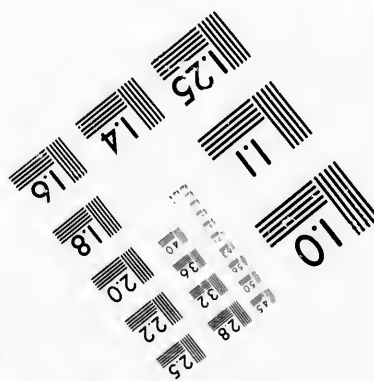
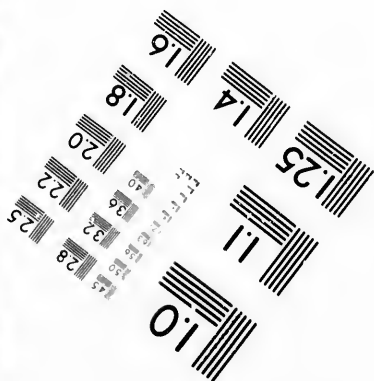
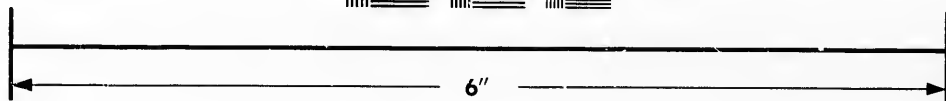
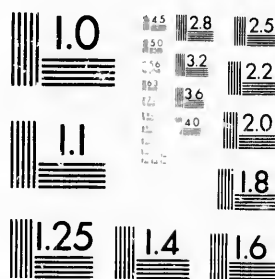


# IMAGE EVALUATION TEST TARGET (MT-3)



Photographic  
Sciences  
Corporation

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

Ca

15 28  
30 32 25  
39 22  
20  
18

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**

10



Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

**1980**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

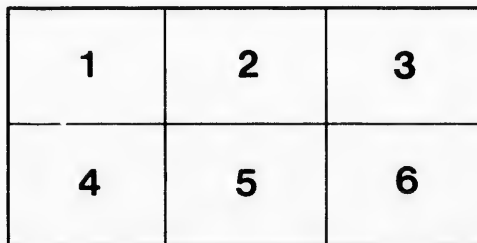
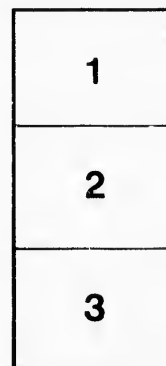
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

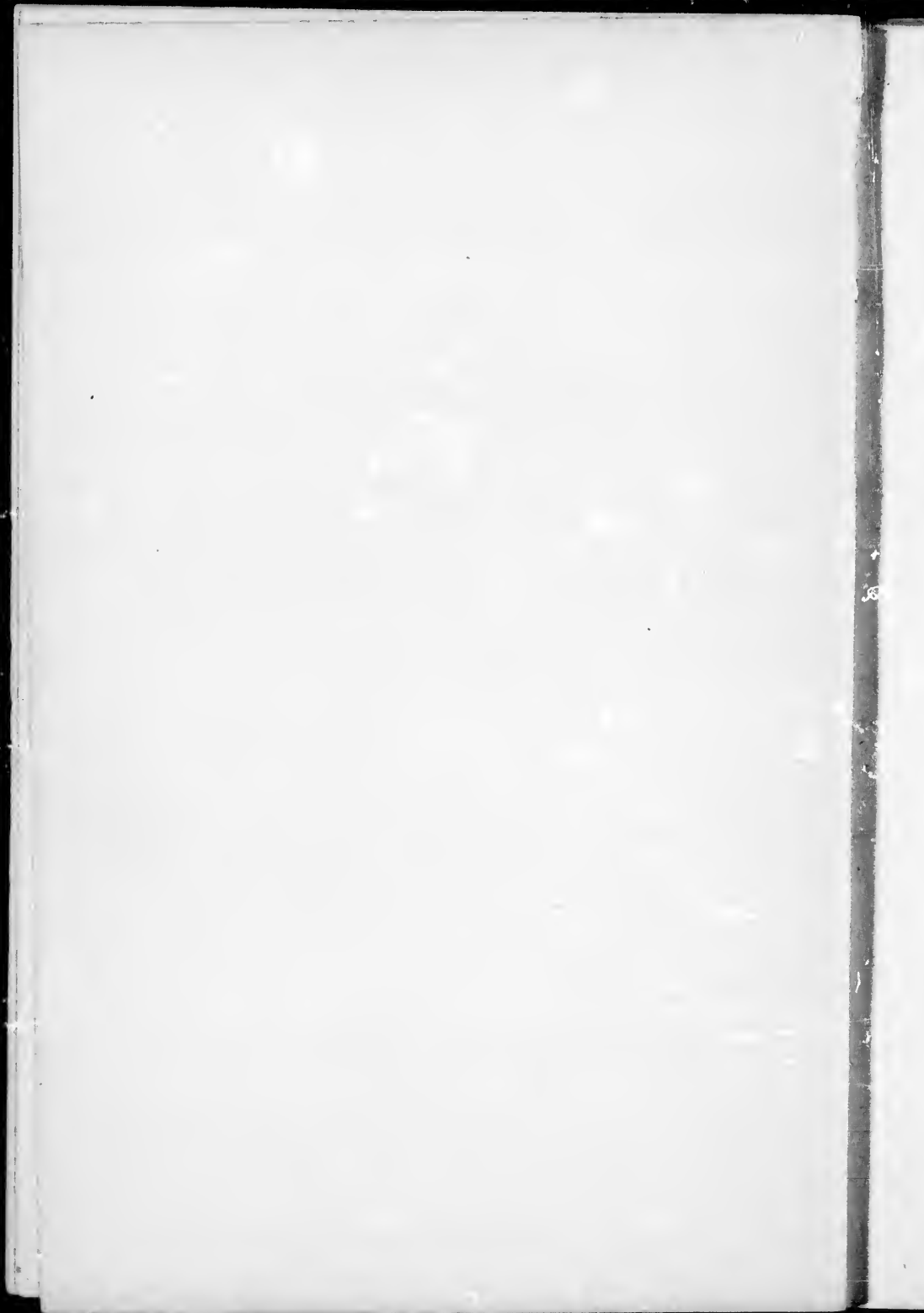
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

errata  
to

pelure,  
on à



974.14  
C 14k

# Annals

OF

## CALAIS, MAINE

AND

## ST. STEPHEN, NEW BRUNSWICK;

INCLUDING THE VILLAGE OF MILLTOWN, ME.,  
AND THE PRESENT TOWN OF MILLTOWN, N. B.

---

BY REV. I. C. KNOWLTON.

---

CALAIS :  
J. A. SEARS, PRINTER.

1875.

. FC 2499

S358

K58

1875

## PREFACE.

---

In 1790, the population of Calais is said to have been only sixteen ; in 1800, it was about 100 ; in 1810, some 200 ; in 1820, 418 ; in 1830, 1686 ; in 1840, 2934 ; in 1850, 4749 ; in 1860, 5621 ; in 1870, 5944. The valuation of taxable property in Calais in 1851, was \$824,932 ; in 1856, \$1,180,616 ; in 1866, \$1,262,552 ; in 1874, \$2,039,512 ; but these figures represent only about two thirds of the actual, market value of the property. Calais was incorporated as a town, in 1809 ; and as a city, in 1851. The parish of St. Stephen, incorporated as a town in 1871, and divided into two towns, St. Stephen and Milltown, in 1873, has from the first had a larger population and more wealth than Calais. At present, the three town have about 14,000 inhabitants, and possess at least \$6,000,000 worth of property ; and the growth, though not rapid, is steady. It seemed to the writer that a locality of this size and importance deserved to have its history rescued from oblivion ; and this volume is an attempt in that direction. The task has been difficult and laborious, and the materials on record, scanty. If the work is defective,—if in the thousands of names and dates given, there are some mistakes,—still this book will keep the fathers in honored remembrance, and aid the future historian in preparing a more perfect work.

CALAIS, Mar. 15, 1875.

I. C. K.



## INDEX.

CHAPTER.	—	PAGE.
I.	The Beginning, - - - -	7
II.	Aborigines, - - - -	14
III.	Pioneers,—Calais, - - - -	17
IV.	Pioneers,—St. Stephen, - - - -	23
V.	Survey and Sale of Calais, - - - -	32
VI.	Primeval Age.—1790 to 1800, - - - -	35
VII.	Organization.—1800 to 1810, - - - -	40
VIII.	“Struggle for Life.”—1810 to 1820, - - - -	47
IX.	W. M. Church, St. Stephen, - - - -	60
X.	W. M. Church, Milltown, N. B., - - - -	66
XI.	M. E. Church, Calais and Milltown, - - - -	68
XII.	Anglican Churches, - - - -	75
XIII.	The Bar, - - - -	80
XIV.	F. & A. Masons, - - - -	96
XV.	Congregational Churches, - - - -	104
XVI.	Physicians, - - - -	115
XVII.	Unitarian Church, - - - -	120
XVIII.	Newspapers, - - - -	129
XIX.	1st Baptist Church,—Calais, - - - -	134
XX.	Banks and Insurance, - - - -	142
XXI.	Universalist Church, Milltown & Calais, - - - -	146
XXII.	Shipping, - - - -	160
XXIII.	Bridges, - - - -	165
XXIV.	Literature, - - - -	167
XXV.	Benevolent Societies, - - - -	172
XXVI.	Railways, - - - -	175
XXVII.	Roman Catholic, - - - -	178
XXVIII.	Presbyterian Church,—St. Stephen, - - - -	180
XXIX.	Mills, - - - -	184
XXX.	2nd Baptist Church,—Calais, - - - -	187
XXXI.	Smuggling, - - - -	192
XXXII.	New Churches, - - - -	195
XXXIII.	Cemeteries, - - - -	198
	Appendix, - - - -	200

GE.

7  
14  
17  
23  
32  
35  
40  
47  
60  
66  
68  
75  
80  
96  
104  
115  
120  
129  
134  
142  
146  
160  
165  
167  
172  
175  
178  
180  
184  
187  
192  
195  
198  
200



ANNALS

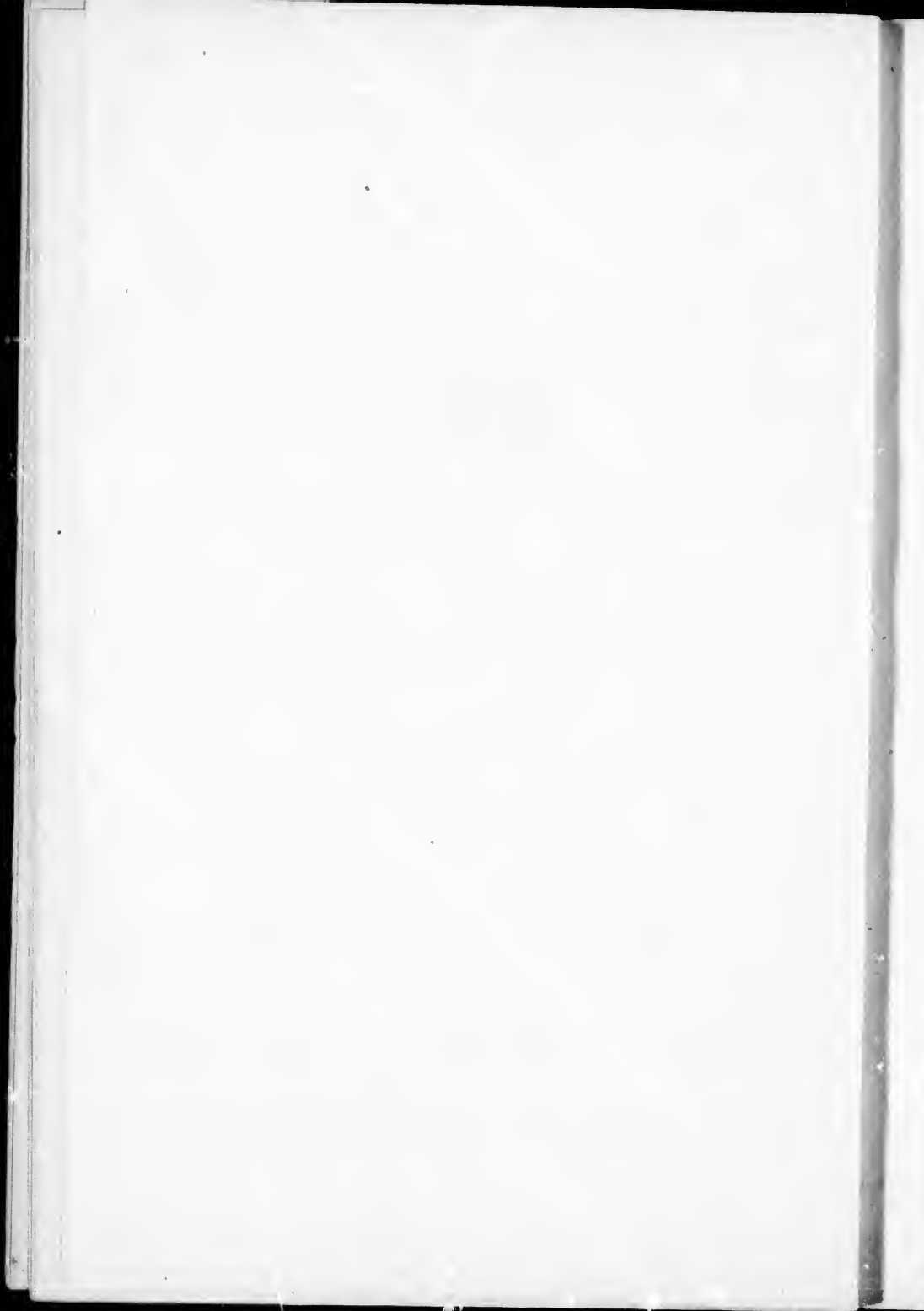


OF



CALAIS AND ST. STEPHEN.





# Annals

OF

## CALAIS AND ST. STEPHEN.

---

I

*THE BEGINNING.*

Two hundred and seventy-five years ago, North America was an entirely unbroken wilderness. Except a feeble colony at St. Augustine, there were no cities, towns or Caucasian homes on all the vast domain. Its magnificent forests and prairies, the hoarded wealth of its exhaustless mines, the multifarious privileges of its countless harbors, rivers and water-falls, were still waiting for the cultivated mind and cunning hand of the European emigrant. Where the great commercial and manufacturing towns would be built, no human being could then decide. Yet at that early day, Calais and St. Stephen came near being doomed to languish forever as the mere inconsequential suburbs of the great Capital of French Acadie. The pages of History describe the danger and tell how it quietly passed away.

The story begins Nov. 8, 1603. On that eventful day, Henry IV of France, influenced by both religious and political considerations, granted to Pierre du Guast, Sieur de Monts, a Patent of all the territory in America lying between the fortieth and forty-sixth parallels of north latitude. The king also appointed him Lieutenant General of all the military forces in this vast domain, and in all respects invested him with Vice-regal authority.

Thus ennobled, and stimulated by the hope of fame, princely dignity, and a great harvest of wealth to be reaped in the fur trade, De Monts immediately began to enlist a company to emigrate, and to make the needful preparations for their departure to the new world. In five months the arduous task was accomplished. The company included himself, Baron de Poutrincourt, Count d'Orville, the scholarly Samuel Champlain, Catholic priests, Huguenot ministers, and about a hundred others,—sailors, soldiers, artizans and servants. These intended founders of a new empire sailed from Havre de Grace, April 7, 1604, and safely crossed the Atlantic.

Having reached America, the next care of De Monts was to find a suitable location on which to build the magnificent metropolis of his new and great empire. After carefully examining the densely wooded but un-auspicious coast of Nova Scotia and New Brunswick, the adventurers entered Passamaquoddy Bay. Here,

near the mouth of *La Riviere Des Elechemins*, they discovered a small, attractive island, which with pious emotions they named *St. Croix*,—the Holy Cross. This island now called Neutral or Dochet, is in Latitude 45 degrees, 6 minutes N. and Longitude 68 degrees, 7 minutes W. and very near the south-eastern boundary of Calais. It was at that time about a mile in length, and thickly covered with cedar trees.

It was Summer. The genial air was fragrant with the sweet odors of the forest. The birds were singing their songs of love. The river seemed alive with fish and water fowl; while moose and deer in large numbers roamed near by in the woods. Here was a Paradise; or at least one of the "Isles of the Blest." And here at once they decided to locate and build their great city. The water around the island would be a safe barrier against savage foes, and a commodious place for shipping. Wharves would line the shore,—palaces and temples would rise on the land. Wealth, luxury, art, science, religion, would adorn and glorify the gorgeous Capital of the new Realm. Never was there a location more inviting and promising.

Accordingly in July, 1604, they landed on this beautiful island and began their work. Trees were felled, streets and squares laid out, foundations arranged, houses erected, cannon mounted, and even a small house of worship and a cemetery provided. The site of this resting place for the dead, is now unknown. Prob-

ably it has been entirely washed away by the encroaching tide. This incipient city was on the upper or north-western end of the island, where some faint traces of its foundations are still visible. In the Autumn, a portion of the party returned to France for supplies and recruits, and only seventy-nine persons were left to guard the little village and to test the quality of the coming Winter. There were no other white people within a thousand miles of them ; but they were well clothed and provisioned, destitute of fear and sanguine in expectation. Hardship, suffering, death, were not in their pleasant programme.

Winter approached. The fierce winds arose and wrenched the faded leaves from the frightened trees. The air grew sharp and cutting. The birds vanished ;—fled to their southern homes. The snow sifted down from its exhaustless storehouse, and wrapped the dead and frozen earth in its white shroud. Great blocks of ice were piled on the shore, or hurried by in the black angry water. Communication with the main land became difficult, and fresh water could not be easily obtained. Houses and fires could not keep out the awful cold. It became so intense that the wine of the emigrants congealed, and had to be dealt out by weight. Day and night these poor exiles from sunny France shivered as with ague. Paralyzing scurvy attacked them. Nearly all were sick, and before Spring, thirty-five of them were carried to the dreary cemetery. The romance ended.

Every one of the emaciated and frost bitten survivors was fully convinced that that bleak island was not a suitable place for a great city; and in August, 1605, they all left, never more to return. Thus Calais and St. Stephen escaped being the suburbs of the Capital of Acadie; an empire that never existed and a city that never was built. De Monts not long after was deprived of his Patent; and the French emigrants found a more congenial home at Port Royal, N. S.

The fact that Dœchet Island is the place where De Monts tried to locate his colony has been proved beyond a doubt. By the Treaty of 1783, it was agreed, by Great Britain and the United States that the St. Croix River should be the boundary between Maine and New Brunswick. Subsequently however a doubt arose involving the question, "which of the larger rivers of Maine is the St. Croix." All admitted that 't was the river near whose mouth was De Monts' island; but where was that island? The few white settlers in Washington County knew nothing about it, and Champlain's maps were too imperfect to give a correct idea of the locality. The changes wrought by nearly two centuries of forest growth and decay,—of rasping tides and chemical decomposition, had of course obliterated every visible vestige of the old French settlement. But search was made, and in 1798, after a long and careful examination, the Commissioners appointed to trace the boundary line, discovered beneath the underbrush, sedge



and sand on Dochet Island, the unmistakable remains of the foundations of De Monts' houses. That settled the question. Here was the island, and "on either side of it" flowed the real St. Croix. On that small and dreary islet, now not half so large as then, within an hour's ride of the business centres of Calais and St. Stephen, the people of one of the first white settlements on the Continent north of Florida, pitched their tents and tried to dwell.

One pleasant memorial of that unfortunate colony will ever remain. The ancient Indian name of the bay and river was *Peskadamiakkanti*, or as we spell and pronounce it, Passamaquoddy. The word it is said, means "leads up to the open fields" or places. The "open places" were probably the Schoodie lakes and the interval lands around them; for Schoodie means "opened by fire." Some however affirm that Passamaquoddy means the "place of the Pollock;" and that the Bay was so named from the multitude of this kind of fish in its waters. De Monts or some French explorer before him, named the river, *La Riviere Des Elechemins*, because the Indians in the vicinity had been called *Elechemins*. The island on which his settlement was started, he named St. Croix, not for any real or fancied resemblance of a cross in the branches of the river, but for the sacred emblem of his religion. Only persons endowed with a very lively imagination can see anything like a cross, anywhere in the natural scenery of

this region. In the course of years, somehow the name given at first to the island only, slipped off into the river. Thus from the unsuccessful De Monts came the name of our beautiful pathway to the ocean,—*La Sainte Croix*, the Holy Cross.

For further information on this subject, the reader may consult Williamson's History of Maine, Parkman's Pioneers of France, Holmes' Annals, Vitromille's History of the Abnakis, and Champlain's maps and writings.



## II

*ABORIGINES.*

A hundred years ago, and during scores of previous centuries, all the territory in and around Calais and St. Stephen was a sombre wilderness. The lakes slept in their earthen beds, and the wide awake rivers hurried along their winding paths, as they do now; but all the hills and valleys were completely covered, and rounded into beauty by a dense forest. Pine, Spruce, Fir, Cedar, Hemlock, Oak, Ash, Beach, Birch, Maple, Poplar and Elm trees, many of them very large and tall, grew luxuriantly where are now our meadows, streets and gardens. Here and there in sunny openings, the Blueberry, Whortleberry, Raspberry and Gooseberry, ripened their delicious fruits. The Moose and Deer, the Bear and Caribou, the Wolf and Fox, the Loup-cervier and Catamount, the Rabbit and Squirrel, roamed through the pathless woods, unmolested and happy. The Beaver, Otter, Mink and Muskrat, on the banks of every lake and river, built their homes and reared their offspring, in peace. Geese, ducks, partridges, pigeons and hosts of smaller birds winged the air and made the Summer joyful with their melody. In countless numbers, Salmon, Shad and Alewives sported in the water. The only human inhabitants were a few families of Etechemin Indians who came and went like the flitting clouds.

The Tribe of Red Men residing in the St. Croix Valley, had the name of Openango or Quoddy. Though never numerous, they were scattered along on each side of the river from its mouth to its sources among the Schoodic and Chipetnicook lakes. Their origin to us is entirely unknown. But there is a tradition that they are the descendants of a St. John Indian and a Penobscot Squaw, who married centuries ago; and neither being willing to migrate to the home of the other, as a fair compromise they settled on the St. Croix and founded a new Tribe. Their language is a dialect of the widely spoken Algonquin; and their manners and customs are similar to all other Abnakis, though they seem to have ever been a peaceable people. They had camping grounds at and for a mile or more above the head of the tide on each side of the river; and many a relic of their Stone Age has been found here in the soil. For many years after the first white settlers came, these children of nature, nearly naked in Summer and grotesquely clad in skins and blankets in Winter, were often seen, sometimes squatting quietly in their rude Wigwams, sometimes strolling along in their trails, free, fearless and content.

An early incident illustrating their character and giving a glimpse of frontier life, may be interesting. One day, near the beginning of the present century, a stalwart Indian thirsting for fire-water, entered the house of Clement Lane in Milltown and demanded a

drink of rum. On Mrs. Lane's refusing to gratify his thirst, he seized her infant and started for the door. It is not safe for a bad man to meddle with a good woman's baby. Quick as thought she snatched the child from his hands, placed it in the cradle and then bravely faced her enemy. Again, with angry words and menacing gestures, he demanded fire-water. Perceiving that remonstrance would be vain, she seized an iron poker and with one well aimed blow prostrated him on the floor. Just then a neighbor came in, and the bleeding, frightened savage fled. The heroic mother is said to be still living in one of the Western States.

A remnant of the tribe still occupies its ancient home, but its number is constantly diminishing, and its ultimate extinction is only a question of time. Meanwhile it is pleasant and right to state that as a whole, these children of the forest have been kindly treated by the Whites, and have lived in peace with all men. They have never engaged in war against us, nor committed any great crime against our persons or property. They are not industrious, but by hunting, fishing, basket and canoe making, a little farming, and an occasional job in driving logs, they manage to get a subsistence by them deemed comfortable. They are Catholics, but their religion sits lightly on them, and does not interfere with their nomadic habits. They enjoy a large degree of apathetic happiness, and with true Stoic indifference are content to live and die without much fear or hope.

## III.

*PIONEERS,—CALAIS.*

The settlement of a river valley naturally commences near its mouth. A few white men had located on the shores of Passamaquoddy Bay several years before a single tree had yielded to the axe in Calais or St. Stephen.

In 1760, it is said, Alexander Nichols, Thomas Fletcher and a Mr. Kown, came up the St. Croix to the head of its tide water, to fish for alewives. They no doubt landed on each side of the river; and they may have been the first white men that ever visited this locality. Probably they remained only a few days, and went away without a dream of the wealth and resources they left behind.

In 1763, Alexander Hodges, Joseph Parsons and a Mr. Prebble settled at Pleasant Point, and James Boyd and James Chaffrey, on Indian Island. In all probability these were the first, permanent, white settlers in the St. Croix valley. In 1769, James Brown and Jeremiah Frost located at St. Andrews, and William Ricker in 1771, built himself a home on Moose Island, now Eastport; and thus these towns had their beginnings.

Tradition affirms that the first white inhabitants of Calais were William Swain from Massachusetts and

David Farrell from Ireland. They came previous to 1780, but how long before cannot now be ascertained.

Mr. Swain's cabin was in Milltown near the old Kimball house and not far from the Railway Station. It is said, though by many doubted, that he built the first Saw-mill on the river. The location of this mill is supposed to have been near Goose Rock, a few rods below the Calais end of Milltown upper bridge. If such a structure was erected or attempted, it was burned before it went into operation; and during the last half century, no trace of it has been visible. Mr. Swain engaged in other business, and ten or fifteen years after moved away. Probably he next located at some point farther down river; as some of his descendants are said to be still living on Campobello Island.

Mr. Farrell built his cabin not far from the Methodist Meeting House, on the land still called the "Farrell lot." His occupation is unknown. Previous to 1793, he was accidentally killed by a falling tree. His body was buried between his house and the river; but in excavating for the Railway a few years ago, his bones were unearthed and carried to the Cemetery. He left no children; but a gentleman bearing his name and claiming to be a relative, still resides on the Farrell lot.

The first permanent white resident of Calais, was Daniel Hill. He came here from Jonesport in 1779. A report had been circulating in Machias and vicinity for several years, that near the head of the tide on the

St. Croix, there was an abundance of pine timber, fish and game, and that the river up to this point, was navigable for large vessels. Several persons talked of migrating to this promising land; and at length Mr. Hill piloted by an Indian, came through the woods to Calais. On arriving he perceived at once that the country was even better than the report indicated. Deciding to locate, he built a cabin where the Gravel Pit now is, on Union Mills street, and cleared a small patch of land on Ferry Point. His oldest son, Thomas Hill, who was born Jan. 20th 1773, and who lived almost a century, often said that when he was about six years old, he saw his father fell the first tree ever cut in Calais. He was probably mistaken in relation to its being the first tree felled; but he saw his father chopping down trees on Ferry Point, and no doubt he was correct respecting his age at that time. His statement therefore fixes the date of the first permanent settlement. It was 1779. Other persons from Machias and vicinity, very soon after, either that year or the next, joined Mr. Hill and made the settlement a neighborhood. But the permanent beginning was in 1779, and the Centennial of Calais will therefore occur in the Summer of 1879.

Daniel Hill is said to have been remarkably strong, agile and fearless. He had been a soldier in some of the old wars against the Indians; and the Quoddys having learned this fact, although he kindly aided and instructed them in farming, always greatly feared him.



A few years after he came here, he joined Jacob Libbey and Jeremiah Frost, in building a Saw-mill. It stood on Porter's Stream, near its mouth, and was the first mill ever erected in this vicinity. The number of men at the "raising," was so small, that the ladies were obliged to lend all their strength in lifting the heavy timbers. Without their aid, the frame could not have been set up. Mr. Hill also imported the first oxen, and first engaged in lumbering. He was an ingenious, energetic, moral man; and he so trained his children that his posterity largely inherit his good qualities. His children were Daniel of Warwick, Thomas of Calais, Joseph who died young, William still living in Calais, Mrs. Elizabeth Maxwell, Mrs. Charlotte Thompson, and Mrs. Polly Millberry, of St. Stephen. Thomas settled in the southern part of Calais and married Abigail, a sister of Jones Dyer Jr., by whom he had fifteen children, ten of whom are still living; viz. Ansel, Abner, Samuel, William, Thomas P., Stillman, Harrison, Ellis now on the homestead, James and Sophia. The Millberrys, Thompsons and Maxwells, descended from Daniel Hill, are also numerous; and all cherish with pride the memory of this Patriarch of Calais. And it is worthy of note that they are all good citizens.

About 1780, Samuel, a son of Japhet Hill of Machias, settled in the southern part of Calais, and engaged in farming. He was probably a cousin of Daniel Hill.

He appears to have been a quiet but worthy man. His children were Amos, Stephen, Jasper, Abner, James, Mrs. Lydia Burnham, Mrs. Rice and Mrs. Rebecca Reading. The last named is still living, and from her retentive memory, many of the facts in this history were obtained.

In 1784 or the year preceeding, James and Jones Dyer came from Machias and settled in Calais. Their original home appears to have been Providence, R. I. James was accidentally drowned in early manhood. He however left four children; James, Jr. Samuel now living, Mrs. Chase and Mrs. Westbrook Knight. Jones had been a soldier on the American side in the Revolutionary war. His farm was near that now occupied by William Knight. He was a prominent member of society, and was frequently elected to office in town affairs. His son, Jones Dyer Jr., married Lydia, a daughter of Capt. Jonathan Knight, by whom he had fifteen children. (Vid. Appendix.) His first home was where the Alms House now stands; his second, on Main St., near the foot of Church Avenue. Being a man of energy and decided ability, he took an active part in all public affairs, and was for many years the wealthiest man in town.

Thus Calais began. From time to time, other families came; Bohanon, Noble, Pettigrove, Sprague, Bailey, Lane, etc., of whom some mention will be made in another chapter. The settlement was made not by

war nor with romance, but in sober reality. Its pioneers were not learned men and women, but laborers trying to get an honest living. They left no letters or manuscripts to disclose the story of their trials or triumphs. But they left what is far better, the reputation of being kind, just and intelligent people. Their descendants to the third and fourth generation, have arisen and blessed their memory. We cannot trace the influence, but there is no doubt that much that is good and right in our midst, came from these hardy, worthy woodsmen.



## IV.

*PIONEERS,—ST. STEPHEN.*

All the aged people and the old traditions in Calais and St. Stephen, concur in the statement that the first white settlers in each town came from Machias or some place in that vicinity. A few of the first came through the woods, guided by an Indian; the others came by water. For a time, they occupied perhaps in equal numbers, each side of the river; but eventually only two men, Daniel and Samuel Hill, with their families remained in Calais. The others,—James and Jeremiah Frost, Jacob Libbey and his sons, Ebenezer and Jacob Jr., John Rolfe, Dr. McDonald, Benjamin Getchell and Samuel Millberry, with their families, located in St. Stephen. They came in 1779 and 80, and occupied the land adjoining the river, from Ferry Point to Porter's Stream. Libbey's lot was at the Cove. Their object in settling on the St. Croix, was to engage in lumbering. Soon after their arrival, Daniel Hill, Jacob Libbey and Jeremiah Frost built a Saw-mill on Porter's Stream, and began the manufacture of boards and deal. The logs were at first obtained by felling the trees near the stream and rolling their trunks into the water. All the houses of these people were constructed of logs, and were destitute of brick chimneys. They contained very

little furniture, and few if any glass windows. Their chairs, tables, beds and culinary utensils were of the most primitive style. Yet these rude homes were comfortable, and rendered pleasant by the presence of loving, faithful wives and mothers. The first child born in the new settlement, was Samuel Libbey; and great was the joy of the occasion.—After a time, several families of these earliest settlers located on the fertile Ridges a few miles back from the river, and there many of their descendants still reside.

Hon. J. G. Stevens of St. Stephen, in his able and interesting “Prize Essay on Charlotte County,” says: “The first settlement of the County began in 1784,” when several persons previously of H. B. M’s. 71st. Regiment, with others from Nova Scotia, Massachusetts, New York and elsewhere, united in a Corporate Body called the “Cape Ann Association,” and obtained a Grant of a large tract of land in what is now the Parish of St. David. The Grant was given to David Clendenin and 147 others. Many of them, and some accompanied by their wives and children, in that year and the next, permanently located on the Grant. Among them were David Clendenin, William Moore, William Vance, Thomas McLaughlin, Reuben Smith, Samuel Thomas, Josiah Hitchings, Francis Norwood, Nathaniel Parsons, David McAllister, and others probably, whose names cannot be ascertained. The descendants of these people still occupy farms in St. David.

In the same years, 1784-5, and probably from the same localities, fourteen other families came and settled near the bank of the St. Croix, probably below Porter's Stream and down to the Ledge. The names of the men were Edmund Doherty, James Thompson, James Nickerson, Zeb. Linnekin, John McMullen, John Lily, Joshua Babb, Wm. Gallop, John Leeman, Luther Dany, Alex. Patterson, John Jordan, John Young, and John Hopps.

Having erected log cabins in which to reside, these brave pioneers at once engaged in clearing the land of its dense forests, and raising such crops as the soil and climate would permit. Wm. Moore, who appears to have been the most wealthy and energetic man in the colony, built a Saw-mill and Grist-mill on Porter's Stream, at the locality ever since called Moore's Mills; and some attention was soon paid to lumbering. The farms yielded bountiful harvests, the river was alive with fish and the forest with game, the industrious women wove all the cloth needed for garments, there were no taxes to pay and no expensive fashions to follow, their dwellings were warm and comfortable, and the thrifty colonists had no reason to complain of their wilderness homes and enjoyments. They ought to have been and probably were, a contented and happy people.

But the village of St. Stephen owes its origin mainly to a colony led thither by Capt. Nehemiah Marks. He was a native of Derby, Connecticut, and

appears to have been a man of marked ability and energy. Shortly after the beginning of the Revolutionary War, he went to New York, and engaged in the British service as a bearer of military despatches on both sea and land, with the rank of Captain. At the close of the war in 1783, in company with many other Loyalists, he left the United States and sought a home in Nova Scotia. He was allowed a pension of £96 a year, and had talent enough to win success anywhere. But not finding in Halifax an opening that was congenial to his energy and ambition, and desiring if possible to assist his companions in exile, he left that city and with 104 others sailed in a small vessel to St. Stephen. They landed June 24, 1784, in front of the present "Porter house," and pitched their tents along the shore, from thence to Marks' Corner.

Having assisted his companions in building log houses and making other needful preparations for the coming Winter, Captain Marks returned to Halifax to obtain from Government if possible a Grant of land and such other assistance as his people might require. He was successful. King George III., being anxious to have his remaining North American territory well peopled, willingly granted to each actual settler, 100 acres of land, a generous supply of farming tools and building materials, and regular army rations for three years. Not long after, the Royal agents, Messrs. Jones and Morrison surveyed and laid out the land into village lots and hundred acre farms; and one of these was given to each man residing in town.

