





COLLECTIONS

OF THE

MAINE HISTORICAL SOCIETY.

VOL. IV.

PORTLAND:
PUBLISHED FOR THE SOCIETY.
1856.

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BY-LAWS AND REGULATIONS

OF THE

MAINE HISTORICAL SOCIETY.

BY-LAWS AND REGULATIONS.

ARTICLE 1. Those members of the Society, who shall reside in the State of Maine, shall be denominated *resident members*; all others, *corresponding members*. *Resident members* alone shall be required to contribute to the funds of the Society.

ART. 2. Each resident member shall pay *ten dollars* at the time of his admission, and *one dollar* annually, to create a fund for the benefit of the institution.*

ART. 3. If any resident member shall neglect to pay his admission money for one year after being appraised of his election, the said election shall be considered void. And if any member shall neglect to pay his annual assessment for the space of two years after it becomes due, the Treasurer shall notify him of his neglect; and unless payment shall then be made, he shall no longer be considered a member of the Society. Each member, at his election, shall be furnished with a copy of the By-Laws and Regulations of the Society.

ART. 4. All elections of officers and members shall be made by ballot. No member shall nominate more than one candidate at the same meeting; and all nominations shall be made at a meeting previous to that at which the ballot is to be taken. Provided, nevertheless, that, at any annual meeting, at which not less than nine members are present, it shall be lawful to proceed forthwith to ballot for and elect any person member, who shall have been nominated at the same meeting, two-thirds of the members present concurring in the vote to proceed to such election.

ART. 5. It shall be the duty of the President, and, in his absence, of the Recording or Corresponding Secretary, to call occasional meetings of the Society, on the application, in writing, of the Standing Committee, or any five members.

*At the annual meeting, September 1, 1852, the collection of the annual assessment of *one dollar*, was suspended, until further order.

DUTY OF THE RECORDING SECRETARY.

The Recording Secretary shall *ex officio* be one of the Standing Committee. He shall fairly record, in a book kept for that purpose, all the votes of the Society. And he shall notify all meetings of the Society, agreeably to the By-Laws.

DUTY OF THE TREASURER.

The Treasurer shall receive all moneys belonging to the Society, and shall pay the same to the orders of the Standing Committee. He shall make and keep fair entries in a book to be kept for that purpose, of all moneys received and paid by him; and at every annual meeting, shall exhibit to the Society a statement of his accounts, and the funds of the Society; and shall deliver the moneys on hand, books of account, and other property in his custody belonging to the corporation, to his successor in office.

No person shall be eligible to the office of Treasurer for more than five years in succession; the operation of this rule to commence from January 27, 1829.

RESIDENT MEMBERS

OF THE

MAINE HISTORICAL SOCIETY.

The stars indicate death, and the date added, the year of death.

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|--------------------------------------|--------------------------------------|
| *Abbot John, Bowdoin College, 1840. | *Cole Joseph G., Paris, 1851. |
| *Abbot William, Castine, 1849. | *Coney Daniel, Augusta, 1835. |
| *Adams Joseph, Portland, 1850. | Cummings Asa, Portland. |
| *Ames Benj., Bath, 1846. | *Dana Judah, Fryeburg, 1843. |
| Allen Frederick, Gardiner. | Dane Joseph, Kennebunk. |
| Abbott John S. C., Brunswick. | Davies Charles S., Portland. |
| *Bailey Jeremiah, Wiscasset, 1853. | *Deane John G., Portland, 1843. |
| Balch Horatio G., Lubec. | Downes George, Calais. |
| Balch John, Ellsworth. | Dunlap Robert P., Brunswick. |
| *Bond Thomas, Hallowell, 1827. | Eastman Philip, Saco. |
| Bourne Edward E., Kennebunk. | Ellingwood John W., Bath. |
| Bradbury James W., Augusta. | *Emerson Samuel, Kennebunk, 1851. |
| *Bradley Samuel A., Fryeburg, 1844. | Evans George, Portland. |
| *Bradley Samuel, Saco, 1849. | Everett Eben, Brunswick. |
| *Bridge James, Augusta, 1834. | *Fairfield John, Saco, 1847. |
| Brown Theodore S., Bangor. | Farley E. Wilder, New Castle. |
| Burgess George, Gardiner. | Farrar Samuel, Bangor. |
| Boody Henry H., Brunswick. | Fessenden Samuel, Portland. |
| Champlin James T., Waterville. | *Fisher Jonathan, Blue Hill, 1847. |
| *Chapin Stephen, Waterville, 1844. | *Freeman Charles, Limerick, 1850. |
| *Chaplin Jeremiah, Waterville, 1843. | *Frothingham William, Belfast, 1852. |
| *Clarke William, Hallowell, 1855. | *Fuller Henry W., Augusta, 1844. |
| Cleveland Parker, Brunswick. | Gardiner Robert H., Gardiner. |

- Gardiner Frederick, Lewiston. *Orr Benjamin, Brunswick, 1828.
 *Granger Daniel S., Eastport, 1854. Otis John, Hallowell.
 *Greenleaf Moses, Williamsburg. *Packard Hezekiah, Wiscasset, 1849.
 *Gillet Eliphalet, Hallowell, 1850. Packard Alpheus S., Brunswick.
 Gilman John T., Portland. Parris Albion K., Portland.
 Goodenow Daniel, Alfred. *Payson Edward, Portland, 1827.
 Goodenow William, Portland. *Pond Samuel M., Bucksport.
 Groton Nathaniel, Bath. Poor John A., Portland.
 *Hasey Benjamin, Topsham, 1850. Porter Rufus K., Machias.
 Haines William P., Biddeford. Potter Barrett, Portland.
 Hathaway Joshua W., Bangor. Preble William P., Portland.
 *Hayes Wm. A., S. Berwick, 1851. Quinby Moses, Westbrook.
 Hyde Zina, Bath. Robbins Augustus C., Brunswick.
 *Holmes John, Portland, 1843. Randall Benjamin, Bath.
 Howard Joseph, Portland. Redington Asa, Augusta.
 *Hsley Isaac, Portland, 1853. *Rose Daniel, Thomaston.
 Ingalls Theodore, Portland. *Russell Edward, Portland, 1835.
 *Johnson Alfred, Belfast, 1851. *Seaver Josiah, South Berwick.
 *Kavanah Edward, New Castle, 1844. Selden Calvin, Norridgewock.
 Keeley Geo. W., Waterville. *Severance Luther, Augusta, 1855.
 *Kellogg Elijah, Portland, 1842. *Sewall David, York, 1825.
 *King William, Bath, 1852. *Sewall Joseph, Bath, 1852.
 Kent Edward, Bangor. Sewall William B., Kennebunk.
 *Lincoln Enoch, Paris, 1830. Shepley David, Winslow.
 Lincoln Isaac, Brunswick. Shepley Ether, Portland.
 Little Josiah S., Portland. Shepley George F., Portland.
 *Longfellow Stephen, Portland, 1849. Sheldon David N., Bath.
 *Loomis Harvey, Bangor, 1825. Simonton Putnam, Portland.
 *Mann Ariel, Hallowell. Smith Samuel E., Wiscasset.
 McGaw Jacob, Bangor. *Stebbins Josiah, Alna, 1829.
 McIntire Rufus, Portland. Smythe William, Brunswick.
 McKeen Joseph, Brunswick. Tappan Benjamin, Augusta.
 McKeen John, Brunswick. *Tappan Enoch S., Augusta, 1847.
 McKeen James, Topsham. Thatcher Stephen, Lubec.
 *Mellen Prentiss, Portland, 1840. Thatcher Peter, Rockland.
 Merrick John, Hallowell. Thayer, Solomon, Portland.
 *Newman Sam'l P., Brunswick, 1842. Tenney John S., Norridgewock.
 *Nourse Peter, Ellsworth, 1840. Thurston David, Searsport.

Upham Thomas C., Brunswick.	Williams Daniel, Augusta.
*Vaughan Benjamin, Hallowell, 1835.	Williams Reuel, Augusta.
Vose Richard II., Augusta.	*Williamson Wm. D., Bangor, 1846.
Ware Ashur, Portland.	Willis William, Portland.
*Wells Geo. W., Kennebunk, 1843.	*Wingate Joshua, Portland, 1843.
*Weston Jona. D., Eastport, 1834.	Woodhull Richard, Thomaston.
Weston Nathan, Augusta.	Williamson Joseph, Belfast.
Wheeler Amos D., Topsham.	Woods Leonard, Brunswick.
Whitman Levi, Norway.	Woodman Jabez C., Portland.

MEMBERS

CHOSEN AS RESIDENT, AND SINCE REMOVED.

Allen William, Northampton, Mass.	Hitchcock Rosewell D., New York.
Cole Jonathan, Salem, Mass.	Kellogg Elijah, Boston.
Cutter William, New York.	Longfellow Henry W., Cambridge.
Crosby William G., Boston, Mass.	Nichols Ichabod, Cambridge.
Fales Thomas F., Waltham, Mass.	Sabine Lorenzo, Framingham, Mass.
Folsom George, New York.	Shepley Samuel H.
Greenleaf Jonathan, New York.	Southgate William S., Boston.
*Greenleaf Simon, Cambridge, 1853.	Swallow George C.
Goodwin Dan'l R., Hartford, Ct.	*Warren E. T., Illinois, 1829.
Hodgdon John, Dubuque, Iowa.	

CORRESPONDING MEMBERS.

Bache Alex'r H., Washington, D. C.	Cooley Horace S., Springfield, Mass.
Bartlett Wm. S., Chelsea, Mass.	*Dearborn H. A. S., Roxbury, 1851.
*Bowdoin James, Boston, Mass, 1834.	Dewhurst Henry W., London, Eng.
Chandler Peleg W., Boston, Mass.	*Farmer John, Concord, N. H.
Crabtree William, Savannah, Geo.	Felch Alpheus, Detroit, Mich.
Cleveland John P., Providence, R. I.	Frothingham John, Montreal, Can.
Cleveland Nehe'h, Brooklyn, N. Y.	*Gallatin Albert, New York.

Graham Maj, I. D., U. S. A., Wash- ington, D. C.	Pike John, Rowley, Mass. *Ripley Eleazer W., N. Orleans, La.
Greenleaf Patrick H., Madison, Ind.	Savage James, Boston, Mass.
Hale Samuel, Somersworth, N. H.	Sibley John L., Cambridge, Mass.
*Harris Thaddeus M., Dorchester, Mass., 1842.	Taft I. K., Savannah, Geo. Thornton I. W., Boston, Mass.
Jenks William, Boston, Mass.	Tuston Septimus, Washington, D. C.,
Jones George, Savannah, Geo.	Vattemare Alexandre, Paris, France.
Jones Lot, New York.	Waldron Nath'l G., Portsmouth, N. H.
Johnston John, Middletown, Ct.	Washburn Emory, Worcester, Mass.
Kip William I., California.	*Winthrop Thos. L., Boston, 1841.
Lawrence William B., New York.	Winthrop Robert C., Boston, Mass.
Little Josiah, Newburyport, Mass.	Wright Nath'l, Cincinnati, O.
Logan William E., Montreal, Can.	Woodman Cyrus, Mineral Point, Wis.

OFFICERS OF THE SOCIETY,

ELECTED AUGUST 1, 1855.

ROBERT H. GARDINER, *President*.
 PARKER CLEAVELAND, *Corresponding Secretary*.
 WILLIAM WILLIS, *Recording Secretary*.
 JOHN McKEEN, *Treasurer*.
 ALPHEUS S. PACKARD, *Librarian and Cabinet-Keeper*.

Publishing Committee.

WILLIAM WILLIS,
 LEONARD WOODS,
 JOHN S. C. ABBOTT,
 ROBERT H. GARDINER,
 JOHN McKEEN.

Standing Committee.

LEONARD WOODS,
 JAMES W. BRADBURY,
 PARKER CLEAVELAND,
 WILLIAM WILLIS,
 ROBERT P. DUNLAP.

OFFICERS OF THE SOCIETY, FROM ITS ORGANIZATION.

PRESIDENTS.

Albion K. Parris,	1822.	Stephen Longfellow,	1834.
William Allen,	1823-1827.	Prentiss Mellen,	1835-1840.
Ichabod Nichols,	1828-1833.	Robert H. Gardiner,	1846—

CORRESPONDING SECRETARIES.

Edward Russell,	1822.	Samuel P. Newman,	1828.
Ichabod Nichols,	1823-1827.	Parker Cleaveland,	1829—

RECORDING SECRETARIES.

Benjamin Hasey,	1822.	Asa Cummings,	1835.
Benjamin Tappan,	1823-1827.	Joseph McKeen,	1836-1845.
Stephen Longfellow,	1828-1830.	William Willis,	1846—
William Willis,	1831-1834.		

TREASURERS.

Prentiss Mellen,	1822-1830.	William B. Sewall,	1835.
Albion K. Parris,	1831-1832.	John McKeen,	1836—
William Willis,	1833-1834.		

LIBRARIANS AND CABINET-KEEPERS.

Edward Payson,	1822.	Henry W. Longfellow,	1834.
Parker Cleaveland,	1823-1828.	Alpheus S. Packard,	1835—
Samuel P. Newman,	1829-1833.		

INTRODUCTORY ADDRESS

BEFORE THE

MAINE HISTORICAL SOCIETY,

FEBRUARY 2, 1855, AT AUGUSTA,

BY WM. WILLIS.



ADDRESS.

GENTLEMEN OF THE MAINE HISTORICAL SOCIETY:—

LADIES AND GENTLEMEN:—It has been thought expedient to hold a meeting of the Historical Society at the Seat of Government, at this time, for the purpose of making its character more fully known, and of enlisting a more hearty co-operation in the objects of the association. The labors of the Society regard all parts of the State; they are not sectional or partizan: its design is to trace and illustrate our history from its earliest date; to collect and preserve the materials which lie scattered in early records, in public offices, in rare, published and unpublished documents, and in private families, which by neglect and the corroding process of time, are rapidly passing to destruction.

It seemed peculiarly appropriate, when persons of intelligence, activity and enterprise, are collected at the Capital, from all parts of the State, to seize the opportunity of calling their attention to the importance of rescuing from oblivion and decay, the perishing materials which elucidate the characters, the motives and the acts of those adventurers, who first planted themselves on the coast of Maine, and opened its territory to the light of civilization and the arts; and to trace the results.

The origin of the old nations of the earth, is like that of our aborigines, hidden in obscurity or lost in myth and fable; while upon this continent, it is our privilege to be able to explore the foundations on which our empire is erected, and to follow its growth from its feeble beginnings, through all its gradations to its present imposing magnitude and beautiful proportions. We need still further gleaning in this field, and further care to gather up and preserve, and bring to the knowledge of our cotemporaries, whatever remains of the doings, the motives and the writings, of the actors in those early scenes.

Since the revolution, a strong tendency has been manifested throughout the country in this direction. It is a natural tendency, it is the *amor patriæ*, patriotism, or as Mr. Burke happily expressed it, "that salutary prejudice called our country," which leads us to recur with affectionate interest to the place of our birth, and by a more comprehensive love to embrace and enoble the whole nation to which we belong. To this end Historical Societies have been established in all the old States, which have drawn forth from obscurity a mass of materials not known, or imagined to exist, and have illuminated the whole track of the history of the country, from its earliest colonization to the present day. The Historical Society of Georgia, through the liberality of the Government of that State, has procured from the public offices in England many volumes of copies of invaluable documents relating to the colonization of that State, in which the earnest efforts of the venerable and philanthropic Oglethorpe, and the pious and indefatigable Whitefield are fully bodied forth. New York has gone still farther, and as her origin was from Holland, the State, at the suggestion of that Historical Society, has explored at great expense the archives

of Holland as well as England, and brought forth numerous and most interesting details of her early life. The Historical Societies of Maryland, New Jersey, Connecticut, Rhode Island and New Hampshire, have been animated by a similar spirit, and have labored long and well and successfully, in their favorite spheres.

The first Historical Society in the United States, was that of Massachusetts, established in 1791, under the auspices, and at the suggestion of the distinguished Dr. Belknap, author of the excellent History of New Hampshire, and of the American Biography. He was aided in the work of founding that Society, then quite a new enterprise, by Gov. Sullivan, who by his History of Maine and his Land titles, conferred a great benefit upon his native State, and entitled himself to her warm commendation.

The latter work he addressed to the Massachusetts Historical Society, and says, in the address, "Our Society was formed by the Government, under an expectation, that our exertions would collect and preserve the means for furnishing a complete history of our country."

Gov. Sullivan was born in Berwick in this State, where, while pursuing his farmer life he was disabled, by the falling of a tree, from active bodily labor. He therefore turned his attention to the study of law, which he pursued with his distinguished brother, Gen. Sullivan, of revolutionary fame. He commenced practice on Arrowsic Island in the Kennebec; being asked why he selected so poor a situation as that was then, he replied that, as he had to break into the world, he thought he would begin at the weakest place. He afterwards moved to Biddeford, where he rendered useful services during the war, and subsequently, he successively rose to the offices of Attorney General, Judge of the Supreme Court and Governor of Massachusetts.

It was while he was engaged in professional services that he gathered the materials for his History of Maine. In the examination of aged witnesses, he never lost the opportunity to lead his inquiries into the history, traditions and antiquities of the country, and the genealogies of the people. His History embodies many interesting facts thus gathered from oral testimony, which must otherwise have perished with their possessors.

Our Society was incorporated in 1822; the number of incorporators was 49; the first meeting was held in Portland, April 11th, at which Albion K. Parris, then Governor of the State, was chosen President, Benjamin Hasey, of Topsham, Recording Secretary, Edward Russell, Corresponding Secretary, Prentiss Mellen, then Chief Justice, Treasurer, and Rev. Edward Payson, Librarian. Of these officers, Gov. Parris is the only survivor: he was then the youngest of the number, and the youngest Governor Maine ever had, being but 33 years old when he was chosen.

Mr. Hasey, the first Secretary, died in 1851, in his 80th year, and the oldest but one, of the surviving lawyers in Maine. He was born in Lebanon in this State, graduated at Harvard College, in the class of Josiah Quincy 1790, studied his profession with Judge Thacher, of Biddeford, and established himself in Topsham, where for 57 years he faithfully and honestly pursued his profession to the end of his life. Of Chief Justice Mellen and Dr. Payson, each eminent in his chosen sphere of duty, this audience needs no information.

Of the 49 original members, 32 are dead, many of whom dignified and adorned their age. William King, our first Governor, connected with a family of great men—Rufus and Cyrus, all natives of our State, sound and distinguished statesmen—was himself a man of strong powers of mind and

a leading spirit for many years in our political and commercial affairs. Benjamin Orr, Stephen Longfellow, Gov. Enoch Lincoln, John Holmes, Judges Bridge and Cony, Dr. Benjamin Vaughan of English fame, the venerable Judge David Sewall and Wm. D. Williamson, the Historian of our State, all original members, deserve a mention in this brief summary of our Society. Statesmen, Judges, scholars—in their several spheres they filled large spaces in public estimation, and sustained active positions in the inauguration of our State and our public affairs. Since that event, scarce a third of a century has passed, and the mould has already gathered upon the memory of men, the most distinguished of their day, among us. The first Governor,* the first two Senators in Congress, Holmes and Chandler, five of the seven Councillors,† five of the seven Representatives in Congress,‡ the first Chief Justice, Prentiss Mellen, the President of the Senate and Speaker of the House of Representatives §—men of high and honorable ambition, men of talents, energy and enterprise, have passed on in funeral procession, and the places which they filled and adorned, are now occupied by men of another generation. But their acts live: they laid the foundations of a new civil society; they put in motion a new organization of great power and capacity, which has been moving on with accelerated strength, evolving new forces; fraught with wealth, with genius, with enterprise and social influence, which we perceive and partake of, while the

* William King.

† Thomas Fillebrown, William Webber, Mark Harris, Abiel Wood, William C. Whitney, Isaac Lane, William Emerson.

‡ Joshua Cushman, Joseph Dana, Mark L. Hill, Martin Kinsley, Enoch Lincoln, James Parker, Ezekiel Whitman.

§ Wm. D. Williamson President of the Senate and Benj. Ames Speaker.

vital energy of those stirring spirits, for which a kingdom seemed too small a bound, lies cold and silent in the grave.

In looking back through the shadow of the intervening years, they appear like Virgil's branch of gold upon the gloomy tree,

"Whose glittering shadow gilds the sacred ground."

In contemplating the passage of these persons over the stage of human affairs, which we may now calmly do, those of us who lived with them and so well knew them, may speak in the language of Sir Wm. Temple, "When I consider how many noble and estimable men, how many lovely and agreeable women, I have out-lived among my acquaintance and friends, methinks it looks impertinent to be still alive."

But we have this consolation, that a new generation of brave men and beautiful women, now occupy the stage, as beautiful and brave as they.

Another consideration in this review cannot but impress us, and that is the influence which time has in softening the asperities of party animosity, and the harshness of partial and prejudiced criticism. Every man who has occupied high station has been the mark of virulent attack from ambitious rivals or heated partizans: death destroys the virus and reveals the true lineaments of character—the popular leader sinks into obscurity unless sustained by something beside the false gleams of outside show; the genuine patriot and philanthropist who avoids the noisy praises of the crowd stands out from the shadow of the tomb, the true friend of his country and his kind. The martyr of to-day, becomes the saint of to-morrow. And the living are brought to feel, as the eloquent Giles says, that "we need great tenderness from those who surround us, we need much too from those whosurvive."

But in this notice of the original members who are dead, we should not lose sight of the living; who having survived the generation that commenced the active business of life with them, are now looking back from the serene heights of life to the various paths they have traveled, and the many estimable persons who have fallen by the way. Among the survivors are Wm. Allen, late President of Bowdoin College, Judges Preble and Weston, Dr. Tappan and the Hon. Ruel Williams of this city, the vigor of an active life not yet spent, Judge Sprague of Massachusetts, Dr. Nichols of Portland the ripe scholar, Gov. Smith, Chief Justice Shepley and our worthy President, Mr. Gardiner, who for nine years has successively been elected to that office. "May his shadow never be less."

The Presidents of the Society have been, Gov. Parris, President Allen of Bowdoin College, the Rev. Dr. Nichols of Portland, Stephen Longfellow, Prentiss Mellen and Mr. Gardiner.

Three volumes of the transactions of the Society have been published; the first in 1831, the second in 1847, the third in 1853, which are believed to have been favorably received and to have been creditable to the Society: another is in preparation. There have also been collected many rare and exceedingly valuable documents illustrative of our early history, which but for the efforts of the Society must have been lost to the world.

But let me pass from this view of my subject, and glance at the changes which the past third of a century has produced in the physical and material condition of our State. Perhaps no period in the world's history has been so full of progress and improvement, in all that relates to material development, as this. It has been an age of comparative

peace in christendom ; peace — the genial nurse of arts, of the social affections, of scientific discovery and human progress. From the time that the echoes of the artillery died away on the heights of Quatre Bras, overlooking the bloody field of Waterloo, to their recent and more horrid renewal on the Danube and Euxine, the principal nations enjoyed repose from the barbarities of war, and converted their resources and genius to cultivate the arts of peace. It was the wise saying of a Roman poet, that peace nourished nations ; it is no less true now. And the results of forty years repose are manifest, in a more free and general inter-communication among the people and products of the various nations, and the extension of the area of civilization. The broad Atlantic has been narrowed to a voyage of eleven days instead of thirty-five ; nay, it has almost been bridged over by steam ships. Europe and the American continent are traversed with incredible speed by steam and electricity, so that the thought of a man in Augusta may reach his friend at New Orleans in an hour or two, more than two thousand miles distant, and even their persons may be united in four or five days. Science has ascended on new wings to the stars, looked into the moon with most inquisitive eyes, and almost interrogated its inhabitants—penetrated into the darkest mines with safety and brought forth their hidden treasures. No theory is too bold for its reception, and none so profound but it receives and is revealed by its concentrated light. The whole plane of society in its comforts, its ideas and its knowledge, has been raised to a higher elevation than was ever before recognized, and man, especially on this continent where the principles of civil liberty prevail, stands erect in the conscious dignity of manhood.

Think you, that if the barbarous wars which have been

the scourge of Europe ever since the northern hordes swept over the beautiful plains of Italy and France, had still continued their horrid devastations, that such advances, or any material advances in the human condition would have been made? Oh no! Let the savage cries which now come from the Crimea and the Principalities, answer. This accursed war, laden with accumulated cruelties by the aid of science, and which seem destined to sweep over the fair portions of Europe, has put back, like the shadow upon the dial of Ahaz, the cause of refinement, civilization and the arts; it is casting a sad eclipse over the fairest portions of the old world.

But amidst this gloom, a humanizing, christian light, streams up, like the aurora borealis in the northern sky, in the philanthropic mission of Miss Nightingale and other noble women of England and France; who have gone, richly laden to the scenes of carnage to pour balm into the wounds and consolation into the hearts of the victims of ruthless war.

“Fair as the earliest beam of Eastern light,
When first by the bewildered pilgrim spied,
It shines upon the dreary brow of night,
And silvers o'er the torrent's foaming tide;
Fair as that beam, altho' the fairest far,
Giving to horror grace, to danger pride;
Shine martial faith courtesy's bright star
Through all the wreckful storms that cloud the brow of war.”

Maine has participated in the great improvements of the age; she has gone on steadily developing her resources and increasing her wealth and power. Her railroad system, which did not fairly open until after 1840, has now become an interest of vast magnitude. The number of miles now in operation in the State is 420, at a cost of about twenty

millions of dollars. All parts of the State *west* of the Penobscot,—and why should it not be *east*?—are penetrated by them, and by their rapid and easy mode of communication are brought nearer and bound more firmly together; and by the facility of transportation which they afford, and the rapid interchange of commodities, the value of property is enhanced and general prosperity promoted. These advantages are increased by the five hundred and fifty-five miles of telegraphic communication now operating in the State. And our steamboat navigation, which was forced into notice under great discouragements, requiring some exclusive privileges from the State, is now magnified into a high consideration and interest, engrossing large capital and furnishing easy and profitable communication upon our rivers and coast.

Our population, too, has gone on increasing, although from various causes not so rapidly as might have been expected, owing, among other things, to the very spirit and energy of our people, which have stimulated the young and middle aged to pursue their fortunes on every part of the continent where thrift awaited labor and skill. The number of inhabitants in the State when it was admitted to the Union in 1820 was 298,335; in the thirty years to 1850, it had nearly doubled, being 583,169, or $16\frac{65}{100}$ to a square mile; and an average increase of $3\frac{6}{10}$ per cent. a year. How much spare room we yet have may be seen by the population to the square mile in other States: In Massachusetts it is 137 to the square mile; Connecticut, 78; Rhode Island, 122; New Jersey, 71; New York, 67. In Great Britain it is 241; Belgium, 387, while Maine has but 16 2-3.

It is a remarkable fact, if not quite anomalous in this country that of the population of the State in 1850,

517,117 were *native born* citizens of the State, while 34,012 were *natives* of other States of the Union, and the remainder, only 32,000, were of foreign birth. At the same time 67,193 native born citizens of Maine were resident in other States, viz:—29,507 in Massachusetts, 9,635 in New Hampshire, 4,509 in New York, 3,693 in Illinois, 3,252 in Wisconsin, 3,314 in Ohio, 2,700 in California and more or less in every State and territory of the Union. What further testimony is needed of the spirit and enterprise of our people?

If we take a step backward in our view of the population of Maine, we shall find that the whole number of inhabitants on our territory one hundred years ago, was but 10,000, and these were scattered along the coast, not extending at all into the interior, for fear of the Indians who filled the forests, and for want of roads. They occupied only a few salient points on the margin of the ocean, employed in lumbering and fishing; importing corn, their principal bread stuff, from the South. This 10,000 has become 600,000 in one hundred years, under the genial influence of free institutions.

In 1603, two hundred and fifty years ago, there was not a white inhabitant in any of the old thirteen colonies. In 1607, the first attempt was made to colonize Maine at the mouth of the Kennebec, and signally failed for want of good judgment, experience and perseverance. And the failure led to such discouraging statements in regard to the climate and soil, by the returning adventurers, that further attempts were delayed for several years. They represented the country on their return as “a cold, barren, mountainous, rocky desert.” But the visits of fishing vessels on our coast, not long afterwards, made the people more familiar with its advantages, and they gradually established them-

selves in pursuit of their business on favorable points, as at Pemaquid, at the mouth of the Kennebec, Cape Elizabeth, Saco river, York and Kittery; and under the persevering efforts and sacrifices of that gallant and noble gentleman and cavalier, Sir Ferdinando Gorges, there was a prospect of the rapid advance of a community, which had around them abundant facilities, in the forests and adjacent seas, for a healthy and substantial growth. But they were not allowed long to improve their advantages; the Indian tribes, stimulated by French jealousy, were precipitated upon them; and three times the flourishing settlements, from the Penobscot to the Piscataquis, were wholly overthrown. The country east of the Penobscot was under the control of the French, and was nearly unoccupied. It was not until after the peace of Utrecht in 1713, that the old settlers or their descendants and other immigrants were sufficiently reassured to venture timidly back to scenes made desolate by the tomahock and brand. It is therefore only from that time that we may date the foundation upon which rests our present civil fabric.

And the progress from that time until after the revolution, was slow, especially in the interior; the tide of population flowed first from the coast up the rivers, on account of the facility of transportation, which they afforded. Kennebec was the stream first occupied to any considerable distance, and it is within one hundred years that the first permanent settlement was made where this city now stands.* The places of business were visited, and the intercourse maintained at first wholly by boats, as no roads existed in the interior; it was not until after the revolution that they were extended much beyond the water-courses. The elder

* Augusta.

President Adams once stated that having occasion to attend the court at Old Pownalboro', now Dresden, before the revolution—and it must have been after 1760, when the county of Lincoln was established—he passed from Brunswick to the Kennebec on horseback, guided on his journey by marked trees, and in the same manner, after crossing the river. The country cannot be better described, than it was by an old witness, who said in answer to a question put to him at the bar, I think by Gov. Sullivan, "that the whole country was an *eminent* wilderness."

The very interesting biography of the Rev. Mr. Bailey, an episcopal missionary at Pownalboro' at the time of the revolution, furnishes most graphic sketches of the state of society, the mode of traveling, and the customs then prevailing. He made his journeys, principally in boats, sometimes through the woods on horseback. This continued to be the practise after the revolution, and I have the authority of the Hon. Thomas Rice, of Winslow, the oldest lawyer in the State, recently deceased, for saying that when he went to that place to establish himself in his profession in 1795, he transported himself and his law library from Wiscasset on horseback; and this not sixty years ago! And still nearer our time, I may refer to our honored President, who sits beside me, that in his early pilgrimages to his estates here, from Boston, he was accustomed to pass in boats between Gardiner and Bath, on account of the almost impassable condition of the roads.

When I speak of the transportation of Mr. Rice's library on horseback, the audience must not, for a moment, think of the large and valuable libraries which lawyers are now obliged to have; but rather of that which embraced all belonging to the elder Manassah Smith, a prominent lawyer in

Wiscasset in that day, viz: the Massachusetts Statutes and Blackstone's Commentaries, which might, as may easily be conceived, find room with a suitable supply of clothing in a respectable pair of saddlebags.

We must remember that there had not then been published in this country, a single volume of American reports, or an elementary work on any branch of the law. Blackstone was the grand quiver from which our lawyers drew their arrows, and they argued their cases, as solicitor Gen. Davis is said often to have done, on general principles.

When Mr. Rice established himself at Winslow, the prospect was not very inviting; there was but one house at the point except Fort Halifax, and two or three fishermen's huts; there was no road from his office to his house, and for a time he passed between them in a birch canoe.

Gen. Wm. Lithgow, of Augusta, was the first lawyer who commenced practice above Dresden; a man of talents and an honorable practitioner. In 1794, Judge Bridge, of Augusta, stood at the head of the bar in this section of the State and had a very extensive practice; he was son of Sheriff Bridge, of Lincoln County.

There were several other lawyers of brilliant talents and high expectations, who early came to this State from Massachusetts, several of whom fell victims to the degrading vice of intemperance. Among these were George Warren, settled first at Winslow, then at Augusta, son of Gen. Warren, of Plymouth, and his accomplished wife, the historian; Timothy Langdon, of Wiscasset, Admiralty Judge, a fine lawyer and scholar; Rowland Cushing, brother of Judge William Cushing and Sheriff Charles, an eloquent advocate, and others, who died in wretchedness and poverty, in con-

sequence of the too prevailing habits of that day. The state of society, now happily reformed, spares us many melancholly examples in such stations in life.

Intimately connected with, in fact a branch of the subject of population, is that of mortality, a subject in which we are all interested, and to which we have to come at last, whether we will or no. The average duration of life in Maine is 33 years. By the census of 1850 the deaths in the State are set down at 7,545 for the year ending in June, which is, as 1 to $77 \frac{29}{100}$ of the population; by the same table the population in the United States is as 1 to 72 $\frac{3}{5}$ of the population. These tables are not considered reliable, because they exhibit such various and dissimilar results. In regard to Maine, the proportion would seem to be too small. In Portland the deaths for the years 1850 and 1851 were as 1 to 50 of the population, which, as compared with other large places shows a high degree of health. In Boston for the same years, the proportion was as 1 to 37 $\frac{1}{2}$, and the average for five years from 1841 to 1845 was 1 to 48. In Lowell in 1850, it was 1 to 57, in Salem 1 to 54.

The proportion of deaths in the cities of New England, compares very favorably with the cities of Europe. According to Dr. Price's tables, prepared more than eighty years ago, the proportion of deaths to the population in London was 1 to 21; in Vienna, 1 to 20; in Berlin, 1 to 27; but the average duration of life is longer at the present time, than it was 100, or even 50 years ago, owing partly to exemption from epidemic, which fatally scourged the world in former years, but which have in a measure been arrested by wise medical treatment, and improved sanitary regulations, and partly by the diffusion of the principles and practise of temperance and the general cultivation of the arts of peace. In Boston, for instance, during the last cen-

tury, the ratio of deaths varied from 1 to 23, to 1 in 36 of the population; and by tables carefully prepared in England in 1841, the proportion of deaths in the whole country was as 1 to 46; while in London it was 1 to 41, and in Liverpool and Manchester 1 to 30, showing a very striking improvement in the average of life in that country. By the last census in Great Britain there appeared to be 129,000 persons over eighty years of age; about 10,000 over ninety; 2038 over ninety-five; 319 over one hundred, or 1 to 62,000 nearly. In Maine, by the last census there were 10,495 persons between 70 and 80; 3455 between 80 and 90; 232 between 90 and 100, and 13 over 100, or 1 to about 45,000.

By recent tables prepared with much care for the New England Life Insurance Co., it was found that of 10,000 living at the age of 10 years, only 1127 reached the age of 80, 113 the age of 90, and 1 the age of 99. This is much inferior to the actual state of things in Maine. And this calculation would be very different if the period of *birth* were taken as the basis. This was shown by Mr. Kennedy, the late head of the Census bureau, who prepared tables for Maryland, illustrative of this subject. His report states that of every 10,268 infants born the same day, 1243 die the first year; a large mortality takes place the second and third years, leaving about 4-5 of the original number to commence on the 4th year. After this period, the juvenile system acquires more firmness and vigor to resist disease. At the age of 21, 7,134 survive, and 6,302 attain to 35 years, the meridian of manhood. At 55 only 4,727 remain; from this age the numbers are decimated more rapidly; a few become centennarians and linger on the verge of life, till virtually, at the age of 106, all have closed their earthly existence. Surely,

“Our bones are scattered at the graves mouth”.

On looking at the census of Maine, it will appear that the line of equal division of the living falls nearly upon the age of 20; that is of the 583,000 people of Maine, 286,000 were 20 years and *under*, and 294,000 over that age. The largest number living in any space of 10 years, was between 20 and 30 years of age—this was 99,735.

The number of males in the State was 297,471; of females 285,698; the occupation of a portion of the former was as follows: Clergymen, 928; Physicians, 659; Lawyers, 560; Teachers, 585; Students, 692; Mariners, 13,124; laborers, 13,000; Merchants and Traders, 4,131; Printers, 258; Ship Carpenters, 2,238.

Maine equals New York and surpasses Massachusetts in caulkers. She boasts a large proportion of Agricultural instrument makers. Of fishermen, Maine and Massachusetts are nearly equal, and together, they contain about one half of the whole number in the Union. Of mariners, Maine has more than any other State, except Massachusetts, and in joiners she nearly equals New York.

In this connection I may observe that there is not now throughout the State, in the active employment of his profession, a minister, lawyer or physician, who commenced his professional duties fifty years ago. Dr. Nichols, ordained at Portland in 1809, is the oldest settled minister connected with a parish. In these times of rapid change in the ministerial office the example is worthy of note, and the history of his parish furnishes a still more remarkable feature; it was the first parish established east of Kennebunk; its first minister, the Rev. Thomas Smith, was ordained in 1727—one hundred and twenty-eight years ago. There were then but five settled ministers in the State, since which time it has had but *three* ministers and has never for an hour been

without a settled pastor, and during thirty-six of those years it had the services of a colleague, viz: Dr. Deane with Mr. Smith thirty-one years and Dr. Nichols with Dr. Deane five years; and the example is still kept up, for since these remarks were written—nay, day before yesterday—a colleague has been settled with Dr. Nichols, who we hope will transmit to the successors of the next half century, the traditions of this venerable parish.

Having dwelt much longer on these topics than I intended or than can be interesting to a general audience, I hasten to a brief survey of other interests of our State.

Among these, Agriculture should not be overlooked, although it is not so prominent as our position in available land and other advantages entitles it to hold. Isaac Hill, a man competent to judge in such matters, declared, after a tour in our territories, that no State had less soil incapable of cultivation in proportion to its extent, than Maine. He, of course, must have referred to the Atlantic States, and in such view I have no doubt of his correctness. But our people have sadly neglected their advantages; they have been drawn away from the most beautiful and the most independent occupation in life, by the superficial attractions of other branches of business. These indeed afford a temptation, like the mines of California, for more rapid accumulation, in which a few are successful, while countless multitudes fall into ruin by the disasters of trade and speculation. But Agriculture assures a healthy, steady growth, alike beneficial to the individual and the community. By the last census, 77,000 of our people were employed in agriculture; the number of acres of improved land in the State was something over two millions; of unimproved, two and a half millions of acres,—valued at \$55,000,000; and farming implements to over two and a quarter millionso f dollars;

In live stock we are the 19th State, valued at \$9,700,000; In the production of wheat the 20th, raising 350,000 bushels; in Indian corn the 28th, 1,750,000 bushels; in oats the 19th, 2,181,000 bushels; in wool the 12th, yielding 1,364,000 pounds; in peas and beans the 8th, amounting to 205,541 bushels; in potatoes the 7th, producing 4,436,000 bushels; in butter the 10th, the aggregate being 9,243,811 pounds; in cheese the 8th, reaching 2,434,454 pounds; in hay the 5th, amounting to 755,839 tons; in home manufactures the 14th, valued at \$513,600.

The aggregate value of these articles alone was over twenty six millions of dollars. I have omitted many articles of less magnitude, which would swell the aggregate to over thirty millions of dollars annually, showing that here upon the soil is a substantial interest not to be trifled with or overlooked. It was the saying of an old writer on political economy, that "he who makes a blade of grass to grow where none grew before, is a public benefactor." How much more so are those who bring waste tracts under cultivation, introduce improved means of husbandry and bring forth new and increased products of agricultural labor and skill. These enlarge the resources and wealth of a State, make it more fit and agreeable for the residence and happiness of man, and confer influence and power on the commonwealth. Agriculture forms the paramount basis of a country's greatness; it is the nursing mother of a wise and virtuous people.

"Ill fares the land to hastening ills a prey
Where wealth accumulates and men decay;
Princes and lords may flourish, or may fall,
A breath can make them, as a breath has made;
But a bold peasantry—their country's pride,—
When once destroyed, can never be supplied."

Then look at the picture of the happy peasant himself,—

“At night returning, every labor sped,
 He sits him down the monarch of a shed ;
 Smiles by his cheerful fire, and round surveys
 His children’s looks that brighten at the blaze,
 While his loved partner—boastful of her hoard,—
 Displays her cleanly platter on the board ;
 Dear is the shed to which his soul conforms,
 And dear the hill that lifts him to the storms.”

The valuation of real and personal property of individuals in the State in 1850 was \$122,777,561, in which we are valued as the 20th State, and giving upon an average \$210 to every man, woman and child, of the population. In all these items there has been an immense advance over the period of 1820, when Maine was admitted an independent State, being an increase of more than three hundred per cent.

The crop of corn in the United States is three times greater in value, than the crop of wheat, or of cotton.

But Maine is essentially a *Commercial* State ; nature has given unerring indication of this in her local position and her internal resources. With a sea coast of three hundred miles, indented by numerous safe and convenient harbors, with facilities for building, manning and equipping vessels, she has always ranked among the foremost in maritime operations. The first movement toward the settlement of the State grew out of the advantages she possessed in the fisheries, and in the lumber and fur of her forests. Pemaquid was occupied as early as 1625 by a Company of adventurers engaged in the lumber and fishing business. And about the same time another company established themselves at the mouth of Saco river and carried on a large

business in manufacturing and shipping lumber to foreign markets. In 1634 Winthrop in his journal says, "Seventeen fishing ships were come to Richmond's Island and the Isle of Shoals." Richmond's Island is a part of Cape Elizabeth, originally Falmouth. In the spring of 1635, a ship of 50 tons and a pinnace of 10 tons, arrived at the same island. The proprietor, Mr. Trelawny, a Plymouth merchant, formed an extensive establishment there and employed in trade with that place prior to his death, in 1644, four ships and a barque. In 1638 he sent a ship to the island laden with wine, which was probably the proceeds of a cargo of fish and lumber sent to the Spanish and Portuguese colonies. Large quantities of wine and spirits were early sent to this coast, and produced as much wretchedness among the early settlers, as they have to their successors. Jocelyn, the old traveler, who resided there for a time, says "the money which the fishermen raised did them but little good, for at the end of their voyage, the merchant comes in with a walking tavern, a bark laden with the legitimate blood of the rich grape, which they bring from Phial, Madeira and the Canaries; and after they get a taster or two, they will not go to sea again till they get wearied with drinking."

The human nature of that day, 200 years ago, was very like that of the present! Drinking has a venerable antiquity! The merchandise sent to the proprietor in England from his establishment here, consisted of pipe staves, beaver, fish and oil. In 1639 there were sent in the barque Richmond 6000 pipe staves, which were valued here at £8 8s. per M.

But I pass from remote times to those nearer our own day. From the moment the commerce of the colonies rose into importance, it was watched and harrassed by the per-

petual jealousy of the mother country. Our vessels were generally of a small class and the trade was confined principally to Spain, Portugal, the West Indies and Great Britain. No American vessels ever passed Cape Horn, or the Cape of Good Hope, or navigated the Pacific, until after the Peace of '83. Maine had no vessels larger than small brigs of about 100 tons, snows, or brigantines, as they were sometimes called; the West India business in which we were mostly engaged, was carried on chiefly in schooners and sloops. But large ships called deal or mast ships, often came to our ports to load for the British service, the masts then being reserved by express law for the government; there were often several large ships of this description in Portland harbor at a time—and ships of that kind were built there of large burden. In 1766 Mr. Smith in his journal says, Nov. 1.—“There are six large ships now lying in the harbour.” In 1774, there were 2555 tons of shipping owned in that part of Falmouth which is now Portland. Falmouth was then the only collection district in the State.

As soon however as peace freed our commerce from the narrow restrictions in which it had been confined, it began to extend its wings, until every sea became familiar to our noble ships and hardy seamen. A British statesman had openly declared, “that it would hardly be for the interest of Americans to go to Canton, because they have no articles to send thither, nor any money.” Yet, as early as 1806 thirteen American vessels arrived from Canton in the port of Philadelphia alone, with valuable cargoes; and a well informed British merchant, Baring, afterwards declared that the Americans had shipped more money, during several years, to China and Bengal, than was sent from Great Britain.

In 1790 the whole tonnage of the United States was but 473,377 tons, less by 100,000 than the present tonnage of Maine! In 1820 when Maine became an independent State, her tonnage was 140,374, while that of the United States was 1,280,166, thus showing her to have 1-7 of the whole tonnage. The district of Portland was at that time the 6th throughout the country in point of tonnage; Bath the 9th and Waldoboro' the 10th; but now these same districts rank as follows: Waldoboro' the 6th, Bath the 7th, and Portland the 8th; those only which exceed them are New York, Boston, Philadelphia, Baltimore and New Bedford. Maine, which in 1820 was the 7th in respect to tonnage, is now the 3d, New York and Massachusetts only exceeding her; she had in 1852, 576,522 tons, worth twenty-three millions of dollars; in 1854, 686,000, worth twenty-seven million of dollars, the whole country having 4,150,000 tons, which was but a trifle less than the whole tonnage of Great Britain, and ranking the United States next to her in commercial importance. She probably, at this moment, ranks first in the world in the aggregate of her commercial tonnage, showing 4,303,000 tons.

In point of new vessels annually built, Maine took the lead in 1820, and has never lost her supremacy; but on the contrary, has left her competitors at a greater distance. In 1820 the tonnage of her new vessels built during the year, was 27,705 tons, worth \$1,100,000, while in 1852 it was 110,047 tons, worth \$4,400,000. This consisted of 138 ships, 63 brigs, 148 schooners and 15 sloops—354 in number. The past year it was still more, being 168,631 tons, classed as follows, viz: 156 ships, 2 barques, 78 brigs, 99 schooners, 12 sloops and canal boats, and 3 steamers. New York, the next largest State, produced 72,073 tons, of

which 26 were ships; and Massachusetts, the 3d, numbering 48,000 tons. Maine therefore takes rank in commercial statistics as follows: In new vessels the 1st., in fisheries the 2nd., in the general aggregate of tonnage the 3d., in imports the 8th. in exports the 11th.

These gentlemen, are the results of one generation of men! What shall be those of another generation? Another generation! What a suggestive thought? At the end of that, who will be the framers of our laws? Who their interpreters? Who will then bear the torch of learning? Who will then be the advocates of right, the stern rebukers of wrong? Will our institutions then survive in their purity and vigor? When we, who have lived through near two generations shall have passed on, a new race will occupy the scene. They are already heard behind us, pressing forward with a rushing sound, laden with ardent hopes and wild fancies, and cheered by bright visions. They will launch their buoyant barks upon the eventful tide of human affairs, expecting seas forever calm and skies forever fair. But upon them, as upon all who have gone before, the wreckful storms of life will sweep and break!

I must ask the pardon of this respected audience for occupying so much of its time, in this dry detail of figures; but I did not know how else I could set before it a fair view of the importance and dignity of our State. And it appeared to me not inappropriate, on this occasion, which brings together so many of our statesmen and scholars, and so many practical men, who have at heart the great interests of our community, to hold up to them a general view of some of the leading testimonials for our claim to high rank in this beautiful system of confederated States. To their solid growth and their permanent prosperity, we are assuredly

no mean contributors. We add more than material and physical strength to this great federation; we contribute men and women of high natural endowments, of fine physical development, of energy and enterprize unsurpassed, and of a spirit of fearless independence and moral power, that will challenge the world to rival. If we have not accumulated wealth, we have what is better, the sound mind in the sound body, the sinews that command and control wealth.

I have necessarily omitted in this review several subjects of nearly equal importance to those which I have exhibited; such as our lumbering operations, which for more than two hundred years has been a steady and unfailing source of profit, and never more than at the present time; also our mineral resources, slate, lime, marble, iron; also granite and ice, whose chief and annual product, adds no small sum to the general aggregate of our commercial means. Our Manufactures too, now in the highest degree skilful, important and rapidly extending, are destined to place Maine before many years, in the foremost rank for skill and their aggregate results. For their present high position I need only invoke the testimony of the skilful citizens of Bangor, of Lewiston, and Portland, whose cars and engines are equal to any in the United States; Saco and Biddeford, and the thriving city, in the midst of whose enterprising people and the hearing of whose thundering water power, we are now assembled.

All these, gentlemen, with the vigorous muscles and the intelligent minds which invent and rule your wonderful machinery, and the accomplished and virtuous women their counsellors and companions, are our jewels and crowns of rejoicing, and constitute the greatness, and the hopes of this Commonwealth.

Maine is moving forward with rapid strides, to a distinguished station among the orbs of our political constellation. Her extent of territory, her rich soil, her long line of sea coast, her large and numerous rivers, intersecting her whole territory; her various, valuable and permanent resources, and last and best, the indomitable energy, enterprise and ingenuity of her children,—all give token of a sure and steady progress to eminence and wealth.—not to the wealth, I trust, which leads to decay, else would I none of it. Let her be true to her high destiny; let her lay deeply and broadly the foundations of her empire, in general education and a faithful administration of civil functions, and a firm adherence, in all classes, to probity, temperance and good faith, and her prosperity will be as solid and enduring, as it will be rapid and sure.

ARTICLE II.

SANDY RIVER
SETTLEMENTS,

BY WM. ALLEN.

[This paper was read at the special meeting at Augusta, Feb. 2, 1855.]

SANDY RIVER.*

WHILE all are ready to extol our glorious Revolutionary achievements, none can so well appreciate its advantages as those who participated in the sufferings, perils and hardships by which the Revolution was accomplished. So, while all are gratified with the prosperity of the rural sections of our State, none value the improvements of these sections so

*The Indian name of this river has not been preserved "in the recollection of the oldest inhabitant." A small branch of the Norridgewocks had a settlement at *Meesee Contec*, (herring place,) now Farmington Falls, at the time of the expulsion of the tribe, in 1724. When our people first settled on the river, they found one solitary Indian living at the lake, and one family near the upper settlements, consisting of one Indian, Peerpole, his squaw and four or five children. They continued there till about 1797, when they all went off to St. Frances, in Lower Canada, being the last of the Norridgewocks. They were peaceable and well disposed to the new settlers, but were some times annoying in begging for food in times of scarcity. Peerpole had been initiated into the Catholic rites and ceremonies; made a pilgrimage to Quebec yearly to carry his offerings to the Priest and to receive his benedictions and instructions. And when any member of his family died, he kept the body till he could carry it on a hand sled in the winter 160 miles to the residence of the priest, for burial.

Meesee Contee, the falls, continued to be a noted fishing place several years after our settlers took possession. But the fish ceased to come after mills were built; and the name is now scarcely remembered by the oldest man.

highly as those who penetrated unbroken forests, endured the fatigue and suffered the privations of new settlers.

Having seen and felt in my youth some of the hardships and privations of the early settlers on Sandy River, and noticed their progress and the improvements of the age, and the present condition and prospects of the inhabitants of that fertile valley, I can think of nothing in which I feel a more lively interest, although not now one of them.

To trace the features, develop the resources and note the improvement made in any section of our territory, is an employment regarded by all as worthy of attention. On the present occasion, I must be excused, after giving my reasons, if I am too sanguine in my descriptions, and will state nothing which the facts, in my opinion, will not warrant, or which is not sustained by statistics, documentary or other evidence.

The Valley of the Kennebec is often called the Garden of the State; admitting this appellation to be correct, it can be demonstrated, I think satisfactorily, that the territory watered by the Sandy River and its tributaries, comprising the County of Franklin, is the most productive section of it.

An agent of a woolen factory remarked, not long since, that he found the best wool in Franklin County, and a larger quantity than in any other place. On inquiry, I was surprised to find that there were as many sheep in this small County as in Kennebec, and that they yielded ten per cent more wool per head than in Kennebec; which is an evidence of superior skill and care in this branch of husbandry.

A few days since, a marketman returning from Bangor, stated that he readily obtained two or three cents a pound more for Franklin butter than he could get for butter made in other places. An individual living at Augusta stated that he willingly gave a higher price for Franklin butter than for

any other. Hence I am of opinion that our dairy women in that County will still make advances in that department till the County becomes as noted for good butter, as Orange County is in New York.

After hearing the above statement, I was induced to look at the last Census and its statistical tables,* by which it will be seen, that the population of Franklin County is 20,027, Kennebec 62,521; the latter being more than three times as large as the former; still, the quantity of wool, wheat, clover seed, maple sugar and molasses, raised or made yearly, and the amount of home manufactures and some other productions returned in that County, by each item, is greater in Franklin than is returned in Kennebec. On comparing these items by the Census, *per capita*, the productions in Franklin are more than three fold to those in Kennebec. The number of horses, oxen, cows, sheep and young cattle, collectively, is double, *per capita*, to that of Kennebec. The quantity of butter, (to say nothing of the quality,) is fifty per cent greater to each person. The number attending school

**Abstract from the Statistical Tables of the Census.*

	FRANKLIN COUNTY.	KENNEBEC COUNTY.
Number of Horses,	2,730	5,798
Number of Cows,	7,790	15,798
Number of Oxen,	5,409	9,501
Number of other Cattle,	10,201	14,323
Number of Sheep,	48,018	48,448
Pounds of Wool,	163,609	149,617
Pounds of Butter,	540,720	1,124,721
Tons of Hay,	49,717	97,946
Bushels of Clover Seed,	597	336
Pounds of Sugar,	17,481	2,573
Gallons of Molasses,	1,636	440
Amount of Home Manufactures,	\$51,295	\$37,907
Attending School,	7,624	19,611
Number that cannot read or write,	61	625
Number of deaths in one year, prior to March 1, 1850;	297	480

is ten per cent higher. The number that cannot read or write, is but a fraction over one in 300! (a smaller proportion, probably, than can be found in any other place on the globe, containing twenty thousand inhabitants.) The number or rate in Kennebec being one in 100, which is a fair ratio for country towns in New England.

The number of deaths in one year prior to 1st June, 1850, was one to one hundred inhabitants; being the lowest grade of mortality in the most healthy communities on earth. In Kennebec, the rate was one to seventy-four persons; being an average of country towns and rural districts in New England.

It however may be noticed that the items selected are those, *generally*, that produce the most favorable results to the newest country in making the comparison; but still they speak loudly in favor of the good husbandry in Franklin: and the healthfulness of the climate and the intelligence of her inhabitants.

It is readily admitted that if the moneyed institutions or commercial interests of the two counties were compared, the result would be directly the reverse: That by comparing the whole amount of taxable estate, according to the State valuation the amount on an average in Kennebec to each person, would be two hundred and five dollars, in Franklin one hundred and forty dollars only.

These statistical statements are strengthened in the opinion of any careful observer who travels through this fertile country: by noticing the smiling villages: the hill sides in the opening spring, covered with flocks and herds of the most improved breeds: the valleys in autumn teeming with the productions of the soil, the food of man and beast; by observing the well managed and well cultivated farms, occupied

by the owners, a hardy race of industrious, enterprising farmers, making practical and useful experiments in the improvement of breeds of cattle and the cultivation of his lands, rotation of crops &c, without the aid of State patronage, or *an experimental farm*. Here he would find skillful mechanics, and efficient school teachers *still left*, notwithstanding their number is kept down by the draughts made yearly to meet the demands in other States, where they are placed in the front ranks in these professions. Here, "the school master is abroad," and here the ministrations of the sanctuary have a hallowed influence. Here the late Rev. Jotham Sewall, the father of Domestic Missions, spent a long and useful life in disseminating religious and moral truths. Here the Rev. Sylvanus Boardman, a pillar in the Baptist churches in Maine, spent a good portion of his life, and finished his course. Here in the verge of the upper settlement, was reared up from his infancy, Rev. Joshua Soule, who without any early advantages, by his talents and perseverance, after he was of age, became a self-taught, classical scholar, an eminent preacher and a venerated Bishop in the Methodist church, until he moved south of Mason and Dixon's line. The State can scarcely produce three religious teachers of more extensive usefulness in their day, or whose lives have been protracted so long. No doubt that the good seed sown by these devoted men, may be still springing up, and their influence is still felt, although they are gone.*

Here God himself in a peculiar manner, has watched over the inhabitants from their first settlement to the present time, shielded them from danger, sickness and death, crowned their labors with abundant success, and, in great mercy has

* Joshua Soule is still living.

stayed, in a good measure, the evils of intemperance, which at one time threatened their destruction.

FIRST SETTLER.

The first settlement on Sandy River was made by Stephen Titcomb, Esq., formerly of Kennebec, who had been living at Brunswick and Topsham a few years, (where he married and had a small family in the latter town,) in April, 1781. He was the first to explore the country (who took up a lot for settlement,) in 1776. Having visited the place from year to year, and cut down the trees on the Great Intervale, as it was then called, a mile above the falls, and twenty-two miles beyond any other settler; he cleared and prepared about six acres for corn and potatoes, and raised good crops in 1780; built him a log house, the first on Sandy River, although several others had that year made beginning on lands. He, with their assistance, bushed out a rude sled path to Winthrop in the fall; went back to Topsham and made preparations to remove as soon as there was sledding. He procured meal and flour and other provisions to last him till harvest time the next year; and about the 20th Dec. 1780, he commenced his perilous journey of more than seventy miles, with a yoke of oxen and sled heavily loaded; employed his wife's brother to go with him, with a horse-sled loaded with beds and furniture, and with his wife and two children, the youngest *scarcely five weeks old*, and a boy to drive his three cows. With much fatigue and at a slow pace they succeeded in getting to the last habitation on the route, a log hut, near where Readfield Corner now is, here they were twenty-two miles short of their place of destination, blocked up with a tremendous snow storm,* which rendered

* See Rev. S. Smith's Journal, p. 281. "Snow knee deep—roads all blocked up."

it impossible to proceed any farther till the snow went off; and Mrs. T. with her two children were detained four months in a small smoky log hut, with a poor destitute family, supplying them occasionally from their own scanty store.

Mr. Titcomb went through the woods on snow shoes several times, with a hand sled loaded with provisions and necessary utensils, remained at Sandy River alone during part of the winter and the sugar season in the spring, and made sufficient for his family. As soon as the snow had abated to admit of passing, he went through with his oxen and sled loaded. Joseph Brown and Nathaniel Davis with their wives on hand sleds got through about the same time, but having no house built they took up their quarters in a hunter's camp till they got up each a small log house. Mrs. Titcomb and the two children, on pack horses escorted by Samuel Titcomb a brother, went through a few days after, fording deep streams at the peril of their lives, and swimming their horses across the river, ferrying themselves in a log canoe; protected by a merciful Providence, all arrived safe. All were filled with the most grateful emotions, for the success that had attended their efforts to overcome the dangers and difficulties which seemed insurmountable.

When they started on their perilous journey Mrs. Titcomb's father admonished her of the perils in the way and with tears told her "the little child will die before you get there. Carry a spade with you to dig a grave for the poor thing." Mrs. T. replied that she had considered of the matter and was not only willing but anxious to go. "I have put my trust in God, and 'Though I walk through the valley of the shadow of death I will fear no evil.'"

She was so rejoiced at her safe arrival and the pleasant appearance of every thing at their new habitation that she

could but adopt the language of the whole of the 23d Psalm, which was her solace ever after, and she often said, even in old age, that every word of it proved true in her case. She never suffered for food or clothing or in any other way; lived to the age of 92 and died at the house on the farm where she had lived. "The little child" lived also, and is still living at the age of 74 as the wife of the writer and the mother of his children.

The lot selected by Mr. Titecomb proved to be the very best on the river, on which he made "the best farm in Franklin county" as reported by the Committee of the Agricultural Society. He lived on it and had the care and oversight of it till he was ninety years old. After the death of his wife his sons prevailed on him to sell the farm and remove into the village near one of them, where he lived to the age of 95 and died Dec. 25th, 1847. He reared up a family of eight children, was able to give each of his four sons a good lot of land, and to endow his daughters, in a farmer's way, with a decent outfit, a cow and six sheep, and although he was worth but \$300 when he commenced, when he died he left ten thousand dollars in money and Bank stock, to be distributed by will, the fruits of his patient toil and persevering habits of industry and economy; avoiding all speculations or traffieking, always finding a market at his door for the rich productions of his farm.

But to go back to the time of their arrival; there were then but two other families in the place, numbering eight persons in all. Seven other settlers came in the course of the first summer. All were but scantily supplied with bread-stuff, several had little or none. Mr. Titecomb's store had been reduced in the relief of the family where they spent the winter. The bears broke into his corn crib in the fall

after he left it and destroyed the most of it. His potatoes were preserved so that he was able to furnish seed for others. No corn could be had by the new settlers the first summer, nearer than Fort Western, (Augusta,) 40 miles; several of them had to go on foot to that place and carry a basket of corn on their backs, first to Winthrop to mill and then home to keep their families from starving: many expedients were resorted to, to allay the cravings of hunger; some lived for several days at a time on greens; some dug up their potatoes after they were planted, cut out and replanted the eyes and ate the rest. After three or four months, when green corn was fit to pick and potatoes large enough to dig, all were relieved essentially. The months of May, June and July, 1781, formed the most distressing period in the settlement of Sandy River. After the corn crop came off in the fall, almost every one had a tolerable supply; one settler raised a little wheat that summer; but then there was no mill within 40 miles, and no way to go to mill but on foot, till they could go by sledding in the winter. Several prepared large samp mortars, with a spring pole by which a man could pound a bushel a day so as to make one half fit for bread; the other half made good hominy. Good crops of corn were raised in 1781 and 1782, but a frost in August, 1783 killed all the corn, and there was a scarcity of bread in the summer of 1784; but ever after that a sufficient supply was raised, but more or less plentiful, as the season was favorable, or not.

A saw mill was built in 1781, in the fall, and a grist mill the next fall; but there were some hard cases, for want of meal, in dry seasons when the mill stopped for want of water.

Settlers came in at the rate of ten or twelve in a year, every year, and in the winter of 1794 the town of Farmington was incorporated, containing, 90 families, or about 600 in-

habitants ; in June, New Sharon, and thence forward improvements in roads and bridges progressed more efficiently, and the comforts and conveniences of life were generally enjoyed and continued in an increasing ratio to the present time.

An exceeding high freshet* on the 22d Oct., 1785, flowed out all who lived on the second grade of intervalle. Two families were taken from their houses at midnight, in canoes, in the storm to the high land. In one, the water arose to the chamber floor, and a large family of children were taken out at a hole made in the roof.

Accidents more or less occurred from time to time by flood or fire or by frost, but not uncommonly disastrous. During the last fifty years, the chapter of accidents has been short, and many not worth recording.

The common course of proceeding with beginners, was, first to cut down the trees on five or six acres the first year, burn the ground over and plant with corn the next year and build a log house ; cut more trees, remove the family in before harvest time ; live on corn meal one year, raise wheat the third year and build a small barn ; raise English hay, wheat, rye and corn, the fourth year, and then they were in a way to live comfortably. After living seven years in a log house, every one had a right to build a framed house, *if he could* ; they were then called old settlers. All who had nothing better than a log house, were by common consent, bound to give one new settler, two weeks accommodation, and board, when moving in. My time is out, and I stop and say no more.

* See Smth's Journal, p. 256,—“ Great ruin—hideous freshet.”

ARTICLE III.

JONES'S EDDY.

BY

HON. ROBERT H. GARDINER.

JONES'S EDDY.

This place became conspicuous soon after the Revolution, by the attempt of Charles Vaughan of Boston, to build up a commercial city there which involved a large and fruitless expense.

The President of the Society, Mr. Gardiner, having had a personal acquaintance with Mr. Vaughan, and a knowledge of his various attempts at improvement on the Kennebec, was requested to favor the Society with information upon the subject, in connection with the map of the mouth of the river, prepared by John Jones in 1793. The President complied with the request in the subjoined remarks.

The map is an accurate and minute delineation of the *Eddy*, with both sides of the river from that place to the sea and of the islands lying at its mouth; all the buildings, places of business and land marks are embraced in it, with the depth of water from Seguin island up through Fiddler's Reach; and the work is remarkably well executed.

Mr. Jones had been employed, previous to the Revolution, as surveyor for the Plymouth Company, and resided at Pownalborough, now Dresden. He became a loyalist and refugee on the breaking out of the war with the mother country, and was imprisoned for a time in the Boston jail. He escaped and made his way to Quebec in 1780, where he was appointed a captain in Major Rogers' batalion, and under this commission, he exceedingly annoyed the people of his former residence, who had severely used him for his tory principles. Among his other feats, was the capture of his old enemy, Charles Cushing, as mentioned in the article.

After the war, he acquired some interest in the island of Grand Menan, and in 1784 was employed as a surveyor to lay out lands on the St. Croix. But he finally returned to the Kennebec, and resumed his employment as surveyor, establishing his residence at Augusta, where he died. He was a skillful surveyor and a man of good character and acquirements. While in the service of the Kennebec Company, he made a large plan or map of their territory.

W.

JONES'S EDDY.

I HAVE been requested to make a few remarks upon this chart of the lower portion of Kennebec river, made by John Jones in the year 1793. Some of my hearers may remember Mr Jones, familiarly called for his dark complexion, mahogany Jones, and who was remarkable for the violence of his tory principles and the unflinching courage with which he avowed them. During the revolutionary war he went with a small party and took Brigadier Cushing out of his bed at Pownalborough and carried him over to the Penobscot and delivered him to the British. After the peace his toryism was forgotten, he removed to Augusta and lived in perfect harmony with his neighbors and exhibited the same fearlessness as a surveyor for the proprietors at a time when squatters disguised as Indians threatened the lives of all who should attempt to survey proprietors' lands, as he had done in earlier life, in support of his tory principles.

