, with *sassingers* and *grease*"!

then called; which was, to read and sing a line alternately.

Previous to 1825, no idea of warming the huge structure seems to have entered the minds of any one; and in cold weather people muffled themselves up as well as they could, taking their foot-stoves to keep themselves comfortable. The main entrance, or porch, was on the side next the street, and facing the cemetery; there was another door also where the present pulpit now stands. The old pulpit was on the north side; a very large arched window was directly behind the seat of the preacher, which seemed admirably adapted to keep him cool, especially in winter, if the upholsterer had not vouchsafed an immensely heavy green damask curtain, from the centre of which was suspended a huge tassel. The house was remodelled in 1830, the expense paid by subscription, and the interior modernized. It originally had galleries on three sides, and on the remain-

ing side a high pulpit, over which hung a sounding-board; high square pews, in which the occupants sat facing in every direction, on seats all around the pew, except a space left for the door, and on chairs, with which the pews were furnished.

During the war the cost of living and prices for all commodities were very much enhanced, and the currency greatly depreciated. To meet this change in valuations, the parish made grants from year to year over and above the minister's stated salary, till 1790. A lightning-rod on the church was first recommended and ordered to be put up in 1792. When or by whom the first bell was procured, the records do not mention. There is a locality in town known as "*Bell Marsh*," being land formerly granted the parish. It is said that it was sold to raise funds to purchase the first bell. No doubt is entertained of the truth of the tradition.

There was a bell on the church prior to

1747, for, at a meeting holden September 20, 1744, it was voted, "to take down the bell, and hang it upon crotches, or anything else erected for that purpose." This was before the present house was built. March 31, 1749, voted, that "the assessors take care and hang the bell in the steeple of the new meeting-house, at the charge of the parish." — undoubtedly the bell referred to above. March 25, 1788, a bell was ordered to be procured, not exceeding four hundred pounds. August 27, 1821, voted, "to choose a committee to dispose of the old bell, the proceeds to be applied to the purchase of a new one." Captain David Wilcox, Jonathan S. Barrell, Jr., and Edward A. Emerson were chosen; also, voted, "that said committee draw on the treasurer of the parish for the sum of one hundred dollars, and act in conjunction with a committee of the subscribers, for a new bell, and make the purchase of the same as soon as may be, and

place the same securely in the belfry." In 1834, a parish meeting was called "to take into consideration, with the general consent of the subscribers, the expediency of returning the bell," and "of procuring one of larger size and weight, provided individuals would subscribe money towards procuring a larger one, and all incidental charges towards placing the same securely in the belfry." The present bell is the third or fourth one.

In 1798, after being incorporated, Edward Emerson, Colonel Esaias Preble, and Daniel Sewall were the first trustees of parish fund. Edward Emerson, Jr., Judge David Sewall,*

* The origin of the Sewalls in York is as follows: Two brothers, Nicholas and Samuel Sewall, came here about the year 1708. from Newbury, Mass.; they both married sisters, daughters of Samuel Storer, who came to Wells from Charlestown, Mass. These brothers Sewall were sons of John Sewall, of Newbury. From Samuel descended several eminent men, such as Judge David, Professor Henry, and the great mechanic

and Samuel Sewall, were chosen trustees of fund in 1803, for five years ensuing. The pari h paid the funeral expenses of Rev. Isaac Lyman, in 1810, and set his grave-stones.

The parsonage lands, in the lower parish, originally comprised a strip extending from "Little River" to the Parish Creek, which was about a mile running north and south, and about a quarter of a mile wide. It seems to have been customary to *squat* on the parsonage lands, and thus much of it passed into the possession of others, or was leased, after possession had been taken, for a very

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who constructed Sewall's Bridge, etc., Major Samuel. From the above Nicholas sprang Rev. Jotham Sewall, and a long line of ministers of the Congregational order, he being the grandfather of the father of the present Congregational minister, Rev. David Sewall. The original Samuel Sewall resided on the south side of the river; Nicholas, on the spot where the tan-yard formerly was, near the house of Mr. William Lunt.

paltry sum. For instance: the house lot originally built by Edward Emerson, Jr., — long occupied by Bulkley Emerson, then by Capt. David Wilcox, and at the present time by his daughter, the widow of Capt. William E. Putnam, — was leased for two dollars and sixty-seven cents per year; the quarter of an acre occupied by Madam (widow of Isaac) Lyman (now by William Allen), *after her death*, was to be five dollars per year, but free during her life, and so on. The lease to Emerson is for nine hundred and ninety-nine years; that to Lyman, for five hundred years. Mr. Lyman, however, was no *squatter*. His lot was leased to him March 27, 1787, he being then resident pastor. This was undoubtedly done to secure to his widow and numerous family a home in case of his death, as the parsonage would be required for his successor. A good forethought!

The east line of the parsonage land was close to the end of the Sargent house — next the common — and then ran northerly to

Little River. The lot where the Andrew Sargent house stands was granted by the town to Alexander Bullman, a physician, on condition that he settled in town and practiced medicine. After passing this lot, it runs in a straight line to Little River. In the rear of the Bullman lot, it was encroached upon by one Norton Woodbridge, who owned the property which was afterwards in the possession of Judge Sewall; and although the parish voted repeatedly to prosecute Woodbridge and recover the land which he had taken from them, yet it was never done.

The *Folly Field*—so called, on account of the "folly" of the parish in allowing Woodbridge to get and keep possession—came out of the parish land, and was owned by Judge Sewall at the time of his death. The Nicholas Sewall lot (now occupied by the heirs of Skipper Lunt) was also granted to Sewall by the town, before the grant to the parish; so he was no squatter. The Hugh Holman lot (where the heirs of Doctor Caleb

Eastman now reside) was sold to him by the parish, although he was a squatter at first. The jail lot was leased by the parish to the county for one hundred years, in 1812, or so long as used for a jail. The jail having been abandoned by the county, the land has reverted to the parish. The county has sold the jail building to the town recently, as also its rights in the town-house, which also stands on land owned by the parish.

In regard to licenses: permission of the parish committee, with the consent of Rev. Mr. Lyman, was given Eliakim Grover, tailor, and Moses Safford, barber, to erect shops upon parish land, for their occupation; they must be of the same size, and six or eight feet apart. They were small one-storied buildings, and stood at the foot of "Jail Hill," directly opposite the Sargent Mansion. One of them was used for a "recruiting office" in the war of 1812. In 1825, a lot behind the present town-house was leased the State for the erection of a gun-house.

LORENZO DOW — PHYSICIANS.

An itinerant preacher by this name, celebrated for his eccentricity of manners, and who, contrary to the fashion in those days, wore a very long and full beard, bearing a marked resemblance to the Wandering Jew, preached once in the Congregational Church, and it was his invariable practice, as soon as his sermon was finished, to jump out of the "pulpit window," and disappear. He did so in this instance. His notoriety or popularity always attracted large audiences, and his reason for making an exit in so summary a manner was to escape the importunities and questionings of a gaping crowd. He was born in Coventry, Conn., October 16, 1777. It is said that during the thirty-eight years of his ministry he travelled in this and foreign countries two hundred thousand miles. He commenced preaching when he was nineteen

years of age. The following is from the journal of a former resident of this town, written in 1823: "Went to hear Rev. Lorenzo Dow preach: he exhorted from these words: *To be carnal minded is death; but to be spiritual minded is life and peace.* He said much about the mind of man, and that his actions were an index of it. His sermon was disjointed, and drawn from numerous texts, as follows: *The lusts, the flesh, and the Devil.* To begin, I shall speak of the lusts, pass lightly over the flesh, and hasten as quickly as possible on to the Devil. *Man is born into trouble as the sparks fly upward!* I shall divide my discourse into and confine it under, the following heads: First, man's ingress into the world. Second, his progress through the world. Third, his egress out of the world.

'First, man comes into the world naked and bare; Second, his progress through it is trouble and care; Third, he goes out of it nobody knows where.'

"To conclude, or lastly,

'If you do well here, you will fare well when there;
I can tell you no more, if I preach a whole year.'"

He published a book of his travels and miraculous adventures, and since his decease, his widow, Peggy Dow, has made additions to it. Mr. Dow died at Georgetown, D. C., Feb. 2, 1834, aged fifty-seven. He was no relative of Rev. Moses Dow, as many have supposed.

Next to ministers, physicians occupy a large portion of the regard of communities. Among those mentioned first in town, were Doctors Bennett, John Swett,* Job Lyman

* John and Joseph Swett have been confounded as one and the same person, but were probably brothers. Dr. John flourished prior to 1744, and was a man of note in parish and town affairs. He resided on Swett's Point, just behind the Marshall House. The old domicile in which he lived is still standing. Joseph Swett flourished about the same time. He was one of a committee appointed by the church to obtain materials for the meeting-house built in 1747.

(brother of Rev. Isaac), Josiah Gilman,* Samuel W. Baker, Caleb Eastman, † Jeremiah S. Putnam, etc. Doctor William Goddard, of Portsmouth, practised as a physician a while in York, about the years 1822–3.

Doctor William Lyman, contemporary with Doctor Gilman, lived in the house now owned and occupied by Mrs. Stephen Grant. His daughter, Narcissa, married Rev. Eber Carpenter, and has lately deceased. The family are buried in a corner of Grant's field.

In those days doctors did not ride in vehicles, as at the present time, but on horseback, carrying their medicines in saddle-bags. Doctor Lyman kept three, and Doctor Gilman two horses, and thus they trotted through life, for no one ever saw them go faster than a dog-trot.

* Dr. Gilman died in the year 1839. The name in York is now extinct.

† Dr. Eastman's practice in York extended over a period of nearly forty years. He died May 13, 1872, aged seventy-nine.

TEMPERANCE CUSTOMS NOW EXTINCT.

In early times rum was a common beverage, and was considered a necessary auxiliary at all ship-launchings, in the proportion of one barrel for the men, a barrel of wine being provided for the ladies. At huskings, loggings, raftings, and raisings, its presence was thought to be indispensable. Into even more solemn assemblies it was admitted. Before the advent of hearses, the coffin was carried on a *bier*, on men's, or, in case of a child, on boy's shoulders to the grave, and the bearers were always invited to return to the house, and partake of refreshments of a liquid character. In a bill of expenses incurred at an ordination, is a charge for "eight quarts of rum and two quarts of brandy for the clergy and council:" and at a funeral was a bill for "five gallons of rum, ten pounds of sugar, and half a pound of allspice, *for the mourners*"! Lord Byron appropriately sings:

"There 's naught so much the spirit cheers,
As rum and true religion."

INDIAN RAID AT CAPE NEDDICK.

In 1676, the Indians assaulted the settlement of Cape Neddock, where they killed and carried away all the inhabitants, amounting to about forty persons, and unusual cruelties were practised upon the people.

MAINE SOLD TO MASSACHUSETTS.

King Charles II., in 1676, confirmed the right of the heirs of Sir Ferdinando Gorges "both as to soil and government," and they relinquished to Massachusetts all those rights and titles to the Province of Maine, for one thousand two hundred and fifty pounds. This offended the king, who claimed the first right to purchase; but Massachusetts refused to comply with their wishes, and assumed complete jurisdiction over it. A court was

established, the first one held under Massachusetts, March 17, 1680, at York, and Thomas Danforth appointed president. At the commencement of the session of 1683, Rev. Shubael Dummer preached the election sermon, as it was called.

YORK VETERANS.

Benjamin Simpson, of this town, assisted in the destruction of the tea in Boston harbor, December, 1773. He was then an apprentice to a bricklayer, and nineteen years of age. He was also a soldier in the Revolutionary war. York, according to Williamson's History, and other authorities, had the honor of putting the first soldiers into the field from Maine. In the Provincial Congress, in session 1774–5, Daniel Bragdon was chosen delegate from York. The selectmen, at the commencement of the war, were Dr. John Swett, Edmund Grow, Joseph Grant, Samuel Harris, and Jeremiah Weare.

CRIMINAL COURT — DEVIL'S INVENTION.

At a court held in York, July, 1679, the following criminal case was tried: James Adams, of York, became affronted with one of his neighbors, Henry Simpson, and determined to avenge himself upon two of Simpson's children, whose ages were six and nine years. His contrivance and crime were as satanical as they were deliberate. In a solitary place, four or five miles from the dwelling-houses of the inhabitants, he built of logs beside a ledge of perpendicular rocks a pen or pound, several feet in height, with walls inclined inward from bottom to top. After he had built this, he decoyed the children into the woods under a pretence of searching for birds' nests, and caused them to enter within the pound, where he left them confined, to perish of famine. The place has since been called the *Devil's Invention.* The children were soon missed, and the

alarmed inhabitants searched for them more than forty-eight hours. The boys, when aware of their wretched situation, made various attempts to get out, and at length, by digging away with their hands the surface of the earth underneath one of the bottom logs, effected their escape. They wandered in the woods three days, being at last attracted to the sea-shore by the noise of the surf, where they were found. The depraved criminal was condemned to have thirty stripes well laid on; to pay the father of the children five pounds, the treasurer ten pounds, besides fees and charges of the prison, and remain a close prisoner during the court's pleasure, or till further order. The same month he recognized before two of the Associates, "conditioned to send him, within twenty-one days, out of the jurisdiction."