The colonists were now fairly and pleasantly located, and their future prosperity seemed to be assured. Before their rations ceased, they would have abundant

time to fell the trees, prepare the soil and raise a supply of food. But serious obstacles were in the way. Some of the men had been in the army long enough to acquire a decided distaste for the steady habits and hard labor needed in clearing the land and cultivating the soil. Others were unacquainted with that kind of business, and therefore able to accomplish but little, even though diligent. Others were intemperate and therefore worse than useless citizens. The supply of rations seemed to render immediate industry and economy unnecessary. Three careless years passed away; the rations ceased, and hard times began. Little provision had been made for this inevitable emergency; the improvident people had but a small amount of money or means to purchase supplies, and no good market was near. Haggard destitution soon set in. Food, raiment, tools, glass, nails, furniture, became alarmingly scarce and difficult to obtain. Of course, in this privation, there was much suffering, sickness and discouragement.

But "necessity is the mother of invention" and the spur to activity. By the skillful use of wooden pegs, comfortable houses and furniture were constructed without nails. In the absence of leather, shoes were made of the raw hides taken from the shanks of moose and deer. The hunter and the fisher brought in food. Farming began in earnest, and soon yielded a fair return. Flax was raised and wool grown, and both were manufactured by the thrifty women into cloth and garments. The lumbering business began to be pushed with vigor, and vessels came with merchandize to barter for the timber. The faithful ministry of Rev. Duncan M'Coll, imparted religious hope and faith; and



slowly the Settlement became self-sustaining and hopeful.

The first sale of real estate took place in 1785, when Jacob Libbey sold his farm extending from the Bridge to Main Street, and perhaps further down, to Nehemiah Marks, for £25, in money, a barrel of beef and a barrel of pork. The land is now valued several hundred times higher; but Libbey was in need of funds and food, and probably felt satisfied with his bargain.

With our well supplied markets on every side, where every needful commodity is kept for sale, it is difficult for us to realize the many deprivations and consequent trials of a new and isolated settlement. In those early days, fish and venison were plenty, but often almost uneatable for want of salt. It was therefore a very joyful day when Capt. Robert Pagon arrived at St. Stephen with a small cargo of salt;—the first ever imported. Tradition has not preserved the date, but the auspicious event could not be forgotten. How nice it was, and how grateful these poor people were, to have their potatoes and fish or moose beef, seasoned with salt!

In addition to the persons already mentioned in these annals, the following list of names is copied from old account books kindly loaned the author by G. M. Porter Esq., kept in the store of his father, Joseph Porter, at Ferry Point, Calais, from 1788 to 1791. It was probably the first store in the vicinity, and it received the patronage of the entire community. Few of the people at that time had much ready money; and hence as many as could, bought goods on credit, and therefore their names appear in Mr. Porter's day-books. The settlements had no legal names and none are found

in the store records; but his customers doubtless included nearly all the people on each side of the St. Croix, from Baileyville to Robbinston, including the parishes of St. James and St. David. The early education of these pioneers had in many instances been sadly neglected. Each one knew his own name, but some were not acquainted with the art of spelling. The entry clerk, himself not a Master of Arts, adopted the phonographic style of spelling according to sound; and his careless and faded penmanship is in some places almost illegible. As nearly as possible I give the names as he wrote them, and leave the reader to decide for himself whom they mean.

In 1788, those who "got trusted" at the store were Samuel Andrews, Nathaniel Bailey, John Berry, Dea. Jacob Boyden, Benj. Bradford, Wm. Bugbee, Peter Butler, John Campbell, Peter Church, Esq., Henry Colloff, John Dyer(?) James Dyer, Jones Dyer, Robert Conners, Thomas Fitzsimons, Thomas Grace, James Gozline, David Hitchings, John and David Johnson, Samuel Jones, Thomas Lindsay, John Long, Hugh MacKay, Angus McDonald, Donald McDougal, John McKinsay, John McPhail, Alex. McRa Esq., James McNab, Hugh Malcom, David Mowatt, Samuel Pierce, Thomas Pettigrove, Francis Pettigrove, Joseph Porter, William Scott, Abiel Sprague, James Sprague, Wm. Swain, Thos. Tompkins, Robert Watson, and Thomas Wire.

In 1789, the following additional names are found in the Day-book:—

Bray, Brady, John R. Brewer, Henry Brown, Esq. Colin Campbell, Carlow, John Cooper, Thos. Delydernier, Dr. Samuel Emerson, Robert Fawcett, John Foster, Dr. Gordon, Henry Gouldsmith, Eben Greenlaw.

Joseph Hale, John Hamlin, James Hannah, Benjamin Henderson, Humphrey, Job Johnson, William Kilby, James Lane, Thomas Lashure, Nin. Lindsay, William Mabee, Jacob Mabee, Hugh McPhail, Morrison, Andrew Murchie, McCullum, Jacob Norwood, Eben Owen, Alex. Patterson, Joseph Parker, Daniel Ray, A. M. Simpson, Barna Simpson, Daniel Soames, Daniel Swett, Ed. F. and N. J. Robbins, Wm. Tower, Matthew Thornton, Samuel Turner and Robert Verder.

In 1790-91, the following additional names are found in Mr. Porter's Account books.—

Thomas Ball, Isaac Bailey, John Barber, John Bohannon, Neal Brown, Jona. Caldwell, Hugh Campbell, Geo. and Peter Christie, John Colvin, Roberson Crocker, Silas Cummins, Joseph Dunham, John Fairbanks, Alex. Furguson, Wm. Frazier, Moses Fisk, John and Jeremiah Frost, B. Getchell, James and Wm. Grant, Thomas Grimmer, John Hall, Martin Haman, John Hasty, Daniel, Joseph, and Samuel Hill, Robert Hitchings, John Hopps, Wm. Jackson, Joseph Lawler, Robert Livingstone, John Loyall, Peter McDarmed, Neal McBean, Rev. Duncan M'Coll, Duncan McCullum, Daniel McCormic, James Maxfield, Thomas Mitchell, John Murchie, Samuel Millberry, James and John Noble, Robert Pagon, John Pettigrove, Abraham Pine, Benj. Pomroy, Dennis and Miles Post, Angus Rankins, Capt. Ed. Ross, Sibley, Mikel Simpson, James Stewart, Stickney, Ralph Taylor, Charles Thomas, Isaac Titcomb, Tyler, James Thompson and Jacob Young.

No estimate of the population of St. Stephen can be made from these names, as quite a number of the persons mentioned did not reside in this Parish. But if the tradition is truthful, that in 1790, there were only sixteen white residents in Calais, then there must have

been several hundred in St. Stephen and vicinity. In fact, during many years, the English town, in every respect was far ahead of her humble American sister. The list of names however is valuable because it approximately determines the date of the settlement of the ancestors of many persons now residing in this part of the country.

For several years the colony appears to have been destitute of domestic animals. The first oxen were brought from Robbinston; the date uncertain. A while after, Capt. Marks imported a cow from Halifax. The first horse ever seen in town, was driven into St. Stephen, in 1795, by Wm. Moore of St. David. Robert Watson, the father of the present Bank Cashier, was the first owner of a horse. This was near the beginning of the present century.

William Buchanan whose house stood near the present residence of F. H. Todd, Esq., came from St. John in 1783, and engaged in getting out "King's masts"; that is, tall, straight pine trees more than three feet in diameter. Other lumbermen not long after began getting out and shipping "ton timber"; that is, large pine logs roughly hewn square. Others split and shaved shingles for exportation. The mill on Porter's Stream, manufactured boards and deal. In a few years, a brisk trade sprang up; and the often returning vessels brought an abundance of the needed merchandize.

At first the little fleet engaged in this exporting and importing, were owned in St. Andrews, St. John and elsewhere; but in 1797, Alexander Gooden or Golden, built a small schooner in St. Stephen, and two years later, Joseph Porter built another. These were the first vessels built on the river above Robbinston.

In 1800, Capt. N. Marks died. And here properly ends the pioneer age of St. Stephen.

## V.

*SURVEY AND SALE OF CALAIS.*

Washington County was organized, June 25th, 1789; and about that time, by order of the General Court of Massachusetts, Rufus Putnam and Park Holland surveyed and divided into townships, a large area of territory bordering on the St. Croix. In their Plan, Calais is marked No. 5; and this, for more than a dozen years, was its only legal designation. The township contained 19392 acres of finely timbered and therefore valuable land. Moreover, it was for sale; and a purchaser soon appeared.

June 27th, 1789, Nathaniel Wells, D. Coney and John Reed, a committee appointed by the General Court, sold Township No. 5, to Waterman Thomas of Waldoborough, Me., for the sum of 672£, 8s. 3d., payable in "Treasurer's Orders." The deed is worth preserving. It is here given verbatim.

"Know all men by these presents, that we the undersigned, a Committee appointed by the General Court of the Commonwealth of Massachusetts, and by the resolve of said Court, authorized and empowered to sell and dispose of the unappropriated lands of said Commonwealth, lying within the counties of York, Cumberland and Lincoln,—for and in consideration of the sum of six hundred and seventy two pounds, eight shillings and three pence, on (in?) Treasurer's orders, agreeable to a Resolve of the General Court aforesaid, which passed, Mar. 9th. 1787, paid by Waterman Thomas of Wal-

doborough in the county of Lincoln and Commonwealth aforesaid, Esquire, the receipt whereof we do hereby acknowledge, have granted, bargained, sold and conveyed, and by these presents do in behalf of said Commonwealth, grant, bargain, sell and convey unto the said Waterman Thomas, a tract of land in the aforesaid Commonwealth, lying within the County of Washington, being Township number five, bounded as follows, viz:—Beginning at a spruce tree and heap of stones, the northeast corner of number Four, standing on the west shore of Schoodic or St. Andrew's Bay,—thence south seventy Degrees West, four miles, two hundred seventy one rods to a cedar stump and stones—the corner of four Townships mentioned under numbers three and four,—thence north twenty degrees west, five miles, one hundred and four rods, to a stake and stones on the southerly bank of the Schoodic river, thence down the middle of the same to Schoodic bay opposite the Devil's Head so called, thence southerly by the western shore of Schoodic bay, to the first mentioned bounds,—said tract containing 19392 acres, reserving however, to each settler who may have settled on said lands, prior to Jan. 1st. 1784, one hundred acres of land, to be laid out so as to include their improvements and be least injurious to the adjoining lands,—and reserving also four lots of 320 acres each for public uses ; —to have and to hold the before granted and bargained premises, to him the said Waterman Thomas, his heirs and assigns forever ;—and we the said Committee, in behalf of the Commonwealth aforesaid, do covenant and agree with the said Waterman Thomas, that the said Commonwealth shall warrant and defend all the before granted premises, to him the said Waterman Thomas,

his heirs and assigns forever, against the lawful claims and demands of all persons whatever.

In witness whereof, we the said Committee have hereunto set our hands and seals, this twenty-seventh day of June in the year of our Lord, one thousand seven hundred and eighty nine.

Nathaniel Wells,	L. S.
D. Coney,	L. S.
John Reed,	L. S.

Mr. Thomas, within a few years, sold one half the township to Shubael Downes of Walpole, Mass., one quarter to Edward H. Robbins of Milton, Mass., and one quarter to Abiel Woods. Subsequently Edmund Monroe purchased a large share of the lands belonging to Messrs. Downes and Woods. These were the original proprietors, and to them run back nearly all the legal land titles in the City.

At first the proprietors' shares were undivided; but after a time, Samuel Jones surveyed the township and divided the land into fifty, and, in some instances, hundred acre lots. Below the lower Steamboat wharf, the lines from the river, run S. 70 degrees W.; above that point, S. 45 degrees W.; and these remain the courses of the farm lines to the present day.



## VI.

## PRIMEVAL AGE.—1790 to 1800.

There is a tradition that in 1790, Calais had only sixteen white inhabitants; but few as there were, it is impossible at present to ascertain all their names. The colony however was firmly established, and additional settlers came in every year.

Prominent among them was Capt. Jonathan Knight, who came from Machias about 1790. His farm fronted the river at Salmon Falls, and his hospitable home was near the angle of the road in that vicinity. For many years his house was the trysting place for the merry, and a sure refuge for the poor, the weary and the stranger.

It is said, and with some probability, that Capt. Knight fired the first gun in the first naval engagement of the Revolutionary War. Veritable history relates that June 12th., 1775, the brave men of Machias captured in their harbor, the English armed schooner *Margaretta*, after a sharp conflict with musketry and by boarding, in which five Englishmen and two Americans were killed and several others wounded. Capt. Knight was one of the boarding party. The tradition relates that Capt. O'Brien the commander of the Americans, ordered his men not to fire till they could see the enemies' eyes. As they approached the *Margaretta*, Knight, whose sight or imagination was stronger than his companions', whispered to his leader, "I see their eyes." O'Brien replied, "then fire;" and he did. It was the



first gun. The musket, a "Queen's arm," was long kept in the family, and shown as a proud memento.

Mr. Knight was an energetic, popular and prosperous citizen of Calais. He had six children; Paul, Westbrook, John, George, Henry and Mrs. Lydia Jones. They have all gone from earth; but many of their descendants still reside in town, and rank as good citizens.

The oldest son, Paul Knight, spent the first part of his married life at Englishman's River Settlement near Machias. He then moved to Robbinston, and remained there several years. Before 1800, he came with his family to Calais, and settled in the southeast part of the town. He had eight children, among whom were three pairs of twins. His wife was Hannah Whitney of Jonesport. Five of the children are still living, viz.: James, Mrs. Ann Maria Bradbury, Mrs. Emily Smith, Mrs. Calista Griswold, and Mrs. Mary Emerson.

Sept. 5, 1792, the proprietors sold 100 acres of land to Thomas Berry. This is the first sale of land for a farm, of which I have found any record. There were few if any, previous. Soon after, John Johnston and Abigail Sprague bought 100 acres each. These people probably resided for a time on their land; but it is difficult to trace their history.

On the same day of September 1792, Thomas and Francis Pettigrove of Kittery, Me., bought each, a hundred acres of land in Calais, and soon after came here to reside. Francis located near the Ledge, and Thomas, on Hinkley Hill. Each reared respectable families. Francis jr., the son of Thomas, married Mary McCurdy of Campobello, and remained on the homestead of his

father. He had seventeen children, ten of whom lived to adult age, viz. :—Thomas, Nevil, Mrs. Caroline Short, Mrs. Sarah Colby, Mrs. Charlotte Foster, Francis, William, Mrs. Abigail Smith and Mrs. Lucy B. Smith who still resides at the old home. None of the others dwell at present in Calais. Some of Francis Pettigrove, senior's posterity however still live in the lower part of the city and retain the family name.

Ananiah Bohannon and wife with their two sons, John and Daniel, came from Machias and settled in Calais at an early date. Their home was near the spot where the Abner Sawyer house now stands. They appear to have been moral, active and useful citizens. Mrs. Bohannon, in all the region round, was often employed and highly prized as a midwife.

Sept. 9, 1792, John Bohannon, for the small sum of £15, bought of E. H. Robbins a hundred acre lot, in what is now the heart of the City, embracing nearly all the business part of Main St. In the Deed there was a reservation of the "right to lay out a road four rods wide, across the same." It is evident there were then no public highways in the Township; and wild land was considered of small value. Unaware that he owned the site of a future city, Mr. Bohannon in 1796, sold his land with all its improvements, to Mr. Robbins, for one hundred dollars. But still liking the location, in 1797 he rebought one half the lot, and continued to live in his original cabin.

Daniel Bohannon settled first on the lot now occupied by Hon. William Duren; but that tract of land having been reserved for the benefit of the town, he made for himself a farm, about a mile further down river. He had seven children. His youngest son, Shu-

bael D. married Ma. cia Pettigrove, and still resides on the old homestead.

About the same time, Nathaniel Bailey located in the same neighborhood; but afterward moved to Baileyville. William Hill also settled in that vicinity, but subsequently moved to the Ledge on the opposite side of the river.

John and James Noble also settled in the lower part of the town, about 1790. James died in early manhood; but two sons of John, still reside in town;—aged and respectable men.

The permanent settlement of Township No. 5, was now effected, and the people were busily at work in their new homes. In most respects the location proved to be excellent. In farming, lumbering, hunting or fishing, there was plenty of employment, and the laborer was sure of a fair compensation for his toil and skill. There were no expensive fashions to follow, no place of costly amusement to visit, and with one sad exception, no easy way to spend money foolishly. Land, houses and food were cheap, and fuel cost nothing but the cutting. But nearly all the citizens fully believed that ardent spirit was essential to their welfare; and hence many squandered in rum, the fortunes they might have made. Very little cloth or flour appears to have been bought. The following price-current of the articles in common use, is taken from Joseph Porter's ledgers from 1788-91.

	£.	s.	d.
Indian meal, pr. bush.		6.	
Rye     "     "     "		6.	
Potatoes,     "     "	1	6.	
Men's shoes, pr. pair,	6	6.	
Women's     "     "		5.	

Rum,	pr. gal.	3	6.
Molasses,	“ “	2	6.
Tea,	pr. lb.	3	4.
Tobacco,	“ “	1.	
Sugar,	“ “		9.
Pork,	“ “		8.
Lard,	“ “	1.	
Butter,	“ “	1.	
Candles,	“ “	1.	
Salt fish,	“ “		3.
Axes, apiece,		6	8.

And other things in proportion.

In those days there was no Clergyman, Lawyer or Doctor in the settlement; nor any Church, corporation or institution. No elections were held, no troops paraded, no officer exercised authority, no court sat; but every one did what to him seemed best. Yet law and order prevailed, friendship grew, peace and love were enjoyed, and the Schoodie Valley gained the reputation of being a backwoods Eden. And the number of its inhabitants gradually increased.



## VII.

## ORGANIZATION.—1800 to 1810.

Hitherto there had been no policy adopted in Calais, and no organization attempted. There were not more than a hundred inhabitants in the Township; but some of them were energetic and far-seeing, and a higher state of society was inevitable. Symptoms of a hopeful progress now became manifest in various ways.

Jarius Keene, a ship builder from Duxbury, Mass. located in Calais about the year 1801, and in 1803 laid the keel of the first vessel built in the Township. It was the *Liberty*, a small schooner;—the beginning of a large and profitable business, still carried on. Mr. Keene soon became a leading and very useful citizen; and whether in his ship-yard, at church, in Town-meeting or at the head of a Military company, he never failed to do his duty.

In 1802 or 3, Peter Christie, Abner Hill & Co., of St. Stephen erected a Saw-mill at Stillwater, now Milltown, which from the rapidity of its movement was named the "Brisk mill." This at once gave new life and interest to that part of the town. Other mills were soon after erected at the same place, and lumbering on the St. Croix began in earnest. Workmen thronged to that locality, and "death to the trees," rang loud and sharp from hundreds of whirling axes. The clang and rattle of the mills were incessant. Vessels came from Boston and other distant ports, to bring merchandize, and to carry back timber, plank, boards and shingles. Money

too poured into the place, and enchanting visions of wealth dawned on the minds of the people. Rumor of this thrift spread abroad, and the great commercial world began to speak of Schoodic with interest and respect.

About the same time, that is, about the beginning of the present century, Stephen Brewer, Esq., of Boston, became a citizen of Township No. 5, and was immediately and justly assigned to high rank in society. This intellectual, wealthy and influential man was the first resident that exported lumber, the first Justice and Postmaster in the place; and he presided at the first Town meeting, introduced the first wagon and fitted up the first Church. His home was near the corner of Main and North Milltown streets. In 1804, he married Sophia Hill of Machias, who as Mrs. Knight is still living, and to whom I am indebted for valuable information. They had but one child, Nancy A., who married Wm. Spring, and moved to California. Mr. Brewer died in 1814. The next year his widow received from friends in Boston, a Chaise,—the first one that ever graced the streets of Calais.

Shubael Downes Jr., a son of one of the original proprietors came to Calais in 1803 or 4, to manage the affairs of his inheritance. He was full of energy and enterprise. He built and kept the first hotel,—a smart appearing mansion near the corner of Main and Church streets. He built and run at Milltown the first Gristmill. He built the second vessel on the American side of the river. In 1805, he organized a militia company and was elected captain; and with a small band of his soldiers, a few years after, cut out and rescued an American vessel in St. Andrews Bay, that had been seized

by an English armed ship. The first Town meeting was held at his Inn. But his brothers, John and George, having come to help take care of their land property, Shubael, becoming dissatisfied with this cold eastern country, removed to Pennsylvania with his family soon after the close of the War of 1812-15, and there died.

In 1805, Clement Lane, (the son of Capt. Daniel Lane of Amherst, Mass., a brave soldier and officer in the American army of the Revolution,) migrated to this city and located at Milltown. He built and dwelt in the house now occupied by Wm Brooks. During the Winter of that year, 1805-6, in company with Daniel Rhoades, he built for Wm. Vance, Esq., the first Saw-mill in Baring. His aged widow is yet living in Minnesota, and two of his sons, Clement and Maltiah, reside at Red Beach.

Maj. Ebenezer Reading located in Calais in 1805, and became a highly respected and influential citizen. He married Rebecca Hill who is still living, and from her I have received valuable information for this work.

In 1806, Township No. 5, by an Act of the Legislature and in accordance with the wishes of its people, received the name of Calais. This name was given perhaps as an offset to that part of St. Stephen called Dover Hill. Gratefully remembering the timely assistance given by Lafayette and his brave companions during the Revolutionary War, the American people cherished a warm sympathy for France; and this sympathy found a very appropriate expression in giving the name of a frontier city in France to a border town of the United States. It is greatly to be regretted that the people on the other side of the river did not take the hint, and adopt the equally pretty and appropriate name of

Dover, instead of the uneuphonious though pious cognomen of Saint Stephen.

The same year, 1806, Wm. Pike of Wiscasset, Me., and his second wife, Hannah Sheppard, became citizens of Calais. Their home was near the river bank in the rear of Young's Hotel. From the first, Mr. Pike was one of the most able, active and efficient managers of public affairs. His name is on almost every page of the Town Records, as long as he lived. But in an evil day, July 1, 1818, while on his way to Eastport in an open boat, to celebrate the restoration of Moose Island by the English, Mr. Pike fell overboard and was drowned. His three sons, Fred. A., James S., and Charles, thus early left to orphanage and indigence, have done honor to his memory and to the city, as financiers, writers and statesmen.

From year to year, other families moved in, children were born and business increased, till the need of an organization to raise money, construct highways, support schools and take care of the poor, began to be clearly perceived. Accordingly a petition was sent to the General Court of Massachusetts, and an Act granting the power to incorporate the town, was passed by the Legislature and approved by the Governor, June 15, 1809. The warrant calling the first Town meeting, was issued by Oliver Shedd, Esq., of Eastport, and served by Stephen Brewer. It was held July 31, 1809, "at the Inn of Capt. Shubael Downes," and the following officers were elected:—

**MODERATOR.**—Stephen Brewer.

**CLERK.**—William Griggs.

**TREASURER.**—Stephen Brewer.

**SELECTMEN.**—William Pike, Jarius Keene, Francis Pettigrove.



COLLECTOR.—Thomas Pettigrove, Sr.

CONSTABLES.—Jones Dyer, Jr., Wm. Griggs.

HIGHWAY SURVEYORS.—Jonathan Knight, Jarius Keene, John Bohannon, Sr., Jones Dyer, Sr., Simeon Elliott.

SURVEYORS OF LUMBER.—Joseph Prescott, Daniel Rhoades, William Sherman.

FENCE VIEWERS.—Jarius Keene, Francis Pettigrove, William Pike.

HOG REEVES.—Nathan Foss, Shubael Downes, Wm. Pike, Eli Russell, Thomas Hill, Paul Knight, Wm. Griggs, Stephen Brewer.

Thus the political life of the town began. Half the voters were elected to office ; though some probably in sport. We can hardly imagine swine enough to require the legal supervision of eight athletic Hog Reeves ; but the list shows us the names of the wide-awake men of the day. Alas ! not one of them is now living.

But officers were not enough for the exigency. Work was needed. Another Town meeting was held Sept. 14, 1809, in which it was "voted to accept the road just laid out from Stillwater (Milltown) to Ferry Point, and from thence down river to the Ledge." It is fair to infer that previous to this time, there were no highways, and no roads for the traveller but bridle paths in Summer, and logging roads in Winter. In these, on horseback, on rude sleds, but more generally on foot, the hardy settlers had managed to get along for thirty years. But a new age had come, and henceforth everybody and everything was to go faster and easier.

During this decade, St. Stephen had also made some progress. Good schools had been established,

and good Magistrates appointed; some of the old citizens had died, and many new ones had come. The people generally were gathering more property and gaining a better foothold. There was a marked improvement in the streets, houses, raiment and style of living. Still there was much intemperance and poverty; and as a whole, the place retained many of its original features and characteristics.

The Spring of 1804, was very sickly, and many persons died; among whom were Robert Moore and Mrs. Benjamin Getchell; the latter, one of the very first settlers and Rev. D. M'Coll's first converts. The same year, 1804, a small colony of emigrants from the Highlands of Scotland came and settled on what has ever since been called "Scotch Ridge." They were moral, industrious and thrifty. They brought with them their national religion and the Bible in their mother tongue; and as they had no minister of their own, and many of them did not understand English, Rev. Mr. M'Coll occasionally preached to them in Gaelic. They were Presbyterians and the founders of the Kirk on the 'Ridge,' where until recently, service has been conducted at least a part of each Sunday, in the Highland dialect. Indirectly the Presbyterian Church in St. Stephen owes its origin to this colony of Highlanders.

In 1806, an attempt was made to erect a Meeting House for Rev. D. M'Coll, large enough to accommodate all the church-going people of the place. The project having failed for want of funds, a petition numerously signed was sent to the Bishop of Fredericton, asking that a Minister of the Anglican Church be sent for their spiritual guidance and edification. The petition was granted, and Rev. Richard Clarke came; and under

his direction, Episcopacy gained a footing in St. Stephen, and Christ's Church was founded. Thus St. Stephen was blessed with two ministers and two churches, while Calais had none.



## VIII.

“*STRUGGLE FOR LIFE.*”—1810 to 1820.

Calais is an irregularly shaped strip of land bordering on the south-west side of the St. Croix river, between Baring and Robbinston. The soil near the river is fertile, and some of the land in the centre of the town might be cultivated with profit. It can never become much of a farming town; but its harbor and water power may render it a large city. The population in 1810 was about 250, and they were all certain that the place was destined to grow largely.

The population was composed mostly of families of limited means, dwelling in poor, small houses, in little openings in the forest, not far from the margin of the river, all the way from Robbinston to Baring. There were no good roads, no school houses, no churches, no banks, and not much money, in town; but there were strong hands, brave hearts and iron wills; and with these began the long, hard struggle for civilized life.

At the first regular Spring Town-meeting, held as before at the Inn of Capt. Shubael Downes, April 2, 1810, nearly all the officers of the preceding year were reelected. In addition however, Wm. Pike, Jarius Keene and Jones Dyer were chosen School Committee, and Ephraim Sands was elected one of the Constables. It was also “voted to raise \$650, for the support of schools and to pay other town expenses.” This was the first tax ever levied in the place; and taking into consideration the poverty of the people, it was by no

means a small one. There seems to have been some doubt of its being paid promptly, for Wm. Griggs the Collector, was allowed as a remuneration, six per cent. on all the money he collected. It is pleasant to notice that true to the grand Puritan idea, the first dollar voted by the town, was for free public schools. The pioneers may have been illiterate, but they realized the priceless value of education, and wisely inaugurated the means to make their children intelligent, manly and happy.

One thousand dollars, (\$1000) were also voted for the making and improvement of highways, to be paid in labor. The wages allowed per day, were for a man, 9s. a pair of oxen, 6s. a plow, 3s. and a cart, 3s. Taking into account the dozen miles of wretched roads in town, and the natural tendency of most men not to hurry when working for the public, it is safe to infer that the highways were but little improved by this expenditure.

Along with the interest in the noble cause of education, arose a corresponding zeal for religion. There were no settled pastors in town: but wandering Evangelists occasionally came along to "preach the gospel to the poor." And "to preserve order during public worship, and to enforce a proper observance of the Sabbath, Jarius Keene, Shubael Downes and Simeon Elliott were elected Tythingmen." If this was not a grim burlesque, it shows another devout streak of Puritanism.

At this meeting, the following votes were cast for Governor:—Elbridge Gerry, 35; Christopher Gove, 5; Wm. Gray, 2; Daniel Cobb, 1; total 43. These were probably about all the voters in the place; and they were nearly all Jeffersonian Democrats.

At a Town-meeting held July 30, 1810, a Health Committee was chosen. There was no physician in town; but sickness was prevalent, and an epidemic was feared. The Committee did its duty, and the plague did not come.

At another Town-meeting held Nov. 5, 1810, to vote for a Representative to Congress, Barzillai Gannett had eleven ballots, and Thomas Rice, three. The novelty of voting had worn off; many of the men were busily at work in the woods; and political feeling was below zero.

Already the affairs of the new town began to be somewhat complicated, and to make things run smoothly, more money was needed. A happy expedient was accordingly devised. At a Town-meeting, held at the house of Wm. Griggs, Jan. 12, 1811, Jones Dyer, Jr., Joseph Whitney and Paul Knight were chosen a Committee to petition the Legislature "to grant to the town of Calais the public lands reserved in said town." The financial relief thus sought, if obtained, would have been very small and temporary; the request therefore was probably not granted. The young town was left to prove its worth and strength by paying its own bills.

Near the commencement of this decade, in the year 1810, a startling and painful episode roused to intense excitement the hitherto peaceful settlement. In the edge of Robbinston, a little below Calais and a mile or more back from the St. Croix, there is a pretty sheet of water called "Money Maker's Lake;" and on its shore, the tragedy began, in a very quiet manner.

One day while Samuel Jones was engaged in tracing the boundary lines of former land surveys, he unexpectedly discovered two men encamped near the margin

of the above mentioned lake, industriously at work, manufacturing counterfeit silver money. Greatly alarmed at thus being caught while occupied in their unlawful employment, and seeing no other way to escape exposure and punishment, they offered Mr. Jones five hundred dollars, if he would not divulge their secret. Jones, prompted partly by fear and partly by his love of money, accepted the proposal. A contract to this effect having been made in writing and signed with blood drawn from his own hand, he pocketed the bribe and left them to continue their nefarious business.

But a man who can be bought, is seldom worthy of confidence. Mr. Jones soon exposed the counterfeiters, and a warrant was issued for their arrest. Among those who went to serve the precept, was Mr. John Downes, a highly respected citizen of Calais, and a son of one of the original proprietors of the town. The party found a Mr. Ball, one of the money makers, near the edge of Robbinston; and while trying to arrest him, he discharged a gun, and Mr. Downes fell to the ground, dead. He and Ball are said to have been personal friends; and it is possible that the bullet intended for Jones, was accidentally fired at Mr. Downes. The funeral of the murdered man was attended by all the citizens of Calais; and the poor cold corpse sadly laid to rest in M'Coll's cemetery. Ball was carried to Castine, where the Courts for Washington county were then held, tried for murder, convicted and hanged; though not a few people on second, sober thought, came to the conclusion, that he was only guilty of homicide. Thus ended the tragedy; but the name of the lake will ever remain a suggestive memento of the melancholy story. The wife of Ball is still living in this city.

At the annual Town-meeting, April 1, 1811, held in the school room in Mr. Grigg's house, Milltown, most of the officers of the town were reelected. Geo. S. Smith received twenty-five votes for County Treasurer and Register of Deeds; and that probably was about the number of voters present at the meeting. It was voted "to raise by taxation, \$300, for the support of schools, \$100, to defray town expenses, and \$1000, for highways, to be paid in labor." Evidently the people felt poorer and less sanguine than formerly. The struggle for existence as a political body, was harder than they expected. They raised less money than in the preceding year, but they went bravely on in their arduous work.

At an adjourned meeting held April 23, the town was divided into school districts bounded as follows:

DIST. 1.—The area between Baring and the east line of Jones Dyer's farm;—including Milltown.

DIST. 2.—The territory between the east line of Jones Dyer's farm, and the east line of Daniel Rhoades' farm;—including the Union and Calais villages.

DIST. 3.—Extended from Rhoades' farm to Bog Brook.

DIST. 4.—From Bog Brook to John Noble's east line.

Thus another important step was taken in the cause of education. Each District was to provide a school house, and receive its per capita share of the school money.

As the months glided by, talk began to be made about irregularities in town affairs. The complaining increased till it was deemed necessary to call a Town-meeting. At the meeting, held Sept. 30th., in Stephen



Brewer's house, Paul Knight, Samuel Darling and Joshua Burbank were chosen a committee "to call on Wm. Pike and request of him a settlement of the town accounts for 1809-10, or to give up to them the town account books; and to report their doings at the next annual meeting." The results of this illegal proceeding, were dissension, hard feelings and a harder struggle with want. The merits of the case have long ago been forgotten.

At an adjourned meeting held Oct. 12, it was "voted to accept the road laid out from James Sprague's to the Robbinston line." Thus, thirty two years after its first settlement, the town first had a public road,—at least a road in name, extending through the whole length of its territory.

The aspect of affairs in the Spring of 1812, was gloomy and discouraging. The coming war cloud began to darken the whole country. Business was stagnating. The population of Calais was not increasing. Money was scarce and debts plenty. But nearly all the people were brave, war Republicans, and they gathered up their courage and strength, and went on with the usual routine of affairs.

At the annual meeting, held April 6th, Shubael Downes was chosen Moderator; Joseph Whitney, Clerk; Jones Dyer, Treasurer; Shubael Downes, Jones Dyer and Jarius Keene, Selectmen; Samuel Darling, Jones Dyer, Jr., Paul Knight, Francis Pettigrove and Jarius Keene, School Committee. \$300 were appropriated for the support of schools, \$200, to defray town expenses, and eight per cent. allowed for collecting the taxes. This increase in the percentage was not made because the price of labor was higher, but because in the hard

times, the task was more difficult. The roads must still have been extremely poor, yet for some unaccountable reason, only \$800 were voted for their improvement.

The votes for Governor were 47 for Elbridge Gerry, an eminent war Republican, and 5 for Caleb Strong, a Federalist and anti-war man. This was a large vote, and it clearly shows the patriotic temper of the people.

War against England was declared June 18, 1812. British armed vessels began to cruise along the coast; commerce was suspended, and the cold gripe of poverty began to tighten around the little isolated settlements on the St. Croix. As there were no regular troops on either side of the river, the gloom was deepened by the imminent danger of lawless and bloody conflicts between the people of the two villages. To prevent this calamity, at the suggestion of Rev. Duncan M'Coll, a Committee of Public Safety was chosen, embracing citizens of both Calais and St. Stephen, "to endeavor to preserve law and order until troops should arrive and establish military rule." This humane and judicious movement secured the object for which it was made; though it did not dispel the weary anxiety of the people.

At the next annual Town-meeting, April 5, 1813, the old board of officers was reelected, \$250, voted for "town accounts," and \$500, for highways. The records make no mention of schools. It is not certain whether they were suspended on account of the war, or whether their small expense was defrayed from the money voted for "town accounts." In the ballot for Governor, the gritty little town cast 42 votes for Joseph B. Varnum, war Republican, and only three for Caleb Strong, the anti-war Federalist.

In June of this year, a small military force was stationed on each side of the river. The British soldiers were under the command of Gen. Samaurez and Cols. Muld and Buck; the Americans were in charge of Cpts. Gregory, and Shubael Downes, and Lieuts. Manning, and Jarius Keene. One company was stationed near Wm. Deming's present residence, and the other, in a part of W. E. Slayton's house. The former were "regulars," the latter, militia.