In 1793, the only place of any importance east of Portland was Wiscasset, which was then considered as the sea port of the Kennebec, and was the market town for all that section of country which has since been divided into the counties of Lincoln, Kennebec, Somerset, Franklin, Androscoggin and Sagadahoc. A few coasters plied between the

Kennebec and Boston, but all the foreign exports from this section after passing down the Kennebec as far as Bath went into the Cross river to the Sheepscoot and thence up to Wiscasset, whence they were shipped to their destination. Mr. Charles Vaughan, a wealthy merchant of Boston whose family were among the proprietors of the Kennebec purchase, and who with them owned all the lands comprising the present village of Hallowell, called after his maternal grandfather, took a strong interest in promoting the settlement of this section of the State, and spared no expense to develop its resources. He designed Hallowell to be the great town at the head of navigation on the Kennebec and Jones' Eddy below Bath to be the great sea port for the river, and the rival of Wiscasset, already a place of importance. At Hallowell he built a distillery, a brewery of very great size and capable of making more malt liquor than was then consumed in the whole of New England. He also built a very large and expensive flour mill, furnished with the most perfect machinery then in use, and built wharves, stores and houses necessary for these branches of business. But these establishments were all greatly in advance of the times and were consequently unprofitable, and gradually went to decay and were abandoned. Mr. Vaughan's expenditures at Jones' Eddy were less expensive. He sent an agent from Boston to reside there with a regular salary to transact the business of the numerous ships which he expected would load there, and erected the buildings and wharves necessary for their accomodation, and he caused this chart to be made and distributed for the use of navigators frequenting the port. Mr. Vaughan was a gentleman of great energy and unbounded public spirit, but he seems not to have been aware of the difficulty if not impossibility of building up a new

town by a non resident proprietor through an agent uninterested in the enterprise which should transfer to itself the business of an established place occupied by enterprising merchants engaged in extensive concerns. Jones' Eddy never attracted to itself any business people, and is now in exactly the same state in which it was left by Mr. Vaughan sixty years ago. Wiscasset, notwithstanding this attempted rivalry, continued to flourish till the commercial restrictions which preceded the war of 1812. Its merchants had generally extended their transaction to the utmost extent of their credit and could not sustain themselves amid the general depression of business which followed the embargo. Those who had shown more prudence in managing their own affairs, found themselves involved by their friends and neighbors, till a general ruin spread over the place. When peace was established, Wiscasset was utterly prostrate and in no situation to resume its place as a commercial center, and with a most beautiful location, and a noble harbor easy of access, and uninterrupted by ice, it seemed for many years like a decayed city of the old world, and though now a few active, intelligent merchants have established themselves there in business, it scarcely numbers more inhabitants than it did half a century ago. When peace came and our vessels were once more allowed to traverse the ocean, a sea port for the Kennebec became necessary. Jones' Eddy had passed from the Vaughan family, and there was no one to put forth its claim to be the emporium. It boasted of one advantage over Bath by being below Fiddler's reach, a narrow and short turn in the river. It is difficult of navigation for large vessels at all times, and small vessels cannot pass it with a S. West wind, the prevailing wind in summer, unless the tide is favorable; but whatever natural advantages Jones' Eddy

might possess there was no one to advance them. Bath was then an inconsiderable place, but there was there a few persons of activity and foresight, who improved the opening thus offered them, and Bath has become a wealthy, prosperous city, rapidly increasing and with a commerce which no rival is likely to take away.

ARTICLE IV.

LETTER FROM

GEN. WASHINGTON TO GEN. KNOX

WITH REMARKS

ON AMERICAN MANUFACTURES.

BY AUGUSTUS C. ROBBINS ESQ.

WASHINGTON AND MANUFACTURES.

The following communication was prepared by Augustus C. Robbins, Esq., of Brunswick, and read at the special meeting of the Society at Augusta, February 2, 1855.

The occasion of the remarks, was an original letter from Washington, found among the papers of Gen. Knox, which was presented to the Society by Mr. Robbins, and is now a part of its valuable archives.

The facts relating to American Manufactures have a peculiar interest in connection with the letter, and the encouragement given to them by the example of America's most patriotic citizen.

AMERICAN MANUFACTURE.

If in these days every inauguration has in it much of interest, with what emotions must the first inauguration of Washington have been witnessed?

The unequal struggle of the Revolution was at length over—peace was again restored. The articles of the old confederation, which like a rope of sand had scarce sufficed to bind the Colonies together, when a common danger aroused all their energies against a common enemy, were now dissolved. The new constitution which had been formed with much deliberation and many prayers, by a body of men unsurpassed for their intelligence and patriotism, had at length received the approval of *eleven* of the *thirteen* States. The first Presidential Election under the new Constitution had been held, and He who had so often led our armies to victory, was now to appear and take upon himself the oath of office.

The ceremonies and proceedings upon the occasion are carefully recorded, and are so familiar to all, that I need not stop to detail them here.

Washington was inaugurated at New York on Thursday, *April 30th*, 1789.

We are told that he “appeared on the occasion dressed in a coat, waist coat and breeches of fine, dark, brown cloth and white silk stockings, all of American Manufacture, plain silver buckles in his shoes, his head uncovered and his hair dressed after the prevailing fashion of the time.

When we consider that at that time we were almost entirely without manufactures of any kind, and that by far the greater portion of all our fabrics were brought from abroad, the question at once comes up—was Washington at his first inauguration dressed in a full suit of American cloth?

I answer that he was. This cloth was made in Hartford, Conn., at the first woolen manufactory ever established in the United States.

I present here an exact copy of the agreement of the said Company, together with a list of the Stockholders.

THE FIRST WOOLEN MANUFACTURE IN THE UNITED STATES.

Articles of agreement for establishing a Woolen Manufactory at Hartford and its neighborhood.

Each share to be ten pounds payable in cash by May next, to the Treasury of the Company

Mr. Daniel Hinsdale to be the Agent of the Company, to receive subscriptions, purchase wool, &c, for the Manufacture, and manage the Stock of the Company under the control of the Directors, to whom at all times he shall render account of the funds and manufacture, and on the first Monday in May annually render a statement to the concern, and make a dividend of the profits, if any, to each share.

That no part of the stock shall be withdrawn before the first day of May, 1795, unless by an agreement of a majority of Stockholders.

That the Treasurer pay out money's to the Agent or his

order only, that he show the state of his cash accounts to the Directors when required, to whom his books shall be always open, and to the concern on the first Monday in May annually.

That the Agent and Treasurer shall receive such compensation for their services as the Directors shall judge equitable, and who shall certify their account respectively.

That on the first Monday of May annually, there shall be a meeting, when the Directors, Agent and Treasurer shall be chosen for the year, to be holden at the time and place where the Directors shall order in the city of Hartford, and in all questions determined by the Company each Stockholder shall be entitled to as many votes as he holds shares.

In testimony of our agreement to the above articles we have subscribed our names thereto and do hereby promise to pay the shares annexed to them respectively.

Hartford, 28th April, 1783.

Jesse Boot & son Jesse,	6
Oliver Ellsworth,	5
Caleb Bull,	3
Peter Colt.	5
Wm. and George Bull,	3
Henry Seymour for Thomas Seymour,	3
Pownal and Henry Denning,	3
James and Hexekiah Bull,	3
Caleb Bull, Jr.,	3
Hudson C. Goodwin,	3
John Caldwell,	3
Samuel Marsh & Son,	3
Nathaniel Patten,	3
Daniel Hinsdale & John Dodd, Jr.,	4
Joseph Pratt,	5
Samuel Wyllys,	1

Mick'l and Thomas Bull,	3
John Bolla & Riek'd Goodman,	3
Jeremiah Wadsworth,	15
Nathan Bolles,	3
Justice Riley,	3
Ezekiel Williams,	3
John Coatson,	5
Nahum Hubbard.	3
George Phillips & Co.,	10
Nathan Perkins,	1
George Starr,	3
Andrew Kingsbury,	3
Ashbel Riley.	1
Oliver Waleott.	3
Peter Colt & Co.,	10

125 Shares—£1250.

Among the list of Stockholders we find some names not unknown to fame.

Oliver Waleott was one of the signers of the Declaration of Independenee. Oliver Ellsworth was one of the Justices of the United States Court. His son has been Governor of the State, and is now one of their Judges.

Peter Colt was an Uncle of him of revolver-memory.

Jeremiah Wadsworth, the largest stockholder in the Company, had been Commissariat in the French Army with the rank of Lieut. Colonel. He procured the cloth and it was forwarded to Washington through Gen. Knox.

On the books of the Company there is a charge for one piece of smoke colored cloth, 23 3-4 yards—Dec. 27. 1788. Also on the same day, one piece of Hartford Grey. These were the only coat cloths made that year as they had no broad looms until some time after.

Col. Ward now a resident of Hartford, owns the premises in which this very cloth was cut off. He was familiar with Hinsdale, the Agent of the Company, who lived there, and was particularly intimate with an apprentice by the name of Taylor (who is now dead) who often boasted that he sheared the cloth Gen. Washington was inaugurated in.

I present now an extract from the "Gazette of the United States," published in New York, May 6th, 1789, by *John Fenno*

The original paper is in the Library of Harvard College.

AMERICAN MANUFACTURE.

"The President of the United States on the day of his inauguration, appeared dressed in a complete suit of home-spun cloths ; but the cloth was of so fine a Fabric, and so handsomely finished that it was universally mistaken for a foreign manufactured superfine cloth. This fact the Editor hopes will apologize for his not having mentioned, in his last paper, a circumstance which must be considered as not only flattering to our manufacturers in particular, but interesting to our countrymen in general.

"His Excellency, the Vice President, appeared also in a suit of American manufacture, and several members of both Houses were distinguished by the same token of attention to the manufacturing interest of their country.

From this bright Era, see Columbia rise !
 Her Empire prop'd by Him who arch'd the skies,
 Freedom and Independence, Arts and Peace
 Shall crown the scene till time and nature cease."

By accounts from Boston, it appears, that the tradesmen and manufacturers of that metropolis, are following the pat-

riotic example of their Brethren of Baltimore, Philadelphia and New York in associating for the promotion of the manufactures of the Union. They all are turning their attention to the grand counsel of the nation, as the only adequate source of relief, the prop of their hopes, and from whose power alone, such great national objects can receive competent encouragement, support and protection.

The Duck Manufacture in Boston, is patronized by gentlemen of the first character and fortune in that place, and there is the greatest probability that the navigation of the State will in a few years, be wafted to every quarter of the globe by canvass from American looms.

The Manufacturing House for Duck in Boston, is pleasantly situated at the South West part of the town. The building is 180 feet long—two stories high. The upper part is improved by the spinners of the chains or warp of the Duck. Sixteen young women and as many girls, under the direction of a steady matron, are here employed.

In the lower part there are twenty-eight looms which can turn out two pieces of Duck of 40 yards each per week.

This Manufacture is a very great public benefit as it employs a great number of the poor.

If further evidence were necessary to establish the historical fact which I have endeavored to present, it is to be found in the original letter of Gen. Washington to Gen. Knox, for procuring and forwarding to him the cloth of the Hartford Manufacture.

This original letter of Washington I have.

If any are curious to know how it was procured, I will gratify their curiosity by stating—That Mrs. John Holmes (widow of the late Hon. John Holmes) who was the youngest daughter of Gen. Knox, presented this letter of Wash-

ington's to Mrs. Edward Robinson of Thomaston; Mrs. Robinson presented it to me, and I now present it to the Historical Society of Maine.

“MOUNT VERNON, MARCH 2D, 1780.”

MY DEAR SIR:—I beg you to accept my acknowledgement of and thanks for your obliging favors of the 12th, 16th and 19th of last month, and particularly for the trouble you have had in procuring and forwarding for me a suit of the Hartford Manufacture. It is come safe, and exceeds my expectation. I will take an early opportunity of paying the cost of it.

The result of the late elections will not only soon be known, but the effects of them will soon be discovered. Of the nine Representatives (announced) for this State, six are decided federalists; and the tenth (not yet known) from Kentucky, it is presumed, from the best accounts which have been received from thence, will be in unison with them. To hear that the votes have run in favor of Mr. Adams, gives me pleasure.

The severe weather, and uncommonly bad condition of the Roads in this quarter will prevent the members from *this* State, giving their attendance in time. One of them went from here this morning only, and two yesterday.

I hope this will find you perfectly recovered from your late painful disorder, and Mrs. Knox and the rest of the family in good health. Our affectionate compliments are offered to them, and with sentiments of the sincerest friendship,

I am ever Yours,

G^o. WASHINGTON.

GENERAL KNOX.

This letter of Washington's, besides affording conclusive evidence upon the question which I have endeavored to an-

swer, has in itself other matters of interest. It furnishes the data for comparing the facilities for traveling in his time, with those of our day. Mount Vernon is distant from New York about 220 miles; and this distance is now made in 12 hours.

Washington's letter is dated March 2d, 1789. The first Wednesday in March, 1789 (March 4th.) was the day fixed upon for the meeting of Congress to commence proceedings under the new Constitution. Three members of Congress from his neighborhood he alludes to as having left for New York prior to the date of his letter.

"The severe weather, and uncommonly bad condition of the roads in this quarter, will prevent the members from *this State*, giving their attendance in time." Such was the case. Congress met at the appointed time, and a quorum not being present, they adjourned from day to day, and it was not until the first Wednesday in April that a quorum was in attendance.

Who ever heard of a Member of Congress in our time prevented from being in attendance by the severe weather or bad condition of roads, when his *per diem pay* was at stake? If there were Giants in those days, there are *fast men* in ours.

I once heard a distinguished Democrat tell his experience and he accounted for the origin of his Democracy by saying that he was born a *Democrat*, and so could not help it. I can give an equally satisfactory account of my political preferences, by saying that at a very early period of my life, (when I was a very little boy and could not help it) I was born a *Federalist*.

If there are those present who, like myself, were born *Federalists*, and who having been trained by honored parents, in the *way* they should go and have not yet departed

from it, it may be a consolation to them (now that the term *Federalist* has become a hissing and a by-word) to *know and to see, under his own hand, that Washington too, was a Federalist.*

ARTICLE V.

A DISCOURSE,

DELIVERED BEFORE THE

MAINE HISTORICAL SOCIETY,

AT BRUNSWICK, AUGUST 2, 1854;

BY GEORGE BURGESS, D. D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN MAINE.

BISHOP BURGESS' ADDRESS.

Bishop Burgess' Address at the annual meeting of the Society in 1854, not having been furnished, until after the printing of the volume had proceeded some way, we were obliged to give it its present place, instead of making it the first article, as was designed.

BISHOP BURGESS' ADDRESS.

GENTLEMEN OF THE HISTORICAL SOCIETY OF MAINE:—

That history to which your associated labors are chiefly devoted, presents bold features in a very singular union. Whenever the first name is pronounced on the great roll of American States, the imagination passes off in an instant to the remotest East and the most wintry North of a vast national domain. There, an unrivalled length of coast stretches itself away; and there America and Britain meet. In front, the ocean rolls with all its storms; behind waves the wilderness of forests. Explorers were early here; colonial enterprise was earlier here than in any other Northern State; and yet, of all the Atlantic States, this is the youngest. Some of the most interesting elements in the whole of American history for two centuries and a half, are found amongst us, while we are yet much compelled to feel that our peculiar character is still in the progress of formation; that our peculiar destinies are still to be determined; that in great part we tread a virgin soil, like that of the far West; and that we are living and sowing for posterity. New commonwealths should seem to look onward, and like the fathers of Rhode Island, rather take for their motto "Hope," than any

word which may remind them of departed days. But Maine, though a new commonwealth, has a history, and ancient recollections. It is a long and a various survey; but if the past has in any measure made the present, so must the past and the present make the future: and thus every step of the survey is full of prophecy. I invite you to such a glance over the history of our State in its several periods of progress, as constituting in each period the source of something which is already seen, or may hereafter be seen, in the genius of our people.

Of these great periods, the first comprehends the events which befel the colonies within this territory before it was drawn beneath the control of Massachusetts. It was a space of seventy years.

The illustrious reign of Queen Elizabeth had closed but three years before the first English colony was planted in Maine. The men of that colony read the Bishops' and the Geneva Bibles; for our present translation was begun, but not completed. Shakespeare was yet in his prime: Milton was not born till the year after: Bacon was a rising lawyer, though already a prince of philosophers: the younger Cecil was at the head of public affairs; and Raleigh was in the Tower. At the very same time when the first successful settlement of the Virginia of the South was made, Popham the Lord Chief Justice of England, encouraged an expedition to this Northern Virginia. It was under the command of his own brother, and it embraced some of the most honorable names of Western England. The Admiral was Raleigh Gilbert, the nephew both of the gallant Sir Walter Raleigh, and of that still worthier navigator, Sir Humphrey Gilbert; and the Chaplain, Richard Seymour, was sprung from that great family which, two generations before, had given to the

realm, a Queen and a Lord Protector. A single winter was the limit of their stay; they listened through its snowstorms, to the rough dash of the billows that tumble round Seguin and up the opening of the Kennebec; and, adventurous as they were, they thought with longing of their homes in "the sweet shire of Devon"; and, on the death of the Chief Justice and of Gilbert, not unwillingly abandoned the inhospitable coast. The foundations of their fort, the site of their church, the relics of their abode, unless to be still traced within the small circuit of Stage Island, are sought in vain.

The members of this first colony were not Puritans. That one of its promoters, who never relinquished the hope of building up a Christian commonwealth along this shore, Sir Ferdinando Gorges, was warmly devoted to the Church of England; and when he became an extensive patentee, he made the establishment of the doctrine and polity of that Church a part of his successive schemes of colonization. The settlers at Saco, at Monhegan, at Sheepscot, at Pemaquid, some earlier than at Plymouth, some a little later, left not their native land because they had any contest with its rulers. The charter of the Province of Maine, obtained by Gorges, drew a strong, deep line of demarcation between the intended institutions of all this region and those of its neighbors on the West. Their exiles found a refuge here; and in the controversies between different patentees, neither side claimed entire fraternity with the colonies on Massachusetts Bay. Gorges and his family were loyal Cavaliers; his rival Rigby, was a member of the Long Parliament, but was also a devout Episcopalian. In the mean while, the remoter East, so far as it was occupied at all, was occupied by the agents of France.

When, in the time of the English Republic, no aid from

the mother country could be expected, by the feeble and contending settlements in Maine; when the royal authority was at an end, and Gorges and Rigby were dead; the ever aspiring spirit of the colony of Massachusetts awoke. It was only the power of British law and regal favor that prevented the absorption of New Hampshire and Rhode Island by that stronger and wealthier neighbor. For Massachusetts never quite lost the character impressed upon her at her origin; a character impatient of restraint from above, but using its own energies for its own growth with Roman vigor. The pretence for embracing Maine within the letter of her charter was one which it seems difficult to designate otherwise than as impudent; but when it had once been made, considerations were not wanting, through which a party in Maine might be arrayed in favor of annexation. By persuasion at first, and at length by force, the claim was asserted with more or less of success. The Restoration compelled greater caution: the legal right of the patentees was at length decided at the highest tribunals; and Massachusetts was constrained to procure by fair purchase this large inheritance which she had so long sought by injustice. The minds of men had become gradually prepared for acquiescence; and the few citizens of Maine very readily exchanged their precarious allegiance to individuals without power, for the protection of an energetic and extensive commonwealth.

From 1607 to 1677, the Province of Maine, in the larger sense of that term, was in this state of confused incipiency. There was no general government: the attempt to produce union in religion was vain: the Episcopal establishment never prevailed: the Puritan establishment was not effectually introduced: and the settlements on the borders of the wilderness were kept in weakness and poverty. The char-

acter which such a history would leave behind it could not disclose any strong and harmonious development. There would be little more than the rude fragments resulting from an abortive effort to produce a noble statue; or rather, little more than the scattered vegetation which might yet, collected and planted anew, grow into a noble grove or garden. Self-reliance might be expected, and firmness, and endurance. The stricter virtues of the Puritans might probably be somewhat wanting; their rigid regard for the Sabbath; their devotional customs; their knowledge of the Scriptures; their readiness to suffer for conscience' sake. As little were the settlers likely to possess the faults of the Puritans; their narrowness; their tendency to spiritual pride; their indiscriminate hostility to old usages; often quite as innocent as their own, and more significant and beautiful. No one steady and strong bias would be given to the mind of the whole people, like that which the English nation received from the persecutions under Queen Mary; or that which the Germans owed to Luther; or that which the expatriation of the pilgrims of Plymouth impressed upon their colony. There would be a want of a prevailing character; but the circumstances of place and occupation, and the influence of a few remarkable persons, might fix some several and distinctive stamp on the men of Agamenticus, of Sagadahock and of Saco. This absence of common recollections, of early institutions, of ancient customs, of traces plowed into the hereditary feeling and habits of a whole people, is seen in Maine at this day as it is not seen abroad. In the frame of Massachusetts we perceive everywhere the prints of that idea which animated her civil and ecclesiastical polity from the first: the idea of independence, the resistance to higher control; a single principle, which still gives to very wide diversities a certain unity. Rhode Island was

the asylum of persecuted opinions; and to this day the social freedom with which different religious bodies grow side by side in that little State, is unequalled: for, what was toleration elsewhere, was equality there. Connecticut was almost homogeneous, was quiet, was retired; and its people are yet like their forefathers; reverential, steadfast, consistent. Neither of these pictures represents the inhabitant of Maine. The period which has just passed before us, left them no hereditary convictions or institutions. Its work was only negative; and the issue is, that where you encounter a citizen of Maine, you have no cause to infer, from the simple circumstance that he was born here, any thing whatever concerning his special opinion on themes the most serious and sacred. Whatever it be, it will be freely held and freely avowed: so much, and so much only, results from the anarchy of the first sixty years.

Something too, I suppose, has come down to us, though obscurely and indirectly, from that original spirit of navigating adventure, which so early planted the cross of the Christian discoverers far up the Kennebec and the Penobscot. The pinnacles of English fishermen were never since absent from our waters. Half of the home of many a colonist, and almost all his journeys were on the deep. Maritime pursuits became the necessary heritage of the people who should inherit this coast of harbors and of storms. "*Naviget: hæc summa est.*" In the mariners whose white sails are now spread the winds of the Pacific, or dart, almost with the speed of the birds, from China round the globe homeward, we see the successors, in an unbroken line, of Weymouth and Smith, of Gilbert and Vines.

The second period extends from this colonial union with Massachusetts, down to the end of the Indian wars.

It was but two years before the purchase of the title of

Gorges from his heirs, that the war of King Philip broke out, and our territory was for the first time alarmed by the hostile aspect of the savages. Thenceforth, till 1760, they made the land a wilderness, and so held it as their own. It is appalling even now to read the naked narratives of those deeds of slaughter, which left to three successive generations no secure rest upon their pillows. In the two years of Philip's war, every twentieth person in the colony, was either slain or carried into captivity, to return no more. Eighty were murdered within three months between the Piscataqua and the Kennebec. The people lived in garrisons, and reaped their fields at the price of ambush and massacre. Not a few withdrew to the more protected towns of Massachusetts. Casco was deserted; Arowsick was burned with terrible slaughter; the shores further east were entirely devastated; Berwick was defended only at the sacrifice of a gallant family; Wells and York were again and again attacked, with bloodshed; and at the fight of Black Point sixty out of ninety combatants were left on the field. Ten years of subsequent peace, saw many of the old habitations rebuilt, and the meadows were mowed again, and cattle wandered over the hills along the shore. Then came the war of King William; and the wild weapons of the Indian were supported by the muskets of French soldiers from the St. Lawrence. In this war the rising plantation of North Yarmouth was cruelly beset, and the inhabitants abandoned their new home. The old settlements on the Sheepscot, were left in a desolation which lasted for a lifetime. The garrison at Pemaquid was overpowered, and when Church had built a strong fortress on the spot, it was again surrendered. All the country east of Falmouth was deserted and consumed. Falmouth and Berwick were burned, and the people slain or

led along that sad path through the Canadian forests which now had so often been moistened by tears. York perished amidst the horrors of a frightful massacre; and Wells was almost the only scene of successful resistance. It is probable that in the course of that ten years' war which terminated at the peace of Ryswick, about one fifteenth part of the inhabitants actually perished in battle or by murder. Only six years intervened before Queen Anne's war began, renewing for ten years more the former misery, before the waste places had been even repaired. Though now the Indians were somewhat diminished and much discouraged, yet they wore out the spirit of the colonists by their incessant inroads. The population was diminished by a fourth or a third of its numbers. The trade in furs, the trade in lumber, the fisheries, all were extinct. But after the peace of Utrecht, the effects of a stable government and of the strong virtues learned in times of trouble were witnessed in a more rapid and a wider growth; and these banks of the Androscoggin began to flourish under the sovereignty of the House of Brunswick. The next war was but three years in duration and was simply an Indian contest, the instigators of which were believed to be the Roman Catholic missionaries. It was memorable for the slaughter of the Jesuit Ralle and the bloody fight of Lovewell. Twice afterwards the waning strength of the Indians was sufficient to spread just alarm; and in two French wars the tomahawk again reddened the soil.

In all this period of eighty-three years, I suppose that the few thousands of settlers were little more than doubled in number. It is hardly possible to paint too strongly the disastrous fruits of such harassing strife. For the first half of the period, no progress was made in cultivation; scarcely a foot was won from the forests. Afterwards the energy of

the colonists was expended in planting and sustaining firm military outposts, and in venturing forth to explore a little the vast desert beyond. There were in 1760 but thirteen incorporated townships. They formed little more than a streak along the coast, from Kittery to Pemaquid. Richmond was a frontier fortress; New Gloucester the extremest point where the smoke ascended from the cabin of a civilized family. Almost a century was lost and more than lost to the peaceful growth of the province, and it was not till British banners floated over the precipice of Quebec, that the woods of Maine were open to the feet of the emigrant.

The events of this period, even more than those of the first, have had evident and important results in modifying the character and destiny of the State, which was to embrace those wasted shores and those untrodden woods. They have almost deprived its inhabitants, as yet, of the recollections of a local ancestry. Except along the coast itself, there are no ancient families, and no remembrances transmitted from father to son, of the exploits, the sufferings, or the more quiet customs of the olden time; for there is no olden time in the history of nine-tenths of our soil. The Winthrops, the Mathers, the Saltonstalls of other States are names which have here no parallel. Sir William Pepperell belongs to us, as Kittery belongs to us, like an appendage of Massachusetts or New Hampshire, accidentally rent from its connection. Whatever we have from this long period is compressed into a corner. There, if any where, there, in the county of York, between the railroad and the sea, you must look for old mansions, old homesteads, old names, and old customs. The relentless hatchet of the Indian is the cause, that, journey where else you will, the land has none of those monuments to which the imagination so loves to cling, while we exclaim,

“This is my own, my native land!”

To this absence of a local history we may refer, at least in part, the ease with which the ties of home are sundered. Wherever a path for adventure, a prospect of gain, or even a mere opportunity of change, is opened, our youth are ready. They grow up to it almost as a matter of course: they anticipate it without dread: and when the hour arrives, they depart, with scarcely a lingering look from the hill top towards the vale which they may never see again. It is because no story lingers about these vales; they are not going from the graves of their fathers; they have not been accustomed to feel that they were living in communion with the past, and treading on the dust of former generations.

The issue of such a period was a certain hardihood in the spirit of the people. Though harrassed and thinned, they had resisted; and, aided by time, they had overcome. The woods contained no enemy or obstacle to be compared with that merciless race, whose craft and cruelty had been for a time so successful, but had shrunk back at last and faded away. There is in the men of Maine at this day a modest courage, a power to endure hardship or encounter danger, without fear and without vaunting, which it is not altogether fanciful to trace partly to those early conflicts. The West is brave, but too often is hardly more brave than boastful. This Eastern border of the land has been peopled by those who did their part to subdue the wilderness and the barbarians of the wilderness, but who have not often told the tale. Long may these traits be united in its firm woodsmen and gallant navigators, and in all its children, and soften somewhat that almost national loudness of tone, which may accompany but can never adorn, a real power and vigor.

It is not to be denied that the Indian wars, with their consequences, immensely retarded all social cultivation in this Eastern country. There is a refinement, which is effected

by time and affluence and all the appliances which are at the disposal of old and opulent communities. I do not speak of its value, nor institute any comparison between Corinthian elegance, or Ionian grace, or even Athenian culture, and Spartan simplicity. But, such as it is, this refinement cannot be rapid in its growth, where war and poverty leave little leisure and add nothing to embellish that little. The ravages of Indian warfare checked for a century the advance of the fertilizing power of commerce, tillage, and education. The foundations were to be later laid: the wealth which decorates a land, the endowments which spread so many social advantages around, the taste which finds nutriment and exercise amidst the abodes of affluence, the incitements imparted by great cities and the presence of men, the beauty of fields and farms, pastures and meadows, bright villages and lovely rural homes, all were reserved for a future day. By degrees, all has been gained or will be gained, in a sufficient measure; but in the mean time, the more useful arts and the nobler productions of the social state have no need to linger.

They have not lingered; for whenever you meet an Eastern man, on land or sea, you suppose yourselves to meet a man of energy, resolution, skill and perseverance. It would be idle to attribute all these qualities in the present generation to any influence so narrow as that of the eighty years of border warfare along this strip of coast. But many an one who looks back upon his own life, to see the causes which have made him what he is, will not overlook that hard season of his early youth, when, left an orphan to work his own way, he was driven back again and again by oppression, saw other youths enjoying their quiet studies and their pleasant abodes, and could himself only bear up and battle on.

The third great period in the history of Maine reaches from 1760 to 1820: from the close of the French and Indian hostilities to the separation from Massachusetts, and the organization of the State.

Those sixty years included the still greater separation which rent both Massachusetts and Maine from the British crown. But the war of the Revolution scarcely impeded the progress which was characteristic of this period. It was now one steady current, almost from first to last; and this is a sufficient proof that not the hardness of our winters, but the dread of barbarian ravage, had so long shut up the paths of immigration. The incorporation of Pownalborough, named from a popular Governor who often came to Sagadahock, pushed forward the work of colonial enterprise. The Cushings, the Bowmans, the Bridges, the Lithgows, gather there. In 1760, the two counties of Cumberland and Lincoln are added to the original shire of York. Old claims are now revived, new grants are obtained, the course of the great rivers, is explored, the coast between the Penobscot and the St. Croix is taken into possession, and Machias is settled. The names of Bowdoin, Vassal, Waldo, Gardiner, begin to appear. German and French Protestants are allured to the pleasant, though still wild sites of Dresden and Waldoborough. All is growth, slow, perhaps, but undisturbed: when the storm of revolution reaches even to these outskirts of the land. The fairest by far of all the towns along this eastern coast is laid in ashes by a mean hostility. The train of the companions of Benedict Arnold toil up the Kennebec, on their six weeks' march, to join Montgomery under the walls of the Northern Gibraltar. The soldiers of England hold Castine, and hold it successfully against the colonial forces, and with it hold the eastern land beyond.

A thousand of the youth of Maine fall in the struggle, but the struggle is at length over; the noble inheritance is won, and she shares the honors of the State which contains Lexington and Bunker's Hill.

The war once over, the policy of Massachusetts encouraged wisely the settlement of this broad territory, which seemed to offer more to enterprise than her own western hills, or the populous and exhausted fields of her older counties. The wrecks of questioned claims and confiscated rights were recovered. Such a claim brought one of the associates of Washington to the seat of an almost baronial hospitality at Thomaston. A great land lottery resulted in the investment of some portion of the wealth of a Pennsylvanian senator in forests, which passed through a matrimonial connection into the inventories of the Barings. Large allotments were granted for the encouragement and endowment of seats of education. In the year 1789, twenty new towns received their charters of incorporation; and two new eastern counties took the freshly honored names of Hancock and Washington. The advances of the axe were steady; mighty woods were floated down every stream; the wild animals year by year drew back and disappeared. A strong and an intelligent people was forming itself by industry and prudence. With wise forecast the foundations of a college were laid on this well chosen plain; and the roar of the Androscoggin over its rocks, and the whispers of the wind amongst these pines, sounds which so short a time before had been heard only by the wandering hunter or the anxious garrisons—now mingled themselves with the meditative dreams of the youthful scholar, anticipating future greatness for his native soil. With a progress only paralleled in New England by that of Vermont, and by that only

for a little while, the population of Maine in the first half of these sixty years, had grown to eight times its previous numbers; and in the last half it had still a threefold increase. The tide of emigration which since has rolled over the valleys of the Ohio and the Mississippi turned itself aside at this time to cover these northern and eastern lands. For a while, it was checked, and a cloud was cast over their smiling prosperity by the naval war with Great Britain, which again made the Penobscot a frontier river. But when that cloud had disappeared, the three hundred thousand inhabitants of Maine demanded and obtained the separate constitution of a State of the union.

The emigration which thus created a populous commonwealth was almost entirely from eastern Massachusetts and from southern New Hampshire. In every part of Maine they tell you of the old towns from which their parents came; and elderly people go back to visit their kindred in the scenes of their childhood. It was then chiefly that Maine received whatever impress those two older States have left upon her character. The impress is indeed not to be mistaken. But as the wild fruits have sometimes a more racy flavor than those of the garden, and the flesh of the wild game is often richer than that of the tame fowl of the same species, so I apprehend, the blood of the Puritans sustained no disadvantageous change when it was transferred to the Eastern wildernesses. Nature was here more commanding, the rivers were fuller, the ocean spread out more broadly, the forests were deeper, the very mountains, for to the eye the White Mountains are ours, the very Mountains were more Alpine. Bread was to be won by hardier labor; and every where the settler felt that he was commencing a family and a community. These circumstances were likely to

give, and have given, along with somewhat less of the cultivation of the schools, much more of a certain manliness and largeness of mould, as if the man breathed more freely. For the same cause, our people are all men of resources; men, who can do more than one thing, and can always do it, if not with accomplished skill, yet soon, and tolerably well, and generally in more ways than one. I know not why, unless for this trait, some popular writers have chosen to find so far down eastward the representative of vulgar Yankeeism, if we must adopt a popular term, suggestive both of praise and of disgrace. That compound of shrewdness, meanness, conscience, cunning, wit, impudence and selfishness, which is delineated under that name, has its types, if I mistake not, so far as it has them at all, further westward than the Piscataqua. I scarcely recollect to have encountered it, in any large development, on the soil of Maine.

At the same time, the people of Maine have not forgotten to honor their political parent. They look up with filial affection to the mother of States, and her ancient capital has still for them its just glory. The lessening tendency to adopt the thoughts of Massachusetts as a mould for the mind of Maine is explained by this history, the tendency itself, and the fact that after the lapse of so long a time, it is lessening. The copy was never servile, and although the origin of so large a part of our population must and should leave its marks, and there is so much in the institutions and the spirit of Massachusetts which we might rejoice to inherit yet it is a satisfaction to know that amidst pursuits so different and on another soil, an independent manhood has been forming itself, and the people have something more than the resemblance of an inferior to even the most elevated original. They who came here had not the leisure to be specu-

lative. The land was to be cleared and subdued; their bread was to be won in a short summer and a sharp winter. Amongst the practical states of New England, this, became the most eminently practical. It was not the narrow view of those who can discern no good except in the immediate return of profit. It was rather the energetic habit of those who have not time to waste, nor even to expend in the healthful excursions of the intellect. The resolute, active character, which aims at a fixed result, and goes steadily towards it, unhindered by difficulty, but never fighting against necessity, is a feature which as much as any other, arrests the attention of the Southern stranger. Two generations of hardy, patient emigrants from a milder to a bleaker climate left that character to their children.

The great emigration to Maine coincided in time with a mental revolution, gradual but momentous, which was developing itself in Massachusetts. It is matter of history, and it has very much affected the history of New England, that between 1790 and 1820, a vast and hitherto irreparable separation was established within that body of Christians which till then included almost all the people of Massachusetts, and which represented the ecclesiastical system of its ancestors. Just in that age, the youth of Massachusetts were largely pouring themselves into Maine, and mostly before the change was decided and apparent. They were withdrawn from the movement, and whatever have been its opposite effects, both have been comparatively little felt in the new community. Opinions and men have not here so formed themselves in two single, strong ranks of direct contradiction. The mind of Maine, if not quite aloof from that current with all its manifold rush of truths and errors and dreams and realities and theories and impulses, has not been swallowed up nor swept along by the waters.

That very cause has had, perhaps another effect. Had the emigration been earlier, each company would have come united by one religious system, and probably bringing with them their own chosen pastor. Had it been later, the missionary associations which then arose would have striven, and not unsuccessfully, to follow its footsteps. But it occurred, just when the earlier unity had lost its binding power, and when the later zeal had not begun its active and associated operations. There was in every place a season in which the visits of those terrestrial angels, pure and enlightened teachers of the word of truth, were few and far between. The settlers supplied themselves as they could, or glided into a temporary negligence. Unlettered and not very seldom unprincipled men appeared as instructors, and were often welcomed. Sects, scarcely known in the youth of the emigrant and on his native soil, became here his refuge in his old age. In proportion as any part of the territory was lately settled, in that proportion nearly, was it the scene either of religious division, or of estrangement from the ecclesiastical systems of earlier days and older communities. The result is read in those statistical enumerations which show so vast a numerical majority of the inhabitants of Maine, as connected with religious bodies of recent origin.

Few of the emigrants during this period brought with them other wealth besides health and skill and patience. They were the founders of families, and sometimes of considerable estates; but it was through labor not unmingled with selfdenial. The large proprietors seldom came in person. The foreigners who were early transplanted to our shore were a company of necessitous households. The settlers from Massachusetts and New Hampshire were farmers and mechanics, and often both at once, who sought here what

they possessed not at home. Such is the usual cause of emigration, till the path has become easier, and the wilderness begins to blossom. Other causes may impel men into exile or allure them with a glittering prospect, but no such causes allured or impelled the inhabitants of Maine. They expected what they found, toil, and the fruits of toil in a frugal independence. They built up a commonwealth, which, for a long time to come at least, would be marked by a striking equality, a manly plainness, a sober sufficiency and a just appreciation of what is most needful, most solid and most equitable. Such qualities bring prosperity, and ultimately even wealth: but it will be long before, on a rough shore and beneath a wintry sky, they permit the love of luxury or favor a magnificence of taste. A land like this must be eventually and especially democratic; and if the spirit of our national institutions could be driven away from stately capitals and vales overflowing with rich harvests and with enfeebled men, it would find one of its best resting-places on the eastern border of the once great republic.

The fourth period, extending from the year 1820 to the present time, is nearly the term allotted in calculations to a single generation.

Of this period little is as yet historical, in that sense in which history is research or commentary or an attempt to give life to the past.

It contained the beginning, the progress and the end of one of those causes of ambitious speculation which in an active age, a stirring people seems always ready to fulfil on any theatre. Unlimited credit, vast enterprises, fictitious fortunes and final calamity followed each other when the wealth of the forests unfolded itself with promises which it could not perform. That has passed by; but it has left

a bolder spirit of enterprise, not to say a preference for some hazard, which is sometimes seen in singular contrast, if not in singular union with the former, frugal caution. Shipwrecks of every kind are the punishment of such ambition; but, while the individual sinks, it may sometimes open or seem to open, more rapidly, the general path to success.

This period embraced the final settlement of our north-eastern boundary. The small diminution of territory was but the loss of so much simple space; but the decision, while it removed a possible occasion of strife, gave a more distinct view of the wilderness behind us. It is still a peculiar feature of our State, that it contains, and must long contain, such a wilderness.

“Stern famine guards the solitary coast,
And winter barricades the realms of frost.”

It is, at least, a background which somewhat deters the timid and the easy, so long as, under a genial sky, vast prairies repose untilled along the Mississippi, or the setting sun of the Pacific is reflected from golden hills without an owner. The recently slow advance of agriculture into the interior, and its present pause, indicate that the energy of the people has turned into other channels than the enlargement of their fields at home. To predict that Maine must be in some sense a northern hive, sending forth its youth to win wealth in warmer fields, is but to say that it must be what the north always was, in Asia, in Europe, and in America, either through conquest, through commerce, or through constant emigration. But neither Scandinavia nor Tartary nor Scotland is depopulated by these swarmings of men. Maine, too, can spare her thousands to California, and still keep her hundreds of thousands, quite as worthy and quite as vigorous at home. She may have a woody desert of her

own, larger perhaps than any of the contemporaneous sisterhood of States; but inch by inch, the trees will probably fall, and the fences extend to the Chaudiere and to Madawaska.

It is a part of the history of this period, that smooth, iron roads have brought the dwellers on the Kennebec within half a day's ride of Boston, and that a mysterious wire has taken up the intelligence which has been laboriously transmitted from the shores of Europe, across the ocean, and in an instant has conveyed it from Calais to the press of New York. It is a part of the same history, that Portland, stretching out her arm to the St. Lawrence, has also opened a new gate to the great, peaceful march of Britain on her path of colonial enterprize. We are pushed so much nearer to Europe, since we must always be the nearest. But here is a circumstance, which must always have its effect on the genius of the people; and this effect, like that of all association with other nations of the earth, must be elevating, enlarging, enriching and refining. To live upon the coasts of the sea, is a privilege, not to be exchanged for fertile plains or mighty rivers; a privilege, not for individual happiness, but for the collective development, influence and greatness of a people. If I mistake not, all history tells this tale; and none more plainly than that of our own sea-girt mother country.

Within this period has lain most of that mighty emigration which has given to our nation so large an infusion of foreign blood. That emigration has passed us by, and rolled on to the south-west. It has scarcely tinged our population. The German accents are not heard within our borders; the Norwegian exile presses on to the lakes; the African cheek delights in a warmer sun; and the expatriated Irishmen

amongst us, are not, as elsewhere, in armies. The result, as I apprehend, is, that in no State of the Union, are the people so purely of our race, and that race the English. It is a circumstance, which, lasting as it probably must be, is adapted to characterize somewhat the destinies of our State, and the mould of its citizens. We remain one people, a Saxon people, a protestant people. Most of the heirs that blood may deem the exclusive inheritance an honorable privilege. But, be it what else it may, it must tend to form unity and simplicity of purpose and of mind, which always inspire respect and interest, and which must, with a race descended like ourselves, involve some of the most admirable features disclosed in human history.

The character of a State is not merely a cause, but also an effect, of its legislation; and the legislation of Maine lies of course wholly within this period. It may have been defective or excessive, narrow or loose, hasty or slow; but it has been practical, direct and popular, frugal and abstinent. It has had small respect of persons. It has tended toward equality in every privilege. It has cherished common education. It has sedulously guarded the social rights of individual freedom. It has paused when its own work was done, and left to the private man his private duty. It has neither aimed at vast results, nor slighted manifest utility. It has been the plain, manly, just and sparing legislation which was adapted to secure the most obvious of real benefits, and to develop the energies of patient industry. So far as it has wrought already, it has formed a people like itself, free in spirit, full of practical sense, and just to one another and to all mankind.

It was only in such a soil that a measure could have originated like that recent statute, which, with all its conse-

quences, must form a page in our history, and not in our's alone. Only amongst a people, emphatically democratic and emphatically practical, would such an attempt have been ventured. This is not the occasion to speak of the legality or unconstitutionality, the prudence or inexpediency, of the enactment. But it was the act of a people who could resolutely determine to cut off from themselves, at one blow, a class of pleasures, which, wretched as they are, have enslaved the most brilliant as well as the coarsest natures. It went straight to the root of the great, infecting tree, and was meant to lay it all, trunk, boughs and foliage, at once in the dust. It was the fruit of a state of society, in which there was little of pride or luxury to smile in scorn of such legislation, and quietly pronounce it impracticable, and little of ruffian grossness to set it at defiance, or to stamp it from the first as a hopeless remedy. The men who settled themselves in Maine, during our third period, were those from amongst whose children, in our fourth, such a law would go forth upon its work, strong and hopeful.

Gentlemen of the Historical Society, if the view which has passed before us possesses any interest for a reflecting mind or patriotic heart, that interest reacts upon the pursuits of our association. In the history which thus forms the character of our fellow citizens and our posterity, we are gleaners,

“Through fields time-wasted, on *glad* inquest bound.”

It offers not a few bright fruits to us; it will yield more to our successors. Our task is that of preserving all which is ancient, or curious, or honorable, or productive, as ages glide on after ages. A solemn hue is given to this task by the thought that the objects of an association like this, accumulate as time advances: and that its interest survives and

is increased while the successive generations of its founders and its members pass on into a world whose history is that book of God, in which are recorded all things done in the body. Who has not sometimes wished that the truth of events and characters could here be known, as it is written there? Who has not wished that even a narrative as divinely attested as the historical books of the Scriptures, could tell us how we ought to interpret so many portions of the history of Christian nations, as the story of the Hebrew nation is interpreted in the sacred narratives? That cannot be; but the nearest approach to such a view is when history is told in a high, Christian spirit, with a sacred love of truth, and with the diligent study of all the materials through which the truth may be discovered or elucidated. To aid this work, at times perhaps with the humblest means, at times through the most exalted, we draw together whatever the ocean of the past has left upon the shore. The monuments of the wise and good and great will be the brighter and the more lasting for our care. Memorials of a worthy ancestry will go down to children's children. The land of the Sullivans, the Dearborns, the Wadsworths and the Kings, of Knox and Preble, of Payson and Appleton, will be deprived of none of its just renown, and those who remember well how much the history of their own territory has moulded them, will be urged to mould that history through all upright, pure and noble acts, for the ages to come.

“*Hic manus, ob patriam pugnando vulnera passi,
 Quique sacerdotes casti, dum vita manebat,
 Quique pii vates, et Phoebæ digna locuti,
 Inventas aut qui vitam excoluere per artes,
 Quique sui memores alios fuere merendo:
 Omnibus his nivea cinguntur tempora vitta.*”

The history of Maine, gentlemen, is yet mostly to be made, and then to be written. "Facere scribenda" is first in order; then, "scribera facta." As a society we stand to watch from age to age, the things that have been done; and it is not too much to believe that within these learned precincts those are to arise, perhaps are arising now, who will stamp upon the lasting page the living image of the past and the present. It is a noble task in all its parts, from that which is performed by the mere hewer of wood or drawer of water; the verifier of dates or collector of pamphlets, to that which occupies the broadest and most majestic glance of creative genius or of all-comprehensive wisdom. Much it is to be the faithful annalist, the honest chronicler, the local contributor, the indefatigable genealogist. Much higher rises the labor of him who develops, with clear analysis, the progress of manners, laws, opinions. Still greener wreaths await him who can breathe into the story all its life and glow, till we hear the clash of arms, and see the moving pageant and love or hate the personages of the tale as if they were our friends or foes. and float, forgotten all beside, down the smooth stream of the enchanting style. But even he may be surpassed by those who can educe as we pass on, the sagacious lesson of human motives, aims and issues, and teach us with a word where admiration should pause, when condemnation should soften into tears, and what history will continue to be while man repeats himself, unchanged. When all this is united in the foremost of our masters, and the varied inquiry of Plutarch, the memory, research and intuitive eye of Niebuhr, the lucid arrangement of Hume, the pictures of Livy, the terse, tense comment of Tacitus or Macauley, are all embraced within the magnificent grasp of Gibbon, there may yet be wanting that moral dignity which can belong alone

to him who, when he sends his eye over the ocean of time sits down beneath the shadow of the Rock of ages. Truth is the soul of history; truth is the finger of God in history. It is not always known at a glance. Sometimes it must be left in mystery till the day which shall disclose all things. Even in our own generation, even after every witness has been heard, even when judicial investigation has been pushed to the utmost, and the grave has set its seal upon all the testimony, yet guilt or innocence is sometimes undecided still; and coming time can but array its parties. We must bear all with patience; we must grant new and still new trials; and so long as the advocate shall still plead that Catiline was no traitor, or that Richard the Third was not crooked-backed; or shall ask us to believe in the meek piety of Hildebrand or the patriotic philanthropy of the line of the Bonapartes; or shall beseech us so far to reconsider our decision as to name Shelley a pious atheist, and Voltaire a kind of Christian; let us listen to both sides, till facts and arguments prevail. But, gentlemen, while ingenuity is attractive, and partiality may be pardonable, truth is holy, and history, true history is truth. So let us guard the history whose sentinels we are; and may it ever be the glory of our commonwealth and country, that they can shine enough with no other history than this!

ARTICLE VI.

THE

LANGUAGE OF THE ABNAQUIES.

OR

EASTERN INDIANS.

BY WM. WILLIS.

LANGUAGE OF THE ABNAQUIES.

THE Maine Historical Society is desirous of obtaining as full and accurate an account of the language used by the Indians who occupied Maine, as is practicable. Great difficulty exists upon the subject, from the absence of any grammar or written work in the language, from the confusion of dialects of various tribes, and from the different modes in which the words have been spelt or written.

The manner in which words having the same meaning or applied to the same objects have been written by the English and French, may be seen in the word *Androscoggin*, now applied to one of our principal rivers. It was given by the natives to that part of the river which extends above the falls at Lewiston, and is called or written variously, Anasaguntacook, Auconganunticook, Ammoncoggan or gin, Amoscoggin, Ameviscoggin, Ambrosecoggan and Amoscongou. So also Norridgewock, which the French write *Nanrant souack*, and has been variously written by others.

We derive our principal knowledge of this language from the dictionary of father Rasle, now preserved in the library of Harvard College, and which has been given to the public in the memoirs of the American Academy, by the learned

John Pickering of Massachusetts, Vol. 1 of the new series, published in 1833. We are consequently obliged to take the Indian words as a Frenchman would pronounce them, which increases the embarrassment to an English student. On this subject Mr. Pickering observes, "Being a Frenchman, he naturally adopted the French alphabet; and as a general rule, the reader will therefore pronounce the Abnaki words as a Frenchman would. There are, however, some sounds in the language which are not known in the French; and for these he added certain characters and diacritical works to the common French alphabet. It is not quite certain, that we can, at this day, determine what were the precise sounds intended by those additional characters.

The manuscript dictionary here spoken of, "is a small quarto volume in Father Rasle's own handwriting; and on the first leaf, the author has made the following note," of which we give the English version. "1691. It is now a year that I have been among the savages: and I begin to set down in order, in the form of a dictionary, the words I learn."

Additional aid is furnished by the learned works of Heckewelder, and Deponcean, Rogers Williams' Key, and Eliot's Indian Grammar. The Abnaquies occupied the country between the Penobscot and Piscataqua rivers, and were divided into four principal tribes, viz: 1. The Sokokis, on the Saco river; 2. The Anasagunticooks, on the Androscoggin; 3. The Canibas or Kenabes, on the Kennebec; 4. The Wawnocks on the Sheepscot, Pemaquid, &c. The Tarratines, a fierce race, occupied the Penobscot, and the Mickmacks or Souriquois, Nova Scotia.

Williamson, the historian of Maine, says, that Francis, chief of the Tarratines on the Penobscot river, told him that the tribes between the Saco and St. John rivers were brothers;

he says, "I could understand all these brothers when they speak, but not the Mickmacks or Algonquins or Canada Indians."

The following quotations from Mr. Pickering's article in the Memoirs of the American Academy, give a brief account of the Indian languages in this portion of the continent.

He says: "According to Mr. Duponceau, whose opinion is adopted by other American philologists, the various Indian dialects on the northern Atlantic side of America, may be classed under four principal stocks or families.

1. The Karalit or language of Greenland and the Equimaux.

2. The Iroquois, called by some of the early French writers, Huron.

3. The Lenni-lenape, called by the French Canadians, Lenape, and by us the Delaware.

4. The Floridians, or Southern stock.

"The Lenape is the most widely extended of the languages spoken east of the Mississippi. It is formed in various dialects, throughout Canada from the coast of Labrador to the mouth of Albany river, which falls into Hudson's bay, and from thence to the Lake of the Woods. All the Indians indeed, who now inhabit this portion of the continent, with the exception of the Iroquois, who are by far the least numerous, and who are mostly within the limits of Canada, speak dialects of the Lenape. When the Europeans arrived in America, these Indians were in possession of the *eastern* coast of this continent from Virginia to Nova Scotia; and hence, as we are informed, they were called *Wapanachki*, or *Abenakis*, that is, *Men of the East*, or *Eastlanders*. By La Hontan, and some other writers, they are called *Algonkins*.

"The generic name, *Abenaki*, or as Rasle writes it, *Abnaki*, has not been used by Europeans in the extended sense

above mentioned, comprehending the whole Atlantic coast, but has been restricted to the principal tribes or nations which inhabit a part of Canada, Nova Scotia, and the State of Maine.

The principal residence or settlement of these *Abnakies*, who inhabited that part of the United States, appears to have been the village of *Nanrantouack*, as the name is written by the author of this dictionary, which was on the river Kennebec. The Indian appellation is still preserved in our corrupted American name, Norridgewock.

Father Rasle took up his residence at Norridgewock in 1691. He says in one of his letters: "It was among these people, who pass for the least rude of all our savages, that I went through my apprenticeship as a missionary. My principal occupation was to study their language. It is very difficult to learn, especially when we have only savages for our teachers.

"They have several letters which are sounded wholly from the throat, without any motion of the lips: *ou* for example, is one of the number. I used to spend part of the day in their huts to hear them talk. At length, after five months constant application, I accomplished so much as to understand all their terms."

It is desired by the Society to form a catalogue of all the Indian terms extant, applied to any portion of our territory, with the definition or meaning the natives attached to them. To *aid*, in the accomplishment of that object, is the design of this article. We wish to bring before our scholars and anti-quarians such facts and information as lay within our reach, to incite them to a further pursuit of the subject; which we hope will enable us to obtain a valuable collection of terms and definitions, and result in making a large addition to our present knowledge of a language now almost ob-

solete among us, but which possessed great beauty and strength.

We propose first to quote from Father Rasle's dictionary the Indian terms in most common use, with the definitions as given by him, adopting, however, the English for the French terminology. We shall then exhibit a catalogue of Indian names now existing as applied to portions of our territory, with such definitions as we have been able to obtain.

To show the different forms of expressing the same word by the English and French, we introduce one or two examples. Gov. Lincoln in his essay in 1st Me. His. collections page 314, cites the word *Nakatooda*, as expressing the English phrase when used by a man, "I am married." Rasle uses the word *Nekitoude*, to express the same. When spoken by a woman, Lincoln writes it *Noossee*; Rasle, *Noussi*. Lincoln probably took his words from Rasle's dictionary, giving them the English form.

The word signifying meat or flesh, Rasle writes *ouios*, while Elliot writes it *Weyaus*. It is evidently the same Indian word varied by the language in which it is used. In the letters of the alphabet as contained in the dictionary, some of our labials are wanting. The letters f, v, and l, do not occur, the r being substituted for l. The letters c, q, x, and y, are omitted, and their place supplied by s, k, ks, and i.

In the extracts from the dictionary which follow, the English letter w is expressed by the French letters *ou*, or the Greek character S, of which the following are examples—The French would write the Indian word for house or cabin, *Ouigouam*, the English, *Wigwam*. For Swan, the French would say *Ouigonarra*—the English, *Wigwarra*; for Snow, French, *Ouasauri*—English, *Wasauri*; the Middle, French, *Nanouioui*—English, *Nanwiwi*, &c. The letter N, is the in-

separable personal pronoun, and prefixed to a word expresses I, or my. *Nipit*, my tooth. *Neretsi*, my hand. *Netsoues*, my companion; and in the plural *Netsouesak*, the letters *ak* added expressing the plural. *Nemirka*, I kill, &c.

Extracts from Father Rasle's dictionary, with English substitutes for French definitions:—

<i>Animals</i> , Aouaasak.	<i>Captain</i> (of war) Sangman-
<i>Arm</i> , Pedin.	ouichesou.
<i>Right arm</i> , Arenakaioui.	<i>Captain</i> , Sangman.
<i>Ardent Spirit</i> , Aoukoubi.	<i>Chase</i> , Pipemangan.
<i>Apples</i> , Tsighana nak.	<i>Coat</i> , Pskouanassa.
<i>Air</i> , Kirzoukou.	<i>Combat</i> , (war) Mahoutanba-
<i>And</i> , (the conjunction) Tai.	kou aioudin.
<i>Bear</i> , Aouessous sousak.	<i>Companion my</i> , Netsoues plu-
<i>Birds</i> , Sipsak.	ral netsouesak.
<i>Bone</i> , Sigouat.	<i>Cross</i> , <i>Croix</i> , (Fr.) Skahaou-
<i>Boy</i> , Ouskinous.	ahoutkou kour.
<i>Blood</i> , Baougakkam.	<i>Cold</i> , Pekouamaghen.
<i>Black</i> , Mkaraouighen.	<i>Descendants my</i> , Noussessak.
<i>Beaver's tail</i> , Ousegonna.	<i>Devil</i> , Matsiniouaskou.
<i>Bread</i> , Abann nak.	<i>Dust</i> , Pesai.
<i>Beaver robe</i> , Agouihanak.	<i>My daughter</i> , Nedous.
<i>Child</i> , Aouansis sisak.	<i>A day</i> , Nekoutkiskouamigat.
<i>Cow</i> , Kaous souk.	<i>Day</i> , Kizoukou.
<i>Corn</i> , (Indian) Skamoun nar.	<i>Door</i> or <i>gate</i> , Krangan.
<i>Corn</i> , sack of, Negoutskenar.	<i>I die</i> , or <i>I am dead</i> , Nemetsina.
<i>Corn</i> , yellow, Ouisoumenar.	<i>Dog</i> , Aremous.
<i>Cabin, house</i> , Ouigouam, mar.	<i>Eagle</i> , Saouangan.
<i>My cabin</i> , Nouigouam.	<i>Envy</i> , Eskaauasangan.
<i>Calumet</i> , (pipe) Ondamangan.	<i>Eye</i> , Tsisekou gour.
<i>Cape</i> (of land) Kousauoua-	<i>Eel</i> , Nahamoumouak.
ankka.	<i>Fox</i> , Kouankouses sak.

<i>Fire</i> , Skoutar.	<i>Moon</i> , Niban kizous.
<i>My face</i> , Nesisegouk.	<i>Merchant or trader</i> , Noudan-kouraub.
<i>My foot</i> , Nesit.	
<i>Figure or image</i> , Aouickigan.	<i>Medicine</i> , Nebezoum.
<i>Fish</i> , Namas sak.	<i>Morning</i> , Tseoukoue.
<i>Fort</i> , Ouaoukanrauzen nar.	<i>My mother</i> , Nigaous.
<i>Fountain—coldwater</i> , Teke-pighe.	<i>A month</i> , Pazekonkizous.
	<i>Mountain</i> , Pemadena.
<i>God</i> , Ketsiniouaskou.	<i>Name</i> , Nouisouangan.
<i>Gun</i> , Peskouandi ar.	<i>Numerals—1</i> , Pezakan; 2, Niss; 3, Nass; 4, Icou; 5, Baraneskou; 6, Nakoudas; 7, Tanbaouans; 8, Ntsansek; 9, Nouriou; 10, Mta-ra; 11, Negoudannkaou; 12, Nisankaou; 13, Tsankaou.
<i>Garden</i> , Kioukann.	
<i>Horse</i> , Ahassou.	
<i>Head</i> , Metep.	
<i>Head (of an animal)</i> Outep.	
<i>Heaven</i> , Kizoukou.	
<i>Heart</i> , Ouraouangan.	
<i>My hand</i> , Naretsi.	
<i>Hand</i> , Maretsi.	<i>Night</i> , Katehkounisi.
<i>Ice</i> , Pekonam.	<i>My nose</i> , Nekitan.
<i>Island</i> , Menahan.	<i>Oil</i> , Pemi.
<i>I kill or slay</i> , Nemirka.	<i>Odor, good</i> , Ourimangouat.
<i>Lake</i> , Pegouasebem.	<i>Odor, bad</i> , Matsimangouat.
<i>I laugh</i> , Nedaubedarmi.	<i>Potatoes</i> , Penak.
<i>Land</i> , Ki.	<i>Portage</i> , Ounigan.
<i>By the land</i> , Kik.	<i>I pray</i> , Nepaubaham.
<i>The great land on the border of the sea</i> , Ketakamigou.	<i>I pray God</i> , Nepaubaham Ketsiniouaskou.
<i>Loup cervier</i> , Maursem.	<i>Prairie or plain</i> , Babarskou dai.
<i>Musk rat</i> , Mouskouessou.	
<i>Milk</i> , Meranakous.	<i>Plum</i> , Kanouakouimin.
<i>Man</i> , Arenauba ak.	<i>Purgatory</i> , Naouakazasitsik.

<i>Picture</i> , Ouramann.	<i>Salmon</i> , Meskouamegon kou- ak.
<i>Poison</i> , Matsinibizoun.	<i>Sturgeon</i> , Kabassa sak.
<i>Quickly</i> , Napioni.	<i>Soldier</i> , Oussemanganes, sak.
<i>River</i> , Sipou.	<i>The sun</i> , Kizous.
<i>The other side of a river</i> , Ag- anmek.	<i>Sunset</i> , Nekihra.
<i>The bank of a river</i> , Nesau- kioura, or penegankioura.	<i>Sail of a boat</i> , Tsibeghigian.
<i>Rapids</i> , Panntakou.	<i>I see</i> , Nouanbi.
<i>Road</i> , Anoudi.	<i>Space to space, or distance</i> , Barberoutsioni.
<i>Rat</i> , Ouasesa.	<i>Thread</i> , Kikouandi.
<i>Rock</i> , Pnakeskou kour.	<i>Thunder</i> , Pedaughiouik.
<i>Rose</i> , Asekkouhassou.	<i>Tobacco</i> , Oudaman.
<i>Red (color)</i> Mkouighen.	<i>Turtle</i> , Toureba.
<i>Skunk</i> , Sagankou.	<i>I speak truth</i> , Nouranmi.
<i>Stag</i> , Manrous souk.	<i>Universe</i> , Papankamighek.
<i>Shoulder</i> , Ouder.	<i>Village</i> , Oudaine.
<i>Swan</i> , Ouigouarra.	<i>The villages of the Abnakis</i> , Narankamigouk epitsik ar- enaubak, Nanrantsonak, Aumesoukkantti, Panaou- anbskek, (at St. Francis.)
<i>Song</i> , Kiouodouangan.	<i>Some wine</i> , Mehkouampak.
<i>Shirt</i> , Autourahanoua.	<i>White</i> , Ouanbighen.
<i>My stomach</i> , Nemighigan.	<i>Water</i> , Nebi.
<i>I sleep</i> , Nekaoui.	<i>Clear water</i> , Ouassabegat.
<i>My son</i> , Nnemann.	<i>Woman</i> , Cousouderab.
<i>He smokes</i> , Pekedaou.	<i>War</i> , Mattanbekou.
<i>Serpent</i> , Skouk or skougak.	<i>Word</i> , Gherousouangan.
<i>The sea</i> , Soubakou.	<i>I work</i> , Nedarokko.
<i>Salt water</i> , Soubakouk.	<i>Widow</i> , Sigouskoua.
<i>Snow</i> , Ouasanri.	
<i>It snows</i> , Psan.	
<i>Much snow</i> , Pessaugouahta.	
<i>Spring</i> , Sigouan.	

After the arrival of the English and French in the country, the Indians gave names to the articles introduced by them, corresponding to the sounds of the words; as for example: sugar, *sougar*; cows, *kaous*; money, *manni*; pigs, *piksak*; hammer, *amare*; Englishmen, *Igrismahnak*. "The English slew us all a month ago:" "*Nenekateoughebena Igrismannak nia wibiwi namihiagou.*" On the other hand, we borrowed some words from them, as *skunk*, *sagankou*; *moose*, *moussouk*: *musk rat*, *mousskouessou*, &c.

We now annex a catalogue of Indian names applied to portions of our state, with such definitions attached as we have been able to obtain. The locality we have inserted in parenthesis.

Acosisco, (the early name applied to Caseo or Saco.)

Arrowsik, Arroseag.

Abagadusset, (a tributary of the Kennebec from a Sachem of the same name.)

Aransoak, *Orantsoak*, Kennebec river from the lake to Norridgewock. Below Skowhegan it was called Canebais or Kenebas, to Merrymeeting bay, thence to the sea, Sagadahock.

Aroostook, *A smooth river.

Abalajako-megus. (River near Ktardn.)

Aitteon, (name of a pond and sachem.)

Apmogeregamook, (Name of a lake,)

Alamascook, (dead river in Bucksport.)

Amityonponook, (the Falls at Lewiston.)

Arrockauhegan, a hoe.

*Sockbasin, an intelligent Indian of the Penobscot tribe, gave me the definition of several Indian terms, in 1840; this is one, the others will be indicated by adding his name.

Arrockaumecook, A place famous for dried meats (venison) on the Androscoggin.

Ak-me-lah-cogneter-Cook, (Both sides of the river Androscoggin.)

Allagash, A bark camp (Sockbasin. The Indians gave this name to the lake from the fact of their keeping a hunting camp there.)

Ammoncongan, *Ammoscoggin*, *Amariscoggin*, *Aumaughcongen*, (original name of the Androscoggin which is an English corruption.)

Agamenticus, (York river and mountains.)

Abenakis, East land men.

Aggamoggin, (Strait at Deerisle.)

Acquessuc.

Annabasook, (One of Cobbesseconte ponds.)

Bonnybeag, (A pond in Hollis or Berwick.)

Bedabedec, (Early name of Owl's Head, mouth of Penobscot bay.)

Baskahegan, (a river.)

Bungonengamock, (River south side of Brunswick.)

Bamonewengamock, (head of Allagash) Cross Lake. (Sockbasin.)

Chesuncook, Big Lake, (Sockbasin.)

Casco, Heron a bird. " "

Cheaplawgan, (a Lake.)

Capisic, (River in Westbrook.)

Custogo, (West, Yarmouth, East, Freeport.)

Cabbasseconteag, Land where sturgeons are taken. In Rasle's dictionary, Sturgeon is rendered Kabassa, sak.

Cowseagan, (Narrows on Monseag river.)

Cobscook or *Keag*.

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Characovett, (Sheepscot river.)

Capaneldagan.

Canabas, (A Sachem and Kennebec river.)

Caribou. (name of an animal.)

Caritunk, *Carrartoank*, (Falls on the Kennebec.)

Cushnoc, (now Augusta.)

Chebeag, (Island in Casco Bay.)

Cheputnaticook, (St Croix river.)

Capsuctuc. (a River.)

Caucongamoock. (A Lake.)

Damariscotta, River of little fishes.

Damarascove, (Islands.)

Ebeeme. Mountains that have plums on them. (Sockbasin.)

Edgmaroggan, (River, Southerly boundary of Brooksville.)

Erasloheagan, (Parker's Island, Kennebec river.)

Harriseeket, (River in Freeport.)

Jeremy Squam.

Kenebec, Kenibeki (Rasle) Kenne-beag.

Ktaadn, Sockbasin pronounced this Ka-tah-din, and said it meant large mountain or large thing.

Kenduskeag. The place of eels.

Kebec, (Quebec) The Indian word for narrow, because the St. Lawrence grows narrow at that place. (Featherstonehaugh's report.)