SAINT ASPINQUID.

This is the name of the saint or hero thus held in profound veneration by the aboriginal inhabitants throughout Maine, who are known to have been Indians, both in a religious and warlike distinction. His sanctity was well established among them; yet who he was, or why he deserved these honors, is a profound mystery. Some deny that he ever existed, and reduce his effigy to a mere symbol of victory or conquest; but even of what that is, the answer itself would become a doubtful solution of doubtful doubts! Indian tradition, transmitted from age to age, and from tribe to tribe, informs us this patron saint of theirs lived and died on Mount Agamenticus, in 1682, and that his funeral was celebrated by the Indians with a sacrifice of six thousand five hundred and eleven wild animals.

WITCHES AND WITCHCRAFT.

We have no record of a conviction for witchcraft in this town, although in a few instances slight symptoms of the infection of that age that afflicted Salem, Massachusetts, were manifested, but oozed out into religious creeds and schisms. A colony ordinance was passed against witchcraft in 1646, but old women, who were the principal victims, did not appear to heed it. Wizards were in a small minority. Only one case is recorded in Maine: that of George Burroughs, who preached in Falmouth, now Portland, between 1685 and 1690, and sometimes at Wells and other places. Very little is known of him; but he was born somewhere in Essex County, Mass. What his education was, or where he acquired it, is not now known. Governor Hutchinson's account of him is, "that he was sometimes a preacher in Wells;" and, according to other authori-

ties, perhaps there is no doubt of it. The cellar of his house was seen after the year 1770, south of Rev. Dr. Dean's church.

When Falmouth was attacked and sacked by the Indians, in 1690, Burroughs made his escape and fled to Danvers, where he resided in 1692. He was a man of bad character, and of a cruel disposition. In the year last mentioned, he was indicted for witchcraft, and tried at Salem, before Judges Sewall and Hawthorne. A synopsis of the indictment against him for which he suffered the penalty of his life is as follows: On the 9th day of May, in the fourth year of the reign of William and Mary, he practised certain detestable arts, called witchcrafts and sorceries, upon Mary Walkot, of Salem, Mass., whereby she was afflicted, pinched, tortured, and tormented, and became consumed, pined, and wasted, against the statutes and peace of the sovereign lord and lady the King and Queen of England, Ireland, and Scotland.

On the trial, two witnesses testified thus:

"Wishing Burroughs's presence in Dover, N. H. [to preach, probably], we called at his home, and found him engaged in building a Virginia fence of huge logs, which he handled to our astonishment. He wished to complete a certain amount that day, and requested us to wait for him to do it, and then he would go off with us; and this exhibition of his strength confirmed it in our minds that he was *bewitched!* After Burroughs had finished his work we went into the house, and Burroughs took down from over the chimney-piece a queen's arm [an old-fashioned flint-lock musket, about seven feet long, weighing over sixteen pounds], put his finger into the muzzle, and held it out straight; and, though he said an Indian did the same, none of us could recollect an Indian was present, and we supposed the being must have been the black man or the

devil, who they swore they had no doubt looks like the devil.

"He was placed on a horse, with a man on horseback each side of him. The three, both men and horses, on starting, seemed to leave *terra firma*, and mount and 'go through the air with the greatest of ease,' amid a terrific tempest of rain and wind, accompanied by lightning and thunder, and did not touch the earth again until the neighborhood of Cocheco river, near Dover, N. H., was reached."

He was also charged with carrying a barrel of cider from a canoe to the shore, raising it with his hands to a level with his face, and drinking out of the bung-hole; and with cruelty to his wives.

Samuel Webber affirmed, "that about seven or eight years before that time, he lived at Casco Bay. George Burroughs was then minister there, and having heard much of his great strength and remarkable feats,

and the said Burroughs came to his house and told me he had just put his fingers into a barrel filled with molasses, and lifted it up, and carried it round him, and set it down again."

Susannah Sheldon testified that "Burroughs took me up on a high mountain and showed me all the kingdoms of the earth, and offered to give them to me if I would write in his book, and said he would throw me down and break my neck if I would not; and told me he kept the devil as a servant in his service."

Three other bills were found against him by the grand jury, one of which was for practising upon one Ann Putnam, who testified as follows:

"On the 8th of May, 1692, I saw the apparition of Burroughs, who had grievously tortured me, and had urged me to write in his book, which I refused. Then he told me that his two wives would presently appear

to me, and tell me a great many lies, but I must not believe them. Then immediately appeared to me the forms of two women in winding-sheets, and napkins about their heads, at which I was greatly affrighted. They turned their faces towards Burroughs, and looked very red and angry, and told him that he had been very cruel to them, and that their blood cried for vengeance against him; and also told him that they should be clothed with white robes in heaven, when he should be cast down into hell, and he immediately vanished away. As soon as he was gone the two women turned their faces towards me and looked as pale as a white wall, and said they were Burroughs's first wives, and that he had murdered them. And one told me she was his first wife, and he stabbed her under the left breast, and put a piece of sealing-wax in the wound, and she pulled aside her winding-sheet and showed me the place; and also said she was in the house where

Mr. Paris* then lived when it was done. The other woman told me that Burroughs and a wife he had now, killed her in the vessel as she was coming to see her friends from the eastward, because they would have one another; and they both charged me to tell these things to the magistrates, before Burroughs's face, and if he did not own them, they did not know but that they should appear. This morning Mrs. Lawson and her daughter told me that Burroughs murdered them; and about the same time another woman appeared to me in a winding-sheet, and told me she was Goodman Fuller's first wife, and that Burroughs killed her because there was a difference between her husband and him. Also on the 9th of May, during the time of his examination, he did most grievously torment Mary Walkot, Mercy

* This was Rev. Mr. Paris, of Danvers, Mass., who first set on foot the matter of prosecuting for witchcraft.

Lewis, Elizabeth Hubbard, and Abigail Williams, by choking, pricking, and punching them."

There was some other evidence to corroborate this. Burroughs was found guilty on all the indictments, and was executed in Salem, Mass.

This extraordinary delusion was not confined to the old Colony of Massachusetts at that time, but was felt in Europe. In both countries many innocent people suffered an ignominious death, and there can be no doubt but that the people who appeared to be tortured were possessed by evil spirits of some kind or other; nor have we any reason to question that there was some extraordinary cause, from the state of the atmosphere or something else, which operated on the imagination and nerves of the judges, and on the people at large, depriving them in a great measure of their rational faculties.

If Burroughs had remained at his home in Maine, he might have fallen a victim to the savages; but it is thought he never would have been executed for witchcraft, and the reason assigned at the time was: "Because there never was a prosecution for that crime eastward of the Piscataqua river."

DEED OF YORK.

In 1684, Thomas Danforth, in behalf of the Governor and Council of Massachusetts, deeded to Major John Davis, Edward Rishworth, Captain Job Alcock, and Lieut. Abraham Preble, trustees in behalf of the town, all land in town granted to it by Sir Ferdinando Gorges, thus giving the town the right to dispose of the commons or ungranted lands in the manner it saw fit. The consideration was, that each family was to pay two or three shillings annually to Massachusetts.

CHARTER OF MAINE.

The celebrated charter of William and Mary, dated Oct. 7, 1691, was brought from England by Sir William Phips, the first royal governor, and went into operation May 14, 1692. It embraced the whole of the territory of the State of Maine, in two great divisions: one, extending from the Piscataqua to the Kennebec rivers, was called the Province of Maine; the other, including all between the Kennebec and St. Croix rivers, was usually denominated Sagadahock. York was in the first division. This charter also included the five northerly Isles of Shoals, as embraced in Gorges's charter, viz.: Appledore or Hog, Cedar, Duck, Haley's or Smutty-Nose, and Malaga Islands.

LEGISLATURE OF MAINE.

The legislative power was vested in two distinct branches, each having a negative

upon the other. The upper house was called the Council or Board of Assistants, consisting of twenty-eight members; the other was the House of Representatives.

The councillors from York, were Job Alcot or Alcock, and Samuel Donnell, both of whom were afterwards justices of the Superior or Common Pleas Court. Mr. Alcot was one of the most ancient, substantial, and wealthy inhabitants of the town, and had been commander of the militia company twenty years before; but being somewhat advanced in years, he was never rechosen to the council. Mr. Donnell was elected the next year, and once subsequently. He also represented the town two years in the House. In 1692, Jeremiah Moulton and M. Turfrey were the members returned from York. In 1694, William Screven, and from York and Wells united, Ezekiel Rogers, Jr. In 1698, Abraham Preble, from York.

YORK ASSAILED.

Early in the morning of February 5, 1692, at a signal of a gun fired, the town was furiously assaulted at different places by a body of two or three hundred Indians, led on and emboldened by several Canadian Frenchmen, all of them having taken up their march on snow-shoes. The surprise of the town was altogether unexpected and amazing, and consequently the more fatal. A scene of horrid carnage ensued, and in one half hour more than one hundred and sixty of the inhabitants were expiring victims or trembling suppliants at the feet of their enraged enemies. The rest took refuge in garrisoned fortifications. About half of the inhabitants, it has been supposed, were slain or carried away captive.*

* This account is abridged from Williamson's History of Maine, but occurred, according to Sullivan, in his History of Maine, in "January, 1692,

The massacre in York and the burning of the town were the more deeply and extensively lamented, because of the antiquity and preëminence of the place, and especially of the excellent character of the people. Several of the captives taken at York were afterwards recovered, in the course of the spring, by a vessel sent for the purpose, to Sagadahock.

These calamities were so desolating and discouraging, that those remaining had thoughts of abandoning the place altogether; but a few remained, though suffering under severe privations from the destruction of almost everything that could give them shelter or sustenance.

There were four houses which had been garrisoned, and held out for some time. To the missionaries, probably French, belongs the responsibility of awakening the ani-

and the town was entirely destroyed, fifty killed, and one hundred carried into captivity."

mosity of the Indians, by telling them the English had invaded their rights in occupying their lands, and in establishing new settlements, mills, and especially forts. What at the same time helped to fan and feed the fire, was a rumor that there were apprehensions of a war between England and France.

In 1700, an alarm was circulated that this and the adjoining towns were to be visited by neighboring hostile Indians, and preparations for defence were speedily made. Town watches were also required, by statute, to be kept, from nine o'clock in the evening till morning. The citizens being once disturbed by this panic, nothing could fully allay their fears. They thought, though without cause, that the frontiers were actually infested by these hostile barbarians. Thirty soldiers were posted at York, fifteen at Kittery, fifteen at Wells, and the Legislature allowed to twelve or thirteen men in the county of York one hundred and thirty-seven pounds

($685) for their indefatigable services during the late alarm.

The York massacre was memorialized in the following lines:

"They marched for two and twenty daies,
All through the deepest snow;
And on a dreadful winter morn
They struck the cruel blow.

Hundreds were murthered in their beddes,
Without shame or remorse;
And soon the floors and roads were strewed
With many a bleeding corse.

The village soon began to blaze,
To heighten misery's woe;
But O, I scarce can bear to tell
The issue of that blow!

They threw the infants on the fire;
The men they did not spare;
But killéd all which they could find,
Though aged, or though fair."

No disturbance took place for some years, but in 1703 a party led on by one Sampson, an overgrown savage, slew the family of Arthur Bragdon, consisting of his wife and five children, and carried Mrs. Hannah Parsons, a widow woman, and her young daughter, into captivity. This daughter is supposed to be the girl whom the savages, on their march, in 1706, being short of provisions, and unsuccessful in hunting, prepared "a fire to roast, when a dog, falling in their way, supplied the child's place." Afterwards another party made their appearance in town, and slew Matthew Austin, near the garrison at Cape Neddick, and not being able to do any more mischief, visited Berwick, and, after torturing, burned Joseph Ring at the stake.

Four men riding in company with a Mrs. Littlefield, on the road between York and Wells, were waylaid, August 10, 1703, and all slain except one, who hardly escaped the

fate of the others. Mrs. Littlefield had money to the amount of two hundred dollars about her person, of which she was plundered by the same bloody hands.

October 15, 1705, a party of eighteen Indians rushed from the woods and seized four children of Mr. Stover, near the same garrison. One, being too young to travel, they instantly killed, and shortly afterwards tortured another to death, out of retaliatory revenge, according to savage usage, because one of their assailants was shot on his retreat. Other cruelties were practised, such as biting off the children's fingers, and to prevent their bleeding searing them with red-hot tobacco-pipes.

Early in the spring of 1710, they killed Benjamin Preble, of York.

The year 1712 was very calamitous all over the State, about twenty-six being killed, wounded, and taken captive in York, Kittery, and Wells. The enemy first ap-

peared at York, and in April or May shot Samuel Webber, near Cape Neddick. Every motion and movement of the inhabitants seemed to be under the inspection of these lurking malignant foes. A negro was taken captive, but he soon escaped, probably by the Indians' consent, for they had a mortal aversion to negroes.

The government offered bounties for every Indian scalp; a regular soldier was paid ten pounds; a volunteer, without pay, twenty pounds, and without being furnished with rations or supplies, fifty pounds. For every Indian scalped, killed, or taken, it is said to have cost the Province over one thousand pounds.