At the annual Town-meeting in 1814, it was voted to raise \$100 for current expenses, \$200 for schools, and \$300 for highways. These sums were small, but they were all that could be afforded. Very little wheeling was done, and good carriage roads were not much needed; the \$300 may therefore have been enough. In the ballot for Governor, Samuel Dexter received thirty two votes, and Caleb Strong only two. Though suffering keenly from the war, Calais was not tinctured with Hartford-Convention Federalism. The weakness of Massachusetts did not reach the forest homes of St. Croix.

The English now, 1814, occupied Eastport and claimed all the territory east of the Penobscot. Of course the coast was thoroughly blockaded, and western trade entirely cut off. There was but little money or business in Calais. Merchandize went up to famine prices. Molasses was \$1.00 a gallon; corn meal, coarse and poor, \$2.00 a bushel; flour, \$20.00 a barrel, and sugar and dry goods were not to be had except in small quantities. It was truly a "time that tried men's souls." The river line was closely guarded; and although there was plenty of food and raiment in St. Stephen, smuggling was almost impossible. There was no actual

fighting or outrage on either side of the river: an incident however took place of considerable interest. A dozen or more fat oxen having been driven through from the Penobscot and smuggled into Milltown, N. B., Lieut. Manning determined to seize them. Accordingly, one day when the men of Milltown were mostly absent from home, he crossed the river with a squad of soldiers, captured one unarmed man and the oxen, and brought them all safely to Calais. The man soon escaped, but the beeves were retained, and added to the commissary department of Calais,—an addition just then much needed.

But a sad and brutal scene was enacted at Eastport. While the English held that town, their soldiers inhaling the free, sweet air of our forests, manifested a strong inclination to desert. Several escaped, and no doubt the Yankees were glad to see them go. The British officers, exasperated by their losses, and determined to stop the desertions, seized a Mr. Barker who had formerly lived in Calais, accused him of aiding the escape of their men, tried him in a Court Martial, found a verdict of guilty, (though he was probably innocent,) and sentenced him to be tied to the tail of a cart and whipped through the streets of Eastport. The inhuman sentence was carried into effect, and poor Barker died not long after from the injuries thus received.

The war at last ended; the joyful news of peace arrived; but it did not restore prosperity. The disease had departed, but the patient remained thin and weak. Very little lumbering had been done during the war; and at its close, there was very little capital in town with which to engage in business. In 1816, at the annual Town-meeting, the people were so pinched with

poverty that they voted no money for the maintainance of public schools, and very little for any purpose. "Misfortunes seldom come singly." In addition to the financial gloom, the Summer of that year was the coldest one that has occurred during the present century. In some parts of New England there was a severe snow storm in June. Every month there was sharp frost, and every green thing was chilled and dwarfed, and the farmer's hoped for harvest proved almost an entire failure. Bread became a luxury in which many a family could but sparingly indulge. At that time, railways and steam-ships were unknown, and the rich valley of the Mississippi was not cultivated. The horrors of famine seemed impending. But the pioneers were used to hard fare and hard times. They suffered but did not despair. In the very midst of the bluest time, feeling that the political misrule of the old Bay State was in part the cause of their misfortune, the citizens of Calais voted "to petition the General Court for a separation of the District of Maine from the Commonwealth of Massachusetts." This was a move in the right direction, but of course it brought no immediate relief.

No event of importance transpired in 1817, except a great earthquake that violently shook the houses, but did no damage. The season was fruitful. The brave people continued the long and severe struggle with grim Want until the Autumn harvest was gathered; and then, at last, after years of privation, came the joy of fulness.

By 1818, the direful results of the War had nearly passed away; and a brighter, better age began to dawn. Two able, energetic citizens, Col. Joseph Whitney and Hon. Geo. Downes, the latter a lawyer and new comer, began to be prominent men, and to give a more hopeful

aspect to public affairs. True, the town suffered a great loss in the untimely death of Wm. Pike, Esq. who was accidentally drowned July 1, 1818; but the tide of prosperity continued to rise. The deeply religious feeling that came in the hard times, still prevailed, and many hearts were made devout and hopeful. Prayer meetings and regular Sabbath worship were inaugurated. A strenuous effort was made to disentangle and rectify the financial affairs of the town, and to render the highways fit for travel. The next year, 1819, the Grand Jury added more stimulus by indicting the town for its bad and dangerous roads. The work of repair, reform, and improvement went on zealously, till with better roads, morals, prospects and hopes than ever before enjoyed by the people of Calais, the darkest decade in its history ended.

Aug. 20, 1819, the house of Stephen Hill of Milltown, N. B., was struck by lightning, and Mrs. Hill was smitten down. One side of her face, neck and body was badly burned. The gold beads around her neck were melted, and one shoe and stocking torn to pieces. Though for some time insensible, she slowly recovered. Nov. 7, of this year, was a remarkably dark day.

During this decade, 1810 to 1820, St. Stephen enjoyed a fair share of prosperity. Considerable attention was paid to agriculture, the soil was found to be very fertile, and except in 1816, bountiful harvests were gathered every Autumn. The highways, by the fostering care of the Government, were built and kept in good repair, without expense to the citizens. The people were mainly exempt from taxation, and successful in business. Good schools were maintained in both vil-

lages ; and the regular religious services of the Sabbath diffused an elevating influence throughout the town. During the War of 1812-15, farming was almost the only business ; and no trade with Calais or the States being permitted, some articles became scarce and dear ; yet no one suffered for lack of food or raiment. "The streets were sometimes disturbed by the noisy brawls of rude militia men," but life and property were ever safe. Before 1820, many of the old citizens died, and new ones came to fill their places, notices of whom will be found in another chapter. For the rest, no event transpired especially worthy of record.

By the official census, Calais in 1820, contained 418 inhabitants, and St. Stephen probably more than twice as many. Hitherto the two towns had grown very slowly ; but about this time began a period of vigorous activity and rapid growth, especially in Calais. In the next ten years it more than quadrupled its population and wealth. From a weak, straggling, "burnt-land" settlement, it rose to the dignity of a pleasant, thrifty, cultured town. Good roads and bridges, fine horses and carriages, excellent churches and societies, luxurious homes, furniture and raiment made their welcome appearance, and banished forever the long endured dreariness and discomfort. St. Stephen fully shared in the prosperity. The brisk demand for lumber and the ease with which it could be obtained from the surrounding forests, made business lively and opened an avenue to wealth for all who had the ability and desire to walk therein.

Down to this date, 1820, the history of Calais and St. Stephen consists mainly in the details of the labor and experience of private and often humble individuals.

In the monotonous routine of the average daily life, there were doubtless incidents and accidents enough to keep the tongue of Gossip busy, and to banish dullness from the groups gathered around the evening fire. Bears were captured, wolves shot, hair breadth escapes made, people lost in the woods, quarrels engendered, ghosts seen, flirting and wooing done, marriages solemnized, and a thousand other things happened, all very interesting at the time, but now not worth repeating. From this point therefore, these Annals will be devoted mainly to the organization and growth of societies and corporations, the character and doings of representative men, and the transaction of affairs whose influence extends in some degree to the present time. And so far as practicable, the details will be arranged in the chronological order of their commencement.





## IX.

*WESLEYAN METHODIST CHURCH, ST. STEPHEN.*

This Church has the honor of being the oldest one on the river above St. Andrews, and the spiritual parent of many others in the vicinity. Its Founder, under Divine guidance, was Rev. Duncan M'Coll; who in many respects was one of the most remarkable and influential men that ever dwelt in the St. Croix valley. Hardy, resolute, intelligent and pious, his name is interwoven with all the early life of St. Stephen and Calais; and the impression he made in both towns, is too deep ever to be effaced. His biography is full of interest.

He was born in the Parish of Appen, Argyleshire, North Britain, Aug. 22, 1754. Though not college bred, he appears to have received an excellent English education. In early manhood he engaged in a lucrative business, and supposed himself settled for life. But through the blunders of his partners, the firm soon failed; and not readily finding any other opening, he enlisted as a "Pay Sergeant" in the British army. In that capacity, in 1778, he was taken with his Regiment to Halifax, N. S. The next year, the detachment to which he belonged, was transferred to a point on the Penobscot called Magebegadun, (Castine?) and there

he participated in a battle and siege, and was frequently under fire. In 1781, he showed great coolness and courage in a naval engagement in or near Massachusetts Bay. During the remainder of the War, he shared the fortunes of the British army in the State of New York. On the return of peace in 1783, he went to Halifax, resigned his office, and soon after married Miss Elizabeth Channal, a zealous Methodist and most excellent woman. In 1784 or 5, having again been disappointed in his business prospects, he moved to St. Andrews, bought a log cabin, for which he paid ten Guineas, and began housekeeping. But both food and money being scarce and hard to get, he became dissatisfied with his location, and in Nov. 1785, moved to St. Stephen, "to take charge of Col. and Lieut. D. Stewart's business," and in this employment he continued for several years.

He had a religious temperament, and from boyhood, his mind often dwelt on religious ideas. He ever deeply felt the need of Divine aid, and hence on arriving in St. Stephen, his first care was to look around for religious friends and privileges. There was no religious society or meeting in the place. He found a Baptist minister, but the people had no confidence in him and would not hear him preach. No other door being open, the next Sunday, probably the last Sabbath in Nov. 1785, he invited a religious gathering in the evening at his own home. Six or eight neighbors came in, and then and there the King Street Methodist Church was born. The next Sunday, twenty or thirty persons came to the meeting. Mr. M'Coll did not pretend to preach, but merely led the devotional exercises. Steadily the numbers and interest increased, until, in five or six weeks,

there were "powerful times" in the prayer meetings. From that time to this, the weekly gatherings have not been omitted, nor the Society failed of being a moral power. In Jan. 1786, Mr. M'Coll, after long and severe mental struggle, "felt sure he was called to preach;" and from that time he did preach every Sunday, and often on other days, until the close of his long life.

The new minister, though not in formal fellowship with any denomination, felt the Methodist impulse to travel and preach. One of his excursions in 1787, reveals the condition of things then, in several aspects. He went to Pleasant River in Maine, and spent several weeks in preaching and trying "to build up Zion." Being ready to return, the good people of the place gave him as the reward of his labor, \$3.50, in money, and three cheeses. He started homeward a happy man. He reached Indian Point in safety, but found there no vessel to take him home and no road leading up river. But go he must; and shouldering his three cheeses, he walked along the pathless shore of St. Andrews Bay, all the weary way to Robbinston. There he found a boat to take him to St. Stephen. The generosity of Pleasant River, the absence of roads, and the hardihood of the man, are characteristics of the times.

In 1790, Robert Watson lent the society, sixty Pounds; and with this money it built its first meeting-house. It was a small, rough, cheerless building, near the site of the present brick edifice; but it was a veritable "House of the Lord;" and the people greatly rejoiced at its completion. It was the first meeting-house built on either side of the river above St. Andrews. The money to pay Mr. Watson, was raised by Sunday

collections ; and so freely did the people give, that in three years the debt was liquidated !

In 1791, Mr. M'Coll visited Halifax and preached there several Sundays. As a remuneration, the Halifax brethren gave him a broad-cloth suit of clothes ; the only pay he received for seven years preaching, except the money and cheese at Pleasant River. In 1795, he made an over-land journey to New London, Ct. where he was ordained by Bishop Asbury. Returning home, full of the Divine spirit, he preached so eloquently that in the Winter of 1795-6, there was a great revival, and sixty persons were "hopefully converted." Thus grew the Church.

In 1801, the Society purchased two acres of land for a cemetery, and on it attempted to erect a larger and more comfortable meeting-house ; but the plan seems to have failed, probably because the Episcopalians refused to assist.

Mr. M'Coll was now preaching and making many converts in Calais, Milltown, the Ledge and St. David. No separate church perhaps was formed in either of these localities ; but all the converts called themselves Methodists, and felt that they belonged to the Church of Christ. Thus the flame of devotion was kindled and kept burning in "all the region round about."

In 1805, these people were greatly agitated and alarmed by the wild ranting and questionable conduct of certain "new light Baptists," that came from St. John to disseminate their peculiar notions. For a time the strange fire flashed luridly among the uncultured ; but it soon went out, and not much harm was done.

In 1806, the Society attempted to raise funds to build a \$7000 meeting-house, but failed. Still the

Church prospered, and Mr. M'Coll pursued his arduous itinerant labors, without any noteworthy occurrence, until 1814. Several causes then combined to turn men's thoughts from earth to heaven in earnest prayer. War was raging, and any day the murderous conflict might embroil the citizens of Calais and St. Stephen. It was a sickly season. Multitudes were unwell, many died, and no one knew but his turn would soon come. Times were hard and business prospects gloomy. In view of these ills, Mr. M'Coll preached with more than his usual fervency, a revival ensued, and 120 new members were added to the Church.

Elated by this success, and rendered hopeful by the termination of the War, the Society again made an attempt to erect a new meeting-house. The work began; but the harvest of 1816 was almost spoiled by frost, business remained dull, money and food were scarce, Samuel Millberry, one of the best and oldest supporters of the Church, died, the people became discouraged, and the building went on but slowly. In April, 1817 Robert Watson died. He was the wealthiest and most influential man in the Church, and for 28 years, one of its Stewards. A petition was sent to the Provincial Parliament for assistance in finishing the House; but Methodists being unpopular, the favor was not granted. But the work was at last completed. June 30, 1818, the house was dedicated and the pews sold, some of them bringing \$200 apiece.

March 23, 1819, Mrs. M'Coll died and left her husband childless. The blow almost broke his brave heart; but he still performed his ministerial duties; and his audiences on Sundays, filled the new house. In the

Autumn, Oct. 8, the Society inaugurated an auxiliary Bible Society, with a fair prospect of usefulness.

With general good interest and occasional revivals, the Church moved on prosperously for many years. In June, 1829, the Pastor being aged and somewhat feeble, Rev. R. Williams was settled as his colleague. Nov. 28, 1830, Mr. M'Coll preached two sermons. Nineteen days after, that is, Dec. 17, he peacefully died of old age in the 87th year of his long and useful life. He was a pure minded, generous, faithful "Soldier of the Cross," and a genuine "apostle to the Gentiles" in the St. Croix valley.

Mr. M'Coll, though a true Methodist, never submitted to the Circuit regulation of his Denomination. His only home and parish was in St. Stephen; though he often visited and preached in Milltown, Calais, St. David and other places. But immediately after his death, his Society adopted the usual practice of having a new preacher every year or two; and this has continued to the present day. Many an able pastor has ministered in its pulpit, and many a season of refreshment has blessed its people.

In 1869, the old meeting-house was moved to Water street; where it is now used by Young Brothers as a furniture warehouse; and on its original site, a new and substantial brick church erected, costing \$22,000; and the Society at present is large, active and prosperous.

## X.

*WESLEYAN METHODIST CHURCH, MILLTOWN, N. B.*

Prior to 1800, Rev. D. M'Coll began to hold religious meetings in Milltown; and during thirty years, seldom failed to attend the weekly Class-meeting held in the home of Abner Hill, his devoted and faithful friend. In this private sanctuary the little band of believers joyfully gathered, related their trials, hopes and fears, and both gave and received mutual encouragement. From this small beginning, grew gradually, the present large and strong Society.

But the Class-meeting was not enough to satisfy the zealous minister; and soon after the commencement of the present century, he began preaching to the public. The services were first conducted in private houses,—generally in Mr. Hill's, but as early as 1810, in a school-house near the upper bridge. In this building, often called the "Chapel," on Sunday evenings and sometimes on other evenings, for many years, Mr. M'Coll preached with all his solemn energy. Not unfrequently a revival season would come; and then the little Chapel would be densely packed with eager listeners.

At length, Milltown having become a large village, and the Methodists numerous, a meeting-house was

needed, and in 1836, erected. It was a modest but pleasant edifice, and the Society highly prized and enjoyed it. For a few years, peace and prosperity prevailed. Then dissension came, and a part of the Society seceded. In the midst of this trouble, in the Autumn of 1844, the weather being remarkably warm, the meeting-house caught fire and burned down. As there had been no fire in the building for some time previous, some excited people asserted that the conflagration was the evil deed of a malicious incendiary; but sober, second thought arrived at the opinion that the fire was kindled by the spontaneous combustion of some oiled cotton stored in a closet on the south side of the house. It was a blue time for the divided, homeless Society; but the Methodists are a people not easily discouraged. Misfortune not unfrequently stimulates them to greater zeal than usual. In a short time, a new house arose on the charred site of the former one; and in this convenient edifice, the people have ever since held their religious meetings. Occasional reverses and depressions have from time to time occurred; but as a whole, this Church has been blessed with a fair share of prosperity.





## XI.

*METHODIST EPISCOPAL CHURCH,  
CALAIS AND MILLTOWN.*

For more than thirty years after its first settlement. Calais had no religious Society, and no regular Sabbath meeting. Rev. Mr. M'Coll sometimes preached on the American side of the river, and occasionally a wandering minister came along and held meetings a few Sundays; but in the main, the people were "without benefit of clergy." A few of the more piously inclined, crossed the river and attended church in St. Stephen; but the majority apparently felt little interest in public worship. Mr. M'Coll generally had a fair audience in Calais; but except in a few individuals, the religious interest was very cool.

Yet, for this unorganized and non-religious condition of affairs, Mr. M'Coll himself was somewhat blamable. He evidently wished to do all the preaching, and have everybody attend his meeting; and whenever there wastalk of starting a Society in Calais, he put in a strenuous opposition.

However, after much controversy, in the Autumn and Winter of 1815, the Methodists of Calais and Robbinston had preaching on alternate Sabbaths by a clergyman of their own faith and choosing. Little good

was done. Some of the brethren still crossed the river to attend church, and Mr. M'Coll denounced the new minister as an impostor. Perhaps he was. He went his way; but he left a determination among the people to have a meeting and preaching of their own. Providence favored them.

In the latter part of that cold and gloomy year, 1816, Rev. Thomas Asbury, a Methodist, a native of Great Britain, came to Calais and commenced preaching, whenever and wherever he found opportunity. Mr. M'Coll disliked him, and said many a severe thing against him; but he continued to preach, and the discouraged and half famished people flocked to hear him. He was an enthusiastic, dramatic and pathetic speaker, and many of the hitherto undevout people were startled and thrilled by his vehemence. A sweeping revival ensued. His meetings were frequently scenes of weird influence and wild excitement. Children cried, women wept, shouts and groans filled the air, and under the intense pressure of excitement, even strong men fainted. Dozens of sinners were hopefully converted, and some twenty persons were baptized.

It was the first baptism of adults in Calais. On a bright Sunday morning as the tide was coming in, the candidates knelt in a row, facing the river, on the clean sandy beach at the foot of Downes St. The river was the ample font. Mr. Asbury walked along between the candidates and the margin of the stream, dipped his hand in the sparkling water and performed the sacred rite by sprinkling. The voices of prayer and song rang out on the peaceful air, and the kingdom seemed at last to have come.

Immediately a Church was organized, numbering

thirty six members. Among them were the Brewers, Hills, Knights, Pettigroves, Lambs and others of the best people in town. This was the first Church in Calais. A Class-meeting was at once started under its auspices, and these weekly gatherings have continued without interruption, to the present day.

A meeting-house was now needed; and to supply the want, Stephen Brewer, Esq. one of the members of the Church, had a building formerly used as a store, hauled to a location on Main street, near Downes street, and transformed into a Church. This first meeting-house in town, is said to have been comfortable, convenient and pleasant. Subsequently it was hauled to a location on Hinkley Hill, nearly opposite the present residence of Geo. A. Blake, and there used as a church and school-house until 1838, when it was taken down, and some of its material worked into the house now occupied by J. M. Hill.

Mr. Asbury preached to the Society and elsewhere in the vicinity, about two years, and then departed to call sinners to repentance, in other places. He was not the kind of preacher, nor were his meetings the kind of scenes, that sensible people at the present time would relish; but there can be no doubt that he gave a religious tone to many hearts untouched before, and sowed the seeds of piety that still grow in all our Churches.

In July, 1818, the Wesleyan Conference of New Brunswick sent the Rev. Mr. Newell to preach in Calais and vicinity. He came and did good service. He appears to have been a quiet, thoughtful, pious and scholarly man, but not a great preacher. While here, it is said, he wrote and published a biography of his

deceased wife. If the tradition is correct, this was the first writing for the Press, ever done in Calais.

In 1821 or 2, Mr. Newell retired and Rev. Ezra Kellogg took his place. He remained about two years, and appears to have been a man of solid worth and healthy influence. Yet little respecting him is now remembered.

Thus the Methodist Society had a fair start; and it ought to have run a good race. Apparently nothing hindered it from prospering and being the leading Society in town. But the flame of its enthusiasm soon died out, and its ardent fervor ceased. Some of its members became lukewarm; the influential men of the town stood aloof; the hum of business awoke people to a new ambition; earnest talk of starting a Congregationalist Society and erecting an elegant church, began to be made; and from these and other causes, the Methodist Society lost its prestige and went into a decline that lasted more than twenty years. Transient ministers occasionally came along and held meetings in the Hinkley Hill Church; but the public interest centered in the Orthodox and Unitarian Societies; and nothing of importance transpired in the Methodist ranks in Calais village until about 1845.

Yet Methodism did not die out. In 1827, Rev. Josiah Eaton of Barre, Mass. settled in Milltown and preached there in the "red school-house," and also in Baring; where in 1829 he married the widow Hamilton. The next year he was stationed at Robbinston, and after that in Pembroke and Dennyville. About 1840, he returned to Calais, and here spent the remainder of his busy and useful life. He died in 1853, and is remembered as a genial and reliable citizen.

In 1835-6 there was a powerful revival of religious interest, and the Methodists had their full share of its benefit. Thus encouraged and strengthened they determined to erect a meeting-house. The Congregationalist and Unitarian churches in Calais village, seemed to be enough for that locality, and it was therefore decided to erect the new house in Milltown. Peter Beedy and Leonard Pickins were chosen Building Committee, and the house was finished and dedicated in the latter part of 1836. The society now for a season enjoyed a vigorous prosperity. In 1837, its pastor was Rev. Mark Trafton, a very able and talented man, and afterwards a member of Congress from Massachusetts. In 1838 and 9, Rev. Phineas Higgins was pastor, and in 1840 and 41, Rev. Isaac Lord.

About this time the old dormant society in Calais began to manifest signs of life. Its membership increased; and, disliking the long walk to Milltown on Sunday, its people realized the need of a place of worship nearer home. Accordingly in 1845, it purchased that old cradle of churches, the Central School-house on Main street, near the foot of Church Avenue, and remodeled it into a meeting-house. Here was another fair start in life, and the prospect appeared flattering.

Determining this time to transact their business correctly and thus secure permanency, the Society, June 6, 1846, was legally organized as a corporate body. For that purpose, a Warrant calling a meeting, was issued by J. C. Washburn, Esq. at the request of Rev. C. C. Cone, L. B. Knight, Joseph Hitchings, Chas. Cottel, W. H. Brackett, Benj. Baker and James Thompson. During the Summer, the school-house was transformed into a church, at an expense of \$355.78. The best pews

sold for \$39, apiece. As Luther B. Knight furnished most of the money and material for the repairs, the edifice was christened "Luther's Meeting-House." Here for ten years, the Society worshipped and prospered. After the Methodists left this building, it was used by the Congregationalists as a vestry, and for a time by the Universalists, as a place of worship, until 1870, when it was burned.

At the quarterly Conference, probably the first, held in Calais, Aug. 21, 1846, there were present, Rev. John Clough, Presiding Elder, and Revs. Josiah Eaton, W. H. Crawford and A. H. Hall, circuit preachers. The societies represented were Milltown, Calais and South Calais. It was "voted not to renew W. W. Walker's license as a local preacher." In a pecuniary light, this was no damage to Mr. Walker, as the salary of a minister at that time, did not much exceed \$300; and even this small sum was not promptly paid.

At the quarterly Conference in Aug. 1847, there were present, Rev. Asahel Moore, P. E., and Revs. J. Keith. Milltown; E. A. Helmershausen, Calais; J. Eaton, south Calais; and many lay delegates from these places and Baring. The "state of religion" was reported as "very good in Calais but low in Milltown." There were 35 scholars and two Bible classes in the Sunday school in the former place; in the latter, 52 scholars and one Bible class.

At the next annual Conference, 1848, both the financial and religious condition of the societies being rather low, it was "voted to unite Calais and South Calais into one circuit, and Milltown and Baring into another." Mr. Crawford retained his place, but Rev. S. C. Scammon was assigned to the Calais circuit.

In 1849, Levi C. Dunn was licensed to "preach the

Gospel," and the next year, his commission was renewed.

In 1850, Mr. Scammon retired, and Rev. S. F. Wetherbee took his place in Calais.—In 1851, the preachers were W. H. Pillsbury, P. E. ; C. H. A. Johnson, Milltown ; L. D. Wardwell, Calais ; J. Eaton and L. C. Dunn, supernumeraries. The number of Sunday school scholars was, in Milltown, 122 ; in Calais, 75. This was a handsome increase. But in 1855, owing to some mysterious decline in interest, Rev. C. M. Freeman appears to have been the only active Methodist minister on the American side of the river. All the societies were in a feeble condition, and the Calais Sunday school was suspended.

In 1856, the Calais society bought the Baptist Church on Main street, paying \$2800 ; and took possession the first day of April. A revival ensued, and a large number joined the Church. Since then, the following gentlemen have occupied the pulpits in Calais or Milltown :—Revs. N. Whitney, C. M. Freeman, Joel A. Steele, G. D. Strout, Seldon Wentworth, S. H. Beal, E. M. Fowler, B. M. Mitchell, Frank Strout, T. B. Tupper, T. P. Abel, A. B. Townsend, and C. L. Haskell. The last two are still officiating, and their societies enjoying prosperity. Recently the Calais society has purchased a lot for a new church, and intend soon to build.

During this lapse of time, both societies have had ups and downs. In prosperity each has had its own pastor ; but in seasons of depression, one minister has served both. The South Calais Society has become extinct ; but Methodism has as strong a foot hold and as fair a prospect, at present in Calais as it ever had ; and by judicious management, it may long have more communicants than any other denomination.

XII.

*ANGLICAN CHURCHES.*

1st. CHRIST'S CHURCH,—ST. STEPHEN.

Early impressions are lasting. People seldom forget the religious instruction of their childhood. Especially is this true of persons brought up in an Episcopal Church. Its sweet, solemn music, its devout prayers in which all unite, its well read Bible lessons, its reverent kneeling and bowing, its white robed priest and holy sacraments, all sweep the chords in a child's soul, to harmonies that no after life can wholly hush.

Many of the early settlers of St. Stephen had been reared in the bosom of the English Church; and it is not strange that amid the savage wilds and dreary hardships of a strange land, they should at times long for the soothing, cheering ministrations of their old, home sanctuaries. Accordingly in 1806, they sent a petition with many signatures, to the Bishop of Fredericton, asking for a minister of their own faith. Their request was granted; and in a few months, Rev. Richard Clarke came to St. Stephen and inaugurated "Christ's Church." The services, for several years were conducted in a small building on King St., and were ever pleasant and profitable. Mr. Clarke was a gentlemanly and peaceable Pastor, not very eloquent in the pulpit, but highly



esteemed for his pure life and blameless conduct. In his care the Church slowly but steadily and healthfully increased in numbers and piety. After preaching about a dozen years, he moved to Fredericton. But his son still residing in St. Stephen, he subsequently returned, and in a good old age passed on to the "long home."

The next Pastor, Rev. G. S. Thompson, D. D., settled in St. Stephen in 1821. He was a large, fine looking, energetic and eloquent man and devout Christian. During his long and successful ministry, a large and elegant church was erected on Prince William St., and the parish became one of the largest and best in New Brunswick. He also secured the erection of a church edifice in Milltown, N. B., in which, for several years, he conducted religious service on Sunday afternoons. This house, having remained "at ease" for several years, was recently burned. He was also shrewd and judicious in looking up and securing profitable glebes for the support of his Church. Highly respected by all the citizens in his parish, Dr. Thompson was greatly beloved and revered by the members of his church. Having well performed the duties of pastor, for forty years, he passed on to his reward, full of years and honor, Mar. 30, 1867.

On his decease, Rev. E. S. Medley, who already had served a year or two as colleague, became pastor. Mr. Medley was a son of the Bishop of Fredericton, and a young man of good education, fair talents and fine promise. For a little time, all were well satisfied; but the young pastor was a High-Churchman, and this, his people would not tolerate. An unpleasant state of affairs ensued, and in 1871, he resigned and went to England, where he is said to be highly respected. The

present incumbent is Rev. Joseph Rushton, a young man of good education and address, who is fast winning the hearts of all his people.

In 1861, the elegant church on Prince William St. was set on fire by a crazy incendiary named Price, and entirely consumed. The present edifice was begun in 1863, and finished and consecrated the next year. The parish expenses are mainly defrayed by the income of its glebes, and its permanency is thus assured.

2nd. ST. ANNE'S CHURCH,—CALAIS.

A genuine Episcopalian never feels at home in any church except one of his own faith and form of worship. For many years the families in Calais which belonged to that denomination, attended service in Christ's Church, St. Stephen. But when those families had become somewhat numerous, and Calais had grown to a large and thriving village, it was deemed better to have a religious home on the American side of the river, wherein the children could be baptized and brought up, the sons and daughters married, and the devout commune with the Infinite.

This condition of affairs having been made known to some of the Bishops of New England, in 1850, Rev. Geo. W. Durell, now of Somerville, Mass., was sent to Calais as a missionary. After a careful canvass of the possibilities and probabilities of the locality, Horton's Hall was hired and fitted up as a place of worship; and Nov. 24, 1850, for the first time in this city, Divine service was celebrated in accordance with the form prescribed in the book of Common Prayer. The next Sunday, Dec. 1, a Sunday-school was organized, having eleven scholars, and the Church began its work. From this

small beginning, there was a slow but constant growth, until Sept. 16, 1852, when a parish was legally organized, and named "St. Anne's Church", of which, Nov. 20, Rev. G. W. Durell was chosen Rector.

A more convenient place of worship was the next thing needed. The matter was talked over, a plan of operations was agreed upon, and the work of building a church commenced. The Corner Stone was laid June 10, 1853, and the building finished the following year. This happy result was largely due to the indefatigable energy and perseverance of the Rector.

In August, 1861, Mr. Durell resigned, and in 1862, Rev. Daniel F. Smith was sent to take charge of the parish. He remained till the Spring of 1864, when he resigned and moved to New Hampshire. Mar. 7, 1865, Rev. Edwin W. Murray was elected Rector, and he still retains the office. He is a native of Virginia, and a graduate of the Theological Seminary of Virginia. But he has resided in Maine for nearly thirty years, and acquired the noble reputation of being a scholar, gentleman and christain.

St. Anne's parish has a good church centrally and pleasantly located, an excellent organ and bell, and no debts. There are in the parish, about 70 families, 60 communicants in the church, and 8 teachers with over 100 scholars in the Sunday-school. As a whole, it bids fair to live, prosper, and long remain a religious blessing to community. The present officers are James Perkins and James Nichols, Wardens; John Gillis and Garrison Crowell, Vestry-men; Cornelius Ellis, Collector and Treasurer.

### 3rd. TRINITY CHURCH,—ST. STEPHEN.

As the result of a distaste of the High Church no-

tions of Rev. E. S. Medley, Rector of Christ's Church, and perhaps for some other reasons, in April, 1870, Robt. Watson and fifty-one others petitioned the Legislature of New Brunswick, for a division of the parish of St. Stephen. In a few days the petition was granted, and a new parish was organized in Marks' Hall. But the Rector and the Bishop of the diocese were decidedly opposed to this movement, and a long and sharp correspondence ensued between the new parish through its able Secretary, W. T. Rose, and John, Bishop of Fredericton and his son, Rev. E. S. Medley. But in spite of the strenuous opposition, the new parish erected for its use, at an expense of about \$6000, a pleasant and substantial meeting-house. It was finished in June, 1871, and consecrated by the name of Trinity Church, Nov. 5, 1872. The present worthy and faithful Pastor, Rev. Foster H. Almon, began his ministry in the new parish, in July, 1871. His congregation numbers over two hundred, and embraces a majority of the leading Episcopalians in St. Stephen. Though still young, Trinity Church is strong in zeal and wealth, and there seems to be no doubt that it will have a long and high career of usefulness. Its officers are N. Marks and Geo. Maxwell, Wardens; R. Watson, Henry Graham, J. H. Rose, W. T. Rose and Thos. Gregory, Vestry-men; Henry Webber, Clerk.

## XIII.

*THE BAR.*

## 1st. CALAIS LAWYERS.

Amid the often conflicting claims and interests incident to a new settlement, legal advice and assistance are frequently needed; yet until 1816, no accredited lawyer had located in Calais. Till then, each citizen so far as he was able, had done that which seemed best for himself; and of course, pecuniary affairs of all kinds were badly entangled and confused. In many a case of conflicting claims, not one nor all of the citizens could decide exactly what was just and right. In such emergencies, an honest, well read lawyer was greatly needed; and as usual, the want brought the supply. One came, then another and another, until no less than thirty-seven attorneys have made Calais their home. Some of them remained but a short time, while others here spent their long and useful lives. Some perhaps have been only pettifoggers, while others have proved themselves learned, talented and faithful. In the following sketches of their lives and characters, the design is to state all the good qualities of which tradition has preserved the remembrance. For many of the facts and dates I am indebted to Hon. Joseph Granger, at present the senior member of the Bar.

The first lawyer was Hon. George Downes, a native of Walpole, Mass. and a son of Shubael Downes one of the original proprietors of Township, No. 5. At an early age he entered Harvard College, and soon attained a high rank among its students. After graduating he read law with Judge Samuel Hoar, and in 1816, came to Calais and commenced the practice of his profession. There was much to do and he was able and willing to do it well. For fifty years he continued to be one of the most active, influential and worthy citizens of the town. He was a good neighbor, a genial companion, a popular citizen, an able lawyer, a ripe scholar, a devoted member and Deacon of the Congregationalist Church, and an honest man. In business he was successful; living well and leaving a handsome property to his heirs. For a time he served as a State Senator; and for a third of a century, as president of the Calais Bank; and during all his long and happy life, he ever stood among the first, in every good word and work. He died in peace in 1869, greatly lamented by all who knew him.

The next lawyer was Hon. Anson G. Chandler, the son of Hon. John Chandler of Monmouth, Me., at one time a Senator in the U. S. Congress. A graduate of Bowdoin College and a proficient in law, he came to Calais in 1822, and opened an office. His ability and energy soon won the confidence of the public; and his reputation steadily increased until he was appointed one of the Judges of the District Court for the Eastern District of Maine. He performed the duties of this office with credit to himself and honor to the Bench, until the expiration of his term, when he was appointed Collector of Customs for the Passamaquoddy District:

but the appointment not being confirmed by the U. S. Senate, he was soon after sent to the Sandwich Islands, as American Consul. He remained there four years, returned home with impaired health and died about 1860. He had a richly stored mind and a versatile genius; and the people of Calais will ever remember him as one of their greatest and most honored townsmen.

Otis L. Bridges, Esq., came next. He was a native of Charlotte, Me. a graduate of Bowdoin College, an enterprising man, an excellent citizen, a successful counsellor, and in 1842-3, Attorney General of Maine. Although doing well and enjoying life here, the golden prospects and promises of California at length drew him thither. He continued the practice of law in his new home, still prospering, till about 1870, when he peacefully departed to his last and long home.