Kineo, Flint. Mountain on the border of Moosehead Lake.

Kollegewidgewock, (The Indian name for Blue Hill.)

Loshtock, Long river, (St. John.)

Meesucontu, Herring place, (Farmington Falls on Sandy River.)

Machigonne, (Munjoy Neck, in Portland.)

Maquoit, (Bay, head of Casco.)

Mitinicus, (Island.)

- Monhegan, Mananas*, (Island connected with Monhegan. Monahan is the India name for Island. May not this be the origin of these two words?)
- Merriconeag*, (Harpwell Neck.)
- Monseag*, (Bay near Harpswell.)
- Monsam*, (River at Kennebunk.)
- Muscongus*, or *Seremobscus*, (Island and river east of Pemaquid.)
- Megantic*, (Lake.)
- Medomak*, (River.)
- Megunticook*, (Camden) Large Bay, applied to the mountains at Camden. Eaton says, the word means large swells of the sea.
- Meduncook*, (Friendship) Sandy Harbor.
- Manhaden*, (A kind of fish.)
- Mavoshen*, or *Mavooshen*, (In Hacklyts voyages it is applied to Maine.)
- Meskeemree*, (Grandfolk of the northern boundary.)
- Metgarmette*.
- Magalloway*.
- Meguncook*, (Ponds head of Mousum river.)
- Madawaska*.
- Magawok*, (Bay adjoining Maquoit.)
- Mecadarut*, (Owl's head.)
- Metawamkeag*, A river with a smooth gravelly bottom.—
Soekbasin.
- Medunkaunk*, (Tributary of the Penobscot.)
- Metanawcook*, “ “ “
- Metamiscontis* “ “ “
- Meductic*, (Falls on the St. John.)
- Madusnekeag*, (Tributary of the St. John.)
- Mechisses*, (Machias.)

- Massabesec*, (Pond in Waterboro'.)
- Millinoket*, A lake with many islands in it. (Sockbasin.)
- Masardis*, (River.)
- Majo Leodo*, Evil Spirit.
- Manitou*, Good Spirit.
- Mooseluck*, (Lake.)
- Munsuugun*, (River.)
- Matakeunk* “
- Moosebec*, (Straits of a river.)
- Molunkus*, (River.)
- Mooselockmeguntic*, (Lake.)
- Molyuuchgamog*, A homely lake. (Sockbasin.)
- Maranocook*, [One of the Cobbessee Conte ponds.]
- Nollidgewanticook*, River little interrupted by falls.
- Norumbegua*, Charlevoix says, “the Pentagoet (Penobscot) river, in the most ancient accounts of the country was called Norimbaqua,” “The people of N. are supposed to have been an ancient people and to have had a great city on the Penobscot, called Norumbegua.”
- Narraguagus*, (River.)
- Newagen*, (Cape)
- Naskag*.
- Nuwichawanick*, (River at Berwick.)
- Nahumkeag*. (A river flowing into the Kennebec in Pittston.) Place where eels are taken. (An island and falls in the Kennebec.)
- Nequamkike*, *Nequamkeag*, (between Waterville and Augusta.)
- Naurantsouak*, Norridgewock. Smooth water between rapids.
- Nedlock*. [Cape.]
- Nequisset*, [Woolwich,

- Nasket*, (The coast from Penobscot bay to Mount Desert.)
Nicketow, Neccotoh, where two streams meet. (Forks of
the Penobscot.)
Naskcag, (South east point of Sedgwick.)
Nickatous, (Lake.)
Negas, (Indian village on the Kenduskeag.)
Oxygoudy, The English would pronounce it Wygoudy.
(The river St. John.)
Orono, (A Sagamore of the Tarratines and a village.)
Owascoag, (Scarboro'.)
Oguntiquit—Ogunquit, (River in Wells.)
Ossippee, (River and mountain.)
Orquechanta, (Mountains up the Kennebec.)
Orignal, (Montrossor in his journal says this is the name
for Moosehead Lake.) *Origal* is French and
means a moose.
Onegla, " " " " Mountain.
Pennecoo, (Falls at Rumford.)
Pejepscot—Pejypscot, (The Androscoggin river from Mer-
rymeeting Bay to Lewiston Falls.)
Crooked, like a diving snake.
Piscataqua—Piscataquis, (A river.)
Ponguongamook, Allagash, name of a Mohawk Indian killed
there. (Sockbasin.)
Penobscot—Penobskeag, French Pentagoet, or Pentago-
vett.
Purpooduck, (Part of Cape Elizabeth.) Often frozen over.
Pemaquid—Pemaquina—Pemaquideag, Long Point.
Presumpscot, (River in Falmouth.)
Pougohwakem, (Heron Lake.)
Pamgoockamock, (Lake.)
Pemadumcook, (Lake.)
Pnjejewock, (Stream in Bangor.)

- Passamaquoddy, Pascodumoquonkeag*, (Bay.) Too many bears. (See Judge Howard's article.) Williamson interprets it thus, *Paseodum*. Pollock—*Oqoun*,—catch em many. *Keag*, land.
- Pennemaquam*, (Village Dennysville river.)
- Pequawkett—Pegwacket—Pequawett*, (Fryburg.) Indian says it means sandy land. Others, Pelican, see Judge Howard's communication annexed, for several definitions.
- Pushaw*, (Pond.)
- Pedgodagowake*, (Sheepscot county. Sulliv.)
- Pocumens*.
- Passadumkeag*, Where water goes into the river above falls—Williamson. Howard says, inhabitants of the valley.
- Pennycook*, (Rumford and falls.)
- Passagassawa-Keag*, (Belfast river.)
- Quabacook*, (Merrymeeting Bay.)
- Quampeagan*, A place where fish are taken in nets—Sulliv (South Berwick.)
- Quantabacook*, (Pond. Source of St. George's river.)
- Quisquamago—Quesquitcumegee*, High carrying place—Eaton's Warren.
- Quabeag*, (Bay north of Casco.)
- Quamscook*, (One of the Cobbesseconte ponds.)
- Reskeagan*, (Island near mouth of Kennebec river.)
- Ripogenas*, River.)
- Roccamecco*, (The Planting grounds of the Indians at Jay Point.)
- Sunkhaze*, (River.) Dead water.
- Naponic*, (Lake.)

Sabasticook, (River.)

Souncunk.

Seboomook, Sockbasin says this word means the shape of Moose's head, and was given to the lake which now bears the English name. Other definitions have been given to the word. See Howard's article.

Seboois, (River) A brook or small river. Sockbasin.

Sebuscodiggin, (Orr's island.)

Sawacook, (Topsham.)

Sagadahock, Sankderank. (Rasle) Sunkaradunk. Mouth of a river.

Sasanoa, A name which the first colonists on the Kennebec, found applied to a river, and Strachey uses it. Was it the Kennebec?

Sebec, (River.)

Suncook, (Lovell.)

Soadabscook, (River at Hamden.)

Subattis, Name of a chief on the Androscoggin, given to a pond, &c.

Segumkedunk, (River in Brewer.)

Seguin—Satquin, (Island.)

Sawquid—Sawkhead, (Pleasant point in Cushing.)

Sooney bec or back, beag. Soony is said to mean shady—bee, place. (A pond.)

Segohquet—Segocket, (St George's river.)

Skowhegan, (Falls on the Kennebec.)

Saccarappa, Sacarabig. (Fall on the Presumpscot River.)

Schooâic or deag—Scatuck, (Ponds Where fish live all the year. Sockbasin says, Trout river.)

Saco—Swagadahock—Sawacotec, (River and tribe.)

- Sebago*, Great water. (Lake.)
Spurwink, (River at Cape Elizabeth.)
Squitregusset or *Squidrayset*, (A chief's name on the Presumpscot, and a creek.)
Sawacook, (Northerly side of Pejepscot river.)
Tanto—Tantum, Great Spirit.
Towoh, (Lebanon.)
Temiscouata, (Lake.)
Tadousac, Indian name for New France, according to Charlevoix.
Telos, (Lake.)
Togus, (River.)
Telasinis, (Lake.)
Taconnet—Ticonic, (Falls at Waterville.)
Umbagog, (Lake) Doubled up—so called from its form. Sockbasin.
Usgha, (River.)
Umbazookscus, (Lake.)
Webhannet, (Wells.)
Wallahgesque ga mook, (Lake.)
Wabarosoos, (Lake.)
Widipidlock, (River.)
Winnegance,
Whiskeag.
Wiscusset.
Wessaweskeag, (In Thomaston.) Land of sights.
Wessanenset, (River near Skowhegan.)
Wassatiquoik, A mountain river. Sockbasin.
Waunnakeseag, Mackerell or place of Mackerell.

DEPOSITIONS EXPLANATORY OF INDIAN NAMES.

The deposition of Wm. Lithgow of a place called Fort Halifax on the Kennebec river, in the county of Lincoln, Esquire, of lawful age testifieth and saith, that he has lived on Kennebec river ever since the year 1748 till this present year 1763, and is well acquainted with the most remarkable places on said river, by inquiring of the Indians of the Norridgewock tribe, with whom I have traded on the Province account for some number of years, and am well knowing where Taconick falls are, and also where the falls of *Naquamke* are, which last mentioned falls are about five or six miles below said Taconick falls, towards the sea. And a little below *Naquamke* falls are two islands which are never covered or hid by any overflowing of the river, as there are a number of trees on each island. The signification of *Nequamke* falls as the Indians have described to me is, by scooping down and up their hands, and they said, those falls took their name from such a motion of the water. Said *Nequamke* falls do not any where fall perpendicularly, but are rather a rippling which break all times of the year, even when the river is flowed by the highest freshets. There are a great number of other rippings or falls between said Taconick falls and Cushmoek where Fort Western now stands, but *Naquamke* is the most remarkable, as all the other rippings run almost smooth, when the river is at the height of the spring freshets.

I am also well knowing of a considerable stream, which empties itself into Kennebec river on the western side of Kennebec river, and is about six miles below Cushmoek; and I have been often told by sundry Indians, that the very mouth

of the above stream has been always called by the Indians, *Cobbesacontee*, and that the Indians never called any part of the above stream or ponds which empties themselves into said stream, *Cobbesacontee*, but only the mouth of the stream where it adjoineth itself to said Kennebec river. I have inquired of the Indians the names of some of the ponds which are upon the above said stream, and their names are as follows—*Gumscook*, *Maroonscook* and *Annabescook*. As to the signification of *Cobbessecontee*, the Indians have told me it took its name from the Sturgeons jumping at the mouth of the above said stream. I have also heard the English call the above said stream and ponds for this twelve years past, *Cobbessecontee*. This stream is about 11 or 12 miles above Richmond Fort. I also know a small stream on the east side of Kennebec river, called by the name of *Nehumkeag*: this stream is below *Cobbessecontee* about two or three miles.

Taken in Boston, Sept 14, 1763, before Richard Dana and Belcher Noyes.

The Deposition of Jabez Bradbury of Boston, Esq., testifieth that for forty years past he lived in the eastern parts of this Province and well knows the Kennebec river, in which he lived most part of the time above mentioned: also well knows the falls in said river called *Taconick* falls, where Fort Halifax now stands. The deponent knows there is, some miles below *Taconick*, a fall in said river called by the name of *Naquamkee*, which is all the falls on that river of that name that he ever heard of. There are sundry ripples, between *Naquamkee* and *Cushnock*, and the deponent knows a small river on the west side of Kennebec river, about six miles below *Cushnock* aforesaid, where it falls into the Kennebec river which place is called *Cobbessee-*

contee, and he always understood by the Indians takes its name from the sturgeon fish which are very plenty in the river Kennebee. The deponent has often been told by Capt Joseph Bane, who was in captivity with the Indians almost eight years, that there are three large ponds which empty into Kennebee through the small river above mentioned, which ponds are called *Gungscok*, *Maroonscok* and *Anⁿ nabescok*. The deponent never understood the name Cobhesecontee to extend up the river any further than the mouth where it empties into the Kennebee.

Taken before Belcher Noyes, May 13, 1765.

We have been favored by the Hon. Joseph Howard, with the following remarks, and definitions of Indian terms.

The Delaware Indians, formerly very numerous and powerful, occupied the county east of the Alleghary Mountains, extending as far South as the Potomac, and Northerly and Easterly to the Hudson: with family alliances and possessions as far as the St. John; and embracing the territory between the Atlantic and the Great Lakes, or the possessions of the Iroquois. Dialects of their language are still traceable in the names of rivers and mountains and places, throughout the country which they formerly occupied. These still remain as grand and beautiful monuments, to perpetuate the memory of that once great and heroic people. They are now reduced to a small number, not, it is believed, exceeding *one thousand*, who have recently occupied a tract of country between the Kansas and Missouri rivers. They originated, as their history indicates, west of the Mississippi, and in their migrations East and North, it is understood that some portions of their people remained in the land of their origin, to which the remnants have returned; there probably, to hold their last council, and soon to merge their future

in the past. They apply to themselves the term *Linnopce*, meaning "the people, emphatically the original people, as it is sometimes said."

Dr. J. A. Chute, of this State visited the Western tribes of Indians in 1838, and among others, the Delawares, and ascertained from them the signification of some of the familiar Indian names still in use in this, and other parts of their ancient domains. It is much to be regretted that he did not communicate further results of his inquiries in that direction. But for his lamented decease soon after, we might have been favored with other information of great value to the history of this wonderful people, so soon to be extinct. The facts herein stated, are derived, principally from his communications to the *Christian Mirror*. The following names, with their significations obtained from the Delawares of Missouri, may be of service to such as are interested in matters of this sort. *Juvat accedere fontes.*

Alleghany, Solitary valleys.

Androscoggin, Great Skunk river.

Casco, Place of victory; more strictly, where he conquered us.

Coos, Cuckoo.

Hoosack, Their kettles.

Katahdn, On the high hill.

Kennabee, They who thanked,

Kennebunk, Where he thanked him.

Madawaska, Many Braves.

Merrimack, Weeping river; or more strictly, where he wept.

Muskingum, Elk's face; the first syllable being adopted by us, as the word *Moose*, and applied also to the *Elk*.

Passcaumkeag, The inhabitants of the valley.

Passaic, The valley.

Passamaquoddy, Too many bears.

Patapsco, Appointed place of meeting.

Pequawket, Pelican; a name, as Mr Chute suggests, which may perhaps be worth something to natural history, as going to show that *Pelicans* were once common where none are now seen. It is a fact, though probably not known to Mr. Chute, that the first settlers of *Fryeburg*, then called *Pequawket*, and the former residence of the *Pequawket* tribe of Indians, saw the *White Swan* in Lovell's, or *Pequawket* pond. Two were caught in that vicinity, about 1785; one on *Vcasie Bog*, in *Brownfield*, and one on *Moose* brook, in *Denmark*. They were rarely seen, or heard, and it is not known that they have visited that region for about seventy years last past. May not the name *Pequawket* have been applied to the *Swan*, there unexpectedly discovered by the Indians, in higher latitude than their usual range? The discovery, and the annual return of that rare and beautiful bird, to a solitary lake in the wilderness, to bathe in the shadows of the mountains, may have suggested a name for that charming locality, as well as for the tribe inhabiting it.

Purpoodyuck, Repeatedly frozen over.

Saco, Mouth of a river.

Sebago, Meeting of rivers.

Sebasticook, River in the Woods.

Saccarappa, Where it empties towards the rising sun. The first two syllables the same as *Saco*, and probably the same in *Sagadahoc*, or Sacadahog, applied to the mouth of the Kennebec river.

Saugus, As far as he comes towards us; the name of a stream, which was the boundary of a tract of land purchased of the Indians, for "a blue coat, and a large pumpkin," as it is said.

Sceboomook, Our rivers.

Seekonk, The spring. Season of the year.

Songo, Where the trap sprung, and failed to catch the game.

Tironic, Falls in the woods.

Wheeling, The place of a scull, or scalp.

Wiscusset, The good man's residence.

ARTICLE VI.

INDIAN TREATIES:

1735,---AT DEERFIELD, MASS.,

1749,---AT FALMOUTH, ME.,

1752,---AT ST. GEORGE'S FORT, ME.

NOTE.

The publication of treaties concluded between the Government of Massachusetts and the Indians, is continued from volume three of the Society's Collections.

INDIAN TREATIES.

AT A CONFERENCE held at Deerfield, in the County of Hampshire, the twenty-seventh day of August, Anno Regni Regis Georg ii Secundi, Magnæ, Britannia, Franciæ et Hiberniæ, &c. Nono, Annoq; Domini, 1735, By & between His Excellency Jonathan Belcher, Esq; Captain General and Governour in Chief in and over His Majesty's Province of the Massachusetts-Bay in New England, and Ountaussoogoe and others, Chiefs of the Cagnawaga tribe of Indians, &c., who were accompanied by a number of the St. Francois Indians, who at their own desire were included in the Treaty with the Cagnawagas, the whole being twenty seven.

Cuncaupot Captain, with his Lieutenant and several others of the Chiefs of the Houssatonnoc Indians, &c., being upwards of forty in the whole.

Darsequunt, Naunautooghijan and Weenpauk, three chiefs of the Scautacook tribe and other, including seventeen of the Moheegs, making eighty in the whole.

His Excellency being seated at a large table under a spacious tent for that purpose prepared, attended by a quorum of His Majesty's Council, and a Committee of the honourable House of Representatives, thereto appointed by the General Court: with a great number of gentlemen and others spectators.

The Union Flagg flying at the head of the tent.

His Excellency first received the Cagnawaga tribe of the Indians, with the St. Francois, who were placed on seats at a suitable distance over against His Excellency; they having first made their compliments to the Governour by shaking hands, &c,

Joseph Kellogg, Esq., being a sworn Interpreter,

Governour—to the Interpreter—Inform the Chiefs I shall speak.

My good Friends and Brethren, I am glad to see you: I give thanks to the great God who has safely conducted you through a long and tedious journey; It is a great pleasure to me that we have the opportunity of refreshing our faces with the sight of each other—Holding out one string of *Wampum*, proceeds, and says,—My good Friends and Brethren, This is to wipe away all tears from your eyes. Then holding out a second—This is to open your throats that you may speak with all freedom. Then a third—This is to wipe away all blood, and to comfort you under all your past difficulties. And then His Excellency delivered them the three strings in one.

¶ *Auountauresaunkee*, Indian Speaker—We that are deputed from our tribes are come' at your Excellency's call—at your desire,—and are glad we are got safe here, after a long and tedious travel over hills and high mountains, and join with the Governour in our thanks to God that we see the faces of each other in health and peace. As your Excellency has done to us, we do the same in answer to you—holding a string of *Wampum*, proceeds and says,—Our desire is that all tears may be wiped from your Excellency's eyes. Then holding out a second string—That your throat may be open, that all freedom of speech may be had, we desire the path may be clear and open, and no difficulty in the way. Then holding out a third string—We desire the place where

the Governour stands may be clean from all filth of blood. And then he delivered the three strings to the Governour.

The Governour sent for three of us, but usually more of us come then are sent for. We are eight instead of three. We have brought our wives who we always want with us. (Then delivers a belt of Wampum, being in answer to one the Governour sent them by the Messenger that called them.)

We incline to be short lest we should be troublesome to the Governour. We are here the Representatives of the three Families of Cagnawaga tribe, Ountaussoogoe and three others, one of the Families having sent two delegates.

We desire that nothing may be taken amiss by your Excellency; if a wrong word should happen to fall from us, we desire it may be taken up and rectified; it is what has been usual, and we desire it may be so now.

The way is now clear, and the door open for freedom of speech; but we have nothing to say at present. We were sent for, and it is not customary for those that are drawn by the hand to speak first, and therefore wait to hear what your Excellency has to say, and desire you would please to appoint the time, when we shall be ready to attend.

Governour. It is not at all disagreeable to me that more of you are come than were sent for. You are all doubly welcome, and I am glad to see you all; and if more had come than are here they should have been very welcome too. I am glad to see your wives and children also.

Ountaussookoe. Brother, Governour, and *Broad Way*, we have now shaken hands, finished salutation, and we take it the method thereof is now ended according to the custom of our forefathers.

Governour. I take it so too. I shall signify to you by Capt. Kellogg when I shall be ready to speak further to you on business, which I intend to-morrow in the forenoon.

His Excellency drank a health to King George to them. They all drink with proper salutations.

Ountaussoogoe. We are here at your Excellency's call, and when you say we are dismissed we are ready to go. We return thanks that we have been well provided for since we have been here; we have wanted nothing, and thank the Governour. When we came from home we told our people we purposed to return in forty days, we have been in this place near thirty, and now wait your Excellency's pleasure for our return.

Governour. It is in some measure owing to yourselves that so much time is already spent; your answer to me not coming seasonably, I waited for it a long while, more than six months. It is the great God that governs the wind and weather, and by his Providence the vessel sent by the Government from Boston with stores has been delayed.

Ountaussoogoe. When we received your Excellency's message, our young men were out at war, and we inclined to see the event; for if great loss had hapned, we should have been obliged to revenge it ourselves; and we are now come at your Excellency's desire. Although I am an old man, I am not wanting of business, sometimes being called to one place, sometimes to another, on publick affairs or otherways; and here we are now.

Governour. We can't avoid disappointments. I will endeavour you shall be early dispatched; there are other tribes here expecting to be treated with as well as you; but I consider your distance, and shall give you the first dispatch.

Ountaussoogoe. We take it all matters are over as has been customary by our fathers at first meeting on such occasions, and are now ready to take leave.

Then the Indians made their compliments and withdrew.

Thursday, August 28, 1735. The Conference continued. Present, his Excellency, Jonathan Belcher, Esq., Captain General and Governour in Chief, &c. *Cuncaupot* Captain, and Chief of Houssatonnoc tribe of Indians attended with twenty-three men and twenty Indian women and children.

The Indians made the usual compliments by shaking hands. &c.

Governour. I thank God who has brought you here in safety and health after a long and tedious journey. I look upon you as my children, and hope you are good subjects of King George. I shall always take the same care of you as of the English, and take you under my protection at all times. If you meet with any difficulty at any time, I expect to have notice of it; and if you have anything to lay before me now I am ready to hear it. *After some pause by the Indians—* If you are not prepared now to speak, I will give you a further opportunity till the afternoon, or to-morrow morning. And I will now go on.

Indians. We are come here to pay our respects to the Governour, and hear what the Governour has to say to us, but we have nothing to say at this time.

Governour. I rejoyce very much at your disposition to receive the Gospel by one of our ministers. I hope you are all well satisfied with Mr. Sargent and with Mr. Woodbridge, (who are your minister and your school master and that you will diligently and constantly attend on Mr. Sargent and Mr. Woodbridge with your children, to receive instruction from them. Religion is a serious thing, and it ought to be always borne on your minds. If you have any thing to say or propose further to me herein, I shall rejoyce in it, and be ready to do it for the good of your souls.

I hope you have been well entertained since you have been here, and that every thing has been agreeable to you.

Indians. Yes sir.

Governour. I have nothing further to say to you at present. I will meet you when you are ready, this afternoon, or to-morrow morning.

I drink to you all with an heart full of respect. I drink the great King George's health to you.

Capt. Cuncaupot. We drink a health to King George and the Governour.

Indians. We are very glad the Governour takes so much care of us. It takes all sorrow from our hearts, and we hope (as God shall enable us) to perform what your Excellency has recommended to us.

Governour. I have nothing further to say to you at present, but when ever you would speak to me I shall be ready to hear you.

The Indians withdrew.

Thursday, August 28, 1735. The Conference continued. Present, his Excellency Jonathan Belcher, Esq., Captain General and Governour in Chief, &c., Darsequant, Naunautoo-ghijau, Weenpauk, chiefs of the Scoutacooks, with sixty-three men and women attending, and also seventeen of the Moheeg tribe with them.

The Chiefs above with the others, paid the usual compliment to the Captain General, by shaking hands, &c.

Governour. I am very glad to see such a number of King George's good subjects in health and peace here together. I look upon you all as my children, and shall take the same care of you as I do of the English at all times. If you meet with any difficulty at any time from the people, you must re-

pair to me, where you shall meet with all manner of justice. The Government has set up a trading house under Capt. Kellogg's care, that you may be continually supplied in the best manner, and not cheated in your trade. They have also sent a Minister to the trading house at *Fort Dummer*, and another to *Houssatonnoc*, that you as well as the Indians there may be instructed in the true knowledge of Jesus Christ.

The Government as well as particular gentlemen are very willing to be at great charge in spreading the gospel among you, that you may live the better here, and be happy forever hereafter. 'Tis the highest respect and friendship the government can shew you to instruct you in the true religion: and I hope you'll express your thankfulness for it to God, by leading better lives than ever yet you have done, and that you yourselves as well as your wives will make it your business to attend on the ministers, and observe their instructions, especially on God's holy day, and that you will command your children also, that they may be taught to read and to write, and that they may be instructed in the true religion of Jesus Christ.

I hope you have been well entertained here, and that everything has been agreable to you since you have been here.

Indians. In the morning we eat, are well entertained at noon, and at night lye down to sleep. We sleep well and are in good health.

Governour. If you have anything to propose or offer to me now or to-morrow, or at any other time; when you are ready I am ready to receive it.

Indians. Our father, we have heard your Excellency say— We take extraordinary kindly your care of us, not only for our temporal good, but for the good of the life to come, (which is of the greatest concern) that so it may be well

with us with that God who takes care for all men, and with whom all are alike.

And then laid down a Belt of *Wampum*, which they said was according to their custom of shaking hands.

Governour. I have nothing further to say to you at this time. I am ready to hear whatever you may have to say to me when you please.

His Excellency drinks King George's health to the Indians.

The Indians return the compliment; drink King George's health and the Governour's, and expressed their thankfulness for the opportunity of so doing; and then took leave, and withdrew.

Thursday, August 28, 1735. The Conference continued. Present, his Excellency Jonathan Belcher, Esq., Captain General and Governour in Chief, &c., Ountaussoogoc, and the others of the *Cagnawaga* tribe.

Governour. My good friends and brethren, there has been a long friendship between King George's subjects and the Five Nations from which you originally came, and there was a special Covenant made between this Government and you (the *Cagnawaga* Indians) at Albany, eleven years ago, which you on your part as well as we on ours, have faithfully observed hitherto; and we now readily acknowledge that you have testified your faithfulness in divers instances of your friendship; and I now come by the desire of the people of this Government to renew that Covenant, and to brighten the chain, that a good understanding of peace and friendship may be cultivated and continued forever, that so the children unborn may in times to come rejoyce in our meeting together this day.

His Excellency delivers them a large Belt of *Wampum*.

Aountauresaunkee Indian. It is not to be questioned but

when the governour has done saying, he will inform us he has done.

Governour. There are some of your people who resort to *Fort Dummer*, where Captain Kellogg commands: The Government have placed a Father there, who will be ready to learn them and their children to read and write, and to inform them of the principles of our religion. If any of you are willing to be instructed therein, I look upon you to be a free people. You are my brethren, and you need not be afraid of any body, nor of receiving knowledge. It will cost you nothing to have your children instructed by the Father that lives at that Fort. It is from the same respect and love that I have for myself, that I would have you and your children instructed. And this matter I leave to your consideration at your return home.

Then his Excellency delivered another Belt of *Wampum*.

There is a present from the Government to be given you which you shall have to-morrow.

I have done speaking for the present.

Aountauresaunkee. Indian Speaker—stands up, and distinctly repeats every thing his Excellency has said, and he in the name of the rest, returns their hearty thanks for the Governour's care over them and kindness for them; gratefully acknowledging the respect shewn them by the Governour—and *proceeds*—It is exceeding kind of the Governour (and we rejoyce to see it) that the Broad Way is kept open between us, that there is safe passing, and no hindrance or stop therein. Matters of such consequence as these are of great moment, and deserve the attention of a better head than mine (which is weak) to speak to, especially what the Governour mentions as to the Covenant made about eleven years ago at Albany.

Ountaussoogoe, Indian Chief—Rises up, and repeats again Article by Article what his Excellency had said: Then lays down a large Belt of *Wampum* doubled; and in answer to the Governour, (with one end of the Belt) says,

Brother, the Broad Way. I am poor in the case: don't expect a full answer from us here; but I take up your word and shall carry it home to them that have sent us here; they are now upon their knee waiting for our return. They are the three families of the *Cagnawaga* Tribe, and they with us will take these affairs, which are of such great weight under consideration, in order to give the Governour an answer. And we give thanks to the Great God that has given your Excellency and our brethren of the *broad way*, an heart to continue of the same mind as when the Covenant was entered into. We also rejoyce that God has continued us of the same mind, and that there is no seeking of any kind, but good.

With the other end of the Belt. He returns thanks for the favors received.

And now we have gone through the work, what have we further to do? We desire to know His Excellency's pleasure when we may be returning home.

Governour. I have had news from Boston to-day; there is a ship lately arrived from England, and brings the account that the peace is still subsisting between King George and the French King; but if there should happen a war between King George and the French King, yet I shall have a good opinion of your fidelity. If it should be war, there is no question but your justice and faith, as well as your interest, will hold you to peace with us. You will be always honestly dealt with by Capt. Kellogg at the Truck House, where

you may have such things as you need, at a cheaper rate than any others can or will let you have them.

It is with a great deal of pleasure I have undertaken the fatigue of this journey to meet you here, and save you the trouble of going to Boston. The way to Boston is open and clear, and I shall always be glad to see you there, whenever you please to come. On Monday I hope you will be ready to be going home, when you shall have provision for your journey. But you must dine with me to-morrow—when you shall have the present, and take leave after dinner.

The Governor drinks lasting health and prosperity to their Tribe.

Ountaussoogoe drinks King George's health and the Governour's, &c.

Friday, August, 29, 1735. The Conference continued. Present, His Excellency Jonathan Belcher Esq., Captain, General and Governour in chief, &c.

Cuncaupot Captain, and the others of the *Houssatonnoc* Tribe &c.

Governour. Captain *Cuncaupot*, I am now ready to hear what you have to say. I understand you desire what you have got to say should be drawn up in writing, and that Mr. Williams will read it, which shall be rendred to you again by your interpreter, in short sentences.

And it was accordingly done, and thereupon the Indians manifested an universal approbation thereof; which is in the words following, viz.

Deerfield, August, 29th, 1735. *May it please your Excellency.* We thank your Excellency as our Father, that we have received your kindness and love, and we would express our duty and subjection to our rightful sovereign King George whom we pray God long to preserve.

We are desirous to receive the gospel of our Lord Jesus Christ, and hope that our hearts are in what we say, and that we don't speak only out of our lips. And we are thankful that Mr. Williams and other ministers are come to us, and especially that Mr. Sargent, and Mr. Woodbridge, have been sent to us, and pray to the great God to keep them, and cause they may have health, and live long with us.

And *Sir, Our Father,* We did not come to you of ourselves, and tell you that we wanted any thing, and yet you have taken care of us as your children, and given us learning, &c. No child says to his father, I would have so and so, but a father when he sees his children in want, is ready to help them. And so we think your Excellency as our father is willing to do to us upon every account; and we pray that when we are wanting anything we may be directed to tell Col. Stoddard of it, that he may send to your Excellency, that what we want may be done for us.

Sir, Our Father, As we have been taught the gospel, so we hope to have it to our heart forever.

Sir, our Father, Our children are afraid of strict laws, and of being brought into trouble, and put in prison for debt, &c., and we pray that care may be taken by your Excellency as our father, and by the General Assembly, that we be not hurt by the severity of the laws, seeing we don't understand how to manage in such affairs, so as that there may not be any danger at any time that our children be taken away from us for debt, &c.

We don't pretend to desire anything, but that if any of our people should commit murder or any other crying wickedness, they should be liable to the law.

Sir, Our Father, We are concerned for our own children as we think you, as a father are for us, and therefore we pray

that it may be given us in writing (or established by a law) that our children after us be not wronged or injured.

We thank your Excellency, you sent for us here to see your face, and so many honourable gentlemen, and that there has been such care taken of us on all our journey, and since we came to this place. We find that by what we have experienced of your Excellency's care for us, that we need not crave of you, but leave ourselves to your care for the time to come.

And are your Excellency's dutiful Servants.

CUNCAUPOT



Captain.

UMPECHENY



Lieutenant.

WAUNTAUGA



Deet.

NAUNAUNE



Canutt

In the name of the rest.

And then Capt. *Cuncaupot* laid down a parcel of deer skins as a present.

Governour. I take very kindly what you have said, and you shall have a particular answer to it to-morrow.

The Governour drinks the great King George's health to the Indians, and says: that under God, the King is the common father of them and us, and wishes they may always prosper in soul and body.

Captain *Cuncaupot* returns the salute, and drinks the King's health.

Governour. I shall see you to-morrow, when there will be a present for you from the Government, and after dinner I shall take leave of you.

One of the Indians complained he had left a gun at Mr. Stebbin's at Northampton, and can't get it again.

Governour. I will inquire into that matter, and shall give direction to Col. Stoddard that justice be done therein.

Indian. There were also eight deer skins at Mr. Miller's, which I can't have any account of.

Governour. When you meet with any injustice, you may repair to Col. Stoddard, as you have desired, who will see you have justice done you.

His Excellency then gave them a caution against drinking too hard, by which they would prevent their being imposed on or defrauded by any body.

After which the Indians withdrew.

Friday, August, 29th., 1735. The Conference continued. Present, His Excellency Jonathan Belcher, Esq. Captain General, and Governour in Chief, &c.

Ountaussbogoe Chief, and others of the *Cagnawagas*.

Governour. I hope you are all well this morning.

Ountaussoogoe. No sir, one was taken sick this morning, and a child has been sick ever since we came.

Governour. I am sorry for it; the Doctor shall tend on them.—I expect none here now, but those of the *Cagnawaga* Tribe.—

[*Some others being under the Tent.*]

The present of the Government which lays before you, is designed only for your Tribe, and you must take care that it be justly distributed among yourselves. The Government has made other provision for others.

Then the present was delivered.

I hope you will carefully lay up all I have said to you, and though we are at such a distance in our persons, yet I hope our hearts will be always near one another: And you shall be provided with what may be necessary for your journey, as well as provisions, and skins for shoes, &c.

To-morrow will be the last day of the week, and the next day will be God's day, so you had best tarry till Monday morning; but I don't say this to put you out of your way. You shall do as you please.

Auountauresaunkee. Indian speaker. We return thanks for the care your Excellency has taken of us, and for the present of the Government.

Your Excellency has minded us of our duty, and we shall keep it in mind and observe it.

Governour. I drink King George's health, and wish you health and happiness.

Ountaussoogoe. I salute the Governour and all the gentlemen here. I have been so handsomely treated since I have been with you, that I have almost fancied myself to be in heaven, and I shall not be able to forbear weeping when I leave the Governor.

The present was delivered, and the Indians dined with His Excellency, &c. under the Tent.

Saturday, August, 30, 1735. The Conference continued. Present, His Excellency Jonathan Belcher, Esq. Captain, General, and Governor in chief, &c. *C'uncaupot*, Captain, and others of the *Houssatonnoc* Tribe.

Governour. I am glad to see you this morning. I hope you are all in good health. I shall now make you a particular answer to what you said to me yesterday.

My good Friends of Houssatonnoc. I take very well the expressions of your duty and loyalty to our common father

the great King George, and I shall do myself the honor of giving him the account of it; and you may be assured he will always look on you as his children and good subjects, and I shall think it my duty as his Governour and Representative to let you feel upon all occasions, the advantage and happiness of being under so good and gracious a sovereign.

There are good laws provided by this Government to save you and your children from being hurt, or from their being taken away from you for debt; and if you should meet with any difficulty on this or any other account (as you have desired) you may with the greatest freedom apply yourselves to Col. Stoddard of Northampton, whom I have directed to take particular care of you, and you may depend on his favor and friendship, and that he will do every thing in his power that you may have justice done you from time to time.

My Friends and Children. Although I am much pleased with the duty you express to my royal master King George, yet it rejoices my heart above all things that you are desirous to know and understand the gospel of our Lord Jesus Christ, who is God as well as Man, and the only Saviour of all men; by the knowledge of His glorious gospel, and by living in obedience to it, you will become good subjects to the King of Kings, and be led in the way to be happy here, and eternally so in a better world.

I am thankful to God, and well pleased with you that you so kindly receive and entertain the ministers of Jesus Christ who have been sent among you, and more particularly Mr. Sargent; and also your school-master Mr. Woodbridge. These gentlemen are sent to you by an honorable company of gentlemen in old England, who alone are at the charge of their preaching to you and instructing you; and as I am one of their agents here, I think it is a respect and honor due

to them to let you know this, that you may in due time express your thankfulness for their pious care and compassion to your souls.

And I must also take notice to you how the God of the spirits of all flesh seems to be encouraging and supporting your worthy minister in the difficult undertaking he is engaged in for your best happiness, and I expect you will carefully attend upon his instructions and always pay him great respect and honor.

To-morrow will be the Lord's day, and the time intended for the ordination of Mr. Sargent to the special work of a minister of Jesus Christ among you, and that you and your children may thereafter as you may become worthy, enjoy the privilege and happiness of the holy Sacraments of Baptism and the Lord's Supper; and I pray God so to succeed the endeavors used with you, as to recover you from a state of darkness, to the clear light of his blessed gospel.

I have been sometimes informed that you live remote from one another, and that you are not accommodated with land sufficient to support your families; this matter I shall lay before the great Council of this Government, and recommend to them the giving you lands to settle you more conveniently and compact, and what may be enough for your living comfortably upon, and at the same time I shall recommend your whole people to the special care and favor of this Government.

All I have said to you from our first meeting here shall be printed, and then be sent to you, that you may as often as you please refresh your memories with it.

I expect you to be very careful to-morrow in observing the Lord's day. It is God's day, and always to be kept holy, and you must attend the public worship both parts of the

day. You shall have a place by yourselves, that you may the better see Mr. Sargent's ordination.

I have nothing more to say at present.

Captain *Cuncaupot*. *Father*. We can't but thank you for the love and care you have taken of us as to our knowledge of the gospel.

Sir, Father. We can't but return our humble thanks for the kindness shown us while we have been here.

Governour. I now deliver you the Government's present.

After the Lord's day is over you shall be going homewards whenever you please, and you shall be provided with necessaries for your journey, and while you stay here you shall be kindly entertained.

I intend to go away next Monday, and if you would say anything to me in the mean time by Mr. Williams, he will tell me; and I would have you dine with me to-day.

I drink King George's health to you, and wish you health and prosperity.

The Indians drink the King's health, and return the salutation.

Ompawmet one of the Chiefs of this Tribe being sick sent his son to inform His Excellency he could not wait on him personally, but had sent him to thank the Governor for his favors to their Tribe.

Saturday, August, 30, 1735. The Conference continued, Present, His Excellency Jonathan Belcher, Esq. Captain General, and Governor in Chief, &c. *Marsequant*, and the two other Chiefs, and the rest of the *Scoutacooks*, &c.

Naunantookcau, Indian Speaker. *Our Father and the Governour*. We have considered what your Excellency said to us the day before yesterday, and we take great pleasure in it.

Lays down three beaver skins in token thereof.

Furthermore, *Father—the Governor*.—In all you have said we adhere.

And in token thereof lays down three Beaver skins.

Our Father. We thank your Excellency, that ever since we have had knowledge of the way, it has been kept very straight without any crook, and we thank your Excellency, you have kept it so very plain and clear.

Lays down three Beaver skins in token thereof.

We pray your Excellency, that as it has formerly been agreed that your Excellency has been our Father, and we your Children, so our hearty desire is, that that *Agreement* may be continued.

Lays down three Beaver skins in token thereof.

We have done.

Governour. I hope you are all in good health.

Indians. We are all well.

Governour. I hope you are entertained to your own satisfaction. I take particular notice of what you have said now. I depend you will always continue faithful subjects to King George, and then you will have the favor and protection of this Government. You shall always be treated like the rest of the children of this country. I am glad you are come near to the Fort to live, and I shall endeavor you shall have land to live on. You must carefully and diligently attend on the instructions of Mr. Hinsdale your minister. And in token and confirmation of all I have said to you, I deliver you this Belt.

The Governor delivers them a Belt of *Wampum*.

To-morrow is the Lord's day, I expect you keep yourselves sober, and attend on the public worship of God at the meeting house. I shall be glad to hear from you by

Capt. Kellogg, whenever you have anything to say to the Governor. And whenever you have a mind to it, I shall be glad to see any of you at Boston.

And in token of the friendship of this Government, there is the present they have sent you. I drink King George's health to you, and wish you all prosperity.

The Indians manifested great satisfaction in what the Governor said, and returned the salutation.

Weenepauk. We return your Excellency thanks for all favors, and we thank God Almighty that He has given us opportunity to see your Excellency, and so many gentlemen with you. Though we are ignorant and not capable of seeing for want of understanding, yet we praise God that he has fixed a day—this day, and the time of day—*about noon*, when the sun shines so bright upon us.

Here follows the order of the procedure in the ordination of Mr. Sargent, within mentioned. viz.

Deerfield, September, 1st. 1735. Yesterday being the Lord's day, the Rev. Mr. John Sargent, the gentleman that has been sometime preaching to the *Houssatonnoc* Indians, was solemnly set apart, and ordained to the work of the ministry in presence of His Excellency our Governor, the Honorable, His Majesty's Council, and a number of the gentlemen of the honorable House of Representatives, who accompanied His Excellency at the Conference with the Indians; and also a very numerous assembly being present, both of English and Indians.

The *Houssatonnoc* Indians being seated by themselves in one of the galleries of the meeting house, many of the Indians of the *Cagnawaga* and *Scoutacook* Tribes with the *Moheegs* being also present; the whole affair was carried on with great decency and solemnity.

The ministers that managed the ordination, were the Rev. Mr. Williams of Hatfield, Mr. Appleton of Cambridge, Mr. Williams of Long Meadow, (Springfield,) Mr. Hinsdale, and Mr. Ashley; the said gentlemen having the day before the ordination made inquiry of Mr. Sargent, and received satisfaction as to his orthodoxy.

The Rev. Mr. Ashley began with prayer. The Rev. Mr. Appleton preached a suitable sermon to the occasion, from 2d Tim. 2. 21. The Rev. Mr. Williams of Hatfield as moderator opened the affair, and in a particular manner addressed himself to His Excellency the Governor, as head of the commissioners of the honorable company for propagating the gospel among the Indians in New England, and parts adjacent; and asked him whether it was his desire that Mr. Sargent should be set apart to the work of the ministry (among the Indians at *Houssatounnoc*) by ordination; and His Excellency said it was.

The moderator then proceeded to Mr. Sargent's consent herein &c., and then hands were laid upon Mr. Sargent by all the ministers before named. The Rev. Mr. Williams of Hatfield, made the first prayer after imposition of hands, and then gave the charge. The Rev. Mr. Appleton made the other prayer; and the Rev. Mr. Williams of Long Meadow gave the right hand of fellowship to Mr. Sargent.

After which Mr. Williams turned himself to the *Houssatounnoc* Indian Tribe, who were seated in the gallery by themselves, and asked them if they were desirous of having Mr. Sargent for their minister; that if they were, they would show some sign or manifestation thereof. Whereupon they all rose up by one consent, and with grave as well as cheerful countenances signified their full and hearty acceptance of him.

The sermon in the afternoon was from Isaiah 2 : 4. by the Rev. Mr. Williams of Long Meadow.

Prov. of the Mass. Bay. The foregoing conference was taken as it passed by and between His Excellency Jonathan Belcher, Esq., Captain General &c., and the respective Indians within mentioned.

By His Excellency's Command.

JOHN WAINWRIGHT, *Clerk.*

TREATY WITH THE EASTERN INDIANS

AT FALMOUTH 1749.*

A JOURNAL of the proceedings of the Commissioners appointed for managing a Treaty of Peace: To be begun and held at Falmouth, in the County of York, the Twenty-seventh of September, Anno Domini One thousand seven hundred and forty-nine ; between Thomas Hutchinson, John Choate, Israel Williams, and James Otis, Esqrs; Commissioned by the Honourable Spencer Phips, Esq., Lieutenant-Governour and Commander in Chief, in and over His Majesty's Province of the Massachusetts-Bay in New-England, on the one part and the Eastern Indians on the other part.

SEPTEMBER 29, 1749.

The Commissioners being all arrived, were informed by Capt. Lithgow, Commander of Richmond Fort, That a number of the Norridgewock Tribe were attending in order to the Treaty, and desired to pay their respects to the Commissioners: Who appointed ten o'clock the next morning for

*This conference with the Indians was held at the meeting house of the First Parish on the Neck, now Portland, of which the Rev. Thomas Smith was then Pastor. He takes a brief notice of the occasion in his Journal. He says, "the town is full of company" "Oct. 17, I dined with the Commissioners." Hutchinson was afterwards Gov. of Massachusetts, and Oti was the father of the celebrated lawyer and patriot, who was also here at the time as a spectator. The copy from which we print is a little imperfect, not enough to impair its value; the omissions are noted by asterisks. W.

that purpose. And notice was given to Theodore Atkinson, and John Downing, Esqrs., commissioned by the Governour of New Hampshire, desiring them to be present if they saw cause.

SEPTEMBER 30, 1749.

Eight of the Norridgewock Tribe (*Toxus* the Chief being absent and indisposed) appeared at the Commissioners Lodgings, where the salutations to and from the Commissioners of both Governments were passed in the usual form. After which the Indians desired a supply of provisions, &c., which were accordingly ordered them. They then were informed by the Commissioners, that as soon as the Penobscott Tribe should arrive, who were daily expected, they would proceed to the Treaty.

OCTOBER 3, 1749.

There being no news of the Penobscott Tribe, the Commissioners dispatched a whale boat to St. George's Fort, with letters to Capt. Jabez Bradbury, the commanding officer there, desiring him to let them know the reason of their delay; and what his expectations concerning them were.

* * * and children of the Pigwacket Indians
 who * * * County of Plymouth, during the
 * * * Treaty, arrived this day.

OCTOBER 4th, 1749.

The Norridgewock Indians desiring to speak to the Commissioners, expressed some uneasiness at the delay of the Treaty, and desired to know whether they might not be treated with separately, and so dismissed: But at length agreed to wait some time longer, for the arrival of the Penobscotts.

The Commissioners enquired of them, whether there had been a general meeting of all the Tribes of Indians, in order to propose a Peace, as the delegates informed his Excellency

Governour Shirley at Boston. And they confirmed the account given by the delegates of such a general meeting in Grand Council.

OCTOBER 6th, 1749.

The whale boat sent to St. Georges returned about noon, with letters from Capt. Jabez Bradbury, dated the 5th, advising, that two messengers from the Indians came in that day to inform him they would certainly be there in two days to embark for Falmouth.

OCTOBER 8th, 1749.

Capt. Thomas Bradbury came down from Saco Fort, with an Indian called *Aisaidoo*, who, with two others, came into the Fort on the 6th instant, with a flag of Truce. The other two declined coming to Falmouth to the Treaty. *Aisaidoo* informed the Commissioners, that he had been about twenty days from Canada; That *Pooran*, Chief of the *St. Francois*, with three others to represent that Tribe, came away before him, and he expected to have found them here. The Indians brought letters directed to Capt. Dominicus Jordan from his relations at *Trois Rivieres*, dated the 13th and 15th of September, 1749. Capt. Lithgow was sent in a whale boat to St. Georges with letters, informing Capt. Bradbury, that the Norridgewocks grew impatient; and directing him immediately to send back the sloop sent for the Penobscotts, unless he had a good degree of certainty, that a number of the Chiefs would be ready to embark by Thursday: and to inform them, in case they should arrive afterwards, that the Commissioners apprehended it was not for the Honour of the Government to wait any longer, and that they would return to Boston, and make report to his Honour the Lieutenant-Governour.

OCTOBER 14th, 1749.

The Penobscott Indians arrived this morning, with an English captive, who was * * * * * made at Boston; and being brought to the meeting house, Mr. Thomas Hutchinson spoke to them in the name of the Commissioners.

Commissioners. We are glad to see you safe arrived, and in health. We have been waiting here above a Fort-night for you. *Toxus*, and a number of the *Norridgewock* Tribe, and the *Pigwackets* from Boston, have also been here about the same space of time. We have been so long kept from home, that we design to return as soon as possible. We propose to have a Conference with you all in the afternoon, and have notified the other Tribes of it. And if any thing previous is to be said, you may now speak with freedom.

Eger Emmet. What made the hindrance was *Loron's* writing a letter to the Governour, discouraging our coming hither.

Commissi. Did not you write you would come notwithstanding?

Eger Em. Yes: *Casimit* wrote a good letter, and we are come accordingly; and have now no more to say.

Then the Commissioners drank King George's health to the Indians, which was pledged by all the Indians present.

Commissi. Do you expect that the captive *William Mackfarland*, shall be any longer with you.

Indians. No, we have delivered him up.

Commissi. He shall go home with his Father, who is here present.

Indians. We are content.

The *Norridgewocks* coming in, Mr. Hutchinson told them that the *Penobscotts* were now arrived, and that the Treaty

would begin at three o'clock; and if they had anything previous to offer, they might also do it.

They were then told that they might all go on board the Massachusetts's sloop and dine, where provision should be ordered them.

They, making no reply, were told, that the reason of directing them to go on board was, that they might, if they pleased, consult together before the Conference in the afternoon: which they then replied was agreeable to them. The Norridgewocks also drank King George's health with the Commissioners, and then withdrew.

POST MERIDIEM. The Commissioners being seated in the meeting house, and the several tribes of Indians being present; they were informed that an oath would be now administered to Roland Cotton, Esq., truly to enter all matters that should pass at this Conference: and to Capt. Joseph Bean truly to interpret what should be said both by the English and Indians. Which oaths were administered accordingly.

Then Mr. Hutchinson, in the name of the Commissioners, spoke as follows, viz.

Commissioner. Sometime in the month of June last, nine of your Brethren came up to Boston, and they made proposals of peace in the name of all the Tribes to Governour Shirley, in a Conference had there. They also proposed a meeting of their Tribes in this part of the Province, to meet and agree upon the particular articles or terms of peace; declaring they were not then fully authorized for that purpose. The Governour promised to meet them by himself, or by his Commissioners at this place the 27th of September last. Soon after this, his Excellency's affairs obliged him to go to *Great Britain*; and some affairs of consequence requiring

the presence of the Lieutenant Governour at Boston, he has appointed Commissioners with as full power as he would have had if he had been personally present.

We have been waiting here fourteen days: the two gentlemen from the Government of New Hampshire waited here also some time, but being obliged to return, they have empowered us to act in their behalf; and have authorized Roland Cotton, Esq., to sign in their name and in behalf of their Government, such articles as we shall agree to.

Sundry gentlemen of both Governments have been likewise waiting here some time upon this occasion, but were obliged to return home.

The *Norridgewocks* have also waited as long as we have, but we have deferred treating with them till the *Penobscotts* should arrive.

We have now taken the first opportunity to confer with you all together.

We have brought the Conference from Boston of June last, and hope you have brought what was delivered you.

We are pleased you have brought the captive agreeable to your engagement.

We desire to know what Tribes you appear for, and how far your power extends.

Toxus. Pray hear what I am going to say.

I have thought of this matter a great while, and am now come.

It has been foul weather; I have stayed till fair weather.

Ever since Governour Dummer treated with us, all the Indians liked it well, and have reckoned it well ever since.

But yet there has been a dark cloud for a time, and a great deal of blood spilt: but now let us try to cover it over and forget it; and then when that is done, love will encrease.

For my part I am come here for good. Time has been when your young men terrified ours and ours have terrify'd yours: But now the time will come when they may see one another without Fright.

Commissi. We understand that you are the Chief of the Tribes; and that you are the proper Person to speak for them; and what you engage they will perform.

Toxus. I am Chief, and they are all of my Mind.

Eger Emmet. I went to *Boston* for Peace; and you now see me for the same End here.

There were three Indians retarded our coming here in Time, viz., *Loron*, *Sabousit* and *Wombamando*; who would break up any Thing that is doing for good. Notwithstanding I am now come to propose what can be done in Peace; for God is willing that we should both *English* and *Indians* live in Peace. But *Loron* says, when there is a *French* War we must break again.

Commissi. Your Tribe is numerous; and but Five here! Are you properly impowered to act for the whole Tribe? Are they acquainted with your coming?

Eger Emmet. Yes; we are to act for them all. We don't come here for nothing.

Commissi. When the Delegates were at *Boston*, they gave as one reason why they could not finally agree upon a Treaty, because their young men were not present, and they chose this place that the young men might be here. How can you now agree without them?

Eger Emmet. I was at *Boston*, and am now here to make peace.

Commissi. Are you any ways better impowered now to make peace, than when you was at *Boston*?

Eger Emmet. The King has made peace, now therefore we will; and who shall contradict it?

Commissi. The King's subjects are bound by that. But how are you impowered?

Eger Emmet. We can bind our people, if they are not drunk.

Commissi. Can you bind and oblige the young men of your Tribe as strong as if they were here present?

Eger Emmet. Yes; they are obliged, and will stand by what we do.

Commissi. When the Delegates were at Boston, they proposed Governour Dummer's Treaty to act upon.

Eger Emmet. Yes; and we now do so.

Commissi. In that Treaty a peace is to last as long as the Sun and Moon endure. Is it your design and real intention now to establish a peace which shall last forever, notwithstanding what *Loron* says, or the *French* shall hereafter do?

Eger Emmet. Yes.

Torus. For our parts we shall not break it.

Commissi. The *English* have never encouraged the *Indians* to make war with the *French*; but when the *Indians*, or their ancestors have desired a peace with the *English*, it was always readily granted. The *English* have always taken measures to preserve and not to hurt them; but the *French* have always stired them up to war to their destruction.

If a war should happen between the *English* and *French*, are you resolved to keep peace with us? We don't know of any war, but only desire to know your sentiments.

Eger Emmet. What you have said we will carry home.

Commissi. Have you no power without going home?

Eger Emmet. You speak angrily.

Commissi. No, we only speak loud, as the interpreter is hard of hearing.

Toxus. As to taking part with the French, I cannot now answer; we must consult upon it.

Commissi. When the Delegates were at Boston, they said they would consult their Tribes, and it is now expected they will answer.

To-morrow is the Lord's day, upon which we do no business. Therefore we desire you will retire to the island prepared for you, where proper provision is ordered you. We shall meet you again in this place on Monday morning next and shall bring with us Governour Dummer's Treaty, &c. And before that time we and you may both consider of what has been now said.

Eger Emmet and *Toxus.* Very well.

They then drank King George's health, and the Gentlemen's present, and withdrew.

OCTOBER 15th.

Six of the St. Francois Indians came into Falmouth to attend the Treaty.

OCTOBER 16th.

The Commissioners having notified the Indians, they were all present at the meeting house, when Mr. Hutchinson spake as follows, viz.

Commissi. We are glad to see you well in health this morning. We hope you have wanted for nothing since you were here.

Indians. Nothing at all. We have had every thing.

Commissi. It was agreed that both sides should consider of what was said on Saturday. We were surprised to hear of some things then offered on your part relating to the continuance of the peace. The English never made any

such peace as that. It would be dishonorable for this Government, and no service to you; and we can entertain no thought of it. You have always spoke well of Governour Dummer's Treaty; and the English have liked it well. There was a better understanding after that Treaty than ever before, and it lasted long, and the Indians then said it should last as long as the Sun and Moon endure. We have taken great care of that Treaty. We have it with us now.* And the Delegates at Boston then proposed this should be the Plan; And if you are of the same Mind now, we are ready to go over the Articles of that Treaty, and to come into a Peace agreeable to that. We desire now to hear what you have to say.

Toxus. You Gentlemen Commissioners: We have agreed to follow the Path of Governour *Dummer's* Treaty: We desire to turn all the Blood upon the Ground, under it; and that all may be forgotten.

Commissi. Do you speak for your self or your Tribes?

Toxus. We don't speak for our selves only, but for all the Tribes.

Commissi. Is it the Mind of *Eger Emmet* and that Tribe to pursue the same Path?

Eger Emmet. Yes; We are all of that Mind.

Toxus. I will tell something. I know the Minds of the *Canada* Indians; one of them, being present, is an Evidence.

Upon the Cessation of Arms, the *French* and *Indians* were sent for, and went up to *Canada*, and discharg'd all the Guns which were loaded in the War; and the Governour then told them, that if they should shoot at any of the *English*, they had as good shoot against their own Brothers: The Governor of *Albany* sent Belts of Wampum to

*Here Mr. Hutchinson shew'd the original treaty in Vellum.

the several Tribes of *Indians* between there and *Canada*, and then the Path of Peace was open.

Commissi. Desire the *Indians* to tell the Names of all that are present, that they may be inserted in the Treaty.

They then declared their Names as follows, *viz.*

Penobscotts;

Eger Emmet, Maganumba, Nictumbouit, Esparagoosaret, Neemoon.

Norridgowocks;

Toxus, Eneas, Magawombee, Harrey, Sooseph nia, Naktonos, Nesaqumbuit, Peereez.

Arresuguntoocooks and Weweenocks;

Sawwaramet, Aussaado, Waaununga, Sauquish, Waredeon, Wawawnunka.

Commissi. We don't take the Names of the *Pickwacket* Indians, because they have not been at War with us; therefore the former Treaty holds good with respect to them, as they have not broke it.

We will now read over Governour *Dummer's* Treaty; and it shall be distinctly interpreted to you: Which after it was shewn to them and the Marks of several present (who had sign'd that Treaty) acknowledged by them, it was read, and distinctly interpreted to them.

Commissi. We will first offer what we have to say on the several Articles.—

Have you any Captives among you?

Indians. We have one named *John*, who was taken near *Berwick*.

A Woman then appeared, and declared to the Commissioners it was her Son, taken with her: Upon which Mr. *Hutchinson* said,

Commissi. Do you know this Woman?

Indians. No.

Commissi. Was the Mother taken and three Girls, and an Infant at the same Time?

Indians. Yes; The Husband of the Woman was kill'd: The Girls are return'd Home.

Commissi. Was the Boy the Brother of the Girls?

Indians. They were all taken at the same Time. There were two Boys; one died some Time ago.

Commissi. How long since you have seen that living Boy?

Indians. Twenty Days ago.

Commissi. Was this Boy the same you took at *New-Casco*?

Indians. Yes it was.

Commissi. This Woman brought one of her Sons home, the other died, and yet you say one is left, which cannot be.

Indians. We believe the Boy that was left was taken from *Piscataqua*.

Commissi. It is expected, agreeable to this Article, that this Boy be returned home.

Indians. We would have had him come home last Spring, but he would not come.

Commissi. We insist upon it, that if he is willing, or can be prevail'd upon to come, that you will return him.

Indians. We will deliver him up.

Commissi. If there should be any necessary Charge in bringing him down, we will allow or refund that Charge.

Indians. It is very well.

Inquiry was also made after a young Man taken at *Cole-rain*, but no certain Account given.

Inquiry was then made after two young Men, one taken at or near *Albany*, the other at *Gorham Town*; but no Account of them.

Commiss. We expect you to deliver up all the Indian Captives taken, as much as if they were our own English People.

Indians. There are two Indian Captives at *Arresegun-toocook*, and one at *Moorena*; who, tho' they are linked in with the Indians, must be returned when the Peace is settled. One of them named *Caleb*, the other *Wabquish*, the other in the Mountains; all taken at *Annapolis*.

Then Mr. *Hutchinson* informed the numerous Assembly present, that if any of them had any Friends or Relations in Captivity, they might repair to the Commissioners at their Lodgings, and all proper Care should be taken for recovering them from the Indians.

Commiss. to the Indians. Do you know one *Christo*, an Indian about 24 Years of Age, that lived near *Winnepe-sioket* Pond, that was taken by the *English* some Time since.

Indians. Yes, We know him.

Commiss. That young Man has learned to read and write, and has a Trade, and would not come down with the Commissioners: However, if you will return the young Man before-mentioned, the Governour of *Piscataqua* will oblige *Christo* to return to the Indians again.

Indians. Very well.

Commiss. We now proceed to another Article. We propose to keep two Truck-Houses, one at *St. George's*, the other at *Richmond*.

Sayweremet. We desire there may be a Truck-House at *Saco* likewise.

Commiss. The Trade has been so small at *Saco*, that the Government suppos'd there would not be any Need of a Truck-House there, but that *Richmond* Truck-House, would accommodate any Indian that us'd to trade at *Saco*. But if you don't think the two Truck-Houses will generally accommodate you, we will inform the Governour of it.

Sayweremet. We always thought there would be a Truck-House at *Saco*, agreeable to Governour *Dummer's* Treaty.

Commiss. How much further is it to *Richmond* than *Saco*, for the *St. Francois* Indians to carry their Beaver to?

Sayweremet. We don't know. But it is a great Way, and who can carry Beaver such a long Way?

Commissi. We have heard what you have said about a Truck-House at *Saco*, and will acquaint the Governour punctually with it when we return home.

We have but one Word more to say.

There was a Misunderstanding about the Trade in Governour *Dummer's* Treaty: We will have every Thing plain and clear now.

We are directed by the Government to assure you, That you shall have Goods as cheap as you shall be able to purchase them at the same Time in like Quantities at *Boston* with ready Money. And that we will give you as much for your Peltry as it can be bought for at *Boston*.

We are now ready to hear you upon any of the Articles.

Toxus. We have nothing further to offer. We like all that has been said, only we hear that there is an Indian Boy at *Richmond's* Island, which we desire may be restored.

Commissi. That Boy was given to Capt. *Jordan* before the War, by his Father, who is since dead. However, we will enquire into the Circumstances, and give you an Account in the Afternoon.

Jo, a Pigwacket Indian. That Boy was taken at *Saco* at the same Time we were.

Commissi. We have provided a Dinner for you, and in the mean Time we will prepare the Articles of Peace, and desire to know whether it will be agreeable to you to meet in order to sign them in the Afternoon.

Toxus. We don't know of any Thing more to do to prevent it.

The Commissioners then drank King George's Health, which was pledged by the Indians.

In the Afternoon the Commissioners met the Indians in the Meeting-House.

Toxus. We have now almost finish'd in Love and Unity. Time was in Governor *Dummer's* Day & Treaty, we made Peace in all Love & Unity. Why can't we do it now? We hope it will be so now, and that we shall live in Peace and Unity again. I wish all our Friends and Neighbors had been here, but since they are not, we will still do well. What we have been saying and doing, all our Tribes will like well. There are three of our young People that we shall be thankful to return to their native Land, viz. *Ooneez*, *Mareuso*, and *Mareagit*, at *Plymouth*.

Commissi. We suppose these are *Pigwacket* Indians. We shall force none of that Tribe to remain among the English, but they shall all be returned home. There was in the Morning something said by one of the *Pigwackets*, as if they were forced away from home. This is the first Time any such Thing has been publickly suggested. Capt. *Cutter* brought them up, and declared they desired to come and live with the English; and when the Government ask'd them if it was so, they declared that it was so. Soon after the Treaty was appointed, the Government told them they might attend it if they would, and you now see them here with your own Eyes, at Liberty to return. And the Children were not kept back by the Government, but it was their own Choice, and they shall be sent down immediately.

Toxus. As for the Boy at *Canada*, tho' he is not willing to come, yet we will take him out a Hunting and return him.

Commissi. Where would you have the Children sent to ?

Toxus. To *Brunswick*.

Commissi. The Sloop goes to *Richmond* this Fall. Will it do to send the Children there.

Toxus. Yes, very well.

Commissi. We shall now read the Articles of the Peace, and they are to be interpreted to you. If you don't perfectly understand every Article, let us know it, and we will explain it.

We shall begin with the Articles of the Treaty you are to Sign; and then go on with those we have to Sign: Both which were read, Paragraph by Paragraph, and distinctly interpreted to them.

Toxus. I am grown Old, and Capt. *Lithgow* is very kind to me; therefore I desire he may be continued at *Richmond*, and that an Armourer may be appointed there.

Commissi. We can't promise this; but we will recommend these Matters to the Government when we go home. Have you any Thing further to offer ?

Toxus. No.

Commissi. Are you now ready to sign ?

Indians. Yes.

The Indians then signed their Articles, which are as follows, *viz.*

Province of the Massachusetts-Bay in New England, at Fal-mouth, in Casco-Bay, the sixteenth day of October, in the twenty-third year of the Reign of our sovereign Lord George the Second, by the grace of God, of Great-Britain, France, and Ireland, King, Defender of the Faith, &c., in the year of our Lord, 1749.

THE SUBMISSION AND AGREEMENT OF THE EASTERN INDIANS.

Whereas a war has for some years past been made and

carried on by the Indians of the Tribes of Penobscott, Norridgewoock, St. Francois, and other Indians, inhabiting within His Majesty's Territories of New-England, against the Government of the Massachusetts-Bay and New-Hampshire, contrary to several treaties heretofore solemnly entered into: And the said Indians being now sensible of the miseries and troubles they have involved themselves in, and being desirous to be restored to His Majesty's Grace and Favour, and to live in Peace with all His Majesty's subjects; and that all former acts of injury may be forgotten;

WE the underwritten, being delegated and empowered to represent and act for and in behalf of the Indians aforesaid, have concluded to make, and do by these presents in their name make, our submission unto His most Excellent Majesty George, the Second, by the grace of God, of Great-Britain, France and Ireland, King, defender of the Faith, &c., in as full and ample a manner as any of our predecessors have heretofore done.

And, we do by these presents engage with Thomas Hutchinson, John Choate, Israel Williams and James Otis, Esqrs., commissioned by the Honourable Spencer Phips, Esq., as he is Lieutenant-Governour and Commander in Chief of the Province of the Massachusetts-Bay, and with the Governours or Commanders in Chief of said Province for the time being, *That is to say;*

IN the name and behalf of the Tribes and Indians aforesaid, we do promise and engage, that at all times for ever, from and after the date of these presents, we and they will cease and forbear all acts of hostility, injuries and discords towards all the subjects of the Crown of Great Britain, and not offer the least hurt, violence or molestation to them or any of them, in their persons or estates; but will hence-

forward hold and maintain, a firm and constant amity with all the English; and will never confederate or combine with any other nation to their prejudice.

That all the captives taken in the present war shall forthwith be restored, without any ransom or Payment to be made for them or any of them.