There was not much injury done during the three years' war. The sea defended it on one side, Kittery on another, Wells on the third, and Berwick by that time had become a considerable plantation, with several forts and fortified houses, extending

itself above York towards the wilderness. But a house stood where the parsonage house has since stood, which had a picketed fort and bastions round it, in the year 1750, and the people used to attend public worship with fire-arms in their hands as late as the year 1746. But a war lasting three years is as much as an Indian can bear, even if success attends it. Unsuccessful as they were, their spirit drooped, and they made overtures of peace to the whites.

The government sent Mr. Lewis Bane, of York. to Sagadahock, with authority to make arrangements for negotiating a treaty.

PROSCRIPTION OF NEGROES, SLAVES, AND INDIANS.

The want of efficient civil authority within the territory naturally enticed and introduced from other States scallawags, vagabonds, lewd and disorderly persons, and fugitives from justice.

Colored people increasing in numbers all over the State, in York they had become exceedingly obnoxious and despicable. A duty of four pounds ($20), therefore, was exacted and required to be paid for every negro imported; and so depraved, ignorant, and shiftless were the slaves, that not one of them, even in this age of freedom and equality, might be manumitted, unless security was first given for his maintenance. All negroes and mulattoes were expressly excluded from watches and military duty, as well in war as in peace; and whoever presumed to join one of them in marriage with a white person incurred a heavy penalty. Equally great was the general antipathy against Indians. They were cruel, degraded heathens, ignorant, lazy, lousy, and revengeful; the authors of accumulated evils to all places cursed with their presence. By law, it was strictly forbidden to bring into the Province any of these races, either as slaves

or servants. Yet the town was completely overrun with them.

For security, parties of men constantly scoured the woods in quest of the enemy, but with no great success. In common with the rest of New England, the settlements in Maine were filled with alarm; even business was at a stand; the people, deserting their own habitations, collected themselves together in the larger houses, which they fortified as well as they could. They scarcely dared go into the fields, nor ever stepped out of doors but at the peril of life.

The French, by bidding a price for every scalp, continually excited the savage to the work of blood and ruin. They taught him to regard *them* as the only genuine friends of Christianity; the English as heretics, and trespassers on their soil, whom to kill was not only lawful, but meritorious. A curious specimen of the *kind* of Christianity they imparted to the Indians, and the fruits it

yielded, is exemplified in the following incident. "The noted Thevouet, or Kevouet, an Indian Sachem, died at Montreal. The French gave him burial in a pompous manner; the Catholic priest who attended him at his death having declared that he died a true Christian; 'For,' said he, 'while I explained to him the passion of our Saviour, whom the Jews * crucified, he cried out: *O, had I been there, I would have avenged his death, and brought away their scalps!*'"

The inordinate thirst of Indians for ardent spirits has been attributed "to their perpetual traverse of the woods, and their constant use of fresh water † and unsalted meat.

* This is an error, but has been handed down to us for ages, and incorporated into our education as such, ever since the event occurred. Crucifixion was practised by the Romans, and not by the Jews, as a mode of punishment.

† This item is copied from Williamson's History of Maine. If it be true, the "foes of temperance

They will drink strong liquor unmixed, until they can swallow no more. They are then to a frightful degree violent and destructive. Their firearms and knives must then be taken from them to prevent murder."

THE MILITIA OF MAINE.

In 1693 a statute was passed to revise and regulate the militia of Maine, which directed all the male inhabitants between the ages of sixteen and sixty years, except those exempted, to be enrolled and to do military duty four days in a year; and to be well armed and equipped with a firelock and its appendages, furnished at their own expense. The exempts were many, extending not only to all members of the Legislature, clergymen, deacons, and all judicial and executive officers, but to masters of arts, herdsmen, and

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and its friends alike" have recommended a wrong substitute, unless this beverage acts by *contraries!*

sea-captains. These musters were to take place triennially.

In the recollection of the writer, during the years 1829–33 a "Muster" for inspection and review of the district took place in his native town and lasted one day, in each year, and for confusion, revelry, and tumult, it compared favorably with the accounts formerly published of fairs once held in Donnybrook in Ireland, or the din and clangor of half a dozen Fourth of July celebrations combined in one. An Old York Muster, as it was then termed, in times past, will never be forgotten by a beholder, much less by a participant.

The *military* display on that occasion was of itself a curious spectable: — fantastic companies, in rag-tag-and-bob-tail *uniforms* (*!*), — no two alike, — with arquebuses, blunderbusses, firelocks, guns, muskets, and queen's-arms of every conceivable shape and form, except the right one; and not one in a

hundred would be of the least practical use, except as bludgeons or shillalays in a single-combat or hand-to-hand fight. Bands with untuned and untunable instruments (of torture, not music), emitted most diabolical sounds, reminding you of the unearthly chaotic jargon of the condemned, emanating from the bottomless abyss — unless you were an Universalist!

Leaving out debauches, gaming, riots, tumults, and the like, there were exhibitions of buffoonery, wax-work, Jim Crow dancing, destroying each other's booth, tent, or stock in trade (no police or keepers of the peace in vogue at that time), the sale of confectionery and molasses gingerbread, — which cheapens as the day wanes, for the reason that dealers in these commodities had rather sacrifice their wares, and depart empty-handed than otherwise. A not uncommon scene, toward night, would be beaux and belles, with soiled vesture, and a weary gait,

suffering the fatigues from a full season of enjoyment, departing for their homes, laden with the spoils only vouchsafed them once a year, viz.: a dozen or two sheets of molasses gingerbread tied up in a red silk bandanna handkerchief.

Among the numerous divertisements of the day we may make mention of a sham fight, then thought to be a necessary adjunct to the completion of a full performance on a training day. The battle was only to be feigned, yet preparations were made by the ambulance corps to take care of the killed and wounded. It was necessary in the first place to select a number of men to play the parts of dying and dead; and, to prevent mistakes and confusion, each one was furnished with a ticket setting forth the nature and severity of his injuries. The two lines then approached each other, the mimic combat began, and soon the ground was thickly covered with the victims of war's fell rage.

The ambulance men advanced, and began to pick up the sufferers. The wounds of each one, as indicated by the ticket attached to the body, were carefully examined, and the proper remedies were promptly administered. One soldier, however, received instructions which justified him, as he thought, in giving up the ghost. Those who were taking care of the wounded were surprised at finding that he gave no sign of life, and immediately called an officer for consultation. The officer asked the man what ailed him, but received no reply. A physician was then called, under whose direction water was thrown in the wounded man's face, but without the desired result. Finally, the signal for the close of the exercises sounded, whereupon the dead man jumped up as well as ever. In reply to the questions which were put to him, he said that he had done nothing but what it seemed to him the severity of his wounds required him to do.

But such exhibitions and displays are not now seen or heard of, and scarcely are they remembered except by a few of the present inhabitants of the town.

In 1843 the State militia was abolished.

EARLY SCHOOLS.

The first recorded action taken in regard to schools was in 1761, when Nathaniel Freeman was employed by the selectmen for eight pounds per year, with three pence per week for teaching reading, and four pence per week for writing and ciphering. His year began May 5. The next year (1762) he was engaged for ten pounds, with the same price for other branches as he had the previous year.

In the year 1709–10, the selectmen were instructed by vote of the town to hire a schoolmaster for seven years, to teach all in the town to read, write, and cipher. The

next year (1711) Nathaniel Freeman was engaged for the term of seven years. He was to teach from eight o'clock to twelve in the forenoon, and from one o'clock to five in the afternoon, for thirty pounds per year, paid quarterly; one-third in provisions, and the balance in money of New England. In addition, the town was to build him a house twenty-two by eighteen feet, with a *brick chimney!* The school was to be free to all from five years old and upwards.

In 1717 a vote was passed for the employment of a *grand schoolmaster* for one year, to instruct the children in the *learned things*, who was to be paid and maintained at the expense of the town. Kindred action was taken from time to time, showing the inhabitants were not indifferent to the benefits of an education. At the present time the number of school districts in York is fifteen.

BOON ISLAND — SHIPWRECK.

This is an island or ledge of rocks about seven miles distant south-east from Cape Neddick, which is the nearest land, and is one-fourth of a mile in length. About one league distant, east from it, is Boon Island ledge, which is very dangerous. This island, on which is the light-house, is so low and small that often in gales and storms the waters drive the residents from their dwelling to the second story of the light-house. On December 11, 1710, the Nottingham Galley, a vessel of one hundred and twenty tons burden, with ten guns and fourteen men, under John Dean, master, bound to Boston from London, was driven by a tremendous gale, accompanied with hail, rain, and snow, upon Boon Island. It was in total darkness when their sufferings commenced there, they being cold, fatigued, hungry, and wet, without food, light, or

shelter. In so dreadful a night some of them very soon died. The next day, they endeavored, but ineffectually, to make some signal to be noticed from the nearest shore; and after a few days spent here, two of them attempted to get to York on a raft, but they were drowned. The only food these forlorn sufferers cou'd obtain were shreds of raw hide and a few muscles and rockweed. In a few days they prayed to Heaven for succor and relief, and treated each other with kindness and condolence. But, through extreme famine and distress, they bethought themselves of the duty of preserving their lives, if possible, by eating some of the flesh of one of their comrades who had perished from starvation, and whose body lay lifeless before them. At first they deliberated and sighed, but at last chose this as a less evil than death; yet having no fire, their only alternative was to swallow it, loathsome as it was, raw. Their dispositions immediately seemed

to undergo a total change; quarrels and profanity ensued; they condemned themselves together of their Maker, and prayed to him no more. In this unhappy plight were these wretched objects of despair, when they were discovered and taken off, January 3, 1711, after twenty-three days' sojourn, emaciated to mere skeletons, and unable to walk.

Upon this island is a dwelling-house and a light-house. The latter was built of stone, by the United States government, in 1811, and cost two thousand five hundred and ninety dollars, and the next year the island was ceded to the government. The pay of the keeper, previous to 1832, was four hundred and fifty dollars per annum. He has a fine opportunity to obtain abundance of seafowl, which furnishes him with food and feathers.

It has at present three keepers: the salary of the first is six hundred dollars a year; the assistants, three hundred dollars each.

The Boon Island light was kept for many years previous to 1841 by Captain Eliphalet Grover, who occupied his time in making bass-viols, one of which he presented to the First Congregational Church in York, June 7, 1834. It was accepted, with a vote of thanks, and Captain John S. Thompson, — a successor to Grover, as light-keeper, — who led the choir for many years, extracted its dulcet and harmonious strains for the benefit of that congregation. A child who was born at Boon Island, and had resided there till of suitable age to attend school, appeared very singularly when, for the first time, he visited the mainland. He had never seen cattle, children, houses, land, trees, or, in fact, anything except Boon Island and his parents, and his demeanor and manners were quite amusing till the ways of *terra firma* were learned.

Captain Grover was one of York's ancient sea-captains; and the list also embraced at

that time Captains Josiah Bragdon, Thomas B. Clark, Luther and Timothy Grow, Joseph Kingsbury, Charles Moody, John Perkins, John and Solomon Varrell, and many others; while in the coasting and fishing business were various Skippers, as the commanders of these minor craft were called, viz., Abraham Booker, Donnell, Benj. Fletcher, Leach, Varrell, Voudy, etc., who are, doubtless, remembered by many now living.

YORK COMMERCE — WHARVES.

In the days of York's commercial prosperity, there were two wharves at or near the south end of Sewall's Bridge, at which vessels of considerable size used to lie, waiting to load or unload the various commodities of trade. Captain Nathaniel Sewall lived about two miles further, towards Kittery, a mile from the travelled road, and several gates had to be opened and passed to reach his

house, which is now occupied by Theodore Parsons, Esq., who married Captain Sewall's daughter. There are still living some who may remember the beautiful old ladies, the sisters, Misses Sally and Lydia Sewall, who were members of his family, and whose genial manners and sprightly conversation made them universally beloved.

The next wharf below is that of George A. Marshall, originally built by Thomas Donnell, afterwards owned by a Mr. Stone, then by Joseph Tucker, who was then collector of the customs, under Washington, from 1793, for a number of years, and died in 1804. He was a man of note. His daughter married Hon. William Pitt Preble, who became Judge of the Supreme Court of Maine. His origin is unknown, as the name Tucker is not an early one, or much known in York. He is the only one bearing that name in the records. He married a daughter of Mr. Stone, and lived in the same

house with her father; was parish and town clerk, and served in several capacities of responsibility. The first mention of him on the parish records is March 17, 1795, when he was placed on a committee to build singing-seats in the front gallery of the meeting-house. In the records it was invariably "Jos. Tucker, *Esqr.*" He lived nearly opposite the store of George A. Marshall. This house was built by Thomas Donnell, or John Stone. Becoming so dilapidated that it could not be repaired, Mr. Marshall sold it to Mr. Charles Goodwin, after which it was taken down and converted into a summer resort, near the Short Sands Beach, and is well patronized. The wharf and property have passed through several hands; it is now owned by Mr. Marshall, and is the best one for business in the town. Preparations are being made to enlarge the wharf, and a new store is to be built on the site of the old house.