The fourth lawyer was James S. Cooper, Esq., a native of Machias, Me. He read law with Hon. Geo. Downes, and opened an office immediately after being admitted to the Bar. He was a worthy citizen and an able, trustworthy attorney. After many successful years of business, he removed to Amherst, Mass., to give his children a better opportunity for education; where not long since he went up higher.

Then came James P. Vance, Esq., a son of the late well known William Vance formerly a resident of Baring and a large land proprietor. He read law with Stephen Longfellow, Esq., of Portland, and then came to Calais, where he soon obtained a respectable position and a fair share of business for a young man. But he disliked his profession, became an enemy to himself, and moved to Elgin, Illinois. A new and better career now began. He repented of his sins, renounced his

bad habits, forsook the Bar and entered the Pulpit as a preacher of the Methodist Church. Here he found his true vocation; and at the present time, at the ripe age of 74, he is still dispensing the Gospel of John Wesley, and doing a large amount of good.

Jacob Q. Kettelle, Esq., was born in Limerick, Me. He graduated at Waterville now Colby, College, read law with Moses Enry, Esq., of Saco, and afterwards with O. L. Bridges, Esq., of this city, and then opened an office in Milltown; but he did not remain long in town. Although doing a fair amount of business, he became dissatisfied with "down east," and moved to Boston, where he practiced law until his decease in 1868. He was a man of sterling integrity and respectable ability; and he has left behind him the fragrance of a good name.

Samuel H. Blake, Esq., was a Calais lawyer for a brief period. In 1830 he sold his office and business to Hon. Joseph Granger, and moved to Bangor, where he still resides, a wealthy and influential citizen and attorney.

Geo. M. Chase, Esq., was born in Bradford, Vt. in 1806. He studied law first with Judge Fletcher of Lynden, Vt. and then with Judge Thayer of Camden, Me. In 1830, he opened a law office at Milltown; and by good sense, assiduity and perseverance, soon secured a profitable business. In 1848, with the general down river drift of men and things, he moved to Calais. He was doing well, but desiring to do better, in 1853 he went as American Consul to the Sandwich Islands, where, two years after, in the village of Lahaina, he died. He is remembered as a bright, busy, cheerful citizen.



The ninth lawyer that settled in Calais was Hon. Joseph Granger; at present the senior member of the Bar in both this city and Washington County. He was born in Newburyport, Mass. about the beginning of the present century. In early manhood he engaged and with success in mercantile and commercial business; but on the occurrence of adverse circumstances, he abandoned these employments and read law with Moses Emery, Esq., of Soco. In 1830 he came to this city, opened a law office and began his life work. Giving himself wholly to his profession, and carrying into it a quick perception, a clear head and a warm heart, he has been eminently successful. Though on the shady side of three score and ten, "his eye is not dim, nor his natural force abated." He is still attending to a large amount of legal business, and is a Nestor among his younger brethren, and a highly respected member of society.

Manly B. Townsend, Esq. was a native of Sidney, Me., a graduate of Waterville College, and a man of fine feelings and fair talents. He read law with O. L. Bridges, Esq., was admitted to the Bar and began practice. But having married a wealthy lady, the daughter of the late Abner Sawyer, and disliking the dry routine of legal affairs, he abandoned his profession, moved to Alexander, Me., and engaged in agriculture. He died in 1854. His son, Rev. Abner Townsend is an honor to the Methodist Church, and an eloquent preacher of its doctrine.

Hon. T. J. D. Fuller came to Calais from Vermont, in 1834, and settled in Milltown, as a law partner of G. H. Chase, Esq. He was a genial, kind-hearted, honest man; and hence soon won popularity. As

a result, in 1848 he was elected Representative to Congress, where he served his constituents and the country for eight years. Soon after leaving Congress, he was appointed second Auditor in the Treasury department, which office he retained until after the inauguration of President Lincoln. Since then he has resided in Washington, D. C. and practiced law. Although he did not realize the great evil of slavery nor clearly see the duty of all good men to oppose it, yet he will long be remembered as one of the able and excellent citizens of Calais.

Albert Pillsbury, Esq., a native of Eastport, studied law in Belfast, Me., and then came to Calais to engage in his profession. Soon after, however, he was appointed Clerk of the Courts in Washington county, and of course moved to Machias; and for several years performed the duties of that office to the entire satisfaction of all interested. Subsequently he was appointed American Consul for Halifax, N. S. where he died;—an honest, faithful, worthy man.

Otis Patterson, Esq., came from Waldo county and settled in Calais about 1832, and opened a law office. He died four years afterward; but his brief career proved him a man of fair ability and sterling integrity. His widow, whose maiden name was Galvin, married Rev. Wm. A. Whitwell, the first pastor of the Unitarian church of Calais.

Hon. Bion Bradbury, a native of Saco, graduated at Bowdoin, read law with Wm. P. Preble of Portland and then settled in Calais. Not long after he was appointed Collector of Customs for the Passamaquoddy District, and then removed to Eastport. At the expiration of his term, he settled in Portland, where he still resides, "a model lawyer" and a worthy citizen.

Jeremiah Bradbury, Esq., the father of Bion, settled in Calais in 1840 and practiced law till his decease in 1850. He is remembered as a sagacious and faithful attorney.

Nehemiah Abbot, Esq., was for a time the law partner of O. L. Bridges, Esq., of this city. Desiring a larger field for enterprise, he moved to Belfast, Me. where he still lives and enjoys a high reputation as a lawyer and citizen.

N. H. Hubbard, Esq. came here from South Berwick, and for a year was the law partner of Hon. Joseph Granger. He then went to Winterport, where he still resides. He is extensively known on the Penobscot both as lawyer and politician.

Hon. F. A. Pike, a native of this city, received his education at Bowdoin, read law with Hon. Joseph Granger, and was admitted to the Bar in 1842. In a brief period he won a large and enthusiastic circle of friends and patrons. In 1852 he was chosen Mayor of Calais. Shortly after he was elected a representative to the State Legislature; and at a subsequent session was chosen Speaker of the House. After that, for eight years he served as Representative in Congress. In every office, he gave honor to Eastern Maine, and entire satisfaction to his constituents. He is still highly esteemed as a sound lawyer and an enterprising citizen.

Geo. Walker, Esq., a nephew of Rev. Dr. Walker formerly President of Harvard University, was for a time the law partner of Jeremiah Bradbury in this city. Later he moved to Machias, where he yet stands among the foremost citizens and attorneys of the place.

Charles R. Whidden, Esq., a native of Calais, graduated at Waterville College, studied law at the

Harvard Law School, and opened an office in this city in 1851. Three years after he was chosen County Attorney; and he retained this position thirteen years. In 1868 and again in 1869, he was elected Representative to the Maine Legislature. In 1870 he was appointed Collector of Customs for the Passamaquoddy District. Thus for nearly twenty years he was constantly employed in offices of honor and trust. No better proof can be afforded of public appreciation. At the expiration of his four years term as Collector, he again began work as a lawyer, in his native town, and is busy as ever.

Geo. W. Dyer, Esq., is a son of the late Jones Dyer of this city. He read law with Hon. Joseph Granger, and for three years was his law partner. For a time he served as Gov. Coburn's private secretary. In 1861-2 he was a Representative in the Maine Legislature. In 1862, having been appointed a Paymaster in the army, he removed to Washington D. C. where he now resides and practices his profession. He is remembered here as an active, companionable man with a great memory full of valuable information.

Charles E. Pike, a brother of Hon. F. A. Pike, also read law with Hon. Joseph Granger. But soon after being admitted to the Bar, he moved to Machias, and a while after to Boston, where he is still engaged in his profession.

Daniel Tyler, Esq., came from Vermont and opened an office in Milltown in 1847. He remained eight or ten years, and then went to Oskosh, Wis. where for a time he claimed to be doing a very large business. He is now employed as a Clerk in one of the Departments at Washington, and is reported as doing well.

E. B. Harvey, Esq., was born in Barnet, Vt., in

1823, and educated in Caledonia Seminary in Peacham. From the 14th to the 22nd year of his age, chronic illness prevented him from studying or engaging in any active pursuit. On recovering his health he entered the office of Gov. John Mattock, and read law with him for two years. He then went to Pennsylvania and read law a year and a half more in the office of Blanchard and Curtin in Bellefont. Blanchard was then a member of Congress, and Curtin afterward became Governor of the State. After being enrolled as a lawyer, he came East and was admitted to the Bar in Machias in 1848. Six months after he came to Milltown, and for four years was the law partner of Hon. T. J. D. Fuller. In 1866 he moved to Calais; and two years after he was chosen County Attorney, which office he still retains. In politics he began as a Whig, from which he naturally drifted into the Republican ranks. He is a worthy member of society and a friend to every good cause.

Silas P. Briggs, Esq., a smart lawyer, came here from Saratoga, N. Y.; remained a few years and then returned to his former home, where he is now living.

Robert N. Smith, Esq., was a son of the late Hon. Noah Smith of this city. He was an erratic genius, and an eccentric adventurer. His whole nature was averse to the patient, persevering toil of lawyer life. Hence he left town, and after much travel both in this country and Europe, and many a strange adventure, he came to an untimely end, by a railway accident near Springfield, Ill. in 1860.

Geo. B. Burns, Esq., was a son of New Hampshire. After teaching for a time in a Seminary in Charleston, S. C. and studying law in Boston, he came to Calais in

1851. He was assiduous in business, true to his friends, unyielding in his convictions and faithful to his clients. He did a large amount of business, amassed quite a fortune, and died in 1871, from over work and exposure, and not of old age.

Hon. Geo. E. Downes is a son of the late Hon. Geo. Downes of this city. He began the practice of law in Cherryfield, but after a time returned home. For several years he has held the responsible office of Municipal Judge, and discharged its duties to the entire satisfaction of the public. He is esteemed as a sound legal adviser, and a genial, kind-hearted, obliging and honest citizen.

G. F. Granger, Esq., a son of Hon. Joseph Granger, read law with his father, and began practice in 1859. On the breaking out of the Rebellion, he entered the army as Captain of volunteers. Subsequently he was elected Colonel, and afterwards promoted to the rank of Brevet Brigadier General, as a reward for merit. At the return of peace he again entered his father's office as a law partner, where he is still busily and successfully employed.

C. B. Rounds, Esq., is a native of Auburn, Me. and a graduate of Bowdoin College. He read law with A. M. Pulsifer, Esq. of Auburn, and in 1866 became a law partner with Hon. Joseph Granger. The next year he opened an office in his own name, and has ever since been rising in reputation as a well read and talented attorney. For a time he served as Superintending School Committee: and the existing, excellent system of graded schools in this city is largely the fruit of his judicious labors.

Geo. A. Curran, Esq., is a native of Calais. Losing

his father when quite young, and the family being left in straitened circumstances, he was thrown upon his own resources; and he is therefore essentially a self-made man. After clerking a while in a book store, he read law with C. R. Whidden, Esq., and was admitted to the Bar. He is quick to perceive and understand, and fluent in speech and writing. He has a fair share of legal business, and for several years has been a regular contributor to the Calais and St. Stephen papers. He is esteemed as a worthy and growing man.

M. N. McKusick, Esq., is a native of Baring, Me. He was educated in the Milltown, N. B., Academy, and began his life work as a school teacher. In 1861 he enlisted in the 6th Battery of Maine Light Artillery. He was soon after appointed Orderly Sergeant, and then elected 1st Lieutenant. He had command of the Battery in the wilderness, and was severely wounded at Cold Harbor. On recovering from his wound, he was placed on the staff of Col. McGilvery, and afterwards appointed Post Adjutant at Pittsburg, where he was honorably discharged in 1864. Returning home, he again took the ferule, served as Selectman of Baring, and studied law. In 1869 he was admitted to the Bar, and the next year became a law partner with C. B. Rounds, Esq., where he still remains, an energetic, go-ahead man.

J. G. Beckett, Esq., came from Scotland. For several years he carried on a successful business as a Confectioner, and acquired considerable property. In 1870 he attended the Harvard Law School, and the next year, gained admission to the Bar. But thus far, sickness and a multitude of cares, have prevented him

from attending very closely to the duties of his profession.

A. R. Whidden, Esq., a son of C. R. Whidden, Esq., of this city, read law with his father and was admitted to practice. But soon after, he took a severe cold that induced brain fever, from the results of which, unhappily, he has not yet recovered.

Archibald McNichol, Esq., a native of Charlotte County, N. B., read law with Geo. B. Burns, Esq., and afterwards with Hon. J. A. Lowell of Machias, with whom for a time he was a partner. In 1867 he moved to Eastport and entered into partnership with Samuel D. Leavitt, Esq. In 1873 he came to Calais and opened the office formerly occupied by G. B. Burns, Esq., where he is doing a large business and steadily winning popular favor.

L. G. Downes, Esq., a son of the late Hon. Geo. Downes, is a graduate of Bowdoin College, and an able lawyer. Until recently he has resided in Machias. In 1874 he was a member of Gov. Dingley's Council; and there is no doubt that he will long remain a prominent man in Washington County.

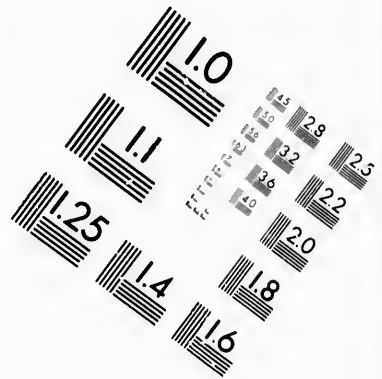
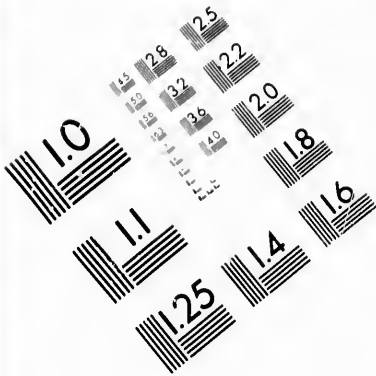
F. W. Knowlton, Esq., is a native of Hampden, Me., and a graduate of Tufts College. He was admitted to the Bar in April 1874, and enjoys the reputation of being an honest, intelligent and promising young man.

It will be seen by this list that the members of the Calais Bar have been "neither few nor small," and that every one who faithfully attended to business, reaped prosperity.

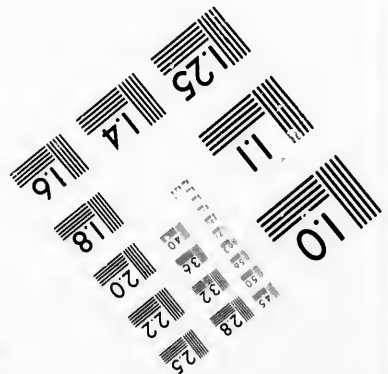
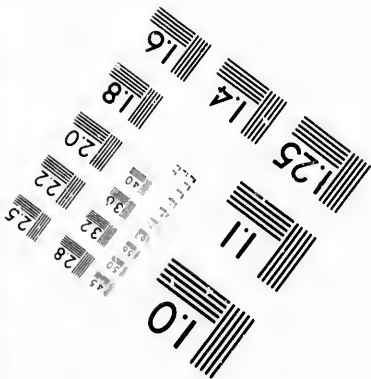
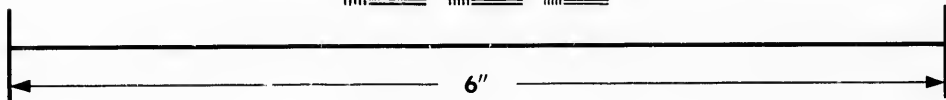
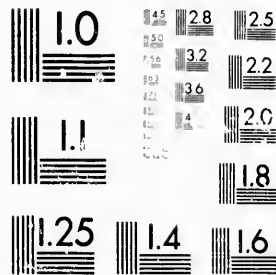
#### 2nd. LAWYERS,—ST. STEPHEN.

St. Stephen has had fewer members of the Bar than





**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

25  
28  
32  
25  
22  
20  
18

10

Calais, but the average ability has not been inferior. St. Andrews being the shire town of Charlotte County, and for many years a larger village than St. Stephen, the lawyers have preferred to reside there. Much of the up-river legal business has been done there; yet St. Stephen has for many years numbered among her citizens, Barristers of high rank.

By the English Court arrangement there are three grades of lawyers. Young men that pass a satisfactory examination, are admitted as Attorneys. After two years, if their attainments and ability warrant the procedure, they are advanced to the rank of Barristers. Still later, those of sterling talents are promoted to the grade of Queen's Counsellors. By this wise arrangement a lawyer's title indicates his legal attainment and standing. A knowledge of this fact is essential to a right estimate of the English Bar.

The first lawyers in St. Stephen were Robert Mowatt, and Peter Stubbs. They came at an early day from St. Andrews, did a large amount of business, and were accounted worthy men. Mr. Mowatt married a daughter of Robert Watson, Sr. Both of them long since went to that "hourne whence no traveller returns."

Geo. S. Hill, Esq., a son of Abner Hill of Milltown, N. B., after receiving a classical education in Dartmouth College, N. H., read law with Judge Chipman of St. John, and was admitted an Attorney in 1821, and a Barrister in 1830. He opened a law office in St. Stephen, and immediately gained a large number of clients. But the people perceiving him to be a man of extensive information, wide scope of vision, and sound judgment, soon sent him to the Provincial Parliament; where as Legislator or Councillor, he faithfully served his con-

stituents and country for twenty-five years. He died in 1862, beloved and honored by all who had made his acquaintance.

Alexander Campbell, Esq., a native of St. Andrews and a son of Colin Campbell formerly High Sheriff of Charlotte County, read law in St. John, became an Attorney, and in 1832 settled in St. Stephen. Two years after he rose to the rank of Barrister, and soon proved himself a sound, able and reliable lawyer. But like many others he was swept away by the California gold fever, and is now a prominent lawyer in San Francisco.

Stephen H. Hitchings, Esq., a native of St. Stephen and a son of Robert Hitchings, read law with Geo. S. Hill, Esq., and on becoming an attorney, in 1835, opened an office in Milltown, and in 1837 attained the grade of Barrister. He has been very successful in business. He is now the senior member of the Bar in St. Stephen, and widely known as a judicious counsellor and valuable citizen.

Thomas B. Abbott, Esq., came from the States, read law with Geo. S. Hill, Esq., was admitted as an Attorney in 1837, and Barrister in 1839. He was well versed in law, and a man of kind feelings and gentlemanly address. After some twenty years practice, he "slept with his fathers."

George J. Thompson, Esq., a son of the late Rev. Dr. Thompson, Rector of Christ's Church, St. Stephen, was educated under the tuition of his father, and read law in the office of Geo. F. Street, Esq., St. John, afterwards Judge of the Supreme Court of New Brunswick. Having obtained a thorough knowledge of law, he was admitted as an Attorney in 1837, a Barrister in 1839, and subsequently a Queen's Counsellor. The people of St.

Stephen soon become aware that in every respect he was a first class lawyer, and entrusted to his care a large amount of legal business; but he too has gone where "the wicked cease from troubling and the weary are at rest."

Hon. J. G. Stevens was born in Edinburg, Scotland, and educated in the University of that city, and partly under the tuition of those world renowned men, Sir William Hamilton and Christopher North, then Professors in that Institution. His father, Andrew Stevens enjoyed the freedom of Edinburg, and was a Solicitor of the Supreme Court of Scotland. His mother, a daughter of Sir Colin Campbell, was a lady of refined culture and literary taste. She occasionally wrote articles for the periodicals of the day, and was the author of several interesting volumes, among which were "Llewellyn," and "Fanny Fairfield."

Mr. Stevens came to this country with his brother, Rev. Andrew Stevens, in 1840, and made St. Stephen his home. He studied law with Alexander Campbell, Esq., a distant relative, and D. S. Kerr, Esq., now of St. John, and became an Attorney in 1845, a Barrister in 1847, and a Queen's Counsel, and Judge of the County Courts in 1867. He was a member of the Provincial Parliament from 1861 to 1867, except during the year when the Anti-Confederationists were in power. His appointment to the Bench was solely for merit. As a Judge he commands the respect of the Bar and the unqualified commendation of the people. He is the author of the able "Digest of Law Reports in the Courts of New Brunswick," recently published, and is still busy with his careful pen. A great reader, a deep

thinker, a hard worker and a courteous gentleman, he bids fair to live many years and to do much good.

George S. Grimmer, Esq., a son of John Grimmer of St. Stephen, is a man of whom the parish has every reason to be proud. He read law with J. W. Chandler, Esq., of St. Andrews, gained the position of Attorney in 1847, Barrister in 1849, and subsequently Clerk of the Peace, and Clerk of the Charlotte County Court. He is also a Queen's Counsellor, and in 1861 was in the Provincial Parliament. He is still actively and successfully engaged in the duties of his office and profession.

Lewis A. Mills, Esq., became an Attorney in 1863 and a Barrister in 1865. He is well read in law, and a man of considerable ability.

J. G. Stevens, Jr., B. A., a son of Judge Stevens, received his education in the University of New Brunswick, and attained the station of Attorney in 1869, and Barrister in 1871.

James Mitchell, M. A., is a graduate of the same college, and became Attorney and Barrister at the same time as Mr. Stevens. These two young men are in partnership, and are doing a fair business and giving promise of becoming able lawyers.

M. Macmonagle, Esq., came from King's County, is doing considerable business, gives good satisfaction, and is evidently a rising man. He was admitted Attorney in 1871 and Barrister in 1873.

## XIV.

*F. & A. MASONS.*

It is conceded by all who have examined the subject, that Masonry is not only ancient and honorable, but also an institution friendly to the best interests of humanity. Ignoring sects and parties it tries to gather all worthy men into one democratic fold, and there teach them to walk and work together in brotherly love. The Lodge room is a common home, where all stand upon the same high level, and are equally exhorted and bound to respect, trust and assist each other. Bad men may and sometimes do, join the Fraternity, as unworthy people are sometimes admitted into churches; but the intention is to admit only the honest; and the influence of a well regulated Lodge is for good and good only.

Masonry has long been a world-wide fraternity; and hence among the early settlers of Calais and St. Stephen, there were a few brethren of the mystic-tie. Though coming from far apart homes, these brethren soon recognized their masonic relationship, and felt a common desire to have some secluded retreat, where they could meet on the level and part on the square. Such meetings, they were convinced, would mitigate the dreariness and weariness of their isolated, back-woods residence. Accordingly, after going through the needful formalities, the masons began their work.

## ORPHAN FRIENDS LODGE,—ST. STEPHEN,

was instituted Oct. 26th, 1809, by virtue of a warrant issued to Samuel Darling, Ebenezer Bugbee, and Thaddeus Ames, by Sir John Wentworth, Baronet, of Halifax, D. G. Master of the Provincial Grand Lodge of Nova Scotia. Among the prominent members of this Lodge were William Todd, Sr., Jacob Young, Shubael Downes, Joseph Whitney, John Cottrell, Daniel Whitney, Jonathan Rogers, Samuel Stuart and others: and managed by such men, the institution, for a time, enjoyed great prosperity. But by the death or removal of many of its most active and reliable members, the Lodge at last became so reduced that about 1822. it resigned its charter and ceased to exist.

## SUSSEX LODGE, NO. 327.—ST. STEPHEN,

was instituted Mar. 17, 1846, under a warrant from the Grand Lodge of Ireland, issued by Augustus Frederic, Duke of Leinster, and granted to Dugald Blair, M. D., Thomas W. Rogers, and James Frink. This Lodge, although, with all other lodges of the Province, in 1868 it gave up its Irish warrant and received a charter from the Grand Lodge of New Brunswick, has retained its name and continued its work without interruption to the present time: and it is now in healthy and vigorous condition. Its officers are Samuel Weelock, M; Andrew, McFarlane, S. W.; E. G. Vroom, J. W.

There have been two Royal Arch Chapters in St. Stephen. The first received its warrant from the Grand Chapter of Ireland; but like Sussex Lodge, it surrendered its Irish warrant, and in 1868 received a charter from the Grand Chapter of Scotland, by which



it receives its name and number :—ST. STEPHEN R. A. CHAPTER, No. 125. Its present officers are Hugh McKay, H. P. ; George F. Pindar, K. ; E. G. Vroom, S. It is doing well.

THE ST. STEPHEN ENCAMPMENT OF KNIGHTS TEMPLAR, organized in 1872, has a charter from the "Grand Religious and Military Orders of the Temple and Hospital" of Scotland. Its officers are Wm. Vaughan, Eminent Commander ; David Main, Sub Prior ; J.H. Rose, Marschal. This Commandery is in good order and well supported.

ST. CROIX LODGE.—CALAIS.

On the downfall of Sussex Lodge in 1822, the Masons in Calais felt it to be their privilege and duty to start a Lodge on the American side of the river. Accordingly after mature deliberation, a petition for a Charter was sent to the Grand Lodge. The petitioners were

Joseph Whitney,	Charles Spring,
Thodore Jones,	Isaac Lane,
Asa A Pond,	Samuel Darling,
Ebenezer Reading,	Rufus K. Lane,
William Goodwin,	John Brewer,
William Smith,	Lorenzo Rockwood,
David Duren,	John Hall.

The Grand Lodge granted the request, April 1<sup>st</sup> 1824 ; and in the following December, "ST. CROIX LODGE OF FREE AND ACCEPTED MASONS, No. 46," was duly organized. The officers elected were

Asa A. Pond, W. M.	John Hall, S. W.
Eben. Reading, J. W.	Wm. Pike, Sec'y.

Theodore Jones, S. D.      John Milliken, J. D.

The meetings of the Lodge were held in a chamber or hall in the L of the inn near the corner of Main and Church Sts. Here it worked and prospered under its Warrant of Dispensation, till June 24, 1826, when, in the new Congregational Church, it was solemnly consecrated by Libbeus Bailey, D. D. G. M. of the 6th District. A large audience was present, and the services were very impressive. The officers installed on the occasion, were the same as those above named, except

Wm. Goodwin, S. W.      Geo. Downes, J. W.  
 Martin Mescrope, Treas.      Isaac Lane, J. D.  
 Matthew Hastings, S. S.      Newell Bond, J. S.  
 Thomas McFarlane, Tyler.

Shortly after, the L of the inn, containing the Lodge room was removed to Salem St., and converted into a dwelling house,—the Simpson building. A new and larger wing to the inn was erected, having a larger and more convenient hall; and here the Lodge met and prospered for three years.

In 1829, the Anti-masonic mania reached Calais; and so intense was the public feeling, that in the latter part of this year, St. Croix Lodge and most others in the country deemed it prudent to suspend work and cease to hold meetings. Accordingly the furniture, jewels, charter and records were packed in boxes and stored in the ante-room, and the hall deserted. A few years after, the inn was burned, and the Lodge lost all its property except its Seal, which was in the hands of its secretary.

For fifteen long years the Fraternity waited for the epidemic to subside and the right hour to come to call

them again to labor. All grew rusty, and not a few entirely forgot all the nice points in the work and lectures. The right time came at last. Jan. 11, 1844, the Grand Lodge met in Augusta, and Matthew Hastings, then a member of the Legislature, in the name of his brethren in Calais, requested it to grant a Dispensation empowering the St. Croix Lodge to resume its work. The request was complied with; and June 4, 1844, the Lodge met at Milltown in the building now occupied by S. Adams. At the next meeting, June 8, the following officers were elected:

M. Hastings, M.	Joshua Veazie, S. W.
Seth Emerson, J. W.	Wm. Boardman, Treas.
John Manning, Sec'y.	L. L. Lowell, S. D.
W. H. Tobie, J. D.	Thomas McFarlane, S. S.
Alfred Berry, J. S.	Isaac Lane, Tyler.

Aug. 7, 1844, the Lodge moved into Bishop and Berry's Hall on Point St., and the same evening "voted that the Regular Communication should be on the Monday preceding the full moon." The rules of the Grand Lodge were also adopted the same evening.

At the annual meeting in January, 1845, Joshua Veazie was chosen M., Seth Emerson, S. W., and L. L. Lowell, J. W.

In the Spring, the Lodge finding its room inconvenient, moved into a hall fitted for its use, in the L of the house now owned by the heirs of John Goodwin, and used as a school-room. May 29, 1845, it received a new Charter without expense; and was again in good working order.

But the quarters of the Lodge were still not satisfactory; and during the Summer an arrangement was made with the Congregationalist Society, to erect a two

story building : the lower floor to be a vestry, and the upper floor a hall for Masonic use. Sept. 30, 1845, the corner stone was laid in due and ample form by Jeremiah Fowler, D. D. G. M., and an appropriate address delivered by Rev. James Alley, Rector of a Church in St. Andrews, N. B. The house was finished the next season, and occupied for the first time, Dec. 21, 1846.

It seemed as if the poor, wandering Lodge had at last found a permanent home ; but new trials soon came. The parish insisted that the hall should be used for Masonic purposes only. The Masons insisted that they should control it as they pleased ; and a long war of words ensued. Besides, the Lodge was poor and unable to pay its half of the building expenses. Finally discouragement set in, and Oct. 25, 1847 it was "voted that St. Croix Lodge cease to hold meetings in this place, from and after this evening." Virtually the Lodge disbanded.

But during the Winter, better thoughts and counsels came. The possibilities of the exigency were amicably talked over, and through the instrumentality of L. L. Lowell, a member both of the parish and Lodge, the hall was leased ; and Mar. 10, 1848, the brethren again met in it, and once more reorganized, choosing Wm. H. Tyler, W. M. ; Matthew Hastings, S. W. ; and Frank Williams, J. W. Stated and special meetings continued to be held and prosperity ensued.

In accordance with an Act of the Legislature, the Lodge was legally incorporated, Mar. 6, 1854, and soon after it purchased the hall for only \$600, and thus obtained full and peaceable possession of a home. Here for sixteen years, after the quiet manner of the Frater-

nity, it cultivated "brotherly love, relief and truth."

In the Winter of 1863-4, the brothers who had advanced to the R. A. degree, being desirous of enjoying the further benefits of the Order, took the proper steps to establish a Royal Arch Chapter. A Dispensation was granted to them, April 15, 1864, and a Charter, May 4, 1865. The first officers of St. Croix R. A. Chapter, No. 17, were B. M. Flint, H. P. ; L. L. Lowell, K. ; James Manning, Scribe ; W. H. Tyler, Secretary. The Chapter has ever been prosperous ; and there are at present about 114 Companions. The St. Croix Council of R. & S. M. received its Charter, Nov. 27, 1866. The first officers were B. M. Flint, T. I. M. ; D. E. Seymour, R. I. M. ; E. E. Emerson, I. M. ; L. C. Bailey, Recorder. The present number of members is about 75. The Lodge meets on the first Monday, the Chapter on the first Tuesday, and the Council on the second Thursday of each month.

During the War of the Rebellion, many of the brothers enlisted in the army of the Republic ; all fought bravely, several attained high rank, and not a few lost their lives in defending and maintaining the Union.

All the affairs of the Order continued to run smoothly till Aug. 1870, when its home was consumed by the great fire that devastated the business part of the city. But the age of discouragement had long ago ended. A small hall was hired, and work went on as usual. The next year a large hall was obtained, finished and fitted up with ample accommodations and conveniences. It was dedicated Feb. 22, 1872,—the late M. W. M. John H. Lynde officiating. Since then, nothing noteworthy has transpired.

Many members of the Lodge have moved out of the

city, many have been summoned to the Grand Lodge above; but over two hundred still remain. Of the seventeen Masters who have occupied the Chair in the East, only seven are living. Brs. Matthew Hastings, Joshua Veazie, Frank Williams, D. M. Gardner and J. C. Roekwood, held the highest office in the Lodge, four years each. Wm. McHenry, who fought in the army of the Iron Duke at Waterloo, served as Tyler for seventeen years, and never failed to guard well the door. Rufus Carver was sixteen years Treasurer, and L. L. Lowell twelve years Secretary. Brs. Seth Townsend, the first initiate, M. Hastings, the third, and Seth Emerson one of the first members, although considerably over three score and ten, still retain their first love for the Order, and occasionally participate in its meetings. A long and useful career for the Institution, now seems inevitable.



## XV.

*CONGREGATIONAL CHURCH,—CALAIS.*

Rev. Duncan M'Coll in his Diary, states that in 1806, "the people of Calais engaged a Congregationalist Minister to preach to them." The name of this clergyman is not given, and the length of time he remained in the place is not mentioned. But unquestionably this was the first Congregational movement in the town, and the man then engaged was the first settled pastor in Calais. He probably preached here only a few weeks or months at most.

Rev. Mr. M'Coll further states that in 1811, "the people of Calais employed Rev. Mr. Abbod," (probably Abbott) "a Congregationalist gentleman, to preach for them six months." We are not informed what persons were the leaders in this movement, but the event discloses an early tendency among the people towards Congregationalism. In fact a community so democratic as this was, could tolerate no other form of church government.

After this date, at various times came Rev. Mr. Adams, Rev. Elijah Kellog, and probably others, serving as missionaries and urging the people to greater zeal and a more united and definite effort in the direction of morality and Christianity. The good seed ger-

minated. The better class of citizens became disgusted with the churchless heathenism of the place, and resolved if possible to inaugurate a more respectable and religious state of society.

After long deliberation, much talk and many prayers, the auspicious moment came, and a decisive movement was made in the right direction. In the old Central School House, Aug. 17, 1825, a day never to be forgotten, "the first Congregational Church in Calais," was duly organized. Revs. Elijah Kellog of Portland, Jonathan Bigelow of Lubec, and Alexander McLane of St. Andrews, were present and conducted the service. Eight persons united in the church relation: three men and five women. Their names were Amaziah Nash, Daniel McDougal, E. M. P. Wells, Mary M. Jellison, Jane Darling, Lydia Christopher, Lucy Gates, Mary Ann Boies. The five ladies were married, and their less devout or more scrupulous husbands were at least not opposed to the good work going on. The five families were thus enlisted on the right side.

Immediately, Mr. E. M. P. Wells, who does not appear to have been an ordained clergyman, but a good man, began to preach to the little church and its friends: and he continued to dispense the Gospel acceptably for about two years. There was no sudden growth, yet in 1826, one more member was added to the Church,—Mrs. Mary Arnold: and thus another family was secured for the Society.

Meanwhile an important advance movement was made. A large, handsome and commodious meeting-house was erected. The lot of land and the avenue leading to it, were given in equal shares by Dea. Samuel Kelley and Jones Dyer, Esq. The money and ma-



terial were furnished by the citizens generally, without regard to sect or belief. The Building Committee were Hon. Anson G. Chandler, Dr. S. S. Whipple, and Capt. Jarius Keene. The House was dedicated Sept. 9, 1826. the sermon was delivered by Rev. Mr. Gale of Eastport. All but seven of the pews were immediately sold at auction, bringing \$4761,—a very satisfactory amount for the time and place. The highest prices were paid by Samuel Kelly and Asa Pond. Only three of the original purchasers are now living,—Samuel Kelley, Matthew Hastings and Seth Emerson; and it is a curious fact that at present, the first is a Baptist; the second, a Methodist; and the third, a Universalist.

The Society thus happily inaugurated, had everything in its favor. It was the only live religious organization in the then thriving town; it had a handsome house and a large congregation; the leading men in the place were its friends and supporters; pious women gave to it their love and prayers; its congregational policy accorded with the feelings of the people; and its permanent prosperity was assured. Calais certainly had good reason to be proud of this new and noble institution, and happy in its sacred influence.

