4-1940

The Everyday Life of the Maine Colonists in the Seventeenth and Eighteenth Centuries

Linnea Beatrice Westin

Follow this and additional works at: https://digitalcommons.library.umaine.edu/mainehistory

Part of the History Commons

This Thesis is brought to you for free and open access by DigitalCommons@UMaine. It has been accepted for inclusion in Maine History Documents by an authorized administrator of DigitalCommons@UMaine. For more information, please contact um.library.technical.services@maine.edu.
THE EVERYDAY LIFE
OF THE
MAINE COLONISTS IN THE
SEVENTEENTH AND EIGHTEENTH CENTURIES

By
LINNEA BEATRICE WESTIN

A THESIS
Submitted in Partial Fulfillment
of the Requirements for
Honors in History

College of Arts and Sciences
University of Maine
Orono
April, 1940


TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Introduction, The Background of the Everyday Life of the People</td>
<td>1</td>
</tr>
<tr>
<td>II</td>
<td>The Character of the People</td>
<td>9</td>
</tr>
<tr>
<td>III</td>
<td>How They Built and Furnished Their Homes</td>
<td>17</td>
</tr>
<tr>
<td>IV</td>
<td>The Food They Ate and the Clothes They Wore</td>
<td>29</td>
</tr>
<tr>
<td>V</td>
<td>Their Customs and Pleasures</td>
<td>38</td>
</tr>
<tr>
<td>VI</td>
<td>Their Educational Training</td>
<td>48</td>
</tr>
<tr>
<td>VII</td>
<td>The Religion They Lived</td>
<td>54</td>
</tr>
<tr>
<td>VIII</td>
<td>The Occupations They Practiced</td>
<td>62</td>
</tr>
<tr>
<td>IX</td>
<td>Their Crimes and Punishments They Suffered</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>Bibliography</td>
<td>80</td>
</tr>
</tbody>
</table>
The everyday life of the colonists who settled in Maine is a field in which very little work has been done as yet. Formerly historians placed the emphasis upon political events and wars; only recently has there been a widespread interest taken in all the facts which influence life and make history. The life they lived from day to day, their intellectual, moral and spiritual aspirations, the houses in which they lived, the food they ate and the clothes they wore, the occupations in which they engaged, their customs and pleasures, are all subjects in which we are interested, but alas, the material is all too meagre to satisfy our curiosity.

The colonial period in Maine is very hazy and much that we would like to know will remain forever hidden under the broad veil of obscurity. However, we can glean some choice bits of information from the material that is available; but much labor must be expended before justice can be done to this subject. In this work, the surface only has been scratched; a great wealth of knowledge is as yet untapped. It is hoped, nevertheless, that some idea of the lives which our early colonists lived will be given to our present generation dispelling the prevalent idea that the early history of Maine is unimportant and unromantic. Indeed the territory which became largely the battleground for two rival nations in their struggle for empire, in local color, excitement and romantic action is surpassed by no other colony.

To Miss Ava H. Chadbourne, I wish to express my deepest gratitude and appreciation for her untiring and sympathetic assistance in the preparation of this paper. If there is any merit in this work, a share of the credit belongs rightfully to her.
CHAPTER I
THE BACKGROUND OF THE EVERYDAY LIFE OF THE COLONISTS

There has been much speculation among historians concerning the early voyagers to our Maine shores. Some assert that the first Europeans who reached here were the Norsemen in the 9th century. They made repeated voyages until the 14th century. In their sagas they tell of the travellers to "Vineland the Good." This Vineland is identified by some with New England. Others who may have reached our coast before the 17th century were: the Zeni, Venetian explorers of the 14th century; John and Sebastian Cabot, Venetians in the employ of England, 1497; Gasper Cortereal, a Portuguese, 1500; Giovanni Verrazano, a Florentine, 1524, in the employ of France; Esteven Gomez, 1525, a Portuguese in the employ of Spain; John Rut, English, 1527 and Robert Hore, also English, 1536; André Thevet, French, 1556; and David Ingram, English, 1568.¹ It is possible that some of these did touch the coast of Maine, but there is no definite proof that they did or did not. The first authentic voyager was Bartholomew Gosnold in 1602. Martin Pring was here in 1603 and George Weymouth in 1605. These three latter were English and created a great deal of interest in England by the stories they told of the new land they had explored and the products they brought back.