SEWALL'S BRIDGE.

The first action ever taken in relation to this bridge was at a parish meeting, holden Jan. 20, 1742, where it was "Voted, that this parish is willing there should be a bridge built across York river, at or near where Capt. Samuel Sewall keeps a ferry, and that a Committee be chosen to take subscriptions for the building the same, and the said committee are directed to prepare materials for to build said bridge as soon as may be." "Capt. Nathaniel Donnell, Samuel Sewall, Joseph Holt, Samuel Bragdon, Jr., Samuel Milberry, and Thomas Donnell, were voted the committee to take subscriptions and prepare materials," etc. They were a long time in obtaining subscriptions, but succeeded, and the bridge was built, in the interest of the *old Parish*, as many of the worshippers lived on the south side of the river, were desirous to have part of the tax raised for preaching expended in that locality,

because of the trouble of ferrying to and from the other side. Captain Sewall, Mr. Holt, and Samuel Bragdon, three of the committee, lived on this side of the river, and were very prominent men. Thomas Donnell, of this committee, lived in a house near where George A. Marshall's store now is. No record exists that this was ever a toll bridge, and the advantages derived are to be credited principally to the old parish. This bridge was built in 1761, and remained for thirty-three years, till 1794, when it was rebuilt or repaired by Mr. Sewall, and an appropriation of one thousand dollars was made by the Massachusetts Legislature for that purpose.

This was said to have been the first *pier* bridge built in the United States, certainly in the New England States, and owes its construction to Major Samuel Sewall, a great architect in his time. At the present day each pile is driven singly. The method em-

ployed in constructing this bridge would be considered behind the age, and was as follows: The piles or posts were of different lengths; the length being determined by probing the bottom of the river or mud with a pointed iron affixed to a long pole, and having ascertained the various depths of the mud in a section, a whole section, containing four piles or posts, was framed, well braced, and the cap sill fastened on, At still tide it was floated to its place, and, by dint of labor, set upright and guyed. Large and heavy oak logs, the tops or lighter ends of which were secured inland, were then made use of, and the butts raised by tackles to a proper height; and by the striking of detents or *latches*, the ropes were released, the logs fell with great force upon the caps, and by their impetus this section was driven to the depth desired.

A diagram of the bed of the river, showing the depth of the water at different places,

drawn and colored by Major Sewall, is in the possession of Captain Joseph Sewall, grandson of a brother of the original constructor, — who now occupies the homestead of his ancestors on the hill, — and is by no means an inferior production. He has also the original augers, chisels, latches, probes, and some other implements, used in constructing the first bridge.

The building of this bridge caused quite a sensation in the architectural world at the time, and Major Sewall was engaged soon after to build a similar one between Boston and Charlestown. From this first bridge the idea of building pier or pile bridges, now practised, came in vogue.

This bridge has been repaired from time to time. About the year 1849 it was almost wholly rebuilt. Nearly all the original piles were cut off near low-water mark, and their tops can be seen at low-tide.

In 1873, the whole surface above the piles was rebuilt, and, in order to increase the

width of the draw, several of the original oak piles were pulled up. On examination, the eight feet which perforated and had remained imbedded in the clayey bottom one hundred and twelve years were as sound as when placed there, not even the charred surface of the wood nor marks of the axe being obliterated. The remaining portion, of about five feet, was somewhat affected by insects.

York River has its source north-westerly, and is navigable for six or seven miles from its mouth. In a house which formerly stood on the hill nearly opposite the easterly end of this bridge, once lived the owner and skipper of a coasting Chebacco-boat or pink-stern fishing-smack, which he usually manned alone even between York and Boston; and it is said, in a fit of uncontrollable rage, he killed his wife by beating her to death with a *salt-fish!* This story appears apocryphal in one or more of its details, but it has credence sufficient to be perpetuated from one generation to another.

CENSUS OVER A CENTURY AGO.

The census of the inhabitants, as taken, was neither very thorough or correct. There were many who were not without their scruples of its being equally presumptuous in the present age as in the days of the Israelites. By the census returned, and by *estimation*, the whole population of Maine was, in 1764, about twenty-four thousand. York was calculated to contain two thousand two hundred and seventy-seven white inhabitants, and fifty-six negroes, comprised in three hundred and ninety-seven families, and to have two hundred and seventy-two houses.

In 1850, two thousand nine hundred and fifty; Isles of Shoals, twenty-nine.

The census of 1873, by actual calculation, gives two thousand eight hundred and fifty-four inhabitants. This town, it will be thus seen, was nearly stationary in population from the period in one century to a point

somewhat beyond a similar date in another The recent impetus given to the place is, however, likely to considerably increase the number of its inhabitants in the future.

SPIRITS — HAUNTED HOUSE.

Near the south-west corner of the old burying-ground is a grave, with head and foot stones, between which and lying on the grave is a large flat rock, as large as the grave itself. The inscription reads thus: — "Mary Nasson, wife of Samuel Nasson, died August 28, 1774, aged 29 years." No one, at least in this town, seems to know anything about her origin, death, or even of the singular looking grave. No other occupant of a grave bearing this cognomen can be found in this cemetery, and the name is unknown in the town. A great many surmises and conjectures have been advanced in regard to this matter, in order arrive at the facts,

if there be any, and to clear up the dark affair, but nothing definite has ever come out of the effort. The writer of this, when a youth, living in York, was given to understand that this stone was placed there to keep down a *witch* that was buried beneath it. But this could hardly be true, for numerous reasons: — she died too young to entitle her to that appellation; she had been married, and witches seldom or *never* marry; besides, grave-stones abounding in praises of the deceased would not have been permitted, in those times; and last, but not least, it would have been very doubtful, indeed, if the powers that *were* would have allowed, or even suffered, her burial in this grave-yard. If a *witch*, she would have been interred in "the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours," or on a highway, at the junction of three roads.

An old overgrown two-storied dwelling-

house formerly occupying the site of the present one, now on the corner next south-east of the court-house, prior to the year 1829, was said to have been haunted, or at least infested with one evil spirit (not material), who was incarcerated in a designated apartment in this house.* After a certain period of years, this spirit was, in the parlance of those days, to be "laid," and permitted to depart, when it would proceed to walk thrice around this burying-yard, and evoke the denizen of this grave to join it. After this, both were condemned to perform a penance by travelling a thousand years on the face of this mundane sphere, before departing to the realms beyond time into eternity. But this spirit, in the mean time,

* As this hundred years will expire August 28, 1874, a great event may be expected; such an one, probably, if it takes place, as the inhabitants of neither this nor any other place will believe, if they witness it.

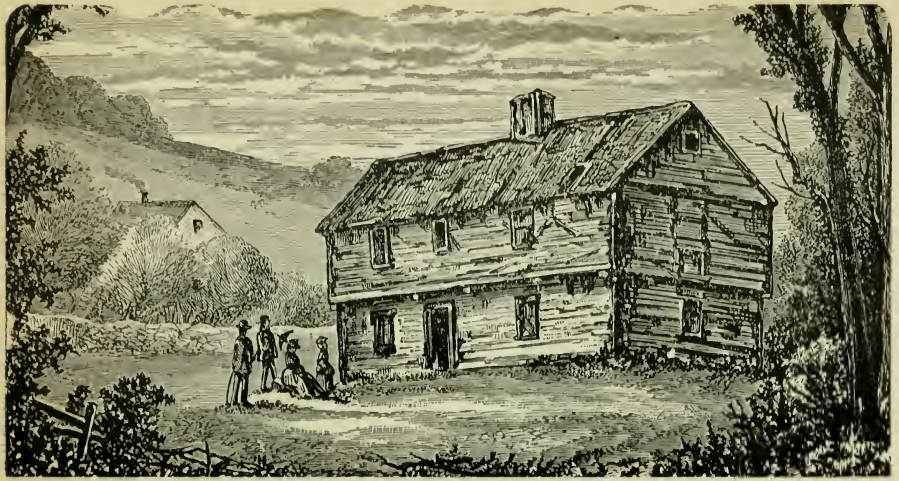
having become turbulent and troublesome to the inmates of the house, it was deemed advisable to anticipate the unexpired portion of the hundred years, and proceed to perform the necessary ceremony of "allaying," or exorcism, which was accordingly done. This released spirit may have been embodied in the veritable *Jaif Errant*, who has been represented, when seen, as alone, walking around the earth to occupy his time until the century expires, to join his companion, whose bonds to the grave will be loosed.

Another and more probable explanation of this mysterious affair is this: when Mrs. Nasson was buried, the burying-ground was not enclosed or fenced, and cattle and hogs having free access, it has been inferred that her husband caused this flat stone to be placed on the grave to prevent these animals from desecrating or disturbing the remains. Its dimensions have perceptibly diminished within the last half-century.

Many of York's worthiest men and women sleep in this cemetery, without a stone or other indication to mark their last resting-place. Though the monuments are few, the cemetery is crowded with the graves of past generations; and it behoves those now living to care for and embellish a spot where so many of the "forefathers of the hamlet sleep." At the present time it is not possible to dig a grave here without disturbing the remains of some previous sleeper; and soon after being dug, unless in the south-easterly part, in a few minutes it would contain sufficient water to float a coffin until it filled and sank.

From present indications, something in the way of improvement will be done. Very recently, a gentleman from Worcester, Mass., who was born in York, and left there while a youth, comparatively penniless, but who occasionally visits his natal place, has taken the matter in hand. By an active life of honesty and integrity, he has become possessed of a goodly fortune. He has set an

example worthy of imitation, by rebuilding the bank-wall at the northerly corner, where lies all that is mortal of Judge Sewall and family; and has set upright all the reclining and prostrate grave-stones, and trimmed the wild and superfluous shrubbery. Another individual who left York and returned under similar circumstances has also rebuilt a portion of the wall. While this is deserving of all praise on the part of these gentlemen, and improves the appearance of the place where the noble pioneers rest, and which should be protected for all time, the improvement must be received with an ill-grace by those who, by the ties of nature, are morally bound to do what others have done. It is to be hoped that the new cemetery, in rear of the Town-house, will never be so neglected as this has been, and that those who continue to live in the vicinity will possess public spirit sufficient to keep it in repair A recent enlargement has been made, and laid out into lots with perfect regularity.



Junkins Garrison House. Built 1645-50. Page 87.

BARTHOLOMEW, BETSY, AND RUTH WITHAM — THE OLD SARGENT HOUSE.

Doubtless many now living in York may remember Bartholomew Witham, commonly called in those days by not only the boys, but every one else, *Uncle Bart*, who had served in the war of the Revolution, and, according to his own stories, was himself a favorite of General George Washington, of whom and of his own exploits he never tired of telling, especially if a little merry. He had a "good apple" tree, and used to give his favorites an occasional taste of the fruit. An incident in his life may be worth mentioning. One dark night, while on his way home from what was called the "store," near the Judge Sewall house, a little the worse for liquor, and finding the road very crooked, he espied in the air the fiery eyes and glowing mouth of something which seemed to be approaching close to a point which he had to pass. He

thought the Devil had surely come for him; and rushing to the nearest house, then occupied by Mrs. Abigail Emerson, cried out for help. A boy, who knew "*some pumpkins*," threw a stone at and destroyed the fiery demon, much to Uncle Bart's relief, who went on his way singing, "When I can read my title clear," &c.

A youth, a new-comer in town, who loved apples, — and what boy does not? — once called at his house, hoping to fare as well as others had fared before him. He imagined, if it was right to say "Unkle Bart," it was equally correct to call his wife "Aunt Bart." So, when the good old lady came to the door, he began: "Aunt Bar—" "Go away, you dog, you!" said she, "or I'll '*Bart*' you!" and he went away quicker than he came. This was excusable ignorance in the boy; but when a young lady who was born here, and had always resided in the town, had occasion to introduce to her a newly-arrived clergyman's wife, on their rounds among the

church sisters, and called her "Mrs. Bart," she failed to resent it, and the mistake was not discovered till some time afterwards. The family of Mr. Witham consisted of himself, his wife Betsy, and his sister Ruth. A little sign over the door informed the passer by that

could be procured within; and the scrupulous neatness and order of the interior added a zest and relish to the only two articles there dispensed; and which, with spinning and knitting, served by the sale of their products to satisfy their moderate wants. Bart also drew a pension for service in the Revolutionary war.

Aunt Betty and Ruth were very pious, and always Baptists; but when the Methodists settled in York, the place of worship of the latter being a little nearer their domicile than their own, they compromised the matter between their duty to walk so far and their

belief, and chose this as an alternative in preference to the Congregational — the latter being in its external form many more removes from their faith than the Methodist.

Miss Ruth invariably wore a white bandage over the lower part of her face, and a sort of draped curtain depending from the chin, which was a source of great wonderment to the children, who would often whisper to each other :

"I spy a great *peard* under her muffler!"

The real reason why Miss Ruth wore this bandage around her face was, that she was fully bearded like a man, and she wore this to conceal the hair. She also had whiskers like a man. The bandage went over the top of her head, came down the sides of her face, and under her chin, and covered her chin nearly up to her mouth. The hair on the upper lip she cut off with the scissors.