The next year, four additional members were admitted into the Church. They were Samuel F. Barker, Anna D. Barker, Sarah F. Deming, and Elizabeth Carleton. This was encouraging. A Sunday-school was also organized,—the first one in town, and Dea. Samuel Kelly elected Superintendent. The school thus begun, is still flourishing. During the year, Mr. Wells retired from the pulpit; and for a time, Rev. Mr. McEwen, and Moses Church, conducted the Sunday ser-

VICES. They are remembered as pious and faithful workmen.

The next year, 1828, another auspicious event transpired. Hon. George Downes, one of the wealthiest and most influential men in town, with his excellent wife, joined the Church and became from that time, devoted workers for the Society. A more firm and settled policy was now adopted. Rev. Aaron B. Church, a twin brother of Moses Church, was chosen pastor, Oct. 2, 1828, and retained the office about five and a half years. A good proof of the wisdom of this choice, and the efficiency of the pastor, is the fact that during his ministry, forty-three persons were added to the Church. Near the close of his pastorate, he had a public discussion in the Central School House, with Rev. Wm. A. Whitwell, Unitarian. It is not certain that any good was done. Some time in this year, 1834, but probably not until after the resignation of Mr. Church, the 1st Congregational Parish was organized. It contained sixteen members, only three of whom are now living, viz: Asher Bassford, Louis Wilson and Samuel Johnson.

The next pastor was Rev. Eber Child, an easy yet earnest speaker, who won the hearts of all his hearers. His pastorate began Jan. 1, 1835, and continued a little more than two years, when illness compelled him to resign. In the financially gloomy Winter of 1836, when so many earthly hopes were crushed, the public mind instinctively turned to the All Father, and a sweeping revival of religious interest ensued. Forty-seven persons in that year and the next, were added to the Church. Thus in the midst of adversity, there was great ecclesiastical prosperity.

Mr. Franklin Yeaton, a student from the Bangor

Theological Seminary, a very talented young man, began supplying the pulpit, Sept. 2, 1837, and remained about eleven months. The visible result of his ministry was the addition of seven members to the Church. The parish unanimously invited him to remain and be ordained and installed as pastor; but illness and the severity of the climate compelled him to leave.

After him, Mr. Batchelder supplied the pulpit for a year, beginning in Sept. 1838. He was a very worthy and pious man; but contrasted with flowery and eloquent Yeaton, he seemed a dull and cold sermonizer. Nevertheless seven more members were added to the Church during his short ministry, and the parish was stronger than ever before.

Next came Rev. Dr. S. H. Keeler of Amesbury Mills, Mass. He commenced his pastorate, Nov. 20, 1839, and nobly filled the office for twenty-eight years. He was a ripe scholar, a respected citizen, an able manager, an interesting preacher, and a warm, true, pious Christian. His amiable wife readily won the hearts of all her acquaintances. Throughout his long ministry, the parish glided along smoothly, pleasantly, prosperously. There was no trouble, no complaint, no dissatisfaction, worth recording. Evidently he was the right man in the right place. On the first Sunday in July, 1850,—a year made gloomy by financial prostration and failure, twenty-seven persons were added to the Church; and during Dr. Keeler's pastorate, about two hundred. Greater success it would be difficult to find in any parish in any part of the country.

In 1849, the congregation having become too large for the meeting-house, it was remodelled and enlarged; at an expense of about \$4000. The Building Committee

were L. L. Lowell, Esq., Hon. A. G. Chandler, and James C. Swan, Esq. Thirty feet were added to the length of the house, and twenty additional pews put in; giving the edifice more comely proportions, and a more commodious arrangement. It had been in use about twenty-three years, and it continued to be used as a place of worship about twenty-three years more. In 1872, it was sold to W. W. Pike, moved to Church St., converted into an opera house, and festive hall; in which condition it bids fair to be useful to the public for many years.

The Church at first adopted, and probably without much discussion, the Calvinistic creed then generally held by most Congregationalist churches in New England; but in 1855, in consequence of some drift in belief or feeling, it framed and adopted the following "Confession of faith." It requires,

1. "Belief in one God, revealed in his Word, as the Father, Son, and Holy Ghost; and that these three are essentially one, and equal in all divine attributes.

2. Belief that the Bible is the Word of God, written by holy men as they were moved by the Holy Ghost; and that it is the only rule of faith and practice.

3. Belief that God created all things for his own glory; that known to him are all his works from the beginning; and that in perfect consistency with man's free agency and accountability, He governs all things according to the counsel of his own free-will.

4. Belief that the first parents of our race were created holy; that they became sinners by disobeying God; and that in consequence of their fall, all their posterity are destitute of holiness, until regenerated by the Holy Spirit.

5. Belief that God in mercy gave his Son to die for our race ; and that in consequence of the sufferings and death of Christ, God is not only just while he justifies every believer, but freely offers salvation to all on condition of faith and repentance.

6. Belief that all who become Christians "were chosen of Christ before the foundation of the world, and that they are saved, not by works of righteousness which they have done, but according to the mercy of God, by the washing of regeneration and renewing of the Holy Ghost."

7. Belief that the Spirit in regenerating the heart, so uniformly operates in connection with the means of grace, that none are ordinarily saved, without a proper use of them.

8. Belief that all who are in the Lord Jesus Christ, will be kept by the power of God unto salvation ; and that the best evidence of being in Christ, is a holy life.

9. Belief in the resurrection of the dead and in a day of final judgment, when the wicked will go away into everlasting punishment, and the righteous into life eternal.

10. Belief that Christ has a visible Church on earth, the terms of admission to which are Scriptural evidences of faith in him, and a public profession of that faith.

11. Belief that Christ established two Sacraments to be observed in his Church to the end of time ; viz : Baptism and the Lord's Supper ; that the Lord's Supper is to be administered only to members of the visible Church in regular standing, and that Baptism is to be administered only to believers and their households."

This creed has for the past twenty years been generally deemed satisfactory ; but the onward march of

thought has disclosed some defects in its form of statement and perhaps in its spirit; and hence a movement is going on for its revision.

In November, 1868, Rev. Wm. Carruthers from Danvers, Mass., assumed the pastoral care of the Society. Having proved himself a gentleman of refined taste, pleasant address and unquestionable piety, in 1874 he was formally installed as pastor; and in all probability he will retain the office many years.

In 1871, it being manifest that the meeting-house was old, too small, somewhat out of repair, and destitute of a vestry, the parish resolved to erect a new, more elegant and more commodious edifice, and soon after, the dear, old, religious home was sold. When the last meeting was held in it, May 26th, 1872, the pastor delivered an eloquent address, appropriate to the occasion; and then the congregation, with many a tear and many a hallowed reminiscence, bid it a final farewell. A new church has since been erected near the site of the old one, at a cost of about \$36,000. It is a large, substantial, and handsome structure, containing 114 pews, and having all the modern improvements and conveniences of a first class church. There is no better house in the county. It was solemnly dedicated in August, 1873. The sermon was by the pastor; Drs. Keeler and Carruthers assisted in the service; a large audience was present; and the scene was deeply impressive.

Since its organization, 448 persons have been members of the church; and although "many have fallen asleep" and many have moved away, it is still the largest ecclesiastical organization in town. The parish feels that the era of enlarged prosperity has now begun, and that nothing can hinder it from long remaining

a mighty power for truth and virtue. The deacons of the church have been, Samuel F. Barker, George Downes, James Robbins, and Joseph M. Dyer; the last of whom is the only one now living.

---

CONG. CHURCH, MILLTOWN, N. B.

In 1845, a number of persons residing in Milltown, some of whom were Congregationalists and others Methodists, united for the purpose of sustaining a Congregationalist meeting in that place." Prominent among them were Wm. Todd, J. E. and H. F. Eaton, S. H. Hitchings, G. M. Porter, W. E. McAllister, Edward Foster, Joshua Allen, J. G. Kimball, Thomas Bowser, Samuel Darling, and their families. The movement urged on by such men, was of course successful. Hitchings' Hall was leased and fitted up as a place of worship, and Rev. J. S. Gay, a young man from Andover, was engaged to supply the pulpit. His services were generally acceptable, but he remained only a few months.

In June, 1846, Rev. Franklin Yeaton, who for a time had preached in Calais, was engaged to conduct the Sabbath service. Oct. 26th, 1846, a Church was organized, containing twenty-nine members, most of whom were the persons referred to above. Since then some two hundred have been added to the number, and there are at present, one hundred and twenty members living. Oct. 27, 1847, Rev. Mr. Yeaton was ordained and installed as pastor of the Society. In 1849, the meeting-house was erected. This substantial edifice costing about \$8000, was paid for at once, and dedicated in October. It was used and enjoyed by the So-

ciety until Jan. 1875, when it accidentally caught fire, and the inside was essentially spoiled. Loss, \$3000. It will be repaired. In the Autumn of 1849, Mr. Yeaton's health having failed, he resigned and went to Gloucester, Me., where he started a school for boys. He has since gone to rest.

For several years after his retirement, the able and excellent Rev. Henry G. Storer from Scarboro' where he now resides, supplied the pulpit. Oct. 5, 1854, Rev. H. Q. Butterfield, a substantial and scholarly man, was chosen pastor. He gave general satisfaction, and retained the office until Aug. 19, 1857. The next pastor, Rev. C. G. McCully commenced his labors, July 17, 1860. He is now a highly esteemed clergyman of Hallowell, Me. The last and perhaps most dearly beloved pastor, Rev. Edgar L. Foster from Machias, Me., was ordained and installed Oct. 4, 1867, and after a protracted illness, died Nov. 18, 1872. Since then the pulpit has been supplied by Revs. J. G. Leavitt and J. J. Blair; both talented and promising young men.

Several things pertaining to this church, are particularly worthy of notice. It has never had any dissension. All the members have ever had and manifested the kindest feelings for each other; and the results have been peace, virtue, piety and prosperity. The expenses of the parish have always been defrayed by an *ad valorem* tax assessed on the property of its members. These tax bills range from \$5, to \$450. Thus both the rich and the poor bear their fair proportion of the burden; and the Treasury of the Society is never empty. The creed of this Church, whether true or false, is a perfect model of perspicuity, honesty and candor. It is the following



## ARTICLES OF FAITH.

1. "We believe there is one God, self-existent, eternal, perfectly holy, the Creator and rightful Disposer of all things, subsisting, in a manner mysterious to us, as Father, Son and Holy Spirit.

2. We believe that the Bible is the revealed will of God to mankind, and was given by inspiration, as the only unerring rule of faith and practice.

3. We believe that mankind are fallen from their original rectitude, and are, while in a state of nature, wholly destitute of that holiness which is required by the divine law.

4. We believe that Jesus Christ, the Eternal Word, was made flesh, or in a mysterious manner became man; and by his obedience, sufferings and death, made full satisfaction for the sins of the world, and opened a way by which all who believe in Him, with repentance for their sins, may be saved without an impeachment of the divine justice and truth.

5. We believe that they, and they only, will be saved in consequence of the merits of Christ, who are born of the Spirit, and united by a living faith to the Son of God.

6. We believe that God has appointed a day in which he will judge the world; when there will be a resurrection of the dead; and when all the righteous will enter on eternal happiness, and all the wicked will be condemned to eternal misery."

The officers of the Church are Geo. M. Porter, Deacon; S. H. Hitchings, Clerk and Treasurer.

## XVI.

*PHYSICIANS.*

Though the climate has some very repulsive characteristics, the St. Croix valley is a healthy locality. The winters are long and extremely severe; the summers short and cool; and very little space is left for spring or autumn; but during a large part of the year, the air in Calais and St. Stephen, is dry, pure and bracing, and therefore hostile to pulmonary diseases. The rock formation is granitic, and hence the water of springs and wells is clear, sweet and wholesome. Excellent roots and cereals are easily raised, and the beef, mutton and pork fattened on them, are in a high degree palatable, nutritious and sanitary. Generally escaping that fell destroyer, Consumption, most of the people are robust, and many live to a green old age. Several persons now living are over ninety years old, and not a few of our most active men and women are past seventy. As results of this general healthiness, the Schoodic people in both size and beauty are above the New England average.

Still, even in the best climate, sooner or later, disease and death find their way into every household. On such occasions, when home skill and ordinary root and herb medicines fail to bring relief, although in theory we may have little faith in doctors and drugs, it is nat-

ural and a great comfort to call a physician and place the responsibility in his hands. He may do no good; he may do harm; but he takes the great burden of care, and thus helps us bear our afflictions. On this account every town needs a good physician; and large towns several. Demand brings supply, and Calais and St. Stephen have had a full quota of learned and skilful "medicine men." But of the earlier ones, little except their names, is now known.

A good physician, though one of the most useful and important members of society, makes very little noise or public parade. He is not a candidate for any county or state office, and his name gets no prominence in the local newspapers. He is neither the idol nor the tool of any party. His work is quiet and his reward private. He may save many lives; he may keep the pestilence at bay; he may sacrifice his own happiness and health for the sick and suffering poor; and still his name may scarcely be heard of outside the narrow circle of his personal friends. These things being so, I have been able to obtain but little information on the subject of this chapter; but the following list comprises the names of all the regular, M. D. physicians now remembered:

ST. STEPHEN;—Paddock, Louis Weston, Wm. Coulter, Dugald Blair, Robert Thompson, Arthur Tolman, W. C. George, W. H. Mitchell, W. H. Todd, W. T. Black, R. K. Ross, H. B. Knowles, R. Gross, D. B. Myshrall.

CALAIS;—S. S. Whipple, Cyrus Hamlin, Daniel Quimby, Job Holmes, C. C. Porter, C. E. Swan, Walker, Geo. T. Porter, E. H. Vose, D. E. Seymour, W. M. Caldwell.

In addition to these educated and talented gentlemen, others of less reputation have from time to time practised the healing art; but even less is known of them than of the others. Without doubt, Drs. Emerson, McDonald, Noble and others, botanic, hydropathic, eclectic, homeopathic, Thomsonian, or spiritualistic, have wrought cures, gained friends and attained a brief popularity. A diploma is not needed by every man; yet the sick are safest under the care of the educated and experienced. Being compelled by lack of information, to omit biographical notices of the doctors, I submit only such few facts and incidents as seem worthy of notice.

Before any regular doctor had located on either side of the river, and for some time after, Mrs. Ananiah Bohannon of Calais, performed the duties of a ladies' physician, in all the families of the vicinity. She is said to have been very skillful and energetic; and her services were ever highly prized.

One of the earliest physicians on the river, Dr. Vance, came to a sad end. He went to the West Indies and enlisted as a surgeon, on what he supposed an English armed ship; but which in reality was a piratical craft. Not long after, she was captured by a government vessel, and her officers and crew were tried, condemned and executed as pirates. Dr. Vance, though innocent, was hanged for the crime of having been found in bad company.

Louis Weston, M. D. one of the first, best, and most esteemed doctors of St. Stephen, also came to an untimely end. All his children, twelve in number, having died of consumption, he became entirely disheartened; and while the last one lay a corpse in his house,

he went out in the evening, and by accident or otherwise fell into a cistern of rain water near his door, and drowned. Dr. Gill was also drowned while attempting to cross the river at Milltown, to visit a patient, about the year 1824.

Early in 1835, a strange sickness, baffling all medical skill, broke out in Calais and St. Stephen. The symptoms were pain, weakness and constipation, loss of appetite and sleep, partial paralysis, nausea, &c. During February, March and April, hundreds were sick in the same way; the best treatment did little good; and some twenty or thirty persons died. No age or class was exempt from the malady. At length poison was suspected in an invoice of sugar imported by James Frink, from Barbadoes. It was a nice looking article, and being sold at retail, it was used in many families, and freely taken by the sick, in their food and medicine; but on being subjected to analysis by a Boston chemist, it was found to contain a fatal per cent. of lead! The secret was divulged. The people ceased using the sugar, and the strange sickness slowly disappeared; though some have suffered from its effects to the present day.

Subsequently, Dr. Cyrus Hamlin while visiting Barbadoes to regain his health, traced the sugar to the plantation where it was manufactured. On investigation he found that some of the syrup from which the sugar was made, had remained in lead-coated cauldrons until it fermented, in which state it decomposed and absorbed the poison lead. No blame was attached to the ignorant planter; but no more of his sugar ever came to St. Stephen; and some people never after really relished any kind of West India sweetening.

From that time to the present, advised and treated

by such skilful physicians as Whipple, Thompson, Holmes, Porter, Swan, Todd, Black, George, and others younger but not less trustworthy, the people have escaped all fatal epidemics; and though exposed to "the thousand ills that flesh is heir to," have been blessed with an average share of health and longevity.



## XVII.

*UNITARIAN CHURCH.*

Although the Congregational church erected in 1826, was intended to accommodate all who might desire to attend public worship, yet there were many intelligent and influential citizens in town, who did not believe in Calvinism nor enjoy hearing it preached. They deemed its peculiar tenets false and pernicious, and therefore they could not conscientiously help support the Congregationalist meetings. Still they wished to attend church, and to worship according to the dictates of their own consciences.

Accordingly, after many consultations and mature deliberations, they met in 1831, formed a Unitarian Society, and resolved to procure and maintain a clergyman of their own faith. Work in earnest at once began.

The first Unitarian sermon heard in Calais was delivered by Rev. Charles Robinson of Eastport, who was brought to town for that purpose by Hon. Geo. Downes. After him, came Rev. H. A. Mills, afterwards for a long time the pastor of a Church in Lowell, Mass., and still living though retired from the ministry. Others were occasionally engaged, a few weeks at a time. The meet-

ings were at first held in that cradle of churches, the Central School House ; but subsequently in the Town House, now the Catholic Chapel, which at considerable expense was fitted up for this purpose.

These pleasant, religious services so rapidly developed and consolidated the strength of the Society, and increased the courage of its members, that in the Winter of 1832-3, they resolved to erect for themselves a church suited to their needs, taste and means. To render their proceedings legal and binding, a petition for an "act of incorporation." was sent to the Legislature of Maine : and the request was granted Mar. 2, 1833. The petitioners were :

Hon. Joseph Granger,	Geo. I. Galvin,
Otis L. Bridges, Esq.,	Joshua Veasey.
Enoch I. Noyes,	Benj. King,
M. B. Townsend, Esq.,	P. H. Glover,
Luther C. White,	Jas. S. Cooper, Esq.,
S. S. Whipple, M. D.	Geo. F. Wadsworth.
Cyrus Hamlin, M. D.	

Four of them,—Granger, Bridges, Townsend and Cooper, were lawyers ; and two,—Whipple and Hamlin, were physicians. The others were enterprising men of business. The Act of Incorporation gave them and their associates, power to organize "The First Unitarian Society of the Town of Calais, for the purpose of diffusing morals and religion, and to hold property to the value of \$12000."

At the first meeting of the Society, April 27, 1833, Joshua Veazie was chosen chairman, and Hon. Joseph Granger, Secretary ; and a committee appointed to draft a code of By-laws. At the next meeting, May 4, 1833, the code of By-laws was presented and adopted, and the following officers elected :—



Col. Joseph Whitney, President.

Geo. I. Galvin,  
Dr. S. S. Whipple, } Directors.  
Isaac Poole,

Joshua Veasey, Clerk.

Joseph Granger, Collector and Treasurer.

The erection of a church was the first business in order, for the new Society, and the work immediately began. \$5000 were raised in stock at \$50 per share; a site was purchased at the cost of \$500; and soon was heard the sound of the carpenter's saw, plane and hammer. And so vigorously was the work pushed forward, that at a meeting of the Society, Sept. 11, 1833, Messrs. Joseph Granger, P. H. Glover, and Theo. Jellison were appointed a committee "to arrange for the approaching Dedication, and to secure a pastor." The pastor selected and "secured," was Rev. Wm. A. Whitwell of Boston, who filled the office from Nov. 1, 1833 to July 2, 1839, with a salary of \$600 the first year, and after that \$800 per annum. A better man for the place could not have been found. He was a graduate of Harvard University, a ripe scholar, a fine writer, a good speaker, and above all, a Christian gentleman. A portion of his time he employed in teaching; and he invariably gave entire satisfaction to his patrons. In religion, literature, and moral reform, he constantly led his people up and on. He delivered fine sermons. He translated and published Paul's Epistle to the Romans. In 1836, he was chosen President of the Franklin Temperance Association, which at that time had 922 members. During all his pastorate, his society was united and prosperous. He has long since "departed to be with Christ."

The church was at last finished. It was dedicated and Mr. Whitwell formally installed, May 15, 1834. The services were—Prayer by Rev. E. H. Edes, of Eastport,—Sermon by E. S. Gannett, D. D., of Boston,—Dedication by Rev. Dr. Barrett, of Boston,—Benediction by the pastor. In the afternoon, the pews were sold, and Miss Moore engaged as organist. The condition and prospects of the Society were now excellent. It had an attractive church, a large, wealthy and intelligent congregation, and a pastor in every respect admirably fitted for his position. The choir under the skilful direction of P. H. Glover, discoursed sweet music; and all the people were glad and grateful. A Sunday-school was soon after organized, and the entire machinery of a well regulated parish, was set in motion.

There is no record of any formal organization or recognition of a Church, but there was a Communion service, July 13, 1834. There were then just two communicants; Geo. F., and Mary Wadsworth. Soon after, Fanny Whipple and Martha Ann G. Jones joined Mr. and Mrs. Wadsworth in inaugurating a Church. In April, 1836, Henry P. Pratt, Mary W. Lambe and Sophia Whitney, were added to the Church; and in the following August, Abba C. Pilsbury. Meanwhile, Mr. Whitwell drew up the following "Church Covenant," which was adopted and ever after retained as the creed and faith of the church:

#### CHURCH COVENANT.

"We, whose names are underwritten, present ourselves for admission into the church of Jesus Christ, in testimony of our faith in him, our acceptance of his religion and subjection to his laws."

We regard this transaction as an expression of our earnest desire to obtain the salvation proposed in the Gospel; and our serious purpose to endeavor to comply with the terms on which it is offered.

We desire to commemorate the Author and Finisher of our faith, in the manner established in his church.

In a humble and grateful reliance on God for the pardon of sin and assistance in duty, we solemnly take upon ourselves the vows of the Christian profession.

We will, as we have opportunity, acknowledge our relation to this Christian community, by attendance on the services of religion, by offices of Christian affection, and by submission to the laws of Christian order:—beseeching the God and Father of our Lord Jesus Christ, that being faithful to each other and to our common Master, we may enjoy the consolations of our holy religion here, and be accepted to its rewards hereafter, through the riches of divine mercy in Jesus Christ.”

It is worthy of notice that while this carefully worded covenant ignores all the vexed questions of theology, it acknowledges the great practical facts of Christianity, and is fragrant with the sweet perfume of the Gospel. The meaning which Mr. Whitwell intended, may be gathered from the following record written by his own hand.

“April 24, 1835,—Mrs. Maria Sibley being very sick and not expecting to recover, desired to receive the ordinances of Baptism and the Lord’s Supper. Having conversed with her and found that she understood their object, and was resolved to live a Christian life if she recovered, I, in the presence of a member of the church, (Mrs. Wadsworth,) baptized her and administered to her the Lord’s Supper, this day. God grant that

whether she lives or dies, she may be a worthy follower of Jesus." She died about six weeks after.

The Church slowly grew till sixty-two names were on its list. Either it has not been the policy of the parish to build up its Church, or its efforts in that direction have not been very successful.

After the resignation of Mr. Whitwell, Rev. Edward Stone supplied the pulpit from Oct. 5, 1839 to Mar. 13, 1840; and Rev. Wm. Cushing, a brother of Judge L. S. Cushing of Mass., from Mar. 20, to Sept. 6, 1840. Mr. Cushing was a young man of culture and ability, but not liking the arduous and often perplexing duties of a clergyman, he abandoned the profession soon after leaving Calais, and engaged in teaching. After he left, Rev. Jacob Caldwell preached for the Society from Oct. 27, 1840, to May 1, 1841.

The next pastor was Rev. Nathaniel Whitman, a native of Bridgewater, Mass., and an older brother of those great and good men, Revs. Jason and Bernard Whitman. He was a devout Christian, a pleasant speaker and a popular man in the town. Prosperity characterized his entire pastorate. He faithfully served God and the parish from Nov. 16, 1841, to May 12, 1844. He has since gone to the "long home."

Next came Rev. Edward Stone, a native of Framingham, Mass., where in a good old age and full of peace, he still resides. He was a graduate of Brown University and Harvard Divinity School, and therefore "thoroughly furnished" for a pastor's position. His influence in community was always for the right. In the pulpit he was persuasive and convincing; in the Sunday-school, skilful and efficient. He got up and arranged the first Christmas Tree ever seen in Calais; and

his large, outline maps of Palestine, drawn by his own hand, greatly facilitated the study of the Scriptures by the Bible class. Under his ministry, the Church grew "in grace and in the knowledge of the Lord." But there was "a lion in the way." Mr. Stone clearly saw the great sin of slavery, and deeply sympathized with its helpless victims; and in his every public prayer, besought the help of God in their behalf. This displeased the politicians, and resulted in his losing some influential friends; and having occupied the pulpit from July 6, 1844, to May 13, 1849, he resigned and left town.

The eloquent Rev. Henry Giles then preached for the Society for six months, to the great edification of a large congregation, though he too was an Abolitionist. Other clergymen came and went until the Autumn of 1850, when Rev. Thomas S. Lathrop was settled as pastor. Mr. Lathrop was born in Bridgewater, Mass., and educated in Meadville Theological Seminary. He came to Calais from Northumberland, Pa. He was a popular preacher, a pleasant, active citizen, and for several years an efficient member of the School Committee. During his ministry, the church was generally well filled and the Society prosperous. He remained here from Sept. 1, 1850, to Oct. 1856. He then moved to Walpole, N. H., and from thence to Connecticut, where he married the widow of a Universalist clergyman, (Rev. Henry Bacon,) and soon after formally affiliated with that Denomination, with which he is still laboring as an acceptable minister.

Rev. Hiram C. Duganne, at present, minister at large in Lowell, Mass. supplied the pulpit from Nov. 1, 1856, to May 1, 1857. But the next pastor was Rev.

Jacob Caldwell, a native of Lunenburg, Mass., and a graduate of Harvard. He was a man of fervent piety and spotless purity. Being a deep, clear thinker and a ready writer, it is said he never delivered a sermon that was not fit for the press and worthy of publication. Possessing considerable property, he labored for a nominal salary, and was satisfied with his wages. He greatly disliked deadheadism: always preferring to pay for what he received, and to be treated as a man and not as a poor preacher. Of course he was highly esteemed by all who knew him. Although absent a part of the time, he was the nominal pastor from June 1, 1857, to Nov. 1, 1867. After leaving Calais he declined to take charge of any parish: and he has preached but little since. He now resides in Elmira, N. Y. During 1859 and 60, Rev. H. A. Philbrook, then of Milltown, St. Stephen, preached one sermon on Sunday, for the Society, for a year or more, with great acceptance.

Rev. Wm. G. Nowell, a native of Portsmouth, N. H. and a graduate of Bowdoin College and Harvard Divinity School, began a pastorate Jan. 1, 1868, and continued about two years. He manifested the qualities of a profound scholar, fine writer, easy speaker and excellent manager of the Sunday-school. Since 1870, he has devoted his talents almost exclusively to teaching.

A change now came. For many years the Society had been growing weaker and weaker by the death or removal of many of its prominent members. The church also was getting old and sadly in need of extensive repairs. Under these circumstances, in 1870, one half the building and lot was sold to the Universalist Society. The two Societies then conjointly remodelled and re-

paired the house, at a cost of nearly \$10,000, and made it a very pleasant and handsome Church. It was rededicated Dec. 28, 1870. Sermon by Rev. H. A. Philbrook. Prayer by Rev. Mr. Crafts of Eastport. It now received the name of "Union Church."

In June, 1871, Rev. I. C. Knowlton from New Bedford, Mass., became pastor of both Societies. Since then, the members of the united societies, though still retaining their respective names, have worked and worshipped together in peace and affection; and the parish is now enjoying a fair share of prosperity. It is true the Unitarian organization though intact, has become dormant; but the principles which it was formed to promulgate and defend, have never held a more general or firm belief in town, than at the present time. Thus abundant success has crowned the efforts of those who started and so long and faithfully supported the Unitarian movement in Calais.



## XVIII.

*NEWSPAPERS.*

Knowledge is power, and a village newspaper is knowledge minced and diluted for popular use. During the first quarter of the present century, either because there was not a burning thirst for knowledge, or because there were not so many important, party purposes to serve, newspapers were not so numerous as they are in this enlightened and patriotic age. True, in 1822 and perhaps long before, the enterprising people of St. Andrews enjoyed the blessing of a weekly paper printed by themselves; but Calais and St. Stephen did not indulge in this luxury until ten years later. Since then, however, the early dearth has been compensated by a superabundant supply. Sixteen or more hebdomatrical sheets have arisen in this vicinity and like literary suns radiated their mental light among the people. Four of them still shine with brilliant lustre; the others have gone down, to rise no more forever. Lack of patronage was probably the cause of their early and melancholy decline; and the ungrateful public has been so indifferent about their fate, that not a single copy of them has been preserved to give us an idea of their sizes or merits. All that I have been able to learn respecting them, is contained in the following chronological sketch list:



The first one that appeared was the **TIMES & ST. CROIX ADVOCATE**; John Stubbs, editor and printer; St. Stephen, 1832. In politics it was radical and reformatory. It languished about a year, and then quietly died.

The **ST. CROIX COURIER**, a Democratic sheet; Hamlet Bates, editor and publisher; Calais, 1833. It ran well for a time, but unfortunately, in Dec. 1834, while Gen. Jackson's annual message was in type, the entire establishment was burned, and no Phœnix ever arose from its sacred ashes.

The **BOUNDARY GAZETTE**, a Whig organ; Henry P. Pratt, manager; Calais, 1833. It was owned, as a kind of stock concern, by Noah Smith, Wm. Deming, J. S. Pike and others. It reached and passed the boundary of its existence, in about three years.

The **PLOW AND ANVIL**, an Agricultural and Handicraft paper; John K. Laskey, manager; St. Stephen, 1835. After plowing and hammering a few months, Laskey became weary, and retired. John Campbell then took charge, removed the implements of industry, and christened the sheet, the **ST. STEPHEN COURANT**. In 1837, the types and press were carried to St. Andrews, and the two-year-old paper disappeared. "No blame was attached to any one." A newspaper mania had broken out. The American people were intensely excited by political questions, and each party and clique ventilated its principles and feelings in an "organ." But the newly started papers in Calais were so destitute of sterling merit, and they so clashed against and crowded each other, that though brilliant as rockets, many of them were obliged to submit to something like a rocket's fate.

The **GAZETTE AND ADVERTISER**, a Whig paper; Snow and Jackson, publishers; Calais, 1836. This sheet contained the withered remains of the *Boundary Gazette* and the incipient germ of the *Calais Advertiser*; but neither could save it from dissolution. Snow soon melted away from the concern; and Jackson after running it alone for some two years, let it be shut down.

The **EASTERN DEMOCRAT**, a Democratic paper; John Bent, publisher; Calais, 1836. For a time, O. L. Bridges, Esq., did the editing. It was a Pilsbury paper; and after Mr. Pilsbury failed of an election to Congress, there being no further need of the paper, it went to sleep.

The **TOCSIN**, a Democratic, campaign paper; Hon. Bion Bradbury and Hon. A. G. Chandler, editors; Calais, 1836. This year there was a fearful split in the Democratic party. Both Mr. Pilsbury and Mr. Chandler desired to represent their District in Congress; and for several months the *Tocsin* sounded incessant peals of alarm. But the election of a Whig, in November, quieted the anxiety, and the ominous bell never rang again.

The **DOWN EASTER**, an echo from the *Tocsin*; Benj. Williams, editor, W. K. Snow, Publisher; Milltown, Calais, 1837. It was prolonged, though continually growing fainter, over a year. It was issued "under the direction of Jeremiah Curtis, Seth Emerson and Joseph N. Prescott, for the proprietors." It was Democratic.

The **FRONTIER JOURNAL**, Democratic; J. C. Washburn and son; Calais, 1838. A year or two after its birth, it passed into the hands of Gen. Rendol Whidden, and Lucius Bradbury became editor. In 1841, W. K. Snow took charge of it. He kept its head above

water about two years, when he and the paper died together. And since that mournful day, no Democratic paper has been published in Calais.

The CHRISTIAN WATCHMAN, a Baptist paper; J. C. Washburn and Son; Calais, 1838. The Baptists in the vicinity not desiring a watchman over their fold, the only pious paper ever issued in the Schoodic valley, died at the tender age of one year.

The CALAIS ADVERTISER, Whig and afterwards Republican; John Jackson, editor and publisher; Calais, 1841. Since then, every week for thirty-four long years, this paper has advertised its existence and given a summary of the current news; and Mr. Jackson is still its veteran owner and manager. From time to time, various gentlemen have let their light shine in its editorial columns, and helped on some good cause; and no doubt it will long continue to radiate the wisdom of the East.

A paper called the PROVINCIAL PATRIOT was born, spent its ephemeral existence and perished, some ten or fifteen years ago; but sufficient data do not remain to frame for it an elaborate epitaph.

The CHARLOTTE ADVOCATE, managed by Mr. Clinch, and subsequently by J. G. Lorimer, a spicy sheet, was published in St. Stephen for several years, beginning prior to 1860. But, unhappy Charlotte was called to mourn her witty advocate deceased.

The ST. CROIX HERALD was started in St. Stephen by J. S. Hay. In 1861, some depraved animals that did not like that kind of hay, broke into his office and distributed his type and press in a very unartistic manner. Mr. Hay gathered the debris, brought them to Calais, and resumed the publication of his paper. In 1864, he enlisted in the U. S. army; after which John Sears

continued the paper for a few months, when the Herald departed to return no more.

In 1865 David Main, Esq., purchased the types and press of the Herald, moved it again to St. Stephen and commenced publishing the *St. Croix COURIER*. Mr. Main's tact, skill and energy has made the *COURIER* ever since the main paper in St. Stephen.

In 1869 or 70, S. G. Ames started a small paper in St. Stephen, called the *SCHOODIC TIMES*. But not prospering overmuch, in 1871, the types and press found their way across the river, and were set up in Pool's Block. Soon after, C. R. Whidden, Jr., purchased them and issued the *CALAIS TIMES*, a wide-awake, newsy, independent paper, that bids fair to enjoy a prolonged continuance of good times.

The *ST. STEPHEN JOURNAL*; James Dow, editor and proprietor; St. Stephen, 1871. This is the last, but by no means the least, of our many papers. Having now four, well conducted journals, though as yet destitute of a daily, our citizens feel safe and happy in the conviction that all their news and business, trials and triumphs, will be made known to the world.



## XIX.

*1st. BAPTIST CHURCH,—CALAIS.*

To Dea. Samuel Kelley, under Divine Providence, the Baptist churches in Calais and vicinity owe their origin and much of their prosperity. He and his devoted wife were the first Baptists in town. When he came here in 1821, there was no living Church of any kind, in Calais. A Methodist Class of some twenty zealous members were holding weekly evening meetings for prayer and mutual edification, but no clergyman resided in the place, and no regular service was held on the Sabbath day. For more than thirty years, the widely separated and perhaps not over pious settlers had worshipped without any resident priest or suitable sanctuary, except during the brief excitement under Mr. Asbury; and even then the meeting-house was a second-hand and shabby affair. But better days were coming, and while patiently waiting, Dea. Kelley earnestly prayed for their advent. In 1825, an angel came down and troubled the waters, but the Congregationalists first stepped into its energizing influence, and resolved to erect a meeting-house adequate to the need of the town. Seeing no immediate prospect of gathering a Church of his own faith, the unselfish Deacon generously opened his purse and lent his influence to the Congregational

movement. He gave half the land for the new meeting-house, bought one of its highest priced pews, helped organize its Sunday-school and served as its first Superintendent. He did all he conscientiously could; but he still retained his original religious sentiments, and longed to work and worship among brothers and sisters of his own cherished faith.