That His Majesty's subjects, the English, shall and may peaceable and quietly enter upon, improve and enjoy all and singular their rights of land, and former settlements, properties and possessions within the Eastern part of the said Province of the Massachusetts-Bay, together with all Islands, Inlets, Shores, Beaches and Fishery within the same, without any molestation or claims by us or any other Indians, and be in no ways interrupted or disturbed therein. Saving to the Tribes of Indians within His Majesty's Province aforesaid, and their natural descendants respectively, all their lands, liberties and properties, not by them conveyed or sold to or possessed by any of the English subjects as aforesaid; as also the privilege of fishery, hunting and fowling as formerly.

That all trade and commerce which hereafter may be allowed between the English and the Indians, shall be under such management and regulation as the Government of the Massachusetts Province shall direct.

If any controversy or difference at any time hereafter happen to arise between any of the English and Indians, for any real or supposed wrong or injury done on either side, no private revenge shall be taken for the same; but a proper application shall be made to His Majesty's Government upon the place for remedy or redress thereof in a due course of Justice: we submitting ourselves to be ruled and governed by His Majesty's Laws, and desiring to have the benefit of the same.

We do further engage, that if any Indians shall at any time hereafter commit any act of hostility against the English, we will join our young men with the English in reducing such Indians to reason.

In the next place, we the underwritten do promise and engage with Theodore Atkinson and John Downing, Esqrs., commissioned by His Excellency Benning Wentworth, Esq., Governour and Commander in chief of His Majesty's Province of New-Hampshire, and with the Governours and Commanders in chief of said Province for the time being: that we, and the Indians we represent and appear for, shall and will henceforth cease and forbear all acts of hostility, injuries and discords, towards all the subjects of His Majesty King George, within the said Province. And we do understand and take it, that the said Government of New-Hampshire is also included and comprehended in all and every the articles aforegoing, excepting that respecting the regulation of the trade with us.

In testimony whereof, we have signed these Presents, and affixed our seals.

Arrasaguntacooks and *Weewenocks*. Sawwaramet, and a seal; Aussado, and a seal; Waaununga, and a seal; Sauquish, and a seal; Wareedeen, and a seal; Wawawnunka, and a seal.

Norridgowocks. Toxus, and a seal; Encas, and a seal; Magawombec, and a seal; Harry, and a seal; Soosephnia, and a seal; Naktoonos, and a seal; Nesagumbuit, and a seal; Peereez, and a seal.

Penobscotts. Eger Emmet, and a seal; Maganumba, and a seal; Nictumbouit, and a seal; Efvaragoosaret, and a seal; Nemoon, and a seal.

WITNESSES. John Storer, Jabez Fox, William Welsted, William Lithgow, Benjamin Titcomb, Nathaniel Coffin, Thomas Bradbury, Charles Frost, Samuel Moody, Thomas Smith, Joseph Wise, George Berry, Samuel Cobb, Thomas Scales, Moses Pierson, Job Lewis, James Otis, Jun., Wm. Cotton, Enoch Freeman, Joseph Bayley.

The English then signed their articles, which are as follows, *viz* :

Province of the Massachusetts-Bay in New-England. By Thomas Hutchinson, John Choate, Israel Williams, and James Otis, Esqrs., commissioned by the Honourable Spencer Phips, Esq., Lieutenant Governour and Commander in chief of His Majesty's Province of the Massachusetts-Bay, for treating with the Indians engaged in the late war.

WHEREAS Eger Emmet, Maganumba, Nictumbuit, Esparagoosaret, and others, Delegates from the Penobscotts; Toxus, Sachem and chief Sagamore of the Norridgewoocks, with others; Sawweeremet, and others of the Arresaguntacook and Weewenock Tribes appearing for and representing the several Tribes of Indians inhabiting within his Majesty's Territories of New-England, have in the name and behalf of the said Tribes, signed and executed an Instrument of submission to His Majesty, bearing date with these presents, therein firmly promising and engaging forever, to cease all hostilities and violences, and to live in peace and amity with all His Majesty's subjects;

WE do therefore, by virtue of the Commission aforesaid, receive and recommend the said Tribes to His Majesty's grace and favour. Promising them the benefit and protec-

tion of His Majesty's Laws, in like manner as his English subjects have and enjoy.

And we do further engage, That all acts of hostility from this Government, against the said Tribes of Indians shall cease; and that a firm and constant friendship and amity shall hereafter be maintained with them.

That upon the Indians delivering up all the English prisoners, any captives from the Indians that may be within this Government shall likewise be set at liberty.

That the Indians shall peaceably enjoy all their lands and property, which have not been by them conveyed and sold unto, or possessed by the English, and be in no ways molested or disturbed in their planting or improvement. And further, that there shall be allowed them the free liberty and privilege of hunting, fishing and fowling as formerly.

That commerce and trade shall be carried on between the *English* and *Indians* according to such directions as shall be agreed on by His Majesty's Government of this Province.

That no private revenge shall be taken by the *English*; but in case any person shall presume so to do, upon complaint thereof, justice shall be done the person aggrieved.

That if any other Tribes of *Indians* shall make war upon any of the Tribes now entered into the peace: In such case, assistance shall be afforded them by the *English*, as shall be necessary.

In the next place, it is hereby promised and engaged by *Theodore Atkinson* and *John Downing*, Esqrs; commissioned by his Excellency Benning Wentworth, Esq., Governor and Commander in Chief of His Majesty's Province of *New-Hampshire*, that the said Government shall be included and comprehended in, and bound to the observance of

all and every the Articles foregoing, excepting that which respects the regulating the trade.

In testimony whereof, we have signed and sealed these presents.

Dated at Falmouth, in Casco-Bay, this sixteenth day of October, Anno Domini One thousand seven hundred and forty-nine. And in the twenty-third year of His Majesty's reign.

Thomas Hutchinson, and a seal; John Choate, and a seal; Israel Williams, and a seal; James Otis, and a seal; Roland Cotton, and a seal; in the name and by order of Theodore Atkinson and John Downing, Esqrs., Commissioners from the Governour of New-Hampshire.

WITNESSES. John Storer, Charles Frost, Moses Pierson, Jabez Fox, Samuel Moodey, Job Lewis, Wm. Welsteed, Thomas Smith, James Otis, Jun., Wm. Lithgow, Joseph Wise, Wm. Cotton, Benja. Titcomb, Nath. Coffin, George Berry, Enoch Freeman, Samuel Cobb, Joseph Bayley, Thomas Bradbury, Thomas Scales.

Commissi. Whose hands do you chuse the Articles signed by us should be put into?

Indians. Into the hands of *Toxus*.

Commissi. Now we have signed the peace, all enmity is taken away, and henceforward we shall always salute and treat you as brethren.

Toxus. We are sensible that God directs in this affair.

Commissi. We are sensible of it likewise; and both we and you may justly expect that God will be greatly offended with those who break such solemn promises and engagements. If you have anything further to offer, now is the time, as we shall not meet together again for a Conference.

Torus. We have said and done everything that is right and just, and have now finished.

Commiss. We have a small present from the Government which we were directed to deliver you as a token of Friendship, after peace should be settled with you; which we shall deliver you to-morrow in the forenoon, and desire you to dine with us afterwards. We have provided a lodging for you in town, that you may be here in the morning.

Then the Commissioners drank to the Indians, King George's health; also health to all their Tribes, and a long continuance of peace as now established: which was pledged by *Torus* and all the rest.

TREATY WITH THE EASTERN INDIANS

AT ST. GEORGE'S FORT, 1752.

A Journal of the proceedings of Jacob Wendell, Samuel Watts, Thomas Hubbard, and Chambers Russell, Esqrs., Commissioners appointed by the Hon. Spenceer Phips, Esq., Lieutenant Governor and Commander in Chief, in and over His Majesty's Province of the *Massachusetts Bay* in *New England*, to treat with the several Tribes of *Eastern Indians*, in order to renew and confirm a general Peace.

Friday, October, 13th, 1755. This day the Commissioners being arrived at St. George's, were informed by Jabez Bradbury, Esq., Commander of the Fort, that there were only two Indians of the *Penobscot Tribe* now in the Fort, but that he understood there was a number of the *Norridgewock* Indians at Richmond who had been waiting sometime for the arrival of the Commissioners; whereupon the Commissioners immediately dispatched an express to Capt. Lithgow at Richmond Fort, directing him forthwith to come with as many of the Chiefs of the *Norridgewock* and other Tribes of Indians as were there; and another express to the *Penobscotts*, by one of that Tribe, informing them of their arrival here, and that they were now waiting for them in order to proceed on the Treaty.

In the evening the Commissioners were informed that Capt. Lithgow was at Pleasant Point with a number of the *Norridgawock* Indians, and would be at the Fort in the morning. The Commissioners then sent a messenger to recall the express dispatched to Capt. Lithgow in the forenoon.

SATURDAY, OCTOBER, 14th.

This morning Capt. Lithgow, together with the *Norridgawock* Indians that were with him, came in; and after the usual salutations had passed between the Commissioners and the Indians, the Commissioners told them that they had sent an express to the *Penobscott* Indians, informing them of their arrival; and as they expected in a few days to see them, should delay the Treaty until they came in; but in the mean time had directed Capt. Bradbury to provide for their subsistence.

TUESDAY, OCTOBER, 17th.

A number of the *Penobscotts* arriving this afternoon, with Col. Louis, one of their Chiefs, and after salutations had passed, Col. Louis desired a time might be set to begin the Conference, and proposed to-morrow at three o'clock in the afternoon; to which the Commissioners agreed; and told them they would give them notice of the time by firing a cannon.

WEDNESDAY, OCTOBER, 18th.

Post Meridiem. The Commissioners being seated in the Parade of the Fort, and a number of Indians of the *Penobscott* and *Norridgawock* Tribes, as also two of the *St. John's* Tribe being present, they were informed that an oath would be now administered to Capt. Joseph Beane, and to Walter McFarland faithfully to interpret what should be said at this Conference, both by the English and Indians; and also to Mr. Ezekiel Price truly to enter all matters that should

pass between the Commissioners and the Indians at this Conference. Which oaths were accordingly administered by Col. Wendell.

Then Col. Wendell, in the name of the Commissioners, said as follows, viz.

Friends and Brethren. "In consequence of a Commission from his Honor, Governor Phips, to us (and Col. Heath since deceased,) we embarked for St. George's the last year, and came hither with full power to ratify and confirm the Treaty of Peace made at Falmouth, in 1749, (founded on Governor Dummer's in 1726,) but as that Treaty was broke in upon in several instances, by some of the Tribes of Indians, included therein, particularly, (as is supposed) by the *Norridgawock's* killing and captivating several of the inhabitants of this Province, as also by committing other acts of hostility; and that Tribe not being here, it was then agreed by us and the *Penobscotts* to defer the Conference till they could prevail on the *Norridgawocks* to come in which they engaged to use their endeavors to do, and give notice thereof to Capt. Bradbury accordingly.

But the Government hearing nothing of the *Norridgawock's* disposition for, or desires of a Treaty, till the 16th of last month, by a letter (which, if you desire shall be now read to you,) from a number of that Tribe to the Governor, desiring him to come himself (if he could) or appoint some other gentlemen for that purpose, readily agreed thereto; but as the affairs of the Province would not permit the Governor to appear in person, he hath again sent us fully empowered to treat with you.

Now, *Friends and Brethren.* We give thanks to almighty God for the preservation of you and us, and giving us this opportunity of seeing each other in health.

We hope you appear fully impowered on your part to go upon the business we are met upon.

However, before we proceed, we can't but take notice of the unfriendly behavior of the *Norridgawocks*; who, after some of their Tribe were kindly received and entertained at Boston, returned and repeatedly came upon our frontiers, killed divers of our people, and carried others into captivity, and also destroyed their cattle: and besides this, one of their people returned the Treaty made at *Falmonth* in 1749, delivered it to Capt. Lithgow at Richmond; which looks as if they made no account of it; Therefore we expect they will let us know, whether this latter was the act of their Tribe, or done only by a particular Indian, without their order and consent.

The English are disposed for the continuance of peace; and as a proof thereof, the Government have directed us to assure you, that upon the renewal of your friendship with them, and so long as you (and the other Tribes of Eastern Indians) shall continue in amity with the English, and keep firm and inviolable the peace made; they may depend upon receiving from the Government, in the month of October annually, a suitable present in token of the friendship subsisting between them and this Government, accordingly now do.'

Col. *Louis, Brethren*, I salute you all: It's God's pleasure that we are met to day: The Sun shines bright: we see your Honours; and we look upon it the same as if the Governour was present.

There are here a number of the *Norridgawocks* and two of the *St. John's* Tribe, who were not here before.

Commissioners. Are the *Norridgawocks* and the Indians of the *St. John's* Tribe fully impowered by their respective Tribes to treat with us?

Louis. We on the part of the *Penobscotts* are fully impowered to treat with you; our brethren the Indians knowing of our coming, ever since the last Summer.

Commissi. Are you impowered to appear in behalf of the *Norridgawocks* and *St. John's* Tribe?

Louis. They are here, and will answer for themselves.

Commissi. Are you of the *Norridgawock*, and *St. John's* Tribe of Indians impowered to appear, and act at this Treaty in behalf of your respective Tribes? Had you a meeting in Council before you came away?

Quinoius, a Norridgawock. We had a meeting in great Council some time ago, and our brethren, the Indians of our Tribe, advised us to come here.

All that we do, the Indians will agree to, and like well, as they know of our coming.

Capt. *Lithgow* being present, addressed the Commissioners, and informed them, that a number of the *Norridgawock* Tribe of Indians appeared at *Richmond* Fort sometime ago, who told him, they would have attended at this Treaty; but it being the season for hunting, they were obliged to go out; and withal said, that what these Indians, who now appeared in behalf of that Tribe, agreed to, would be the act of the whole Tribe.

Commissi. Speaking to the *Norridgawocks*.

Have you seen *Toxus* lately; does he know of your coming here?

Quinoius. Yes; some of us have seen him; he knew of our coming here, liked it well, and advised us to come.

Commissi. We should be glad to know of the *St. John's* Indians, whether their Tribe sent them here fully impowered to appear on their behalf.

Joseph, of the St. John's Tribe. The Sagamores of the

St. John's Tribe ordered me to come and attend at this Treaty.

Commissi. Did the Sagamores of your Tribe tell you they would stand to what you should now agree to?

Joseph. They ordered me to come here to see, to hear, and to carry back what you said at this Treaty.

Commissi. We are sorry we don't see more of your Tribes: We should be glad that every one were here, that we might treat them as Friends and Brethren.

Louis. It's all one; we are here; and it's the same as if all were present.

Commissi. This is all we have to say at present.

Louis. We have done speaking for the present; to-morrow we will speak again.

The Indians acquainted the Commissioners, after the business was finished, some fresh meat would be very acceptable to them: The Commissioners told them an Ox should be given them when they had mind to receive it.

Commissi. What time to-morrow shall you be ready to proceed on the Conference?

Louis. When the Sun is up, we will let you know.

Then King George's health was drank by the Commissioners and the Indians.

THURSDAY, OCTOBER, 19th.

Commissi. We are now ready to hear what you have to offer to us.

Louis. You were pleased yesterday to tell us, we were but few in number, which was true; but yet, if we were but four, it is the same, as if all the Tribe was present.

There is a number of the *Norridgawock* Tribe and two of the St. John's Tribe here; you will hear what they have to say to you.

There has of late mischief been done among us; but now we are all come to bury it: In order whereto, we are for proceeding upon Governour Dummer's Treaty, by which it was concluded, that the English should inhabit the lands as far as the salt water flowed, and no further; and that the Indians should possess the rest.

Now, *Brethren*, we desire that both you and we should endeavour, to the best we can, to observe this Treaty; which if we do will end in peace.

We again say, that we will follow Mr. Dummer's Treaty; and either of us that acts contrary to it, let him be punished; and, if either party have acted contrary hereunto, let it now be settled, and not go any further, least it lay the foundation of a war between us.

All the Tribes of Indians knew that there was to be a Treaty here, and have consented to it.

Brethren, as I said before, so I now say, that the lands we own, let us enjoy; and let no body take them from us. We said the same to those of our own religion, the *French*. Altho' we are a black people, yet God hath planted us here. God gave us this land, and we will keep it. God decreed all things; he decreed this land to us; therefore neither shall the *French* or *English* possess it, but we will.

This is agreeable both to King George and the *French* King; they would have neither the *English* or *French* disturb us in our right; which if they should, would set all these lands on fire.

What I say, all the Indians now present say.

Quinious. What Brother *Louis* hath said, we of our Tribe confirm the same.

Sabadis, a *St. John's* Indian. The Tribe of *St. John's* say the same.

Joseph, & St. John's Indian. The Tribe of *St. John's* say and confirm what the *Penobscotts* have now said.

Louis. One word more I have to say to your Honours.

Brethren. It is but seldom we can see the faces of each other in Conferenees, which we are sorry for, and should be glad it was oftener. Therefore, let me speak to you as to the trade.

Altho' our Beaver fetches a great sum, it will purchase but a small matter of your goods. The custom is, where persons sell the cheapest, there we go to trade; particularly to Albany, tho' it is at a great distance, yet many go there to trade, because they sell good pennyworths, and give a good price for Beaver.

Brethren, lay these things up in your hearts, and carry them home with you.

If goods could be sold as cheap here, as at Albany, and you would give as much for Beaver as they do, all the Indians would look upon this place; would come here and trade.

Commissi. Upon our return home we will mention to the Government what you have now said relating to the price of goods supplied you; and justice shall be done you therein.

Commissi. Yesterday we mentioned to you that the Treaty made at Falmouth in the year 1749, was delivered up to Capt. Lithgow, at Richmond Fort; to which you have said nothing. We now demand of you an answer to this question, was it delivered up by order of the whole Tribe of the *Norridgawocks*, or was it not?

Louis. That Treaty was not sent in by the whole Tribe of the *Norridgawocks*, for they know nothing of it; but as I am informed, it was only delivered up by one man of that Tribe.

Commissi. Pray let the *Norridgawocks* answer for themselves.

Commissi. (Speaking to the *Norridgawocks*.)

Was that Treaty delivered up by order of the whole of your Tribe, or was it not?

Quinoius. It was not sent in by order of the whole of our Tribe; but only delivered to Capt. Lithgow by a single person for him to keep.

Commissi. Where is that Treaty now; have you taken it from Capt. Lithgow, or has he it with him?

Quinoius. We have it in our hands.

Commiss. Are you of the *Norridgawock* and *Penobscott* Tribes now ready to confirm that Treaty?

Indians. Yes: we are all ready to confirm it; we are coming to it, and will follow it.

Commiss. Col. Wendell holding that Treaty in his hand, spake to the *Penobscott* and *Norridgawock* Tribes, and said, this is the Treaty made at Falmouth three years ago; of which Mr. Dummer's Treaty is the basis; come and see the hands and marks of such of your Tribes, and others that signed it. Capt. Beane, one of the interpreters, carried said Treaty to said Tribes; they all viewed the same, and jointly and severally owned and acknowledged it.

Commiss. We will now read this Treaty to you.

Indians. There is no need of it; we remember it well.

Commiss. Notwithstanding, we shall read it, that if any infringement has been made by either party, notice may be now taken of it.

The Commissioners then read the Treaty made at Falmouth in the year 1749 article by article, and upon the first article observed to the Indians, that they were bound to deliver the captives that had been taken by them at their own cost and charge; that they expected it of them; and that they should do it with all possible speed.

Commiss. By the first article now read, you are obliged to return the captives; and therefore we expect it of you.

Quinious. What can we do, as to the returning them? The little ones that were taken, according to our custom, those who take them, keep them for their own; others turn to our religion, and we can't force them away.

Commiss. We must again insist upon your returning the captives that have been taken by you.

Quinious. What you demand we will do. It is the Fall of the year now, and we cannot go for them. In the Spring we will go, and they shall be returned.

Commiss. We shall depend upon your promise of returning them in the Spring.

Quinious. You may depend upon it.

Commiss. Where are the children that were taken at Swan-Island; are any here present that took them?

Quinious. I was at Swan-Island when they were taken. One of them is at a place called *Werenequois*, and the other is at *St. Francois*.

Commiss. Do you know what is become of them that were taken at North-Yarmouth?

Indians. We know nothing of them.

Commiss. Do you know what Indians took said children from North-Yarmouth?

Quinious. I know nothing but what I have heard: I was informed, that it was the *St. Francois* Indians that took them.

Upon the third article in the aforesaid Treaty, the Commissioners said, if there be any encroachments made upon your lands by the English, let us know it; we will inform the Government of it, so that justice may be done you.

Louis. There are some English who live at *Montinicus*, that interrupt us in our killing Seals, and in our Fowling: They have no right there; the land is our own.

Commiss. What are the names of those persons who live there?

Louis. One *Hall* and his family.

Commiss. We will inform the Government of this your complaint; and if *Hall* has no right to be there, you may depend upon his being removed.

Louis. I speak at the desire of the *Norridgawocks*, and for them: Above Richmond there are some things doing, which we believe you know nothing of.

Commiss. What is doing there, is by private persons who imagine they have an undoubted right to those lands; and that if the title of those persons should be good, it is not agreeable to the Constitution of our Government to dispossess men of their right: However, you may depend upon it, that the Government will examine into their title to those lands, and endeavour to give you satisfaction in this point when you receive your presents the next year.

Louis. We dislike your hunters, hunting on our ground: They hunt as far as *Norridgawock*, and thereby spoil our game, and hurt us greatly.

Commiss. Who are they; can you tell their names?

Chebenood. I can't tell their names: one of them lives at *Sheepscutt*. They go in bands: They stole last year Beaver out of our traps; skinned the Beaver and threw away the flesh by the traps.

Commiss. The Government is entirely ignorant of this; We will inform them of it, and justice shall be done you.

The Commissioners having read and caused to be interpreted all the articles of the aforesaid Treaty made in the year 1749, said to the Indians, 'Do you agree to the articles now read; and are you ready to renew them for yourselves, and your Tribes?'

Louis. We have full power to agree for ourselves, and

the others that are absent; and we do agree to the articles now read.

Commiss. The peace then is again renewed; and God grant that it may continue as long as the Sun and Moon endure. We expect that you of the *Penobscott* Tribe engage for the *Norridgewocks* that they keep and maintain this peace.

Louis. We will be their bonds-men; you need not fear any more hurt being done you by them.

Commiss. As to the article of trade, we will give you an answer in the afternoon.

Indians. Very well.

POST MERIDIEM

Commissioners. Friends and Brethren. In the morning you mentioned to us the article of trade, which you desire may be agreeable to Governour Dummer's Treaty, inasmuch as the Beaver you bring in, (tho' it sells for a great sum yet) fetches but little of our goods. To which we reply, that if it be more agreeable to you, to fix your Furs at the prices they were at in Governour Dummer's time; we are ready to agree that you shall have our goods at that price also, but would endeavour to convince you, that as the trade is now carried on, it is more to your advantage; that is, you get more profit now, than you did in Governour Dummer's day: and here we will give you one instance; then you gave us five pounds of Spring Beaver for eight gallons of Rum; but now you give us but four pounds for that quantity; and so it is as to most of the other articles, both of Furs and goods. We are persuaded you must be mistaken as to your Furs selling better at Albany than here, inasmuch as the Merchants who purchase your Beaver there, send it to Boston for a market; which they would never do, if they did not buy it at such a rate as to give them some profit.

‘However, you may depend on justice being done you both as to the prices of our goods, as well as of your furs.’

Louis. You have made no answer as to the ground being turned over.

Commiss. To-morrow we shall sign the Treaty, as agreed to this morning: the hatchet is now buried; every thing is forgot, as though it never had been; provided the *Norridgewocks* perform their promise with respect to their bringing in the captive children; which we again tell you we absolutely depend upon.

Louis. We pray you would not let our women have any rum, nor our young men too much least they should do mischief.

Commiss. Your motion is quite pleasing to us: rum destroys the constitution, and is the cause of much evil.

Louis. We have had great and long experience of Capt. Bradbury’s fidelity: The Lieutenant is a good truck-master; it would do your hearts good to see how kind he is to us, and how justly he treats us.

Commiss. We are glad that the Government has such faithful officers; and that they please you so well.

We are informed, your young men come to Capt. Bradbury for great quantities of rum; if he refuses them, they tell him that he is only a servant to the Government, and that they will lay out their money as they please: Therefore, we intreat you to give a strict charge to them not to spend their money in rum: and as you desire your women should not have any rum, pray take care not to send them for it; or if you do, be not offended if Capt. Bradbury refuses them.

Louis. Some of our young men love rum too much: they are sometimes drunk by the Fort in the winter time, and almost ready to perish with cold. We desire that care may

be taken that they do not perish, and that a shelter be built for them.

Commiss. Where would you have a shelter built.

Louis. By the mill. We desire not only a shelter, but also a bridge.

Commiss. Both shall be done; and we will give particular orders to Capt. Bradbury, that they may be speedily effected.

Louis. We desire a causeway over the Long Meadow which leads to the mills.

Commiss. We are informed that is impracticable.

Quinious. Capt. Lithgow of Richmond is a good-natured and faithful man in his posts: he takes a tender care of our young men when they are drunk and rude to him; we desire he may be continued.

Commiss. The character you give him pleases us much; and we will inform the Government of it and will use our endeavours, that your desires may be complied with. Have you any thing further to say to us?

Louis. We like well the house and bridge you have given orders to Capt. Bradbury to build for our conveniency; and thank you for it.

We have nothing further to say.

Commissioners, speaking to the *Norridgawocks*; the parents of the children in captivity are present; and are desirous to know when you will go to Canada for their children, that they may go with you.

Quinious. It is now bad travelling every where; and will daily grow worse and worse.

Commiss. That is no answer to our question: when will you go?

Quinious. We will go in the Spring.

Commiss. We desire that you would acquaint Capt. Lithgow of it seasonably, that he may inform the parents of the captivated children, that they may go with you.

Quinius. We will give Capt. Lithgow timely notice, that so they may go with us if they please.

Louis. It is almost night: we are desirous of returning to our camp. Have you any thing more to offer?

Commissioners speaking to the *Penobscotts*; Have you brought with you the Treaty which was entered into, and executed by your Tribe at Falmouth three years ago?

Louis. No, it is at Penobscott.

Commiss. If the *Norridgewocks* will leave theirs with us to night, every thing shall be ready to execute to-morrow: And inasmuch as your Treaty is not here, the same that we write on their Treaty shall be wrote on a distinct Parchment; which, when executed, you may carry home and put them together.

To-morrow we purpose to finish this Treaty; and shall then give you the presents sent by the Government.

Commiss. We drink King George's health; and prosperity to your respective Tribes.

Louis. We drink King George's health; and rejoice in the happy conclusions of this day: and as a testimony of it, after the Indians had all drank the same health, paid the Commissioners a compliment of thanks, according to the custom of Indians, and sung a song

FRIDAY, OCTOBER 20.

Louis. I have one thing more to say. When our hatchets are out of order or want mending; our young men throw them away, because there is no person here to mend them. We desire that a Smith might be sent us here for that purpose.

Commiss. At our return home, the Government shall be informed of what you say, relating to this matter.

The Parchment containing the Ratification of the Treaty of Peace made at Falmouth in the year 1749, laying on the table before the Commissioners, Col. Wendell, in their name said to the *Penobscotts* and *Norridgewocks*;

Here is the Ratification of the Treaty of Peace made at Falmouth by some of your Tribes three years ago. One part of which we will now sign on the behalf of the Government: The other part is for you to sign in behalf of your respective Tribes.'

Which Ratification, after having been distinctly interpreted to the Indians, was executed by the Commissioners and the Indians accordingly. After which, the Guns from the Fort, as also those from the Country Sloop, were discharged and three loud huzzas given by the English and the Indians.

Then the Commissioners told the Indians that in the morning the presents ordered them by the Government, should be delivered.

The Commissioners drank King George's health, and prosperity to the Peace now confirmed; which was pledged by the Indians.

SATURDAY, OCTOBER, 21.

The presents ordered by the Government to be given to the Indians being placed in the Parade of the Fort, in two separate parcels, one for the *Penobscotts*, the other for the *Norridgewocks*.

Commissioners, speaking to the *Penobscotts*; Here is the present from the Government for you that now appear; and we shall leave in the hands of Capt. Bradbury, something for those of your Tribe that are absent.

Then the Commissioners delivered to the *Norridgewocks*

that part of the present laid out for them; and at the same time told them, they should leave with Capt. Lithgow something for those of their Tribe that were not present.

The Commissioners presented to *Louis*, a belt of Wampum; and told him to carry that belt to *Penobscott*, and lodge it with the Treaty; that it was to bind fast together all that had been agreed upon at this Conference.

Also a belt of Wampum was given to *Noodagaweramet*, for him to carry to the *Norridgewocks*, to be kept with the Treaty, in order to bind fast together all that has been agreed upon at this Conference.

Likewise a string of Wampum was left with *Noodagaweramet* to draw in all the Tribes of Indians into a general peace with the English.

Louis. We of the *Penobscotts* are very thankful for the present now made us, and to our Brethren that are absent.

We heartily rejoice in the peace now concluded upon; and hope it will last as long as the Sun and Moon endure.

Quinius. We of the *Norridgewocks*, thank your Honours for the present you have now given us, and our Brethren that are absent.

We join with Brother *Louis*, in hearty desires, that the peace now made, may last to the end of Time.

And then the Commissioners ordered an ox to be given them.

The Conference being now ended, the Indians took leave of the Commissioners and departed.

Then the Commissioners went on board in order to proceed home.

Province of the Massachusetts-Bay. The foregoing Conference was taken as it passed by and between the Commissioners within named, and the respective Indians within mentioned.

Attest: EZEKIEL PRICE, *Clerk*.

ARTICLE VIII.

APPENDIX TO

“LANGUAGE OF THE ABNAQUIES.”

BY C. E. POTTER, OF N. H.



NOTE.

After our article on the Indian language was printed, we received from Judge C. E. Potter of New Hampshire, a valuable communication on the same subject, furnishing additional and interesting definitions of familiar Indian names. We add Judge Potter's communication as a supplement to our remarks on the subject to which it relates, and hope we shall receive from him and other correspondents, further illustrations of a language now fast receding from our knowledge.

W.

LANGUAGE OF THE ABNAQUIES.

MANCHESTER, (N. H.,) Nov. 10, 1855.

DEAR SIR: Your letter and proof sheets are at hand. I am much pleased with your article, as it will draw attention to an interesting subject. I have not time in our term of court to look over the words in the catalogue with great attention, but there are some of them, to which my attention has been called heretofore, and about which I have formed a definite opinion as to their meaning and derivation. To commence with

Amoriscoggin or *Ammoscoggin*. This word is formed from *Namaas*, (fish,) *Kees*, (high,) and *Auke*, (a place,) and means literally, The high fish place.

Chesuncook. This is formed from *Chesunk* or *Schunk*, (a goose,) and *Auke* (a place,) and means The goose place. *Chesunk* or *Schunk* is the sound made by the wild goose when flying, hence the noun and its definition.

Damariscotta is evidently a corruption of *Namaaskauke* or *Namaaskees-auke*.

Jeremy Squam is *Jeremy Asquam*, and very probably the name of some Indian Jeremy, being Jeremiah and asquam.

(water,) made into a surname, to designate him as Jeremy who lived by the water.

Kenebec means a snake. *Kenebeka-sis*, a river in New Brunswick, means the little snake, *sis* being the sign of diminution or diminutive nouns.

Ktaadn. This is doubtless a corruption of *Kees*, (high,) and *Auke*, (a place,) and meaning A high place. *Keersarge* is a corruption of the same word. The tribes eastward pronounce their words harder and more gutturally, hence the difference in the sound.

Monhegan and *Monanas* undoubtedly corruptions of *Monahan* or *Monan*. Grand and Petit *Monahans*—being the Indian nouns with French adjectives.

Massabesec, a corruption of *Massa*, (much,) *nipe*, (pond, lake, still water,) and *Auke*, (a place.) It was pronounced and should be spelt, *Massa-pe-s-auke*. The letter *s* is thrown in for the sake of euphony; and should be written *Massa-pesauke*. It means literally much-pond-place.

Mooseluck from *Moosi*, (bald,) and *Auke*, (a place.) The *l* is thrown in for the sound. The word should be written *Moosilauke*, and means the bald place.

Moosebec. *Moosi*, (bald,) 'pe *nipe*, (pond,) *Auke*, (a place.) The bald pond place.

Nekekowannock, *Newichwannock*, *Nuwichawanick*. *Nee* (my,) *pik*, (house or place. *Owannux*, (come.) Come to my house or place. The salutation of some friendly Indian.

Nahumkeag, *Naumkeag*, *Namaaskeag*. *Namaas*, (fish,) *kik* (house or place.) It may be, it denoted a fishing place where they caught and smoked fish in cabins. It means a fishing place.

Nequamkike. *Nee*, (my,) *asquam*, (water,) *kike*, (place.)

Nanrantsouak. A noun meaning—a carrying place—

when they left the water and took to the land. *Naragansett* is a corruption of the same word.

Neddock. Nea, (cleared,) *auke*, (place.) The *t* thrown in. Thus, *Naa-t-auke. Natick* is the same word, (A clearing.)

Ossippee. Coos-sipe Coo, (a pine,) *Cooash* (pines) Inanimate nouns formed their plural by adding *ash*. *Cooash sipe* means the Pines river, *Sipe* meaning a river or *running water*.

Piscataqua, Piscataquauke. Pos, (great,) *Attuck* (deer,) *Auke*, (place). *Posattuckauke*, Great deer place.

Penobscot. Penapse, (stone, rock place,) *Auke*, (place.) The rock place (*sipe* understood) river

Passamaquoddy. Pos, (great,) *Asquam*, (water,) *aquoddie*, (pollock or haddock.) Great water for pollock or haddock. Aquoddie has been *Frenchified* or corrupted into *Acadia, Cadia & Cadie*, and applied to the shore of the Bay of Fundy. It is an indian word meaning *a fish*. I think *aquoddie* was applied both to pollock and haddock, and cannot learn that they distinguished them, one from the other.

Pequawkett. This word is derived from the adjective *Pequawquis*, (crooked,) and *Auke*, (a place) It should be written and pronounced *Pequauqua uke*; and means *The Crooked Place*. How *appropriate*, when the Saco flows some 30 miles in a town some six miles square !!

Sabastickook. This means John Baptiste's place Sabastis was a corruption of the French *Jean Baptiste*. The Indians pronounced the word then and *do now*, *Chebattis*. They called this word then, *Chebattiscook*, or Chebattis' place. It is corrupted into Sabastickook; but really means, John or Jean Baptist's Place

Sawacook. Sawa means *burnt*. *Auke* means place. The *k* is thrown in for the sound. *Sawa-k-auke The Burnt Pine Place*.

Saco. Sawacatauke. *Sawa*, (burnt,) *Coo*, (pine,) *Auke*, (place.) *Sawa-coo-t-auke*, The Burnt Pine Place

Saucook, Gooseplace, *Schunk-auke*.

Skowhegan. *Souhke*, worn out land or pine plains. *Ash* added forms the plural and gives *Souhken sh*. *Ash* cut off or dropped in colloquial language gives *Souhken*. This is the original of *Skowhegan*. It means the *worn out lands*. It is often applied to *Pine plain lands*.

Schoolic is from *Schoot*, (to rush,) and *auke*, (a place.) *Schoot-auke*, The place where the water *rushes*. It is applied to the St Croix on account of its falls and rapids. The mountains are named from the river. *Schoon* means the same as *Schoot*, and with the people of Marblehead the word is now used as we hear *scoot* used. A vessel with *two masts* was called schooner, *first* at Marblehead—from this Indian word *Schoon* or *Schoot*, we now hear the *cant* word *Scooter*. *Schooner* and *Schooter* are both derived from the Indians.

You will perceive that Mr Chute and myself are at variance in our definitions, except perhaps as to *katahdn*. Upon the words, *Coos*, *Kennebec*, *Passamaquoddy*, *Pequawkot*, *Saco*, and *Sebasticook*, I have not a doubt that I give the *correct* meaning. In fact, *Coo*, is now used by the Quoddy Indians and those upon your upper lakes to denote the *pine*, and *Cooash* to denote *pines*. So as to *Sabattis*. This word is often found among the Mic Maes to designate some Indian whom some Jesuit Priest has baptized and given him the name of *Jean Baptiste*.

Merrimack, which Mr Chute gives as meaning weeping river means the river of strong current or swift current—from *Merruk*, (strong,) and *auke*, (place,) *Merruk-m-auke*. *Our* Merrimack was often called *moneymauke*, from *Mono* (an island) and *auke*, (a place.) The island place (sipe) river—from the many islands in the river

Permit me to add a *name* not in your list—*Winnepisaukee*. This is derived from *Winne*, (beautiful,) *nipe*, (pond, lake, or still water,) *Kees*, (high,) *auke*, (place.) *The Beautiful Lake of the high land*. I speak of this because so many newspaper articles persist in defining it, "The Smile of the Great Spirit."

But not to weary your patience I will close, merely adding that at some future time I will pay more attention to your list of words. But I must add that they are often so corrupted, that it is almost impossible to get at the *original* word.

Yours respectfully,

C. E. POTTER.

WM WILLS, Esq.

N. B. *Penacook*, is derived from *Penak*, (a nut), and *auke*, (a place,) and means the Nut place. It is the Indian name of Concord. The Indians called the *ground nut*, *Penachook*: probably intending to convey the same idea that we do by our word, Ground Nut—a nut in, or from the ground. Hence they called a potato by the same name—*Penachook*, or cutting and clipping the word *Penak-ik*. *Penak* is the *singular* noun—*Penaknash* would be the singular.

ERRATA IN ARTICLE VIII.

Page 190, eighth line from bottom, read *kik* instead of *pik*.

Page 191, first line, read *where* for *when*; third line, read *Naa* for *Nea*; fifth line, place a semicolon after *Coossipe* and a period after *pinés* and in the last line upon the page erase *pine*.

Page 192, fourth line from bottom, read *Merruh* for *Merruk*; third line, read *monnymauke* for *moneymauke*, and *Mona* for *Mono*.

Page 193, last word, read *plural* for *singular*.

ARTICLE IX.

MEMORIAL OF KITTERY.

1751.

NOTE.

The original memorial of which the following article is a copy, was presented to the Society by L. Wingate Thornton, Esq., of Boston. The melancholy picture of that town given by a committee of the inhabitants, we may suppose to have been intended to operate upon the sympathy of the General Court, for the reduction of their valuation. We cannot but think they overacted their part, and made such exaggerated statement of their poverty, as to weaken their credibility.

The proportion of the tax of £1000 for the whole Province of Maine in 1734, was £16-7-2, of which, Kittery's proportion was £11-5-8, being the largest rate of any of the nine towns then taxed. The next was York, £8-11-9, then Berwick, £5-17-8, and Falmouth, £5-12-9.

In 1743, the proportion of the same amount for the Province, then assessed upon eleven towns, was £52-17-1, of which, Kittery's proportion was £12-12-1. York, £9-3-1. Falmouth, £7-13-10, and Berwick, £5-12-1. In 1752, the valuation on the same towns was only increased to £53-8-1, which indicates that the resources and population of Maine, had but little advanced in the preceding ten years.

At the next valuation in 1761, the Province had been divided into three counties, and the number of towns assessed for a State tax of £1000, was nineteen: the proportion of these towns being £71-6-4. Kittery was assessed £9-10-8, York, £9-3-5, Berwick, £7-10-9, while Falmouth had risen to £13-16-2.

The names signed to the petition were among the most respectable in the Province, and yet did not contain that of Sir Wm. Pepperell, an inhabitant of the town, and the most wealthy person in the Province, nor any of his family.

We must therefore receive the representations of the memorial in regard to the character of the town, with some grains of allowance. W.

KITTERY, 1751.

To the Honourable the Committee appointed by the Honourable the House of Representatives to Examine the State and Circumstances of the several Towns within the Province in order to a Just valuation of their Estates &c.

The Town of Kittery in the County of York Humbly pray leave to represent their State and Circumstances to this Honourable Committee not Doubting of their Justice in the affair and relief Under the heavy-burdensom Taxes, usually laid upon them.

The Township of Kittery is but about Seven Miles in length on a Strait line, and in breadth upon a Strait line about two miles and a half, in Some places a little more and in Some less. It is a long narrow Strip of Land, a great part unprofitable; about One Quarter part of the Lands in Said Town are not Capable of any Improvement in Husbandry. Such Mossy, Rocky Ground and boggy Swamps as bear nothing to Support any usefull Creatures, Is not profitable for anything. Poor fishermen and Sailors and some Labourers, when there was Some Tradeing and business Carried on in the Town, Purchased Small house lotts here and there, amongst the rocks, built little Cottages to live in, On which

lots Some may raise a bushell of Potatoes and a hundred Cabbages, and many Cannot raise so much; and those Cottages make a great part of the number of houses (so Called) throughout the Town of Kittery. Such Cottages are given in the list for Houses, in Kittery's valuation of their Estates. In the whole town are about Two Hundred and Eighty Four families or house-holders, and one quarter part of them Cannot raise one bushel of Corn, or any Sort of Grain in a Year, nor are they able to raise a Supply of any Sort of Provisions, but Depend upon others for their supply. Not one in ten through the whole Town does raise a full Sufficiency for their own familys to live on the year about. Not one in thirty that Can raise any Provisions to Spare So that the Town in General Depend upon buying, but have nothing to Purchase withall, as the times now are, but what they go and work for in other Towns and places. The fishery is Dwindled into nothing. Not one fishing vessel in the Town Improved; the fishermen Driven to Other business and lost: leaving their poor and helpless Widows and familys to the Town for support. In a Great many of those houses is nothing but the Continual Cry of hunger, Poverty and want.

There is not any one Commodity of the Produce of the Town of Kittery Sufficient to Supply the whole Town with what is Necessary of that Particular Sort of Commodity for their own use. The Inhabitants don't make nor are they able to make one half of their own Cloathing, nor raise half their bread Corn, Neither is all the Cattle annually raised in the Town Sufficient to Supply the Town with Meat.

The Town of Kittery Produces no lumber, nor any other Commodity for any Market; Not So much as one half part of what is used in the Town.

There is but one or two Merchants in the Town and their

tradeing Cannot be any thing of the Produce of the Town; but the Goods they bring to trade upon, they trust out to the Poor, many of whom never pay.

Searce any one Town in the County but their Traders own more Sloops and other Vessels for the Sea than is own'd in Kittery. Severall Towns in this County Exceed Kittery abundantly in Shipping. There has been very little building of Ships in Kittery for many years Past. Tradesmen have little or nothing to do. Farmers have nothing to Spare and Others have nothing to live upon; but what they earn in other places.

There is not three Rich men in the Town, Most all are very poor. Many are wretched and Miserable.

There is not one town in the County under Such Difficult Circumstances as the Town of Kittery is under; for every one of the other Towns in the County has wood and Timber and Something of their own Produce, but Kittery has not enough for their own use.

Kittery is the least Quantity of Land of any Town in the County.

York has more than twice the quantity of Land; Yea they have within fence and under actual Improvement and very Profitable land and Salt Marshes (besides all their Common and Undivided lands) more than the whole Town of Kittery Contains both of that which is improved and unimproved lands. York Exceeds Kittery abundantly in trade, in Shipping, in building and Merchandize, more than twenty haveing Vessells and in all kind of Riches, Silver and Gold, In Cattle and tillage and (we think) in numbers of Men too. Especially Gentlemen, and Merchants. Moreover all the Courts in the County (Except one) are held at York, and what mon-

ey is Spent in the County is Spent there, and York has the Benefitt of it from every Town in the County.

Berwick was taken off from Kittery and have more than Double the Quantity of Land, and the advantages of the Mills and Lumber trade, which Kittery has not.

Wells has Excellent farms, and Lumber trade too, Seated in a Pleasant Bay for fish, A Wealthy and Carefull People, Can well Support themselves, and are as Independent as any town in the County, have about three times as much land as Kittery, and have abundance of Salt Marshes, Meadows and Cattle, and Saw-mills and timber, and near as many men as Kittery has.

Arundell Trades pretty much in Lumber, mostly poor land and few Inhabitants.

Biddeford produces more Lumber to Sell, and brings more money into their Town in one Year, than all the Export from Kittery, of its own produce does, in ten Years, and have three times as much Land.

Scarborough Exceeds Kittery in Meadows, Marshes, Cattle, Corn, and all Sorts of Lumber. There is near as much Salt Marsh in Scarborough as all the Land and Marsh too in Kittery.

Falmouth is four times as big as Kittery for Quantity of Land, and Many more Inhabitants. The Situation of the Place exceeds all others in the County for Trading by Sea to all parts, and Supplys of all Sorts of Lumber by land; Salt and fresh rivers, with Profitable Mills, Timber, Wood and every Commodity that the land can produce, and fish of all Sorts, (when and where they Please to Catch them.) It abounds with good farms, and Cattle; Trade and Merchandize, both by Sea and land. The Place (as well as the People) is the beauty and riches and Strength of the County.

Eight Military Companies in Town, besides numbers of Gentlemen not liable to Military Command. A Commodious Harbour for Ships: Daily they are increasing in numbers and Wealth; Which is not Possible for Kittery to do, for Kittery Produces nothing to trade upon, unless they Should Sell one another for Slaves, as the Africans do.

The Several Towns Eastward of Falmouth, have every one of them Something to trade upon that they can Spare, wood and Timber will Procure them Money, they can easily raise Great Stocks of Cattle, and their Lands Exceed other lands, in the fatness of the Soil; it produces more Corn and Grain and Every thing they Plant and Sow, than the lands in the Western part of the County does, and they have in Most places Vessells of their own to Carry off their Goods and make Returns to their great Profit.

There is nothing of all this in Kittery. No Person living can Show that Kittery Does produce any one Commodity to trade upon of any Sort; but poor Widows and Orphans they have in Plenty, more than any other Town in the County. The Province Bills never Depreciated in their Value, So much as Kittery has Depreciated in It's Value. It has nothing to Show but Integrity and Honesty for its Support; and Poverty for its Defence.

It is true that in times of War, Kittery was not so much exposed to danger of the Indians as any of the Other Towns in the County were; but little part of Kittery was very much Exposed, and for that reason the Town was Yearly Taxed more than what would otherwise be their Proportion of the Publick taxes. But that Extraordinary Taxation Ought not to Continue, because the reasons Assign'd for the Same now vanish and are at an end. Towns ought to pay according to their ability and advantages, which are Not always the Same.

In War times those Enjoying Most Safety ought to pay more than Others, but in times of Peace, when all are alike Safe, their Particular Trading and advantages ought to be Consider'd, and doubtless now it will.

Isle Shoals (the North half thereof) was about twenty five Years Since, annexed to Kittery, and a great addition to Kitterys Taxes, for that Island, Though there was Seldom more than ten or fifteen Persons ratable there, and they were all poor, had about three or four Small boats for fishing, and they never paid half the rates and Taxes that was added to the Town, upon the account of their being annexed to Kittery; and besides that, as Soon as they were Joyn'd to Kittery, Several poor family's came from thence to the town for Support, which cost the town more money than all the rates and taxes, that ever the Isle Shoals paid to Kittery, Exclusive of the Charges Since their being so annexed. So that all that ever the town paid on that account, every year Since their being Joyn'd to Kittery, is utterly lost, and the Place wholly unprofitable to the town. For Several Years past, the Isle Shoals has paid no taxes at all, though the town was taxed for them every year.

Thus Compareing Kittery with Other Towns in the County, it appears that several other Towns ought to pay more to the Public taxes, each of them, than Kittery ought to pay.

To compare Kittery with other Towns in the Province, we conceive that Kittery has been too much loaded with Taxes for many years past. Every town within twenty or thirty miles of Boston can have money for every herb and flower, and every sort of fruit that grows upon their Land, but it is not so here, yet the Taxes are continually raised higher and not lessened in proportion to the real incomes of the place.

Let us offer one instance, (omitting many.) The great

and rich town of Charlestown for some years in the great rates and Taxes paid but about forty pounds, and some years not twenty Pounds to the Province rates more than Kittery. We think that one street only in Charlestown, take it from the Ferry through the town, the lands and buildings abutting on both sides of that street through the town, will rent for more money by the year, than the whole town of Kittery throughout, in every part and parcel thereof.

These things we are ready to verify in any reasonable time and manner—and Humbly hope and trust that inasmuch as the town of Kittery have not any one to represent their case and circumstances, (nor perhaps know it,) in this committee. These things will be duly considered and relief granted to this Town at this time and ease from the heavy burthen of Taxes they have so long borne. So confiding in the Justice of this Honourable Committee in what lies before them, We subscribe ourselves in Behalf of the poor Town of Kittery; Your Humble Servants,

Jos. Hammond,	Nathan Bartlet
Elihu Gunnison,	Simon Emery,
Epes Greenough,	John Leighton,
Nathaniel Keen,	Wm. Leighton,
John Godsoc,	Joseph Staple,
Noah Emery, Esq.,	James Fogg,
Joseph Hammond, Jr.,	Ephraim Libby,
James Gowen,	John Hammond,
Nathaniel Remick,	Thomas Cutt.

KITTERY, March 20, 1751.

ARTICLE X.

ANCIENT

SETTLEMENT OF SHEEPSCOT.

BY REV. DAVID CUSHMAN.

SHEEPSCOTT.

When I first commenced this subject, I found that I had been invited to a task, both pleasant and severe: pleasant, because I love Antiquarian researches; and severe, because there is so little to be said about it, and that little is the fruit of a considerable toil and care. I have felt like the fisherman upon the sea of Galilee who toiled all night and took nothing.

Many allusions have been made, and facts stated, respecting this colony by the ancient chroniclers, most of which have been gathered by Williamson in his history of Maine; but Williamson is defective, because he did not visit the place, inspect the locality, and gather from the surviving inhabitants, such scraps of information as may exist among them. This is a criticism which I should make respecting his Geography of this region generally. His work bears the marks of the need of a practiced eye in the survey of places; and haste and want of definiteness, in his statements respecting them.

The loss of the "Sheepscot Records," or what was sometimes called "The Records of the Eastern claims of lands,"

was irreparable. It was commenced by Walter Phillips of Damariscotta, who was chosen clerk of the commissioners appointed by the Duke of York, to settle his affairs in this section of country. It was entitled "The rolls of such Acts and Orders, passed the first session holden in the territories of his Highness, the Duke of York; on the Eastern and Northern side of Sagadahock, and extending to Novascotia; begun at the house of John Mason on the Sheepscoot River, Sept. 15th. in the 17th year of our Sovereign Lord, the King, Anno Domini 1665." This contained a Registry of grants under the Duke of York, of Indian Deeds and other conveyances, and was continued about 15 years, or till after the settlement was destroyed. Were it in existence, it would no doubt settle many points, as respects titles and boundaries, which have been a source of much perplexity and trouble to many since; as well as impart much other useful information.

Phillips, to avoid the Indian tomahock, fled to Charlestown, Mass, in 1680, where he died. The Book was removed to the Secretary's office, Boston, and was considered to be of great authority, till it was lost. It is supposed that these Records were consumed by fire, when the Boston Court-house was burnt. Simon Frost of Kittery, says, in his deposition of June 2d, 1765, that 25 years before, when Deputy Secretary under J. Willard, Esq., he took copies from that Book; and when the Court-house was burnt in 1748, he was Representative from Kittery, and with some others, made search for the Records soon after: but they could not be found; nor have they since been seen.

Many sources of information, though necessarily limited at this late day, are threefold;—viz, Ancient Chronicles, the Testimonies of inhabitants, and an Inspection of the Locality.

I wish it were in my power to give a diagram of the settlement, and of the rivers that surround it; but not being acquainted with the art of sketching, I must content myself with writing an account of the locality.

The general course of the Sheepscot River, from the sea to its rise, is northeast and southwest. That is its course between Newcastle and Alna; and of consequence, through that portion of these towns, which, in the Ancient Chronicles, was denominated "Sheepscot Farms." The principal settlement of that colony was on a peninsula or "Neck," as it was then denominated, on the Eastern side of the Sheepscot River proper, immediately below what is now called Sheepscot Bridge. Other settlements were made on both sides of the River in localities near to this; but this was the principal one. In fact, the present road which runs across Sheepscot Bridge, to Damariscotta, passes directly over the Northernmost limit of that peninsula or "Neck." Its entire length is little more than a mile; and it averages from a third to half a mile in width. It is formed by two branches of the Sheepscot River, which strike off, one at the head, and the other at the foot, or southern point of this peninsula. The branch at the head, strikes off directly East from Sheepscot Bridge, and then winds up Northeasterly into the Marshes, forming what is called Dyer's River. Between Dyer's River and the Sheepscot, is another neck of land directly North of the one under consideration, the southernmost point of which constitutes the farm and residence of Capt. John Holmes. It was here that Mr. Dyer lived, from whom the river takes its name. The lower branch of the Sheepscot, after it strikes off from the main river, runs nearly parallel to it, till it reaches a point about a third of a mile from Dyer's river; then it turns in a southerly direction, and

winds its way into the Marshes—into the heart of Newcastle. And there is pretty strong evidence that this stream once united with the waters of Dyer's river, running along directly back of the hill on which the Meeting-house and School-house now stand, where the land is now quite low; thus making once an island, of what, in the process of time, became a peninsula.

This peninsula appears to have been a place of some importance in the days when Aboriginal power was at its acme; for, in the southern part of it, there have been found stones with curious inscriptions and hieroglyphical characters upon them.* When the European colonists settled there, they probably cleared at once the whole of it, and brought it under immediate cultivation; thus easily preparing the way for the flourishing village which soon sprang up there. It is beautiful tillage land; the surface being scarcely broken, by either ledge or rock that could not easily be removed. It was beautiful for situation, being almost surrounded by waters which were well stored with fish, particularly in the spring time, when the shad and salmon, and alewife ran by them in vast quantities, and were easily taken. Above them too, oysters were found in considerable quantities. The forests abounded with game, and extensive marshes were near, where they cut hay in almost any quantity, for their cattle. All things considered, they undoubtedly chose the best spot of the whole Sheepscoot River, for their residence.

They first laid out a street which they called the King's highway, running the whole length of the peninsula, where now is the street and road that extends from the foot or southerly bend of Dyer's River to the extreme point south.

*Some of these stones were used in building the cellars of modern settlers, and still remain in the walls.

ward. This street commences at the house of Mrs. Carney and runs up by the burying ground to the old Cargill Homestead, (now owned and occupied by Mr. Addison Carney,) where it changes to a bridle road and terminates near the house of Capt. Wm. Chase, at the southern extremity of the neck.

The whole length of the ancient street, was lined with houses and other buildings, on both sides; as is evident from the numerous cellars which the inhabitants found, many years afterwards on the resettlement of the place. All these cellars have been partially filled; the most of them entirely so; but enough remain to trace the ancient street, and to give us some idea of the populousness of the place.

Starting from the southern bend of Dyer's river, and travelling the above mentioned street southward, some 90 rods, you come to the apex of a hill, nearly opposite the "Falls." Here stood the Garrison with a "Block House" in it. The present burying ground now surrounds it, on three sides. One writer called it a "Block House or small Fort." This Garrison being some 80 or 90 feet above the surrounding waters, and the highest point of land on the whole "Neck," commanded a good view of the entire settlement. Some remains of this Garrison are now in existence; and the settlers evidently found a use for their small cannon, from the fact that balls of a moderate size, have been discovered in the neighboring fields, as the inhabitants have been ploughing them in later times.

Some forty rods north of this, on the opposite side of the street, and near the southern corner of the field where the road strikes off, in a southeasterly direction, stands a barn formerly belonging to the late Henry Cargill, Esq. His son, Mr. Charles Cargill, just now deceased, told me but a short

time before his death, that a number of years ago, as this barn was undergoing repairs, digging a few inches under ground, they accidentally came to a floor of flat stones. These stones had evidently been brought some distance, as there was no locality near, where they could have been obtained. They were about four inches thick; and the floor which was some eighteen or twenty feet square, was compactly laid, joint nicely fitting joint, and part perfectly meeting part. What particular use it was intended for, it is quite in vain for us to attempt to inquire; yet, it was no doubt considered a place of some importance, by those who constructed it. Near this, as Mr. Joseph Cargill, the brother of Charles tells me, his father found, when he first came on to the place, some 60 years ago, the foundation of a building of considerable size, laid in solid masonry, stone and lime. He used the stone for other purposes; but it was not till many years after, that the pavement of flat stones was discovered. What connexion, if any, the two had with each other, is not known. It may have been a church, or it may have been a storehouse, which is the more probable; or it may have been the dwelling house of John Mason, which, we are told, was near the fort. And we know, that it was at his house, that the commissioners of the Duke of York, first met, to settle the affairs of his province. He appears to have been the chief man of the village

About the same distance still farther south, on the opposite side of the street, stood that very important appendage of every settlement, whether it be great or small, new or old—the Blacksmith shop. Some three years ago, four individuals of us visited the spot for the purpose of making discoveries. We had our implements with us, and dug down through the debris and new made land, to the depth of eight

inches, when we came to a hard pan which formed the floor of the important character who once reigned there. Here were made all the ox shoes, the cranes, the hooks and trammels; the—everything ornamental, curious and useful for the needy inhabitants of the village. It was the Birmingham of the whole country. And here too, the honest yeomanry met of a stormy day to talk over the politics, discuss the municipal affairs, and project enterprises relating to their little kingdom with quite as much patriotism and wisdom, as men do now a days.

On this floor, we found the cinders and slag which fell from the furnace, bits of iron, the bolt of a lock, and a piece of work partly finished, something in the shape and about the size of a large latch. It might have been his last work, that he was attempting to finish, as the Indian warwhoop was heard from the distant hills, and the unprotected inhabitants were compelled to flee for their lives. The relics taken on that occasion I have still in my possession. The setting sun then compelled us to retire from a work which we never since have found time to resume.

Other articles belonging to these wilderness settlers, have been found by the present inhabitants, as they have been ploughing their fields or searching among the stones and bricks of the cellars. Particularly have chunks of melted pewter, of various sizes, been found among the ruins of these cellars, showing that when their houses were consumed by fire, their pewter platters, basins, &c., were lost, being melted at the time. Charred corn and peas have also been found in abundance, having passed through the action of fire at the time the houses were burned. In fact, the inhabitants, when the news of danger arrived, had only time to flee for their lives, leaving their goods behind them, which, together with

the buildings that contained them, became an easy prey to the flames*

My friend, Capt. Joseph Cargill, informs me, that many years ago, when his father was digging a trench for an aqueduct to lead the water from a spring in the middle of his fields to his brickyard, which was situated at the bank near the head of the cove, he struck upon two large, beautiful oak plank, one lying directly on the top of the other, with the saw dust, as bright as the day it was cut, lying between them. These planks were about two feet under ground, and were sawed with one of those large whip saws, that are used to saw out plank in the sawpits connected with shipyards. It was Mr. Cargill's opinion, that these two planks lay at the bottom of the pit, for the men who stood below the timber to walk upon. Hence the ease with which they were covered and escaped rotting, while all was consumed around them. It is quite certain, that near this spot, was the ship yard, where ship building was carried on; and that here, Sir Wm. Phipps built the vessel, which Cotton Mather says, took away the inhabitants who fled for fear of the Indians in Phillip's bloody war. Mather's account was this,—“Within a little while after his (Phipps') marriage, (he was born in 1650, and was consequently 25 years of age when this war broke out) he indented himself with several others to build them a ship at Sheepscot River, two or three leagues East of the Kennebeck, where having launched the ship, he also provided a loading of lumber to bring with him which would have been to the advantage of all concerned. But just as the ship was

* Mr. Chase who now lives at the southern extremity of the peninsular, informed me last summer, that a few years ago, he found a large and valuable *gold signet ring* in one of the old cellars: this he sold to a jeweller in Gardiner, and it has probably found its way to the crucible. W.

hardly finished, the barbarous Indians on the river broke into an open and cruel war upon the English, and the miserable people surprized by so sudden a storm of blood, had no refuge from the infidels, but the ship now finished in the harbor. Whereupon he left his intended lading behind him, and instead thereof carried with him his old neighbors and their families, free of all charges, to Boston; so the first action that he did after he was his own man, was to save his father's house with the rest of the neighborhood from ruin; but the disappointment which befel him from his other lading, plunged his affairs into greater embarrassments with such as had employed him. It is the decided opinion of the Hon. Nathaniel Groton of Bath, author of "The history of the churches in Bath," that this was the spot where Phipps built his vessel. Capt. Cargill, a man of excellent judgment, concurs in the same opinion; and it seems to me, that the evidence is altogether in favor of this opinion.

The mills of this neighborhood were no doubt situated on what was then called "Mill Creek," now "Mill Brook" or "Mill River," about a mile to the East of the place of settlement, called by them, "The town." It is an excellent Mill privilege, and Mills have stood there ever since the recollection of the oldest inhabitants. When the present inhabitants first moved in here, they found an old mill stone, broken in pieces; undoubtedly belonging to the first Mill that was ever erected there. This, Capt. Joseph Cargill worked into his stone Mill Dam which he built, on the same spot, many years ago. This little stream, known in the ancient Records as "Mill Creek," (the name of the river being taken from the buildings standing on it) runs up eight or ten miles in an East North East direction, and was the Eastern Boundary of that famous spot of land in the eyes of these ancient

settlers, and which was designated by them, as "The Great Neck."

This settlement was probably begun as early as 1623, only three years after the landing of the Pilgrims at Plymouth. In 1607, a colony was planted at the mouth of the Kennebeck River, but though it was broken up, yet an acquaintance was formed by them, by voyagers, fishermen, adventurers, and others of this entire region, long before the pilgrims set their feet upon the comparatively barren shores of Plymouth. In 1621, Mr John Pierce, a citizen of London, obtained a patent of the Council of Plymouth, to come and settle in New England. He commenced his settlement on Broad Bay, (Broad Cove?) about 12 miles to the East of this, on the Muscongus River, and there his posterity continued above one hundred years. This was the most ancient grant thereabouts; and it is said that Mr. Pierce's house was not burnt in the time of the general massacre, because he was friendly to the Indians.

This fact is introduced to show that settlements were made on the coast at an early date.

Although the precise year of founding this settlement is not known, yet it is quite certain that it was done as early as the above named year; for "In 1630," says Sullivan, "there were fifty families on what were called the "Sheepscoot Farms." The Duke de Rochefaucault, in the 2nd volume of his travels, says, "Some attempts were made by the Dutch to settle a colony in the vicinity of Newcastle as early as 1625." Those of an earlier date were unsuccessful." That this settlement was of an early date, both in its being founded and in its destruction, is proved by the following fact. There is now in one of these cellars which is partially filled up, the stump of a pine tree of nearly two feet in thickness which was cut

about the year 1817 by Capt. Thomas Chase of this place. Now carrying back the time, from the cutting of that tree to the hour when the little seedling showed itself in that half filled cellar, and you will find yourself standing upon a point of time as early as that which the Records have assigned for the destruction of this once flourishing colony. Capt. Joseph Cargill has just told me, that as long ago as the year 1830, he counted stumps with at least 150 circles on them. A circle is supposed to be gained to a flourishing tree, every year. In the woods which have never been cleared since the settlements of these parts, even now, cornhills are seen, which shows that once it was tillage land. It is well known that after the village was burnt and the inhabitants were driven off, the country was left to grow up to woods—that a heavy forest rested upon their cornfields and that timber of immense size pressed upon what was once their tillage lands and their gardens.

That this settlement was also compact and numerous at the time of its destruction, is evinced as has already been hinted, by the fact, that along the whole street which ran from North to South, and was more than a mile in length, our immediate ancestors found cellars thickly interspersed, besides many in other localities. My own opinion is, that it was the most important and most populous of all the settlements made at that time in this region, that of Pemaquid alone excepted. It was here that the Duke of York established his County seat and had the principal business of his extensive province transacted.

In 1652, I find that John Mason took a deed of the Indian Sagamores Robinhood, Dick Swash and Jack Pudding, of a tract of land, I know not how large, for I cannot trace the boundaries, except that it commenced at Sheepscoot falls

and ran easterly and took the southern part of the "Great Neck." And here I would interpose the remark, that so far as my observation extends, there was great indefiniteness, purposely I suppose, of the ancient titles, deeds, grants, &c. They are something like the bull's hide we read of in Virgil, where the simple natives thought they only wanted land enough to spread the hide upon; but when they come to measure it, they cut the hide into fine strings and made it surround a considerable space. This is the reason why the claims of our fathers were so very conflicting, and so much confusion arose from them. But I cannot doubt, from the appearance of things, and from the testimony of Sullivan, and others, that this place was settled by the English, long before that date.

Two elements of national character most probably entered into the formation of this settlement—the English and the Dutch. For while the names of the settlers which are found written in the Chronicles of the times, are of English origin, relics of manufactured articles, evidently of Dutch origin have been found in considerable quantities, among the ruins of this ancient settlement.

Besides these evidences, it is stated by Hutchinson in his "Collections," that Gov. Dungan, agent of the Duke of York, removed many Dutch families from the banks of the Hudson to his New Province on the Sheepscot. They tarried there until the settlement was broken up by the wars, which were commenced soon after by the savages.

After the territory passed into the hands of the Duke of York, he appointed Commissioners to settle the affairs of Maine. Sept. 5th, 1665, they met at the house of John Mason, who lived on the East Bank of Sheepscot River, at the "Great Neck," not far from a "Block House or small fort."

There they erected the territory into a county by the name of Cornwall. The settlement at Sheepscoot, together with what now comprises Newcastle, received the name of New Dartmouth; and they established the line which divided this county from Pemaquid. The names of those who swore fealty to the Duke's government, were Wm. Dale, Wm Dyer, Esq., Christopher Dyer, Nathaniel Draper, Thomas Gent, Wm. James, Wm. Marks, John Mason, Thomas Mereer, Walter Phillips, *Clerk*, Moses Pike, Robert Scott, Andrew Stalger, John Taylor, and John White. These were undoubtedly the principal persons in the village, and on the Eastern side of the town, where we know Walter Phillips lived; and they were sufficient to secure the allegiance of the rest, and to form the foundation of a stable government.