On the south side of this road, going from the village near the hill, once lived Benjamin McLucas, whose occupation was the making

and repairing of chair-bottoms with twisted flags: a profession which, as *he* then conducted it, now ranks among the *lost arts!*

The present house, next west of Wilson M. Walker's store, now the property of Captain Frank Emerson (son of Charles O.), is the old Sargent house remodelled. It was owned and occupied in the last generation by Mr. Andrew Sargent, who, with his wife and daughter Polly (subsequently married to Moses Lyman), constituted the family. Mr. Sargent was for many years post-master, and the post-office was in the rear of the house, the entrance being on the north side, and through a long, gloomy passage way, in close proximity to the stairs leading to the room in which the "ghost was said to be laid," or had resided. Notwithstanding the large number of trees in this town, Mr. Sargent is said to have owned almost the only apple-orchard which bore summer apples. It was in the rear of Mr. Walker's store.

DARK DAYS.

One of the most memorable dark days of the last century took place May 19, 1780. In this town it commenced to darken at about nine o'clock in the morning, and was past twilight before half past ten o'clock. Throughout the New England States and some adjacent tracts of New York and Canada, such was the obscuration that in many places people could not see to read a line at mid-day without artificial light. For hours it continued to impart to surrounding objects a tinge of yellow, and awakened in many a breast apprehensions of some impending calamity. All was wrapped in gloom; the birds became silent, domestic fowls retired to their perches, and cocks crowed as at break of day. The darkness of the following night was so intense that many who were benighted and but a little way from home, on well-known roads, could

not, without extreme difficulty, retrace their way to their own dwellings. The author, in his boyhood, has often conversed with many of the oldest inhabitants,—among them were Messrs. John Carlisle, William Stacey, William Tetherly, — all of whom were Revolutionary pensioners, and they well remembered the occurrence, and exemplified the dense blackness of that night by saying "that an object held up near the face could no more be seen than a piece of the blackest velvet put in close contact with the eyes." No astronomical or meteorological cause has ever been assigned for this singular phenomenon.

Another dark day occurred May 13, 1830, but this was caused by an eclipse of the sun, at mid-day.

DESCRIPTION OF YORK PRODUCTIONS.

A traveller through the State of Maine, in 1781, after returning to London, published the following sketch of what he learned and saw while in York, and as some of the information contained in it is new to those now living here, it is highly probable that his ideas extended beyond the limits of the town, or even the State.

"The various fruits are in greater perfection than in England. The apple, peach, and pear are more beautiful, large, and luscious: one thousand peaches are often produced from one tree, five or six barrels of cider from the fruit of one apple-tree, and two or three barrels of perry from that of a pear-tree. Cider is the common drink at table. The inhabitants have a method of purifying cider by frost, and separating the watery part from the spirit, which, being secured in proper vessels, and colored by

Indian corn, becomes in three months so much like Madeira wine, that Europeans drink it without perceiving the difference. [This was undoubtedly champagne, in its infancy.]

"They also make peachy and perry; grape, cherry, currant, and many other wines, and good beer of bran of wheat, molasses, pumpkins, spruce, and malt. The spruce is the leaves and limbs of the fir-tree; * their malt is made of chets, barley, maize, oats, rye, and wheat.

"The pumpkin, or pompion, is one of the greatest blessings, and held very sacred. It is a native of America. From one seed often grow forty pumpkins, each weighing from forty to sixty pounds, and when ripe of the color of a marigold. Each pumpkin contains five hundred seeds, which, being boiled to a jelly, is the Indian infallible cure for the

* The fir and spruce are here confounded: the first is a genus, the other a species.

straggury. Of its meat are made custards, beer, bread, molasses, sauce, vinegar, and on Thanksgiving days pies, as a substitute for what the Blue-laws in Connecticut would brand unchristian, or minced pies. Its shell or skin serves to cut the hair of the head by, which established the term and style called *pumpkin-shell fashion!* and very useful lanterns.

"There are no fruits, grains, or trees growing in England but are growing in New England. The English oak has been thought superior to the American, but such is not the case, at least in regard to our white oak, which is close, elastic, tough, and hard as the whalebone dried. The chestnut, and black and red oak, are, indeed, much inferior to the white oak. The ash, beech, butternut, chestnut, elm, hazel, maple, sassafras, sumach, walnut,* are the chief timber

* In enumerating the trees of Maine, no mention is here made of the pine, which always flour-

trees, and grow to an amazing bulk. The butternut derives its name from a nut it produces, of the shape and size of a pullet's egg, and contains a meat much larger than an English walnut, and tastes like fresh butter. It also makes an excellent pickle. The wood of this tree produces fine but tender boards; its bark is used for dyeing black, and curing cutaneous disorders. In February this tree yields a sap, of which molasses, sugar, vinegar, etc., are made.* The upland maple tree also affords a sap equally good, and both saps make a pleasant beverage without boiling, and the best punch ever drank in the State of Maine.

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ished to such an extent, that the appellation of *Pine Tree State* has always been appropriate.

* This traveller and writer was not a very acute observer; else the trees differed in their nature from those of the present day. No grapes have ever been gathered from thorns, or figs from thistles.

"Here are plenty of sheep; their wool is as fine and good as the English. A common sheep weighs sixty pounds, and sells for a dollar, or four and six pence. The horned cattle are not so large as the English, yet some have been known to weigh, at six years old, one thousand nine hundred pounds each, and fat hogs five or six hundred pounds.

"The whapperknocker is somewhat larger than a weazel, and of a beautiful brown red color. He lies in the woods, and subsists on birds and worms; is so wild that no man can tame him, and as he never leaves his home in the day-time, is only to be taken in traps in the night. The skins of these animals, being very fine, are much sought after for making muffs, which are worth from thirty to forty guineas apiece; and ladies are very vain in the possession of this small appurtenance of female habiliment.'

THE STEVENS CHILD MURDER.

Some time in the year 1824, Charles Stevens was tried, in this town, for the murder of his son. Murders in those days were more rare than at the present time. Such an assemblage in York as was present at this trial has scarcely been equalled since, so great was the interest felt in this crime of child-murder. The court-house not being spacious enough, the trial took place in the Congregational church. So large was the attendance, it was necessary to shore up the galleries with upright joists to prevent their breaking down; and the building was filled to suffocation day after day, throughout the trial. The body of the boy was found floating either at sea or in Portsmouth harbor, nailed up in a box quite too small to contain it; but was forced in by doubling up the legs, and tying them with a cord round

the neck. It was said the death-blow was struck with a pair of kitchen tongs.

After a protracted trial, the evidence was considered insufficient to convict Stevens. After his release he left York for Kittery, and went south, and committed some crime, for which he was sentenced to a States-prison, in which he died before the expiration of that period.

MURPHY, THE WIFE MURDERER.

The next murder following that of Stevens, in this neighborhood, did not occur in York, but created quite as much sensation in the town as though it had happened there. It was of a man named Murphy, living at Kennebunkport, who killed his wife in a drunken fit, she being beastly drunk at the time, and afterwards burned her to death on the hearth of his house. (Stoves were hardly in vogue at that time.) He was

tried, convicted, and sentenced to be hanged on a given day. Before the time had arrived for his execution the then Governor of the State died, and there being no one authorized to sign the death-warrant, he lay in jail a long time, was finally reprieved, and his sentence was commuted to imprisonment for life in the State-prison. But subsequently he fell and broke his neck, which should have been done *for* him by the hangman.

BLACK DINAH PRINCE.

On the surface of a rock on the hill overlooking the mill-dam, and at the intersection of three roads, formerly lived an old negress called Dinah, in a one-story hut, who was thought by some, at that time, — as negroes were not so plenty as they now are, — to be a very mysterious personage, although nothing ever occurred during her lifetime, either to herself or anybody else, to warrant this

belief. Many rumors of mysterious occurrences were circulated about her, but nothing had happened, to the knowledge of either the oldest or youngest inhabitant, except that, soon after she was first known in York, a young child, supposed to be hers, died, and that she buried it in two bread-trays, in her garden. By some she was held in superstitious dread, and was called a witch and sorcerer, who could foretell events. It was said she was in possession of a *weather-pan*, which, on being hung over her fire, brought frightful hurricanes, storms, tempests, whirlwinds, and sometimes earthquakes. In regard to this, we may well say, "What the mind imagines has often more reality for it than what it believes."

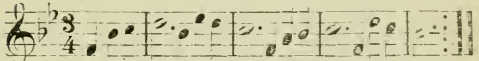
She never wished to be introduced to or become acquainted with strangers. Children, unaccustomed to black people, being scared on seeing her, she would fly into a violent passion; and although very sensitive in

regard to being called or thought black, she often uttered the expression: "I 'se so brack I shame' go nowhere." Whether from bashfulness or fear, her custom was to close the door, and peep through the cracks and crevices — and these were not few — in the door and walls, on the approach of passers-by, as though fearing they were coming to see her, instead of looking out of the window — the architect had vouchsafed her two — or the open door.

Her hut or shanty consisted merely of a structure composed of boards, black as Time could paint them; entirely devoid of clapboards without, or a particle of lath or plastering within. This not being at all tenantable in rainy weather, her time was then spent in visiting white acquaintances whom she took a fancy to. During the winter months she resided on the south side of the river, with the family of Mr. Nathaniel Raynes. It is not known whether Dinah was a rela-

tive of black Phillis, who also lived with a family named Raynes.

Being of a morose and sullen disposition, easily vexed, very sensitive, and suspicious of strangers, her circle of acquaintances was rather circumscribed. Young people, and particularly children not afraid of her, she would entertain and amuse in a pleasing manner. In common with most colored people, she had the gift of song, which she frequently exercised with great fervor. One of her songs, chanted with especial unction, was —



But an elder brother, knowing she adapted the words to suit herself, told her she didn't sing it right; for "tobacco grew, and negroes chewed it, in Guinea but they didn't like to be told of it; for negroes also came from that

place, and were the first to bring it here." He told her the right way to sing it was

> "Tobacco is a Guinea weed;
> It was the Devil that sowed the seed."

And the reason they were saved the trouble of planting it themselves was, that the negroes — whether in Guinea or America — were too lazy to do it for themselves, and his Satanic majesty performed the task for them, thereby saving them both toil and trouble.

Dinah's abhorrence of a toad or frog was well known, and amounted almost to a frenzy. When absent from home, school-boys, knowing her weakness in that respect, would contrive in some way to squeeze them, without killing, under her door or through crevices and knot-holes — and these were abundant — into her abode, and on returning her fears knew no bounds.

While Dinah, in the waning of her days, lived with the Misses Raynes, she seldom

went abroad, and was so rarely seen or heard of by those among whom she used to live in the town, that it was thought she had gone to her long home, from which no traveller ever returns; but the knowledge that she had not departed this life was ascertained by a tax-collector, while performing the functions of his office, some time between the years 1836 and 1838. He says, "I called on the Misses Raynes, for their taxes, and was ushered into a dark, large, and low kitchen, and while awaiting their return a long time from another room, where they had gone to get the money, I spoke aloud, that 'I wished they would hurry up,' as the 'shades of night were falling fast,' and my road out to the highway a very blind one, when, to my surprise and astonishment, a voice, picked and squeaking, answered, 'Dey will be out presently.' I looked around the room for the owner of the voice, and all I could then discern in the dimmed expanse

was what appeared to my vision to be a white night-cap hanging on a chair-post. The Misses Raynes soon appeared, and by their light I saw it was Dinah's cap on Dinah's head, and the voice belonged to Dinah, who was sitting beside an old James's cooking-stove, which was about the same color as her face."

Tradition says: "Some years before her death, and about the time she gave up living alone on the hill, she disposed of all the paraphernalia appertaining to a sorcerer and money-digger. In her younger days, the islands in York river and the harbor, and off Portsmouth, particularly the Isles of Shoals, were said to contain buried money; and an old negro has often been seen by sailors wandering along the shores, but who she was, or how she got to or from the islands, remains to this day a mystery."

Before Black Dinah Rollins, who was a plebeian devotee of St. John's Church,

Portsmouth, N. H., died, which was about the year 1838, she bequeathed to a brother of the writer of this, who had been kind to her, an "indicator," to indicate the location, and a "divining-rod," to designate the exact spot where the precious metals lie concealed that may once have belonged to the York Dinah. The indicator consisted of a small quantity of metallic mercury, sewed up in sections in a piece of black velvet; and the use made of, was, to hold it in a horizontal position near the ground supposed to contain the treasure, and if any was present agitation took place, and the location of the mercury became changed However, the wife of the donee, unaware of its immense value and importance, unwittingly consigned it to the flames. The rod resembled a common walking-cane, only much longer, with a ferrule at least one quarter of its whole length, pointed at the extremity, and made of metal resembling silver in appearance. The use

made of this was to stick it into the ground, and if either silver or gold were present, a peculiar sound was produced and a sensation felt by the operator, when they came in contact.