At length, in 1832, God's good time came, and the many prayers of his pious children began to be answered. Early in that year, under the faithful and powerfully persuasive preaching of Rev. Samuel Robinson, a great revival of religious interest began in Calais; and within a year, scores of people publicly professed faith in Christ and hope of salvation through his grace. Mr. Robinson was a Baptist, and of course many of the new converts adopted his peculiar views. As a result, May 18, 1832, in the Congregational meeting-house, to the great joy of those interested, the 1st. Baptist Church in Calais was duly organized. It contained eleven members, viz:—Samuel Kelley and wife, Elijah Stearns, Christopher C. Farrar, Dexter H. Woodcock, James Sargent, Mercy Todd, Elizabeth Veasey, Hannah Hoyt, Mary Hamlin and Isaac Hamlin, a brother of Hon. Hannibal Hamlin, the Vice President of the U. S. under Abraham Lincoln. Only two of these persons, S. Kelley and C. C. Farrar of Topsfield, are now living. It was a small Church, but its faith, hope and zeal were great; and hence its ultimate growth and fruit far exceeded the expectation of the most sanguine. Many people came five or six miles to attend its meetings, and so great was the excitement, and so numerous the additions, that Aug., 1832, only three months after its first start, forty of its members residing near the Ledge

in St. Stephen, were set off and organized into a separate Church, in that place. Soon after, Dea. A. D. Thompson, whose widow is now the wife of Dea. S. Kelley, was ordained as a minister and installed as the pastor of the Ledge Society. Subsequently a comfortable meeting-house was erected for its accommodation, and the faithful little Church is still alive and busily at work in the Master's Vineyard.

The great need of a meeting-house for the parent Society soon became apparent, and the steps necessary to supply the want, were soon taken. The selection of a location was judicious. The Congregational house was large enough to accommodate all the church-going people in that part of the town. Milltown, though a large and thriving village, had no church edifice. It was therefore decided that Milltown was the proper place for the new house. A site centrally and pleasantly located was given to the Society by the late Benj. F. Waite, and the work of building at once commenced. The day on which the corner stone was laid, in 1833, was very fine, a large audience assembled to witness the ceremony, an appropriate and stirring address was delivered by Rev. Mr. Robinson, and the heart of every Baptist present throbbed with hope and gladness. The building was erected under the supervision of Dea. Kelley. It was dedicated in June, 1834. The sermon was delivered by Rev. Mr. Curtis of St. John, N. B.; and thus the 1st. Baptist Church in Calais wheeled into line; young, strong, active, and "thoroughly furnished for every good work."

A Church must work or die, and a genuine Christian will work. The Master said, "Go ye into all the world, and preach the Gospel to every creature;" and

moved by these considerations, Sept. 14, 1834, the Church resolved itself into a missionary society called the "Eastern Baptist Quarterly Conference;" whose objects were to disseminate the Gospel and awaken an interest in religion wherever a hearing could be obtained. This society has held many meetings in all the region round about Calais, and added not a little to the prosperity of the Baptist Denomination. It still exists and works, vigorous as ever.

The first pastor of the Society was Rev. W. H. Beckwith, who is now residing in Nashwaak, N. B. He was a good man and a faithful worker; but realizing that he did not fully satisfy the expectation of the people, he retired from the field soon after the dedication of the meeting-house.

The second pastor was Rev. Edward N. Harris. He appears to have been a preacher of marked ability; but being discouraged by the general apathy in religious affairs and the small number of conversions, he resigned, April 10, 1835. Soon after, he took charge of a Society in Haverhill, Mass. He now resides in Rhode Island.

The third pastor was Rev. James Huckins, to whom a call was given in Oct. 1835. The tide of religious interest that flooded the whole country the next year, was already rising, and Mr. Huckins was just the man for the emergency. He entered into the work with all his glowing soul. He was earnest, eloquent and untiring; and the fruit of his labors was the addition to the Church of 150 new members. So great was the prosperity and at length so full and crowded became the Fold, that May 23, 1838, thirty-seven members were set off and organized into a separate Church, in Baring. This



offshoot, inheriting the vigor and tenacity of its parent, is still alive and flourishing.

But as the fairest day may be marred by a tempest, so Zion is ever liable to commotion and change. The Antislavery agitation, slowly gaining in strength and power, at last reached Calais, and here as elsewhere, created disturbance and trouble. In the Summer of 1838, a Mr. Coddling, sent through the instrumentality of that staunch Abolitionist, Gen. Samuel Fessenden of Portland, came to Calais to lecture on the sin and wrong of Negro slavery. Of course, lectures of this kind could not injure the business or morals of the town; but there were politicians who feared that Coddling might damage their party and prevent themselves or friends being elected to office; and hence they set their faces against him; and some of these men were supporters of the Baptist Society. Accordingly when Mr. Coddling asked permission to deliver a course of lectures in the Baptist meeting-house, Hon. T. J. D. Fuller and others strenuously opposed granting his request. Others were in favor of it, and a sharp discussion arose; and it was predicted if not threatened, that if Coddling attempted to lecture in the village, a riot would ensue and serious damage be done. Rev. Mr. Huckins unhappily sided with the pro-slavery clique. Dea. Kelley however, who controlled over half the house and felt a deep interest in the down trodden colored race, decided to open the building for the lectures, even at the risk of its being torn down or burned by a mob. Mr. Coddling accordingly delivered his pungent course of lectures from the Baptist pulpit, to large audiences, and without any disturbance; though when he repeated them the next week in the Town Hall, he was liberally pelted with rotten

eggs. The results of this episode, (so honorable to the fearless Deacon,) were a large increase of Abolitionism in Calais, and the resignation of Rev. Mr. Huckins. It is probable that he acted conscientiously in the affair, but in the then existing state of feeling, his longer stay was not deemed politic; and in Sept. 1838, the Church accepted his resignation and gave him a letter of recommendation to any Society that might desire his services. He left and went to Texas!

The fourth pastor, was the talented, energetic and eloquent Rev. E. D. Very. He began his pastorate in Dec. 1838, and the Church at once resumed the even and prosperous tenor of its way. As a whole, its anti-slavery element made it stronger and more respectable, and Dec. 29, 1841, the thrifty old Hive swarmed again. The village at "Salt-water," was outgrowing Milltown; several prominent Baptists resided there; and after mature deliberation, fifty members of the 1st. Church were set off and organized into the 2nd. Baptist Church in Calais. Rev. Mr. Very went with the new Society, and thus closed his pastorate in Milltown. Subsequently he became the Editor of the "Christian Visitor," a religious paper published in St. John, N. B. In 1856, he was accidentally drowned.

The fifth pastor was Rev. Wm. N. Slason, from Pembroke, who began to supply the pulpit in Feb. 1842. He was an emotional speaker of considerable ability; and a revival of religious interest at once became manifest. This continued for several months, and many additions were made to the Church. But the last offshoot so considerably weakened the financial ability of the Society that in the following December, Mr. Slason began preaching on alternate Sabbaths, in Milltown and

Baring. This continued until Jan. 26, 1844, when he resigned and removed to take charge of a Church in Parsonsfield, Me.

The sixth pastor, Rev. Allen Barrows of Ellsworth, was elected April 28, 1844. He held the office four years, and then removed to East Machias. The parish gained in strength during his ministry, though no event of special interest transpired.

The next pastor, Rev. J. W. Lawton, was chosen May 5, 1849. The next year, Aug. 9, 1850, the meeting-house accidentally caught fire and burned to the ground; and Mr. Lawton's pastorate ended. It was a great misfortune, but no one proposed to let their beloved Church die. Mr. Lawton went away, but the faithful, self-sacrificing Rev. A. D. Thompson of St. Andrews, came and preached in a school-house, a part of the time for the next two years, meanwhile the energy and means of the Society were mainly devoted to the erection of a new place of worship. It was at length finished and dedicated Sept. 20, 1852.

Once more the Church had a home and was ready for aggressive work. The pulpit was regularly supplied; but owing to the depletion of its Treasury and perhaps a little fastidiousness, no pastor was secured until Sept. 9, 1853, when Rev. I. J. Burgess was inducted into the sacred office, and continued in it two years. After that, the Society does not appear to have been very prosperous for a long period. During many years, various clergymen supplied the pulpit a few weeks or months at a time, until at length a permanent ministry was again established. Rev. C. C. Lang served as pastor from Sept. 1868 to May, 1870. The next November, Rev. R. D. Porter became pastor, and he is

still retained. In 1871, the meeting-house was repaired and painted at a cost of \$600, and in 1872 the Society expended \$3000, in building a parsonage. Since then, the Church has enjoyed a good degree of peace and prosperity, and there is every reason to believe that it will long remain one of the substantial and well ordered Societies of Calais.



## XX.

*BANKS AND INSURANCE.*

From their first settlement to the present day, the principal business of Calais and St. Stephen has been lumbering; and to carry on this business successfully, a large amount of capital is required. In lively times, not only hundreds of thousands of dollars are paid to the workmen at home, in a year, but much more is received from western towns, in exchange for the cargoes of lumber shipped to them. Hence, at an early day, the operators on the St. Croix felt the need of a Bank of exchange and discount; and as soon as their means and courage warranted the proceeding, directed their attention to this subject.

The Calais Bank was chartered in 1831, and went into operation in Jan. 1832, with a capital of \$100,000. The first President was Hon. Geo. Downes; the second and present President is Joseph A. Lee. Its first Cashier was J. J. Lee; its second, was Wm. Deming; its third and present Cashier is Frank Nelson. In the ups and downs of business, it has had many a dark day, and met with many a heavy loss; but it has never failed to redeem its paper, and it did not suspend specie payment until compelled to, by the Banking Act, passed during the great Rebellion. This Bank is still in exist-

ence, and doing a large, safe and profitable amount of business.

In the flash times of 1836, when everybody had a speculation mania, the Washington County Bank with a capital of \$50,000, came into existence; Rendol Whidden, President, and Seth Emerson, Cashier. Not long after however Mr. Emerson became President and Harrison Tweed, Cashier. But the managers of this institution were not trained bankers, the business revulsion of 1837 came on, and worse than all, a set of New York swindlers made the Bank their prey, and in a few years it went down with a crash. Its bills became entirely worthless, and the stockholders lost heavily by its failure.

The same year, 1836, the St. Croix Bank with a capital of \$50,000, went into operation. Cyrus Hamlin was its first President, and Jeremiah Curtis, its second. J. S. Pike was Cashier. There was not legitimate business enough to support three Banks; and from similar causes, it soon shared the fate of its cotemporary. But its failure was not quite so disastrous. It redeemed its paper and paid its stockholders, fourteen per cent. of their investment. Mr. Curtis although a poor banker, succeeded admirably in the patent medicine line. He went to New York, engaged in the Soothing Syrup business, *a la* Mrs. Winslow, and became a millionaire. Mr. Pike also in other occupations has proved himself a man of no small ability.

The same year, 1836, the St. Stephen Bank commenced business with a capital of \$100,000. The officers were Nehemiah Marks, President; David Upton, Cashier; G. D. King, Robert Lindsay, Wm. Porter, James Allen, R. M. Todd, Robt. Watson, Henry East-

man, G. S. Hill, Directors. This Bank has done a large and profitable business ; and it is still a sound and prosperous corporation. The Presidents have been N. Marks, Wm. Porter, J. D. King, Wm. Todd, and S. H. Hitchings. At present, F. H. Todd is President, and Robt. Watson, Cashier.

The Calais Savings Bank was incorporated Mar. 14, 1861. For a time, in the distracted years of the war, the deposits came in slowly ; but of late the institution has won public confidence, and more people in the vicinity realize the advantages of putting their money on interest, and hoarding a fund for future contingencies. The Bank pays a semi-annual dividend of three per cent. The amount on deposit, Mar. 1, 1875, was \$271,141. The increase during the past two years has been about \$35,000 per annum. Its officers are, E. A. Barnard, President ; J. A. Lee, Secretary and Treasurer ; T. J. Copeland, Daniel Hill, H. N. Hill, C. E. Swan, G. E. Downes, Wm. Duren, Wm. Deming, and Frank Nelson, Trustees. The stability and future usefulness of this excellent institution, seem to be assured beyond a doubt.

The St. Stephen branch of the Bank of British North America, was established in May, 1870. This Bank has a capital of one million pounds sterling. Its home office is in London ; but it has branches or agents in almost all parts of the world. The St. Stephen branch issues bills, loans money, and like a savings bank pays five per cent. interest per annum on deposits. It has an unlimited amount of capital, and does a large business. In 1873, it erected, of Dorchester freestone, an elegant and commodious bank building, at a cost of \$40,000. In every respect it appears to be a permanent

and trustworthy institution. Its officers are Messrs. Burns, Manager; Taylor, Accountant; Morrison, Teller; McAdam, Discount Clerk; and Grimmer, Assistant.

In 1836, the Calais Mutual Insurance Company was organized; Samuel Kelley, President, Luther Brackett, Secretary. It did a small business for two or three years, and then for want of patronage, expired. It brought no great gain or loss to any one.

About 1854, a Mutual Marine Insurance Company was organized in St. Stephen. For a few years it did a good business; and then by mutual consent it was dissolved. Not far from the same time, a similar institution was organized in Calais, and it went through about the same phases of success and failure. But in 1872, a company was formed in Calais, called the St. Croix Lloyds. It insures only the freight of vessels, makes no dividends, and pays for losses by assessments on its members. Its officers are, F. H. Todd, President; A. H. Sawyer, Secretary, who also has the power of attorney to act for the company; E. C. Gates, Jas. Murchie, L. L. Wadsworth, Jr., Wm. Duren, F. H. Todd, F. A. Pike, C. F. Todd, Directors. This institution is in good working order, and gives entire satisfaction to those interested.





## XXI.

*UNIVERSALIST CHURCH.**MILLTOWN AND CALAIS.*

The pioneer in a new settlement, is generally brave, energetic, self-reliant and inquisitive. He is a careful student of men, nature and theories. He does his own thinking and tries to satisfy his own good judgment. He may err, but he means to go on to perfection. The wilderness stirs his inner nature, and renders him a seeker after truth and right. It is therefore possible if not probable that from the first, some of the hardy settlers of Calais and St. Stephen doubted the correctness of the then popular theology; but there is no record or tradition of distinctive Universalism prior to 1819.

In Dec. of that year, Rev. Duncan McColl of St. Stephen, who was well acquainted with the religious opinions of all the people on each side of the river, preached a long sermon against Universalism; quoting, reviewing and trying to disprove the theories of James Rely and John Murray. There must have been some Universalists in the vicinity, for otherwise such a sermon would not have been needed. A few months later, i. e. in March, 1820, he delivered in St. Stephen, another discourse against Universalism, in which he asserts that the Universalists "are spreading books and

leading people astray." To whom he alludes, is not known; but among them were probably Maj. E. Reading, Col. J. Whitney, James Brown Esq., and others. The next year he alludes to them again, as if they troubled him.

But except this, till 1826, there are no records in existence containing any information on this point. The burning of the Milltown church in 1854, and the great, 1870 fire in Calais, consumed all the books containing the proceedings of the Universalist Society. But fortunately, Mrs. Sarah Lowell, who came to Calais in January, 1825, has preserved in her diary, a faithful account of all the prominent events in the parish, from then to the present time; and from her copious manuscripts, many of the following facts and dates have been gathered.

From an article in the Gospel Banner of Aug. 1865, giving an account of statements made by the late Hon. James Brown of St. David, N. B., we learn that Rev. Joseph Butterfield from the western part of Maine, was the first Universalist minister that preached in this vicinity. This must have been prior to 1825. He was not a man of much note; but he is described as a "Christian gentleman and an extemporaneous speaker of pleasing address." He did not remain long; but his unobtrusive visit opened the door for others to enter, and touched the spring of lasting results.

Probably the next Universalist clergyman that visited Calais, was Rev. Sylvanus Cobb, D. D., then of Waterville, Me., but afterwards of Boston, Mass., where he started and for many years published a religious paper called the "Christian Freeman." After a long and tedious voyage from Belfast in the steamer or schooner

*Patent*, Capt. Cram, he arrived in Eastport too late in the week to meet his first Sunday appointment in Calais. But he wasted no time. He gave two lectures each in Eastport, Robbinston, St. Stephen and St. David, and preached in Calais on the Sundays of Oct. 22 and 29, 1826. He was a pleasant man, well versed in Scripture, a good reader, a clear reasoner, and an impressive emotional speaker. His sermons seldom failed to convince the intellect and warm the heart of every candid listener; and beyond a doubt, the ultimate result of his labor here, was the establishment of a permanent Society. His home while in town was with the late Maj. E. Reading; but he has long since gone to the blessed home on high.

In September, 1827; Rev. Lafayette Mace came to Calais and preached six weeks. He was introduced to the people by Col. Joseph Whitney who at the time appears to have been greatly interested in Liberal Christianity. The meetings of Mr. Mace were held in a school-house opposite the present residence of Capt. Seth Emerson. He was a sincere though not an effective speaker; yet his brief pastorate served to keep alive and growing the nascent soul of the Church that was coming.

The next year, 1828, the eloquent and inspiring Rev. J. B. Dods of Union, Me., came to Calais on a preaching tour. There are some intimations that he had been here before. He was educated for the Congregational pulpit and for a time had studied in the Bangor Theological Seminary; but in early manhood he embraced a broader faith, and became one of its most able and earnest advocates. He memorized large portions of the Bible, and well understood their meaning. He

was a keen observer, an acute reasoner and a rapid, lively, interesting speaker. He preached whenever and wherever he could gather an audience, and seldom failed to convert some of his hearers to his way of thinking. The Sunday he preached in Dyer's Hall, Calais, only one lady, Mrs. Jonas Rice, ventured to trust herself within the fascinating sound of his voice. But at Milltown, more people flocked to hear him, than the little school-house could accommodate; and not a few had to stand outside and listen through the windows. So great was his popularity, that an effort was made to secure his services as a settled pastor,—a step that should have been taken; but at the suggestion of some over-scrupulous meddlers in the western part of the State, the promising project was abandoned, and the golden opportunity lost. It appears from a remark in his dedication sermon, that Mr. Dods was here again in 1829, but there is no other account of his visit. Certainly he was the people's favorite, and therefore he ought to have come again.

Thus the Abrahamic faith was planted and firmly rooted in Schoodic valley; and although no Society was organized, and no pastor employed for the next half dozen years, it did not die out or even become weak. The occasional visits and sermons of itinerant clergymen, the joyous communion of the believers, and the silent but potent ministration of books and papers, were steadily preparing the way for the advent of a new dispensation.

It came. In the latter part of 1835, after the usual preliminaries, Rev. Wm. S. Clark of Lubec, received and accepted an invitation from the Universalists of Milltown, to become their pastor. Business began.

Mr. Clark was a peculiar man, and in some respects unpleasantly eccentric; but his fluency of speech, zeal for the cause, and methodical manner of working, rendered him an efficient and successful minister. His sermon printed in 1836, and his "Friendly letter to Rev. Mr. Huckins," published soon after, prove him a sharp and able controversialist.

In the early part of 1836, he organized a Universalist Society in Milltown, composed of some of the oldest and best families on each side of the river. The records are lost, but the following persons are remembered as a portion of the members: Mr. and Mrs. Joel Whitney, Mr. and Mrs. Thaddeus Ames, Mr. and Mrs. Wm. Lovejoy, Mr. and Mrs. Reuben Lowell, and Horace Hamilton. It was a glad day; for the step was important and the work was meant to be permanent. In May of the same year, a Sunday-school was organized; and although it was generally suspended during the Winter, and subsequently moved to Milltown, N. B., and finally to Calais, it lives and flourishes to-day. Its anniversary is the first Sunday in May.

In 1839, Mr. Clark retired, and Ebenezer Fisher, D. D., a native of Charlotte, Me., and now President of Canton Theological School in New York, took his place as pastor. He remained only six months, but his fervent piety, Christian deportment, and lucid expositions of the Gospel, imparted tone and strength to the young Society. About this time or a little earlier, a commodious church was built in Milltown, Me.; and some of the Universalists supposing its pulpit would be free to their ministers a part of the time, assisted in paying the bills. The policy was bad; for the possession of a part of a church is always a hindrance to a growing So-

ciety that needs a meeting every Sunday. Fortunately the entire control of the building became legally vested in another Society, and the Universalists continued to worship in the humble but free school-house until they erected a church wholly their own. Thus, often, disappointments result in blessings.

In 1840, Rev. Amos Hitchings of Waweig, St. Andrews, N. B., assumed the duties of pastor. From his rural home and unostentatious manners, he was sometimes facetiously called the "Burnt land preacher," but he was a remarkably clear headed and warm hearted "man of God"; and hence his ministry was bountifully blessed. He "passed on before," several years ago, in Auburn, Me.

The next year, the Society built a small but pleasant meeting-house in Milltown, N. B. It was located on that side of the river partly because a majority of the brethren lived there, and partly because a better site could there be obtained. It was dedicated, Sept. 28, 1841. The sermon was delivered by that eloquent favorite of the Society, Rev. J. B. Dods. His text was 1 Kings vi. 7, and the discourse was printed in pamphlet form with the title of "Building Sermon." It was an ingenious and powerful Bible argument in proof of his religious theory, interspersed with many a strain of tender pathos. It was a great, happy and hopeful day for the Society. Having a home of its own, it now prepared to attend to its spiritual household duties. Accordingly a Church—a Household of faith, was duly instituted, and the sacramental rites of Baptism and the Lord's Supper were appropriately observed. The members so far as is now recollected, were Mr. and Mrs. Joel Whitney, Mr. and Mrs. Joel Hill, Mr. and Mrs.

Samuel Hall, Mr. and Mrs. Abner Hill. Mr. and Mrs. Warren Haycock, Mr. and Mrs. Daniel Harmon, Mr. James Bagley, and Mrs. Seth Todd. This was an important movement in the right direction; and if at that time, more of the congregation had "put on the whole armor of God" and affiliated with the Church, both the parish and the cause would have enjoyed a largely increased prosperity. But precious opportunities are often neglected by even the wise.

Mr. Hitchings could plant admirably, but he had not a genius for culturing or harvesting. His work was done in Milltown, and early in 1842, he resigned and left; and in March of the same year, Rev. W. C. George, M. D., by unanimous invitation assumed the pastorate of the Society. He was well educated, talented, prudent and genial. He often visited his parishioners, and in a manly way won the confidence and respect of the entire community. He preached excellent sermons, and his meetings were well attended and profitable. During his ministry, all the parish wheels run smoothly, and the Society rose to the rank of a permanent, prosperous Christian Church, to which it was an honor and a benefit to belong.

In Oct. 1844, Mr. George went away for a brief period to attend medical lectures; and during his six months absence, Rev. J. C. Henry supplied the pulpit. He is remembered as a good man and minister; a workman that deserved respect and affection. In accordance with his counsel, the ladies formed a "Social Sewing Circle" to promote friendship and aid the Sunday-school and Society. Its meetings were well attended and harmonious; and it contributed largely not only to the funds in the treasury, but also to the unity and strength

of the parish. The Circle continued its regular meetings for more than twenty-five years, and did a vast amount of good. Dr. George returned in April, 1845, and again faithfully and acceptably performed his ministerial duties, adding thereto some medical practice, until June, 1849, when he again left and went to Europe to finish his medical studies.

During his absence, of over two years, Rev. O. H. Johnson officiated as pastor to the entire satisfaction of all concerned. Mr. Johnson being an adroit worker in the Sunday-school, it grew rapidly under his care; and the Concerts which he arranged, drew crowded houses and won universal admiration. Mr. Johnson now resides in Jay, Me.

In April, 1852, Dr. George again returned and took charge of the Society. From this time, no important event transpired until January, 1854; when the highly prized church accidentally caught fire and burned to the ground. It was a sad day. The home was lost and the household destitute of shelter, but defiance was bid to despair. Arrangements were immediately made for the continuance of public worship, at first in Sweet's Hall, and afterwards in St. Stephen Academy, which the Trustees generously offered for this purpose. Here the people met and Dr. George preached, as joyfully as in their old home, knowing that better days were coming. Immediately measures were adopted and money raised for rebuilding; and soon a new and elegant church rose on the ruins of the old one. The Building Committee were Jas. S. Hall, Wm. Duren, and Seth M. Todd. The dedication took place Dec. 13, 1855. The sermon was delivered by Rev. Asher Moore of Portland, and the other exercises were conducted by Rev. T. S. Lath-



rop of Calais, and the pastor. Thus once more the Society was in good working condition, and the prospect seemed brighter and more hopeful than ever. Dr. George continued to perform the arduous but not conflicting duties of pastor and physician till Dec. 1858; when, to the surprise and regret of all his friends, he resigned, and sought a less toilsome and more profitable field of labor.

The parish lost no time in hearing candidates. Its next pastor, Rev. H. A. Philbrook began Dec. 19, 1858. He was young, agreeable, talented and energetic. Both the matter and manner of his sermons were pleasing, and his congregation soon equalled the capacity of the church. No prospect could be more brilliant, for the day of triumph had at last arrived. The success was so great that the Unitarians of Calais earnestly desired to participate in the blessing. Accordingly after due preliminaries, the Universalist Society voted, April 17, 1859, "that Br. H. A. Philbrook be permitted to preach one sermon in the Unitarian church in Calais, each Sunday, for a year;—the Calais Society paying one half his salary." It was done; and thus without apparent intention on either side, commenced that fusion of the two parishes, which was destined ultimately to make them forever, one and indivisible.

The records of the Church having been consumed with the meeting-house, and its organization lost, at the request of the pastor, a reorganization was effected in the Spring of 1859. The persons that affiliated were Wm. Duren, Benj. Young, Mr. and Mrs. Daniel Harmon, Mr. and Mrs. Alex. Smith, Mr. and Mrs. Wm. Todd, Jr., Mr. and Mrs. Chas. Whitney, Mrs. Robert Todd, Mrs. Sophia Sawyer, Mrs. Seth M. Todd, Mrs.

John Dutch, Mrs. Sarah Lowell, and Miss Laura Hill. Again the Ordinances were observed, and the Lord worshipped in the beauty of holiness.

When the war of the Rebellion broke out, the young pastor so warmed up with patriotism and so longed to be in the strife, that Mar. 23, 1862, the parish voted him leave of absence for three months, to enable him to accept the Chaplaincy of the 8th Maine Regiment of Volunteers. He went to the war; and during his absence and subsequent illness, the pulpit was supplied by Rev. S. B. Rawson, recently Prof. of Ancient Languages in St. Lawrence University,—a learned and excellent man. But permanency is not an attribute of things material. Slowly but inevitably the Milltown Society experienced a disheartening change. Some of the active members died; some lost their religious interest; some moved down to "salt water;" and few new members came in to fill up the vacancies. The congregation was growing smaller. Mr. Philbrook's army campaign had broadened his views and excited his ambition; and after mature deliberation, he wisely resolved to inaugurate a new Society in Calais.

To test the feasibility of the project, he began in May, 1866, to preach one half of each Sunday in City Hall, Calais, spending the other half of the day in the Milltown church. The result exceeded his sanguine hope. The Calais meeting was a novelty that drew attention, and the seats in the Hall were free. He spake freely, and the people liked both his style and sentiments. If he did not attract many from other Societies, he gathered not a few who had no religious home. The prospect soon became so encouraging that an organization was deemed needful; and "The First Independ-

ent Universalist Society in Calais," sprang into actual and consequential existence. Literally the Universalists "pitched their tent on new ground" and found it safe and pleasant.

But as the new Society increased, the old one decreased. The audience became quite small, the pastor moved to Calais, and the few that remained, were discouraged. Yet there stood their handsome meeting-house, not fourteen years old; and what to do with it, became more and more a puzzling problem. To use it or desert it, seemed equally unsatisfactory. A Providential interference solved the difficult question in a moment. By the terrific storm of Oct. 5, 1869, the meeting-house was blown down and completely demolished. The end of the Society started by Mr. Clark, and incorporated Mar. 26, 1857, by the "Lieutenant Governor, Legislative Council and Assembly of New Brunswick," had come. Its last meeting was held Oct. 23, 1869; and it then voted to adjourn *sine die*. Several of its members still reside in Milltown, but they have no religious meetings and no hope of any reorganization for some time to come.

The Calais Society after worshipping awhile in the City Hall, moved into the Congregationalist vestry on Main St., and after that was burned, into the Methodist church which was generously opened for them. May 5, 1870, the Society was legally organized and empowered to hold property, in accordance with the Statutes of Maine. It called itself, "The First Universalist Society of Calais;" and thirty-six persons became members. A Preamble, Profession of Faith, Constitution and By-Laws were adopted, similar to those drawn up years before by Dr. George for the Milltown parish.

The manly and Christian spirit of the Preamble, renders it worthy of preservation.

“Whereas, God in his wisdom has bestowed on us the inestimable riches of his Word, and set before us the great examples of Christ to bless and guide us through life, and has called upon us as his servants to labor in extending the spirit and principles of the Gospel among men; therefore we form ourselves into a society, that we may be helps to each other, and by our united energies be able to work more successfully in the cause of our Divine Master.”

The Profession of Faith is the one adopted by all the Universalist Societies in the country. It is as follows :

1. “We believe, that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

2. “We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

3. “We believe, that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men.”

May 20, 1870, the Society purchased one half of the Unitarian church, and in conjunction with the Unitarians, thoroughly remodelled and repaired it at an expense of ten thousand dollars. The Building Committee were Benj. Young, Wm. Duren, J. Phelan and L. L. Wadsworth. It was then named “Union Church” and dedicated Dec. 28, 1870. Rev. H. A. Philbrook preached the sermon, and Rev. Mr. Crafts, of Eastport, offered the prayer,

Soon after, the two Societies and their Sunday-schools united and worshipped together, Rev. Mr. Philbrook resigned and Rev. I. C. Knowlton was chosen pastor. He commenced June 1st, 1871, and still retains the office: and the united parish is enjoying a fair share of prosperity.

In May, 1872, an organization was arranged, called the "Church of Christ in the Union Parish, Calais, Maine," and twenty-five persons became members. The following "Statement of Faith and Purpose," reveals its character.

#### STATEMENT OF FAITH AND PURPOSE.

"We whose names are hereunto subscribed, believe that "there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

We believe that we are the children of the "Father of all, who is above all, and through all, and in all;" whom therefore we should love, obey, and trust.

We believe that "the Gospel of Christ is the power of God unto salvation to every one that believeth;" and that therefore it ought to "be preached to every creature."

We believe that there is a Church on the earth, embracing all his people, and that openly acknowledging our allegiance to him, and working in his church, is the best way to grow in grace, and to manifest to the world our religious faith and purpose.

We therefore assume the responsibilities and duties incumbent upon members of the Christian Church.

We offer the Right Hand of Fellowship to all who desire to unite with us, and would commend to them

the Christian rites of Baptism and the Lord's Supper.

We claim to be a branch of the Church of Christ, in the Union Parish, Calais, Maine.

We propose to elect such officers and adopt such rules and regulations as, from time to time, may be deemed needful; and we reserve the right to withdraw from this organization, when it shall seem best to us, without question or opposition."

The Universalist Society still retains its name, holds its annual meetings, and seems in no danger of dying; but practically it is merged in the Union Parish; and that parish, united as it is in faith and feeling, owning a first class church, with all the needful furniture, bell, organ, &c., being free from debt, and being sustained by many of our moral, intelligent, wealthy, and influential citizens, must long remain a power and a blessing on the St. Croix.



## XXII.

*SHIPPING.*

Calais and St. Stephen are located on the opposite banks of the St. Croix river, at the head of the tide, about twelve miles from that magnificent arm of the ocean, St. Andrews Bay. The river has bold and picturesque shores, and varies in width from fifty rods to two hundred. The tide rises and falls twenty-six feet, making the river navigable for large vessels, twice in every twenty-four hours. At low water, however, the river appears like a shallow stream running through a wide and deep valley. The bed of the river, made soft by vast accumulations of mud and sawdust, permits vessels of any size to ground without injury.

The principal export from Calais and St. Stephen has ever been lumber. The St. Croix is an easy path to the ocean, and for bulky and heavy merchandize, the ocean road is ever the cheapest way to market. Hence, from the first, the lumbermen have required and employed a large number of vessels; and on account of both the size of the river, and the small cargoes desired by western purchasers, in the coasting line small vessels have generally been preferred. So long as the shippers of lumber were cramped for means, the freighting was done by vessels owned in St. Andrews, St. John, Port-

land, Boston, and elsewhere ; but at an early day, the thrifty operators in the forest resolved to build, own and manage vessels in which to export their manufactures. On experiment, this was found to be good policy ; and it was ultimately adopted by all who possessed the means. Seventy-five years ago the registry of new vessels was not attended to so faithfully, at least in this part of the country, as at present ; but the following is deemed reliable so far as it goes :

In 1797, tradition reports a vessel built in St. Stephen, Alexander Gordon, and sold to Smith & Robinson, of St. John. If the story is correct, this was the first vessel launched into the river above St. Andrews. In 1799 and 1800, the schooner *Anne* was built in St. Stephen, for Joseph Porter. In 1803, Jarius Keene built for an Eastport company, the schooner *Liberty*, on Kilburn's Point, Calais. This was the first one launched in Calais. About this time, the brig *Æolus* was built in St. Stephen, for Abner Hill and Aaron Upton ; and the schooner *Boyne*, in Calais, for Shubael Downes. Probably other vessels were built on each side of the river, previous to 1812, but I have not been able to find their names or owners. The war came ; business was suspended ; hard times followed ; and we hear no more of ship-building until 1818. In that year, Jarius Keene built the schooner *Unity*, in St. Stephen. He also built in Calais, in 1820, the schooner *Boston*, and in 1823, the *Calais Packet*,

For a few years, commencing perhaps about 1818, ship-building in St. Stephen was brisk and profitable, and quite a number of vessels were launched. Among the master-builders were David Eastman and a Mr. Godfrey from Steuben, Me. ; and among the owners were



William Porter and the Messrs. Clark. The *Fingal* and *Wm. Wallace*, the barque *Cleopatra*, and the ship *Heroine*,—the first ship ever built in town,—were successfully launched. But in 1823-4, in consequence of the stringent money market and financial panic in Europe, the ship-building business became so unprofitable that work in the yards entirely ceased, and several half-built vessels in St. Stephen, were abandoned and left to rot on the stocks. But the depression did not last long; the world needs a large fleet; and soon, the carpenters were again busily at work.