This section of country has passed through quite a variety of hands. In 1606, King James I, granted the patent of "North and South Virginia, to an association of gentlemen which included all the territory lying between the 34th and 45th degrees of North latitude. In 1618, the grand Patent was issued to the council of Plymouth, another association of gentlemen whose head quarters were in Plymouth, England. This included all the territory lying between the 40th and 48th degrees of latitude. They held possession of this immense tract of country till 1635, when this council broke up and the whole territory was divided into 12 Royal Provinces. The first of these provinces embraced the country lying between the St Croix and Pemaquid, and from the head of the latter river to the Kennebeck in the nearest distance; thence upward to its source. This was called the "County of Canada," and was assigned to Sir Wm. Alexander, Earl of Stirling. It included the Muscongus grant, and the Easterly halves of the Pemaquid and Kennebeck Patents, extending to the 48th degree of North latitude.

This division embraced the settlement at Sheepscoot, and in 1664 was assigned to the Duke of York, afterwards James II. who gave it the name of the "Territory of York;" but the Duke's agents called it Newcastle; it being the same name given to the southernmost section of his patent on the Delaware.

The Duke continued his claim to this territory till his abdication, which occurred in the 25th year of his reign, when it reverted to the Crown of England.

But the days of this colony were soon numbered. It was destined to fall during James' administration. But a half century had passed away, when the war between the New England colonies, and King Phillip broke out and raged with terrible fury. The first attack was made upon Plymouth, Mass., June 24th, 1675, just one hundred years before the commencement of the war of the Revolution. The flame quickly spread throughout New England, and great were the sufferings occasioned thereby. The war lasted till April 12th, 1678, a little less than three years, when a peace was ratified at Saco, in the province of Maine. During that war, the inhabitants suffered exceedingly. Distress prevailed on every side. Maine was completely overrun by the enemy; and Falmouth, together with almost every habitation East of it was burnt; and their occupants were either driven off, murdered or sold into merciless captivity. The Indians rallied and laid waste all these Eastern settlements. They first fell upon a trader's establishment at Stinson's Point, Woolwich, not far from the present ferry. This was kept by a man whose name was Richard Hammond. He had been a long time a trader with the Indians, and they complained of his cheating them. Once, they said, he filled them with strong drink, and took away their furs. Remembering his offences, a vindictive party of them visited the place, whose looks and

airs so frightened a young maid, that she started to go away, but an Indian brought her back, and told her she had nothing to fear. Still more terrified by a larger number of them, who had just arrived, she escaped and traveled over land 15 miles to Sheepscot Plantation, where she gave the alarm, and the terrified inhabitants immediately fled, leaving all their possessions behind them. They had only fairly got away from them when the savage warriors arrived, set up their fiendish warwhoop, then set fire to the buildings, killed the sheep and the cattle, and thus destroyed the labor and care of years. The terrified inhabitants fled on board the vessel that was building in the harbor, and thus saved themselves from the fury of an unrelenting foe. There is an old tradition among the inhabitants here, handed down from an old Indian, who told it to Capt. James Cargill, the Grandfather of Joseph, and one of the earliest of the present race of settlers, that the savages warned the inhabitants off, and gave them a certain time to go, and that they fled on board the vessel which was building in the harbor, before she was finished, and went away. Whether the Indians warned them off or not, it is certain that they took shipping, as stated by Cotton Mather, in Sir Wm. Phipp's unfinished vessel.

At that time, all the settlements on the Kennebeck river, together with those on Parker's and Arrowswick Islands, Cape Newaggan, Damariscove, New Harbor, Muscongus, Damariscotta, Pemaquid, St George, besides scattered buildings in various places, were entirely consumed. The heathen left nothing remaining, and the land lay desolate many years.

The loss and damage of Phillip's war to all the colonies, are estimated thus—losses of men, 600; houses, 1200; cattle, 8000; Total cost £150,000. Loss to the Indians, 3000 lives.

In process of time, after the war, some of the inhabitants returned to their former homes. Col. Thomas Dungan was appointed to the Governorship of New York and Sagadahock. This was in the year 1683, five years after the close of Phillip's war. He appointed, as commissioners, John Palmer and John West, and investing them with plenary power, sent them into the province. They arrived in Pemaquid early in the summer of 1686, and published their commission. "They visited Sheepscoot, and the other settlements, and the islands; considering the provincial territory as a county by the former name of Cornwall." They began to make surveys of the country, and invested the settlers with their rights. I have accidentally fallen in with two of those "surveys." They were handed down through the family of Christopher Woodbridge, Esq., who settled at the southern point of the Great Neck, previous to the American Revolution. I will here copy them for the benefit of the curious, and also to give a specimen of John Palmer's composition and spelling, which was undoubtedly according to the laws of orthography in those times. I only wish I could give a De-guerreotype view of them, for they would be a curiosity. The hand writing is quite as much a curiosity as the spelling.

The metes and bounds of these surveys, we have made out with entire satisfaction. The "Poynt or Islet," now "Weir Island, the shore which he followed, the Neck, the Mill Creek, the Cove, and the King's highway are all there and easily ascertained; but the black oak, the white oak, the large pine, the stage, together with the hand that drove and notched them, have long since been swept away. The Southeastern bound of Caleb Raye's lot was on Mill River, near the pres-

ent sawmill Dam; and his twenty acres of Marsh were immediately below it, but joined it on the Northwest corner.

NO. I.

By vertue of an order from ye Honor'd John Palmer Esq; one of ye Counsell; in ye Colony of Newyork & Commissioner for ye Granting of Lands in ye Comty of Cornwall; & in ye sd County I have survayed & Laid out for Caleb Page a Sertayne Tracte or piece of Land within ye bounds of Newdartmouth one ye Great Neeke Contayning one hounded & one Acres & one hounded & forty poles; Beginning att a Sertayne poynt or Islet formerly called Col's Islet; and from thence Rannging Easterly a Lounge ye Water Side to a Red oake tree Marked one flour Sides; and from thence East South East; Cross ye sd neeke to a white oake standing by ye Mill Creeke Marked one flour Sides and from thence northerly a Lounge ye sd Mill Creeke—fifty five poles to another whit oake Marked one flour sides; and from thence west north west Croass ye sd neeke a gayne three hounded poles; to a stake sett by ye Side of a Cove; and from thence a Lounge ye sd Cove to the poynt of ye Islett Afforesd; fifty three poles, and allso; tweenty Acres of Medows Lying on ye west Side of ye River yt goeth to ye Mille, beeginning att ye whit oake Afforesd Standing by ye Mille Creeke; beeing ye Southerly or Southmost bounds of his upland, theire and from thence Southerly a Lounge ye sd Shoare to a Stake by ye River sid; and from thence nor north west to a whit oake Standing one ye Edge of ye upland Marked one flour sides; and from thence to ye sd whit oake tree wheare itt beganne. Performed ye 16; Day of Augst 1686; also duple house Lott in ye town Adjoining and Lyeing to ye northward of Samuel Bele his house Lott Contayning ye

quantity of Seventeen poles and Eight ffontt ffronting ye Kinge highway, from thence Easterly twenty two poles to ye Cove and alounge by ye sid of sd Cove Seventeen poles Eight ffontt a reare northerly from ye said Cove which Contaynes two Acres and Seventy five poles; ye whole beeing Performed Augst ye; 16; Day; 1686."

N. MANNING, *Serv'r.*

NO. II.

'By vertue off an Order from the Honord John Palmer Esq on off the Conseil in the Colony off Newyorke and Commissioner for the Granting of Land in the County off Cornwall in the Colony I have Surveyed and laid out ffor Wm. Willcott a Sertaine tractt or partell off Land within the bounds off Newdartmouth on the Great Necke containing on hundred accers and one hundred and fflowerty sex poles, Beginning att the Northernmost line of Caleb Raye bounded by a Stacke to the water side and from thens Eastsouth East Croas the Said Necke two a whitt oake Standing by the Mill Creeke and Marked on fflower sides and from thens northerly a Loangst the said Mill Creeke fifty five pole to another whit oake Marked on fflower sids and from thens west north west Crosse the said necke againe two hundered ninety nine pole to a Great pinne by the water side or Cove by the town necke and to the staeike fifty three pote and also twenty accers off salt Meadow Laying on the Southward Side of the Great River that Runs to the Great Meadow bounded by a point off upland that cometh to the said River ffrom thens by the River Easterly to a staecke by the River sid, ffrom thens on a pount of the Compass nor west and be nor to a blacke oake on the upland Marked on fflower sids ffrom thens westerly by the upland to the pount of upland wher it begane perfformed the 16 Aguste 1686."

N. MANNING, *Serv'r*

This last "Survey" was evidently done by a different hand from the first; though the same man as surveyor signs it; and the same form is found upon the back of this that was on the back of that, except the difference of name—"Survey of land for William Willcott to be patented—fact."

Two years after this, King William's war broke out, when the inhabitants were compelled to flee a second time. The ten years of peace which had followed the closing up of Phillip's war, had been industriously improved by the returning inhabitants. Signs of thrift appeared on every side, and the wilderness began to rejoice and to blossom as the rose; when suddenly the clarion of war was sounded; savage vengeance was aroused, and civilization and domestic happiness were again crushed before them." There was a fort on the banks of the Sheepscot River, which, with all its buildings, was destroyed about this time, (1688,) and the entirely broke up. The overthrow of these ancient plantations was truly a fatal catastrophe. The Dutch settlers migrated from that quarter, never to return; and the places so lately and so long inhabited and flourishing, lay waste about thirty years." Then claims were laid to these lands by the descendants of the settlers, and a committee was appointed by Massachusetts, to which Maine then belonged, to consider and settle them.

I have thus given all the light which I have been able to gather from almost Egyptian darkness. What few facts I have gathered I believe may be relied upon. They have cost me much time and trouble, and I have endeavored to be correct.

My thanks are particularly due the Hon. Judge Groton, Rev. Mr. Ellingwood, and Mrs. Elizabeth Parker of Bath, and Messrs. Joseph and Charles Cargill of this town, for the in-

terest they have taken in this matter, and the kind assistance which they have rendered in the loan of Books and otherwise, in the compilation of this Memoir. Should Providence favor me, I may resume my pen at some future time, to write the History of Newcastle.

DAVID CUSHMAN.

Sheepscot. Nov. 12, 1855.

APPENDIX.

In 1700, in consequence of the great confusion of titles arising from the destruction of deeds and records in the Indian wars, the General Court appointed a Committee, to receive the claims of all persons to Eastern lands, whose deeds or other evidences of title had been lost. This Committee consisted of Samuel Sewall, John Walley, Eliakim Hutchinson, Nathan'l Byfield, Timothy Clark, Samuel Phips and Israel Tay. They held sessions from time to time during the twenty succeeding years, and made a report of the claims filed, duly recorded in a Book kept for that purpose, by their clerks, of which Samuel Phips was one.

There was another original book of records, of grants, deeds, &c., of lands at Sheepscott, Damariscotta and Pemaquid, kept by Walter Phillips and Recorder, which is supposed to have been destroyed in the fire which consumed the Government House in Boston about 1748. The record contained the evidence of the titles prior to 1675. The following deposition speaks of its loss.

The deposition of Simon Frost, Esq., of lawful age, declares and says, that about 25 years ago, and for divers years before that time, he acted by commission as deputy Secretary under the late Josiah Willard, then the Secretary of the Province of the Massachusetts Bay, in his office at Boston, and within that time he drew from one of the books in said

office, called the Book of Records of Eastern claims of lands lying in the Eastern parts of said Province, the annexed deed of Capt. John Somerset and Anangoit, Indian Sagamores to John Brown, which was there fairly recorded and of which the annexed deed and acknowledgement with the authentication, is a true copy, as then attested by me. And the declarant further says, that at the time when the Court House in Boston was burnt, about 17 years ago, he was representative from the town of Kittery, in the General Court of said Province, and was appointed to make search for and collect the books and papers belonging to said office, that were preserved from the flames by the inhabitants of said town, and that neither the declarant nor any other person to his knowledge, ever found the said book of Eastern Records, but it was supposed the same with several other books, were then consumed by fire, and further saith not.

SIMON FROST.

Kittery, June 20, 1765.

This book having been called the record of claims of land lying at the eastward, has been confounded with the record of the committee appointed in 1700 to receive claims to Eastern lands, which had a similar title. I do not know that there is any evidence existing but Frost's deposition, that Phillips' Sheepscot records were deposited in the State department of Massachusetts, and the fact is not stated so explicitly, as to render it certain that the records of Phillips are referred to, although the statement that he made a certified copy of an Indian deed to Brown from an original book of records, renders it quite probable.

The records of several towns, as those of Falmouth and North Yarmouth, were destroyed by the enemy in the wars or were carried away by them. There is a tradition, that those

of Falmouth were carried to Canada, in the sack of that town in 1690.

The Book in which the committee of 1700 entered the claims filed with them, is still to be found in the State office of Massachusetts, and throws much light, not only upon ancient titles, but also upon the families of their possessors.

In the 2nd Volume of our collections, page 232, we copied some of those claims connected with the Sheepscot territory; we now add some others, with evidence from other sources to illustrate the article to which our remarks are appended.

“Isaac Taylor, son of John Taylor deceased, claims a tract of land on the west side of Damariscotta river, in Sheepscot township, the late possession of said John Taylor, beginning at the three coves and running upon a strait line into the fresh meadows to a point of land, lying on the north side of Walter Phillips’ cart path, so down to Meadow brook to the parting of the brooks to the west side of the Meadow and so to the upland, &c, all which said John Taylor was possessed of, upwards of forty years, and enjoyed the same peaceably till the first Indian war. Witness, Robert Scott, John Brown, John Allen, Thomas Gent.”

Taylor died in Boston, 1720, leaving a widow Sarah, and several children

“Capt. Silvanus Davis claims a tract of land lying at Damariscotta river at a place called Oyster river, 500 acres, being a neck of land bought of Wittanose, John Cotta, and Jeffery as by a deed 14 June 1659.”

“To the Hon. Commissioners on Eastern Lands, Stephen Calef claims a tract of land lying within the towns of Edgecomb and Newcastle, and bounded as follows, viz. beginning at Sheepscot falls over a cove to a parcel of marsh lying on

the other side of the river which bounds it from the burnt islands, which is the northerly end thereof, and from thence to a freshet called the oven's mouth, &c., also one full sixth part of 2 three hundred acre lots laid out in Sheepscot to David Allen formerly of Boston deceased, which land was conveyed by Thomas and Francis Allen to Samuel Calef, uncle to said Stephen, and says in the conveyance it is the same tract which David Cargill bought of Elias Mulford and Mary his wife as descended to her from her father James Mason, late of East Hampton in his Majesty's colony of New York, who was the only son of James Mason of New Dartmouth in said Sheepscott river."

"Mary Allen formerly Mason claims in behalf of herself and children by her former husband John Mason," the land above described purchased of Robinhood, Dick Swash, Jack Pudding, Indians, deed dated Jan'y 20, 1652. Entered and recorded Dec. 7 1665 by Walter Phillips, Recorder.

The following deposition from the York Records, Book 18, Page 281, taken in 1734, will throw light upon the persons and places above referred to.

John Pierce of Manchester in the county of Essex, aged about 90 years, certifies and says, that about 80 years ago, being then about ten years old, (1654) he was at Damariscotta at the house of John Brown, who then lived on the eastward side of the river near the salt water falls, and then possessed a large tract of land tending downwards from thence towards Pemaquid to smelt brook, it being about 2 miles, and so backwards to Pemaquid fresh river; also mowed two meadows adjoining; the said Pierce helping to make the hay at several times from said time to King Phillips war, at which time said Brown was driven off. Further saith that at the same time John Taylor lived on the west side of the

river opposite to said John Brown, and that his southern bounds of his possession was a great gully west, northwards of Walter Phillips' house, about half way between said Phillips' and said Taylor's house, and at a place called the three courses, and from thence northwards taking in the Oyster shell neck, and so up the country towards the fresh pond and also back through the fresh meadow westward, all which said Taylor possessed quietly and peaceably from that time to King Phillip's Indian war. Also he had a son named Isaac. Further saith that Walter Phillips at that time had a cart path that went directly back from his dwelling house towards Sheepscot below the fresh meadow leaving the meadow on the right hand. Further saith that Robert Scott at the same time lived at said Damariscotta on the east side of the river, west northward of John Brown's, and that his dwelling house was situated about east from the great bank of Oyster shells that is on the point of the neck on the west side of the river, all possessed by him from said time till King Phillip's war; and further saith that he does not remember that there were any other inhabitants but the within named that lived at the head of said river during said term of time.

Essex ss, January 6, 1734."

November 10, 1702, Walter Phillips conveyed to Christopher Tappan of Newbury, a parcel of land at Damariscotta; and in said deed styles himself, "of Salem Village," (now Danvers.)

John Brown and Edward Bateman had a conveyance of Nequasset from Mohotiwormet, otherwise called Robinhood Nov. 1, 1639. They were then called "lately of Pemaquid Planters."

Previous to this, viz. July 15, 1625, Capt. John Somerset

and Unangoit, Indian Sagamores, conveyed to John Brown, then styled of New Harbour, a tract of Land at Pemaquid, 25 miles long and 8 miles wide. This afterwards became the fruitful mother of many legal controversies, which only the government could compose, and which was finally accomplished by a compromise proposed in 1811 by the agents of the several rights and claims to submit the whole controversy in regard to titles under the Brown, Tappan and Drown claims and the Plymouth patent, to the determination of three commissioners to be appointed by the Commonwealth. In pursuance of this proposal, the government appointed Jeremiah Smith and Wm. H. Woodward of New Hampshire, and David Howell of Rhode Island, with full authority to adjust all matters in dispute. The commissioners made a final report in 1813, which proved to be satisfactory and settled the last great controversy respecting land titles in Maine.

Widow Wilcott claims a tract of land on the west side of Sheepscott river below the falls; beginning at the great spring against the falls and along the river to a little spring to the northward of Samuel Corbisons' house, which land was in the possession of Thomas Mercer and by him given to W. Wilcott deceased, and in his life time improved several years till the Indian wars. Witness, Thomas Gent and Robert Scott.

Other claims for land in that region may be found in the 2nd Volume of the Maine Historical Collections, page 233, and more especially in the book of claims above referred to.

W.

ARTICLE XI.

MEMOIR AND JOURNALS

OF REV. PAUL COFFIN, D. D.

1. Memoir by Cyrus Woodman, Esq.,
2. Journal of a tour to Connecticut, 1760.
3. “ “ “ “ Rhode Island, 1761.
4. “ “ “ “ Piggwacket, 1768.
5. “ “ “ “ Hanover, N. H., 1795.
6. “ “ missionary tour in Maine, 1796.
7. “ “ “ “ “ 1797.
8. “ “ “ “ “ 1798.
9. “ “ “ “ “ 1800.

PREFATORY NOTE.

The journals of my grandfather, Rev. Dr. Paul Coffin, were lately placed in my hands by his granddaughter, Mrs. A. B. Foss.

I have submitted them, as well as the accompanying memoir to the Hon. William Willis, and through his kind offices they now appear under the auspices of the Maine Historical Society.

For the genealogical portion of the memoir I am mainly indebted to Joshua Coffin, Esq., of Newbury. For the information relative to his Salary, and for a copy of the letter which he wrote to the Committee of the town in relation thereto, I am indebted to Robert Wentworth, Esq., of Buxton; and for information in relation to the formation of the church and for the names of the original subscribers to the church covenant, I am indebted to Rev. Joseph Bartlett of Buxton, who is Dr. Coffin's successor in the ministry.

For the rest, I am indebted to an article written by Charles Coffin, Esq., a son of the Doctor. Indeed, I have done little more than to copy the greater part of his article and connect it with the facts obtained from the above named sources. All that part of it which I have not derived from these sources and which describes the appearance, manners, life, character and religious sentiments and opinions of Dr. Coffin, are from his pen, so that the memoir is mainly due to him.

Being but a child when my grandfather died, and having but an indistinct recollection of him, I am not myself able, in any particular, to pronounce upon the correctness of the statements of his son.

I have no doubt, however, that they are in the main, truthful and just; though, possibly, the views of the son upon doctrinal points may have had some influence upon him in judging of those of his father.

CYRUS WOODMAN.

Mineral Point, Wis., Oct. 2, 1855.

MEMOIR OF REV. PAUL COFFIN, D. D.

From Prince's Worthies of Devonshire we learn that "the ancient family of this name (Coffin) was settled at Portledge by the sea-side, in the Parish of Alwington, five miles from Biddeford, and flourished there from the conquest; and from the time of King Henry the first unto the age of King Edward the second, the space of 200 years, the heir of this family was always called Richard. The present representative of this most ancient family is the Reverend John Pine Coffin of Portledge."*

The subject of this Memoir was a descendant of Nicholas Coffin of Butler's Parish, Buxton, Devonshire, whose Will was dated 12, Sept, 1603, and proved Nov. 3, 1603. His wife's given name was Joan; children, Peter, Tristram, Nicholas, John and Anna. The Will† of Peter, son of Nicholas, was proved 13 March, 1627. The name of his wife was Joan, and his children were Tristram his heir, Joan, Deborah, Eu-

*See Coffin's History of Newbury, p 391.

†The information derived from the wills of Nicholas and his son Peter, which were proved at Totness in Devonshire, was obtained at the Probate Office in England by Horatio G. Somerby for Joshua Coffin of Newbury, and has never before been published.

niece, Mary and John. His will speaks of a child not then born. It directs that his son Tristram be "provided for according to his degree and calling."

This Tristram is the first American ancestor of all the Coffins in this country. He married Dionis Stevens. In 1642, he came to America with his wife, mother, sisters Eunice and Mary, and five children, viz. Peter, Tristram, Elizabeth, James and John. He had two children born in New England, Mary in Haverhill, 20 Feb., 1645, and Stephen in Newbury, 11 May, 1652. He first went to Salisbury, and thence, the same year, to Haverhill, and thence, about the year 1648, to Newbury. In 1654 or 5 he removed from Newbury to Salisbury, where he signs his name "Tristram Coffyn, Commissioner of Salisbury." In 1659, a company was formed in Salisbury which purchased nine tenths of Nantucket, whither he went in 1660, with his wife, mother, and four of his children, James, John, Stephen and Mary. He is said to have been the first person who used a plough in Haverhill. His name is found there as a witness to the Indian deed of that town dated March 15, 1642. He always wrote his name Coffyn. It is supposed that he was the only one of the early settlers of Newbury who left England on account of the success of Cromwell. He was born in 1609, and died at Nantucket in 1681.*

His son, "Lieut. Deacon Tristram, 2d, esquire," was born in England in 1632. On the 2d of March, 1653, he married Judith Somerby, widow of Henry Somerby and daughter of Capt. Edmund Greenleaf. He lived in Newbury and about the year 1654 erected a house there, which, with some (now ancient) additions is still standing and has been constantly owned and occupied by his descendants from that day to this;

*See Coffin's History of Newbury, pages 298, 299, 391.

the present occupant being Joshua Coffin. He had ten children, the youngest of whom was

"Hon. Nathaniel"³—born 22 March, 1669; married Sarah Dole March 29, 1693. He resided in Newbury, where he died Feb. 20, 1748. He had eight children, among whom was

"Col. Joseph, Esq."⁴—born Dec. 20, 1702; married Margaret Morss. He resided in Newbury where he died. He had eight children, viz.

Sarah, b. Aug 25, 1726, and m. Rev. Daniel Little of Wells, 6 June, 1759, d. in Kennebunk. Enoch, b. 9 Aug., 1728; d. 30 Sept., 1728. Mary, b. 8 Dec., 1729; d. 11 Nov., 1735. Joshua, b. 9 Jan'y, 1731; m. Sarah Bartlett 21 Jan'y, 1755, d. in Newbury. David, b. 27 Feb., 1733; m. Mary Pike 23 Aug., 1759. He was a sea captain and was lost at sea Dec. 1764. Susanna* b. 6 Feb, 1735; m. James Boyd Aug. 11, 1757, d. in Boston. Paul,⁵—the subject of this memoir—born 16 Jan'y, 1737, m. Mary Gorham of Charlestown, d. June 6, 1821. Charles, b. 17 Aug., 1741, m. Hepsibah Carnes of Boston, 1 July, 1773. He was a physician and lived at Newbury, where he died.

Paul was the seventh child of Col. Joseph, and of the 5th generation from the first American ancestor. He was born at the old Coffin Homestead in Newbury in the house before mentioned. The room in which he first saw the light still remains in good preservation.

His youth was spent at home in Newbury until he entered Harvard College, where he and his brother Charles graduated in "the glorious year '59,"† as he often said in allusion to the capture of Quebec that year by Wolfe.

*The Boyds of Portland are her descendants.

†He was the classmate and friend of John Gorham who introduced him to his father's family, and thus he became acquainted with Mary, John's sister, and his future wife.

When he left College he was noticed and distinguished for his literary acquirements and correct deportment.

During the year 1759 and 1760, he taught school in the towns of Kingston, N. H., and Wells and Biddeford, Maine, when he became acquainted with the Rev. Messrs. Secomb, Little and Morrill, of all of whom he ever spoke with affection and respect; especially the two last named, who were his neighbors in the ministry in after life.

Early in the year 1761,* he commenced preaching at Narragansett, No. 1, now Buxton, Maine. This town, with six others, was granted to those individuals who overcame the the Indian King Phillip in 1675.† The proprietors of the town and not the settlers, remunerated him for his services and continued to do so for eleven years after he was ordained the religious teacher of the place. This was done by the proprietors, not only for the sake of affording religious instruction to the settlers, who were few in number and unable to supply themselves, but also to enhance the value of their lands by inducing settlers to move on them. On

*I have in my possession, in manuscript, the first Sermon he ever preached. In a marginal note thereon he says,—“Mr Little's 2d Parish, Wells, A. et. P. M, January 25, 1761. The first discourse I delivered.” Also “Narragansett, No. 1, March 22, 1761 A. et. P. M.,” The text is Psalms 139: 23 and 24. It is a long sermon, part of which, it seems, was delivered in the forenoon and part in the afternoon. He wrote something more than 1000 sermons. I have one dated, “March, 1817, No. 1021,” which is about the last he wrote. Most of his manuscript sermons have recently been presented to the Maine Historical Society by his granddaughter, Mrs. A. B. Foss. C. W.

†Narragansett No. 1, was assigned to Philemon Dane of Ipswich and 119 others, belonging to the towns of Ipswich, Rowley, Newbury, Haverhill, Salisbury, Amesbury Methuen, Hampton, Greenland, and Berwick. Col. Coffin the father of Paul, was elected one of a committee at the first meeting of the Proprietors, which was held at Newbury falls. He was, it is presumed, one of the Proprietors.

the 16th of March, 1763 he was ordained the Pastor of the Congregational Church and Society of that place, then almost a wilderness. "Reverend Moses Morrill of Biddeford, with the delegates of his church, Reverend Moses Hemmenway of the first church in Wells, and Reverend Daniel Little of the second church in Wells, and Reverend John Fairfield of the church in Pepperelboro', with the delegates of their respective churches, assisted in forming the church in Buxton (then Narragansett No. 1) and in ordaining their Pastor."*

This year was long remembered for the great quantity of snow which fell and continued late on the ground, nearly obstructing all travel on the great road between Boston and Portland. On the day previous to the ordination, the Rev. Messrs Little and Hemmenway, with their delegates and other gentlemen, commenced their march on snow shoes, west of the usually traveled road, through the present towns of Lyman and Hollis, a distance of less than twenty miles, but mistaking their way they struck the Saco above the settlement in Buxton, and remained in the woods and snow all night, suffering from cold, hunger and want of sleep, but reached the settlement the next day in season to complete the ordination† services.

Thus was a young man, born and educated in polished and literary society, settled for life in the woods with less than

*Church Records in Buxton.

†This was a remarkable winter for the depth of snow. The Rev. Thomas Smith in his Journal observed,—“Feb. 28, 1763. There is no path anywhere through the country farther than Stroudwater and up to Windham. Mr. Marston was obliged to leave his horse at Hampton and come home on snow shoes. March 8th. Yesterday and to-day we have had the coldest and longest storm this winter; there fell 19 inches, about as much as had been consumed. March 10. I married Samuel Green and Jane Gustin; they came on snowshoes across the Cove, from Capt. Ilsley's to my house.”

thirty families in town, most of whom were covered from the inclemency of the weather by log houses; and without a single educated parishoner. An affectionate brother and class-mate, present on the occasion, once said—"I pitied brother Paul—whose education and social qualities fitted him to enjoy, if not to adorn, the most cultivated and polished society; that he should have his lot cast in that then forbidding field of labor, for I know that he would have given all that he then had or ever expected of this world's goods to have avoided it; but the settlers and proprietors were unanimous that he should remain and the path of duty appeared plain, which, however rugged, he never refused to enter, for," added he, "brother Paul was a conscientious man."

Mr. Little, brother-in-law of the Pastor elect, preached the ordination sermon; Mr. Morrill gave the charge; Mr., afterwards Dr. Hemmenway, gave the right hand of fellowship, and Mr. Fairfield prayed. At the same time a church was formed and the church covenant signed by Paul Coffin, Pastor elect, Thomas Bradbury, Timothy Hasaltine, Thomas Atkinson, Jacob Bradbury, John Nason and Samuel Leavitt.* Thomas Bradbury and Thomas Atkinson were elected deacons.

The first meeting-house was built of logs, at the cost of the proprietors and stood about a mile from the Lower Corner, towards Salmon Falls.

†Another meeting-house was built in 1760, which remained till after Dr. Coffin's death. "It was finished outside, but had only plank seats laid on blocks, and so continued till the year 1790, when it was repaired and filled with pews."

The Salary which the Proprietors agreed to pay was £50

*Church Records.

†See Williams' Centennial Address delivered in Buxton, Oct. 17, 1850.

sterling—£100 lawful money—and sixty acres of land *settlement*, to which was added a pledge for reasonable additions to his Salary as should be needful and convenient. Another sixty acre lot was provided as a *parsonage*, both lots being conveniently situated in the vicinity of the meeting-house.

In July, 1772, Narragansett No. 1, was incorporated as Buxton by the General Court of Massachusetts. It was so called from Buxton in England. The name was suggested by Mr. Coffin, rather as a matter of fancy than from any other reason.

After the incorporation of the town, a difficulty seems to have arisen between the Proprietors and the Town as to the payment of the Salary.

The first warrant for a town meeting was dated May 6, 1773, and the article, "To raise money to pay the Reverend Paul Coffin's Salary" was voted in the negative. In a warrant dated March 9, 1774, there is an article "To see how much money they will vote for ye Reverend Paul Coffin to carry on a lawsuit with the Proprietors for his support," which does not seem to have been acted upon. At a town meeting held on the 8th of November, 1774, "Voted, Capt. John Elden, John Hopkinson and John Nason as a Committee to treat with the Reverend Paul Coffin to see if he would consent to be their minister, and on what terms he would be so." This meeting was adjourned to the 10th of the same month. After the Moderator had opened the meeting, the committee handed to the Town clerk the reply which they had received from Mr. Coffin, which was read by him, as follows :

Buxton, November 10, 1774.

To Messieurs Capt. John Elden, Lieut. John Hopkinson and Deacon John Nason, Committee of the Town to treat

with me concerning my stay in this place as minister of the gospel and concerning my support.

Gentlemen, as far as I know my heart, it is my sincere desire and prayer to God, that this people may be saved. I hope I have given some reasonable evidence to them and to others who know our circumstances, of this, and I am still willing to continue the pastor of this church and congregation on condition of such support as will give me time to do the work of a minister of the gospel; but on this point I am extremely perplexed to know how to express myself. What I have had is not fully sufficient for this purpose, and the people think it is as much as they can conveniently pay. Here then lies the difficulty; when I labour for my own support the people think I neglect the ministry: if I labour not, my family suffers. Could I know how to remove the difficulty I should think it happy, but I am not able. Were the people united in their esteem of me and in their sense of the worth of the gospel ministry, I should not be afraid of a temporal support, notwithstanding their poverty which they so much complain of. Union and faithfulness between a minister and people are most beautiful and most important; these I earnestly desire and had rather live with a people for a smaller Salary on this footing than for a greater Salary on another. For fourteen years, almost, I have served this people for ten pounds sterling less annually than common salaries. Should I accept of the same small support of fifty pounds sterling annually for last year, and this and for three or four more to come, and then to have some addition, I should make as gentle a proposal to this people as I should desire was I one of them, and I would ever consent to take fifty pounds sterling annually upon condition they would unitedly vote me this during natural life, could I think it my duty, and will not

leave the people if this is done merely because they vote no more. I will hope that God will prosper them some time hence, should I live, to make some equitable additions to this according to their ability and my family wants. I humbly pray God to dispose them unitedly to conduct in this affair in such manner as shall be for his glory and their spiritual welfare and the prosperity of the Redeemer's interests in this place for many happy years yet to come.

From your servant in the gospel,

PAUL COFFIN.

It was then

Voted, To receive the Rev. Paul Coffin as the Pastor of the Church and Congregation and voted to give him fifty pounds sterling during his natural life.

Voted, To pay the Rev. Paul Coffin for his services as preacher of the gospel for the years 1773 and 1774 "

This Salary was continued till 1778, when £66-13-4 lawful money was voted, equivalent to about \$222.

In 1779, it was voted to pay the same and also—*Voted*, To pay the Rev. Mr. Coffin's salary in corn, grain, labour, and other produce of the earth for four years successively. Corn at four shillings per bushel, and other articles in proportion."

From 1779 to 1782, inclusive, the salary was paid in this way. The relative value of corn and of the labour of men and oxen in 1782, may be seen from the following :

Voted, £66-13-4 for the Salary of the Rev. Paul Coffin the present year, to be paid in corn at four shillings per bushel and two shillings and eight pence per day for men's labour and the same for a yoke of oxen per day." In 1786, the Town voted a Salary of £75 L. M., and in 1790, an increase of £13-6-8 L. M. was voted. With these exceptions his

Salary continued at £66-13-4, though in 1795 no Salary seems to have been voted. In 1797, there was an article in the warrant to consider the propriety of "making him some consideration for the depreciation of his salary by the extraordinary rise of labour and other necessaries of life," which was voted in the negative. In 1798, \$222,67 was voted, and in subsequent years, \$222,25. Efforts were made repeatedly for an increase of Salary, but the Town generally voted them down. This Salary was probably voted by the Town to about the year 1810, when the Congregational Parish was organized; but for a good many years previous to the organization, such men as chose to belong to other denominations and filed certificates with the Town Clerk to that effect, were not taxed to pay Mr. Coffin's salary.

After the Parish was organized he received the same Salary from it, that he had before received from the town, till 1817, when Mr. Loring was settled as his colleague. He then relinquished the most of it.

In 1774, when he wrote the letter, which is above copied, consenting to remain the pastor of the people on a Salary not sufficient for his support, his situation, as a man and a minister was trying in the extreme. The settlers wished him to remain with them, but were unable to give him an adequate remuneration. At this time—the commencement of the revolutionary war—with a large and increasing family, he must have been in very straitened circumstances and was obliged to labor for a living upon his farm. His people did what they could for him during the war by clearing and cultivating a large and valuable tract of land, "which he received as the first minister and by inheritance."* During this eight years war he did not receive twenty dollars in specie,

*Charles Coffin.

the rest being paid in produce and labor, and the depreciated paper currency of the day.

Within a year after his ordination he married Mary Gorham of Charlestown, Mass, a daughter of Capt. Nathaniel Gorham. She was a woman of good sense and accomplished manners, and of early and constant piety. Though raised in ease, she willingly, for the sake of her beloved husband, made her home with him in the wilderness, and though previously unaccustomed to domestic cares and labors, soon became an exemplary housewife. Not neglecting the cultivation of mind and manners, she taught and exemplified the importance of a knowledge of household duties, and her daughters following her precepts and example, all became accomplished in these duties, including the then important and necessary arts of carding, spinning and weaving.

By her, his only wife, Mr. Coffin had *fourteen children,

*Mary, b. 24 Oct., 1764, d. unmarried, at Buxton Dec. 22, 1826.

Elizabeth, b. 26 January, 1766 and d. 24 March, 1766.

Paul, b. 19 March, 1767, d. unmarried at Thornton N. H. Jan. 20, 1841

Elizabeth, b. 15 May, 1768, m. Nath'l Gould of Gorham 10 Nov. 1793, d. Oct. 2, 1794.

John Gorham, Dr., b. 14 Nov., 1769, m. Elizabeth Rice, Sept., 1808, d. at Brookfield, Mass., Jan'y 22, 1829.

Dorcas, b. 7 Oct., 1771, m. Dr. Royal Brewster 20 Nov., 1795, d in Portland March 23, 1852, buried in Buxton.

Stephen, b. 16 June, 1773, m. Sarah Reed in 1815, d. at Nobleboro, Me., Sept. 30, 1848.

Sarah, b. 2d Feb., 1775, m. Dr. Ezra Dean 25 Nov. 1801, d. at Biddeford, Maine.

Abigail, b. 18 March, 1776, d. aged 3 years.

David, b. 28 July, 1777, m. Eliza Little 28th Feb., 1818, d. at Buxton 19 Sept., 1854.

Charles, b. 18 March 1779, m. Mary Davenport 30 June, 1808, d. at sea April. 10; 1851.

eleven of whom grew to man's estate. She died in 1803. Her influence in the Town and Parish was great, and her husband always considered it a special favor and blessing to him that she fully approved of all his public ministerial labors.

Being a frontier minister he was frequently requested by people in other and distant settlements to visit them officially, which he never refused. In this way he visited, among other places, Fryeburg and Brownfield.

At a later day he was gratified to visit these places again and to assist in ordaining the Rev. William Fessenden of Fryeburg and the Rev. Dr. Nathaniel Porter of Conway, both of whom proved to be able and faithful ministers of Christ, and to him, for many years, most affectionate brothers. An account of his missions in the Eastern part of the State will be found in the accompanying journals.

In the war of Independence he was a whig, but was not what was called a *high son of liberty*, and was opposed to the war, 'till our citizen soldiers were wantonly killed at Lexington, when he joined his countrymen with firmness but with grief, for no man more frequently spoke of and felt the inconsistency and incongruity of deliberate murder and bloodshed with the Christian character, than he did; and all the pomp and parade of war did not cover the sin, to his mind.

In 1792, he was invited to succeed the learned and distinguished Dr. John Tucker of Newbury, who was long the pastor of his native parish. No invitation could have been more gratifying, but, assenting to the wishes of his parishoners,

Rebecca, b. 31 March, 1781, m. Pelatiah Harmon 28 Dec., 1814, d. at Portland March 23, 1833.

Susanna, b. 20 Feb., 1783, m. Joseph Woodman 5 October, 1813, d. at Buxton April 14, 1835.

Nathaniel, b. in July and died in August, 1785.

he concluded to spend his days with them and refused to leave.

He performed all the duties incumbent upon him as pastor from his ordination, until 1817, when his increasing years and infirmities, induced his people to procure assistance for him, and a colleague was ordained. He did not fully approve of this proceeding, but at the solicitation of some of his most confidential parishioners and his own children, he acquiesced.

His children had the same opinions of the doctrines and qualifications of his assistant which he had, but were induced to urge his ordination, from the anxiety they felt for their aged parent and from the conviction that the time had fully come when he should be relieved from his ministerial labors, and that it was not practicable, at that time, to obtain a more suitable colleague.

He was considered in his religious views a moderate Calvinist, which was nothing more nor less, as then understood, than an Arminian. But he called no man master, for from a retentive memory and long and faithful study of the Scriptures, his only guide, the field of theology appeared to be all his own; and his brethren in the ministry always said that they were edified by his *conversation*; for *disputation* he ever avoided as worse than useless. It was an index of his own opinions and feelings that he thought "Watts and Doddridge were *about* right." No man more fully repudiated Calvinism, not that he often or ever discussed these opinions in the pulpit; for he considered the life and teachings of Jesus too simple and pure, too sublime and life-giving to be exchanged for anything of mere human invention. A brother clergyman who knew him well, once said of him, "I never knew a man repel these doctrines more fully, and he appeared to

shudder at what he considered the legitimate consequences of Calvinism.”

On inquiry by one of his children he once stated his religious views and opinions and the progress of change which was supposed to have taken place in them.

“My parents and all my connexions were Calvinists, as was then the order of the day. I, as a matter of course, and without a particular examination of the Scriptures, was and believed myself to be a Calvinist when set apart for the ministry. But, in a short time after my ordination, on a more full and critical examination, I could not reconcile Calvin’s Institutes with the Scriptures. I determined at once, to let this change be known, considering it dishonest to remain silent. At this time, Drs. Tucker of Newbury, Webster of Salisbury and Balch of Bradford, were held to be the ring-leaders of heresy, as all Arminians were then considered. The first person to whom I communicated my change of views, if change it might be called, was the venerable Dr. Webster.

From this time (about 1768) I was denounced as a heretic, and considered myself most fortunate that my moral character has never been directly aspersed by these self-styled orthodox men, who never appear deficient in self-complacency and modest assurance.”

His opinion of the Trinity was not probably known by the public during the greater part of his ministry, as he never preached on this subject, but was considered by some an Arian in full. It was not a question of debate or controversy during the greater part of his ministry. When arrived at the age of sixty or more, this subject was brought into direct question in New England about the time of founding the Andover Institution. He read all the publications on both sides and was a subscriber to the Christian Disciple, a

Unitarian publication, which he commended in public and private, and was then considered a Unitarian in contra distinction to a Trinitarian. Still continuing to be silent on the subject in the pulpit, he was asked by one of his children to preach upon it, which, with more decision than usual, he declined doing, assigning his reasons at length and without the least reserve.

“My opinion,” said he, “on that subject must be well known for I never closed a prayer or other religious service with any other doxology except in the language of the Bible, and Trinitarian doxologies are never in the language of the Scripture as far as I now recollect.

“I never requested or directed one of Watts doxologies to be sung in public or private. I think with Calvin, ‘that the word Trinity is barbarous, insipid, profane; a human invention grounded on no testimony of God’s word—the Popish God—unknown to Jesus Christ and the Apostles,’ and with Luther, ‘that the word Trinity, sounds oddly and is of human invention.’ ”

“The Saviour never propounded this doctrine. I agree with Dr. Tillotson, that we should avoid *subtleties* in divinity. I do not know every mode in which the Father and Son have existed or may exist together, neither do I consider it important that I should, for if I did I should not love the Father the more for the gift of the Son or honor the Son the more for the divine precepts he has given, or the perfect example he has left me. I feel under the most solemn obligation to think of him as he has revealed himself. By the Scriptures I learn that he was miraculously conceived and pre-existed before all worlds, that he came with the power of God to do His will, was exalted above every name in heaven and earth, was the express *image* of his Father and

the brightness of his glory, and that as the Father had life in himself so he gave the Son to have life in himself.”

“I know that many speak with warmth and earnestness of the Divinity or Supreme Divinity of Christ, but I fear, with the good Dr. Watts, ‘it may be found in the last day that they have contended quite as much for the divinity of their own opinion as for the personal divinity of Christ.’ I tremble when I consider what a corrupt, illiterate, idle and interested Priesthood have done to mar the simplicity and grandeur of Christianity. We are there told the Father seek those to worship him who worship him in spirit and in truth. I have honestly strove to impress on my hearers and to practice myself the two great commandments, Love to God and love to man—sometimes I fear to little purpose; but of one thing my heart does not accuse me, I never endeavored to darken council by words without knowledge. We find it easier to talk of the rank of the Saviour than to obey his precepts, for he tells us if we expect to enter into life, we must keep his commandments. When the pride and spirit of Sect is not upon us there is no material difference of opinion about our religion, but when that is upon us we say many hard things of each other,—such as the lowest people would blush to make use of. We deny each other even the name of Christian and repel each other with unchristian temper and feelings.”

This exclusive spirit made its appearance in the Association to which Dr. Coffin belonged, in the latter part of his ministry, and was carried so far that it was dissolved. He was present and opposed the dissolution, declaring that in his old age he would not vote or do anything to dissolve a community of brothers with whom he had spent his life so much to his edification, comfort and instruction. But at this

time the venerable Morrill, Little, Hemmenway, Moody and Fessenden had ceased to live, and younger men had taken their places who did not know or regard them.

Dr. Coffin was a learned man in his profession, and was familiar with the Greek, Latin, Hebrew and French languages. He was a student through life. His sermons were argumentative and accompanied with an earnestness and emphasis of manner which attracted his hearers and kept them attentive to the end of his discourse; and he never gave them what cost him nothing, for every sermon was written after the subject matter of it had been fully considered.

He conversed with ease and elegance, was distinguished for hospitality and loved society, though his habits and situation did not allow him to enter it extensively; but he received his friends and brethren cordially, and conversed as one happy to see them—both to entertain them and refresh and invigorate himself. Especially was this the case in the company of the worthy Rev. William Fessenden, whose business at one period of his life led him often to spend the night with Dr. Coffin. Between them there appeared no disguise or concealment, and when they gave each other their hands their hearts went with them, and not a doubt *σίστη* in the minds of those who knew them that they have long since been one with Christ their elder brother.

With the most enlightened part of the community, as a preacher and a gentleman, Dr. Coffin was not only acceptable but sought after and admired. Not one in his vicinity, during his whole ministry, was more so. His contemporaries in civil life, the Wingates, Pickerings, Pickmans, Parsons, Bradburys, Sewalls, Wells, Gorhams and Longfellows sought his society, for they felt themselves refreshed by it, and his presence checked no decent joy.

His most intimate friends among the clergy were those who stood high for their learning and piety; such as Tucker, Webster, Balch, Symmes, Little, Hemmenway, Moody, Haven, Fairfield, Deane, Porter, Fessenden and Belknap.

He measured men's minds with precision and entered into their motives as one acquainted with the world. He was desirous to be accepted of the multitude of his brethren, and that the world should be the better and not worse for his passing through it. This he often said and his conduct gave credit to the assertion. Conscious of his own good will to his fellow men, he never appeared to feel that he had a personal enemy.

He was exact and punctual in all his transactions, considering it immoral to enter into any contract which he could not fulfil with exactness.

He rather avoided than sought distinction; his publications were nothing more than an election sermon, preached in 1799, two or three ordination sermons and a few on other occasions. The title of Doctor of Divinity was conferred upon him in 1812, by Harvard University.

He was a fine looking man, of full middling size, erect and perfectly well formed; his countenance was rather of the Roman cast, expressive of intelligence and benignity. He possessed that simplicity yet dignity of manners and kindness of heart which secured for him the love and respect of all who knew him.

From his profession and retired situation, Dr. Coffin communed with himself more than most men, even the most pious. He conversed with the past for there were his earthly treasure; and entered into the future, for there were his hopes of heaven, which grew more serene as age stole upon him; and from this state heaven released him without a pang in the eighty fourth year of his age.

After a short illness, on the night of the 6th of June, 1821, lying in the pleasant study where he had spent a large portion of his life, and surrounded by loving children and friends, he breathed his last.

When informed by his physician that a few minutes would carry him to another world, he replied,—“I did not think I was going so soon; but I believe I have that faith which will carry me to Abraham’s bosom,” and immediately passed to a future life.

On the 8th—a pleasant day in June—he was buried by the side of his beloved wife in the graveyard by the church where he had so long broke the bread of life. A large body of sorrowing relatives and friends, including some from Portland and other towns followed his remains to their final resting place.

Few men have lived so long—more than sixty years as a clergyman, in one place, and seen so many and great changes in town, state, country and the world. The rebellion of 1745 in favor of the Stuart family, and the capture of Cape Breton the same year by Sir William Pepperell, (whom he personally knew) he well remembered, as also all the other great events, civil, military and ecclesiastical in Europe and America to the close of the second war with great Britain; and in conversation they appeared as familiar to him as household words, and rendered him interesting and instructing to all, especially the young.

From a wilderness when he came to Buxton, he lived to see it one of the most pleasant and beautiful towns in the State, containing nearly three thousand inhabitants; and Maine from a poor and distant province with not more than ten thousand people, without an Academy or College, he lived to see an independent State, and to assist in the founding of

Bowdoin College, at the head of which were, in his time, the learned and pious McKeen and Appleton, both of whom he personally knew and highly valued.*

During his separate ministry there were added 71 members to the church in addition to the six who first signed the church covenant, and in all, up to the time of his death, 108 were added. The number of baptisms administered by him were 810, and the number of marriages solemnized, 484.

Thus without noise or ostentation meekly and humbly performing his duties as a husband and father, as a man and Christian minister, he passed through life, well and faithfully serving his day and generation. He has gone to his reward; but, though dead he yet speaketh to us through his life and character.

The influence which he exerted by his teachings, by a steady devotion to principle and a well ordered life and conversation, has not ceased. It was impressed upon those who knew him and, through them, will be transmitted, silently but surely, to many generations yet to come

*The state of the roads as late as 1777 may be judged of by the following note written by Charles Coffin, Esq.—“In July, 1777, Stephen Gorham, Esq., late of Boston, with his wife commenced a journey to Buxton to visit his sister Coffin. They traveled to Saco in achaise, but were here advised not to attempt to go in the chaise to Buxton, as no vehicle of the kind had ever passed on the road. But his wife being unaccustomed to riding on a pillion, he made the attempt and was four hours on the road, walking himself to steady the chaise.

Dr. Coffin, Mr. Gorham and their wives being desirous to visit the late Judge William Gorham, of Gorham, a relative, ten miles distant by the then road, the females were obliged to try the pillion, although a new mode of travel to Mrs. Gorham. The journey or visit was made in two days through considerable fear and trepidation on the part of the wives. Those who ever had the happiness of being acquainted with the gentlemen mentioned would be satisfied it was not a visit of mere ceremony, but one in which cordiality and hospitality were felt as well as displayed.”

“Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change his place :
Unskillful he to fawn, or seek for power
By doctrines fashioned to the varying hour :
For other aims his heart had learnt to prize,
More bent to raise the wretched than to rise.”

“But in his duty, prompt at every call,
He watched and wept, he prayed and felt for all :
And, as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.”

“To them his heart, his love, his grief were given,
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles in its head.”

The Sermon at the funeral of Dr. Coffin was preached by the Rev. Nathaniel H Fletcher, and together with a sermon preached June 13, on the occasion of his death, by Rev. Levi Loring, and the farewell sermon of Dr. Coffin, was printed by James K. Tucker, Kennebunk, 1821.

A TOUR TO CONNECTICUT RIVER,

THROUGH THE COLONY OF MASSACHUSETTS, FROM WELLS.

July 10, A. D. 1760.

I was now keeping School in the 2d Parish in Wells, boarding with Rev. Daniel Little, Sat out on my Journey, July 10. I had commenced at Cambridge Bachelour of Arts the year before. Rode to *Newbury*, my native Place, without anything remarkable in the way. Found my Brother Capt. *David Coffin* there. He came from *Santa Croix* in 11 Days. From thence rode to *Charlestown* and *Boston*, And went to *Commencement* at Cambridge. Tarried at these Places till 18th of July.

18th July. Left Cambridge, rode thro' *Watertown*, *Waltham*, *Sudbury*, Marlborough and Shewsbury. Arrived after an hot Day, at *Brookfield*, very tired. Lodged with *Upham*, a Scholar then at Home at the House of his Father.

19 July. This Day rode thro' *Western* to *Palmer*. Here we stopped. Went into Swimming; and, after that, had a Night of Sweet Rest.

20 July. Lodged with my Classmate Daniel *Jones*, Study-

ing Law with Col. *Worthington*. The Col. treated me with eminent Courtesy.

21 July. Rode to *long meadow*. Visited Rev: *Williams*. He is son of the Rev: Mr. *Williams* who was taken by the Indians in 1703, and whose sufferings in Captivity have been printed. He told much of the Sufferings of some of our Friends who fought the Indians, above Deerfield in 1675.

22 July. My classmate, Daniel *Jones* and I crossed the River. We found *Justin Ely*, another Classmate, with whom we slept. Before this, we visited the minister, the sensible and kind Mr. *Lothrop*.

23 July. With Mess: Jones and Ely, I rode to Northampton. Visited the Pastor, Mr. *Hooker*, an agreeable man. The *Meadows*, as the People here call the *Intervals*, are the best Fields I ever saw, very rich and very large. Lodged at Mr. *Warner's*, a Relation of Jones.

24 July. Passed the River to *Hatfield*. Went up the Balcony of their beautiful meetinghouse to have the Fields of *Hatfield* and *Hadley* under the Charmed Eye. This prospect, from *Mount Holyoke*, is said to be one of the most delightful in the world.

25 July. Rode along to *Deerfield*, dined with Rev: *Ashley*, then waited on Col. *Hinsdale*. This man, with Joseph *Seccombe* and Mr. *Parker*, was ordained a Missionary in Boston.

Hinsdale was sent Westward; the other 2 went East. All this must have been done long before the War of 1755. *Hinsdale* did not preach long. The Town and Fort near Fort Dummer, is now called *Hinsdale*, after the said *Hinsdale*. The Fort he built at his own Cost.

Then I proceeded alone to *Sheldens Fort in Fallstown* about 3 miles West of the River, where we pass over to

Noithfield—meant to pass over, but, being disappointed, went back to the Fort. Father Sheldon was there. He was the only man who tarried here in the war of 1755. He built the Fort for 360 Pounds old tenor, or 36 Pounds Sterling. The Province remitted Part of his Expence. The good man received me very kindly. The pious Father, in his Evening Prayer, breathed forth his humble Petitions with such Fervour, and well chosen Texts at not only rejoiced but really astonished me.

27 July. Went to *Hindsdale* yesterday and here lodged last night. Madam *Hindsdale* went with me in a Row-Boat 3 miles to hear a Mr. Strong, afterwards *Judge Strong* preach. His Texts were Tit: 2. 11. 12 and 1 John 3. 2.

[This was the first and only time yt. I saw Mr. Strong for about 50 years. On the Sabbath I preached for Dr. Deane in the first Congregational Society in the town. The Judge was there and heard my name. He said to Himself “Can the Rev: Dr. Coffin be the very Person, who, with Madam Hindsdale took much Pains to hear me preach in the year 1760.” At Noon he came into the House of Dr. Deane and recd. Satisfaction. We were much surprised, and well pleased, and we had a good share of french complaisance. Before he left me he said “As I am a Stranger I meant to hear as many Preachers as I could; but, surely, I will not leave you.”]

27 July. Slept with Mr. Strong, a mile below Hindsdale Fort. Tis a moderate Day's Ride from Hence to No. 4. There is a River called *West Riber* which falls into Connecticut, on its *West Side*. The mountains, opposite, on the East side of the River, are hence called *River Mountains*.

28. Monday. Mr. Strong rode with me to Rev: Hubbard's of Northfield, where we dined. Rode thro' *Sunderland* to

Rev: *Parsons* of Amherst. I rode this Day about 36 miles. There are about 20 families in Hinsdale, 62 in Northfield. Col. Hinsdale has 30 acres english grain fit for the Sickle.

29. We went to Mount Holyoke, on the East Side of the River, two miles from Hadley. We rode Halfway up the Hill, then tied our Horses and walked to the Summit. The Mount is bold at the west End, commanding the prospect of *Hampton, Hadley* and *Hatfield*. We saw Mount: near *New Haven*, also very high Howsatonick mountians N. W. We saw wild Turkey's Feathers here and there, and Strawberries in Plenty. Here is the small and low Herb, *Seconiague* which the Indians smoke *alone*, and we with *Tobacco*. The View here far exceeds all I ever had before. Hundreds of Acres of Wheat, Rye, Peas, Flax, Oats, Corn, &c., look like a beautiful Garden, variously yet elegantly laid out. Stoop, and look thro' your Crotch, and the Prospect is surprisingly beautiful and charming. Returned to Mr. Parson's and lodged with him.

30 July. I purpose now to leave the charming River. I might have mentioned *Colerain*, a Town adjoining Fall Town. It has a minister. The Painting and Utensils, and Furniture in the Houses, do not equal outward Appearances of their Houses in this Part of the Country.

Left the Rev: *Parsons*, Rode thro' *Pelham* and *Greenwich* to Rev. White of *Harwick* and lodged with Brother, my Classmate, and son of the Parson. There is an Hill running nearly N. and S. thro' the East Part of *Pelham* over which we pass. It is the most *steep* and lengthy to *ascend* which I have ever seen.

As we leave rocky *Pelham* and enter *Greenwich*, we find smooth Pine Plain, refreshing to the weary Traveller.

31 July. In the morning at Rev: White's. Tarried here 1 1-2 Day then rode to old *Rutland* and lodged with Mr.

Frink, Fellow Student in Time past at Cambridge. This and Hardwick are hilly and rocky and good for corn. Their wood is oak, walnut and chesnut. Rode through Part of Shrewsbury, Land like Hardwick. Came to Harvard, lodged with Rev: Wheeler.

3 Aug. Sunday. Kept Sabbath here. His Text was John 3. 7. Rode to *Westford* and found my Classmate *Moody*, minister there.

4 Aug. Left *Moody*; passed thro' *Billerica*, a good Town; and *Tewksbury* rather a poor pine Plain Town. Reached Mr. *Synmes* of *Andover*, my former Tutor. Lodged there. Miss *Sarah Jackson* was there of Boston, sister to Tutor *Jackson*.

5 Aug. Spent the forenoon, rainy, with Miss *Jackson*. Dined by invitation with Col. *Osgood*. After Dinner rode to my Father's in *Newbury*, entering the Town at 9 P. M. Capt. *David Coffin*, my Brother, entered the town the same Day, from the *Eastward*, and will sail in 10 days for the *W. Indies*.

8 Aug. Rode to *Kingston*, to see Messrs. *Coffin* and *Secombe*, ministers there. They and all my Friends there treated me with every attention.

9 Aug. Saturday. Visited my good Uncle *Coffin* at *Eping*. Rode thro' *Newmarket*, thro' which runs the River *Lamper* and empties into the *great Bay*, so called, above bloody point Ferry. Mr. *Moody* is minister of *Newmarket*. I then passed thro' *Durham*, the minister is a Mr. *Adams*; then into *Dover* whose minister is a Mr. *Cushing*; then to Rev: *Pike's* of *Somersworth*; then to Rev: *Foster's* of *Berwick*, where I lodged. 10 Aug. Sunday. Rode to Mr. *Hemmenway's* meeting in *Wells*; entered as he read his Text. Dined with

Deacon Wells, from whence I set out on my Journey of 32 Days from July 10, to Aug. 10, inclusive. I lodged *gratis* thro' my whole Journey. I mention this in gratitude to my generous Friends, and to their Honour.

PAUL COFFIN.

TOUR TO RHODE ISLAND.

NARRAGANSETT No. 1, }
MONDAY, July 6th, 1761. }

Left this place, and rode to Kimball's tavern in Wells, and drank with Messrs Toppan and Lyman, physicians. I was yet preaching in this Narragansett No. 1, which lies north of Saco and adjoining to it. Rode to Berwick and lodged with Rev. Foster. Rode to Somersworth and Dover. Fasts were in both places on account of the distressing drought. Dined with Rev. Adams of Durham; and visited the Rev. Mr. Moody of New Market West, through Exeter to Kingston and put up with Madam Seecombe, now a widow.

8th day, visited Rev. Coffin of E. Kingston. Crossed Almsbury, and reached my father's in Newbury. Tarried here till Sunday and heard Parsons and Pike preach.

13th day, Monday. Rode to Boston and lodged with cousin Jones. After tea at Charlestown with my classmate Gorham.

14th day. In Boston. Visited cousin Parkman, and Fairfield and Whitwell, young preachers. Lodged as before at Charlestown.

15th day. Went to Commencement, and saw most of my classmates. Oliver and Hooper gave the orations. Lodged again at Charlestown.

16th day. Went to Cambridge with ladies of Charlestown and Scituate. Lodged with scholars now at Cambridge.

17th day. Rode through Roxbury and Dedham. Dedham has three ministers, Haven, Tyler, and Balch. Drought severe, thought to exceed that of twelve years past. Rode through Walpole, the minister, Payson. Wrentham is next, pastors Varnum and Bean. We now came to Attleboro', ministers, Weld and Thacher. The land passed this day is gravelly with some fresh meadow. Here I had a story of a jest of an hunter, passed upon a Presbyterian minister, who had preached at Providence. "I saw" said the hunter to him, "a very tall tree, I looked to the very top. There was sitting a goat of vast bulk, with all the gravity of a presbyterian priest. I discharged at him, and down he came like the D——l."

From the same man I had the following story. "Mr. Weld of Boston once preached to the people of this Attleboro', and was so plain in giving their base and wicked character, that a man of them told him, that their name should not thus go through the country, with safety to him, the slanderer. 'I will have it out of your back.' Then he stripped off his coat. 'You will not strike me' said the priest, 'before I strip also,' 'No," "well I shall not strip before I go to bed." Arrived at Providence in the evening.

18th day. Viewed the thriving town which has grown three-fourths in 20 years. Here are four sects of christians; Episcopalians, Baptists, Quakers, and New Lights. The ministers are mostly laymen, ordained by laymen. Graves, the Church minister is said to be a man of piety and learning.

Went to Rehoboth, a town of two parishes. Then through Warren. Here a Mr. Maxwell is presbyterian minister and Townsend the guide of the baptist society. Went next to Bristol. Here is land as good as any in Rhode Island. The drought is less severe here than at the eastward. A Mr. Usher is over the established church, and Mr. Burt of the presbyterian. Crossed the ferry, and thus passed from Bristol to Rhode Island, and went to Rev. Vinal's on the Saturday of July 18.

19th day. A Sunday. Preached for Rev. Vinal from II Cor., 7: 10, and from Isaiah 55: 1.

20th day. Lodged again at Vinal's. Rain last night. Here are three townships, Portsmouth, Middletown and Newport. One, of three baptist ministers, liberally educated. The Friends have a library founded chiefly by a Mr. Redwood. The synagogue of the Jews is an handsome brick edifice.

The Free masons laid the foundation of their lodge so large that they could not finish it. Some call it the "Synagogue of Satan," others, "Free masons folly." The parishes of Vinal and Styles were one, under Vinal's predecessor. Those having a parish east, are in good fellowship. They waited on me through the island with much kindness. Their Court House is handsome, stands at the head of a good street, leading to the Long wharf. From the water to the back part of the town, the land rises by a gentle acclivity. As the weather is dry, we have good walking. Dined liberally with Deacon Coggeshall.

21st day. Lodged last night at Vinal's. Left Newport, crossed Secouet ferry into Foglant Point, towards the south end of Tiverton, which joins little Compton that reaches to the sea. Tiverton has a minister by the name of Campbell.

Compton has one by the name of Ellis. Tiverton is rocky and woody, mostly oak, as is the Cape at Rhode Island. In this colony they stack their hay, and do not house their cattle in winter. It is said the biggest ship in the British navy can sail round Newport. This day rode to Dartmouth, a spacious town; twenty miles will carry you through it. Rocks and oaks are over the whole town. Wortleberry bushes and rocks, in this and the two former towns, are the sad comfort of the weary traveller. At sunset arrived at Rev. West's. He is the only pastor in Dartmouth of the presbyterian order, or as we say, of the congregational order. This Mr. West rode directly to another Mr. West with me. This last appointed a fast for tomorrow on account of the drought. West, of Dartmouth, I think, is the man we used to call Pater West.

22 day. We were now with the other West. I delivered one sermon from II Cor. 7. 10: and West, of Dartmouth one from Heb. 3. 7—15. The other West where we were has a parish collected from four towns, Dartmouth, Rochester, Freetown and Middleborough. After the Fast and after supper, Pater West went with me to Rev. Hovey's of Rochester. This Hovey married a Jordan of Biddeford.

23 Day. Lodged with Rev. Hovey last night. West went with me to Rev. Thacher of Wareham, who was keeping a Fast on account of the drought. The forenoon service was over. Pater West began the service P. M. with prayer, and I delivered a sermon. I then, with some mistake of the road reached the Monument, so called, and lodged with Deacon Perry.

24 Day. Monument in Sandwich.

Rode to Barnstable, saw my classmate, S. Allen Otis, who carried me about that town, in which, with some good land

there is much poor, and considerable salt marsh. Treated by him, my friend, and his Father the Colonel, kindly and hospitably.

July 25. Barnstable. My classmate rode with me to Rev. Shaw's. Then alone I rode to Rev. Hawley of Marshpee, an indian town so called. Hawley has an indian brother in the ministry with him. He preached in indian A. M. and Hawley in English P. M. Hawley has been a missionary ten years and is now.

He spent four years among the Ohonoguages, about two hundred miles above Albany. He had about two hundred hearers commonly, but has seen five hundred together. They lived in wigwams, had hogs, but rarely a cow. Occum and Ashpo, indian teachers, are often among them. It being Sunday, went to meeting. Rev. Bryant, the indian did A. M. preach indian. He went on smoothly in prayer and sermon. I gave a sermon P. M. from 1 Cor. 7. 29—31. About seventy females and fifty males at meeting. This society does not of itself increase, but indians from other places, and Mulattoes, and Negroes, coming in, keep the society nearly the same in number. Mr. Hawley told me that Mr. Whelock, Pastor of a church in Lebanon, had six indian boys fitting for college. They are for Missionaries to their own country and have six young squaws under education for their wives. This country is Ohonoguaga.

27th day. Marshpee.

Sat out for Boston with Mr. Hawley. Rode to Sandwich and refreshed with a Mr. Fessenden, brother-in-law to Hawley. Here is a soil equal to any on the Cape. Rode thence to Plymouth, took tea with Rev. Robbins. The soil here is dry and barren. Between Sandwich and Plymouth, we pass through about sixteen miles of woods, and now and then see

an house. In this space is "sacrifice rock." There the Indians formerly gained a victory over the English. Hence all, passing by this rock must cast something on it by way of acknowledgment, otherwise they will not go home in safety. Here also is Clam-pudding Pond, at which our fathers, going to Boston, representatives, drank while eating their clam-puddings. Rode through Kingston, Rand, minister, soil dry and gravelly. Through Duxbury next. Land better than that of Kingston. Left the common road, turning to the right to see General Winslow of Marshfield. Got there in the evening and lodged with the hospitable General.