Dinah Prince, as before mentioned, was fond of children, and to her the writer of this is indebted for the first sight of the military, or a company of soldiers dressed in uniform. He also heard at the same time martial music, especially *drums*, which he detested then, and ever since has held in utter abhorrence, as an invention of the arch-fiend. This old negro took him in her arms and carried him about midway of M'Intire's large field, to a wall which then divided it, and sat down on it, remarking that she meant to keep at a "safe distance" from the booming cannon of the artillery, and discharge of guns from the infantry; and ever and anon he slid from the wall and ensconced himself behind it when the firing became continuous,

supposing, that the more noise the greater the danger.

The pomp, pride, and ceremony of this military display, and the noise produced on that day, affected the nerves of Dinah for at least a month afterwards. According to her expression:

> "Couldn't sleep in her bed;
> Buzzy, buzzy, in her head!"

At one time she received a pension from the United States government; but subsequently had taken refuge in the York almshouse, and died there about the year 1840, at a very advanced age. Many events that occurred during the Revolution she well remembered, as if of recent occurrence.

BETTY POTTER — ESTHER BOOKER.

On the dividing line between York and Kittery, this being marked by a stone wall extending north-west and south-east, far

from any highway, and near a dense forest, lived, prior to the year 1832, two women, one of whom bore a striking resemblance to the description in the Bible of Lucinda, the witch of En-dor, who, at Saul's bidding, raised up Samuel from his grave. These old women, who were called Betty Potter and Easter Booker, inhabited a house of which the air-line dividing these two towns passed directly lengthwise through the centre, consequently, when lying in bed their heads were in York and their feet in Kittery. Taxes are reckoned *per capita*, and by that rule they were citizens of York; but as neither one possessed goods or chattels, and their dwelling, too, was scarce worth even a name, they were exempt from excises.

They gained a precarious livelihood by cultivating a small patch of land, on which they raised a few vegetables, and the picking and sale of berries, and raising hens.

A party of boys once rambling in the

woods, being overtaken by a shower, sought shelter in this domicile, and, on observing a large hole in the roof, where the rain was pouring in, and the inmates busily engaged in boring auger-holes through the floor, for the purpose of letting the water run into the cellar as fast as it came in through the opening in the roof, the following colloquy ensued:

Writer. — Why don't you repair that hole in your roof, Miss Potter?

Miss Potter. — Can't do it; it rains so.

W. — Why don't you do it when it don't rain?

Miss P. — There is no need of it then.

We thought this the quintessence of indolence tinctured with laziness!

During the administration of President Andrew Jackson the "surplus revenue" was divided among the inhabitants of the United States, but Betty and Esther, residing *on* the dividing line between Kittery and York, and

not *in* either place, and, neither town owning them, they failed to receive their respective shares. Without doubt these two individuals were the only exceptions in all Uncle Sam's dominions who were without this largess. Betty died in 1840, at the house of a near neighbor in Kittery, named Thomas Grant, having the reputation of "dealings with familiar spirits," and Mr. Grant, entertaining a superstitious fear of her even after she was dead, she was buried in a grave ten feet deep. Soon after her companion left her home to live with Mr. Grant, Esther, being tired of living alone, disappeared, and no one living ever knew what became of her; but ere this she has doubtless joined her once earthly associate

> "In the realms beyond the stars,
> Past the gate which Death unbars."

Another brace of worthies were Molly and Patty Booker, two sisters, who lived not far

from what is now known as Godfrey's Cove, which is on the Atlantic coast, between York and Kittery. Their habitation was partly underground, which they fitted up and made habitable by lining the inside with newspapers. Molly was stately and dignified in her manners, and on the occasion of her periodical calls on Madam Judge Sewall, wore her well-preserved satin or silk dress, and a high black-silk bonnet, adorned with all the lace and ribbon she was able to muster. On the entrance of Madam Sewall into the room where Molly was awaiting, she always arose, and with a dignified and graceful curtsy said, "How is his Honor, and how is your Ladyship, madam?" after which, her request for aid was presented, and, there is reason to believe, never in vain. Aside from such occasional help, it is difficult to imagine how these sisters sustained themselves. Both of them have long since passed away. Molly was quite a reader, and conversed intelligently and correctly.

SCHOOLS AND SCHOOLMASTERS.

The school-house in which the writer graduated stood on the same spot now occupied by one of more modern architecture, situated just behind the Congregational church and Town-house. It was a small, one-storied, wooden structure, without cellar, with little underpinning, and rather old, the chimney in one end nearly overtopping the door. A roaring fire in an immense fireplace, wherein was burned whole cord-wood, was then employed in lieu of stoves or other calorific appliances, which would almost literally roast the smaller children who occupied the front seats, while those in the rear would be freezing. What this fireplace lacked in grace of finish was made up in size, it being five or six feet wide, and proportionally deep, while the chimney-flue was so perpendicular and ample that the rain and snow fell down to the bottom without the risk of striking the sides. Two tiers of long benches, and desks

to match, with side and middle aisles, filled up all the space, except what was occupied by the teacher and his desk, and a strip across the room for classes to recite in.

In summer the school was taught by a woman, who was paid by the town two dollars a week, boarding herself; in winter it was kept by a man, who was paid six dollars a month and found. Here about sixty pupils, of all sizes, from adults to infants of three or four years of age, were assembled during the latter portion of the year; the place and manner of treatment being arranged as much as possible on the principle that a school-house is a literary penitentiary, where the more suffering there is, the more improvement. In the iron book of life we had read of despots and have seen prisons; but there were few tyrants more inhuman than the birch-and-ferule despot of former years, or prisons more gloomy than the old-fashioned school-house under the tyrant to which it was usually intrusted.

A few particulars may not be uninteresting: The fuel for the school consisted of wood, and was brought in winter, load by load, as it was wanted, and thrown in a heap near the foot of a big elm; though it occasionally happened that we got entirely out, and the school was kept without fire, if the master could endure the cold, or dismissed if the weather chanced to be too severe to be borne. The wood was green pine, hickory, maple, or oak, and when the fire could be induced to blaze between the sticks, then ensued a most audible frying and hissing, and a plentiful exudation of sap at each end. Sometimes the whole trunks of trees were left at the door, and these must be cut with an axe (saws for that purpose were then unknown) in suitable lengths to accommodate themselves to the fireplace. This task was performed by the largest boys, each taking his turn at it, and at making the fire, every morning. This latter was a task that called forth patience and endurance —

causing one to learn the first quality if he had none, and lose it if he had. The *modus operandi* was in this wise: First, there must be a back-log, four or five feet in length, and at least a foot in diameter; then a top-stick, about two-thirds as big; and a fore-stick, of similar dimensions, on the andirons. It required some *physique* to remove these logs to their depository; and after the frame of the work was executed, the gathering of chips and the blowing with the mouth, the coaxing and the wooing, that were necessary to make the flame catch hold of the wet fuel, demanded a degree of exertion and forbearance well calculated to inure and ripen youth for the stern endurances of manhood.

The school commenced at nine o'clock in the morning. It was rare that the effects of the fire were felt as early as this; nor could it have been of much avail had it done so, for the school-room was almost as open as a sieve, letting in the bitter blast, often accompanied by rain and snow, at every

window and door, and through an almost fabulous number of cracks and crevices in the thin plastering of the walls. Never were seen such a miserable set of blue-nosed, chattering, suffering creatures as were the scholars for the first hour after the opening of school on a cold winter morning. Under these circumstances, what could they do? Nothing! and they were expected to do nothing, and accomplished it! In consequence of the unfitness of this school-house for use, the upper hall of the Court-house was occupied for a season. Pending this, a vote of the town or school committee was passed, that a new school-house be built, adding these *prudential provisos:* that the new house occupy the site of the old one; that we still occupy the old one while the new one is being built; that the materials comprised in the old be used in the construction of the new. Consequently, when the *new* one was completed, it consisted of naught else but the *old* one bunglingly

patched up and unskilfully repaired. After being repeatedly repaired, it was burned, in the winter of 1838, and the following year the present one was built on the same spot, and on about the same *plane* of architecture.

The books then in use are now scarcely known. The principal horn-book consisted of "Webster's Primary Spelling-book," the reading matter being Æsop's Fables, with illustrations. In Arithmetic, "Colburn's Intellectual," for the younger, and "Walsh's" for the older scholars. The reading-books were the "Art of Reading," and "American Preceptor," which were followed by "Murray's Reader," and "Putnam's Analytical Reader." For Grammars: "The Young Lady's Accidence," soon after succeeded by "Murray's Grammar."

METHODIST CHURCH.

Previous to 1828, Methodist preachers had filled appointments in York. The celebrated Rev. John Newland Maffitt was instrumental

in efforts to found a church in this town. In January, 1829, a class was formed, consisting of seventy-three members, by the preachers on the circuit. Revs. J. Spalding, Gershom F. Cox, Bannister, Adkins, Fenno, and Hills, were among the first preachers.

Meetings were held sometimes at school-houses, and at others at dwelling-houses in the neighborhood. February 28, 1831, the people were incorporated into a legal society. As they grew in strength, efforts were made towards building a church. A proposition to lease a piece of ground of the Congregational, or First Parish, was made to that society, but was rejected. The Judicial Court was removed from York in 1833,* and the use of the Court-house reverted to the First Parish.

* York was made a shire town in 1716, although Maine did not become a State till 1820, but all the County courts, since 1833, have been held in Alfred.

At a parish meeting, in 1833, the use of the Court-house was granted to the Methodists on the Sabbath for four months, provided "they do not disturb the peace or interrupt any other religious meetings;" the temperance society having the privilege of holding meetings there Sabbath evenings whenever they may order or direct. A piece of land was finally purchased, and the church building raised August 30–31, 1833. October 15, 1834, it was dedicated by Rev. Gershom F. Cox. He preached from the text, Daniel ii. 44: "*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.*" From that time to the present Methodist services have been sustained here. Rev. Reuel Kimball is the pastor at the present time (1873). They have a neat church

building and a comfortable parsonage. The estimated value of both is four thousand nine hundred dollars.

A Methodist society was formed at Cape Neddock school-house, May 18, 1822, consisting of Moses Brewster, Hannah Clark, George Norton, John Norton, Oliver Preble, George Phillips, Timothy Ramsdell, Obadiah Stone, Henry Talpey, Jonathan Talpey, Richard Talpey, and Samuel Welsh, and a certificate served on the clerk of the First Parish of the above-named fact, in order to exempt from payment of ministerial tax to said parish; but there is no record that this society were ever embodied in a church, or had any existence as a distinct society any great length of time. They united with the Baptists in building their church in 1823, and in the differences that arose as to the control of it, they probably went to pieces, and some of their members united with the Baptists.

The Methodist Society at Scotland was

gathered about the year 1830. In this year the Conference sent Rev. George Webber to preach there, and meetings were held in the school-house, and some religious interest was aroused. Their meeting-house was built in 1833. Owing to the weakness of the society, preaching has not been continuously sustained. Their last minister was Rev. B. F. Pease. During 1872 they were without preaching: present membership, about thirty. A comfortable parsonage belongs to the society.

BAPTIST CHURCHES.

There is a Calvinist Baptist society at Cape Neddock.

There is also a Freewill Baptist church and society on the road to Scotland, about a mile from the post-office. Not long since its name was changed, and it is now called a "Christian Society." It is an offshoot,

or infringement, or improvement on the old-fashioned Freewill Baptist form of worship. Elders Peter Young and Mark Fernald formerly preached here, though they were always identified with the Freewill Baptists. The present pastor is Rev. Charles Goodwin. The original building, which was built sixty or seventy years ago, is still in good order, and the society is well sustained. Elder George Moore Payne and Dr. Benjamin Colby were both connected with the Freewill Baptist and Christian Churches.

OTHER SECTS AND RELIGIONS.

In contradistinction from the principal denominations were a few others; and some of the names associated with them are still remembered by their survivors. Capt. David Wilcox, who kept the only public house in York village, for many years, opposite the Court-house, was a Unitarian in belief; Capt.

Thomas Savage and Squire Alexander M'Intire, Universalists. Solomon Brooks, Esq., and other prominent men of the time, also figured conspicuously in these movements.

The sect called Cochranites, were the followers of one John Cochran, a crack-brained fellow, of low degree, who taught that miracles could be wrought, devils cast out, the sick healed by the laying on of hands, the lame caused to walk, the blind to see, the deaf to hear, etc.; and who, after practising all kinds of vicious conduct, was indicted and tried for his crimes, among a portion of his admirers. In York a few meetings were held with a view to found a sect, but failed for want of support, as the novelty of the scheme soon ceased to be considered any thing but presumption. The town has generally been quite conservative on religious topics, the "new lights" in belief having failed to penetrate to any considerable extent into this region.

FIRST IRISH IN YORK.

The first time the writer ever saw Irish people was in the summer of 1830. The party consisted of about twenty individuals of both sexes, who came here in a vessel, and one of their number, a man, was sick, and died a few days after they landed. They established their household in an old boat or sail house, which was hastily fitted up for their occupancy, and was situated then close to the south-westerly end of Sewall's bridge, and on the opposite side of the road where David Sewall's sash and blind factory now is. Our people were amazed at their singular appearance, and their costume and language excited great laughter among crowds of men and boys who were continually at their heels, for they invariably sallied forth in squads and parties.