In 1825, Jarius Keen built brig *Zipporah* and schooner *Sarah*, in Calais, and brig *Keziah*, in St. Stephen; and the same year, O. P. Hinds built in St. Stephen, for James Frink, the schooner *Henry*. The next year, Mr. Hinds took down two of the rotting hulks, and worked over a part of their material into the two new brigs, *Mary Porter* and *Pilgrim*. In 1827, Mr. Hinds also built in St. Stephen, barque *Cereus* and pilot boat *John Campbell*. In 1829, Mr. Keene built in Calais, the schooner *Resolution*; and Mr. Hinds built in St. Stephen, the brig *Sampson*. After this, the names of some of the vessels built, were, brig *Royal William*, St. Stephen, 1830; brigs, *Eliza Ann*, *Nehemiah*, *Hester* and *Sir John Moore*, St. Stephen, 1832; schooner *Gov. Robbins*, Calais, 1833; schooner *Caribou*, Calais, 1835; and soon after, schooner *Freeport*, brig *Hebe* and barque *Stephen*. Considerable building has been going on ever since; but for the names and dates, the reader must consult the Custom House records.

The following statement of the shipping interests in Calais, for 1874, does not materially differ from the average annual business of the past five years. One

hundred and seventy-six vessels are owned in, or hail from Calais, and some twenty-five, from St. Stephen. During 1874, the river was open for navigation, 300 days. Arrivals in Calais, 1169; clearances, 1177. Vessels built, 12, having a burthen of 2639 tons. Vessels repaired at docks and railways, 222. Exports as follows: long lumber, 78,000,000 feet; laths, 64,000,000; shingles, 35,000,000; pickets, 1,500,000; spool stuff, 143,000; staves, 525,000; clapboards, 135,000; posts and R. R. ties, 41,000; ship knees, 60,000; spruce poles, 1450; cords of wood, 450; stone drags, 101; bedsteads, 790; barrels of plaster, 41,000. Imports as follows: bushels of corn, 150,000; barrels of flour, 28,000; barrels of pork and beef, 3300; tons of coal, 3000; casks of lime, 6,100.

The St. Stephen people are part owners of many Calais vessels, and their commerce is largely done under the American flag. Much of their lumber is shipped from the port of Calais, and is therefore included in the above manifest. There are however about sixty arrivals and clearances in a year; the trade being mainly with Europe and the West Indies. The value of the annual exports is about \$500,000; imports, \$400,000. The balance is invariably in favor of both St. Stephen and Calais; and hence they are growing in wealth.

It was long the fond hope and dream of St. Andrews that, aided by railway accommodation, her harbor would eventually become the main sea-port for all British North America; but the thrift and growth of the up-river towns, long ago dissipated that pleasant illusion. Invariably the inward bound ship seeks the head of the tide; and her sails are not furled until shoal water or rapids forbid her progress. The port of Calais

and St. Stephen is the natural, maritime outlet and inlet of a large and rich part of Maine and New Brunswick, and through it there must ever flow a large amount of commerce ; and when inland, railway communication is perfected, and numerous factories utilize the immense water power of the St. Croix, here will arise the queen city of the East.



## XXIII.

*BRIDGES.*

The first bridge that spanned the St. Croix river, was made of ice. For thousands of years, a solid structure of this material was stretched from shore to shore every Autumn, and broken up and carried away every Spring. In Summer the Red men crossed the water in birch bark canoes, and the early white settlers, in more substantial boats. As the white population and need of transit increased, the boats became more and more numerous, until regular ferries were established. The ferry at Milltown was run by Jesse Haycock, and the one at Calais by Isaac Hanson. Neither of them, at any time were large enough to carry teams.

At an early day, the date not remembered, a wooden bridge was thrown across the river at Baring, and those who wished to drive from Calais to St. Stephen were obliged to go through Baring; driving eight miles to reach a point only half a mile distant.

At length tired of this round about way, in 1825, the upper bridge at Milltown was built by Amaziah Nash for a Corporation that embraced himself, Salmon Gates, David Wright, Joel Hill, Abner Hill and others. It was not an elegant structure, but it was safe and convenient; and great was the public joy at its opening. From the first, it has been a paying investment.

Stimulated by this success, in 1827, the Ferry Point bridge, the lowest on the river, was built by Capt. Seth Emerson for a Company comprising himself, Joseph Whitney, Geo. Downes, Nehemiah Marks, Robert Lindsay and others. Mr. Emerson has kept it in excellent repair from that time to the present day ; and it is now a handsome and substantial structure. A very large amount of travel passes over it, and hence it pays a large dividend to the owners.

The lower bridge at Milltown and the Union Mills bridge were built about thirty years ago, mainly for the accommodation of the mill owners in these localities. Neither of the four bridges are free ; and so long as the St. Croix is the boundary of two Governments, it is not probable that either bridge will be made free.



## XXIV.

*LITERATURE.*

The wisdom of the wise, and the knowledge of the learned are preserved in books. Education is obtained mainly by reading. In any society, the more select reading, the higher the tone and culture. At an early day these facts were perceived and acted upon by the wide-awake people of Calais and St. Stephen.

A society called the "Calais Club" was organized in Calais, Apr. 4, 1827, by A. G. Chandler, Geo. Downes, N. D. Shaw, O. L. Bridges, Theodore Jones, T. A. Brewer, Henry Richards and J. S. Cooper. Its object was to establish and maintain a public library. The price of admission to the Club was five dollars; and the annual tax, five dollars. A room in the second story of a building on Union Wharf, was engaged and fitted for use, thirty or forty more persons joined the Club, books were bought and donated, and the library went into operation. In the course of two or three years, most of the prominent citizens on each side of the river were admitted as members, several hundred volumes were placed on the shelves, and the institution declared a success. The records indicate that the members were negligent about returning books and paying fines; but there was a large amount of profitable reading.

In May, 1833, the organization was legally incorporated as the "Calais Library Club." The admission fee was raised to eight dollars, and the annual tax reduced to four. Fifty-two persons became members under the new regime. Lewis Wilson was chosen President; Luthur C. White, Secretary; Dr. S. S. Whipple, Manly B. Townsend and James S. Pike, Directors. The library was open one afternoon in each week, and at times there were exciting scrambles for some favorite book. But on this basis, with occasional ups and downs, the Club continued to enjoy a fair share of prosperity until 1868, when it being in debt, and some of the members desiring to dissolve the Company, a suit was brought against it, and the entire stock of books sold at auction. This was done to open the way for a new and better organization. Immediately a new Company was formed, called the "St. Croix Library Association;" a subscription was made of over \$500, the books bought at the same low price for which they were sold, and the institution reopened on a more hopeful basis than before. The admission fee was now fixed at ten dollars, and the annual tax at four. The Library was open one afternoon in a week.

In the great fire of 1870, the building in which the Library was kept, was burned, and many of the books were destroyed. But two years after, the institution again went into operation. A room was hired in St. Croix hall, and by the generosity of F. H. Todd and F. A. Pike, supplied with nice and commodious tables and shelves; many new books were purchased with the money received for insurance on the volumes burned; the annual subscription was reduced to two dollars, and the public placed on about an equal footing with stock-

holders, and a librarian secured for every afternoon in the week except Sunday. The Library is now in a more healthy and prosperous condition than ever before. It owns over 2500 books, and has 190 subscribers; and the number of both books and readers is steadily increasing. There are at present some seventy resident stockholders and as the number is slowly diminishing, and as there is little inducement for any one to purchase stock, it is probable that the city eventually by appropriating one or two hundred dollars annually, will assume its management and secure its permanent prosperity. The officers for the current year are Edgar Whidden, President; F. A. Pike, Vice President; Frank Williams, Treasurer; Edward Moore, Clerk; Julia Kimball, Librarian; E. B. Harvey, W. J. Corthell, C. B. Rounds, A. L. Todd, G. T. Porter, Wm. Todd, L. C. Bailey, Directors.

Cultured by choice and extensive reading, stimulated by the bracing air, and inspired by the wild and romantic scenes and scenery of this north-eastern country, many of our citizens have evinced a decided literary taste, and several have won an enviable reputation as authors. In fact, few places of the same size can boast so many intellectual people and respectable writers.

Conspicuous among the best, is the amiable and thoughtful Mrs. F. A. Pike, daughter of the late Dea. E. D. Green of Calais. Her first book, "Ida May," had an extensive sale and millions of delighted readers. Its influence and popularity may be inferred from the fact, that hundreds of daughters, since its publication, have been christened, for its sweet heroine,—Ida May. Her next book, "Caste," though equally well written



and artistically of a higher order, yet being an anti-slavery story and launched in the wake of "Uncle Tom's Cabin," was not so well received. Her third volume was Agnes; a pleasant story. Since its publication, though occasionally writing an article for the magazines, Mrs. Pike has exchanged the pen for the pencil and brush, and is doing very fine work as a landscape painter.

The brilliant Harriet Prescott was also a native of Calais; her mother being a sister of that able attorney, O. L. Bridges, Esq. She remained here till imbued with the romantic spirit of the place, and then at the age of ten, moved to Newburyport, Mass., where she married Mr. Spofford. She began to attract public notice as an authoress by her arabesque and witching stories in the "Atlantic" magazine. She has since published several much read volumes, and is still writing in the full tide of popularity. Among her interesting volumes are, "Amber Gods," "Sir Rohan's Ghost," "A Thief in the Night," and "Azania." Her sister, Mary N. Prescott, also a native of Calais, is the writer of many pretty stories in "Our Young Folks" and other monthlies.

J. S. Pike, Esq., another native of Calais, is widely known as a racy correspondent of the *New York Tribune*. He has recently published a book,—"*The Prostrate State*," and although largely engaged in financial affairs, he still finds time to use his facile and pungent pen.

Hon. J. G. Stevens of St. Stephen has edited and published two volumes of agricultural reports, and an able and highly prized "*Digest of New Brunswick Law Reports*," and his pen is still busy.

Mrs. F. H. Todd of St. Stephen, has written some very pretty story books for children. Mrs. B. F. Kelley of Calais paints exquisitely beautiful pictures of plants and flowers. Geo. A. Boardman of Milltown, a self taught ornithologist and taxidermist, has gathered and with his own hand prepared, one of the finest collections of stuffed birds in the country. It is supposed to contain specimens of all the native birds of Maine and New Brunswick. The pupils of the Calais High School publish a neat monthly paper, written and edited by themselves; and thus give promise of a bright literary future for their native town.



## XXV.

*BENEVOLENT SOCIETIES.*

Indigence is common in every land. Extravagance, idleness, intemperance, ignorance and weakness, are continually manufacturing pauperism. But poverty is not wholly a curse. Instead, it excites pity and stimulates charity; and charity is greater than faith or hope. The poor in Calais have never been more numerous than in other towns of the same size; but the number of the benevolent and the extent of their generosity have for many years been above the common average of even New England Towns. A lumbering community is usually large hearted and generous, and both Calais and St. Stephen have often indulged in the luxury of doing good.

The Winter of 1828 was unusually long and severe, and many families suffered for lack of sufficient food and raiment. It is true, the law commands every town to take care of its poor; but there are always many cases which the authorities cannot easily reach. Children cannot make known their wants, and the sensitive shrink from becoming paupers. These facts being known, early in 1828, two benevolent societies sprang into existence almost simultaneously, and began their noble work, never to cease while there are hearts of tenderness, and poor to assist.

The Ladies Benevolent Society of Milltown owes its origin to Mrs. Salmon Gates, Mrs. Lewis Wilson, Mrs. Nathaniel Lambe and others of like sympathetic nature. Its object was, "in every way possible to assist the suffering poor, regardless of sect or nationality." Quite a number of ladies joined the Society, means were soon procured, and the truly Christian work of helping the needy, began. But a strange and unexpected obstacle arose. The poor, instigated by a false and foolish pride, refused to accept the offered assistance! They imagined that its reception would somehow degrade them to the rank of "town charges." The ladies however continued to work and accumulate funds, and do what good they could; but at length the interest abated, and the funds of the Society were appropriated to the purchase of palls to be used at funerals. As there was then no hearse in town, these sable coverings of the bier were very acceptable to the public. The Society then, though not dissolved, became dormant. In 1837, however, it awoke, and by the discreet advice and assistance of Rev. Mr. and Mrs. Huckins, again went into operation. No obstacles were now in the way. Fifty-nine ladies joined the Society, Mrs. Reuben Lowell was chosen 1st Directress and retained the office nineteen years; and without any interruption, this mission of mercy has continued its work, doing a vast amount of good, to the present time. Mrs. Nathaniel Lambe has long been its 1st Directress, and Mrs. Elwell Lowell its Secretary.

"In March, 1828," as we learn from Mrs. C. R. Whidden's excellent annual report for 1874, "a number of ladies met in the hall owned by Jones Dyer, Esq., and formed themselves into the Ladies Benevolent So-

ciety of Calais." The constitution then adopted containing thirteen brief articles, which remain unchanged to the present time, states that "the object of this Society shall be to assist the poor, and particularly the sick, and those unable to labor." Mrs. George Downes was chosen 1st Directress, and Mrs. Samuel Barker, Secretary; and both of these ladies are still active members of the Society. During its existence the Society has collected and distributed at least \$8000 in food, raiment, medicine, and such other things as the poor need, carrying its donations into every part of the city, and to hundreds of families. "Children have been provided with clothing and sent to school; homes have been provided for fatherless little ones; and aged people have for many long years received such comforts as they could obtain in no other way." The popularity, means and benevolent work of this Society have for several years been steadily increasing, and its future promises to be even more blessed than its past.

"Its present officers are, 1st Directress, Mrs. Jones Haycock; 2nd Directress, Mrs. F. A. Pike; Treasurer, Mrs. D. B. Barnard; Secretary, Mrs. George King; Distributing Committee, Mrs. E. A. Barnard, Mrs. G. D. King, Mrs. C. R. Whidden, Mrs. L. D. Sawyer, Mrs. Charles Lord, Mrs. O. B. Rideout."

## XXVI.

*RAILWAYS.*

To obviate the difficulties and save some part of the expense of transporting lumber from Milltown to the wharves from whence it was shipped, in 1832, the Calais Railway Company, viz:—Wm. Delesdernier, Jones Dyer, Geo. Downes, and O. S. Bridges, on petition, received from the Legislature of Maine, a Charter empowering them to build and hold a railway from Calais to Milltown. It gave them three years to complete the road, and required them to transport lumber from the mills to the wharves for fifty cents per thousand feet, board measure.

The three years passed, and nothing was done. But in 1835, the Legislature renewed the Charter, granted three more years time, and added Neal D. Shaw, Luther Brackett and Seth Emerson to the Company. The financial crash of 1836 came, and the work of construction went on slowly. In 1837, the road was graded, but no rails laid. The next year, the Charter was again renewed and further time granted. In 1839, the road was completed, and freight cars drawn by horses commenced running. But it was soon evident that the road did not pay its running expenses. It was not well patronized nor well managed; and after the discouraging experience of two years of failure, the Com-

pany suspended operations, and the sickly concern was allowed to die.

A few years after, Horatio N. Hill and John Porter originated the idea of a steam railway from Calais to Baring. Elaborate calculations and arguments were made, a company was formed, and after long and tedious negotiations, the new Company, in 1848, purchased the Calais and Milltown railway for the small sum of \$4000. July 25, 1849, the Legislature gave a Charter empowering the Calais and Baring Railroad Company to hold property to the amount of \$200,000, and to build and run a railway from "Vance's Boom to Burnt Point." In November of the same year, Geo. M. Porter, H. N. Hill, F. C. Swan, Levi L. Lowell, and S. R. Hanscomb, were chosen Directors, and the last named gentleman, Treasurer. Immediately \$'00,000 worth of bonds were issued, and though the people of Calais refused to invest in the speculation, the building of the road was put under contract. During the next year, the rails were laid, platform cars built, two second hand locomotives were imported from Massachusetts, costing only \$500 apiece; and in the Spring of 1851, the steam whistle was heard and regular trains began running. The wish and hope of the past nineteen years were realized, and the managers were greatly elated. And justly. At the end of the first half year, a dividend of six per cent. was declared. Since then the road has ever promptly paid its bills, and earned on an average about ten per cent. per annum on its cost.

About this time Messrs. Wm. Todd, E. C. Gates, F. A. Pike, T. J. Copeland, Wm. Duren, and other active business men formed a Company and built the Lewy's Island R.R., connecting with the C. & B. road

at Baring. This road, though a great convenience, was not a financial success. The City of Calais had a mortgage of it for about \$150,000, and it could do little more than pay the interest. Moreover, the managers of the two roads could never agree on the price of transportation.

In 1869, after years of fruitless bargaining, the C. & B. R.R. Co. purchased the Lewy's Island road, for \$140,000, agreeing to pay annually \$5000 and the interest; which it has ever since promptly done.

In 1870, the name was changed to St. Croix and Penobscot Railroad, and hopes are entertained that at no distant day it will be extended to the mouth of the Piscataquis river, and thus bring Calais and Bangor within five hours of each other. Under the skilful superintendence of W. W. Sawyer, the road is now doing a fair amount of business.

#### ST. STEPHEN BRANCH RAILWAY.

In 1864, on petition, the St. Stephen Branch Railway Company, received from the Provincial Parliament of New Brunswick, a bonus of \$10,000 a mile to assist in building a railway from St. Stephen to some point on the St. Andrews and Canada Railway. The route to Watt's Junction was selected and the construction commenced. Jan. 2, 1867 through freight and passenger trains began running. The next year the road was leased to the St. A. & C. R. Co. The following year, 1869, the two roads were consolidated. In 1872, by act of Parliament, both roads were put in the hands of a new Company, and received the name of the New Brunswick and Canada Railway. Its termini are St. Andrews, St. Stephen, Woodstock and Houlton. As it runs mainly through uninhabited lands, it is not a road of large dividends. When however, as is contemplated, its cars shall run into Calais, and penetrate into the heart of Aroostook county, and connect with the Riviere De Loup Railway at Woodstock, it will without doubt become good paying property.



## XXVII.

*ROMAN CATHOLIC.*

## CHURCH OF THE IMMACULATE CONCEPTION,—ST. STEPHEN.

It is the manifest duty of every legitimate successor of St. Peter, faithfully to feed all the sheep and lambs of the fold; and the Catholic clergy are seldom derelict to this duty. Previous to 1830, the few Catholics of St. Stephen and vicinity sought their spiritual instruction and consolation in St. Andrews; but about that date, Rev. John Cummings, a priest residing in the last named town, began to make occasional missionary trips up river. As the religious interest and the number of communicants gradually increased, he made more frequent visits until 1838, when he moved to St. Stephen and devoted all his time to the people of his faith in this region. A small church was built on the site where the newer and larger one now stands; and here he officiated for eleven years.

In 1849, he retired, and Rev. M. A. Wallace became pastor. His successors were, in 1853, Rev. Thomas Connolly; in 1854, Rev. James Quinn; in 1862, Rev. A. J. Dunphy; and in 1867, Rev. James Quinn again, who still remains, a zealous, faithful and beloved father.

The present, large, handsome and pleasantly located church edifice was erected in 1865. A few years previous, a small chapel had been built in the lower village;

and in each place a service is held and mass said, every Sunday.

In common with many of his brethren, Father Quinn is opposed to mixed schools, unless the elements are mainly Catholic. Hence, in connection with his churches he has established two excellent schools for the benefit of Catholic children and any others that wish to attend. Connected also with his parish, is a large and flourishing "Total Abstinence Temperance Society" that holds frequent meetings and does much good.

The parish comprises a large area of territory, and is supposed to contain at least 500 adults and 1000 children; and like all Catholic institutions in this country, it is steadily growing.

The Church of the Immaculate Conception in Calais, though bearing the same name, is younger and smaller than her sister in St. Stephen. It was started about 1850, by the Jesuits, prominent among whom was the gentlemanly, faithful and talented Rev. John Bapts, S. J. Soon after the town became a city in 1851, the Church purchased the old Town-house, and fitted it up as a place of worship; and here the Sunday services have ever since been held. The pastors have been Rev. Messrs. Murphy, Durnin and Conlon, who is the present incumbent. In 1873, the Church bought an excellent lot of land on the corner of Washington St., and Church Avenue, where a meeting-house adequate to the needs of the parish, is soon to be erected.

The Catholics in Calais have the honor of sustaining the only Temperance Society in the city. It is called the "Calais Catholic Institute." It meets every week and is doing a large amount of good.

## XXVIII.

*PRESBYTERIAN CHURCH.—ST. STEPHEN.*

The brave old Scotch Kirk with indomitable John Knox as its bright, particular star, compels the admiration of every reader of its history. In tenacity, patient perseverance, heroism and piety, no other Ecclesiastical body has been its superior. And into whatever part of the earth its members have migrated, they have invariably carried with them their religious principles and stamina. As many of them came to New Brunswick at an early date, no history of the Colony can be written without frequent allusions to them. Presbyterianism is the state religion of Scotland as Episcopalianism is the state religion of England. Presbyterians therefore are not in a legal sense, Dissenters; and hence when they came to America they had rights and privileges as a Church, which the Home Government was bound to respect and defend.

A considerable number of the early settlers of St. Stephen were members of this Church, and retained in their new home the warm attachment for their religion which they had formed in their Father-land. Early in the 19th century Rev. Duncan M'Col occasionally preached to those residing on Scotch Ridge, in their own Gaelic language; but they earnestly desired and eventually obtained a minister of their own denomination. Their

Kirk is in the parish of St. James, and an account of it does not therefore properly belong to these Annals.

The Presbyterians of St. Stephen were less fortunate. They had occasional preaching, and several attempts were made to erect a meeting-house, but without success. At length, some time previous to 1840, by the efforts of a few leading men, the frame of a church was put up on the imposing site now occupied by the handsome residence of C. B. Eaton, Esq.; but the funds necessary to complete the structure could not be obtained; and after years of exposure to the pitiless storms of Summer and Winter, the incipient edifice went to ruin.

In the Autumn of 1840, Rev. Andrew Stevens from Scotland,—a brother of the present Judge Stevens,—in the capacity of a missionary from the established Church of his native land, began to preach a portion of his time in St. Stephen. The first service was held in the old, Methodist building, and a large congregation gave him a hearty and joyful welcome. In 1843, Rev. Mr. Stevens received and accepted the formal invitation to become the pastor of the Presbyterians in St. Stephen and St. James; dividing his time between the two places.

About this time, it being evident to all that the building used as a place of worship was inconvenient, unpleasant and not suitable for the purpose, the feeling was renewed and fresh enthusiasm aroused to build a meeting-house. Accordingly, for that purpose, the Presbyterians and others friendly to the undertaking, united in a Society of which Mrs. Stevens, mother of Rev. A. Stevens, was the President and leading spirit. The plan succeeded. A successful ladies' Bazaar was

held,—a novelty in those days,—subscriptions were raised and the church erected. Rev. Dr. Irvine formerly of St. John, N. B., did much to stimulate the exertions of the people.

In January, 1852, at a full meeting of the congregation convened for that purpose in the new church, J. G. Stevens, Esq., was made the recipient of a valuable gold watch, presented to him by the Society as a token of its appreciation and esteem for his wise counsels and generous contributions in building the meeting-house.

Among the influential men in the enterprise, were Aaron Upton, Alexander Campbell, now a prominent lawyer in San Francisco, Samuel McGowan, Mr. Murdock, John Campbell, Robert Clark and his brothers, John and Francis Courtney, Thomas Laughlin, Capt. Hutton, Samuel and William Gilmor, William Owen and brothers, Dr. Dugald Blair, and the present Judge Stevens who from then till now has been the main pillar and stay of the Church and a prominent member of the denomination in the Province.

In 1854, Rev. William Elder, now editor of the *St. John Daily Telegraph*, became pastor, and performed the duties of that office acceptably for nine years. During his pastorate and mainly through his exertions, the present church edifice was erected. After its completion, the old church was sold, and has since been burned. Also during Mr. Elder's ministry, John Courtney, Duncan Stuart, Robert Clark and J. G. Stevens were elected and ordained as Elders, of the St. Stephen Church.

In 1863 or 4, Rev. Robert Moodie became pastor, but retained the situation only a short time. In 1865,

Rev. Peter M. Morrison became pastor. After his resignation, temporary supplies for the pulpit were furnished by Rev. Mr. Fowler, Rev. Mr. Lamson and others, until 1872, when the present able and efficient pastor, Rev. Robert Wilson, took charge of the now strong and prosperous congregation.

In doctrine, Presbyterians adopt the Westminster Confession of Faith, and both the Longer and Shorter Catechisms. The government of a Presbyterian Church is vested in its Minister and Elders. The Ministers and Elders of several churches, constitute a Presbytery, Delegates from several Presbyteries constitute a Synod, and delegates from several Synods form the General Assembly, the highest tribunal. By appeals from the lower to the higher of these Courts, difficulties are adjusted, and by their concurrent action the great work of the Church is carried on. The arrangement is supposed to be in accordance with Apostolical usage.

Owning a handsome church, and being people of wealth and worth, the Presbyterians of St. Stephen have before them a bright and happy future.



## XXIX.

*MILLS.*

The rich forests lured the pale faced people to the St. Croix valley. The noble trees have furnished the means of subsistence to nearly all the citizens of Calais and St. Stephen. But to render their huge trunks marketable, it was necessary to manufacture them into timber, deal, joist, boards and laths; and hence, saw-mills were indispensable. These facts were perceived and acted upon at an early day.

About 1780, Daniel Hill, Jeremiah Frost, and Jacob Libbey built a small, rude mill, on Porter's Stream, near its mouth. This was the first saw-mill. It was supplied with logs from trees growing near the stream. cut and rolled in, without the aid of a team. Here the first boards were sawed, and here the great business of the place began.

About 1785, Wm. Moore built a saw-mill and grist-mill, in the parish of St. David, at the place ever since called "Moore's Mills." These mills, often rebuilt or repaired, are still running, and partly owned by his thrifty descendants. There is also at the present time, machinery for carding wool and making shingles and turning, on the same dam.

In 1789 or 90, Henry Goldsmith erected a grist-mill and saw-mill on the Waaweig river; and thither the farmers of St. Stephen and St. George carried their grain to be ground.

Not long after, Daniel Hill's mill having been swept away by a great freshet, another mill was erected by Peter Christie, Joseph Porter and others, on the same

stream and near the site of the first one. This was run profitably for many years.

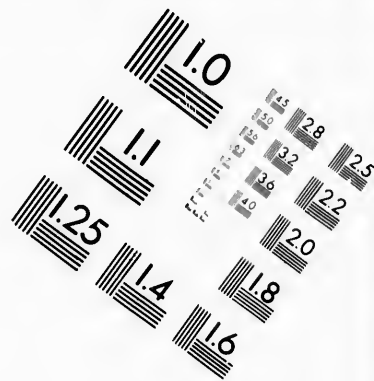
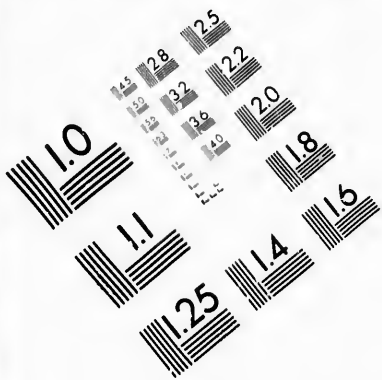
The first mill on the main river, was built at Milltown, about the beginning of the present century, by Abner Hill, Peter Christie and others. On its completion, it was found to go so swiftly and strongly that it was christened the "Brisk Mill." It stood on the American side of the river; and a mill bearing the same name, still saws briskly on the old site. The Washington mills were built soon after, on the same dam. In 1805, a mill was erected at Baring, by Daniel Rhodes and Maltiah Lane, for Wm. Vance, Esq.; and soon after, other mills were built at such places on the river as seemed most convenient for the lumbermen.

These mills run well, and it was easy to procure logs for them; but it was very difficult to get the manufactured lumber to tide water. Rafts could not be run down Salmon Falls without breaking, and the roads in Summer were almost impassible for a loaded team. In this emergency, a sluice from the mills to the head of the tide, was suggested, and about 1805, after much talk and correspondence, Margaret and Susanna Campbell of Scotland furnished the money, and the sluice was built for them, on the St. Stephen side of the river. It proved so useful and profitable that it has been kept in operation ever since. It remained the property of the Campbells until five or six years ago, when it was sold at auction in St. Andrews, and bought for a few hundred dollars, by C. F. Todd and the Eaton Bros., by whom it is still owned.

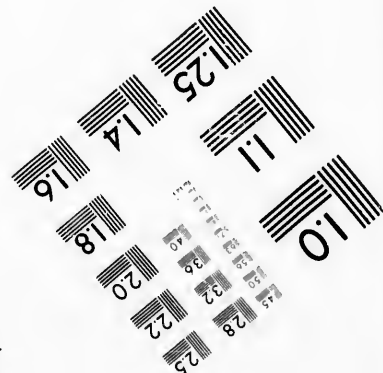
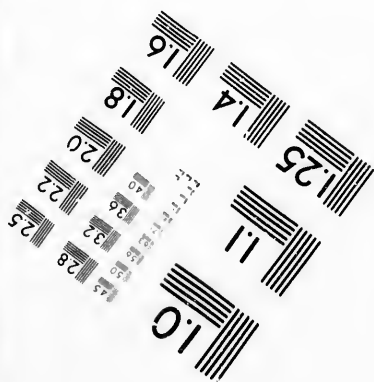
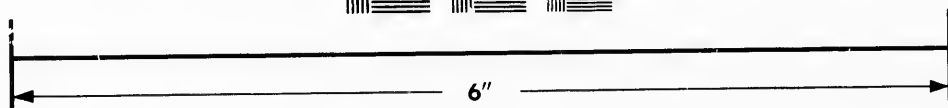
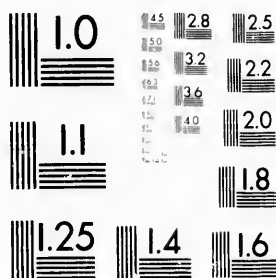
About the same time, i. e. 1805, a board sluice was also built on the American side of the river, from Milltown to Middle Landing. It worked well and was much used until the Union mills were built, when, lacking a convenient place to discharge its freight, it ceased to be used.

In 1824, Capt. Seth Emerson and Amaziah Nash built a saw-mill and grist-mill, for Green and Shaw, at Ferry Point rapids, near the site of Samuel Rideout's





**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

45 28 25  
32 22  
20

8

10

grist-mill. These mills for a long time were valuable property.

In 1826 and 7, Capt. Emerson built for Joseph Whitney, A. Pond, Jones, Pike and Whipple, at Middle Landing, new Union Village, the Lafayette mills. They went into operation in the Spring of 1827. A few years after, these mills were purchased and for a time successfully run by Messrs. Henry and Frank Richards; but the fate of these brothers was singularly tragic. Henry went to India; and while attempting to reach Europe by the over-land route, he was sun-struck and partially demented. His friends carried him to England, and there he soon after died. Frank married a daughter of Robert Gardiner, Esq., of Gardiner, Me. Several years after, a daughter of Mr. Richards, while bathing or at play, was accidentally drowned in the Kennebec river near her grandfather's. The father greatly depressed by this sad bereavement, and perhaps not caring to live any longer, subsequently lost his life by drowning, not far from the spot where his daughter perished. Thus these unfortunate brothers passed away.

Since then, many mills have been built and rebuilt, and great improvements have been made in their machinery. There are now in Baring, eight gangs, two mules or muleys, (single saws that move very rapidly,) four shingle, and six lath, machines; in Milltown, seventeen gangs, two muleys, and seventeen lath machines; at the Union, nine gangs, one muley, nine lath, and two shingle, machines;—all in active and profitable motion except during the Winter.

## XXX.

*2nd BAPTIST CHURCH,—CALAIS.*

In 1840, the population of Calais was 2934, and the number steadily increasing. There were only two active churches in the village; and there appeared to be room for a third. Several of the families residing in this locality but affiliating with the Baptist Church in Milltown, felt the need of a place of worship nearer home. Besides, the Milltown Society seemed abundantly large enough to swarm again without impairing its stability or usefulness.

Accordingly after many a long and prayerful consultation, and not without some fears and doubts, fifty members of the parent Church were set off, Dec. 29, 1841, and organized into a Society, called at first the "Calais Village Baptist Church;" but in 1851, the name was changed to the "2nd Baptist Church." The organization took place in Goodnow's Hall, a building then standing not far from the site now occupied by Kalish's clothing store. Rev. John A. Hagar of Eastport presided at the Council, and delivered the sermon for the occasion. Harrison Tweed, Esq., now of Taunton, Mass., was chosen clerk; Hon. Noah Smith and Elijah Stearns, Deacons; Noah Smith, Elijah Stearns, E. D. Green and Harrison Tweed, Standing Committee; and Rev. E. D. Very, Pastor.

The Church thus deliberately inaugurated, was composed largely of intelligent, active and influential people, who had migrated to Calais from Massachusetts and the western part of Maine. At once they began

earnest work. Regular meetings on Sunday, and Wednesday evenings, were established; and they have continued to the present day without interruption. Of the original members, only Harrison Tweed, Mrs. Guest, Mrs. Sarah Washburn, Mrs. F. A. Pike, Mr. and Mrs. Thomas Johnson and a few others are now living; but the good work which they inaugurated is still going on as earnestly and successfully as ever.

Goodnow's Hall, in which the Society worshipped, was soon found to be small, incommodious and unpleasant; and in March, 1842, a Committee was chosen "to make an effort to build" a meeting-house. The lot of land on Main St., where the Methodist church now stands, was purchased for \$200. The corner stone was laid in May, 1843, and the house dedicated with appropriate services, Oct. 24, 1844. It was the same edifice that is now occupied by the Methodist Society as a place of worship; and its cost was about \$5000.

Rev. E. D. Very, the first pastor was a scholarly, energetic man and an able preacher. But the growth of the Church did not meet his expectation, there was difficulty in raising the money to pay his salary, he felt qualified for a larger and more diverse field of labor, and hence in June, 1843, he resigned his pastoral charge and soon after left town. Subsequently he became the editor of a religious paper in St. John, N. B., and a professor in Acadia College. He eventually perished by the swamping of a boat on the coast of Nova Scotia.

Thus far the growth of the Church had been slow. But in March, 1845, Rev. H. V. Dexter, now of Baldwinville, Mass., a native of Wyane, Me., a graduate of Waterville College and Newton Theological School, visited Calais and preached for a time in the new meeting-house. Immediately a deep religious interest began to be manifested; and it continued through the entire Spring. The Spirit was poured out without measure, and many were added to the Church. Thus strengthened and encouraged, in May, Mr. Dexter was unanimously invited to become the pastor of the Society. He accepted; and the following September he was in-

stalled. Being a learned, talented and devoted minister, prosperity attended his entire pastorate.

The same month, Sept. 1845, James W. Smith, a son of Hon. Noah Smith, was licensed to preach. He is now one of the most eminent Baptist Divines in Philadelphia, and a D.D. Thus the fire kindled here, burns and shines there, and in many other places, with healing in its beams.

The affairs of the Church from this time have flowed on with general peace and prosperity. Blessed with an excellent pastor, the meetings were pleasant and profitable, and but few incidents of anything that needs to be recorded, occurred.

In May, 1847, the Church ordained Rev. John Johnson who recently died in China, Asia. Mr. Johnson married a wealthy German lady, and together they became missionaries among the heathen. Mrs. Johnson for many years has taught a school consisting entirely of Chinese girls, and in that way has done a vast amount of good. Some of the women thus educated are now teaching others, and thus the good influence will long continue to radiate. Mr. Johnson was also an able and efficient worker among the benighted.

In the Spring of 1850, there was another refreshing season of religious interest, and quite a large accession of members to the Church. The same year, E. D. Green was chosen Deacon; and J. C. Washburn, Esq. having died, Geo. W. Dyer was elected Clerk. Again the wheels turned smoothly.