28th day. The General said his great grand-father owned this farm in 1624. It has descended in a right line to himself. The General's grand father and great grand father were governors. The great grand father was one of the Plenipotentiaries for Cromwell, to settle a peace between the English and Dutch. The General has two hundred ewes, one hundred lambs, fifteen cows and six yoke of oxen. After dinner we rode through Pembroke, minister, Rev. Smith, land not rich. Then through Hanover, minister, Baldwin. Then through Scituate in which there is one established church and no congregational. Then through Hingham, pastors are Gay and Shute. Land tolerably good. Weymouth next, land as that of Hingham. Braintree next, pastors are Nile and Wyburt, and Miller is head of an established church. Milton next, has Robbins their pastor. Dorchester has a Bowman for their pastor. Roxbury next, has Walter and Adams, pastors.

30th day. Charlestown. Spent the day in Boston, visiting and buying books. Lodged at Charlestown.

31st day. Went to Cambridge, visited my old friends

Toppan and Davies, and dined with Toppan. Rode then through Woburn and Wilmington to my old tutor, Rev. W. Symmes of Andover.

Aug. 1st. After lodging here and breakfast, rode through Bradford, crossed the ferry, and dined with Sir Badger in Haverhill. Then went to Kingston.

Aug. 2. Sunday. Lodged with Madam Seccombe last night, preached from Prov. 13: 15, and from II Cor. 7: 10.

August 3. Visited my old friends here, then went to my father's house in Newbury. Found the inhabitants of the old mansion in health. Heard from Rev. Lesley and church of Ipswich and Boston, preached for Rev. Jonathan Parsons.

Aug. 13. Rode to Portsmouth and lodged with Mr. Boyd.

Aug. 14. Rode to York and dined with Rev. Lyman. Then went on and drank tea with Rev. Dr. Hemmenway. Then went to Rev. Daniel Little's of 2d Parish in Wells, and lodged.

Aug. 15. Exchanged with Rev. Little, who this day rode to my care in Narragansett, No. 1.

Aug. 17. Monday tarried here three days. It rained all Tuesday night. A most timely rain. The greatest from March till that time. It is said such a drought was never known before in the country. A fire had been for two months in the town of Arundel, which raged with fury for a few days before the rain. If the rain had not come soon, houses and all things must have gone.

Aug. 20. Silas Moody, going to keep a school with me in Narragansett, rode with me to Rev. Morrill's of Biddeford. Dined with him and rode to Narragansett, where we found all well. In this place the fire had been very terrible. It was with the utmost difficulty that houses and barns were saved. Had the rain been withheld only twenty-four hours

longer, several houses must have been consumed. It seems indeed, that the whole place must have gone. This most providential rain should surely teach us our dependence, and fill us with gratitude. The people, in a manner helpless, "stood still and saw the salvation of God."

Thus I had a pleasant and instructive journey of forty-six days. At my return to my stated duties, I found my care in health, and but then relieved from a drought, very severe; and from fires most raging and still threatening. Bless the Lord.

PAUL COFFIN.

RIDE TO PIGGWACKET.¹

For the annotations to this "Ride," we are indebted to the Hon. Joseph Howard, except those marked C. W., by Cyrus Woodman.

NARRAGANSETT, No. 1,² Sept. 29, 1768.

Thursday, 4 o'clock, P. M. Left home in company with Capt. Timothy Walker of Piggwackett, and Lieut. John Hopkinson of Narragansett, rode to the block house, crossed the ³River and lodged at a Capt. John Smith's.

Friday Sept. 30. Rose before the sun, (which did not give us hopes he would appear for the day) and sat off. Rode over ⁴Cook's brook about three miles, from thence to Deer Wander, about three more and took breakfast, as there was a camp. *This is first Stage.* On Deer Wan-

¹ "Piggwacket," the proper mode of spelling which is *Pequawkett*, was the original name of Fryeburg, Maine. In the old Delaware language the word *Pequawkett* means Pelican, or Swan. In Lovell's pond, and in waters in that vicinity, swans were found by the early settlers of Fryeburg, and the adjacent towns. Its frequenting those waters might have attracted the attention of the Indians, and suggested the name for that locality, as well as for the tribe that inhabited that section of country. Soon after Lovell's fight in 1725, the Pequawkett Tribe retired to the head waters of the Connecticut.*

² What was Narragansett No. 1, is now Buxton in the county of York.

³Saco.

⁴ Enters Saco river, just below Salmon Falls.

C. W.

—* A different definition is given of Pequawkett on a preceding page.—ED

der 'meadow there were eight stacks of hay. This is a good meadow.

Eight and a half of the clock left Deer Wander meadow, rode three miles to 'Killock's meadow—poor grass—therefore called Warren's tavern from Wm. Warren of Berwick who keeps a poor tavern. From thence to little Ossipee river, eight miles from Deer Wander, then in about a mile we passed by *Soldier meadow*, so called because discovered by a body of Soldiers, scouting in past wars. Then rode about two miles to a good brook and there bated. Forty minutes past eleven o'clock, set out again and rode to great Ossipee river which is twelve miles from little Ossipee.

About seven miles before we came to Great Ossipee, we passed between two deep Vallies, on a sharp high ridge, about wide enough, when cut away and leveled, for a Cart. This ridge is called the *Whale's Back*.³ This goes into the account of our ride because it is a pretty thing to put a Whale's back into a man's pocket. We passed great Ossipee at two o'clock, then rode to Great Falls, four miles from great Ossipee, and rested till three and a half of the clock, P. M. Great Falls are a considerable falls, steep and white and long.⁴

Great Falls, three and a half of clock, mount our steeds, having sixteen miles to ride. We rode over a long rocky hill, about two or three miles from Great Falls, called Johny Macks or Mc's hill, because John McMullin did not like it when clearing it. Thence rode till we found *ten* ¹/₂ *mile*

¹ In Hollis. C. W.

² In Hollis.

³ In Limington, on the road from Steep Falls to Cornish.

⁴ On Saco river in Hiram.

Brook,¹ so called because about ten miles from Piggwacket. From thence to *burnt meadow Brook*, eight miles from Piggwacket.

Arrived there five and a half of clock. From thence set off about six of clock and rode three miles through rocky and muddy travelling and then through pitch pine Plains five miles, and reached cousin Samuel Osgood's at seven and a half of the clock, at Piggwacket.

We accomplished this ride in thirteen and a half hours, having begun at six in the morning and finished it at seven and a half in the evening—We were on our horses eleven hours. The road in general was remarkably good for so new a one. We did not walk our horses above three or four miles, the whole journey. A great deal of the road was pitch pine land, like a house floor. The road from Capt. Smith's to Deer Wander is very good excepting about half a mile. Runnell's Brook² is bad wading. This is about one and a half miles from Capt. Smith's. Three miles from Deer Wander is rocky. From thence to little Ossipee is good pine road. From little Ossipee two and a half miles heavy, wetish, clay road; then five miles pine road—pitch pine—then about three miles before we come to the great Ossipee, rocky and wet riding. From Great Ossipee to great Falls, pretty good riding—oak land and pitch pine. From great Falls to ten mile Brook something rough and bad riding. From ten mile Brook to burnt meadow Brook pretty good riding. From thence we pass through about two and a half miles bad riding. From thence to Piggwacket, fine pitch pine plain.

Saturday, October 1. Lowery weather — rained hard last night, having begun to rain about six minutes after we

¹ In Brownfield.

² In Hollis.

were well housed. Soon after the sun was up the weather proved *fair* and we took a view of the upper part of Fryeburg which is extremely pleasant. Nature has formed here the desirable rural retreat which poets describe as the most amiable situation in life.

Seven men own in equal shares this part of the town which in the interval contains three hundred and fifty acres. This lays in the form of a full moon, nearly. The upland which surrounds this Eden as it lays upon it or close to it, and on which their houses stand is perfectly level and smooth and dry. From these houses there is a pretty sudden declivity down to the interval of about three or four rods. The names of these seven owners is as follows: Capt. Timothy Walker, Samuel Osgood, David Page, Moses Ames, Nathaniel Merrill, John Evans, and David Evans.¹

¹ The village of Fryburg was often, and for a long time, called "the Seven lots." The seven owners removed from Pennacook, now Concord, N. H. to Fryeburg, in the fall of 1763. They had, the previous year, made some improvements. Four of them, Samuel Osgood, Nathaniel Merrill, David Page and John Evans, and probably others, had been in the French war, with *Rogers* and participated in the daring exploits of "Roger's Rangers.—Evans was a sergeant in the heroic, and sad, though successful expedition of Rogers in 1759, against the St. Francis Indians. In the disastrous return where so many perished by hunger and cold, he barely escaped death by starvation. Merrill was wounded in the head by a musket ball in one of Rogers's lake fights, and Page was wounded in the leg; Osgood was in the expedition to Detroit, in 1760, under the command of Major Rogers, who received his orders from General Jeffrey Amherst, September 12, 1760, from his Camp, at Montreal. Osgood left but one son, familiarly known in Fryeburg as Lieut. James Osgood, who married Abigail, daughter of John Evans, and they had three sons and nine daughters—viz. Rev. Samuel Osgood, D. D. now residing in Springfield Mass—James Osgood Esq., and Col. Edward L. Osgood, of Fryeburg—Mehitable, m Gen. John McMillan, and after his decease m. Hon. Judah Dana—Mary, m Stephen Chase Esq.—Susan, m Henry Y. B. Osgood,—Jane, m Gilbert McMillan Esq.—Ann, m Col. Joshua B.

Their improvements are surprisingly large considering they have done most of their work upon the land in three years. Capt. Walker had forty acres corn, grass and english grain, which all are rich. Two or three tuns of hay was cut on an acre, and corn and grain large and good.

In the afternoon Capt. H. Young Brown conducted us from Capt. Walker's over the river N. Westerly to his house. This Capt. H. Young Brown has a Town lying S. Westerly on Fryeburg. The line which divides the Town runs N. West and S. East. He has about twelve families in the Town. He has made a fine appearance, yet struck the first stroke in clearing land in May 1765. He treated us not only hospitably but genteelly; has an amiable and accomplished wife and a pretty daughter of about twelve years, their only child. He appears a sober, religious man; of a good judgment in religion, loving rational and intelligible christianity. We spent the after part of the day very agreeably with him having in our company also one Dr.—Emery from Hampton who was viewing the place with thoughts of settling there. He was a young man of about 25 years. This visit was the more agreeable as we were in Capt. Brown's high

Osgood, of Portland, Abigail, m Gen. James W. Ripley,—Sally never married,—Hannah m Dr. Clement J. Adams,—and Elizabeth m Henry C. Buswell Esq. Merrill was long known as "Esquire Merrill," he was a noted surveyor of land, outlived all the others and died in 1824, leaving very numerous descendants. Page was an acting magistrate for many years. He was intelligent, but somewhat peculiar and original. In his Courts, Judge Dana, Hon. Jacob McGaw, and Hon. Samuel A. Bradley were prominent practitioners. Capt. John Page, mortally wounded at the battle of Palo Alto, Texas, was his grandson.

1Now Brownfield

and clean room which had five glass¹ windows, and was nearly half wainscotted. It struck me with pleasure at the entrance; as I doubt not it would any body else. Hence I called it *Capt. Brown's Hall*.²

Lord's Day Oct. 2. Pleasant morning. Rode over to Fryeburg and preached at Lieut. Caleb Swan's. This Swan was bred up at Harvard College, Preached from 1 Peter, 2: 1-3, A. M., and from Rom. 1: 14-15, P. M. We had a pretty assembly, good, healthy looking people and attentive.

¹Glass windows were scarce in those days. Mr. Coffin had a few small panes of glass put into the room he occupied as a study when he first went to Buxton, and they I am told, were the first window glass used in that town.
C. W.

²Henry Young Brown, had been a Captain in the "French War." He was born in Haverhill Mass. Oct. 1730; died at Fryeburg Oct. 15, 1796—married Elizabeth Lovejoy, born in Andover Mass. May 1731, died April 21 1800. Their only child, that survived the age of infancy, was Elizabeth, b April 26, 1757,—died June 30, 1790,—married Col. Joshua B. Osgood, senior, b in Haverhill, Mas. April 29, 1753, m May, 1780, died May 30, 1791. They left four children, Henry Young Brown Osgood, Joshua B. Osgood, Mary Sherburne, m Rev. Samuel Osgood, D. D. and Eliza L. m James Osgood Esq. Captain Brown was a prominent man of his time. He was the original proprietor of Brownfield, from whom it took its name, under three *Grants* from the Commonwealth of Massachusetts,—one of 4000 acres,—one of 8544 acres, and the other of 11000 acres. He was to settle in these grants 38 families by June 10, 1770, and in three years from that time to have a Protestant minister settled. He left a large estate, which was inherited by his four grand children, above named.

The "first settled minister" of Brownfield was the Rev. *Jacob Rice*, a graduate of Harvard College, in 1765. He was ordained in Brownfield in 1805,—had previously been settled in Henniker, N. H. in 1768. He was born in Northborough, Massachusetts, November 27, 1741, and died in Brownfield February 1, 1824—among his people and while in the performance of his valuable ministerial labors, much beloved. He suddenly became ill, while preaching, and ceased to breathe in a few hours.

Baptized the following children, viz: Elizabeth, the daughter of Benjamin Osgood, and Miriam Jean, the daughter of James Osgood, and his wife Susannah, the daughter of Samuel Osgood and Jean. Mary, the daughter of Jeded. Spring and Elizabeth; Hannah, the daughter of Joseph A. Kelley and Deborah; Martha, the daughter of Timothy Walker and Rachel; Edmund, the son of David Page and Ruth his wife; David, son of David Evans and Catherine; John, son of Stephen Knight and Susannah; Samuel, son of Aaron Abbott and Lydia. (Tuesday,) Mary, daughter of Moses Day.†

Monday, Oct. 3. Fair morning after a rainy evening. Came from Capt. Brown's and crossed the River and rode westerly about six miles in his town.¹ Passed by Mr. Jeded. Spring's, Benjamin and James Osgood's, James Holt's Nat. Hernman's, — Burbank's, Joseph Heath's, Jno. Dollar's and his son Jno., Antony Emery's, Joshua Kelley's, and Joshua, Joseph and Samuel Walker's. Saw Capt. Walker's

¹This, unless explained, might lead most persons at the present day, who were perusing Doct. Coffin's Journal, to think that he made a mistake, by extending Capt. Brown's township between five and six miles into New Hampshire. But the journal is not at fault. Capt. Brown then resided on the westerly and northerly side of Saco river, on the left bank, near where the boundary of New Hampshire now crosses the river. He then, however claimed that the line between Maine and New Hampshire, was about six miles further west, than it has been since established, and that his grants extended westward to that line. He maintained a brisk controversy upon the question of the location of that line, for many years, and it remained unadjusted till about a year before his death, (about 1794.) In 1768, when Doct. Coffin "rode westerly about six miles in his town," Capt. Brown assumed that they were riding within his grants, and his Rev. visitor had no reason to doubt the justice or extent of his claims.

"Capt Walker's grist and saw mill," stood on the outlet of Walker's pond. Mills in that location have since been called Kimball's mills, Cutts's mills, and are now called Gould's mills. The place has been called "*Sodom*," and lies northerly of "Goshen."

grist and saw mill, and a fine flock of Wood Ducks, tame eno', but we had no gun. Then came back to Osgood's, who married my German cousin, Ann Webster. Osgood told us he was at the Cataract of Niagara when a surveyor took the heighth of it and found it 183 feet. He went with Maj. Robert Rogers in 1760, in company with three hundred men to take possession of Detroit, which is three hundred and thirty miles from said Cataract, about south west. The French at Detroit had so large Settlements as to muster 7 companies of militia. From Detroit they marched to Fort Duquesne, three hundred and ninety miles. In their way they lived on wild turkeys, deer, raccoon, bear, &c.

The country in these travels was generally exceeding good. From Detroit to Duquesne¹ was generally level, hardly a large mountain in the whole march. About six or seven acres at Detroit was stockaded, in which the houses (low) were almost as thick as they could stand one by another. From Duquesne they marched about seven hundred miles through the west parts of Pennsylvania and through New York government to Albany.²

From Osgood's we rode through Capt. Brown's *West India Plantation*,³ to his house passing the river S. westerly of his house. This *Plantation* is interval adjacent to Osgood's interval; all which abounds with the finest maples, lying on the S. westerly side of the river. Of these maples he makes sugar and molasses very good, and he mentioned by way of pleasantry a thought of distilling *rum* from the

¹Afterwards called Fort Pitt and now Pittsburg.

²For an account of this expedition, see Rogers's Journal, commencing Sept. 24, 1755, and ending February 14th 1761.

³Probably so called from the sugar and molasses from the sugar maples with which it abounds.

molasses. From Capt. Brown's went north easterly to Mr. David Page's and John Webster's. Drank a fine dish of tea well suited with wheat bread and pumpkin pye. Thence back to Capt. Brown's, and he in the evening reckoned up the souls in his town and Fryeburg and found them, reckoning two families coming, 300.—100 fighting men.¹ Captain Brown sows twenty bushels grain this fall.

¹Brownfield was first organized as a *Plantation*. The first meeting for the choice of Plantation officers of which any evidence exists, was held March 29th 1797. The application for the meeting was signed by Henry Young Brown, Wilson Howard, James Osgood, Thomas Veasey, Samuel Howard, Joseph Howard, Supply Walker, Samuel Colby, and Daniel E. Cross, as "inhabitants of the Plantation of Brownfield." The warrant was signed by Joshua B. Osgood, as a justice of the peace for the county of York, and Commonwealth of Massachusetts, and directed to Samuel Howard. James Howard was moderator of the meeting; and Henry Young Brown was chosen Clerk, Joshua B. Osgood, Asa Osgood and Joseph Howard, Assessors; and William Howard, Collector. The plantation of Brownfield, embraced a portion of what is now Fryeburg, including the western portion of the village. The line between Brownfield and Fryeburg then, ran from the old South corner of Fryeburg, north $46\ 1-2^{\circ}$ west, 1175 rods, "to a pine stump on the line of New Hampshire." It passed a few rods westerly of the mansions of the late Judge Dana, and Doctor Griswold, and across the site of the "old Fryeburg Academy," and easterly of "Pine Hill." The *old* Academy building, the first constructed there, was understood to be partly in Brownfield and partly in Fryeburg. The spot is plainly marked where the edifice stood. It was there, in that building, that Daniel Webster "taught Fryeburg Academy" in 1801-2; while at the same time he was a student of law, in the office of the late Judge Dana, of Fryeburg.

In 1802, February 20, the plantation of Brownfield was incorporated into a town by the name of Brownfield. By the act of incorporation, all that part of the plantation of Brownfield bounded by lines—beginning at the South corner of Fryeburg, and running North $46\ 1-2^{\circ}$ West 1175 rods by Fryeburg to New Hampshire line; thence South $6\ 1-2^{\circ}$ West, 910 rods; thence North $76\ 1-2^{\circ}$ East, 985 rods, to the bound first mentioned, was annexed to, and made a part of the town of Fryeburg.

Tuesday, Oct. 4. Fair morning. We, Captain Young Brown and Mr. Hopkinson and myself, with Capt. Brown's little amiable daughter, Betsy, with her riding habit, and mounted on a single horse, set off for the lower end of the town and rode through most of the inhabitants on the South side of the River, would reach about 6 miles. Found good interval; but as almost every settler is by himself, we found no large view of cleared interval; no prospect so good as that of the *Seven Lots* before mentioned, which go by that name.

We took Colonel Joseph¹ Frye in our way, who entertained us with his pleasant and instructive chat. He gave us a lively instance of the unhappy influence which the po-

¹ Joseph Frye, was one of the original proprietors of Fryeburg. He was a Colonel in the "French War," at the surrender of Fort William Henry, Lake George, in August, 1757. At that time he commanded a regiment of Massachusetts and Connecticut soldiers. He opposed the capitulation, and proposed to Col. Monroe, who then commanded the forces at the Fort, to go out and fight the enemy, with his single regiment rather than capitulate; but this was not permitted, and articles of capitulation were executed. In the cruel massacre that followed, Col. Frye was seized and stripped, as narrated to Dr. Coffin. Escaping from the Indians, he succeeded in reaching Fort Edward, greatly exhausted and insane, and continued in that state for some time. In December, 1775, he was appointed a Brigadier General,—commanded the forces raised in Massachusetts for the defense of Maine; and was stationed for a time at Falmouth, now Portland, Maine. After a year's service he resigned, and retired from the army. A silver tankard presented to him on that occasion, is now in the hands of his great grand son, Richard W. Frye, Esq., of Bethel, Maine. His eldest son, Joseph, was a captain, and his third son, Nathaniel, was a Lieutenant, in the Revolutionary war. The latter lost his hearing at the battle of Monmouth. General Frye was eccentric, but talented. He married Miss Poor of Andover, Mass., a sister of Gen. Poor of the Revolution, and died in Fryeburg, in 1794, aged 83. Simon Frye, of Fryeburg, Judge of the old Court of Common Pleas, was his nephew, and his descendants are numerous.

lish clergy have over their hearers. When at Fort Cumberland, in the bottom of the Bay of Fundy, he killed a number of little Birds, brought them home and hove them on the hearth; upon which a Frenchman made a long speech which being interpreted is Q. D. "Sometime past these little Birds eat all our grain, and our Fathers with ye Priests made Prayers on that sad occasion, and the bills of these *little* Birds were twisted and bent so that they could not eat up de grain." Then the Colonel laughed at their stupid delusion and shewed the little bills as good as ever. He told us also that at the breach of the solemn capitulation at Fort William Henry, he tried his legs with others, but was overtaken by the savages and stripped to his shirt, breeches, stockings and shoes; then getting his liberty he took a course to the right, out of the *way*, to avoid the savages and strike Hudson's River, westerly, and from thence go to Fort Edward. Accordingly he executed the plan, but in the course and progress of his run, another Englishman found him and helped him up a hill. Then being too weary to trace the hill they ventured alongside some brook or most passable place, and the Colonel being foremost saw Indians coming right towards them. Then the case was ticklish, but Colonel stepped aside and they both dropped, the Colonel expecting a tomahawk in his skull every moment, but the enemy not seeing them passed them by. Then Colonel and his fellow traveller rubbed dirt on his white shirt that it might look like the ground. Then they walked for the Fort and recovered it in about two and a half days from the beginning of their tedious and dangerous run and march, tired and faint enough.

We saw the gentle declivity where the Col. is about to

raise his house, having the timber already hewed. The house is to be 40 and 30.

Just at sunset we arrived back to Captain Brown's. I should have mentioned that we saw this day a boy and girl, by the name of Farrington, almost as big as a common man and woman. The boy aged 13, and the girl 11. In his sixth year this boy lifted his grandmother, who is now living and in good health. This lad's thighs are as big, Capt. Brown told us, as any man's in the place, which he could think of. He weighed 70 weight before he was two and a half years old.

Wednesday, Oct. 6. This morning was so fair after a stormy night, that we took a view of Capt. Brown's Farm. He planted near the center of 200 acres of interval, all his own. The River forms a semicircle before his door, which faces Southerly. A fence is begun and to be finished which will run East and West by his door, from bend of River to bend of River, and from his house another fence is to run South, till it strikes the River. The land on the left hand of this fence will be tilled, at the right it will be fed, and on this he will build a large corn house, mounted so as yt his sheep may run under it. His situation is extremely convenient. His pasture fields and woodland will all be handy.

From thence we went to Lovewell's pond and saw the place of the battle fought between said Lovewell and the Indians May 9th 1725,¹ in which Lovewell was slain and most of his men. It is a fine pond about two and a half miles long and about half as wide. We rowed from the westerly side of ye pond to the north east end where ye battle was fought.

¹The Battle was on May 8th 1725, old style. The one hundredth anniversary was celebrated, May 19th 1725, at Fryebuag.

Names found as marked on the trees. ¹T. F. and G. F. R. C. B. — H. W. — W. C. F. — I. F. — ¹W. E. — C. F. — H. K. or V. (or R.) — ¹I. I. — T. B. — W. D. — S. S. — ¹I. M.

Some said these are the names of the men that were shot under that one tree on which these letters are found; others that all the killed had their names put on one tree by Col. Tyng, who went to this spot after the battle to bury the dead.

The twelve men whom Col. Tyng found dead, stand thus in Rev. Thomas Symmes' *History* of the battle:

1. Capt. John Lovewell, of Dunstable.
2. Ensign Jonathan Robbins, do.
3. Ensign John Harwood, do.
4. Mr. Robert Usher, do.
5. Mr. Jacob Fullam, Weston.
6. Mr. Jacob ²——, Concord.
7. Mr. Josiah Davis, do.
8. Mr. Thomas Wood, Groton.
9. Mr. Daniel Woods, do.
10. Mr. John Jefts, do.
11. Mr. Ichabod Johnson, Woburn.
12. Mr. Jonathan Kittridge, Billerica.

Wounded or lost by the way.

1. Lieut. Josiah Farwell, of Dunstable.
2. Chapl. Mr. Jonathan Frie, Andover.
3. Mr. Elias Barron, Groton.³

From Lovewell's Pond we went up Stark's hill, which lies S. westerly of Capt. Walker's. We rode up to the summit, which thing was never done before. My horse stood on the

¹I am not quite sure whether these letters are I. J. or T. The two last look as much like T. as I. in the manuscript. C. W.

²I cannot make this name out from the manuscript. C. W.

³See, *infra*, Mr. Coffin's remarks upon the fight at Piggwacket.

highest rock on the summit. Capt. Brown and I climbed up a pitch pine tree, on which I left my name. This tree has limbs almost to the bottom of it which render it easy to be climbed. A great many names were marked on it. From this tree we have a fair prospect of that land of delight, which makes Fryeburg and Capt. Brown's town. We saw the long meadows at the east end of Fryeburg. There the people from Falmouth and Gorham cut hay in 1762, and the winter following they kept at one of the meadows, viz: the most easterly, 105 horned cattle and 11 horses, and the people of Fryeburg kept there also, the same winter, 70 black cattle,¹ and the Gorham and Falmouth people kept the same winter at the other meadow two miles northerly, above 100 black cattle.

From Stark's hill, (which is so called in memory of Capt. Starks,² who led Col. Frye to the top of it to look at ye town when he first came to view it,) we went to Samuel Osgood's and dined. From thence to Lieut. Swan's, where I gave the people a discourse from Phil. 1: 27. From thence we went home with Capt. Brown. Now it rained hard and we thought that there would be no riding next day.

Thursday, Oct. 6th—Fair morning after a very rainy night. Capt. Brown and kind consort furnished us with rich mate-

¹There were then no settlements in Fryeburg; but some "*clearings*" and improvements had been made near the village, in 1762. In the winter of 1762-3, the stock which had been driven in was left in charge of Nathaniel Merrill, John Stevens, and Limbo, an African, until the *settlers* came in the next season. These three were the first settlers who wintered in Pequawket.

²This was William Stark, a brother of General John Stark, and one of the proprietors of Fryeburg. Both of them had experienced hard service in the French war as "Roger's Ranger's" and acquired the reputation of valiant officers. William became a loyalist during the Revolution, and was killed by a fall from his horse, on Long Island. John was a Major General in the Revolution.

rials for our return home. We left his house and crossed the river to Samuel Osgood's. From thence we set out for home at eight of clock and rode over Shepherd's river¹ and burnt meadow Brook and stopped at ten mile Brook at ten and a half of clock and bated. At eleven of clock sat off. From thence through fine riding we went to great Ossipee and forded easily. Just below ten mile Brook we passed on ye left hand, *Pleasant Pond* or Rattlesnake pond.² Set off from thence at two of clock for this place—great Ossipee— We rode to horney pond Brook, leaving a pond on the right of the fine riding called horn pond, because the land runs into the pond in points.

It should be called *horny*, as it sometimes is, or notchy or branchy. From horny pond we rode to Soldier's meadow. There we camped finely. Our company, besides Mr. Hopkinson and myself, was James Osgood of Fryeburg, Dr. Emery,³ Osgoods sister Webster of Concord or Pennycook.

¹In Brownfield, so called because it was a favorite resort of a hunter by the name of Shepherd.

²In Brownfield, southerly and easterly of Ten mile brook. The outlet of this pond was formerly at the north, leading into Ten mile brook, but about 1830, a new outlet was channelled by a rush of waters into Saco river, on the south easterly part of the pond, and reducing its level about 34 feet.

³Doctor Joseph Emery afterwards settled in Fryeburg as a physician. He married a sister of the Rev. William Fessenden, the "first settled minister" of Fryeburg. His daughter Sally married the Rev. Daniel Dana D. D. of Newburyport.—The Rev. William Fessenden was born in Cambridge Massachusetts, Nov. 11th 1748:—graduated at Harvard College 1768, and was settled in the ministry at Fryeburg in October 1774;—married Sarah Clement of Dunbarton, N. H. He was an able and faithful divine and continued to labor in the field where he was first settled until his death, May 5, 1805. His wife was a lady of superior talents, taste and refinement, and of rare worth. Of their nine children (three daughters and six sons) General Samuel Fessenden of Portland, Hon. Thomas Fessenden of New York City, and Rev. Joseph B. Fessenden of Bridgton Maine, are now living.

Friday, October 7. Left our lodgings about sunrise. Fine morning. Rode to Deer Wander and took breakfast. From thence to the Block house. Crossed the river¹ and rode to Mr. Hopkinson's and thence reached home about one o'clock.

REMARKS UPON THE FIGHT AT PIGGWACKET.

May 9, 1725. The Indian alone, whom Capt. Lovewell took for a decoy, Col. Frye told us, was with another Indian gunning, having with them an English captive. The other, said the Col., was gone a little way from that who was seen by Capt. Lovewell, and left his gun with the discovered Indian. That, said the Col., was the reason of his having two guns, referring to History. But Mr. Symmes' *memoirs* do not mention his having two guns. After the battle the other Indian came and told the English there had been a dreadful fight. How many killed said the English?

Indian. Almost all the English, two or three Indians. But his heart was so affected with the truth that he groaned again, O dreadful fight.

English. How many Indians killed?

Indian. Now me say true—forty Indians.

Col. Frye said there were sixty Indians in all. This agrees with the printed memoirs, which say about twenty of the enemy went off well. Col. Frye said the Indians had just returned from Black Point, and were weary and hungry when they saw Capt. ¹Lovewell. Paugus had forty, and Nath. twenty. Paugus was for fight; Nat. said no; saying the English were stout fellows and well fed, but they were tired and could not fight, and even after they had taken our

¹Saco. C. W.

men's packs and fed themselves, Nat. would say nothing of fight till Paugus begun the battle. Then Nat. and his twenty fell on, which, said the Col., was the recruit meant in History; but the printed memoirs say nothing of a recruit, but that the Indians rose on our men as they were returning from the Indian whom they had killed, toward their packs, which they had unhapily left,—and attacked them in front and rear. After about four rounds on both sides, our men retreated to the pond. say the Memoirs, and fought from 10 A. M. till towards night, and after sunset the enemy drew off.

Our people thus situated could not be surrounded by the enemy, as was attempted, but they were worse off than if they had run through the enemy and escaped every one for himself; for a point of rocks run down to the pond on the *west* of our people, where the enemy hid and fought and reached round an half moon. So our poor men, hiding behind trees from the enemy northerly were shot from the west and so vice versa; so that if they got behind a tree on the south the Indians from the point of rocks took them, and if on the east, they from the north took them. If our men had known of these rocks they might have had a fine retreat and I wondered when I saw the situation, that they had not run to the mouths of the Indians, and as a *forlorn hope*, drove them from their post or died in the attempt, since they could but die, for 'tis strange that the enemy let a man of them escape, for they stood fair marks for them all day. But the Indians did not like to face them, and so shot a great ways from the rocks, and they on the north kept their distance, I believe, pretty well. The trees from whence the enemy's balls are cut out are small even to this day, by which I infer the poor breastwork of the English. But, for

the reasons before given, even large trees would have covered them but miserably. I think they were not politic to go after one lone Indian even when they looked upon him as a *decoy* and leaving packs with none to guard them, seems hardly prudent, but their bravery is not to be disputed. Thirty-four against sixty, at home and well fed, a whole day, was resolute and martial.

TOUR TO HANOVER, N H.

WITH A DESIGN TO ENTER CHARLES COFFIN AS A FRESHMAN
IN DARTMOUTH COLLEGE, 1795.

Oct. 5th. Set off with my son Charles, dined with Squire Hill of Biddeford; stopped the night with Rev. Little of Wells; spent the evening with Rev. Charles Turner and Preceptor Woodman.

Mr. Turner told an agreeable story of John Cock's great chair of Hadley. Said nine tenths of our troubles and miscarriages arose from the want of the government of our passions: we are not in youth taught the fear of God and the love of religion, and to have our hearts regulated by their laws, and afterwards few are ever reformed.

He said the people act preposterously, we, judging for and against our treaty with England; said the treaty itself was a secret having never been officially published.

Preceptor Woodman of Hallowell is not twenty-one years old. He appeared with the gravity and prudence of a man and is said to be a good scholar and quite a promising person.

Rev. Turner's conversation was very instructive and his prayer excellent. He was warm in defence of the mighty importance of early religious knowledge and habits. Mankind, if ever generally ameliorated, must be more attended to in youth by ministers, parents, and school masters.

He told the story of Lieut. Gov. Gill as to his care of his farm, the labor and economy of his hired men. He had a negro among them, and always rising early with them, and having prayed before breakfast and work, he thanked God, in a certain prayer, that he had preserved them through the night and given them to see another morning, the negro, at the close of it said "no morning yet, Massa."

6th. Rode from Rev. Little's to Rev. Haven's of Rochester. Slept at his house, were kindly entertained, he being absent at a meeting of ministers. That day rode through Durham Gore and part of Barnstead to Gilmanton. Lodged with Rev. Smith. He told a rare story of a boy, Will Parker, who lived at his father's, who sat off to go home, and was tormented in the air by a number of witches and then left him in the crotch of a tree, from whence, it is fact, he was taken down by the minister and deacon of the place. A man in Gilmanton lost a bar of iron and suspecting such a neighbor, a negro quack gave him directions to find it. These followed, tormented the suspected man, and his brother paid for the iron.

Mr. Smith appeared a studious, judicious and pious man, and is very well settled in a very good and peaceable town. This peace is not only owing to his prudence but to the good condition of a few rich and worthy men, who began and forwarded the settlement of the town.

8th. Rode to Rev. Woodman's of Sanbornton, over the first branch of Merrymack river, called Winnypissiogee.

Lodged with him and was kindly treated. He is quite rich, possessed of two farms. The town is one of the best soils in the State, some say the best.

9th. Rode through New Chester, Alexandria, Grafton, and put up at Major Jones' of Canaan. Some pretty settlements at New Chester, Grafton and Canaan. Alexandria is pretty poor. No minister at New Chester. Alexandria had one, now dismissed. Grafton had only the fame of a meeting house. Canaan has a decent house and a candidate preaching. The height of land in Grafton has a tedious road over it of near two miles. This day's travel was rocky, hilly and wet.

10th, 11th, 12th. Rode to Dartmouth—entered my son as a Freshman at college. Preached in the forenoon. Rev. Emerson of Georgetown preached in the afternoon. On the 12th rode homeward, turned to the right and went three miles to Enfield and lodged at Capt. Currier's. Three miles onward brings one to the road in which I passed up.

The situation of the College is agreeable, and the buildings belonging to that and the inhabitants, quite handsome.

The President was absent. Professors Woodward and Smith, treated me with great politeness, as did also Tutor McFarland. Mr. Smith gave four anecdotes of a Mr. Clark, a Scots minister, all belonging to his condition in preaching 1. His observance of bad, good and indifferent songs. 2. Of the Devil walking about, &c. 3. Of St. P. doing, or being able to do all things. 4. Of keeping the Sabbath. This was uttered when preaching at the College.

Rev. Emerson said a popish Bishop had long used the word *mumpsimus* after having received the Eucharist, thus dismissing the assembly, his son, having learned proper Lat-

in, told him he should say sumpsimus, I will not give up my old mumps for your young sumps.

The six miles which I rode through Enfield made my road rather shorter than that which is commonly travelled through Canaan. These miles are pretty well settled and the soil is good. Capt. Currier after only ten years settlement, cuts forty tons of hay and gathers corn and grain to the amount of two hundred bushels. He and two very small sons have done all this, this season, excepting the work of a man thirteen days. As you pass through Canaan you go over the river Mashamee which passes through a pond of 2 miles by one. At the outlet of the pond, passing toward Connecticut river, is a fine place for various kinds of mills, which the inhabitants of Lebanon improve properly.

The height of land contains many hills and valleys, and in passing them you are always going up and down over rocks causeys or rather roads made of small timber, and though so near the moon, you will often think yourself in low land, the valleys are so surrounded by higher woods.

13th. Rode from Capt. Curriers; went to the old road, passed the height of land and arrived at Innholder Bullock's by half past ten. Turned to the right, passing through the famous twelve miles territory and solitary woods and went on to cousin Benjamin Whitman's of New Salisbury, arrived at seven o'clock. About eight miles of these twelve are rocky and slow riding, the rest passing south gradually mends. It is not, on the whole, much worse than some other parts, travelling over this journey. This twelve miles makes almost a semi-circle, bearing south westerly part of the way from Grafton, and then turning gradually toward the South east. Beginning at the north part, it runs principally through Alexandria, then through part of New Chester, then part of

North Andover. Then the road goes pretty direct to N. Salisbury. As you leave the wood and enter N. Andover you are delighted. In this part of N. Andover are three taverns. The vicinity is pleasant and the road passes or goes through a little pitch pine land which is a sweet rarity. The N. parish in New Salisbury presents a pretty piece of high land with some handsome dwelling houses and the prettiest painted meeting house that I have seen, belonging to the Baptists. Their pastor is a Mr. Smith. Mr. Whitmore is well settled; a suitable and hospitable man. He has nine children; one married. Salisbury is a good town of two parishes, and probably upwards of two hundred and fifty families. The Baptist Society is partly made up of inhabitants of Boscawen and Andover.

14th. Went to the south parish of N. Salisbury. Near the meeting house is quite a settlement. The meeting house is quite handsome with a bell. The road by it is nearly E. and W. The land is elevated in the vicinity, and the appearance is rather uncommonly beautiful.

The Rev. Mr. Worcester, with whom I dined, appears sensible and pious, and was politely hospitable. From here, went to Boscawen and put up with the widow of my late cousin Peter Coffin. She is well settled on a good farm, which is now managed by her two little sons, as her domestic affairs are by herself and three daughters. Here economy, industry and hospitality meet.

15th. Went to my cousin Knight's, who married Sarah Coffin. He is very well settled; cut one hundred tons of hay this year. Ten acres burnt land bare him two hundred bushels corn; next year the land yielded ninety bushels wheat. It has yielded hay ever since, six or seven years,

and yields increasing rather than decreasing; all this has been done in nine years.

Boscawen has good land and good farms; and has many of its inhabitants from Newbury.

For a mile or two there is a level road and a pleasant appearance of houses, but the back part of it has farms.

16th. Rode from Boscawen to Concord and put up with cousin William Coffin.

17th. Spent the day till noon with said Coffin, it being rainy. Went to see the new bridge with Rev. Evans P. M. This handsome bridge is almost finished and consists of two large arches. It rests each arch on the shore at each end and each other end on an abutment or wharf in the middle of the river. It is supported at the top like Newbury bridge with posts and braces, and painted with a light color. It will make a neat and grand appearance. While here visited Col. Walker who was at College with me; and the family of Merchant Harris, one of whose daughters was just married to a son of Squire Brady of Newburyport, a pleasant family which treated us after the fashion of Boston. This is quite a pleasant place.

18th. Preached all day to a large and attentive audience. The singing was very sweet—a base viol assisted. Was treated very kindly by Bro. Evans, and bid a lasting welcome to his house.

19th. Monday, left Concord and passed through Pembroke and dined with cousin Whitmore. The road through this town is pretty pleasant, and the houses like good farmers—some elegant. Passing about four miles through a part of Allenstown, entered on Deerfield, which is a good town. The road is rocky and the land high, affording a good pros-

pect. Put up with the amiable and excellent Parson Upham. He was of Malden.

20th. Tuesday, rainy. Spent the day in Deerfield. Dined with a daughter of Squire Enoch Coffin of Epping, whose husband is the son of Col. March of Greenland. She is a lovely woman, comely, kind and pious.

21st. Rode through Nottingham, Lee, Madbury and Dover to brother Thompson's of Berwick, and put up. Nottingham is high and stony—no minister. Lee is pleasant round the meeting house; not very rich soil—no minister. Mr. Parker from Portsmouth, has a very handsome seat here. His house faces the road, which runs nearly east and west before his door. The road is adorned with two rows of trees, east and west from his house, and the land on the south is pleasant, and low mowing, variagated with trees. Madbury is pretty pleasant for the country. No minister.

22d. Rode from Berwick to Rev. Little's of Wells, and put up. All well. A pleasant evening.

23d. Rode to Pepperellboro', and dined with cousin James Coffin; all well, and glad to hear of their little son Nat. at Dartmouth College. Tarried the night, it being rainy.

24th. Rode home in the morning, and found all well, with my son Stephen from Boston on a visit.

MISSIONARY TOUR IN MAINE,

MY TRAVELS AND LABORS FOR TWO MONTHS, WITH AN ACCOUNT
OF SANDY RIVER. 1796.

June 15th. Left home and rode to Windham.

16th. Raymondton. Rode to this, this morning. Put up with Lewis Gay, and tarried three days. Preached at Capt. Dingley's from Mathew 5: 23-24. Preached at Capt. Simonton's from Acts 17: 30-31, among the Baptists, under their Pastor Leach. They allowed my doctrine to be good, and me a good man, but not a preacher, as I read my sermons.

Sabbath, 19th. Preached from Mark 16: 15-16, and Luke 2: 13-14. One baptism, Peter Staples, an infant.

This town has about sixty families. One man in it sold his logs this spring for one thousand one hundred dollars.

20th, 21st. Otisfield. Preached from Timothy 2: 14, and Acts 17: 30-31. This is a good township. The meeting house stands on a beautiful hill commanding an extensive prospect. From this you see Poland, Paris, Rustfield,¹ &c. Was kindly entertained at Benj. Patch's, who has a fine farm of two hundred acres lying on each side of the road. He

Norway.

has a trout in a spring, which darts to the top of the water and takes a fly, &c., as soon as you drop them. Thus this pretty fish has lived for two years.

23d. Philips Gore. Heard Mr. Stephen Hall, the Methodist, from Mathew 5: 8. I. Our hearts impure by nature; attempted to be proved from David's being delivered from the miry pit, and Hezekiah from the pit of condemnation—miserably done. II. We are made pure. How? By grace leading to faith and repentance. III. The pure are happy. They shall see God, or retain in them the hope of glory. They shall see him in their afflictions, at death and in heaven. The whole was juvenile; not accurate or instructive, either in language or sentiment. Mercy in pardon, and grace in sanctification were strongly blended. His grammar and pronounciation were bad. Instruction was imperfectly given, and sound knowledge evidently wanting. I told him he wanted a more full knowlege of the words and meaning of Scripture. He owned it and acknowledged himself but young in Divinity. He examined his society, one by one, of their religious standing and growth. Two of about a dozen expressed their joy in the Lord; the rest, their dullness and doubts. The business was not very instructive. He is a comely man and of an apparently good temper. I spoke with him friendly, and expressed my sense of the damage of Divinity in small societies; to which he made no reply. His head was not so well furnished as his heart seemed to be good. He and the body of the Methodists seemed to be enthusiastic. He told me, their body highly esteemed the Journal of their minister, Freeborn Ganettson. This sank them down, *down*, DOWN in my esteem.

23d. Philips Gore, Preached at Ezekiel Rich's from Acts 17: 30-31. Here Hall had preached before, and now

heard me. Went on to Rustfield, about three miles, in a road rocky, rooty, muddy and truly bad.

24th. Rustfield. Rustfield, Philips Gore, and Cummings Gore, run by the east side of Waterford. Rustfield affords good land and an extensive prospect. Preached from 2 Tim. 4: 13-14. Good attention. Mr. Jno. Rust, the proprietor of this place was here with his wife from Salem. I dined with these hospitable and agreeable folks. He has used the settlers kindly—owns a saw and grist mill. He has a shop for a blacksmith, in which the water blows the bellows and makes the trip hammer go quick, which does the office of a sledge and enables the smith to make an horse shoe, &c., with great dispatch. This is a good place, and the grass is rich. From this to Sudbury Canada,¹ is twenty miles.

25th. Paris. From Rustfield to this we cross Little Androscoggin. Here is a predestinarian society of Baptists under a Mr. Hooper. 'Tis a good place, the clover and herds-grass were headed in the road.

26th. Sabbath. Preached all day from John 15: 14, to about three hundred hearers, very attentive, decently dressed and well behaved; making the largest and most hopeful assembly to which I had as yet spoken. We met in a barn of Capt. Bolster's. He is sociable and very hospitable. Rode after meeting to Hebron, and put up with a Mr. Bass, (Bearee.) This place like all the rest had some Baptists. Mr. Bass (Bearee) would give two hundred dollars with all his heart to see the town united under a Congregational minister. No hopes of it! Just so is the rich township of Paris.

27th. Hebron. Preached from Hebrews 4: 12. Heard the same Mr. Hall, from Isaiah 40: 31; a very lean dis-

¹Bethel.

course from an excellent text. He remembered my talk with him, I suppose, and often begged us to be patient under his broken way of speaking. Messrs. Bass, (Bearce,) Squire Greenwood and Turner of this place have fine farms, affording a large and pleasant prospect. This town was greatly injured by a Mr. Porter, now in Boston jail, for money-making. He had an united call to settle here in the ministry.

28th. *Buckfield*, formerly Bucktown. This lies N. of Hebron. N. E. from this is Livermore; above which is Butterfield, Pennycook, &c. Nearly E. from this is Turner. Preached from Acts 17: 30, 31. Put up with Mr. George Buck, originally from Newbury, who, with nothing but his hands has advanced to five hundred acres of good land. He has eight pails of milk from ten cows.

29th. Turner. Rode to this from Buckfield, having on my left Twenty mile river. Turner is beautiful. The roads houses and farms, make the town appear old, improved and very agreeable. This was much the prettiest place seen since I had left Gorham. Poland joins this, easterly and reaches Great Androscoggin; and joins New Durham.

Turner lies on Androscoggin river, and Twenty mile river empties into this great river in Turner. Little Androscoggin empties into the great Androscoggin in Poland. Visited Brother Strickling the parson. Put up with Dr. Hay, who boards with a Mr. Leavitt; whose house, farm and situation are elevated and good. This town is twenty-five years old and yields to few inland towns in America for its agriculture. Yet 'tis dispirited in religion, tired of its minister, and vexed by a party of Baptists and its own covetousness. Such are the circumstances of this lovely town! The sight of it will make a man wish it virtuous and mentally im-

improved. Indeed he is loth to believe it is not so. Preached from Hebrews 4: 12.

30th. Littleboro'.¹ Crossed Androscoggin and came to this. Here this river is about seventy rods in width. Tis thirty miles to Brunswick, through Lewiston, &c., and fifty miles to Sudbury Canada.

Put up at Wm. Gilbert's. Preached from Acts 17: 30, 31 I conversed with the people, who seemed to understand me, and rejoiced in plain and weighty truths, and to see through many delusions of the present day. A good meeting. This man raises annually about five hundred bushels bread, and fourteen hundred-weight Flax &c. His hay and bread will this year exceed. Two tons of hay and more by the acre on upland.

July 1. Monmouth. Rode easterly through part of Green entered the county road, running from Portland to Hallowell and came to this. Put up with Col. Chandler, a kind and pretty man, in a noble house, pleasantly situated. Preached from 2d Corinth. 4: 1, 2. Small audience. the people being busy in the highways and raisings. The Methodists have gained about one half of this people and divided Winthrop.

July 2d. Winthrop, Hallowell, Pittston. Rode through Winthrop, where the Baptist Cummings was preaching. Passed to the Hook² and dined with Rev. Gillet, then to Cobbossee-contee,³ and they were supplied also. Crossed the river, and put up with Capt. Oakman of Pittston.

3d. Sabbath. Preached from John 12: 35 to an assembly, rather small, people not being sufficient y notified. *Cobbossee-contee* signifies the land of Sturgeons, a point of land on the upper side of Cobbossee river, made by that and the

¹Leeds. ²Hallowell. ³Gardiner.

Kennebec where the indians used to dress their sturgeon. Cobbosee, Sturgeon. Contee, land.

4th. Readfield. Recrossed the river, visited General Dearborn of Cobbosee Contee, and friend Andrew Bradstreet. Passed Rev. Gillet, of the hook, dined with Squire North, at the Fort,¹ and came to this. This place has good farms and a Baptist society under a Mr. Case, with a good little meeting house. Mr. Nat. Whittier, where I put up, cuts fifty tons of hay, and has another farm at Goshen. All this is the fruit of only sixteen years.

5th. Preached in a meeting house, built for the Methodists, on good and bad methods of promoting religion, from several texts. Mr. Whittier thought I whipped them severely, but justly.

Rode to Squire Page's and lodged, He is a pleasant man, steady and not moved by every wind of doctrine. He cuts eighty tons of hay.

6th July. Rode to Mt. Vernon. Here I visited a Mrs. Daniels, long sick and emaciated, yet under hopes of recovery, gave her advice and prayers. This is a place of horse-jockeying, taverning, Law suits, &c., not affording hearers, even for Baptists and methodists. Fayette, formerly Sterling, lies S. W. of this. Preached at Stephen Scrivener's from Acts 17: 30, 31. Had a few serious hearers.

7th. Goshen. Rode to this, and put up with Jedediah Whittier, son of Nat. of Readfield.

8th. Preached from Titus 2: 14. Had a sweet, attentive audience, and two women especially, whose voices added to the beauty and force of the music and raised my devotion.

Riding to New Sharon from this, this morning, I fell in company with a Mr. Cockran, who heard me preach. He

¹Fort Western, Augusta.

spoke to me to this purpose. "I heard you were sent from a society in Boston and agreeably expected a smooth, elegant sermon, which would poorly heal the souls of men; but to my surprise find you preach sound divinity, reaching to the heart and sanctifying that, and making the life agreeable." He thought the members of our congregational churches hurt the cause of religion, by careless and worldly conduct; which did not show an heart engaged for God and his cause. I was obliged to say, amen! Visited a Mrs Gordon and a Mrs. Fulsom, their husbands being absent. They rejoiced and were thankful for the books given them. Mrs. Fulsom, especially, was mightily pleased to see a congregational minister and nearly raptured. She viewed the Methodists as separatists, esteeming themselves better than others. She heard of a Methodist preacher who said.—*He believed some Shakers and Baptists were saved, and he did not know but that some even of the Congregationalists might be.*—Amazing charity! A mark of—! Put up at noon with Mr. Jonathan Rust on the West side of Sandy river. There crossed the river to New Sharon and lodged with Mr. Ezekiel Lancaster, nephew of the Rev. Lancaster of Scarboro'.

9th. New Sharon. This is on Sandy river, about eighteen miles from its mouth. Starks lies below this. This town is divided by the Methodists and the settlement of a minister there prevented. Preached in the morning from Matthew 5: 23, 24, to a serious and engaged audience. They were so very busy, that they could hardly possibly esteem it their duty, though it was their desire to hear a sermon. They said, afterwards, they were amply paid for the loss of their labor for a few hours. They were instructed and affected

Near Mr. Lancaster's there was once an Indian settlement,

on a pretty interval; and another with a noble house and palisades, in Farmington.

10th. Farmington. Rode to this from New Sharon, through a good road to Mr. Stephen Titcomb's, formerly of Kennebunk, and my scholar. He has a sweet farm and some interval, and a good four-roomed house of two stories.

10th. Sabbath. Heard Mr. Hall, the Methodist preacher, A. M., from Isaiah 55 : 7. Much false grammar, and truth poorly imparted. He was by no means a workman. He had many hearers, and baptized three adults. He administered the ordinance of the Lord's supper, P. M., in my absence; for I went and preached to a society which had not followed the Methodist. This is called Sewall's society, as a Mr Sewall used to read sermons to them. This Sewall is the son of a Mr. Sewall of Bath. Preached at widow Eaton's from Heb. 4 : 12, and put up with her neighbor Squire Starling. Here is a fine Parish, if united, which many wish. But alas! what have the Methodist and Baptist done here, and in almost all places through which I have passed! One Porter, a Major, a resident of only six years, cuts one hundred tons of hay.

11th. Farmington. Rode to Peter Gay's, brother to Lewis of Raymondtown. Preached from Mathew 5 : 23-24.

12th. Middletown, so called. Put up with Squire Read. The river had risen four feet by the seasonable shower of last night. This is a sweet little river and many pretty farms lie on it. The Squire's is pleasant, containing considerable interval. The prospect from the house to the interval and river, is softly rural. Heard Hall, the Methodist, from Heb. 10 : 33. Some good things in a discourse filled with bad grammar, poor connections, and little scripture explained. Preached myself from Acts 17 : 30-31. A rich shower in the evening.

13th. Middletown. From this to upper Town, is about seven miles, and to Curvo, about twelve. To these two places I meant to have gone, and set off this morning; but one horse-shoe failing, I thought myself disappointed. Immediately after this, two Congregationalists, Humphrey and Hunter, came with a horse and conducted me to Mr. Whidden's of upper Town. They showed me much kindness, and feared lest a missionary of the kind should leave the place apparently neglected. At this Whidden's, heard Hall from Romans 6: 22. Preached myself from 1 Timothy 1: 19, last clause. Moses Dudley, a methodist, had said I should not preach. He is enthusiastic and often rather delirious.

13th. Upper Town. Mr. Hall's heads were, I. Made free from sin. II. The service of God. III. Fruit of Holiness. IV. End, ever lasting life. Very imperfect in connection and confused. He attempted to prove the perfection of sense in this life. "If Enoch, an Heathen, were perfect, how much more ought we to be." Returned to Mr. Sprague's, brother by marriage to Humphreys. Next morning crossed the river and came to the west side of it and preached at the widow Humphreys' from Acts 17: 30-31, and then rode down stream and crossed the river to Mr. Humphreys' of Middletown. The methodists owned that I preached better at Whidden's of Uppertown than Hall. One said he had long desired to hear my text justly handled, and was rejoiced to have his desire fulfilled.

14th. Middletown. Preached at Joseph Humphreys from Mark 16: 15-16. Four baptisms, Polly and Sally, children of Edward Flint and Elizabeth, and Jane and Elizabeth McClintock, children of Joshua Humphreys and Catharine.

15th. Farmington. Rode yesterday from Middletown to this. On the road, visited and instructed several fami-

lies. Got my horse almost wholly new shod at Mr. Gray's. Put up with widow Eaton, and gave much instruction to her servants and kind family, in which were several modest and teachable daughters.

16th. Farmington. Crossed the river, and put up on the east side of it with Capt Enoch Coffin, and rested most of the day. He keeps a tavern. On one side of his sign is the brig General Arnold, sailing in glory on a cruise. On the other side she is in distress, her masts cut away and the waves breaking over her. The first side leads people to cry out, "Anti-federal, No Republican," or the like. The other rectifies the mistake, shows traitors brought to ruin and teaches them not to judge from partial views. Several such lessons we made it teach. The occasion of the sign is however, really this, Capt. Coffin was on board the privateer brig General Arnold, when she was cast away at Plymouth, and was one of the fifteen survivors, out of one hundred and five. He assisted in cutting away her masts.

17th. Farmington. Sabbath. Preached all day from John, 12: 36, to a large and very attentive audience, well pleased, and I hope, instructed. Many seemed to see the difference between a plain, methodical and faithful sermon, and the loose indigested harrangue of Methodists and Baptists. This was a good and hopeful day. I was treated with great attention and respect. Rode home toward New Vineyard with Capt. Allen who married a sister of Capt. Coffin. He had in this place another sister, wife of a Mr. Davis.

July 18th. New Vineyard. Solomon Luce's. Preached from 1st *Corinthians* 6: 20. From Capt. Allen's to this house the land is rich and the road bad. Rode to Herbert Boardman's. This is a place of a deep soil and rich. It

contains about fifty families, mostly from Martha's Vineyard. Perhaps a thousand bushels of grain have been sent to market from this settlement, only five years old. Here is one high hill from which, looking S. W., you see four ridges of mountains, rising one above another; the fourth and last very lofty and majestic.

19th. New Vineyard. Herbert Boardman's. Preached from Matt. 5: 23, 24. Serious, attentive, friendly people. I was much respected here, and the difference between the standing clergy and itinerants was fully owned. It rained most of this day. Six or seven of us dined at Boardman's. Cold weather, good dinner and good appetites. Some Baptists and methodists here. Capt. West and family here, agreeable. Rode to Capt. Daggett's through woods, bars and fields. Bad road, guided by the obliging James Mantor.

20th July. New Vineyard. Capt. Daggett and his son's Capt. Daggett. Old Capt. Daggett has a likely, young, second wife and no children by her. His house is double, log and bark *as usual*. He has also a little building, north of his house, half under ground, for a cellar. Thus his house is a T. At the south end of his house, through a door, you go into a sweet little bed-room of logs and bark. It has no chamber, and seems an arch. This is well furnished, and for this place 'tis admirably pleasing. In it are six mezzotinto pictures under glass; two of them are likenesses of Cotton Matther and George Whitefield. In this rural arch of New Vineyard, I slept sweetly after a night of fleas. Here are also two desks, two tables, &c. There is a lovely spring near the house, ever flowing. It is a soft rural retreat. The house faces east, you look over a valley N. E. to two pretty mountains. Above these two mountains is Seven mile brook, and below, at the right hand Sandy river.

Preached A. M. from 2d Timothy, 3: 14, 15, to a few sober hearers. After dinner, rode to Benjamin Hilton's on Sandy river about eight miles.

21st. Starks on Sandy river—Benj. Hilton's. Mr. Randall, a candidate preaching, in this vicinity, came to Hilton's and dined with me. After dinner I preached at Oliver Wilson's, from Mathew 5: 23-24, to a serious number of people, and Randall the candidate. Wilson lives near the mouth of Sandy river, on its east side or rather north side. On an eminence north of his house, you have a delightful prospect. You look over Kennebec and see Norridgewock point and the interval where the Indians had a fort and grand settlement. And on the right you see Sandy river and its intervals on both sides. This is nearly equal to any rural prospect seen by me. After meeting I rode in company with Mr. Randall and his attendant, a Mr. Prudence or Prudent, originally from Great Britain, and a lay teacher, up the river a mile or two and forded it, and put up with a Mr. Crosby. We passed by a beautiful island of three or four acres, covered with feed and oilnut trees, and some indian corn hills, indian relics. This island was sweetly romantic and softly. Elysian. We were almost transported with joy. We rode through some interval fields very rich with corn, wheat, potatoes &c. And the gardens were rare for so new a place. Onions, beets and parsnips were excellent.

2d July. Upper S. W. corner of Starks. Mr. Arnold's. Rode to this, about six miles in the morning. Part of the way was on the bank of the river, bordered with oil nuts; very pleasant; and part through upland, not much improved. Mr. Arnold's house and barn stand on an eminence and view the interval. He has been here six years and cuts thirty

tons of hay. Near his house is an island, almost half a mile long and only two or three rods wide in some places, covered with grass and oilnuts. This must be a sweet walk.

Mr. Benj. Arnold was born at Newburyport, followed the seas, and was seventeen months on board the British ships, last war, and helped them taking fifteen American prizes. He has been in the country fourteen years, and owns a farm at New Sharon. His two farms are the labor of no longer time. O! happy America! Twenty-seven years back, there was not an house on Kennebec above Winslow! This Sandy river country, pleasant by nature, grows with rapidity. And well it may. How little do the owners of mean farms in old towns, consult their interest in abiding at home! Preached from Acts 17: 30, 31, to a very attentive audience. The preacher and his works were sufficiently esteemed. May truth do good. Rode back down the river with Benjamin With-am, the same as Wit-ham, pronounced correctly Whith-am, and put up with him. This was a serious family. Family worship, consisting of reading, singing and praying, was performed with much solemnity and religious thanksgiving. Mr. Witham appeared really devout, and when I left, we parted with great affection. He has a very rich farm, with about thirty acres of improved interval, which is too rich for wheat, until planted once or twice. There are several islands in Sandy river—one of nearly thirty acres.

23. Norridgwoogg. Mr. Jno. Clark. Mr. Witham rode with me to this, about seven miles from his house. We rode on the west side of the river. Mr. Clark's and the meeting house are on the east side. Carritunk settlement is nearly twenty miles from this, and Carritunk falls about twelve. Norridgwoogg is a town, tolerably pleasant, of about one hundred families. A Mr. Abbot, a taylor, from Kingston, N. H.,

was here. He bought one hundred acres of land, partly cleared, for three hundred dollars. He raises this year fifteen tons of hay, and one hundred bushels of corn and rye.

24 July. Sabbath. Norridgewogg and Canaan. Preached all day from John 12: 36, to a considerable assembly and attentive. Rode after meeting, having crossed the river, to brother Calef's, of Canaan; and found him and wife and pretty little daughter, well. He has fifty acres fine land, a large, wide house of two stories, and two chimnies, built by Dr. Whittaker, well situated. The house is near the river, commanding a view of it and of some pretty islands in it. The road from Norridgewogg to Canaan, on the west side of the river, is mostly good, in view of the river, and considerably improved.

25. Bernardston or Sanbornton.¹ Rode after dinner, having crossed the river to this, about six miles from the river. Passed by Job and Daniel Bradbury's, originally from Buxton. They will move to the next township from this, about fourteen or fifteen miles from the river. Put up with Sam'l Elkins. He only planted last year, and his crop was five hundred bushels. He and his brother have seventy acres in corn and grain. This land is high and rich, commanding a prospect. I never saw connected intervals on the hills of Maine, before. This is not "the eastward," as formerly.

26. Bernardston Hill. Preached from Acts 17: 30, 31. There were few hearers, wishing for more instruction. After the lecture, Rev. Calef and wife came to the house, and some more persons, who lost the lecture. Mr. Calef made a prayer, and I preached from Matthew 5: 23, 24. We then returned to Canaan, crossing the river on horse. The ride was quite pleasant among the islands.

27. Canaan. The morning lowered. It had rained

¹Cornville.

every day, almost, for twelve days. This town is thought to be as rich a soil as any on the river. It is quite pleasant. Rode to Fairfield, down stream. This road is good; the prospect of the river agreeable, and the improvements considerable. Put up with Mr. Nymphas Bodfish. His wife is a daughter of Major Goodwin, of Dresden; a lovely person, very hospitable, and a friend to Congregational order among the churches. After dinner, rode to Mr. Jno. Wendell's, of the back settlements in Fairfield.

27. Fairfield. About twenty families of Friends have here a meeting house. Preached in Wendell's vicinity, from Math. 11: 12, to a serious and considerable assembly, who were delighted and entertained. No people were more respectful or more pleased. They seemed to mix their esteem with piety and sweet surprise. There seemed to be an holy awe among them, and a joyful surprise at a visit of Gospel light and grace. Then rode to the river settlement again, and put up with Mr. Bodfish.

28. Fairfield. Nymphas Bodfish's. Preached from 2nd Tim., 3: 13, 14. The sermon gave much satisfaction to the hearers, if we except a Mrs. Noble, a Baptist; she called it "nothing but dishwater."

Mrs. Bodfish, and a Miss Philbrick, who was keeping school over the river at Clinton, were exceedingly pleasant, with much and pleasant matter in a little compass. They could have attended with pleasure a longer discourse. Five baptisms. Mercy, child of Nymphas Bodfish, and Mercy Noble, child of Benj. Davis, and Elizabeth Daniel, Joseph and Mercy, children of Daniel Chase and Elizabeth.

Mr. Bodfish told me the following facts: A Mrs. Whitehouse had a vision or revelation, and said God appeared to her and ordered her to go with her discoveries to the Gen-

eral Court at Boston. She ordered Mr. Cain, the Baptist minister of Clinton, to go to Judge Rice, of Wiscasset, who was to find her a horse and sleigh for the journey. Cain was to go in so many minutes, and when his own horse should be tired, he was to impress the first he could find, in the name of Jesus Christ. He accordingly obeyed the holy mother, and sat off to go to Wiscasset; but having no success in the business of impressing horses, he ruined his own horse. The prophetess being so shockingly disappointed, became dumb in a manner, and received Cain coldly. For though he had spoiled his horse, he obtained not a sleigh or a horse for her.

It is an opinion among these Baptists, that a man to-day may steal five hundred dollars, and to-night be converted, and come out clear: and to-morrow enjoy the cash, not being bound to make restitution. So is the doctrine of property found in grace, received in America!

I should have added under the head of yesterday, that Mr. Wendell and his wife were rather Hopkinsians and friends to Mr. Randal the candidate, yet they esteem some of his expressions rather rash and not useful. E. G. "Unconverted men make God a liar or tell him he is a liar daily." They listened to some healthy expressions and seemed not too far gone to extremes to be recovered. *She* fully acquiesced in my orthodoxy, after a little conversation, and appeared well disposed. He was too full of difficulties supposed to be in religion, and rather inclined to neglect his talents. Lodged with Mr. Bodfish.

29th July. Clinton. Timothy Hudson's. Rode four miles down river, crossed Emery's ferry and came to this. Two islands are just above the ferry—one of twenty acres partly tilled, the other a beautiful spot of three acres, adorn-

ed with oilnut trees. Last Sabbath, the lightning killed a poor man's cow in Fairfield, and corn was battered with hail at the same time. Preached from 1 Timothy 1: 19, to a few serious hearers.

30th. Clinton. Rode two miles to Capt Jonathan Philbrick's on Sebecook, just above the falls, where they catch herring and shad. Thousands of barrels of herring have been taken this spring. They put four quarts of salt to a barrel of them, and when salted enough, they smoke them. They are then handy and quite palatable. Mr. Hudson had three thousand of them hanging over one's head in his shop or smoke house. A pretty sight. Returned to his house after dinner. Capt. Philbrick lives on the west side of Sebecook, in a situation agreeable. Two saw mills and one grist mill stand before his door. His wife is a good daughter of the late minister Weld of Attleboro'. One daughter of Philbrick by a first wife, keeps schools as aforesaid at Clinton; a sprightly and sensible lady. Another by the present wife is at home. Near Mr. Hudson's house on Kennebec, are three double saw-mills. Twenty-seven years past, he was the highest settler on Kennebec, being in Winslow. Sixty King's masts have been hauled in his vicinity this year, and many of a less sort.