They landed at Emerson's wharf, and, after moving their luggage away and estab-

lishing quarters for their sick companion and themselves, they came back to the wharf — it being high tide — and commenced fishing in a very novel manner, without the aid of either bait or hooks. Their method was in this wise: — a common two or three ounce phial, tied to the end of a string, was lowered into and dangled and jerked through the water, to a greater or less depth, and if any one was so lucky as to inveigle or capture a one or two inch minnow into this receptacle and land it on the wharf, the whole party would set up a shout, intermingled with their inexplicably confused jargon, that out-Babeled Babylon. This result, to them, seemed as astonishing and extraordinary as though it had been a ten thousand pound whale.

Another act of theirs completely amazed those of our Protestant towns-people who witnessed it. The sick man died, and, to carry out the fashion of their creed, the corpse

lay in state nearly one whole day and night. In the centre of the room in which he died a catafalque or throne was improvised of old barrels and boxes, with which the apartment abounded, and after being covered with the remnants of sails, upon this the deceased was placed, with face and feet exposed to the gaze of all who could see him, by the light that entered the open door, as all the windows, if there were any, had been darkened, to give full effect to the lighted candles that were burning at the head and feet of the corpse. Clay pipes, pieces of tobacco, and open papers of snuff, were lying on both sides of the body. No drinking, waking, or carousing took place, nor extreme paroxysms of grief were manifested, as in later years is indulged in on similar occasions by the same class of people. This exhibition continued a nine days' wonder, no one living here ever having before witnessed the like.

ANCIENT AND MODERN SCALAWAGS.

Isaac Davis, better known as Black Isaac, the fiddler, was once a slave in Virginia, according to his own account of himself, and escaped from his master. He came from a place called Eaton's Neck, on Long Island, New York, and wandered into Maine, and then became acquainted with his lovely spouse, Chloe Ward, and married her. They had fourteen ebony piccaninnies. Isaac and Chloe are both dead, and the fourteen cherubim have left this world and become as many cherubs in another sphere, or, in other words, are dead also, and the family name and every thing connected with it have become extinct. He invariably attended York military trainings with his fiddle, and although his skill in music was limited to a few tunes, he was in demand all day, at three cents a dance. His favorite theme, which he both sang and played with great vehemence, was,

"When I am dead and gone to roost." He lived and died in a small house about half a mile west of Cape Neddock village.

A mulatto, named Tamar Ward, and her sister, Chloe Ward, were daughters of Cæsar Ward, who was once a slave, and known as Cæsar Talpey, he once belonging to a Mr. Talpey. The mother of both Chloe and Tamar was also a slave, and owned by a Weare family at Cape Neddock. Tamar, though never married, had a daughter who was called Rosanna Frances Basset Ward. Tamar took great pride in adorning the person of her daughter in habiliments of white, with a great array of variegated ribbons, and when she appeared abroad her whole contour bespoke her the observed of all observers. Both Tamar and Chloe died, not long since, in the York alms-house.

Two grim-visaged and dark-complexioned individuals, as dusky-faced as even Vulcan himself, and apparently as inseparable as the

Siamese twins, but not so sallow and mummefied in their faces, were often seen together, especially in summer, shuffling along through the streets of the village part of York, each bearing a huge pack or bundle on her back, which at the present day might be mistaken for Grecian-bend. In a season of snow, they employed a small hand-sled, on which to transport their goods and luggage. These two celebrities, Hephzibah Cane and Mary or Polly Austin, were said to be of the "feminine gender, or persuasion." Hephzibah was born in Kittery, Maine. Her sister Dorcas married a man named Austin, who lived in the woods near Scituate,* in York, and these were the parents of her companion Polly.

Hephzibah, and, for aught all that is known, Polly also, were said to have dealings with familiar spirits, and, consequently,

* This comprises School District No. 12.

were feared and shunned by those who knew no better than to think so; at any rate, very few people desired their company, whether this were true or otherwise. On this account, many a time the younger portion of the community were superstitiously alarmed on their appearance, although they never were known to molest any one. But no sooner were they supposed to be out of hearing, than the shout went up, "There goes Hip. Cane and Poll Ostin!" Unluckily, once they were within hearing distance of this announcement, and, seeing Hephzibah drop her bundle and run towards us, the children fled for refuge into the schoolhouse. She, to their horror, followed, came to the door, and inquired for the teacher, to whom she related her grievances and solicited redress, which she obtained by the teacher reprimanding them in her presence, after being ordered to their seats, although the limits of their meridian intermission had

not fully expired. This admonition they supposed was the finale or *dénouement* of the whole affair, but they were mistaken. Miss Cane planted her gambadoed and brogued pedal extremities firmly on the threshold of the inner door, and facing us, both hands grasping the door-case, after asking the teacher if she could give her "a chaw of backey" (tobacco), uttered the following: "Scribes, Pharisees, and Hypocrites, I could keep a better school than this!" and immediately joined her companion who was waiting for her at the door, and both went on their way. Her meaning was, undoubtedly, that she herself in keeping would maintain a better discipline, and dispense etiquette among scholars in order to teach them to practise civility even to scalawags moving in her sphere.

Hephzibah and her sister Dorcas always resided together. The former has been dead a long time; Polly, about six years.

PRIMITIVE AND INFANT SCHOOLS.

Somewhere about the years 1827–9, Miss Mary Jacobs had a school at her house on the hill at the north-easterly end of Sewall's bridge. The school was kept in summer in the kitchen, where, while in the same room learning was being dispensed, her sister was performing the functions of laundress, or, as dinner-time approached, the culinary art was in full blast. In cold weather, her parlor was used, which contained the teacher's bed-ridden mother, who was awaiting the call to a quieter, if not a better place than where she breathed her last. Nothing of an ornamental nature was attempted, the branches were simply arithmetic, reading, spelling, and writing. The tuition fee was, when paid in cash, six cents per week; but coffee, sugar, tea, or any article of food or the necessaries of life, were taken in barter, and were just as acceptable as cash, and on as favorable terms.

An Infant School was instituted, as a sort of experiment, under the auspices of Solomon Brooks, Esq., and others, previous to the year 1831. Miss Maria Champney, of New Ipswich, N. H., was the instructor; Miss Elizabeth Clark, assistant; the writer was assistant, and also chorister of the vocal department, of which this was a very prominent portion of the school. This mode of instruction was similar to the Kindergarten method, but on a very limited scale, viz.: by the use of object-teaching aids, with astronomical, arithmetical, geographical, geometrical, and other apparatus, which brought in use an abacus or numerical frame, a globe, hanging maps, and an orrery (of antique construction, hung up by a string), all of which were new and novel, in this town, as was also the mode of teaching.

The following are some of the instructors of the taught schools: Master Hall taught as long ago as 1811–12; followed by Rufus M'Intire, Miss Lydia Main, a rigid Baptist;

Wm. Burleigh, of Berwick, Dr. J. S. Putnam, Wm. Harris, of Portsmouth, N. H.; Mark Dennett, of Kittery; George W. Came, kept several terms.

SHOWER OF METEORS.

Near the close of the year 1833, in November, occurred a phenomenon never before witnessed in this quarter. Soon after midnight on the morning of the thirteenth, the meteors, called falling stars, were observed to be unusually frequent, and after four o'clock the heavens presented one of the most sublime and extraordinary appearances that can be conceived. Imagination can hardly picture anything to exceed, or even equal it. Small bodies of surpassing brilliancy, apparently as numberless as the stars in the firmament, were seen flying in all directions through a clear, unclouded sky, leaving long, luminous trains behind. Often, one larger and more brilliant than the rest would sweep across the heavens, nearly from

horizon to horizon, producing a light similar to a flash of lightning; at the same time millions were diverging from the zenith, and scintillating through their descent, until lost below the horizon. In whatever direction the eye was turned, the scene could not be compared more aptly to anything than a shower of fire falling to the earth. Thousands of individuals, scattered over the vast portion of North America stretching from Nova Scotia to Mexico, witnessed the sublime spectacle. As daylight advanced, the meteors were less frequent and began to disappear; but some were seen as long as the stars were visible.

CENSUS OF YORK.

The census of York, at the present time, according to statistics furnished by Jeremiah S. Putnam, M. D., is about two thousand eight hundred and fifty-four inhabitants.

The sexes are about equally divided — there being only a slight predominance in favor of the female sex. About six hundred and fifty males over twenty-one years of age are entitled to vote. There is only one colored person — a negress, in her teens The town contains five hundred houses, and two hundred and forty farms.

York, although lying largely upon the sea-coast, with a good harbor, is more of an agricultural than a commercial place. A few small craft are employed in fishing, and in summer about a dozen small schooners in coasting and freighting brick, hay, wood, &c. The principal export is hay, of which from one to two thousand tons are sent away yearly. Huckleberries, which were always abundant in former times, have become a specialty in their season.

The area is about fifty square miles, geographically divided into fifteen school districts, viz.: 1. Centre; 2. Raynes' Neck;

3. South Side; 4. Scotland; 5. Brixham; 6. Beech Ridge; 7. (United with 5); 8. North Village; 9. Ground Root Hill, West; 10. Ground Root Hill, East; 11. Cape Neddock, East; 12. Scituate; 13. Cider Hill; 14. Pine Hill; 15. Cape Neddock.

MANUFACTURES.

The manufactures in York are very limited, and have never to any great extent occupied the attention of the people. Messrs. J. Chase & Son's woollen mill, at the outlet of Chase's Pond, manufactures a limited amount of flannel and fulled cloth, principally for producers, who furnish their own wool and yarn. Numerous saw and shingle mills cut considerable quantities of lumber.

Messrs. Norton & Leavitt, on York river, between the two bridges, manufacture an excellent quality of brick, which finds a ready sale in Boston and elsewhere. They

have commenced an extensive business, erected a large steam engine, and built a commodious wharf. The same firm have purchased the Barrell mill-pond, containing about twenty acres, and intend to rebuild the dam, in order to exclude the salt water, and engage in the production and shipping of ice. Vessels can be laden with great facility at the side of this dam.

John E. Staples manufactures all kinds of monumental marble work. His monuments, tablets, and tombstones are not excelled in design and workmanship in all New England. He has also a branch manufactory of like kind in Kennebunk. Mr. Staples is a native of York.

David Sewall, at the end of Sewall's bridge, manufactures doors, blinds, etc.

Henry Moulton & Company manufacture all kinds of ladders, steps, revolving clothes-

dryers, etc., and are doing a very good business.

Should the contemplated railroad be built in the right place, and no endeavor be made to shun that portion of the town from which it would derive the most business, the trade with Boston and Portland now carried on by coasting vessels may be diverted to it. With such facilities of connection, no doubt manufactories would also be established. Adding such advantages to the beauties nature has bestowed upon it, York might resume its place among the most thriving towns in New England.

SEA-SIDE RESORTS.

The Goodwin House, Charles Goodwin, proprietor, recently built, and situated on the easterly bluff at the end of the Short Sands Beach, near the Marshall House, will accom-

modate about twenty-five guests, and is well patronized. Occupying a very elevated position, it affords a fine view of the ocean, and is a desirable summer residence either for health or pleasure.

Beyond the Long Sands Beach is a high cape or promontory, at the extreme end of which is the York Nubble, before alluded to. Near but beyond this beach, on this cape, is the Bowden House, of moderate dimensions, and there are several private summer cottages, pleasantly situated, and affording a fine sea view.

Midway of the Long Sands Head is the Sea Cottage, kept by Mr. Charles A. Grant. The beach here is not excelled for riding and driving by any other on the Atlantic coast; and although the view to the east is partially obstructed by the Nubble, and that to the west by the eastern point form-

ing York harbor, yet it is a beautiful place, affording a fine view of the ocean and Boon Island. Under the management of Mr. Grant, who is kind, genial, and large-hearted, the Sea Cottage will long be considered a favorite resort.

Here the Atlantic Ocean may be seen in its grandest phases and in all its fitful moods; and here the toil-worn invalid inhales fresh vitality and strength, with every breath, from the invigorating sea-breeze, which cools the ardor of the hottest summer sun.

There is also the Cape Neddock House, a place long known, kept by M. C. Freeman, which, although not a sea-side resort, deserves especial mention. Let the traveller on his way from Portsmouth to Portland once stop there, and he will ever after "time it" so as to stop again and again.

VESSELS — SHIPPING — COASTING.

Some seventy-five years ago, the shipping to and from this port was considerable. There were five wharves on the north side of the river, with the necessary store-houses, etc., for forwarding and receiving cargoes, nearly all of which have disappeared, or are in a ruinous condition. Then the merchants of York were largely engaged in the West India trade, and many vessels were owned in the town, and lay at the wharves discharging or receiving goods.