The discovery of a new world led to great rivalry among the western European nationalistic states for possession of this new land, as

¹ Chadbourne, Readings in the History of Education in Maine, (Bangor, 1932)/p. 3.
the differing nationalities of the early explorers testify. France already had possession of the St. Lawrence Region, and in 1603 the king of that nation gave to the Sieur de Monts a charter granting him trading and seigniorial rights between the 40th and 46th parallels of north latitude, or the territory approximately from Newfoundland to Philadelphia. His famous geographer, Samuel de Champlain, made many voyages of exploration from his base on the Island of St. Croix, sailing along the coasts and up the rivers of Maine, and at the same time making maps of the places he visited.

Not to be outdone by the French, King James I of England in 1606 incorporated the Virginia Company with its two branches, the London and Plymouth Companies. The former was permitted to colonize in the new world between the 34th and 40th parallels of latitude; the latter between the 38th and 45th parallels. In the overlapping territory, one company was not to colonize within 100 miles of the other. Thus began the long struggle between the French and the English for possession of a continent, a struggle which ceased only with the signing of the Treaty of Paris in 1763.

Sir Ferdinando Gorges, a member of the Plymouth company and high in the councils of the king of England, set his heart and spent his fortune trying to found a permanent colony in America. Through his efforts the Popham colony was sent over in 1607 and chose the site of the present Phippsburg, Maine, for the location of their settlement. But the colony which had started out with such high hopes and with such satisfaction on

the part of Gorges was doomed to failure. In less than a year the colony had failed and for many subsequent years the coasts of Maine were left to the native savages, untroubled by colonizing Europeans, with only an occasional exploring party disturbing the virgin shores.

The French, taking advantage of the discouragement in England resulting from the failure of the Popham settlement, set up a colony on Mount Desert Island in 1613 where they had been blown by a storm when on their way to establish a mission at Kadesquit. But internal dissensions soon disturbed the colony, and when a crisis came, they were ill-prepared to meet it. Captain Samuel Argall, sailing northward from the Jamestown colony, hearing from the Indians that white men were in the territory claimed by his king, decided to oust them. Sailing into the harbor, he opened fire upon the surprised French without warning, completely defeated his enemy, and scattered them far and wide. Thus ended the third attempt to found a colony in Maine, the first English and the second French.

Although colonization had failed for a time, Maine waters became a favorite resort for fishermen. Just when fishermen began to come here is not known, but it is sure that Captain John Smith and his party were here in 1614 and took many fish. From then on one hears of frequent fishing boats in the harbors and on the islands of Maine. Richmond and Monhegan Islands were famous as fishing stages.

In the late 1620's, truck and trading houses were established on the land by enterprising adventurers for trade with the Indians for their valuable furs. Before this trade was carried on with the Indians
from the vessels of the traders. The Plymouth fathers had a famous post on the Kennebec, at Koussinoo, now Augusta. From the profit gained from this enterprise they were able to pay their debt to the London merchants. There were other truck houses at Machias, Monhegan Island, Pejepscot (Brunswick), Penobscot (Castine), Richmond Island, and Dresden.

In 1622 the Council for New England granted to Captain John Mason and Sir Ferdinando Gorges the Province of Maine, including the territory from the Merrimac to the Kennebec rivers. In 1629 Mason and Gorges divided this tract between them, Mason taking the land from the Merrimac to the Piscataqua, and Gorges from the Piscataqua to the Kennebec. The former was called the Province of New Hampshire and the latter the Province of Maine.

Just when colonisers began to make permanent settlements in the Province of Maine is uncertain. Some believe it was about 1622, before grants of land were made. However in 1630 applications were made to the Council for New England for grants of land, and from then on, at least, scattered settlements began to spring up along the coast. However they were small and few in number.

Gorges desired and attempted to set up a feudal state in his Province. The settlers were to render all the duties which were due a feudal lord. Sir Ferdinando did not seem to realize that a feudal state was impractical in a frontier community. No settler would come to a new world to undertake the burdens from which he had freed himself in the old, especially when there were more democratic settlements to the south granting more individual freedom and greater privileges. This attempt on
on Gorges' part was one factor which retarded Maine's growth.

In 1640 Thomas Gorges was sent over as Governor of Maine. He made many reforms in the government which were sorely needed as the settlers had been left pretty much to themselves due to the troubles in England between the king and Parliament. He remained about four years in Maine.