In 1854, after a pleasant and profitable pastorate of nine years, Dr. Dexter, hoping probably to do more good in some other locality, resigned his parochial office, and went away. Every person in the Society desired him to remain; but he would go, and the people were compelled to submit to his departure. When he left, the many kind words spoken and the many tears shed by his people, evinced the sincerity and depth of their esteem.

In May, 1854, the Society invited Rev. E. C. Mitchell to become its pastor. He was a grandson of

Judge Whitman and a nephew of Rev. Jason Whitman, of Portland. He accepted the invitation, and was ordained and installed in June;—Rev. Dr. Stockbridge of Boston preaching the sermon for the occasion. Mr. Mitchell was a well educated and pleasant man, and an easy extemporaneous speaker; and the parish was well satisfied with his labors. In Nov. the late G. D. King was chosen a Deacon, to supply during the frequent absences of Dea. N. Smith. The next Spring, 1855, there was another religious revival, and more additions to the Church. Mar. 5, 1856, Mr. Mitchell's health having failed, and there being some pecuniary embarrassments, he resigned and went away. He is now a professor in a Theological Seminary in Chicago.

Early in 1856, the meeting-house on Main St. being too small for the Society and not suited to its taste and needs, was sold to the Methodists, who took possession on the first day of April, and preparations for erecting a new house, on Church St., were at once begun.

The next pastor, Rev. A. F. Spaulding of East Cambridge, a graduate of Brown University,—a pleasant, stirring man and an agreeable speaker,—assumed the formal charge of the Society in Dec. 1856. The next Spring there was another revival of religious interest and more additions to the Church. These annual revivals kept the parish wide awake, and inspired it with large hope and healthy ambition.

Meanwhile the late Dea. G. D. King having assumed the main financial responsibility in building the new meeting-house, the work was pushed on so vigorously that the structure was completed and dedicated in May, 1857. The building cost about \$13,000, and a considerable debt was incurred in its construction; but so well pleased were the brethren with their new, religious Home, that all of them contributed generously, and the entire debt was soon liquidated.

In Oct. 1860, Mr. Spaulding resigned, and the same month, Dr. Dexter again became the pastor. This change of ministers was effected with the best of feeling, and to the entire satisfaction of the Society. Mr.

Spaulding now resides in Norwich, Ct. In 1861, Wm. Woods was chosen Clerk. He still retains that office, and to him the writer is indebted for many of the facts contained in this sketch.

With its talented pastor and excellent meeting-house, the Society continued to prosper. But in 1869, Rev. Dr. Dexter again resigned, and soon after, Rev. E. B. Eddy, a native of Providence, R. I., a scholarly and zealous worker, was selected as his successor. During his pastorate thus far, sixty eight members have been added to the Church. The whole number of members at the close of 1874, was one hundred and ninety.

The Deacons of the Church have been,—Hon. Noah Smith, E. D. Green, Elijah Stearns, G. D. King, O. B. Rideout, Samuel Kelley, Wm. Woods, C. R. Pike. The first four have passed on to the higher life.

In closing this chapter, it is but justice to add that the success of this Church is the result, under Divine Providence, of the sterling integrity of its founders, the faithful ministry of its able pastors, and the constant zeal of its members. Besides defraying the ordinary expenses of the Sabbath service, it has generally contributed to the support of feeble churches in the vicinity, of the Bible and Tract Societies, of Academies and Colleges, and of the Home and Foreign Missionary Societies. It has given \$500 to the Baptist Society in Houlton, \$1800 to Colby College, and pledged as much more to other denominational schools. Dea. Samuel Kelley gives \$1000 for this purpose; and he has also liberally contributed toward the endowment of a school in Burmah to educate young men for the ministry.



## XXXI.

*SMUGGLING.*

Calais and St. Stephen being border towns with only a narrow river between them, their citizens have often been accused of evading the revenue laws; and certainly there have been some temptations in this direction. Various articles of merchandise in common use,—coffee, tea, sugar, tobacco, beef, butter, friction matches, gloves, silks, jewelry, ardent spirits, etc.,—have often been from ten to thirty per cent. higher on one side of the river than on the other. Four bridges span the river, and there are other easy ways of crossing. All the people in the vicinity are neighbors and friends to each other, and not a few are relatives and business partners. The gripe of poverty and the desire for wealth, alike prompt men to buy and sell to the best advantage. The ingenious can readily find some way to escape detection, and some good citizens are unable to perceive any sin in purchasing goods on one side of the river and quietly carrying them to the other side. In view of all these circumstances, it is logical to infer that every week, some of Adam's fallen posterity will export and import merchandise without consulting the authorities of either the United States or Great Britain. The contraband traffic has generally been carried on in good nature; and when, as has frequently happened, the unwary are detected, they submit to the awards of the law, without a murmur. A thousand stories are told, of detection or escape, some comic and some serious but only a few are worth repeating.

About the year 1832, a large quantity of smuggled goods were seized in Milltown, N. B., and the revenue

officers sent several teams to carry them to the Custom-house. The goods were quietly loaded; but suddenly, as the teams were about to start, a large force of white men disguised as Indians and fantastically armed, rushed in, seized the teams and drove them to the American side of the river. This was a grave crime, and for a few hours there was intense excitement and imminent danger of hard blows. But wise counsel prevailed, a compromise was effected, and the affair was settled without any violence, arrests or permanent ill feeling.

A few years later a somewhat similar occurrence took place in Calais. The tributaries of the St. Croix flow from both Maine and New Brunswick; and lumber is cut and logs driven from nearly all of them. The mill men of Milltown had no means of knowing on which side of the State line the trees grew, which they were manufacturing into boards, hence they very naturally fell into the lawless habit of sending the sawed lumber down to that side of the river from which it would be shipped to the best advantage. But every now and then a valuable raft of lumber that happened to reach the wrong bank of the river, would be seized and confiscated by the American officers. At length these annoying events became so alarmingly frequent that it was evident that some unknown and unofficial person was acting as a spy and informer. This angered the lumbermen, and after vainly trying in a peaceable way to ascertain the name of the informer, some forty of them, painted and disguised as Indians, and armed with old muskets, war clubs and tomahawks, seized two U. S. revenue officers, placed them in wagons and drove into St. Stephen. As they went, some of them sharpened their bayonets on the rapidly rolling wheels, and threatened violence; though probably without any murderous intention. Arriving at a secluded spot, a long consultation was held, and the name of the spy, without being told, was indicated with sufficient clearness. The prisoners were then released. But in the meanwhile the Calais militia had been called out, and a great tumult excited. However, no one was arrested or injured; the

suspected informer left town that night to be absent many years, and the honest lumbermen were troubled no more.

On one occasion, a pious smuggler on the English side of the river, by a very long, family prayer detained the revenue officer until the contraband merchandise was removed and secreted. A strange use of prayer.

In 1843, an English, Custom-house spy was clothed with a coat of tar and feathers, generously given him by a party of Caucasian Indians. The spy abandoned his business, and none of the Indians were called to account.

But in general, the officers are faithful and the citizens loyal; and all that John Bull or Brother Jonathan, really requires, is circumspectly done.



## XXXII.

## NEW CHURCHES.

Faith deals in the abstract and invisible, and not unfrequently, speculation supplants the keen eyed seraph, and fills our minds with vain imaginings. As results, schism after schism rends the one true Church, and a thousand sects and schools spring to life;—each one positive that it has “the truth, the whole truth, and nothing but the truth.” In every community, there is a variety of religious opinions; and as soon as those in agreement become sufficiently numerous, a new Church is instituted. In Calais and St. Stephen this has frequently been done, and as the towns continue to increase in population, the number and variety of their religious sects will probably also increase. Within a few years, three new places of worship have been erected, and three new congregations gathered. As yet they are too young to have a history, but a statement of their birth seems proper. The first, largest and strongest, is the

## BAPTIST CHURCH,—ST. STEPHEN.

When Rev. Duncan M'Coll came to St. Stephen, in 1785, he found a Baptist minister there. Neither his name nor the length of time he remained in the place, is now known; but he was without question, the first clergyman that preached in the vicinity. For some reason, he failed to make any lasting impression, and men of other sects took and occupied the field. Still, probably there have been some Baptists in St. Stephen, ever since that early date.

The number gradually increasing, and it being somewhat inconvenient for them to attend the churches

of their faith in Milltown and Calais, it was at length deemed advisable to erect a meeting-house for their use, on their side of the river. The work began in 1867. The leading man in the enterprise was C. B. Eaton, Esq., without whose wise counsels and generous assistance, the structure could not have been completed. The house was finished near the close of 1869, and dedicated in January, 1870. The cost was about \$9000, and the edifice is handsome, pleasant and satisfactory.

Soon after, a Church was organized. At first it contained only seventeen members;—half of whom had previously belonged to the Baptist Church in Calais. The present number, January, 1875, is seventy-six. The deacons are Geo. S. McKenzie and George DeWolfe. The first pastor, Rev. I. E. Hopper, settled in August, 1869, and retired in May, 1872. The present pastor began in the following August. The Society is healthy and prosperous, and hopes by the continued generosity of Mr. Eaton, to be soon free from debt.

#### FREE WILL BAPTIST CHURCH,—CALAIS.

The religious sect that bears this name originated about a century ago, in New Hampshire, under the ministry of Rev. Benjamin Randal, a convert of the celebrated George Whitefield. It insists on baptism by immersion, holds the Arminian phase of faith, and is Congregational in policy. In 1815, Rev. John Colby, a zealous advocate of Freewillism, visited Eastport and succeeded in converting quite a number of people to his faith and feeling. A church was instituted; and from that day to this, the citizens of Calais have often heard of the Free Will Baptists. Still, no society of this denomination was formed here until six or eight years ago; when a small meeting-house was built by Wm. Poole, at the Union village, and a small congregation gathered. There is no other Society in the vicinity, and this one ought to prosper, but it has not. In 1872-3, Rev. Matthias Ulmer did succeed in awakening quite an interest; and Rev. Mr. Harding, the present pastor, is doing all that can be done; yet the Church

only languishes. It is not improbable, however, that at no distant day, assisted by the factories that may be erected in that vicinity, this Church may become as a "city set on a hill.

#### SECOND ADVENT CHURCH,—MILLTOWN.

Ever since the days of the Apostles, the startling rumor has occasionally got into circulation, that the end of the world and the great day of judgment were at hand. The last instance of this delusion occurred about thirty-five years ago; when Wm. Miller of New York, predicted and tried to prove by Daniel and John that the great event would transpire April 23, 1843. It was reported that at one time there were a thousand preachers and a million believers of Miller's theory. But the *dies irac* quietly passed, the good old world did not end, and Millerism exploded. Yet somehow there arose from its debris, a new sect,—the Second Adventists, which holds that the end of the existing dispensation is near, and when it arrives, Christ will come again, and, having annihilated the wicked, will establish his pure and perfect kingdom on the earth;—"a consummation devoutly to be wished."

To promulgate and defend this pleasing theory, some of the more zealous Second Advent preachers, not long ago, used to travel around the country, holding "protracted meetings" beneath the roof of a mammoth tent. In their peregrinations, about 1867 or 8, they came to Calais and pitched their tent in Milltown. A multitude flocked to see and hear the novelty, smart sermons were preached, converts were made and a Church, not large but zealous, was soon started. The tent having been removed, the Society purchased a hall of Hon. J. S. Hall, and there held its meetings and prospered. But becoming dissatisfied with the hall, in 1873, it built and paid for, a substantial and comfortable meeting-house, on the very spot formerly occupied by the sacred tent. The inside of the house was painted by the ladies of the Church. The present pastor is Rev. W. M. Corliss—a zealous and faithful minister.

## XXXIII.

*CEMETERIES.*

Man is mortal. Go where he may, death finds him, and causes his body "to return to the dust, as it was;" and then comes the need of some sacred locality in which to bury the dead. Very soon after their arrival here, the early settlers felt this need, and were compelled to select suitable places for the interment of their deceased friends. The natural desire of the survivors, when a dear one dies, is to bury the precious remains in some pleasant spot within sight and near home. Obeying an impulse of this kind, many New England farmers, a generation or two ago, had small, family grave-yards on their own land, and not far from their houses; and quite probably some of the Calais and St. Stephen people in the early days, indulged in this practice. Subsequently however, as the population increased, and deaths became more frequent, it seemed more convenient and sympathetic, for several neighbors to unite in locating and using a common burial ground.

Among those in Calais, was one at Red Beach, still used; another at Bog Brook, still used; another quite large one on the land south of B. M. Flint's residence, long since abandoned and the site occupied by a school-house; and another in the village of Milltown, also long ago abandoned. About 1840, the town purchased ten acres of land on the hill near South Milltown St., and consecrated it as the Calais Cemetery. Recently more land adjoining it has been bought and devoted to the same purpose. A portion of it is set

apart for the use of the Catholics. The site of this cemetery is so elevated as to command a view of a large portion of Calais and St. Stephen. There are in it many graded avenues and paths, and not a few handsome monuments and head stones. The city every year appropriates several hundred dollars for its improvement; and at no distant day it will rank among the most beautiful cemeteries in the State.

The St. Stephen people have, until recently, followed the English fashion of using land adjacent to a church as a grave-yard. Hence in addition to the burial grounds at Milltown, on the Barter road, and on the Old Ridge, there was a cemetery connected with each of the older churches. But it having long been perceived that this fashion served to perpetuate, neglected, forlorn and repulsive looking grave-yards, in April, 1856. S. H. Hitchings, Wm. Todd, N. Lindsay, N. Marks, Timothy Crocker, A. H. Thompson, Daniel Harmon, F. H. Todd, Z. Chipman, Daniel Sullivan, and S. G. Stevens, by an act of the Provincial Parliament, united in a corporate capacity for the purpose of providing and maintaining a cemetery worthy of the town and its thrifty inhabitants. Soon after, they bought sixty-five acres of land, near the Hanson road, and laid it out and enclosed it for a "City of the Dead." Much good taste is displayed in the selection of this site and the arrangement of the grounds. Two miles of avenue and path wind through the neatly trimmed trees. Skillfully chiseled marble and granite tell where the dear departed repose; while in front of the main entrance of the enclosure, the visitor may see a long sweep of the river and the homes of the living on either bank. *Requiescant in pace.*



*APPENDIX.*

The following items of incidents, facts and genealogy, seem essential for the completion of these annals. They relate only to families that came here prior to 1840, and only to such of them as have occupied somewhat conspicuous positions; and even many of them are left out for lack of space. If errors are discovered in names or dates, the writer can only plead that he reports what was told him by those who seemed to be best informed.

## BARNARD,

JOHN, of Boston, married Anna Kendall of Dorchester; came to Calais about 1818, though his family remained in Massachusetts; in company with Amaziah Nash, turnpiked the road from Calais to Robbinston, about 1820; built the house now used by W. H. Young as a hotel; engaged in trade; in 1836, returned to Boston; and died at his home in Dorchester, in 1859.

His son Edward A. Barnard, came to Calais in 1836; engaged in trade; has been a successful merchant; married Mary Ann Shepherd of Jefferson. Children:—Mrs. Anna K. Kummel of Milwaukee, Wis.; Mrs. Harriet L. Porter, G. T., M. D.; Frank A., mortally wounded in the U. S. army at Rappahannock Station; Henry H.; Clara E.

## BOARDMAN,

WILLIAM, was born in Newburyport, Mass., in 1789; married Esther W. Tappan, also of Newburyport; was for a time, a successful merchant in his native town; in 1826, came to Calais with his family; never after engaged in any very extensive business; was ever kind, upright and gentlemanly. At the fiftieth anniversary of his wedding, in 1865, when each one of his living children and grandchildren brought to him and his wife some golden token of esteem, he became over excited and was never after entirely well. He died in 1867.

Children:—Adaline Todd, F. H.; William Henry; George A.; Caroline M. Hayden, C. H., of Eastport, d.; Anna L. Eaton, H. F.; Gorham, of New York city; Charles E.; Mary E. Dexter, Rev. H. V., D. D., formerly of Calais; Emily F. Lowell, Elwell.

## DEMING,

WILLIAM, son of Charles and Mehitabel, came to Calais from Brighton Mass., in 1824; has ever since been a successful merchant; married Sarah Wilcox, of Dartmouth, Mass. Children:—William, d.; Mrs. Sarah J. Purington, -Capt. Isaac; Mrs. Emma Granger, Gen. G. F.; Charles L.; Mrs. Rebecca Eaton, C. B.

## DUREN,

HON. WILLIAM, came from Waterville, Me., about 1827; engaged in lumbering and trade; has served as representative and senator in the Legislature of Maine, and as mayor of Calais; been successful in business; married Mary Dutch; and has two children, viz:—Mrs. Adelaide Sawyer, E. D., of Cambridgeport, Mass.; Jed Frye.

## DYER,

JONES, came from Machias with his family, 1784. His children were, James, Jones, Jr., Nathan, Mrs. Thomas Hill, Mrs. Jackson, Mrs. Henry Knight, all deceased.

The children of James were, James, Jr., Samuel, Mrs. Chase, d., Mrs. Westbrook Knight, d.

Jones, Jr. married Lydia Knight, and their children were, Mrs. Maria Sawyer, Thomas; Mrs. Harriet White, L. C., d.; Edward S., of Washington Territory; John H., d.; Harrison, d.; Mrs. Lydia Kettelle of Boston; Mrs. Sophia Porter, C. C. Dr.; Geo. W. of Washington, D. C.; Mrs. Helen Bradbury, A. R., Dr.; Mrs. Josephine, Dodge Dr.; the last two of Santa Barbara, California.

## EATON,

JOSEPH EMERSON, a native of Groton, Mass.; born in 1809; came to St. Stephen in 1830, and at once engaged in lumbering. Soon after, the death of his brother-in-law, David Wright, left to him the management of a large business, which he conducted with great energy and ability. He continued in the lumbering business until the brief illness which terminated his life in 1869. His fortune at death amounted to nearly \$1,000,000. His children are, Charles B., of St. Stephen; Joseph E., of Calais; Herbert; Albert; Bradley, of Calais; Elizabeth Benton, Philadelphia.

## EATON,

HENRY FRANKLIN, born in Groton, Mass., in 1812, a brother of J. Emerson Eaton, came to St. Stephen in 1833. He soon became a partner with his brother in the firm of J. E. Eaton & Co. In 1842, the name of the firm was changed to H. F. Eaton & Co., and the partnership continued until 1864. Mr. E. is still engaged in business and is esteemed as one of the most energetic, reliable and wealthy men on the river. His children are, George; Henrietta May; Henry; Annie R.; Frank; Wilfred.

## EMERSON,

CAPT. SETH, came to Calais from Bridgeton, Me., in 1825; built the lower bridge; framed the first Congregational church; built several saw-mills, and a grist-mill which he ran for several years; married Mary Knight; and had two children, viz: Edward E.; Mrs. Elizabeth Lowell, R. B.

## GATES,

SALMON, born in Hubbardston, Mass., in 1783; came to Calais and engaged in getting out "ton timber," in 1808; brought his family here in 1821; hauled the first logs into Grand Lake Stream, above the rapids; was a strong, energetic man, and skilful in using all kinds of tools; married Lucy Church. Children:—Mrs. Emeline Kimball, J. S.; Harriet; Martha; Asa C., of Weymouth, N. S.; Ephriam C.; Mrs. Lucy C. Wentworth, G. M.; Salmon S.

## GRIMMER,

THOMAS, of Philadelphia, married Lydia Way of New York, and settled in St. Stephen in 1785. Children:—Thomas, d.; Mrs. Betsy Getchell, Daniel; John; Mrs. Katie Smith, John, d.; Mrs. Patty Thomas, John; Mrs. Lydia Maxwell, David; James, d.; William, d.; Mrs. Amy Fraser, Wm.; Jesse.

## HALL,

JOHN, came to Calais from Bowdoin, Me., in 1821. Children:—Mrs. Rachel Harvey and Griffin; Mrs. Mercy Enos, Geo.; James Sullivan, who served the town as representative in the Legislature of Maine, captain and quarter-master in the army against the Rebellion, and mayor of the city; Mrs. Jane Tracy, Wm.; Mrs. Mary Smith, Nat.; Dana M.; John T.; James Madison; Jacob V.; Mrs. Lucinda Smith, Alex.; Velona.

## HILL.

JAPHET, of Machias had the following children: Samuel; Abner; Stephen; Mrs. Doudell; Mrs. Keziah McAllister. John; Mrs. Susan Christie, James; Mrs. Priscilla Pineo; Mrs. Stone; Mrs. Smith.

Grandchildren:—by Samuel: Amos; Mrs. Rebecca Reading, Ebenezer; Mrs. Lydia Burnham, and Smith. John; Mrs. Rice; Stephen; Jasper; Alvin; James:—by Abner who married Polly Whitney: Geo. S. Hon.; Mrs. Mary Bixby, John; Joel; Abner; Daniel; Mrs. Clarissa Todd. Wm.; John; Horatio N.:—by Stephen: George; Stephen; Mrs. Betsey Frost, Oliver; Sannel; Joshua; Ann, d.

## HITCHINGS,

JOSIAH, of New Boston, N. H., came with the Loyalists in 1784. His children were, Josiah; David, of Cooper, Me.; William of St. David; John of Hudson, Wis.; Robert of St. Stephen; Mrs. Hannah Moore; Mrs. Stretch; Mrs. Bridges of Charlotte, Me.

Robert married Rachel Willet of Germantown, N. J., and their children were, Rodney; Rachel; Samuel; William; Stephen H. John; Ann L.; Mary M.; Eliza.

Stephen H.; married Charlotte Eaton of Groton, Mass., and their children are, Mrs. Frances Taylor, Rev., Lake City, Wis.; Henry; Robert.

## KELLEY,

BENJAMIN, M. D., of Gilmanton, N. H., married Mary, daughter of Maj. Gile of Epping, N. H. Their son Samuel was born in Northwood, N. H., Aug. 2, 1797; at the age of twenty went to St. George, N. B.; came in 1821, to Calais; engaged in trade in company with Gorham and Stearns Kimball; two years after, bought a farm embracing the land now occupied by the southern half of the village; settled for life, and engaged in farming, trading in land and lumbering; in 1824, married Mary Danford of Wiscasset, by whom he had ten children, viz:—Charles H. d.; Mrs. Mary Dyer, George, d.; Mrs. Emeline King, Geo. G.; Benjamin F.; Susan, d.; Mrs. Ann M. Wadsworth, L. L., of Boston; Samuel; Frederic P. d.; Emma S.; Hannah D. d.

## KEENE.

JARIUS, born in Duxbury, Mass., in 1776; was a ship builder; came to Calais in 1800; built the first vessel in Calais; married Lucy Knight and had fifteen children; viz:—Jarius, d.; Isaac, d.; Truxton, d.; Mrs. Mary Ann Hinkley; William; Elzium, d.; Harrison; Atkins; Robert; George;

Sullivan, d.; Lorenzo, d.; Frederic; Mrs. Lucy Thirza Ellis and Vandine, Houlton; Edward.

## LEE,

JOSEPH A., came to Calais from Bucksport in 1833; entered the Calais Bank in 1836; was Clerk until 1839; then Cashier until 1869; then President to the present time; married Mary Sawyer, and after her decease, Isabella Theobald of Wiscasset. Children:—Mrs. Phebe King, W. B. d.; Mrs. Elizabeth Newton, C. H.; Mrs. Mary E. Ladd, C. L.; Joseph W., Rector of Christ's Church, Brooklyn, N. Y.; William H., of Alexander, Me.; Clara Jane; Ernst.

## LINDSAY,

NINTAN, came from Ireland; settled in St. Stephen about 1786; owned land on Water St., just below the bridge; married Hannah Marks. Children:—Robert; Ninian; Mrs. Eliza Ann Todd, Robert M.; Mrs. Elizabeth Andrews, Wm.; Andrew; George; and Caroline. Mrs. Andrews is the only one now living, but the grandchildren are numerous.

## LOWELL,

LEVI L., of Wiscasset, came to Calais in 1828, as a real estate agent for the proprietors; has sold more than half the land in town; has also been a merchant; is an insurance agent; married Emeline M. Danford, of Wiscasset. Children:—Mrs. Charlotte G. Kennedy, F. A., of Cambridge, Mass.; Mrs. Alice B. Skillings of Winchester, Mass.

## LOWELL,

REUBEN, of Buckfield, Me., married Sarah Smith of Litchfield, Me.; came to Calais in 1825; was a successful merchant; died in 1837. Children:—Mrs. Minerva Hamilton, and Chase, D. K. d.; Reuben B.; Frederic H. d.; George A.; Mrs. Sarah Copeland, H. C., son of T. J. Copeland.

## MCALLISTER,

DANIEL, married Mary Patterson, both of New Boston, N. H., and came to St. Stephen with the "Cape Ann Association," in 1785; was a farmer and lumberman. Children:—John; William; Alexander; Betsy; Mrs. Polly Harmon, W.; Mrs. Lydia Harmon, Nat.; Mrs. Sally Perkins, James, of St. David.

John married Keziah Hill. Children:—Japhet H. d.; Daniel, of Robbinston; Mrs. Elizabeth Watson, Thomas, d.; John, of Calais; William E. d.; Stephen, d.; George C. d.;

Henry S. d.; Mrs. Louisa Porter, John, d.; Harrison, d.; Abner.

#### MAXWELL,

JAMES, a native of Ireland; settled in St. Stephen in 1785; married Betsy Hill. Children:—William; Daniel; Mrs. Betsey Grimmer, John; James; David, d.; Joseph H.; Mrs. Polly Baldwin, John, d.; Thomas; George; Samuel, the youngest, now, 1875, aged sixty-five.

#### MILBERRY,

SAMUEL, came from Machias and settled in St. Stephen in 1780; had three wives and nineteen children; the last wife was Polly Hill. Children:—James; John, d.; Oliver; Hannah; Thomas, d.; Mrs. Jennette Nesbit, W.; Mrs. Lydia Maxwell, David; Mrs. Nabby Mitchell, James; Mrs. Melinda Maxwell, John; Joseph; Mrs. Charlotte Mitchell, Asa, d.; Mrs. Polly Tate, Thomas.

#### MOORE,

WILLIAM, came from New Boston, N. H.; settled in St. David in 1784. Children:—Robert; William; John; George; Tristram; Mrs. Betsy Bunting; Mrs. Hannah Connick; Mrs. Robert Hitchings; Mrs. Anna Whitney. Grandchildren:—by Robert: Jesse; Robert; Henry; Jones; and William:—by William: Gilman; Thomas; Stephen; J. Alexander, Mrs. Hitchings; Mrs. Brown:—by John: Whittier D.; Josephus; George; William; Josiah; Ann; Mrs. Mary Garcelon; Asceneth; Mrs. Caroline Buchanan; Mrs. Mary Ann Thompson; Mrs. M. Campbell:—by Tristram: Mrs. Eliza Peaks; Nelson; Cyrus; Mrs. Myra McAllister; J. Warren; Mrs. Alice Wharf; Justin; Simon C.; Horatio N.; Mrs. Emily Williams; Mrs. Hannah Moore; Mrs. Mary Earle.

#### MURCHIE,

ANDREW, came from Paisley, Scotland, previous to 1789; settled on the Old Ridge, St. Stephen. His two sons, John and Daniel came with him. John died childless. Daniel married Miss——Campbell of Castine. Their children were, John; William; Andrew; James; Colin; Mrs. Jane Ann McAdam; Mrs. Margaret Grimmer; Mary; Daniel; John, now of Nevada City, Cal.

#### PICKINS,

Leonard, was born in Taunton, Mass., and was by trade a house carpenter. Came to Calais in 1832; built the Methodist church in Milltown, N. B.; was successful

in business and reputable in society. He died in May, 1863. Children:—Mrs. Vashti B. Gates, E. C.; Mrs. Lydia W. Lamb; Leonard; Adoniram Judson, of Boston.

#### PIKE,

WILLIAM, of Portland; was a merchant in Wiscasset; married Elizabeth Christopher, and after her demise, Hannah Sheppard; in 1804 came to Calais, engaged in trade; immediately took the rank of a leading citizen, in business, politics and religious affairs; died in 1818. Children:—William, d.; Mrs. Elizabeth Chandler, Hon. A. G., Edgar, d.; James S., of Robbinston; Charles E. Esq., of Boston; Mary Caroline, d.; Fred A., Hon., ex. M. C.

#### PORTER,

JOSEPH, the son of Dr. Jonathan Porter of Braintree, Mass., was born in Malden, Mass., where his father then resided. In 1786, he came to Robbinston in the employ of Gov. Robbins. Two years after he came to Calais and opened a store on Ferry Point,—the first store in the place; in 1793 married Betsey, a daughter of Capt. N. Marks; April 1795, moved to St. Stephen, where for many years, he was an active and highly respected citizen; died in 1822. Children:—William; Mrs. Elizabeth A. Bixby, James; Mrs. Hannah Williams, Jonathan; John; George M.; Mrs. Mary Bixby, of Litchfield, N. H.; Mrs. Eliza Stuart; Mrs. Joanna B. Upton; Joseph N.; James.

#### READING,

MAJ. EBENEZER, came from the western part of the State to Calais in 1805; married Rebecca Hill. Children: Atwood; Mrs. Harriet Crosby and Leavitt; Joseph; Ebenezer; Otis.

#### SAWYER,

ABNER, of Phillipston, Mass., came to Calais in 1818; went into business as merchant and amassed a large fortune; married Phebe Cole; was town treasurer many years; died in 1852. Children:—Mrs. Almeda S. Townsend, M. B., lawyer, of Alexander, Me.; Mrs. Mary Lee, J. A., d.

#### SMITH,

HON. NOAH, jr., son of Capt. Noah, and Mary Sweetser; born in So. Reading, now Wakefield, Mass., in 1800; came to Calais in 1832; served as a deacon of the Baptist Church, speaker of the Maine House of Representatives, Secretary of the State of Maine, Secretary of the U. S.

Senate, etc.; married Hannah Wheaton of Providence, R. I.; died in Philadelphia, in 1868. Children: Ellen S. Tupper, Allen, of Iowa, famous as an apiarist; James W., D. D., Baptist of Philadelphia; Mita F. Whidden, C. R.; Seth W.; Charles H., of Baltimore Md.; Robert N. d.; Walter N. of Iowa.

#### TUOMPSON,

ALEXANDER, came to St. Stephen from Litchfield, N. H. married Charlotte Hill. Children:—William; Mrs. Ann Lindsay; Alexander; Mrs. Elizabeth Holmes, James A.; Emily; Elisha; Augustus H.; Cyrus A.; Theodore.

#### TODD,

WILLIAM, of Goffstown, N. H.; married Miss Worthley of North Yarmouth, Me., where he located and engaged in business as a merchant; in 1811, settled in St. Stephen, as a teacher, and afterwards a merchant and innkeeper. Rev. Mr. McColl speaks of his school as "very excellent." He died, April 3rd, 1846, and his wife, four years later; leaving the rich legacy of children that honor and adorn society. Children:—Robert M. d.; Mary J. Hill, Joel, d.; Jane M. Berry, Alfred; William, d.; Laura McAllister, John; Seth M.; Freeman H.; Louisa W. Townsend, Seth; John W.; and Hannah A. Hill, Samuel.

#### TOWNSEND,

SETH, came from Sidney, Me., to Calais in 1823; an active and honest business man; married Louisa W. Todd. Children:—Edgar, who died of disease contracted in the army against the Rebellion; Louisa M. d.; Laura; Mrs. Mary H. Harris, Wm. H.

#### URTON,

AARON, came from New Boston, N. H., to St. Stephen, about 1800; was a very active and successful shipbuilder and merchant. Children:—Mrs. Sarah Hill; David; Margaret; Mrs. Louisa McAllister, Marcus; Achsah.

#### WAITE.

BENJAMIN F., (a great-grandson of Nathaniel, who came from Leicester, England to Malden, Mass., in 1696,) born in Hubbardston, Mass., in 1801; came to Calais about 1821; engaged in lumbering and commerce; married Hannah T. Todd of Eastport; died in 1875. Children:—Charles; Mrs. Mary E. Deming, Wm; Lieut. Henry W. mortally wounded in the Union army at Rappahannock Station; Benjamin F.; John T.; Frederic T.; Mrs. Helen M. Kelley, Sam.; George E.; Horace.



## WATSON,

ROBERT, came from Ayershire, Scotland; settled in St. Stephen about 1790; engaged in commerce; gave a home to Hon. James Brown in his boyhood; was a warm friend of Parson McColl; married Mary Seely of St. John; died in 1817. Children:—William; Mrs. Elizabeth Atherton; Mary Ann; Nancy; Mrs. Maria Mowatt, Robert, Rarrister; Robert, the only one now living.

## WENTWORTH,

HON. G. M., came from Parsonsfield to Calais in 1835; engaged in teaching and afterwards in lumbering; is an active and successful man; married Lucy C. Gates; their daughter, Mrs. Elizabeth Gilmore, Robert, resides in Providence. R. I.

## WHIDDEN,

RENDOL, born in New Market, N. H. in 1795: was brought to Holland, Me., by his parents, in 1797: was a volunteer soldier stationed at Wiscasset, in 1814: soon after, moved to St. George, N. B., where he resided several years: came to Calais in 1831: was a representative in the Maine Legislature in 1839, and the same year, was appointed quartermaster of the militia stationed in Calais; elected Maj. General in 1844: was a State senator in 1854: assisted in raising the first company of volunteers in Calais in 1861, and afterwards enlisted another company: is a life member of the Tract, and Home Missionary Societies; married Mrs. Sarah Reed, daughter of Capt. Peter Clinch of Fort Howe, St. John, N. B., by whom he has four children, viz:—Charles R.; Edgar; Mrs. Amy E. Hobart, D. R.; Maria C. He is still hale and active.

## WHITNEY,

JOEL, lived and died in Jonesboro. Children: Mrs. Hannah Knight, Paul; Mrs. Mary Hill, Abner; Daniel; Joel; Joseph; Ephriam; Paul. Grandchildren:—by Daniel: Harlow, d.; Mrs. Sarah Tyler, L.; John; Mrs. Ann Young, John; Ephraim; Daniel; Robert; Douglas:—by Joel, who married Anna Moore: Washington, d.; Mrs. Jane Todd, Seth M.; Mrs. Hannah Harmon, Daniel; Joseph; Mrs. Haycock, Warren; Eliza:—By Ephriam: Mrs. Betsy Hill, Abner; Mrs. Phebe Hill, H. N.; Mrs. Nancy McFarlane, M.; Mrs. Ann Porter, John, d.; Mrs. Sophia Clark, Rev. W. S., d.; Beriah:—by Paul: Mrs. Cordelia Peabody, Charles Elizabeth; Reuben; John; Harrison.

FINIS.

settled in St.  
ave a home  
warm friend  
ohn; died in  
Atherton;  
t, Rarrister;

lais in 1835:  
ring; is an  
Gates; their  
ides in Prov-

1795: was  
797: was a  
: soon after,  
veral years:  
n the Maine  
appointed  
is: elected  
54: assisted  
lais in 1861,  
ife member  
arried Mrs.  
Fort Howe,  
ren, viz:—  
; Maria C.

rs. Hannah  
el; Joseph;  
Harlow, d. ;  
ohn; Eph-  
o married  
Seth M. ;  
Haycock,  
ll, Abner;  
M. ; Mrs.  
W. S., d. ;  
rles Eliz-