Edward A. Emerson had a ship-yard on the declivity behind the "Grow" house, near the wharf now owned by George A. Marshall. Once a vessel of larger dimensions than was usually built there was constructed under Shipbuilder Graves, of Kittery, and, on being launched, was christened, by dashing a bottle of wine against its bows, as it slid into the water, and calling it "Agamenticus." Jonathan S. Barrell, Samuel Lunt, the Emersons,

Lymans, and others, were largely interested in shipping. At that time there were five stores in the central part of the town, transacting a large business. There were baker's, barber's, carpenter's, harness, painter's, and tailor's shops; and masons and ship-carpenters, and other citizens, found ready employment. There were two tanneries: one on the Nicholas Sewall place, and another carried on by Storer Sewall, nearly opposite the present residence of Dr. J. S. Putnam; also a brick-yard owned by George S. Junkins, near the York corner.

The business of coasting to Boston and Portsmouth was quite extensive. Railroads being unknown and stage-fares expensive, advantage was taken of this mode of conveyance by almost all travellers, especially servants, going from or returning home on a visit, as this was the only means within the scope of their purse. They were required to provide their own subsistence; and many a voyager, alas! after laying in his or her stock

of more, even, than was thought requisite, has found the vessel, by stress of weather or adverse winds, diverted from her course, and the voyage occupying more days than it should have occupied hours, in reaching its destination. In such an emergency, access was obtained to the skipper's larder, to prevent suffering and avert starvation.

SLOOP-WRECK — CAUSE — VERDICT.

On the highest point of Stage Neck, which extends into the sea, a temporary light was sometimes hoisted on an upright pole, about fifteen feet high. One dark night a sloop ran on these rocks, and was wrecked. A survivor, on being questioned about the catastrophe, said, "The vessel struck, turned over on her side, and the skipper and another barrel of whiskey rolled overboard."

"*Verdict.* — We find that the deceased fell from mast-head, and was killed; he rolled overboard, and was drowned; he floated ashore, and froze to death, and the rats eat him up alive."

SITE OF A FORT — ROARING ROCK.

On the bluff last spoken of are still to be seen the remains of old forts built during the war of the Revolution and that of 1812, as a protection to the harbor entrance, which it commanded. They were armed and manned, at that time, to repel any attempted landing of the British. The outlines and rude structure of these forts are plainly visible. Buttons, from the coats of soldiers, were recently dug up, while removing the foundations of one of them, and are preserved.

Many strange stories are told of Roaring Rock. One was, that the cavern extended up "under 'Sentry Hill,' and that it had sheltered pirates, etc.: a bold adventurer had explored it as far as he dared to, and till his light began to burn blue." But this is not to be credited, as the billows are incessantly rolling into it. "Sentry Hill" is used as a *look-out* by the government coast-survey. These bluffs are the headlands of history.

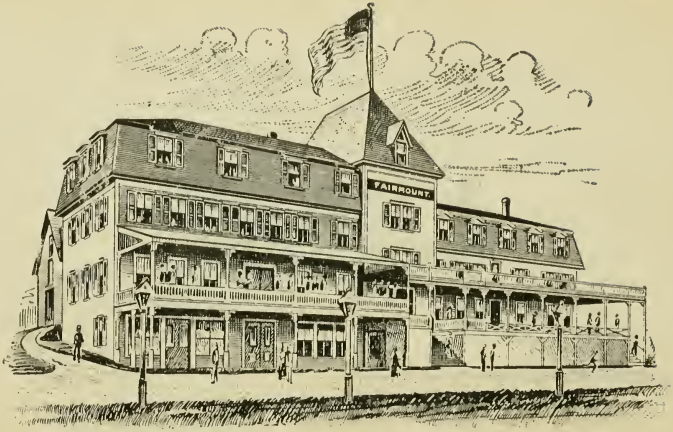
EXPENSE OF AN ORDINATION.

We copy the following list of supplies furnished at an ordination in 1750, in order to compare them with prices of the same commodities at the present day:

1 barrel flour,	£14	7*s.*	6*d.*	$71.87
3 bushels apples,	2	8	0	12.00
2 barrels cider,	9	0	0	45.00
2 gallons brandy,	5	0	0	25.00
1 bottle vinegar,	0	5	0	1.25
54½ lbs. pork, 7*d.* lb.	1	11	9½	7.94
8 fowls, 6 candles,	1	17	0	9.25
1 ounce nutmegs,	0	1	0	.25
29 pounds sugar,	8	14	0	43.50
1 teapot, 1 pound tea,	2	0	0	10.00
4 gallons rum,	5	4	0	26.00
2 bushels cranberries,	2	0	0	10.00
1 pound ginger,	0	2	0	.50
4 ounces pepper,	0	0	6	.12½

2 cheeses, 6*d.* per lb.

6 gallons molasses, 2*s.* 8*d.* gallon.

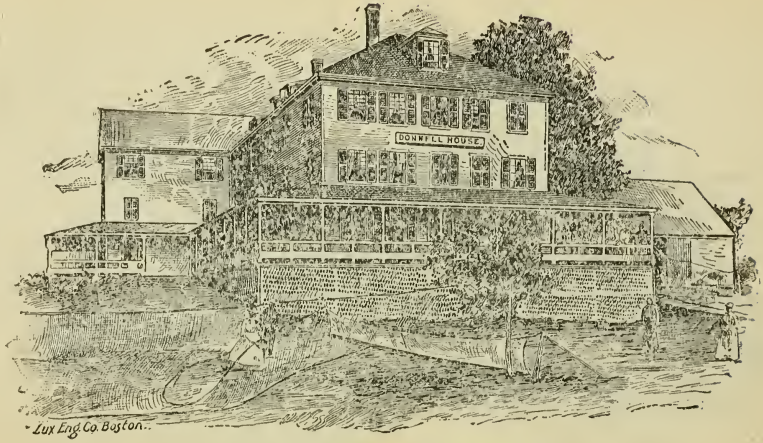


FAIRMOUNT HOUSE,

A. D. WALKER, PROPRIETOR, YORK BEACH, MAINE.

C. A. GRANT, Prop. E. E. E. MITCHELL, Clerk.

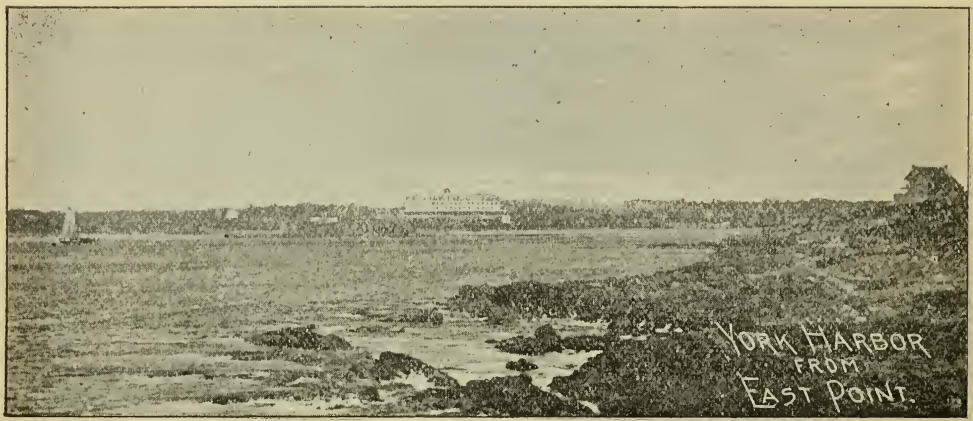
Long Beach. P. O. Address, York Village, Me.



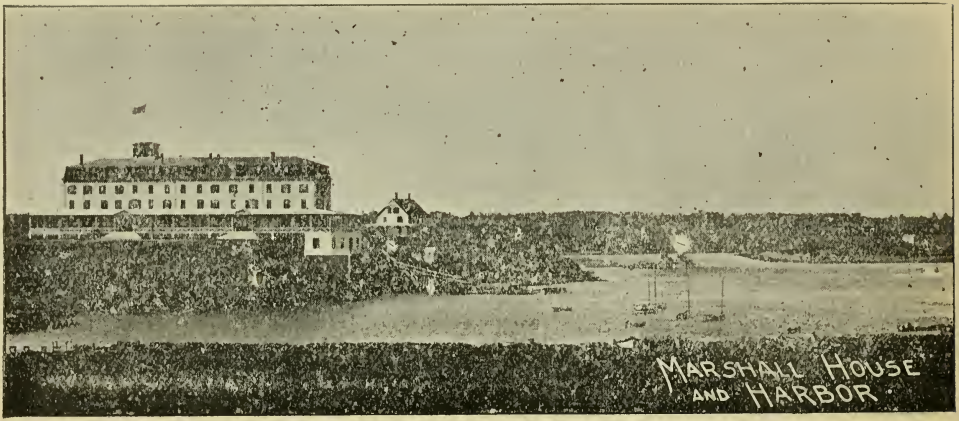
AN IDEAL FAMILY RESORT.

S. G. DONNELL, *Proprietor.* B. G. DONNELL, *Manager.*


YORK RIVER
— REAR, MARSHALL HOUSE


YORK HARBOR
FROM
EAST POINT.


BATHING BEACH
IN FRONT OF
MARSHALL HOUSE


MARSHALL HOUSE
AND HARBOR.

Marshall House.

ONE of the principal features of York Harbor is the MARSHALL HOUSE.

Situated upon the elevated ground of Stage Neck, it is the first object to attract attention in approaching the Village by land or sea, and the last to disappear on leaving. The situation of the MARSHALL HOUSE is the subject of constant remark among visitors. Immediately in front of the hotel, upon the outer edge of the isthmus which joins Stage Neck to the mainland, lie the far famed "Short Sands," a hard smooth beach daily crowded by bathers.

The view from the verandas of the hotel comprises a variety of scenery unexcelled among the many resorts of New England. To the northward the eye takes in a picturesque stretch of rocky coast dotted with cottages and having a green back ground of forest. To the east the blue reaches of the ocean are unobstructed save by Boon Island with its light, nine miles seaward.

Towards the west and south the view comprises a beautiful combination of forest and farming country with the lovely York River flowing between.

THE MARSHALL HOUSE

was opened by Hon. Nathaniel G. Marshall the father of the present proprietor, Mr. Edward S. Marshall, in 1871.

It has two main frontages of 170 feet each besides extensive wings, all surrounded by verandas 16 feet in width.

The house possesses every improvement incident to a first class hotel: spacious parlors, a large, cool dining room, reading rooms, dance and billiard halls: while the suites and single rooms are each perfect in themselves.

THE CLIFF HOUSE.

Bald Head Cliff, upon which the house stands and from which it takes its name, is 600 feet in length and upwards of 100 feet in perpendicular height. It is easily reached by stage from York Beach Station.

The house and furnishings are new and of modern architecture. Open fire places in parlors. From every room the views of the ocean extending from Cape Porpoise to Isles of Shoals, are wild and varied, while inland the views are magnificent in the extreme. There are 255 feet of veranda, with the Grand Old Ocean within an hundred feet.

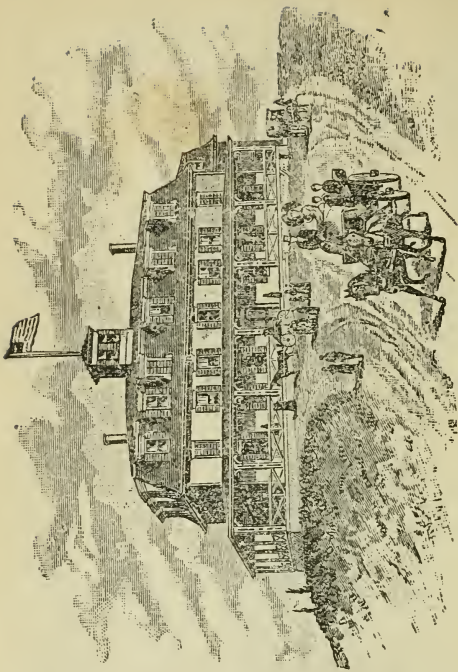
Bathing and fishing from the rocks along the shore and boats for sailing or deep sea fishing. Livery stable connected with the house.

We have a fine farm and dairy, thus affording fresh produce and pure milk daily.

Two mails daily are received at the house and wire communication to all points, by Telephone from Ogunquit, two miles distant. For further particulars apply to the proprsetor,

E. T. WEARE, OGUNQUIT, MAINE.

HARMON HOUSE AND COTTAGES, J. H. VARRELL, YORK HARBOR, ME,



YORKSHIRE INN.

The house has a most delightful situation, (being the highest in this vicinity,) commanding an unobstructed view of varied inland, river and ocean scenery.

W. G. VARRELL, Prop.

HARRY M. VARRELL, Clerk.

YORK HARBOR, ME.

HOTEL ALBRACCA,

Norwood Farms. **York Harbor, Me.**

ELIAS BAKER, Proprietor.

THE YORK COURANT.

YORK'S only newspaper, was published at South Berwick from Nov. 7, 1890 to Sept 4 1891, when the plant of the COURANT and LIFE was purchased and located at York Corner, Me., by the present proprietor.

York is fast becoming the leading watering place. The people are alive to its beauties as such. Magnificent Hotels, Bank, Railroad, and Water-works. No Better Beach on Earth.

The COURANT is bright, sparkling and alive to the best interests of York.

Everybody should subscribe for the COURANT and learn about the York of today.

Price $1 50 per annum, in advance.

GEORGE F. PLAISTED,

Founder, Editor and Proprietor.