31st. Clinton. Fitzgerald. Preached from John 12: 36, to a serious assembly. Four baptisms. Samuel and Polly, children of Timothy and Jane Hudson; Elizabeth, child of Ezekiel and Mary Brown; Eleanor, child of David and Olive Kimball. After both meetings, rode to Capt. Philbrick's and preached from Acts 17: 31-32, to a pretty assembly, very attentive and much obliged. Capt. Philbrick, Capt. Grant, who is a trader from Berwick, and Mr. Flag,

son of him who built all the forts in Maine since 1753, treated me with great kindness and respect.

August 1st. William Chalmers. Rode eight miles to this settlement in no town. Chalmers is a Scotsman with a grist and fulling mill. Here is good land. His neighbor Webb had rye thirty or thirty-five bushels to the acre.

2d. Twenty-five mile pond.¹ Daniel and Anna Whitmore. From father Chalmers to this is seven miles. It is called Twenty-five mile pond from Fort Halifax at Winslow, twenty-five miles off or some like thing, for the pond is only five miles by two and a half. From this to Penobscot is twenty-eight miles, and twenty-five to Fort Halifax. On a straight line 'tis only twenty miles to Penobscot. The land here is good and the settlers scattered. Penobscot twenty miles off is thirty from the sea; and 'tis settled twenty-miles above. So 'tis settled fifty miles from its mouth. Preached to a few from Heb. 4: 12.

August, 2nd. Twenty-five mile Pond, at Daniel Whitmore's. Fine smoked Herring and fresh Pickerel for supper and breakfast.

Sandy stream which runs near Whitmore's house, and affords Pickerel is spoken of here, nearly as much as Sandy River. It empties near the pond into Sebacook. Stephen Chase is a first and wealthy settler here; and John Whitney is Baptist teacher. Chase is a kind of Quaker teacher. These two Reformers mix like iron and clay, agreed to act in concert. Chase encouraged Whitney and said his baptisms were right; but, Whitney gaining ground and taking the lead, Chase changed opinions, and turned against Whitney and all his proceedings. Whitney made a church of twenty or more, in haste. This church is nearly come to

¹Unity.

nought, and Whitney is about to go off and seek hearers and followers elsewhere. Chase is also despised. Whitney, in the first of his zeal hurt the interests of the people much. 'Tis thought that in one year he prevented the people from sowing fifty bushels of Rye by calling them off from their business. He baptized ignorant people, taking their tears only for conversion. The deceit of him and Chase, at baptizing was amazing. While Chase agreed to act with Whitney, he hastened baptisms, and kept the sins of the converts out of *his* sight. Yesterday before lecture, Chase came to me and was almost raptured at my knowledge in the grace of the spirit, and, supposing my union with him in Doctrine, called on me before the assembly, to own or reject his notions. I answered with caution and tied his spirit to the word. This answer and my sermon on "the quick and powerful word of God" cost me his esteem, and prevented his glory among the people, which he seemed to hope he should make me the occasion of promoting, by concurring with him. He went home sober, and never asked me again to call on him. O, how I sank from high esteem to nothing in the space of two hours! O that all new settlements could fully know and feel the damage which these two good men have done to this place. Chase himself has been as much deceived by a quack as ever he deceived any one. The Quack called himself an East Indiaman; learnt the English language at Chase's house in a few days, cured Chase of a consumption in forty-eight hours, and took a receipt of the cure. He told Chase also of his conversion and alarmed him. But all the glory of the doctor's skill and Religion was of short duration, even with Chase himself. But I think he got a sum of money from Chase while his name lasted.

Aug. 3rd. Twenty-five mile Pond. Rode to Joshua Ste-

vens' and preached from acts 17, 30, 31, to a considerable number of people. Whitney, the Baptist teacher heard me, and began to preach as soon as I had done. My sermon seemed to be his text. He spoke loudly and vehemently, some time, offering nothing of weight which the sermon did not contain; adding something indistinct.

Chase the Quaker acted deceitfully in not telling the people of my lectures. He came not to this second lecture. Whitney and he seem to try, each one, to be the Diotrefes of this plantation, but neither will be esteemed. The people were angry with Chase, for secreting more than publishing my presence and lectures; for some lost the opportunity of hearing me by his guile.

Aug. 4th. W. Chalmers' again, between Twenty-five mile pond and Sebacook. Preached from 1 Tim. 1. 19. to a serious and glad assembly. Chalmers is a sensible and good man, high in Calvinism and ready to speak his mind; and yet found no fault with me. He treated me kindly two nights.

Aug. 5th. Sheepscot Ponds. Stephen Marden. This man and his pleasant little wife are from Chester in N. H. He has a pretty farm, has raised 120 bushels of Rye on three acres, from three bushels of seed. His corn yields twenty-five bushels per acre. From Chalmers to this is twelve miles from N. to S. thro' good land, a little rocky, covered with hemlock, beech, maple, &c. Marden thinks the land here is as good for bread as at the westward, and another man said it lacked a third of the produce common westward. Preached from acts 17. 30. 31. to a large, serious audience. There are about nine Baptists in this place. A Mr. Belding and a Mr. Demis, Baptists, heard me with jealousy. But Belding was melted to love and esteem of me by a little conversation.

The largest Pond here is four miles by one. The distance to Hallowell westward is forty miles. There is a grand and almost unbounded Prospect here to the South, and round to N. by the west. You see in a clear morning at sunrise, where Hallowell is, and follow the fog rising from the river, up to Norridgewogg &c., till the eye can hardly go further. You then follow Sebesticook to 25-mile Pond, which is about twenty miles from this. Twelve mile Pond lies west of this, about ten miles, where are two Baptist ministers of one society, and one meeting-house. The mountains of Maine, are generally of a more gradual and agreeable ascent than in N. H. Here are about one hundred families; about one half from Chester. It is, perhaps, the most beautiful elevation in Lincoln and considerably central. A Mr. Carlisle had ninety-two Bushels of Rye for two.

Aug. 6th. Sheepscot Ponds. Preached from 2 Tim. 3. 14. 15. to a serious assembly, some very aged.

7th. Sabbath. Sheepscot Ponds. George Carr's. There are several ponds here, emptying themselves into Sheepscot river, called generally Sheepscot Ponds. The largest is called Sheepscot Great Pond. At the head of this a Mr. Jno. Bradstreet, originally from Rowley lives. Preached at Carr's from Jno. 22. 36. to a great assembly, all serious and very attentive. This was one of my best Sabbaths. The people were charmed and astonished to find the difference between the preaching of the standing clergy and illiterate teachers. Mr. Bradstreet was so affected with joy to have the people hear just such preaching as he had been wishing for, that tears prevented his power of speaking to me more than once. At any rate I must go home with him and spend the night and not go to Davis-Town as I had purposed. Many of this people came from Chester in New Hampshire,

and were exceedingly satisfied with my preaching; for they had not forgotten good preaching and learned to esteem illiterate harangues. I believe all the hearers, one Baptist excepted, were pleased and interested. One of that number conversed with me between meetings, and approved of my doctrine and showed me respect. Mr. Bradstreet owns two peninsulas of about seventy acres each, and rich interval before his door, which faces south. He told me the following remarkable story. When he was a young man at Rowley, and member of a society of young men, the Rev. Mr. Eben Cleaveland of Cape Ann, kept one of their society meetings with them. This divine commended the design of the Society and the behavior of the members generally: but told Mr. Bradstreet that two of their members, now very forward and zealous, would in his opinion turn out hypocrites or apostates: viz: Brocklebank and Jewett. Brocklebank turned Shaker and died dancing, like a top, on his heel. Jewett turned Shaker also, then recanted, calling Shakerism "the doctrine of Devils or witchcraft." Yet he died without Religion and without hope.

Bradstreet made the same remark on another member of the society, one Burpey. This man was rigorous overmuch for a time, and when a parent made his children observe the Sabbath with superfluous exactment &c. At last he owned all his religion was vain, and died, saying "Many devils stood ready to drag his soul to Hell."

8th. Davis-Town. Jacob Rowel, John Bradbury. Mr. Bradstreet waited on me to this place, 8 miles from his house. We spent four hours in the new and crooked path. We crossed the upper branch of Sheepscot now sixty-miles from the sea and twenty from its source. It was only three or four yards wide and as many inches deep. Preached at Mr.

'Montville.

Rowel's from Acts 17: 30-31, to a small but serious assembly. Then went to Bradbury's. Mr. James Davis, an old man originally from Ipswich and the Father of the town, is a lay-teacher here, of the congregational order and of some learning. He is for peace and order, and seems to keep them both. This is a rarity. He received me with affection and esteem, and attended my lectures in town. This settlement is rich in soil and has increased in two or three years from six to forty families.

Davis-Town. Preached from Prov. 5: 22-23, to a small but attentive assembly. Bradbury is an industrious man and has hastened his farm himself, so as to have hay and bread in plenty. His land is very excellent and of a deep soil.

Sat off for Belfast in company of one man, rode through woods about fifteen miles from twelve to six of the clock. This land is excellent and the road not very good, being only cleared of wood, by General Knox. No hills, and capable of being made a good road. We crossed the W. & E. branches of George's River; the first very small, the other big enough to carry a mill or two. We found one house in about the middle of this fifteen mile road. This is owned by a Mr. Braddock of Great Britain. His pleasant little Dutch wife, being only at home, told us of her solitary situation, and of her sufferings in the necessary absence of her husband, with a peculiar sweetness of temper and with all the calmness of a philosopher.

About two miles before we came to the harbor of Belfast, we passed two young settlements. This two miles, like the rest, is woods, and we came to the view of the harbor directly from thick woods. The settlements round the harbor go but little from water.

10th, 11th. Belfast. Jno. Cochran's, on the south side

of the river or harbor. From this you see Long Island, Brigadier's or Knox Island, and Majabagwaduce Point.¹ Here is a fine prospect, a beautiful bay and islands. We crossed the river and dined with Mr. Price. He is preaching here on probation. The people were very hospitable and kind. Preached from 2 Tim. 3: 14-15, in the meeting house. Four baptisms. George Patterson, son of Robert and Elizabeth. Sarah Houston, daughter of Samuel and Sarah. James Miller, son of James and Elizabeth. Sarah Tuft, daughter of Joseph and Sarah. Rode to Northport part of old Duck-trap, and put up with James Nesmith.

12th. Northport. James Nesmith. This only a mile or two from Belfast. It affords a fine prospect; a little river has a bridge over it close by the bay. The boats for the bay with corn, paddle under the bridge, and come at once to a side-mill. This Mr. Nesmith is in trade, a sensible young man, and has a fine situation. This part of the town lies on the bay of Belfast. You see Bluehill from this, as from Belfast, and the vessels passing up and down almost without intermission. Preached from Prov. 5: 22-23, to a considerable assembly. Then rode home with Mr. James Beattie, and took a dinner with him worth twenty five cents in an house worth four. Then visited a Mrs. Alds, a serious woman, almost wasted with consumption. Talked and prayed with her, and had a great deal of religious conversation with the people who went with me to see the sick woman. This was a religious meeting, very acceptable to the people, and hope instructive.

Mr. Beattie was very respectful and hospitable. After the visit, rode about six miles to Duck-trap,² through poor road and rocky and covered with spruce, and properly woods.

13th. Duck-trap. George Ulmer, Esq. Here you look

¹Castine. ²Lincolntonville.

to sea and behold seven hundred acre island, with many others. The Fox Islands are about thirty; the largest are a town, Vinalhaven. The Squire told me a long story of this town as haunted for years. A white rock proved to be the supernatural sight, and a seal, the creature that made the fearful and ill boding noise. The vessels here as at Belfast, were always passing each way within the islands. The Squire and his very comely wife, treated me with a liberal hospitality. We had bloated eels, pigeons, fresh mackerel, cucumbers, wine, &c. There were three families of Indians here, one from Canada, two from Penobscot. One Indian told Mrs. Ulmer, that she would cry when they should leave her. They were employed in felling trees, catching eels, making-baskets, &c. But a little labor satisfied them. I visited one family and a young squaw and some little folks only in the tent. While I was sitting and talking with my young lady, an old squaw came in and said I was no minister, in such a situation, but a young squire.

14th. Duck-trap. Sabbath. Squire Ulmer. Preached from John 12: 46, to about ninety hearers. I was, I think, the first missionary who gave them a Sabbath. We had no prayers the first night or morning at the Squire's. Saturday night I brought on the matter as delicately as possible. It took well. The Squire was submissive as to morning and evening prayers, and respectful in the business altogether. After meeting took a respectful leave of the Squire and his family, and rode to Cambden in company with Squire McGlathey of that town, who came in the morning to hear me. This ride was about seven miles. The view at sea was pleasant most of the way, and numbers of islands were in sight. The land was rocky, but pretty good, and the road rather hard and rocky.

15th. Cambden, formerly Meduncook. Squire McGlathry treated me with true and simple politeness and hospitality. This is a place, beautiful for situation and promising for trade. The harbor, a mill for boards and corn on a fresh stream, and the adjacent, gently rising lands, made a good appearance and are quite convenient. The back country, east and west, can have no market but this. One ship and a schooner have this year been launched here, and six or seven heavy vessels are on the stocks. The roads are here beaten and worn. The place looks more like home, and a seat of trade, than Duck-trap, Northport, or Belfast. Eight years have done all this. The Squire has sold one quarter of an acre of land for one hundred dollars. About fifteen neat houses, some large, with other buildings, make the appearance of a compact town. The harbor is full of pleasant islands.

15th. Cambden, Thomaston and Warren. Rode this day about twenty miles to Warren, and put up with Rev. Jonathan Huse. This road was quite good, compared with what I passed through in most of the places of my mission. I passed through Clam Cove in Cambden; then through Thomaston, where the famous Georgetown Lime is burnt, now called Thomaston Lime. Here is a pretty meeting house hipt roofed. Mill river has a bridge over it, and some houses and a trader or two near it, as is also the meeting house. Here saw several waggons which was a rare sight, as I saw few iron-bound wheels in my mission. This town and Warren look like old places. The latter is seventy years old and has had a Mr. Rutherford for its minister. Dined at General Knox'. His house is admirably situated, looking south, almost directly down George's river, which makes a kind of a bay, and salt water here. The river itself empties

below his house, and I did not cross it till I arrived almost to Rev. Huse's, about six miles from the General's. Before this, between the General's and George's river, I crossed another, called Oyster river. The General has a garden fenced ovally. Indeed circles and semi-circles in his fences &c., seem to be all the mode here.

His house draws air beyond all the ventilators which I had before seen. I was almost frozen for three hours before we took dinner and plenty of wine. The General being absent, gone East, in a Portland Packet with Mr. Bingham, I dined with Mrs. Knox and her daughters, and Mrs. Bingham and her sister and daughter. We had a merry dinner, the little Misses talking French in a gay mood. Mrs. Bingham was sensible, had been in France, could talk of European politicks, and give the history of the family of the late King of France &c. The General's house with double piazzas round the whole of it, &c., exceeded all I had seen. In Warren and Thomaston, you see lime-kilns, cooper's shops and casks and wagons, which things, as you come from the eastward seem new.

16th. Warren, Union. This morning rode to Union and collected the people soon, or so as to have a lecture at four of the clock P. M., and then return to Bro. Huse's of Warren. From Warren to Union is seven miles. Going to Union, on my right I passed by a Pond which is indeed in Union, settled on both sides, about three miles long and a half a mile wide, running as the road. It is called Seven Tree Pond, from seven trees formerly standing on an Island in it. This ride was through hard-wood land and pretty well settled. At Union through Barrett's-Town¹ I was only ten miles from Davis-town. But my ride from Davis-town, through Belfast &c., was nearly fifty-six miles.

¹Hope.

Sunnebeck Pond is in Barrett's-town, and is much in size like Seven Tree Pond, into which it empties as Seven Tree Pond empties into George's river. Put up in Union with Josiah Robbins, nigh the meeting house. He took yesterday morning twenty-four dozen pigeons in a net at once; and this morning seventeen dozen. This is a pleasant place and a rich soil. Thirty-two dozen pigeons were taken at Sunnebeck at one spring of the net.

Crawford Pond lies three quarters of a mile east of Seven Tree Pond and is about as large and empties into it. It is about forty feet higher than Seven Tree Pond, and as it empties into it, it now runs over falls which have mills both grist and saw. Land here is very good and at two dollars the acre, and a market is ready for ten times the produce now raised; a good place for young men to make themselves. We dined on pork and pigeons with excellent potatoes and boiled corn and squash. Preached at four o'clock to about sixty or seventy hearers, as large a number as as I had had on a civil day of the week, from Mark 12: 34. The people were affected and thankful, particularly my host Josiah Robbins, who was reverentially and solemnly affected with the truth, and deeply grateful. Duty done gives comfort! I thought in the morning it would be hardly worth the time and pains to aim at a lecture in Union. But I rejoice that I had visited the place, a town of serious lovers of good ministers and sound doctrine.

This day ends my mission of two months, which has been as pleasant a time to me as I ever spent. I hope it has been, and will be, of real christian benefit to some of my immortal brethren, probationers for eternity. Rode back, after lecture, to Warren, and again put up with Rev. Huse, at the house of Capt. Alexander Pease, whose wife was a

Coffin of Martha's Vineyard, a kinswoman, and an amiable soul.

Aug. 17th. Warren, Waldoboro', formerly Broadbay, Nobleboro', Bristol. Sat off this morning for Bristol; ordination, in company with Rev. Huse and his delegate, Col. Starrett, a pleasing and honest gentleman. Rode eight miles to Waldoboro', which is a large town. Augustus Keets, the Dutch minister told us, this place contained three hundred dutch families. Below the bridge it runs about eight miles, to the sea. On both sides of the river below the bridge it is much settled, and miles above it. Here is cordwood, ship-building, mills &c., which make a good appearance. Below the bridge a mile or two, the river widens and becomes broadbay.

We rode through woods, rocky and good land, leaving Cushing on the left, and Meduncook settlement toward the sea. Mr. Keets could not pronounce *th*. *Then* and *with* would not sound from his dutch mouth. He knew something of five languages, as did I. We both knew something of Latin, Greek, French and English. He knew Dutch to which I opposed my Hebrew. He has a little meeting house, a little dwelling-house, a little wife and a little body. He appears sociable, benevolent and pious and is something of a divine. After dinner with Bro. Keets, we rode six miles W. through Nobleboro', where is the frame of a meeting-house. Then turned to the left out of the main road, and passed six miles to Bristol. Before this we saw large Ponds to the left, which joining and passing through others make Pemaquid river. There, is a point, and was a fort of the name of Pemaquid. Passing to Bristol, Damariscotta, almost a bay appears well at the right hand. Newcastle is west of this river, and Bristol is on the east. Bristol has three meeting-

houses; but that where the ordination was and the largest as I believe, is about eight miles from the point of land which runs to the sea. Damariscotta is old and well settled. It has been a most excellent seat of lumber and ship-building. The lumber now is brought down a large very large Pond.

18th. Aug. Bristol, Edgcomb, Wiscasset. Met for the ordination. Rev. Emerson, Powers, Huse, Gillet, Bradford,¹ Wallace and the pastor elect, Ridclef. Candidates were Ward, Kimball, Price and Chapen. Father McLean and myself, made thirteen. Gillet made the first prayer; Emerson delivered the sermon; Powers the ordaining prayer; Bradford the charge; Wallace the right hand, and Huse the closing prayer. Three of us only were educated at Cambridge, Bradford, Kimball and myself. After the ordination, Mr. Gillet and I crossed the ferry, and rode through Edgcomb, leaving Boothbay, formerly Townsend at the left, and Newcastle at the right. We crossed the ferry at Wiscasset at ten o'clock and put up with Rev. Bradford.

19th., Aug. Wiscasset, rather Pownalboro' In this bay lies Jeremy Squam Island, ten miles in length. Here lives Hibbard once a preacher of the Baptists in Little Falls, Buxton and Gorham. Here in Wiscasset, live Judge Rice, my neighbor Mrs. Richardson's brother Coverly, and half brother Foster, and a young collegian Mr. Tilton keeping school. This is a place of much trade and navigation. It has eight or ten majestic houses, and many decent, and of a common two-story size. It has three streets running north and south, as the harbor does, Fore Street, Middle Street, and Back Street. Another from the water crosses these at right angles, Federal Street, and runs up to the Court House, meeting-house and the noble edifice of Lawyer Lee.² The

¹Alden Bradford. ²Silas Lee.

first house, here built, is yet standing, of hewed timber, owned formerly by Wyman Bradbury. The Point has pretty wharves, and is flourishing. It has grown two thirds in six years.

20th. Saturday. The weather is still very dry, and has been for three weeks. A terrible fire still rages on Jeremy Squam Island. Spent the afternoon with Mr. Coverly and wife and Mrs. Dalton originally from Newbury, and mother of Mrs. Coverly. A genteel and rich treat.

Mr. Bradford has an elegant house, finished and richly furnished; an agreeable wife and sister, and a pretty, retired situation. Agreed to tarry the sabbath and preach for him, as he was obliged to supply the pulpit of Brother Johnson of Freeport.

21st. Sabbath. Wiscasset, Woolwich. Preached from Mark 13: 24, and 1st Timothy 1: 19, to a large and attentive assembly, gayly dressed. After meetings rode nearly west by south nine miles to Br. Windship's of Woolwich. through rocky land, pretty good and settled considerably. Mr. Windship is wealthy, owning a farm of two hundred and fifty acres, good house and barn, with nine fine cows &c.

22d. Woolwich. Bath. Brunswick. Rode from Woolwich through Bath to Brunswick. Crossed Kennebec, below Merry Meeting Bay and came to Bath, which is pleasant by the river there called Long-reach.

Doctor Smith, our cousin still practices physic, and trades considerably. Board is four dollars. Dined with the Doctor at Innholder Page's. Bath is unhappily, half for their minister, Wallace, and half against him. The opposing half have the meeting house one half the time for the methodists, a miserable affair.

23d. Brunswick and Harpswell alias Merriconeague.

Rode ten miles to visit Dr. Eaton of Harpswell with cousin Coffin, minister of Brunswick. This is a neck of ten miles tolerably pleasant, surrounded with islands, especially Sebascoadegon great island, which is ten miles long and a part of Harpswell. A pleasant ride and pleasant visit.

24th. North Yarmouth. Freeport. Brunswick. Rode from Mr. Coffin's, Brunswick, to Freeport and dined with Madam Johnson, he being on a mission and a visit to Commencement at Dartmouth. Went on to North Yarmouth and put up with Rev. Gilman. The drought here was great and parching.

25th. North Yarmouth. New Casco. Falmouth. Gorham. Rode from North Yarmouth to New Casco, met Rev. Williams on the road, stopped at his house and then rode to Rev. Brown's of Falmouth and dined. Then put on to Col. Tyng's of Gorham and put up. A sweet rain this evening.

26th Aug. Fine breeze this morning. Rode home and found all well. Not much rain last night in Buxton. During my mission preached fifty-six sermons. All this in the limits of forty towns. Towns visited in the whole journey fifty-five. I was from home seventy-three days. The whole mission in miles, five hundred miles.

ACCOUNT OF SANDY RIVER.

From its mouth it runs northerly through Starks, New Sharon, Farmington and part of middletown, then runs west. On this point lives the Indian Perepole with his family. He is the only Indian on the river. The river then runs through Upper-Town and Curvo. It is fifty or sixty miles long as it runs through these towns. I passed through them all in my course upwards, excepting Starks and Curvo. At. Mr.

Whiddens in Uppertown I was four miles from Curvo, which is the highest settlement on the river. The settlements on the river began sixteen years ago. Farmington has two companies.

The river sends two or three thousand bushels of grain to market annually. Some admirable wheat and grass I saw passing from the river to Capt. Allen's in Farmington. There is much interval and the upland is also good. Mr. Titcomb is a steady and worthy man. Messrs. Gore, Doctor Stoyll, Capt. Belcher and Squire Starling and Mr. Gay Capt'n's Coffin and Allen were sociable and agreeable. Mr. Church conveys from a hill to his house, water in pipes under ground. He turns a cock in his kitchen and chamber, and draws it. A trough for cattle stands on the pipes and the water for them comes into it through a goose quill and boils in it in bubbles like a man's head for bigness. The work cost \$100. These settlements are served, or, as some think, dis-served by Methodist preachers. A Mr. Lock, who, I believe used to visit Buxton, is settled at Chester, on the south of Farmington. He is almost out of esteem at home, and forced to travel for hearers. He has some followers at New Vineyard.

Ate green beans and peas at Capt. Coffin's and Capt. Belcher's, 16th July. Most of the houses first built on the river, are logs crossed with spruce bark. The river runs so near the mountains at its sources, and has so many hills adjacent, that a rain raises it four or five feet in a short time.

It has many good places to ford, but it lacks mill privileges. Here is little clay. The soil is eighteen inches deep, and then is hard pan. Hence, after rains, muddy riding. The horse sinks about twice as deep in the same apparent mud as in Buxton, and this is generally the case in

most places through which I have passed. Much sugar is made on this river and all around. Capt. Allen made, this last bad spring, seven hundred weight. He once sent a barrel to his relations at Martha's Vineyard, which was a great rarity and a subject of much conversation. Two moose were killed here last winter. One had thirty pounds of tallow. Patridges were once thick, and bears are often troublesome.

SOME REMARKS ON THE METHODISTS.

The following observations and thoughts on the methodists were occasioned by what I saw and heard of them during my mission.

I. They seem to view themselves as apostles to all the world, and yet preach to christians only.

II. They make very many and injurious divisions among christians.

III. They licence men to preach who are almost totally void of all ministerial qualifications.

IV. They seem to be enthusiastic and to make conversion out of deceived imaginations.

V. They seem worldly, and to push for secular interest, as they sell books principally of their own sect, take contributions, and receive deeds of their meeting houses conveying them to their society.

VI. They have too many orders of ministers and an odd mode of rising them from one ministerial degree to another.

VII. They do not fix pastors according to the Gospel.

VIII. They destroy the order of the Gospel; and ruin the fellowship of churches.

IX. Their perpetual change of preachers looks like the art of a designing and unchristian party.

X. They deprive the people of the vast privilege of choosing their spiritual guides.

XI. They act as though there were no Christian ministers in America, but themselves, and yet affect to appear charitable; while they express their charity to the standing churches, in terms which imply their dislike and contempt of them. I was well informed that Mr. Lee, one of their preachers, said of the younger and better Mr. Hull, "He will not preach such a lecture, lest I should come in upon him and hear him." Why, then, should he license men to preach, still more ignorant than this Mr. Hull? Yet he said of such, "I will go and send you some of my children." They will never stand tried by "Lathrop's warning to the churches."

They are built more on human than on divine foundations. They appear to be a self-created society. Rev. McLean told me he was credibly told that the said Lee owned it to be a principle, a main principle with him, to make divisions in Christian societies.

I was also credibly informed that he said it was his object to make Methodists more than Christians.

I heard five sermons, so called, of Hall and the elder Hull, which were a sufficient proof to me, that they ought to study years, if they would be qualified for the great business of preaching the gospel. As the said Hull assured me, that the body of the Methodists do very highly esteem the Journal of Freeborn Garretson, one of their preachers, it gave me abundant cause to fear that they are generally ignorant and enthusiastic.

I think our new settlements are much to be pitied, as they are over run with Methodist teachers. How truly lamentable is it, that New England should despise a learned ministry,

or, through covetousness, go destitute of it, till, by their ignorance and God's rigorous judgment. they become fit for every wind of doctrine, and every ruinous error of delusion!

BOOKS GIVEN AWAY.

Warning to Churches, to the people of Sheepscot Ponds.

- | | | | |
|---|---|---|---|
| " | " | " | to the people of Paris. |
| " | " | " | to the people of Otisfield. |
| " | " | " | to the people of Littleborough. |
| " | " | " | to the people of Rustfield. |
| " | " | " | to the people of Hebron. |
| " | " | " | to the people of Buckfield. |
| " | " | " | to the people of Sharon. |
| " | " | " | to the people of Farmington. |
| " | " | " | to the people of New Vineyard. |
| " | " | " | to the people of Twenty-five mile Pond. |

Select Remains of Rev. Jno. Mason—

One to Miss Kuhamah Whittier, of Readfield.

One to Mrs. Daniels, of Mount Vernon.

One to Eben Thomps, of Uppertown.

One to John Fulson, of Goshen.

Doddridge's Four Sermons on Education, to Mrs. Cole, of Buckfield.}]

Testament to Seth Greely, of Uppertown.

Testament to Mrs. Gordon, of Goshen.

Sermons to Young Persons—

One to Peter Soul, of Uppertown.

One to the people of Farmington.

Doddridge's Ten Sermons, to people of Twenty-five mile Pond.

Calef's Ordination Sermon, to Jno. Bradbury, of Sheepscot Ponds.

END of mission of two months. 1796.

MISSIONARY TOUR IN MAINE,

1797.

Left home, Aug. 28, and returned home, Oct. 28.

Not having books from the Society, as was expected, I bought five of Packard's Catechisms, and five of D. Hitchcock's Essays on the Lord's Supper, and gave them in the following way:—

BOOKS GIVEN.

Packard's Catechism, to Philips' Gore.

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|-----|---|---|-----------------|
| One | “ | “ | to Bethel. |
| One | “ | “ | to Middletown. |
| One | “ | “ | to Livermore. |
| One | “ | “ | to Norridgwock. |

Hitchcock on the Lord's Supper, to Seven mile Brook.

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|-----|---|---|---|----------------|
| One | “ | “ | “ | to Carrytunk. |
| One | “ | “ | “ | to Farmington. |
| One | “ | “ | “ | to Pennycook. |
| One | “ | “ | “ | to Norway. |

Aug. 28, 29, 30. Raymondton. Rode to this, by the way of Portland. Preached from 1 Tim., 1: 5.

31. Otisfield. Preached from Matthew 1: 21. Hearers were serious and satisfied. Visited faithfully a Mr. Kneeland and a Mrs. Sawyer, both in a dangerous and decaying state of body. Saw my little trout in a spring, and fed him as my last year's acquaintance. In this spring of Benj. Patch, he has lived three years.

Sept. 1. Philips' Gore. A fine day. All well. Preached from Matthew 1: 21, to a few hearers.

Sept. 2. Rustfield. alias Norway. Grasshoppers here, and at Philips' Gore and Paris, hurtful. Rode to Paris, and found friends well, particularly merchant Prentiss and Capt. Bolster.

1st Sabbath, Sept. 3. Norway and Paris. Preached at Paris, from Math. 1: 21, and Mark 15: 15, 16; and then at Norway, from Jeremiah 7: 22, 23. At Paris, the Baptists heard their minister Hooper, and the Methodists heard a Stoneman. So that I had only about one hundred hearers, very attentive and respectful. Paris would make a fine parish, if united. Rustfield, Cummings' Gore, and Lee's Grant, are incorporated or made a town called Norway. Capt. Rust and his lady, rode to Paris, in a chaise, and heard two sermons. We then returned to his house, and gave a sermon to near an hundred attentive hearers. They were satisfied, and I hope benefitted. Mr. Rust and lady treated me with great generosity.

Sept. 4. Norway, Pennycook. Sat off for Pennycook,¹ a Plantation of about thirty families, on the Androscoggin, twenty-five miles north-west of Norway. I rode alone through seven miles of their inhabitants in Paris, and then through real woods from eight o'clock, A. M., to four, P. M. Put up with Edmund Page, son of the Colonel, of Fryeburg, and

¹Rumford.

preached from Acts 17: 30, 31. The land of this ride is good. Rode over the Whale's back, a ridge of land of three miles, often but a few rods wide, and the vallies on each side very deep; the tops of very tall trees hardly even with my horse. Pennycook is rich land, lying on both sides of the river, which is wide. The Plantation has interval. Here are the Great Falls, nearly two hundred feet high.

Sept. 5. Pennycook, Bethel. Rode to Sudbury—Canada, now Bethel. This lies on both sides of the river, and has much good interval, and is pleasant in several places. Here live Deacon Bartlet, Deacon Kimball, and a number of Yorks from Standish. Maple sugar was plentiful here, and in Pennycook. It is sixty miles from Standish to Bethel, through Bridgeton, Waterford, and Orangetown; and eighty from Bethel to Portland. Bethel has about one hundred families. Preached from Math. 1: 21. Put up for the night with Deacon Kimball, who has a capital farm, interval enough, which yielded last spring one thousand pounds of sugar.

Sept. 6. Pennycook. Preached from Jer. 7: 22, 23, to a numerous and attentive audience, and rode three miles from Aaron Graham's to Philip Abbott's, last settler in the east of the town. This town is hilly and rocky, with poor roads. At Abbot's, the river makes a half-moon to the left, some miles, so that from his house east to the river, is two and a quarter miles. Then crossed the river by swimming, to Holmantown, alias Dixtown, alias No. 1.

Sept. 7. Holmantown. Turned in with Jona. Holman, son of him of Sutton, from whom the town bears its present name. Dined in his camp with him. From this we go to Paris, through Butterfield and Buckfield. To Hallowell, through Jay, Livermore, Fayette, and Readfield. From this

to Jay, is about six miles, through good land, well timbered. From this, I rode to Messrs. Austin and Livermore, the two men who own Rocomeco Point, or, as in the original, Mero-comecook; two fine farms of four hundred acres of interval. From Aug. 10, to this time, they have plenty of good watermelons. Here the Indians lived in abundance. Mr. Livermore at his first entrance among them, was obliged to be soft and gentle in his dealings with them. The grass on the interval was very tall and large, and the roots strong; so that plowing was very hard.

Sept. 8. Livermore. Crossed the river and rode seven miles to Dea. Livermore's. Rode three miles to Mr. Morse's, and preached from Jerem. 7: 22, 23. This Morse is an admirable smith for shoeing horses, and cured a lame foot of my horse. In this town are Messrs. Williams and Robertson, baptistic preachers, and Mr. Hillman, a Methodist one.

II. Sabbath, Sept. 10. Livermore. Preached at the house of Nath. Perly, from Matthew 1: 21: and Psalms 141: 2. This Perly is son of Rev. Perly, of Gray, and married to a daughter of Rev. Strickland, of Turner. A son of said Strickland has married a daughter of said Perly. Both families live in vicinity. Was treated very well by both, and seemed at home. Rev. Strickland kept Sabbath with us. Baptised Isaac, child of Hastings Strickland and Sally.

Sept. 11. Jay. Rode to this from Livermore, and put up with a Mr. Craft, near the meeting house. His wife is a fine woman, sister to Mrs. Parker, in Standish. Mr. Craft's parents lived near him. Both families are good folks, and wished to hear me. P. M. But the people were very busy, and not warned, and we had no lecture. Jay and Livermore

have about one hundred families each. The land and timber are good. The houses are scattered. There seems no compact place filled with houses, no pleasant banks, or intervals, that I saw, save Rocomeco. Fayette appeared in view, on the hills, east of Livermore.

Sept. 12. Farmington. From Jay to Farmington is twelve miles. I rode it in four hours. The road is quite good and safe for so new an one. The course from Jay is nearly N. W. The land is good, rather rocky, but not hilly. Passed through Tyngtown,¹ the mills of which are five miles from Sandy river; the road of which five miles is good. Put up for the night at Squire Starling's.

Sept. 13th. Farmington. Preached at Peter Gray's from Matthew 1; 21. This river has yielded hay and grain and corn this year in abundance. Much grass is left in the field.

Sept. 14th. Farmington. Middletown and Uppertown. Rode from Gray's to Uppertown, appointed a lecture to-morrow at nine o'clock at Capt. Soul's, Uppertown, another at Squire Reed's, Middletown at three P. M. Fine season, corn almost beyond danger. Capt. Soule was gathering corn, and his neighbor Sprague gave us in plenty, water-mellons.

Sept. 15th. Uppertown. Preached at Capt. Soul's from Matthew 25: 31-45. Rode to Squire Reed's and preached from Prov. 20: 11, to a serious assembly. Sweet singing. My friends, the two hunters being there. Squire Reed and wife and said hunters spent the evening with me at Edward Flint's; we had sweet singing by the hunters and Flint's little daughters. Said Flint is cousin to the wife of Squire Brady of Buxton.

Sept. 16. Farmington. After visiting several families

¹Wilton.

on the road, crossed the river at Squire Starlings and put up with Squire Belcher.

III. Sabbath. Sept. 17. Farmington. Preached from Mark 12 :24, and Matthew 25 : 31-46, to a very attentive, serious, large auditory. Squire Abbott and son from Concord N. H. were here; who are running out a number of townships on the west of Farmington. He is a pleasant and sensible gentleman; and told one or two striking peculiarities of the Hopkinsian's, as given by Rev. Cummings of Billerica.

"1. The Divine original of sin. 2. The Divinity of the Devil." The two hunters were at meeting, and Capt. Allen whose wife was a Coffin, and cousin to Mrs. Pease of Warren. Mrs. Davis told me that Capt. Pease had left his amiable wife and taken another in France, and that he never was worthy of her consin. Rode to Ezekiel Lancaster's of Sharon, and lodged with him.

Sept. 19. Sharon. Preached to a serious audience from Jer. 7 : 22, 23. Conversed much with the hearers and gave them religious knowledge.

Sept. 20. Sharon. Farmington. Rode to Stephen Titcomb's of Farmington, and was treated with brandy, before a generous breakfast, and with wine of their own produce afterwards. He, his wife and their neighbor, Father Gore, were good company for three hours, after which I rode to Squire Belcher's good family and took leave. I then rode to Capt. Allen's and put up for the night. Found all well and a little boy running about the floor who was not born last July when I was there.

Sept. 21. N. Vineyard. Rode to Deacon Norton's of this place and dined. Preached from Prov. 20 : 11. Con-

versed much with serious company. The family was very sociable and agreeable. Mrs. Norton was daughter of a Mr. Claghorn Innholder, at the Vineyard, where my brother Daniel had often resorted. She knows him, and remembered him with great friendship. They lodged me in a pretty bed-room. She, seeing me mightily pleased with my separate room, said, "why we have gotten a door." This seems a byword with them, as we here see but few rooms, parted and properly shut by doors. This little apartment reminds me of the sweet little arched room, I found last year at Capt. Daggett's of the same place.

Sept. 22. N. Vineyard. Rode to the house of Henry Norton, nephew to the deacon. His wife is a lovely daughter of Father Gore of Farmington. Appointed a lecture at his house, as I rode to it; but the people being busy and not well notified did not attend.

Sept. 23. Starks. Rode through N. Vineyard, and visited the two Capt. Daggetts, and came to Mr. Hilton's of Starks and dined with his family, all well. He has several daughters, named as mine are. Little Susanna was very glad to hear me call her. I had gained her love last year.

IV. Sabbath, Sept. 24. Starks. Preached from Mat. 16: 15, 16. Here I had a grand auditory, who said they were taught well and had learned more than they had known before. They most earnestly begged me to give them another sabbath. Lodged with a Mr. Nicols, who, with his wife, treated me with the greatest kindness. Mrs. Nicols is cousin to Barnabas Sawyer of Buxton and sent him a great deal of love.

Capt. Waugh at whose house we kept the Sabbath, is a sensible man and much opposed to wild, ignorant, itinerant preachers. The people are divided here as elsewhere gen-

erally; yet many wish for more true preaching, peace and order.

Sept. 25. Titcombtown alias Seven Mile Brook alias Brookfield;¹ and W. Bernardston on the east side of the river. Rode up to Brookfield and crossed the river to Mr. Weston's of West Bernardston, and preached from 1st John 3: 3, to a considerable auditory. 'Tis here pleasant and improved. From this to Norridgewock, ten miles, the road is excellent. Mrs. Weston is cousin to the wife of John Rolfe Jr. of Buxton, and to Rev. Powers of Penobscot. Lodged at Mr. Weston's.

Sept. 26. Seven Mile Brook. John Moore's. Re-crossed the river and came to Mr. Moore's. Many people here treated me respectfully and heard me preach from Acts 17: 30-31. The auditors were serious and very attentive. Saw Mrs. Thompson, sister to the wives of John and William Davis, who are of or near Buxton. The road to this place is pleasant affording good prospects of interval and improved land. Oil nut trees were here as on Sandy river. Seven mile Brook is wide, but easily forded, on a gravelly bottom.

Mr. Nicols of Starks has a beautiful farm of interval, mostly surrounded by the river, with sweet oil nut trees on its borders.

Sept. 27th. Greenfield. Capt. Gray. Rode to this, six miles up the river. This is a sweet ride, through good prospects of interval, and by many houses. Capt. Gray has a grand farm and much interval. Had corn, fifty bushels to the acre. He said "I have corn as good as any between this and New York," and that a man working two days in a week will grow rich enough. This river above Norridge-

¹Anson.

wook is nearly as lovely as Sandy river. I rode in company with Benj. Hilton of Wiscasset. He was taken by the Indians in 1756, at Pownalboro', and carried to Canada. Four days from a place little above this, carried them to Canada. His father, one brother, and one brother-in-law were killed, and he alone taken. Just above Mr. Moore's there is an Island in the river of more than one hundred acres, settled and considerably improved. Capt. Gray is like old Esop in body and mind; round in his shoulders, and of a witty turn of thought. Preached to a considerable and serious auditory, from Mark 22: 34. Then rode four miles up the river with Luther Pierce and forded the river, which is wide, with some bare banks or islands of sand, and lodged with him on the east side of the river. Corn here is excellent and fully ripe.

Sept. 28, Luther Pierce, mile above Carrytunck Falls. The people here are much reformed. Formerly, they lived in strife, excess in drinking, shooting on the Lord's day, &c. These vile practices are now forsaken. The people are serious and thoughtful of religion, yet puzzled by different preachers and full of debates, concerning Election, Free-will &c. However, they seem teachable and modest. I preached to them from Proverbs 20: 11, and they heard with attention. Sixty miles from Pierce's or nearly, is Canada line. Some interval is here on each side of the river. A wild-cat was lately killed here. Many of this people came from Sheepscot river. From this, twenty miles east, and then forty north, is Moose pond or lake; which is said to be thirty, some say sixty miles long. It is full of islands, and boggy in one island. This is a place in which wild geese are supposed to hatch their young in great numbers. The pond is no place for sailing. Two indian houses only are by this pond, as an Indian said. The great branch of Ken-

nebec comes from Moose lake. Twenty miles from this is Dead river, the other or W. branch, which reaches almost to Chaudiere.

Sept. 29th. Mile above Carrytunck Falls. Mr. Pierce sat me up river, four miles, in his canoe, to Mr. Heald's, at whose house I preached to a large and attentive auditory, from 1 Timothy 1: 19. Here were serious people and very teachable, seldom hearing a sermon. I was sorry, very sorry that I engaged to go back the next day, Saturday, to Seven mile Brook. Could I have had Saturday and the Sabbath with this people, I might have fixed them in the knowledge of the essential truths and duties of the gospel. I was much grieved to lose such a prospect of usefulness. Kennebec is settled only four miles above Mr. Heald's. He and his neighbor Ware, are on grand interval. I was told a man may walk in a half a day, on the waters of Chaudiere, Connecticut, Androscoggin and Kennebec rivers. They sometimes fetch seed-wheat from Canada, through Chaudiere and Dead river. Mrs. Heald is a meek dove, and Mrs. Ware, a likely and religious woman. A Mr. Blake of this place told me, he was at a lively religious meeting on Sandy river. A girl went to prayer. The assembly kneeled; but he despising the girl, stood up; But was soon obliged to follow the rest and come to his knees. After devotion he could not rise but was helped into a chair. Afterward he was in distress and full of unavoidable groans. He saw many visions, partly encouraging, partly discouraging; and fought with Devils. Finally he became delirious, and was chained and kicked about so much, as to injure a leg, which is now contracted and useless. He walks upon crutches and expects so to do always. This was about two years since. What is this! And yet, they say he lives as a christian, and he talks can-

didly, and without the appearance of pride or censoriousness. Mr. Pierce paddled me back to his house in three quarters of an hour. The father of Mr. Heald, five years back, affronted an Indian Loosop, who threatened his death.

The indian's wife told it to Mr. Heald. He loaded his gun with buck shot. The indian came to his house by night and insisted that he would have rum. Heald denied him. Finally the indian burst the door and entered. Heald shot the whole charge into his breast, broke all the wooden part of his gun over the indian's head, and bent the barrel over his back. He went out tumbling over and over, and bleeding abundantly. Heald left him to die; but he is now living. There is a bay below Carrytunck Falls a half a mile wide, where the fowls enjoy themselves. From the upper Settlement to Norridgewock is about twenty miles.

Sept. 30. Mile above Carrytunck Falls. Rode down to Capt. Gray's and dined; was ten minutes in fording the river diagonally. After dinner rode to Aaron Thompson's within two or three miles of Moore's on Seven Mile Brook. Mrs. Thompson is daughter of Joshua Lunt of Newbury, son of Skipper Benjamin. Their house is in a pleasant situation and they have company enough.

V. Sabbath. Oct. 1st. Seven mile Brook. Preached at Mr. Moore's from Mark 15: 16, 17, and from Matthew 25: 31-46, to three or four hundred attentive people. Conversed much in the intermission. After service, visited an infirm man, Mr. Fling. Many persons have been hurried into the water in this place by Mr. Locke of Chester, near Sandy river. They are left as sheep without a Shepherd. Mr. Randall blamed Mr. Lock lately, though of the same profession; and told the people, an ocean of water would not save them. I suppose these converts essentially wanted

scriptural knowledge. They seemed greedy for truth, while I was preaching and talking.

Oct. 2. Norridgewock. Crossed the river in a ferry boat, and rode down to Mr. Weston's of W. Bernardston.¹ From this to Norridgewock is ten miles, through good road but ordinary land, generally. Visited the seat and the place of the Fort of the Indians of Norridgewock Point. Here the land is good. A man was ploughing three acres of land on which he raised one hundred bushels of corn this year. He expected as much rye would grow on it next year. The land was very black and I think never dunged. Above the point for twenty-five miles the people are better settled than from the Point to Norridgewock meeting-house, about six miles. A Church is just formed here by Rev's. Emerson and Calef, which will probably contain soon about forty members.

Starks, Carrytunck and Norridgewock are supposed to be much reformed by the preaching of Mr. Phineas Randall, an Hopkinsian, last year. He seems to have taught that all converts can tell the time or reality, or both, of their conversion. The people believe this, and some think they know who are converted. There seem to be some fancies among them and when Mr. Randall's converts are guilty of scandalous sins and are kept in mind of them, they say, such things are decreed, and thus ease themselves. Mr. Randall is not prudent nor kind. He gave out word that Rev. Calef of Canaan was not converted. This has injured that humble and exemplary minister and his people. They are apt to think too lowly of him, and some go off and hear Mr. Cain the Baptist minister of Clinton. Some here are sorry for the extremes and fancies of others. To them my conversation was agreeable. I preached to about thirty or

¹Cornville.

forty persons from Mark, 16: 15, 16. Baptised Leoma, daughter of Seth and Judith Spaulding. Father Emerson, who preached some years at Norridgewock is much the father of the church here. He said here, "there is a right way (in religion) and a wrong way and I *know I am right.*"

Oct. 3d. Canaan. Rode hither this morning and found Brother Calef well, who told me his wife, then at Wells, was recovering fast from a low state of health. Tarried the day and read in that excellent composition "Domestic Divinity." This is a sweet place; but Mr. Calef is troubled by Baptists and some zealous and enthusiastic hearers.

Oct. 4. Canaan. It rained all this day, and the night following the wind was high and blew down many trees, which filled up all roads much in the woods.

Oct. 5. Fairfield. Dined with my friend Nymphas Bodfish; then rode up to the back settlements and appointed a lecture for the next day at the house of Josiah Burgess. Lodged with Squire Samuel Toby.

Oct. 6. Fairfield. Preached from Matthew 1: 21. Rode to the river and had a lecture in the evening at Nymphas Bodfish's from Mark 12: 34. About fifty serious hearers attended each of these lectures. Here I learned that Rev, Cain, baptist minister at Clinton, sold an horse to his Deacon Spearing for one hundred dollars. The deacon offered sixteen dollars for a recantation. The good minister refused. The deacon became delirious and makes poetry to satarize his minister and church.

Oct. 7. Clinton. Rode up to Wyman's Ferry. Crossed the river and went down to George Fitzgerald's and put up with him.

Oct. 8. VI Sabbath. Clinton, Fitzgerald's. Preached from Mark 16: 15-16, and Matthew 25: 31-46. A large

auditory, heard with serious attention. Fitzgerald has an house about forty by thirty-two of two stories almost finished and convenient, since last year. He was once very poor; but industry and economy have soon made him a man of property. Went and lodged with Timothy Hudson, one of my last year's friend.

Oct. 9th. Clinton, Winslow, Sebecook. Rode to the fort (Halifax) in Winslow, five miles. Met with Rev. Mr. Cushman and Lieut. Cragin. The point and Fort are pleasant, from which you look up to Coniek Falls, on which are mills. Much lumber and salmon fishing are here. The lumber of Sebecook is brought to this point, which is made by the confluence of the Kennebec and Sebecook rivers. The point is like two acres of land pushed into the Kennebec, and seems a good landing.

Winslow has two meeting houses about which the people are disputing, as some wished for one only. Rode up Sebecook towards Capt. Philbrick's, two miles, and dined with Lieut. Cragin. Then rode three miles to Capt. Philbrick's. Preached from Mark 12: 34. Capt. Philbrick with Colonel Bagley, and another man once took a birch canoe and went up Cobbossee Contee river, and then through three ponds and a little river into Androscoggin, into Livermore. Sebecook reaches within a mile to Penobscot.

Oct. 10. Sebecook. Twenty-five mile pond.¹ Rode from Sebecook to Twenty-five mile pond and put up with Daniel Whitmore. This ride is sixteen miles.

Oct. 11th. Wednesday. Twenty-five mile pond and Fifteen mile stream. Tarried here almost six days, visiting once Fifteen mile stream, and preaching at Father Chalmers. I preached seven sermons at Twenty-five mile Pond, two on the Sabbath. Here I found Thomas Pearson and his wife,

¹Unity.

originally of Newbury. She was Patty Woodbridge. Said Pearson has a son and daughter here. The daughter is married to a Mr. Webb. Visited John Mitchel, a steady man. He lives on the east side of the pond, which is five miles long, and from one to three wide, in a pleasant place. He has one hundred acres of land cleared, and raised one hundred and twenty bushels of corn. He was a chief leader of those men at Machias who took a Privateer schooner of the British, which was sent in 1775 to enable Ichabod Jones, the tory, to load a vessel with lumber for Boston. He was also the means of raising his neighbor, Foster, to the office of Colonel in the army, and O'Brien to that of a Capt of a privateer. He had no reward for these noble deeds, and is now worried about a title to his land; as it is claimed by the Plymouth Company.

Visited Father Chase, cidevant Quaker, and now an exhorter of no sect. He has a beautiful farm, upland and interval. The land runs from southwest to north east. His farm is at the southwest end. The prospect is admirably good. From his seat to a point one half a mile off on the west side of the house the walk is nearly equal to that on Boston Common. His step mother is eighty-four years old, does a maid's stint, and never employed a Physician. She sent much love to Squire Bradbury's step mother of Buxton. Father Chase talked so much of the double meaning of every text of sacred writ, and so mixed hetergeneous matters that I left him after dinner. From this pond, or near it, they send their lumber down Sebesticook to Winslow. From twenty-five mile pond to Penobscot is twenty-seven miles, viz. to Hambden, twenty-five to Belfast, seven to Davistown,¹ and thirty-nine to Hallowell. This is a good situation, and the soil excellent. Presently, perhaps pleasure boats will sail

¹ Montville.

in this pond, and follow the diversion of catching Pick erel. People travel through this to Penobscot very often. It is even now a thoroughfare. What a beautiful seat of merchants and farmers will it soon be! Before I had done with this place, I rode to Fifteen mile stream and gave a lecture at Father Chalmers, and returned. This lecture was attended by a Mr. Howard, son of him of Sebesticook, and his wife a majestic and comely woman. They asked me to lodge with them; but two and a half miles out of my way, prevented my reception of their hospitality. Father Chalmers gave his opinion of the "Age of Reason," with all this good judgment; "The author is a bold, impudent blasphemer and a proud, arrogant liar. The performance is then——." He said also to me with equal good sense; "To promote Religion, America wants a reform in Preachers, in schoolmasters and in parents." Indeed we cannot expect a real and genuine reformation without something like this.

Oct. 16, Monday. Twenty-five mile Pond and Fifteen-mile stream. Rode to the last place and lodged at Mr. Flye's, Thomas Gillpatrick and wife, neighbors, spent the evening with us. Our conversation was religious and instructive. She said to this purpose;—"The people here are of two sorts; one swallows all kinds of preaching; the other, sick of false religion have grown indifferent, even to the true."

Oct. 17. Sheepscot Ponds. Rode to this through bad and soft ways. Put up with Jona Basford. Visited the sick wife of David Bagley.

Oct. 18. Sheepscot Ponds. Preached from Mark, 16. 15. Visited Mr. Marden's family, and dined with his wife. Visited the families of Joseph Carlisle and one Sylvester. Rode to George Carr's and put up for the night.

Oct. 19. Patrick Town, so called, about seven miles from Carr's, still in the settlement of Sheepscot Ponds. Rode to

this in the morning, crossing the river of Sheepscot by fording. From Carr's about five miles, the improvements were good to Bartlet's. From his house to the left, to his mill, where I forded, is one half mile. From the mill to Charles Gilpatrick's is one and a half miles. Here put up. Preached in the evening from Mathew 1:21. Saw the minutes of the Bowdoinhom Association of Baptists; by which it appears that this Association consists of about fourteen ministers, twenty-five churches and eleven hundred members. They mentioned the Hampshire Association and the Warren Association. After lecture, gave much private instruction. Gideon Ford, much of a baptist, talked with one of his sect with good temper, disputing for them as well as he could. I stopped his mouth by showing him that the texts and arguments which he brought were not conclusive. I said to him I do not wonder that common people are baptists, but I do wonder "that men of sense and learning are, since no passage of Scripture denies the church membership of infants, or proves the necessity or reality of dipping." He said once to his minister, I have only one talent and can do "nothing with that." He replied, "I know it!"

This is their doctrine, "two or more talents may be improved, one cannot. If he that had the five talents, in the parable, had buried them, they might have said the same of five, and for the same reason. If I understood Mr. Gilpatrick, the people here, taught by the predestinarian baptists suppose they may as well live in open sin as not. He said they were left in an awful situation.

From Patrick Town to Pittston in nearly a south west course is twenty-four miles. We rode nine miles in Patrick town and then seven miles in Ballstown¹ to Abram Choat's.

¹ Whitefield.

Mr. Choat lives on the west side of Sheepscot river, four miles above N. Milford, or the head of the tide, and fourteen as I think above Pownalboro.

Here the river is considerable, a good bridge is over it. Mills are before Choat's door. From Gillpatrick's as you go to Choat's the river runs in an elbow, N. and W. at your right hand; and the little streams in the elbow run N. and W. into the river, which at Choat's gets right, or runs S. through New Milford to Wiscasset. Few houses were in the nine miles in Patrick's-town; more in Ballstown in which Choat lived. The road is tolerable, but rocky.

Oct. 20. Ballstown—Choat.

Mr. Choat came from Ipswich, and married a daughter of the late Deacon Potter of that place. These settlements viz. those near Choat, have been made since the war. Here is a Nathan Longfellow, cousin to the late Squire of that name in Gorham. Preached in the evening from Tim. 1:19. A good auditory were satisfied. A Mr. Turner thanked me abundantly. Mr. Choat's is a kind family.

Oct. 21. Pittston. Major Coburn. From Choat's two miles brought me to "the four corners," a place where two roads cross each other. From this to Dudley's is one mile. Here is the head of Eastern river, and mills and houses pleasant. This river runs ten miles in Pittston and Dresden, and empties into Kennebeck in Dresden. One man has in four weeks at Sebacook, taken herrings which sold for four hundred dollars.

VIII. Sabbath. Pittston. Major Coburn.

Preached from Mark 16:15-16: and Mark 12:34. The hearers gave good attention. I believe they were satisfied. Had good singing. In the evening Major Coburn, Mr. Smith, singing-master, his son-in-law, his daughters and their cousin Sally Coburn, sang some excellent tunes.

Squire Oaksman was not at home, but his daughter Grove treated me with respect and noble hospitality.

Oct. 22. Pittston, Hallowell. Dined with General Dearborn at Cobbossee Contee. Visited Andrew Bradstreet's family. Put up for the night with Br. Gillet, Hallowell. He showed me a mill, drawn by a horse to make bricks. The mill grinds the mortar and presses it hard into the moulds. And as you draw the moulds out of their envelope, the mortar is smoothed off from the moulds. The carrier takes up the moulds, and moves off with well made and solid bricks.

Oct. 24. Green. Rode through Winthrop and dined at Col. Chandler's of Monmouth. Came to Green and put up with William Sprague. His house is about forty by thirty-five, built of brick. He came from the county of Worcester, and fixed here about fifteen years past. Here is a baptist church and meeting house. Their present preacher for a year is a Mr. Jackson.

Oct. 25. Green. It rained last night and snowed a little. Sprague has a grist and saw mill, and has I think a good interest.

Preached to about thirty persons from Math. 1 : 21. Conversed in the evening and gave much pleasure to one serious man.

Oct. 26. Green, Lewiston, Ferry, Gore and New Gloucester. From Green to N. Gloucester is twenty miles. Four or five miles east of the ferry is good riding; and generally 'tis good from Hallowell to Portland. Dined with Bildad Arnold of Gloucester. His wife was widow of Doctor Jordan of Cape Elizabeth; originally Sarah Bartlet of Kittery. Then went to Br. Foxcroft's formerly pastor of the church there and lodged.

Oct. 27. N. Gloucester and Windham. Gloucester is a

rich town. The road from the south-west runs through the town north-east, and I believe crosses another in the middle of the town. Here are good buildings and farms. They want a minister, good and faithful. Under such an one the parish united would be delightful. Br. Foxcroft is employed in transcribing old authors, as Owen on prayer and Shepard on the parable of the ten virgins, &c. Rode through Gray to Windham and lodged with Br. Smith.¹

Oct. 28. Saturday. Rode home and found all well.

I have preached in the mission, sermons, 48; have travelled about 460 miles. And passed through 43 plantations.

In this mission I saw no methodists, unless two ministers, met between Hallowell and Gloucester, were such. Last year saw several of them and heard five sermons delivered by them. I heard no sermon or exhortation in this mission from any one; and wrangled with no one, except one Dudley, a teaching friend, who did not appear in a kind mood.

A great many of the people to whom I preached, and gave private instruction appeared teachable and all respectful. They are under great disadvantages. The youth have small means of Christian knowledge in private; and their preachers, travelling, preach very differently. 'Tis as much to be lamented in Maine perhaps, as any where, that people lack good christian education. For want of early and sufficient information as to the leading truths and duties of the gospel, they are in danger of lasting ignorance of them; and of receiving error, and of turning religion into a matter of hurtful and doubtful disputation. Better measures to promote the kingdom of Christ and more scriptural, are much wanted in this country in general; and I believe in all Christendom.

¹ Rev, Peter Smith.

May God bring his gospel into a more exalted esteem among christians, that the divinely appointed modes of advancing true religion may be sacredly and universally adopted by the Christian world. Then I conceive, the church will be the beauty and joy of the earth. Amen and Amen.

(Signed)

PAUL COFFIN.

Buxton, Nov. 1, 1797.

MISSIONARY TOUR IN MAINE.

1798

Aug. 13, Rode to Windham.

14, Rode through Windham, instructed and gave books to two families and to one in Raymondton.

15, Raymondton. Instructed and gave books to the family of John Mitchell. Preached to a small audience from 2d Timothy, 3: 14, 15.

16, Rode to Otisfield. Instructed and gave books to the families of Mark Leech and Obadiah Mann of Raymondton. Gave books to the families of Hancock and Holden of Otisfield. Instructed three families more in said town. Put up with Rev. Robie.

17, Stopped at Otisfield to shoe my horse. Preached from Luke 19: 8.

18, Instructed the family of Samuel Wardwell of Phillips Gore and gave him Dodridges "Rise and Progress." Went to Craigie's farm¹ and gave books to Widow Jordan, and Moses Abott of Hebron. Rode to Norway and put up with Lyman Rust

19, I Sabbath. Preached at Paris, two sermons from Ps.

¹In Oxford.

74:10 and two texts more; and one sermon at Norway from Prov. 5:22, 23.

Aug. 26, Preached at the house of David Andrews in Paris. With him, a good man, I had much religious discourse. My text was 2d Timothy 3:14, 15.

21, Called at Seth Carpenter's and gave counsel to his wife, and Taylor's sermon. Visited the wife of John Nason and gave her Hem. sermon. Counsell'd the wife of Abraham Bolster and gave her Taylor's sermon. Put up for the night with Messrs Ezekiel and Moses Merrill of Hebron. Brothers to Lucy, living at Buxton with John Appleton. Gave them Belknap's sermon with advice.

Aug. 22, A Mr. Bucknam came in this morning and said a Mrs. Potter of Poland, above ninety years of age, never felt pain in her life only once by the sting of a wasp. Gave instruction to the family of John Stedman, and a bible and Hemm. sermon. They are Congregationalists. His wife was serious, sensible and agreeable. Convers'd much with her. Dined with my old friend Asa Beare's. Preached from Matthew 5:23-34.

Aug. 23, Left Hebron and rode to Buckfield, guided by a lad, Josiah Prat of Hebron, to whom I gave a testament. Gave Mr. Buck, John Belknap's sermon, and Hemm. sermon to Benjmin Spaulding; and a primer to the children of Isaac Foster.

Aug. 24, Rode to Buckfield-mills. There are two brothers by the name of Andrews, money getters in trade, with a large house and a shop; and a Mr. Record with a large house begun.

From this centre is a road west to Paris, north to Butterfield, now Sumner, and N. E. to Livermore. Preached from 2d Timothy 3:14, 15.

Aug. 25th. All preaching is thought by many here to be needless; and the "Age of Reason" is too sweet to the people. Oh! The bad effects of lay teachers of several sorts and of deistical writers, when these follow, as here, great ignorance and neglect of the means of grace. How sad is the case of the people in such hands. The low state of religion in this place, and the corruption of principle too fully prove such a sad case.

Aug. 26. II Sabbath, Buckfield. It being rainy, I preached to about six score people from Mark 16: 15, 16, and Matt. 5: 23, 24. I lost about half my hearers I believe by the rain. What I had, gave attention. Butterfield is now incorporated and made two towns, Sumner and Hartford.

Aug. 27, Monday. Sat out for Livermore, through part of Hartford. Called at Joseph Wescot's of Buckfield and gave his daughter, Nancy, Hemmenway's sermon. Called at his daughter Keen's in Hartford, and gave her the "Design of Christianity," and to her sister Betsy a primer. Called and dined at John Cole's. Prayed with the family. Called at Mal. Bartlet's and gave him Hemmenway's sermon, and put up for the night. He was from Old Plymouth, his wife from Falmouth. Gave their daughter Almira a primer. These are serious and uncorrupted folks living in the centre of Hartford.

Aug. 28. Tuesday. Preached from Acts 17: 30, 31. Freeman Ellis and wife, and Bartlet and wife are good folks. I was kindly treated by both families. Ellis has a grown daughter, deaf and dumb, but sensible, and carefully industrious. She ironed me a shirt respectfully; and will, her mother says, always remember me, as differing from the Baptists, by baptizing infants.

Aug. 29. Wednesday. Called at John Ames', and his wife

being sick, called in the family of his brother and prayed with them both. Gave them religious advice, and Hemmenway's sermon to John. Visited Moses Pollard's family, and gave him Belknap's sermon, with advice. Called at Samuel Atwood's in Livermore and gave instruction and Hemmenway's sermon. Put up agreeably at Dr. Hamblin's in Livermore.

Aug. 30. Livermore. Dr. Hamblin. His wife, house and situation are all agreeable. Visited David Learned's family and being unwell, spent the day with this pleasant and serious couple. Gave them instruction and Hemmenway's sermon. She is quite modest and obliging, and gave me a successful cordial for my cholic. Preached at Dr. Hamblin's from 2d Timothy 3: 14, 15. Gave instruction, and a Psalter and primer to Daniel Lovewell's wife. Invited by the wife of Abijah Munroe, put up with them for the night. He had just sprung his net on six dozen pigeons, and took them all. To take a whole flock is a common thing with him. This is near my friend Morse, the excellent blacksmith, near Turner.

Aug. 31. Livermore, Friday. Grasshoppers were hurtful here, and in several other places between this and Windham. This town has about one hundred and thirty families, two-thirds grown in three years; much divided, having many Baptists, and two of them ministers, and one Methodistical preacher. They are superstitious, ignorant and predestinarian. Preached at Morse's to a small audience from Acts 17: 30, 31. Returned to Munroe's and put up for the night. He and his wife are sensible and agreeable.

Saturday, Sept. 1, There were in this place six pair of twins, under five years. The road from Rocomoco through Livermore to Turner is pretty straight about fifteen miles,

and makes Livermore look much better to me than it did last year. Went to Deacon Livermore's and put up at that good house. He and son have about fifty excellent cattle, many sheep and horses, and an orchard. Their house is large and high, of four rooms and two chimneys. They have four barns and many sheds. Fayette lays east of this and the houses are in sight on high land. From the Deacon's to Jay meeting house is six miles, to Sandy river seventeen, to Portland sixty three; to Turner fifteen.

Sept. 2. III Sabbath. Livermore. Preached at the School house from Luke 2: 13, 14 and Matthew 5: 23, 24. Then rode to Jay, by Squire Richardson's over Noyes' ferry, about eight miles. Put up with Samuel Craft. From the ferry to his house is a good road three miles.

Sept. 3. Monday. Jay. Preached from 2 Tim. 3: 14, 15. Craft has a married son, living with him and another near him, whose wife is sister to Parker's wife of Standish. They are yet Christians of the old stamp; and steady, good folks. The sister to Parker's wife was very respectful and attentive; as indeed was her sister and all of the three families. Gave a testament to Moses Craft, one to Thomas Allen and one to Ezra Fuller all of Jay.

Sept. 4. Tuesday. Jay, Tyngtown, &c. Rode to Farmington through Tyngtown and got to widow Eaton's at two o'clock P. M., about eleven miles. From the bath house in Jay to Tyngtown is four miles. In the midst of this way the road from Coos crosses it. Visited Peter Gay, and put up for the night with Walter Boardman.

Sept. 5. Farmington. Visited the family of Nat. Hersey. Visited Gideon Smith and gave him Belknap's sermon. Went to Mr. Flint's, gave a Bible to Peter Dudley, and Hemmenway's sermon to Polly Parker, an orphan. Found Mr.

¹Wilton.

Flint building a forty-foot barn. He, Capt. Soule, Squire Reed &c, were working on it. The rain beat them off and we had a sermon from 2 Tim. 3:14, 15. The Hunters from the other side of the river and others, about forty attended the lecture. Spent the evening at Flint's in religious conversation with him and Capt. Soule. Capt. Soule and many others, here and above are Methodists. Gave Flint the "Rise and Progress."

Sept. 6. Middletown.¹ Rode over the river to see the two Hunters. Spent the day with them and three friends from Bristol. They and their wives are all friendly and live in union in one small house, in which ten of us lodged.

Sept. 7. Middletown. Re crossed the river. Visited and instructed the family of Joseph Ellsworth, and gave them a testament. Called at Gideon Smith's, conversed religiously with them and the widow Towers, in whose house they live. Instructed the family of Isaac Powers, and gave them the "Design of Christianity." Preached at Peter Gay's from Prov. 5. 22, 23. Put up at Jona. Cushman's by the invitation of his serious and amiable wife. They left New Bedford, two years ago, bought one hundred acres of land, partly cleared, and thirty acres of it intervale, for six hundred dollars. Now it will sell for fifteen hundred. The situation is sweet and the land excellent.

Sept. 8. Farmington. Gave Joshua Bradford advice and a Psalter. To Joshua Rand advice, and Hemmen. sermon. Advice to Samuel Smith's and Samuel Lovejoy's families. Gave Lovejoy Watts' Catechism and a primer. Conversed much with his serious wife. She was a Morse of Methuen and knew Rev. Huse of Warren, but originally of Methuen. Called at Mr. Turner's; children only at home. Gave advice to the family of a Mr. Austin, took his son Charles, and rode

¹Part of Farmington, the middle part.

three bad miles to cousin Jacob Pearley's of Tyngtown; one of whose sons married a daughter of widow Eaton of Farmington. He lives on high land and can see a house or two in New Vineyard. Tyngtown is five years old and has thirty families. Three persons were published at Farmington, of this place, last Sabbath.

Sept. 9, IV. Farmington. Squire Starling's. Preached from Eph. 2. 1, all day to a large and attentive audience. Gave William Brackley, Primer, Psalter and Hemmen. sermon. Crossed the river and lodged with Abel Sweet, whose wife is a daughter of cousin Jacob Pearley.

Sept. 10. Farmington. Fine morning. Visited Squire Belcher Dr. Stoye and Capt. Coffin's widow and children, and rode to Squire Titcomb's and preached from 2d Tim. 3. 14-15. On the way saw Capt. Adams exercising his company, who handled their arms well.

Saw at Squire Titcomb's a bull, half English, supposed to weigh 1000 pounds. I believe he was one-third bigger than I had before seen any one.

Sept. 12. Farmington. Squire Stephen Titcomb, treated me with wine, brandy and viands equal. He is one of those whom prudence takes in her arms, and never fails to guide. His house, barns, fences &c., are as they should be, finished, neat and good. Economy and hospitality link hands; and religion is at the head of both. Rode to Ezekiel Lancaster's of Sharon. His wife is a daughter of widow Eaton of Farmington. Preached from Math. 10. 11-15.

Sept. 12. Sharon. Wednesday. They come on here as well as at Farmington, in their buildings. Three large houses are in building near Lancaster's. Some of them with windows on the sides of the front doors. They make a billiant and rich appearance. Gave Lancaster Hemmen-

way's sermons. Set off for Starks. Instructed the family of Nat. Harding and gave a primer to his son Nat. Instructed the family of his neighbor Sawyer. Visited the family of Simon Davis a Briton. He and wife were unable to read. Advised them and gave them a testament. He appeared very thoughtful; held my stirrup and put my foot in it: yet his neighbors told me he was a poor irreligious man. Instructed Mr. Ames and wife. They once lived at Bradford and heard Smith the Baptist. She was teachable and concerned for the education of her children. Called at another Davis's, whose wife seemed religious, and wished to teach her children, and have good examples before them, but he was rather thoughtless and profane. Crossed the river, fording, and went to Ben Arnold's, with whom I preached two years ago. He was religious, had been concerned for himself 18 months, sometimes in great distress. He now had hopes, and conversed pretty well in the general. He was rather bitter against the Methodists, and as much biased in favor of the predestinarian baptists. He could not hold religious communion with a man who had been eminently religious from his youth, because he could not tell the *time* of his conversion! I know not that I convinced him of his false judgment and want of charity. Preached at his house from 2d Tim. 3. 14, 15: to an attentive audience. A Mr. Butterfield lately a baptist teacher, but now deposed, was among my hearers. I talked much with him, I suppose to little purpose. He did not seem to understand the force and worth of a sermon on early religion. The tender and impressible hearts of youth, the wisdom and grace of God in providing for their early sanctification and the timely application of truth to them, seemed to be things of which he had no esteem or no ideas. His general ideas were that men rush

on towards destruction with a quick and universal haste till God stops them with a mighty strength; after which they went to Paradise with equal dispatch.

Sept. 13. Starks. B. Arnolds. Strictly, Arnold lives in a Gore between Starks and Sharon. Crossed the river some distance below Arnold's and went to B. Hilton's of Starks 7 miles. Gave him Belknap's and Hemmenway's sermons. Preached at Capt. Waugh's from Luke 2. 12-14. Messrs. Waugh, Hilton, and Nichols, treated me with great kindness and thankfully received my labors. Lodged at Nichols'. His wife is very hospitable and obliging, and his daughter Betsey is pretty and a virtuous youth. To her I gave a Psalter.

Sept. 14. Starks. Rode on for 7 mile brook, now Anson. Instructed Mr. Bray and wife. Called at Dorr's and Gatchell's gave them advice, and to Dorr, a Psalter, and to Gatchell a primer. Gave a primer to another Gatchell, and prayed with two Gatchells. Went to Moor's at 7 mile brook and then to Aaron Thompson's and put up.

Sept. 15. Anson. Saturday. From Hilton's of Starks to Thompson's of Anson is considerably improved on both sides of the river and rather pleasant. The house of Thompson stands high and pleasant: the river and intervale in view. Indians last night were taking salmon in the river. Rode to Capt. Gray's two miles above Anson. Conversed much with him and Mr. Colby on religious and other subjects.

Sept. 16. V. Sabbath. Preached all day at Mr. Morris' on 7 mile brook, from Math. 5. 23, 24: and Luke 2. 13, 14. After meeting rode to Capt. Gray's and put up. By the way gave a testament to Joseph Hilton, and Taylor's sermon to Aaron Thompson.

Sept. 17, Monday. Rode to Mr. Pierce's over the river;

re-crossed it and rode to Mr. Ware's at Carritunk, near the upper end of it. From Ware's below, there is a running hill between the upland and intervale, so that his neighbours above and below must come to his house to go into the upland. His youthful and lively wife had a son six days old, with a federal cockade on. Gave her "Rise and Progress" for the use of the people, especially on Sabbaths. Went to Ephraim Heald's and put up.

Sept. 18. Carritunk. Gave Mrs. Heald Watt's catechism for the use of the people. Gave Hemmenway's sermons to Daniel Foster. Preached from Acts 17. 30, 31: went over the river fording, and put up with Joshua Goodridge.

Sep. 19. Carritunk. Gave Taylor's sermons to Mr. Goodridge for the use of the people. Preached from Mark 16. 15, 16. Admitted to a full profession of christianity, Bridget, wife of Ephraim Heald, and baptised her four children: Ephraim, Mehitable, Bridget and Eleanor. She had been proposed for full communion with the church of Canaan by Mr. Calef pastor of said church, and I admitted her as a member of said church. He thanked me for saving him a long ride to Carritunk. Last year the people here were very peaceful, and my preaching right in their esteem, and my company earnestly courted. I visited them with great hopes that my instructions and books would put them in a good way of keeping their Sabbaths, and be of much religious benefit to them. But alas the disappointment! A part of the people were disciples of Phineas Randal, the Hopkinsian, and a part of the Methodists. My performances were now faulty. Messrs. Goodridge and Fletcher of the church in Canaan received me cordially; as did also Ware and Heald. And I hope I have been a comfort and en-

couragement to the meek and serious Mrs. Heald, in her feeble health and religious thoughtfulness.

Sept. 20. Carritunk. Rode to Mr. Bald's and gave him Hemmen. sermon. Crossed the river and dined with my friend Luther Pierce; re-crossed the river and gave a Bible to Abraham Row with advice. Pressed religion on his wife and daughter Kitty, who was likely, yet wanting a good education. Called at Jeremiah Chamberlin's and gave a primer with much religious counsel. He and wife sensibly felt instruction, owned their neglect, thanked me heartily, and earnestly wished me to call again.

Captain Gray's. Conversed freely and prayed again with Mrs. Gray, not well. She is a lovely woman, meek, pleasant, thankful and pious.

The Capt. secretly chose her, when only seven years old, and has found her as mild and industrious and good, as he then thought she would be. Rode with the Capt. to Norridgewock in hopes of seeing six companies of soldiers, on the Point, where savages lived so lately. When on the Point, about ten o'clock, it began to rain. The companies were just collecting, but the rain drove me off, and the soldiers had a tedious day, and the sight was in a manner lost. I rode to Solomon Bixby's, and kept house alone from twelve o'clock to four. Mr. Bixby and wife then returned and forgave my freedom in eating, drinking and sleeping in their house, and at their expense. It rained all day and I put up for the night with this sensible and agreeable couple. She is quite likely and he a sensible and good husband.

Sept. 22. Norridgewogg. Gave Bixby's children a Primer and rode for the meeting-house. Called at Levi Sampson's and gave instruction. Did the same at William Sylvester's. Dined at Jno. Clark's and put up.

Sept. 23. VI. Sabbath. Mr. Stoneman the Methodist preacher called here last week and told the people I should preach here. Yesterday he sent here from a place two miles off and told thém he should preach there to-day. Thus he works it, though yet feeble in body and bound to preach in Readfield Circuit. Preached all day from three texts, on a dovelike temper as peculiarly christian. I believe I was acceptable to most. The people are nearly divided into two equal bodies, between the methodists and high calvinists. Part of the large church of congregationalists are turned Methodists. They both, I think, go into extremes. Rode to Br. Calef's of Canaan. He is in trouble; his people joining the baptists under a new idea that he is unconverted. Yet his life is meek, humble and greatly exemplary; and his preaching as I believe, scriptural and faithful.

Sept. 24. Canaan. Visited and conversed largely with Mr. Howard, Mr. Calef's neighbor, who has absented himself from public worship and communion. I hope some good was done. He seemed to concur with my advice, to be affected and to relent. He thanked me and treated me kindly. Visited his father also who seemed for peace, though rather uneasy with Mr. Calef. Visited Squire Weston, who is for peace in the parish. He is quite intelligent; treated me with wine and watermelon. He gave an honorable account of the town, excepting their religious division. They are frugal, temperate and hospitable. Their good school-houses, meeting-houses and roads, witness for them. He only in town sells spirits, nine-tenths of which he says are bought for sickness. He is a great surveyor of land and showed me many maps of this part of the world. He has a good idea of the lay-teachers who ruin the people; particularly of Mr. Cain of Clinton, who preached against anonymous sins. Spent

the evening with Br. Calef at the house of Brice McLellan; were treated with fine apples, spirits, chickens, &c. He is, like his education and family, generous, sensible and ministerial.

Sept. 25. Canaan. Went to Mr. Russell's A. M., and got my boots mended. Dined with Mr. Calef at Deacon White's. He is steady to his minister and church. It rained hard all day, a truly equinoctial storm.

Sept. 26. Canaan. Cold and windy morning. Rode with Mr. Calef to the back settlement. Visited two brothers, Stewards. The first had a daughter sick of a fever, prayed with her and had religious discourse with her parents, and neighbors. I was kindly treated and thanked. The other had a daughter just recovering from a fever. I prayed with her and conversed much with the friendly and agreeable parents. The mother was from Lunenburg; a pleasant and mild person. She got us a pretty dinner in a few minutes. Her bread, butter, and apple-pie were excellent. Mr. Calef returned and I proceeded to my friends of Fairfield, Nymphas Bodfish and wife, and was as usual kindly received. The weather was now fair and pleasant. Preached in the evening to about thirty serious hearers from Mark 16: 15, 16.

Sept. 27. Fairfield. Fair morning and cool. The season has been beautiful, in all places from Buxton to Fairfield. Rode to the back settlement. Called at Gershom Toby's. He is seventy-eight years old, infirm and worn down with the rheumatism. Prayed, and advised him. Called at Barnabas Freeman's, conversed with his wife, and her mother, Atwood, a sensible and serious woman. Her daughter was in health and of a sound mind. She had been in low health and nearly in despair, by the rash preaching of Mr. Cain, the baptist. Gave them counsel. Called and dined, with the

serious and sedate Thomas Burges, lately from Cape Cod. He has a good and new house, is a fine manager and has, I suppose, doubled his interest by his removal. Visited Mr. Mendal the baptist. His wife though a warm predestinarian baptist, received me very cordially. Conversed much with her mother, a serious, humble congregationalist. She could not see through the new opinions of the daughter and others. She was much comforted by my conversation. Her daughter, I think, was a little softened by my words, which I aimed to make soft and teaching. She heard me preach twice, and treated me very kindly. Preached in the evening from Luke 2. 13, 14: to a large and serious audience of old-fashioned christians, who treated me with great respect. Before this I found, at the house of Josiah Burges, the wife of his nephew, an invalid. Gave her instruction. Told my hearers, as I had now taught peace, I would, in the morning, preach righteousness.

Sept. 28. Fairfield. Josiah Burges. Preached according to promise, from Math. 5. 23, 24. Gave Mr. Burges Hemmen. sermon. Had friendly and religious discourse with my hearers, especially Squire Toby and wife. Returned to my friend Bodfish, revisiting Messrs. Freeman and Toby. Rode to Major Kendall's and put up. Preached in the evening from Luke 2. 13, 14. Friend Hudson and others from Clinton came over the river to hear me.

Sept. 29. Kendall's mills in Fairfield. Between an Island and the shore stand three double saw-mills, owned by Kendall and Col. Dutton, generally called Kendall's mills. Rode to Solomon Spencer's. His wife is sister to James Kimbal of Kennebunk, and was once my scholar. They treated me very kindly. Put up with my friend Jona Emery, born in Newbury. His daughter Rachel was just married to a Mr.

Durrell from Durham. She dressed and looked like a princess; and yet (such is the custom here) her parent's room affords neither shovel, andirons nor tongs. The situation here is pleasant. You see the river and the settlement over it. The green trees, the flowing stream, the pleasant fields, with buildings, and Islands form a sweet rural prospect. Indeed Kennebeck affords many pretty towns. Gave a primer to Emery's grandson, Jonathan.

Sept. 30. VII. Sabbath. Fairfield. Preached at Major Kendall's all day, from Eph. 21. The audience was small the back settlements not being notified. For this I was very sorry. It was a fine day, and I was cordially received, and my friends of Clinton and Sebesticook each of them wished a Sabbath of me. Spent a pleasant evening with the Major and his comely and sweet tempered wife.

Oct. 1. Fairfield. Rode to Winslow and visited Dr. Appleton from New Ipswich, nephew to Jno. and Daniel of Buxton. Went to Alexander and David Smiley's of Sidney. This town is pleasant, and Vassalboro' over the river appears well with high land and good buildings. The land is good on both sides. But O! the want of ministers and schoolmasters! I think Sidney has not, yet, this year, had a studied and good sermon preached to them. Preached at D. Smiley's in the evening to a large and attentive audience from Math. 10. 11-15. Daniel Lovejoy, belonging to Newbury Academy was present. I had much conversation with this sensible young man.

Oct. 2. Sidney. Visited Squire Lovejoy, blind. He married a daughter of Nat. Brown of Charlestown. His son, in the next house, married Betsy Gray of Cape Cod. She is serious and troubled that the Lovejoy's are not christian. She has a daughter and son healthy. Rode back to Joshua

Newcomb's and preached in the evening to a good number, from 2d Tim. 3. 14, 15.

Oct. 3. Sidney. Mr. Newcomb had with him his mother, sister to Major Lewis of Gorham. He came from the Cape (Dennis) four months past; bought one hundred acres of capital land, with a wide house of two stories &c., for \$1700. His house is wellfurnished, with a good wife, and a son and daughter. Eighty acres are cleared. He can take in stock to pasture, to the value of eighty dollars per annum. His prospect over the river, and up and down is admirable; thirty houses in sight. His excellent land surely cost him nothing. The buildings and clearing of land must have cost 1700 dollars. His second crop would yield a ton per acre. His farms at the Cape will sell for 5000 dollars. His present farm in Sidney is worth them all on which to get a living. 'Tis only ten miles from Augusta. It is a grand purchase, and a situation for beauty one of a thousand. Rode to Squire Lovejoy's and heard Mr. Searle, the methodist, from Rom. 1. 16. Heard him in the evening at D. Smiley's from Samuel 4. 2. Went home with Mr. Newcomb, grieving even at the preaching of Mr. Searle; who as Mr. Stoneman told me is a man of learning! I pitied the people and wished them more capable of distinguishing between God's truth and man's wild fancies.

Oct. 4. Sidney. Rode with Mr. Newcomb to the back settlement, to Mr. Samuel Tiffany's. He lives nigh a pond, ten miles long, west of him, which lies between Sidney and Belgrade. 'Tis a pleasant prospect. He can take a boat and go down the pond southerly a little way, and then round W. and N. on streams thirty miles, and then be within a mile of the place from which he sat off. These ponds, six or seven of them, and streams, all empty into a stream so

¹ Emerson Stream.

small that I passed over it without notice, and which empties into the Kennebec, just below the Falls of Winslow, called Naconick Falls or Taconick Falls. The major part of Belgrade is thus nearly an island. Mr. Tiffany is a pleasant farmer, having only two children, daughters. One is married to Mr. Samuel Titcomb of Augusta. Polly a fine and hearty girl of twenty-one is single. I mentioned a son to Mr. Tiffany, for Polly and one of his farms. He replied, "perhaps you wish for the farm, more than the care of the old folks." The land round this pond is rich, equal to any on Kennebeck. Mr. Tiffany had a cow of more than six feet, and a calf of fourteen months, which was in bulk, a large two year old. Preached in the evening to a large number of attentive hearers from Mark 16. 15, 16.

Oct. 5. Sidney. Preached A. M. at Squire Thomas' to about forty attentive hearers from Acts 17. 30, 31. Then dined with him, who treated me with a frank generosity. Rode back to Mr. Newcomb's by the river. Found Mr. Jno. Taylor of Vassalboro' who helped me over the river, and told me the way to his house. He is father to Mrs. Bixby of Norridgewock, at whose house I put up on the rainy day, before told. My horse swam over the river, forty rods. Preached in the evening at Mr. Taylor's from Mark 16. 15, 16. After which I conversed much with Mrs. Taylor, and her sister Low of Sidney, in the presence of their husbands. Mrs. Taylor was enthusiastic and her sister not so. The conversation was a curiosity and I hope not an useless one.

Oct. 6. Vassalboro'. Talked with Mr. Stinson, who married one of Mr. Taylor's daughters. He was free from enthusiasm, the common distemper. As it rained this morning, I read Mrs. Taylor's beloved orthodoxy in the "Sincere Convert" of Thomas Shephard; a book well designed, and

having great truths in it, with expressions unguarded and extreme. I chose some safe parts of it and agreed with her as to them. I then read to her the following part of it. Extract p. 33. Every natural man and woman is born full of all sin: Rom. 1. 29: as full as a toad is of poison, as full as ever his skin can hold, mind, will, eyes, mouth, every limb of his body, every piece of his soul is full of sin. Their hearts are bundles of sin." The good woman started and cried out, "there you and I differ." No said I, not in real meaning. I then mentioned the tendency and danger of wilful sin as leading to incurable hardness of heart, and judicial blindness, which she allowed. After a few words more, she acknowledged the good old writers were too strong in their expressions, and we parted, nearly united in judgment and affection. Rode down to Squire Gatchel's, and preached in the evening from 2d Tim. 3. 14, 15. The Squire has a fine situation, a too storied house of four rooms painted, with a kitchen added, a shed with a room at each end, two barns and a store. His kind wife is a Quaker, and he has been one. He could see no water in Baptism, only in the feet washed by Christ. He nearly yielded, however, after some conference, that water was used in the baptisms recorded in the New Testament. We had an excellent supper and the apple pie tasted like Quince or something extra.

Oct. 7. VIII. Sabbath. It being stormy, my hearers in the town-house were rather thinner than I expected. Capt. Grant of Sebesticook, my former acquaintance, heard me P. M. My text was Eph. 2. 1. The Squire lives well and I was cordially welcomed to his house, once for all. The town landing, near him, is pleasant, and one of the greatest on the river, where no mills are.

Oct. 8. Vassalboro' still. The storm still prevails, on the third day of it. The Squire has here two hundred acres, and four hundred in a good farm, four miles back. Last night a saw mill on this farm, was burnt down. It was worth 1200 dollars. The Squire owned two thirds of it. It had water enough for the year. The Squire bore the loss well. He rode with me to Augusta. I put up at Bro. Stone's. He was gone to Casteen, to assist in ordaining a Mr. Mason there. A Mr. Wilder, schoolmaster and wife kept his house and received me kindly. Bro. Stone has an house, wide, of one story, a barn, a large wood-house and well, with fifty acres of land. A Mr. Bridge, a Lawyer, bought the whole farm for 1000 dollars, and sold a piece of it near the river for 500 dollars, and the rest to Parson Stone for 1200. Thus a little cash grows in the hands of speculators.

Oct. 9. Augusta. Tuesday. Rode in a fair morning to Winthrop, after a storm of three days, which raised Kennebeck river ten feet. Put up and dined with Gideon Lambert, at whose house I called two years before. Examined the social library which he keeps, some books are well chosen others not.

Oct. 10, Winthrop. &c. Lambert and wife are ministerial and kind folks, free from new and mad doctrines, christians in simplicity. She is a good cook and will smile when you tell her so. She is well acquainted with Rev. Emerson and Eaton, and full of esteem for the latter. They have a good farm, and apples now; but in the first year of our war with England, they lived, during the summer, almost without bread. Preached in the meeting-house A. M. from Mark 16. 15, 16. The old gentleman was pleased, and wished that more had heard me. I hope this sermon has done good; as many have owned themselves instructed by it. Rode through

Monmouth, calling at Col. Chandler's who were all well, as were Mr. Sprague and family of Green. Treated kindly at both places, known formerly. Rode to Mr. Herrick's, innholder in Lewiston. Found there Mr. Merritt, the methodist, who gave me his evening lecture. Preached accordingly in the evening to a large audience from Luke 2. 13, 14.

Oct. 11. Lewiston. Mr. Merritt preached from John 3. 16: a very singular sermon. He first told us that we were undone, as fallen in Adam; and must believe, to be saved. He represented Nicodemus as a blind, and, I think, obstinate unbeliever, and all men as liable to eternal damnation, through Adam. I told him his sermon was very empty, excepting the two things mentioned; say errors, or not. I left him to examine these two queries; "Is it scriptural for one preacher, not airily introduced, to creep into another's parish?" "Is it modest for a young and raw preacher to attempt to promote religion in a parish well taught and under a good minister?" He appeared as modest and honest, as could be thought. Crossed the ferry, rode to New Gloucester, and dined with Capt. Moses Greenleaf and wife; all well, although some just recovering health after a fever. Put up with Br. Foxcroft.

Oct. 12. Friday. New Gloucester. Rode to Windham and dined with Squire Smith. Rode to Squire Tyng's of Gorham and found that he and family were at Portland. Lodged at Squire Gorham's.

Oct. 13. Gorham. Rode to Mr. Gould's and dined, then home and found all well.

OCCURRENCES OF THE MISSION, WITH REMARKS, &c.

Mr. Gray of Carritunk told these three facts. He knew two men, father and son. The father dropped a gun over-

board in thirty fathoms of water, and drew it up with a line and hook. The son dropped his watch in six fathoms, and drew it up in the same way.

Several men in Canaan hastened to get their grain to market in Hallowell, in the fall. The ice kept their boats at Hallowell till next spring. The men went there after them and bought for six shillings, the very grain which they sold for three.

Mr. Heald of Carritunk said, ten miles from his house will reach the waters of Penobscot; and that he thinks three years will settle all that distance, and that from his house S. E. the land is already much settled, within a few years. His father has seen and heard an old beaver go to work, calling her family after her, but the children lagged behind, when she went back and gave them the discipline of tail and teeth. After this, the little fellows went to work, gnawing little twigs as they were able. His father has been a mighty hunter. Four years past, he took in one season, fall and spring, seventy Beavers, ten or twenty Otters, and hundreds of Musquashes. At Carritunk, I had the pleasure of an interview, very short, with Sabatis, as sensible and mild an indian, as is to be found. He could talk French and English. I tried him in both languages. He gave me the English of more indian names than any other one of that nation could.

Norridgwoogg signifies still water. Merocomcook, land surrounded by a semi circle of water, which is the very form of the intervale, now called Rocomeco. Megunticook, waves dashing against each other in an opposite direction. Weserunscot, clayey stream. Madamaseontee, now Damarascotte, many little Alewives. Pemmaquid, a point of land running into the sea. Magahunta, the devil, Chinuus, God.

Mr. Russel of Cannan told me he lived in an house at

Groton, the owner of which was captivated by the indians, about ninety years past and brought to Norridgwoog, where he built the first Moss-house which the indians and French first had there. This pleased his new masters so well that they gave him his redemption.

The wife of Jona. Emery of Fairfield was taken by the indians with twelve people more at Swan Island, in the present Dresden, 1742, and carried to Canaan by Kennebeck and Chaudiere. This was retaliation for indians killed by the whites. I had the story from her own mouth. She said her fare was hard, and when Musquash was the diet, she was forced to fast.

Major Kendall has a sister of 44 years who was born at Dresden. No white child then had been born above that place. Now above are eight regiments. Moose Pond is the main source of the E. branch of Kennebeck, and Moose river which empties into it is, at its source, only the cast of a stone from Chaudiere.

Mr. Moor at Seven mile brook, has a mill on the bend of the brook. A ridge of rocks is in the midst of the brook. The mill is between that and the shore, standing on rocks. The main water runs round the ridge, and leaves the mill very secure. 'Tis a very secure situation, indeed.

METHODISTS.

Mr. Stoneham the methodist was found recovering from a fever at Seven mile brook. He is zealous, but very ignorant and enthusiastic; full of pride and censoriousness. The standing ministers are small with him; and he is full of ignorant prejudices against them. He was weak enough to boast of some learned men among their ministers. Yet, he said, they licence a man to preach with no learning, beyond

the skill of reading. He mentioned his brother Searle as a learned man. This scholar, I afterwards saw at Fairfield, and heard him preach twice. He has seen an academy and understands something of Grammar. He spoke from Rom. 1: 6, nearly as follows. I. The gospel includes pardon, sanctification and future bliss. II. An infidel is ashamed of the gospel, as requiring faith in mysteries, obedience to hard laws, and having professors, who have been bad men, and some who are yet bad. III. The saint is not ashamed to believe the gospel, to profess it, to preach it and to die for it. IV. The saint is not ashamed of the gospel, for he has found its power to salvation himself, and knows others of like experience. He said he had himself found the gospel powerful to his own salvation, and knew others who could say the same. He spoke slowly and yet in a confused and unconnected manner. He was by no means a workman. The fourth head was managed more to his own honor among the ignorant than to the honor of the gospel, as a "word sharp and powerful." He told his conversion and hinted at his success in eight of the "United Colonies." He spoke also from Lam. 4: 2. This was a dreadful discourse. It was late in the evening, when his lecture was done, and I had some distance to ride. Yet I regret my neglect to show him and his hearers, the misery and ignorance, the danger and wickedness of such fancies and perversions of scripture. The discourse was as follows, as far as I could possibly recollect and join the broken matter. I. Zion stands for the church. II. The sons of Zion are true christians. In comparing them to fine gold he kept wholly to money of different value and prices. He said nothing of the fineness or purity of gold. The simile ran in many fanciful instances. III. In speaking to the sons of Zion, esteemed as "earthen

pitchers," he ran off to the apostles, called earthen vessels. This head was the most entire jumble of different and strange matters that I ever heard. Some folks, I could not tell whether priests or people, had a treasure. They had a soul, and I think, the gospel, in them. I could not recollect the strange confusion of ideas, and perversion of the text further. The discourse was calculated to deceive souls and give them strange and enthusiastic ideas of God's word. And although he prayed earnestly for union among christians, I was told that his first sermon at Norridgewogg was almost wholly a bitter and low attempt to sink the standing ministry, considered as hirelings.

I met with Merritt, another methodist preacher at Lewiston. He told me, they thought, a call from God consists in three things. Grace, Gifts, Success: a miserable call, if we consider their ideas of these ingredients. He gave us a very unedifying sermon from John 3: 16. Indeed the methodists employ very ignorant, conceited and enthusiastic souls to preach the gospel; as far as I can judge from ten or twelve sermons which I have heard and from the conversation of those who delivered them. O, poor people of Maine! Much are ye to be pitied and helped.

BAPTISTS, &c.

Mr. Edward Lock, the Baptist teacher of Chester, near Farmington, did, when a shaker, give his good horse and watch to the elect lady, in consequence of his dream of that fact. He, in turn dreamed that the society should have a common stock, and choose him their treasurer. His dream, *a la mode*, came to pass. And when he had received a good sum, he left the society and carried off the sum. This was

the beginning of his prosperity and he has loved money ever since.

Mr. Cain's party at Clinton collected a sum of money for him and put it into the hands of one of the society to be delivered to him. This treasurer saw a Mr. Powers, another baptist teacher, and gave the collection to him, as being a better teacher than Cain. The dishonesty of enthusiasts is no unusual thing. No wonder their teachers are too spiritual to look at morality.

Mr. Butterfield the deposed teacher among baptists told me, he set little by conscience as it is only a witness! *Tantum potuit religio malorum!*

Squire Lovejoy of Sidney heard Mr. Wilber, a baptist teacher, say in sermon, "the greatest part of mankind are decreed for damnation, and I am ordered of God to declare this truth."

The Squire said something of Seales the preacher, and the unaccountable, as extraordinary as of Wilbur, the baptist. Seales was prevented in his ordination at Vassalboro', in part, by one Marsh, a small man. Walking in a room with the Squire, I.e. said, suddenly, with a stamp on the floor "shall not we be eternally mortified, if little Marsh should go to the right hand of Christ and we to the left?" The Squire is a blind man in body, and I fear in mind too. He is full of deistical scruples and objections against the divinity of the Bible. His intemperance, I suppose cost him his eyes. I gave him in brief my ideas of the original of the sacred books and recommended faith to him. He treated me kindly, and parted with me, not without a wish of success to me, as a missionary. As a man he is sensible. A Mr. Stinson told me, when in Vassalboro', that Wilber said,

he had more hopes of the negro that murdered the girl whom he had humbled, than of her. He said he believed, he was in heaven and she in hell. Gould, the baptist teacher in Vassalboro' said, "the worst sinner in the world is more likely to be saved than the most virtuous man."

MISSIONARY TOUR IN MAINE.

1800

Aug. 18. Rode to Windham and lodged with Ichabod Hanson, who has eleven children and never gave one of them a blow and twenty grand children and never lost one.

Aug. 19. Rode to Raymondton, dined with Capt. Dingley and lodged with Lewis Gay. Gay owns much good timber and hauled logs last winter which sold for \$600.

Aug. 20. Rode over the Pond and attended a baptist Quarterly meeting. Ministers Leech and Hutchinson presided. The meeting confirmed the sentence of excommunication passed by the church of Leech against a Mr. Starbird for secreting, by guile, a child had by his single daughter, Hannah; and against his son for drunkenness. The meeting lasted from 10 A. M. to sunset. Services of the Communion which they celebrated, were a prayer—singing—prayer—singing—exhortation—exhortation—and prayer, before the reception of the bread and wine.

Most of them prayed as if in the greatest distress and the body of them groaned in time of prayer, and at its end, at once ceased. Very little knowledge of the word of God and duty appeared.

Aug. 21. Preached at the house of Roger Jordan from Mark 12. 34, and the house of Peter Staples from Math. 11. 12.

Aug. 22. Visited Henry Jackson and gave advice and a Psalter. Prayed in the family and for a daughter with the fever. Visited Samuel York and gave a testament to him. He and wife attended to instruction with pleasure. Visited Moses Whitney and wife and dined with them. These are pleasant Congregationalists with whom I enjoyed myself. We dined together with much satisfaction. They wished, without hope, for a settled minister. Visited Zechariah Sylvester and wife. She remembered my visit to her when sick, four years before. Spent my time agreeably with these respectful Congregationalists.

Aug. 23. Saturday. Visited Josiah Whitney and family; steady folks. Returned to Capt. Dingley's and put up. A Mr. Babbet was there, a candidate, and I thought an Hopkintian as I hear he is.

Aug. 24. 1st. Sabbath. Preached at Capt. Dingley's from Luke 16. 29, 31, to an attentive and good number. The logs in this place and above go to Sebago Pond through Crooked river, which I saw. The weather is still very dry and the fires abroad hurtful and dangerous. Shelburne, Bethel, Oxford, Waterford, Bridgton and Andover carry their produce &c., through this Raymondton to Portland, it being a thoroughfare, especially in winter and sleighing time.

Aug. 25. Monday. Raymondton. Otisfield. Rode to Otisfield and put up with brother Robie, minister and pastor there. By the way called at Hezekiah Cook's and had a horse-shoe set. Visited the families of Gay, Mitchell, Mann and the aged Mr. Spur.

Spur gave me these two anecdotes. Father Gay of Hingham watched a thief taking his hay by night, and by the help of a dark lantern set fire to the heap on his back. The thief thus blasted by angry Heaven, confessed his repeated thefts.

A man having heard Mr. Whitefield, said to his neighbors, "he exceeds all preachers." "Why, did he say anything new?" "No." "Well, did you ever hear Bp. Hancock and not find something new." "No." "Then you attended to the manner more than to the matter."

Mr. Robie had a barn happily raised on that day. After that the Scriveners, three brothers, from Waterborough, had a fight with one another and tore their clothes to pieces and horribly profaned God's name.

Aug. 26. Tuesday. Rode to Phillips gore¹ and preached from 2d Tim. 3. 14, 15, and put up with Squire Anderson.

Aug. 27. Wednesday. Rode to Squire Rust's of Norway. He was absent; his generous wife at home. The weather was very hot and dry. Before this the season here had been quite fruitful.

Aug. 28. Thursday. Norway. Rode two miles and dined with a young candidate, Thompson, preaching in that town. He rode with me back to Squire Rust's and lodged with me after I had preached from Prov. 20. 11.

Aug. 29. Friday. Norway. Paris. Rode to Paris, the weather still dry and warm. Went to David Andrews' and preached to a serious audience from Acts 24. 25.

Aug. 30. Saturday. Paris. Rode back to the center of Paris and put up with Daniel Stowell Esq.

Aug. 31. II Sabbath, Paris. Preached at the house of the Squire from Luke 16: 29-31. The audience was small by reason of rain, which fell with small intermission from 5 A. M. to 4 P. M., a moist, seasonable and refreshing shower. Three weeks before this, exactly, it rained all day at Buxton. The Squire has a beautiful situation, very central, of 500 acres of rich land. His house has a stoop and appears

¹ This was granted to Lieut. Governor Phillips of Massachusetts, and is now a part of Otisfield. W.

well. Hooper, the baptist minister of the place, heard me in the afternoon and conversed some time, with some judgment and apparent candor.

Sept. 1. Monday. Paris, Hebron. Rode and took breakfast with Capt. Bolster. He told me they would cut a second crop in Worcester &c., while they had no apples. He has a second crop of clover fit for the scythe. A fine rain fell at Greene the preceeding week. Went to Mr. Turner's in Hebron. One company of militia met at his neighbor Beard's. After dinner the Capt. asked me to pray with his company which behaved decently. Hebron is 21 years old. Stephen Robinson begun his farm 13 years ago, has now 130 acres improved; raises annually 800 bushels bread; has fattened 90 hogs in a year, and raised this year 80 bushels of oats on two acres. Capt. Dean, Lieut. Beard and Ensign Robinson are the officers of the company. The two first are likely and worthy men.

Sept. 2. Tuesday, Hebron. Had much religious conversation to day and yesterday with the people of this town. They are peaceful and agreeable as far as undivided by the baptists and methodists. Two baptist ministers are among them. Hutchinson at the east and Tripp at the west. The former is ignorant, and very earnest and loud, not to say mad. The night meetings held by him are indecent and an open door to undue freedom between the sexes. Young men invite one another to go to them with such views. One who had attended meeting with such views was positively told by Hutchinson that his sins were forgiven. Oh! the wants of a true minister. In the afternoon delivered a discourse from Mark 16: 15, 16; then rode to Buckfield with Mr. Benjamin Spaulding and John Clay, Clay is the son of Richard, late of Buxton, whose wife was Ruth Whiton. Clay

has three married sisters in Buckfield, where is his mother, also.

Sept. 3. Buckfield. Mr. Spaulding is the first settler here of about twenty years standing. He lives about ten miles from Mr. Turner's of Hebron. He owns 800 acres and is from small beginnings advanced to wealth. He has four barns and several convenient out houses, makes about five tons of potash yearly. His situation is rich and pleasant. He lives in plenty and entertains a friend well. The town is a hundred and fifty or a hundred and sixty families; some good houses; no settled minister; all are divided. He says near twenty ministers from Gorham have entered among them to spoil their union and prevent the settlement of a minister, Oh! Gorham, what hast thou done! Spaulding has forty black cattle with sheep and horses. Sumner, at its centre, is 3 or 4 miles from him, N. E. He is two miles from the centre of Buckfield, (where Andrews trades) and is on the road to Paris. He has a grist and saw-mill.

Sept. 4. Thursday. Buckfield. Preached from Acts 24: 25. Put up with Mr. Abijah Buck. He, a brother, and Spaulding are beautifully situated on the north side of excellent interval, annually overflowed. It bears usually one and one fourth tons of hay per acre. Buck has a sweet garden running from his door to the stream. Five houses for martins on poles before his door, are ornamental. They went off three weeks ago.

Sept. 5. Buckfield. Friday. Buck's. This morning after a rain is pleasant, all things green, and clover fit for mowing. Visited three families yesterday. Mrs. Taylor, Buck's mother, is 90 years old, was born at Haverhill and remembers Mrs. Dustin killing seven indians. Her husband, with one hand only, built more than two hundred mills. Visited Messrs

Ricker, Warren, Hussey, John Cole and John Elwell. Put up again with Abijah Buck. Cold night but no frost. New corn was ground here the first instant.

Sept. 6. Saturday. Buckfield, Sumner. Visited Mr. Harlow, long sick and emaciated. He and wife appear very mild and christian like. Gave a Psalter to their little sweet daughter Suky. Mrs. Buck asked me this good question and in the following words, "can a man be a christian before he is clever?" Preached from James 3:7. Then rode to Sumner through a good road and put up with Joshua Robinson, son of the deacon, a pleasant family it was.

Sept. 7. III Sabbath. Sumner. Preached to a large and serious assembly from Luke 16:29, 30, and Romans 8:16. This was the best day found in the mission. Preached in the barn of Hezekiah Stetson. The audience was large and not much divided, consisting of people not turned with the travelling doctrines of the day. Mr. Isaiah Cushman, lately from N. Yarmouth was greatly taught and relieved by the sermon on Romans 8:16. This town is settled on a road running six miles from N. to S. Rode on my way to Hartford after supper, and put up with Deacon Robinson. He has two houses, two barns and two mills, saw and grist, and a Potash. He lives well and treated me with water mellons having white seeds.

Sept. 8. Monday. Sumner, Hartford. Rode to Bartlett's of Hartford, and preached from Prov. 20:11 to a pretty good number. Was most kindly received by this couple. Lodged with his neighbor, Freeman Ellis and was kindly treated by him and wife, and very kindly by his daughter Joanna, deaf and dumb, but very careful, attentive and industrious.

Sept. 9. Tuesday. Hartford, Livermore. Rode to Dr. Hamblin's of Livermore, visiting by the way, Messrs Ames,

Toland, and Parker. Mrs. Ellis has found poppies and caraway seed very good in helping relaxed bowells, being free from the disorder four years thereby. Spake much with the Doctor, who seemed to suppose, as others also told me, that he had lately experienced the new birth. He rather declined giving me an account of it. He is much of a predestinarian baptist. He said we, regular clergy, teach people to do their best, and then, by fifty or sixty years they may arise to a ray of hope. He was evidently for that quick dispatch which pleases many and perhaps deceives thousands. Visited Mr. Bartlett and Major Learned. Mrs. Learned only, was at home. She is, in person and behaviour quite engaging, attentive, decent and industrious. Her husband is beginning to trade. Has sold this summer goods to the amount of \$500. His prospects are good.

Sept. 10. Wednesday. Livermore. Mr. Monroe told me that the baptists, who lately multiplied here, suppose religion and trade have no connection. Their religion may be pure, while they make a good bargain. Robinson, pastor at Sanford went from this town and used to boast that he had cheated a man out of one hundred dollars. At Sanford he took a place for which he gave one here. *This* he commended as truly excellent, with the best water and a house that never smoked, yet the water was too bad to be drunken and the house was truly a smoking one. The cheat was about two hundred dollars in his favor, and the man who exchanged with him is very sick of his bargain.

The season was now happy and the grass green. Rode to my friend, Jonathan Morse, the excellent blacksmith. He set anew my horses fore shoes. Preached from Acts 17: 30, 31. His wife was the woman killed by the fall of his

brother's house, 15th Aug. 1799. Put up with Abijah Monroe for the night.

Sept. 11. Thursday, Livermore. Fayette. Still good weather for corn. A Mr. Bemis of Livermore has this year raised two hundred bushels of rye and his corn is believed to be five hundred. This is a young man, a bastard, bred up at Waltham. His master gave him his land. Dr. Livermore had a most thrifty and bearing orchard. Williams, the baptist minister, bought land of a man at the westward, who had given the refusal of it to a Mr. Morse. The seller was honest but deceived. Morse lost thus about five hundred dollars. The same vile trick he played against a man whose wife he visited in sickness, as her minister, getting information at this very visit to wrong her husband.

Crossed the ferry and rode four miles in a good road to Squire Sol. Bates' of Fayette. High land there commanding a prospect to Dr. Livermore's. Preached in the evening to a serious audience from Acts 17. 30,31. Lodged with Dr. Hall. Here in Fayette was *witchcraft* in plenty. A man had been troubled six months and it was thought he must die. He is emaciated and often horribly distressed. A Mr. Billings, a baptist teacher, soon to be ordained, has lost his milk for some time. The end of a cheese would come and go, and boil off from the fire, and finally come to nothing. &c. &c.

Sept. 12. Fayette. Chester. Farmington. Rode to Chester through Goshen¹ and dined with the wife of Rev. Jotham Sewal, he being absent and to administer the Sacrament at Norridgwock the next Lord's day; and Mr. Bell to preach for him at Mr. Sam. Sewal's of Farmington.

¹Vienna.

Good road from Fayette to Chester. Three miles are fine riding on pine land, a ridge of one, two and three rods wide with ponds, rivers or gullies on the right and left; a curious and pretty ride. Nine miles reach from Fayette to Rev. Sewal's. and seven from thence to Squire Sterling's of Farmington. Put up with Sterling.

Capt. Ballard of No. 1. (one of Squire Abbot's towns)¹ was at Sterling's. He and two others had been below and bought 29 hogs and were driving them home.

Sept. 13. Saturday. Sterling's. Warm and rainy, fine season and rich feed. Squire Sterling had 10 acres well burnt, which he was clearing. Rode to Squire Stephen Titcomb's and heard a Mr. Martin, a Methodist, attempt to preach from Psalms 34. 19. It was a lean sermon. This is the man who married a widow of Gorham some years since, a daughter of a Mr. Hanscom. He is a bad character and cheated into his hands some of her land, abused her and her children and left them. Yet he is a preacher and a school-master!

Sept. 14. IV. Sabbath. Farmington. Rainy morning. Preached from Rom. 8. 16, and Luke 16. 29, 31. It was cloudy and the audience rather small; attention good and singing sweet. There was a pleasant shower about sunset. The meek, obliging and industrious Mrs. Sterling was so pleased with my preaching, as, for the first time, to open her heart to me and conversed like one who wished to maintain a pure heart and blameless life; and to avoid all extremes and angry debates of doctrines and useless opinions.

Sept. 15. Monday. Farmington. Fair morning. Rode

¹Now Temple.

to Peter Gay's and four miles back to No. 1. Preached from Luke 2. 13, 14, to about 20 persons and received their thanks. This No. 1. had 50 settlers, 16 of whom had families. Lodged at my return at Col. Ezekiel Porter's 1 1-2 mile from Peter Gay. Porter had about 50 acres of corn, 50 black cattle, a large house, three barns, shed, &c. He lives on "The Hill," a sightly place. His wife in his absence treated me well.

The Col. and she went to see their friends one winter passed, and the girl left to keep house was converted two days after their departure. Edward Lock was chief leader in the reformation. The girl was at private meetings at the Colonel's and elsewhere, the chief of the time of their six week's absence. The consequence of her conduct was about 150 dollars loss to the Colonel. His house was a good rendezvous to the good folks, and wheat and pork were freely spent. Mrs. Porter found her children ragged, dirty and full of the itch, &c., &c., at her return.

Sept. 16. Tuesday. Farmington. Col. Porter's. Fine morning with a white frost. The said Lock some years since baptized a Mr. Towers and wife, who at 10 o'clock of the same day had not a thought of such a thing. He, on reflexion became insane and ran off into the woods and was lost. His wife, comely and industrious grew gradually discontented and finally married a poor and worthless lad of 18 years. Oh Lock! what hast thou done! This is but a part of the sin and misery thou hast occasioned! Preached at Peter Gay's from Mark 12. 34. Rode to Squire Reed's of Reeds-town,¹ formerly Middletown and found Mrs. Reed and Mrs. Flint together. The husbands and neighbors all at a raising

¹Now Strong.

of mills three miles above. So I lost my lecture. Both families are methodists, but serious and friendly. Had much religious conversation with Mr. Flint and wife.

Sept. 17. Wednesday. Farmington. Rode back to Squire Sterling's. Called at Mr. Smith's and conversed with his serious and mild tempered wife; at Mr. Cushman's and had a friendly and religious visit. Prayed with his feeble wife and mother. Crossed the river and preached at Squire Belcher's from Mark 16. 15, 16; had most excellent singing. The Squire, his daughter Stoyll, Lucy and Polly Butler, and their brother, with a bass-viol and violin, gratified me much. Went and lodged at Mr Sweet's who married my cousin Pearly. Conversed with Baker, the methodist preacher, son of him of Carritunk who once gave me a most fanciful account of his conversion.

Sept. 18. Thursday. Farmington. A fine morning after frost. Found Capt. Coffin's family well. He gave me most excellent cherry brandy. Rode to Capt. Pease's. He was at sea. She is a most affable, sincere woman. She said I was kinder than her own ministers who had not visited her. She was educated, I believe in the baptist way at the Vineyard. I succeeded in my errand, convincing her that a man's *own word* was no proof of a divine warrant to preach the gospel. She is bookish and admirably frank and sociable, and would, I conceive, make a lovely woman and an excellent christian under good advantages.

She related to me two good stories of Restitution and one of Rev. Thaxter of the Vineyard preaching a charity sermon in favour of Bostonian sufferers by fire, and one of the Methodist Lee, inveighing against the standing clergy.

Squire Belcher called his singers together and gave us an

evening of sweet music. The two Misses Butlers are quite agreeable, and admirable singers. Lodged with Dr. Stoyll.

Sept. 19. Friday. Farmington. Rode to N. Vineyard to Deacon Norton's. Called at Mr. Fairbanks; talked with his serious wife, a congregationalist and daughter of widow Eaton of Farmington; and at Mr. Cothren's whose wife is also a serious congregationalist. I saw her mother, Mrs. Backus, a good old lady, wishing for regular ministers, divine ordinances and Sabbaths. She was not pleased with lay Teachers and their way of making disciples.

N. Vineyard has 60 families. Four years since it had 15. It has raised bread this year sufficient for three years. Saw at this Deacon's an answer to "The Age of Reason" by Thomas Scot of England. It is, I believe, valuable and written with genius. Two remarks in it are "No man wished to renounce the Scriptures and his sins both at the same time." "The Scriptures not obscurely, give us the origin of moral evil and human depravity; and they teach more plainly the mode and means of our recovering from it."

Sept. 20. Saturday. N. Vineyard. Rode to Peter Dagget's and put up. Almost as soon as I entered the house it began to rain. Four o'clock P. M. a sweet shower.

Sept. 21. V. Sabbath. Preached from Rom. 8. 16: and James 3. 17. Supped at Daniel Luce's; lodged at Capt. Sam. Dagget's. His beautiful bed-room admired in 1796, is still more lovely. His wife and son's wife appeared serious and are pleasant women. The former has lately been religiously affected.

Sept. 22. Monday. N. Vineyard. 7 mile brook. Sat off for 7 mile brook, 8 or 10 miles. Crossed it 5 miles above Col. Moor's. Reached his house at 5 P. M. Rode

through N. Portland, part of Greentown and entered Anson. Prayed with the aged Mr. Winslow, passing, in New Vineyard. He and wife are congregationalists and were very glad to see me. He was in bed with the Rheumatism. Found in N. Portland, Moses Safford, son of James of Newbury and cousin to the wife of Thomas Atkinson of Buxton. He had 50 bushels of rye, 60 of wheat and 70 of Corn. Prayed with Mr. Cleveland in Anson. He and wife are methodists full of love and zeal, yet his moral character is suspected not to be worthy. Saw at Col. More's a Mrs. Quint cousin of Phineas Hanson's children. The Col. and wife were glad to see me. A pleasant ride from the brook, where crossed, to the Colonel's. Some interval and pretty well settled.

Sept. 23. Tuesday. 7 mile brook in Anson. Appointed a lecture for the next day; lodged with Lieut Jno. Hilton, whose wife is daughter to Capt. Gray of Greentown. Preached in the evening from Mark 12. 34.

Sept. 24. Wednesday. Anson. The famous Ben. Randal too much esteemed here, came to town and deprived me of my lecture. He preached in the forenoon on the new birth, and appointed another lecture in 3-4 of an hour. No preaching, however, in the afternoon. Two women prayed and two men exhorted beside father Tingléy and Randal. It was a miserable and gloomy day. In the evening they had another meeting in which their restrained zeal had full scope. They could be heard a mile. Lodged with the Col. and had much conversation, especially with his serious and sensible wife. The Col. has, going by water a saw, grist, bark and fulling mill. Doct. Bryant, educated, and Collins, a fuller, board at the Colonels. A store is building there for a merchant at Norridgewock.

Sept. 26. Thursday. Anson. Carritunk. Crossed the river and dined with Luther Pierce. His wife rode with me to Mr. Ware's and two miles further to mill. A good day but very dry; the river low and easily fordable almost every where. Springs were low and pastures dry but the interval gave good feed. Crops were generally rich.

Sept. 26. Carritunk. Mr. Ware. This is about four miles above the lower line of million acres of Bingham. This line runs across the river 20 miles on each side and then runs each line up forty miles. Ware has an excellent farm, good buildings and an amiable and serious wife. Soosup, who attempted to kill Major Heald and received a charge under his right shoulder, is yet alive, and about 30 years old. His arm is in part useless. The Major saw him a year since and said "are you alive Soosup?" "Yes." "Then Maja hunta no good."

Preached in the afternoon at Mr. Dinsmore's from 2d Tim. 3. 14, 15. Few heard me, many being in the woods hunting and others busy getting in corn and potatoes. This is 24 miles from the Point at Norridgwock.

Sept. 27. Saturday. Carritunk. Pleasant morning and still dry after signs of rain. Preached one sermon from Job 17. 14, and Mathew 12. 49, 55.

Sept. 28. VI. Sabbath. Carritunk. Preached all day at Heald's from Rom. 8. 16, and Luke 16. 20, 31. It rained from 5 A. M. to 6 P. M. A much needed rain.

Sept. 29. Monday. Carritunk. Mr. Heald being absent hunting, lodged with his serious mother in Law, Mrs. Spaulding, and his meek and christian wife, who is much better in health than she was two years ago. These women are lovely and calm, sweet and steady in their religion. My conversa-

tion with them was their joy. The people are divided between the Methodists and Hopkinsians, and to be pitied. A Mr. Russel, son of him of Canaan is, with his wife, a stiff Hopkinsian. He did not hear me yesterday. He is full of useless and painful questions. He leads in a religious meeting. Messrs. Goodridge, Ware, Heald Churchill and Wood with their families, are valuable people. Sixty miles it is thought, will reach from this to the settlements on Chaudiere. Gave Ware and wife the most serious lessons on infant baptism and private religion. They received them with gratitude. Returning, called at Bald's, Maynard's, the two Pierces, and then crossed the river and put up with Mr. Moses Thompson, on the west side. Preached in the evening to a good number from Acts 17. 30, 31. This lecture was proposed by Thompson, and gave me pleasure. From this is a good prospect. You see Spaulding about 4 miles east of the river, and about 9 miles west of Copstown, where are Job and Danl. Bradbury.

Sept. 30. Tuesday. Greentown. Mr. Thompson's. Rode to Capt. Gray's and dined. His meek and pious wife was much better in health than she was two years since. Rode to Lieut. Hilton's and put up. Three showers fell this day. Hilton and wife are agreeable, and a son and two daughters, Mehitabel and Elizabeth.

Oct. 1. Wednesday. Anson. Starks. Rode with Lieut. Hilton and his father of Wiscassett to his uncle Ben's of Starks. Saw three of Ben's sons by the way in Anson, on capital land, who have raised this year 800 bushels of grain and corn. Nigh them, and partly owned by one of them is high land, most rich, commanding a grand prospect over the river east. Preached from John 9. 30, at Benjamin Hilton's

Lodged with Nichols, my old friend. He and wife and daughters Elizabeth and Susan, treated me with the utmost kindness.

Oct. 2. Thursday. Starks. Norridgwock. Canaan. Forded the river with Hilton at the Point of Norridgwock. Rode to Sol. Bixby's. His wife has had two children since I was there two years since. Talked with that agreeable woman largely on religion. Rode to the meeting-house and saw 8 companies of Militia under arms. They and the spectators were believed to be 1000 large. Was introduced to Generals Dearborn and Sewall, Colonel Chandler of Monmouth, Major Parker of Winslow and Major Gannet of Pittston. The officers appeared well, the soldiers tolerably. Six sheds, retailing, were on the parade and much money was spent. None appeared in liquor; none profane.

Rode to Canaan and put up with Brice McLellan. He and wife treated me nobly in a large, new and painted house. He is an excellent husband and has done wonders in 10 years. He has a fine situation, a good farm and an orchard.

My cousin C. Coffin, the candidate, had sunk my name with several at Canaan, and Norridgwock. These towns are sadly divided and have had for Preachers, Mr. Bell, who has left two parishes after ordination over them. Bell was at Norridgwock and some wished to settle him there. Butterfield, the baptist, has been preaching at Canaan, though he has quarrelled with his wife and deserted her and is excommunicated and deposed. He also practices physick. The season is fruitful here and the population rapid. The same thing may be said of the towns passed through generally.

Oct. 3. & 4. Canaan. Visited several families. A Mr. Stewart went to Hampden last winter in 4 days with a slay'

carrying pork and butter and sold for 140 dollars. A fine town this, but the people turn with every wind, are Hopkinsians, Baptists, Methodists and Congregationalists and Enthusiasts. Mr. McLellan is very sensible, sees errors, follies and divisions, but is unable to cure them.

Oct. 5. VII. Sabbath. Canaan. Preached from Rom. 8. 16: and Mark 16. 15, 16. The day was fair and the audience large and mostly suited. Lodged with Deacon White and had much chat with that sociable man.

Oct. 6. Monday. Canaan. Fairfield. Rode to Fairfield and dined with friend Bodfish; then to the back settlements and lodged with Squire Toby, all friends well, rich and kind.

Oct. 7. Tuesday. Fairfield. A beautiful morning. Preached in the new meeting-house from 2d Cor. 13. 11. Returned to Mr. Bodfish, visiting by the way Kendall, the aged Mr. Burges, Freeman, Ellis and Noble. Mr. Bodfish had this day a tooth drawn hoping thereby to help a sore or swelling which seemed to grow from the jaw-bone. This sore alarmed him and made him more religiously teachable.

Oct. 8. Wednesday. Fairfield. Fine morning. Rode on to Jona Emery's. Preached in the evening at the house of Bela Burrell from Aets 17. 30, 31, to a good audience.

Oct. 9. Thursday. Fairfield. Rode through Winslow to Sidney and put up with my kind friend Samuel Tiffany. His neighbor, Squire Thomas, had built a large hipt roofed house since 1798. Had a spring two feet deep in his cellar and pumped the good water into his sink. He made the pump; a great convenience.

Oct. 10. Sidney. A sweet morning after thunder and rain in the night. The country passed through grows fast. New houses are within two years built in abundance. Wins-

low, at the falls, grows in buildings. Produce was good in general. Mr. Tiffany, wife and daughter treated me with great friendship. Preached at his house to an attentive audience from Prov. 20. 11.

Oct. 11. Saturday. Sidney. Rode to the river road, visited Mr. Barton and dined with David Smiley. In the afternoon visited Squire Lovejoy, who is blind. He had been a loose liver, of infidel opinions. He once aimed to believe that God would never suffer any man to be forever miserable; and that we die like beasts. He was under painful convictions and inclined to despair. As he once aimed to disbelieve the divinity of the scriptures, so he now seemed incapable of receiving the comfort for them when believed. He was much afraid of coming to poverty also. He should be a great warning to men of loose principles and corrupt lives.

Oct. 12. VIII Sabbath. Preached at D. Smiley's from Rom. 8. 16, and Luke 16. 29—31. A good number heard with attention. It rained before night and was the fourth rainy Sabbath of eight in the mission. The people here, as in other places visited, are void of schools, and children are neglected, and men cannot write and some cannot read. Likely young women, dressed as ladies, have vacant minds, which being instructed would render them very amiable.

Polly Tiffany was informed and wished for further knowledge. I hardly saw another of that character.

Oct. 13. Monday. Sidney. Augusta. Rainy in the forenoon. Rode in the afternoon to Samuel Titcomb's of Augusta. His wife is sister to Polly Tiffany. Crossed the bridge and lodged with Rev. Daniel Stone. He had but lately moved his wife home. They are an agreeable and kind couple. She is comely, healthy and an early riser.

Oct. 14. Tuesday. Augusta. Winthrop. Rode to Winthrop and lodged at the house of Mr. Metcalf, with Rev. Belding lately ordained there. He is esteemed by his people and seems successful. Two or three infidels have been reclaimed.

Oct. 15. Wednesday. Winthrop &c. Called on my old friend Lambert of Winthrop and found all well. Called on Col. Chandler of Monmouth; found him and family well, but the people being at a raising, had no lecture. Rode to Mr. Spragues of Green. The people there are half baptists, one-fourth methodists, a few Friends and the rest congregationalists.

Oct. 16. Thursday. Green. It rained till two o'clock P. M. Preached from Acts 17. 30, 31. After which, rode to Lewiston and put up with Herrick, Innholder, in a large and new house.

Oct. 17. Friday. Lewiston. Gorham. Rode through N. Gloucester, Gray and a part of Falmouth and put up with Col. Tyng of Gorham; was tired and not well, but was nursed and recruited.

Oct. 18. Saturday. Gorham. It stormed all day.

Oct. 19. IX Sabbath. Gorham. Storm continued all day. Preached at the Colonel's house to a few from Mark 13. 34.

Oct. 20. Monday. After 10 the weather abated and I returned home and found all well.

FINIS.

Thirty-eight sermons delivered in the course of the mission. Two baptisms.

Raymondton, Aug. 23., baptised Samuel, son of John Cash and Alice, his wife.

Hebron, Sept. 2, baptised Verres, son of John Greenwood Esq., and Lucy his wife.

ANECDOTES AND FACTS.

Butterfield, the excommunicated member and deposed priest, still preaches and said of his brother Cain, "He is no more fit to preach than the Devil." Cain returned the pious compliment.

Mr. Burrell of Fairfield told me, he saw three or four of Cain's church, drunken and profane. He was so affected that he could not drink with them nor withhold tears. He saw another of them in the road in high wrath, casting his gun on the ground and stamping on it, saying "I am crazy and cannot talk with you."

Mr. Bodfish has a serious daughter Betsey, married to a Mr. Chase, who once said, being greatly engaged in domestic concerns, and especially in the care of six children; "If I should now be called it seems as if I had not time to die."

Mr. Bell is idolized by some, in Canaan: others cannot bear a man who says, God is the author of sin.

REMARKS.

The territory of Maine consists of much rich land back from the sea.

It is rapid in population, healthy and flourishing. Corn is now one of the most plentiful articles of their produce; and yet it was once thought the country would in corn especially fail. It wants, eminently, schools and pious and learned ministers.

Want of learning, religion and love of order suffers the people to be imposed on by quacks in divinity, politics and physic. It is capable of being an happy sojournment. The means of living are, perhaps, as many, and as productive as

can, on the whole, be desired. Industry and economy will probably make the inhabitants as rich as is best. "Fullness of bread and idleness" are generally too much for human nature to bear with safety. "Food convenient" is perhaps, the best condition in life, and this, I think, Maine will industriously afford. Once delivered from its difficulties on the heads of information and religion it will bid fair to rise to eminence.

There are, I conceive, fifty or sixty plantations in it capable of ordaining ministers, and gradually supporting them. Religious firmness and integrity in the people would accomplish this most important business, but how much time will be necessary to bring them to this character is hard to determine. The present prejudices against learning in general are strong in many, and "divers and strange doctrines" are taught and received by thousands.

May the divine and all sufficient head of the church graciously put an end to these things and bring salvation to this part of Zion. May worthy men be raised up to make happy this member of the United States, and may their posterity rejoice in their labors and call them blessed.

ERRATA

IN THE MEMOIR OF PAUL COFFIN, D. D.

Page 239, 11th line, Buxton should be Brixton.

“ 239, 14th line, Auna should be Anna.

“ 244, 3d line, Parishoner should be Parishioner.

“ 246, 18th line, Ministy should be Ministry.

“ 246, 3d line from bottom, Ever should be Even.

“ 254, 11th line, Seek should be Seeks.

“ 259, 5th line, For should be Far.

“ 259, 18th line, In should be On.

“ 273, 11th and 12th lines, should read, “ Heard Reverends Lesley and Church, of Ipswich and Boston, preach for Rev. Jonathan Parsons.”

There are other errors, chiefly typographical, which the reader cannot fail to correct as he passes over the pages.

ARTICLE XII.

LETTER FROM BRIDGET PHILLIPS

TO

EDWARD RISHWORTH,

Recorder for the Province of Maine, 1684.

NOTE.

The following is a copy of an original letter from Bridget Phillips to Edward Rishworth, Recorder for the Province of Maine, who then resided in York, where the records were kept and the Courts held. The letter and signature are in a clear and beautiful chirography and in the style of that day.

Bridget Phillips was the second wife of Major Wm. Phillips. Her first husband was John Sandford, who moved to Boston from Rhode Island in 1637, by whom she had several children. Her son Peleg Sandford was Governor of Rhode Island three years, viz: 1680-1-2. One of her daughters married Elisha Hutchinson and was grand mother of Thomas Hutchinson, Governor of Massachusetts. Phillips was a vintner in Boston, and moved to Saco in 1660, where he was a large land proprietor and extensively engaged in lumbering operations. His title embraced a large tract in Saco, and the *Fluellen* tract, purchased of a Sagamore of that name, eight miles square, in what are now the towns of Sandford, Alfred and Waterboro'. Sandford took its name from Mrs. Phillips' son by her first marriage. Phillips removed to Boston on the breaking out of the Indian troubles in 1675, in which his house and mills were burnt, and died there in 1683. Further particulars of this family and their possessions may be found in Folsom's history of Saco, pages 162-165.

On the back of the letter in Rishworth's writing, is the following endorsement: "My Cosson Phillips her order about entering of a caution referring to her lands and mills at Saco."

W.

LETTER.

MR. RISHWORTH,—SIR: Being informed by yourself and others, that Captain Barefoot and some others, make some pretense of claim to ye Lands left by my late husband, Maj. William Phillips, lying in Saco, and have entered upon the same. I know that all their claims are but mere pretenses and altogether vain, whatever trouble I may be exposed unto: but being obliged by virtue of my executorship to ye last will of my sd husband, I hold myself bound to do what I lawfully may to defend our title, and therefore have written these lines to lye with yourself as caution against the Recording of any Deeds or Instruments seeming to grant right or title to ye said Lands or any grant thereof to any other persons, and for the saveing of our own right. Mr. Giffard hath been spoken with, and says Captain Barefoot hath proceeded too far in that matter.

Your loveing Friend,

BRIDGET PHILLIPS.

Boston, 29th July, 1684.

FOR MR. EDWARD RISHWORTH, *Recorder for the Province of Mayne.*

Province of Mayne. This Caution entered into the 4th book of Records, pa. 21, this 11th of August, 1684: per Edward Rishworth, Recorder.

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