At Sir Ferdinando's death in 1647, Massachusetts began to cast covetous eyes in the direction of Maine for additional territory. By a new interpretation of her charter she claimed the Province of Maine to be within its limits. So while the colonies were left to their own devices during the period of the Civil War in England, Massachusetts forced the inhabitants of the towns of Maine to submit to her authority. Some settlers welcomed the stable government which she made possible, but others deeply resented her aggressiveness. Yet there was nothing they could do about it at the time. However, at the Restoration in England, the Province was again returned to the Gorges' heirs. In the end, Massachusetts finally had her way, for she was able to buy the Province from the heirs in 1677. She was confirmed in her title by the new charter granted under William and Mary in 1691, when the disputed territory became a part of Massachusetts. Under the jurisdiction of Massachusetts Maine as a province and district remained until 1820.

To add to the troubles of Maine in the 17th century there was much confusion over land titles. The gentlemen in England, never having been in America and not knowing the land they were granting, would often grant the same tracts to different individuals. Some settlers would buy
the land from the Indians. Others would just "squat" on the land and defy anyone to say them nay.

The long conflict over jurisdiction between the Gorges and the Massachusetts Bay parties added to the chaotic condition. Every time the Province would change hands, the settlers would be afraid they would be dispossessed of their territory. What Maine needed was a stable and orderly government, a need which was not met until the middle of the 18th century; for when she finally did come under the jurisdiction of Massachusetts, who was able to give her orderly government, the French and Indian wars were raging, and a stable government was well nigh impossible.

During the long dispute over possession of Maine between the Gorges and the Massachusetts Bay parties, external foes were also claiming possession. The French, although they had been ousted from Mount Desert Island by Argall in 1613 had never ceased to claim their right to this territory. Subsequently they had set up truck and trading houses at Castine, Machias, and other places along the coast. Several times they had driven out the English east of Pemaquid. Unhappy Maine became the battleground between the two rival camps, the French with their Indian allies and the English. Up until the celebrated King Phillip's War, the settlers of Maine had lived for the most part on friendly terms with the Indians. Their enemies were the French. But in 1675 they made attacks upon the frontier towns of Maine. Then followed King William's War, 1689-1697; Queen Anne's War, 1702-1713; King George's War, 1744-1748; and the French and Indian War, 1756-1759.

The causes of these wars are well-known. It was inevitable that
the two modes of life, the English and the Indian, should come into conflict and enter upon a life and death struggle. The Indians saw they could not exist with their hunting lands turned into cultivated fields by the English. They could not move backward for other tribes were exerting pressure upon them in the rear. It was a struggle for existence for them. The English had violated the faith of the Indians innumerable times and the Indians became suspicious of them. The French were able, by converting them to Catholicism, to inspire in them the missionary zeal for converting what captives they made for the glorification of the faith. The motives of the French were the same as those of the English, the most important being the desire to possess the continent. Maine being a frontier settlement, suffered the brunt of this conflict. In 1763, at the Treaty of Paris, however, France relinquished her claims to Canada and all territory east of the Mississippi with the exception of a few islands. Thus ended more than a century of warfare and destruction and in its wake effects from which the frontier settlements recovered only many years after the Revolution. The toll of life was enormous, nearly one-third of the population of Maine being destroyed. Whole settlements were wiped out and many towns completely abandoned. Cattle were killed or driven away, fields laid waste, and houses burned to the ground. Families were broken up by death or captivity from which many never returned. The suffering of these settlements can never be told. The result of this misery was that settlers became so discouraged that they abandoned the wastes of frontier Maine for the greater security of more settled regions to the south. To this day, in my opinion, Maine has remained more or less a frontier settlement.
Thus, discouragement over the failure of the early colonies; the confusion of land titles; the conflict in jurisdiction and the general chaos of unsettled government; added to the fact that for more than a century Maine was a battleground for two rival nations engaged in a life and death struggle, were all factors which made Maine, where the second attempt by the English was made at colonization, one of the last of the colonies to be developed.
CHAPTER II
THE CHARACTER OF THE PEOPLE

The settlers of Maine came generally from the southeastern part of England, from the counties of Devonshire and Somersetshire, while the Plymouth and Massachusetts Bay colonists were from another section of England.\(^1\) The two groups differed widely in religion, customs, sympathies and outlook on life. While the latter were Puritan in religion and favored the Parliamentary party in England, the former were adherents of the Church of England, and loyal to the royal party and to the king.

The prevalent motive of the two groups was different, although not so different as many people believe. While the economic motive was not lacking in the Plymouth and Massachusetts Bay colonists, the principal motive was religious. In Maine the settlers desired primarily to better their economic condition. As they were not persecuted at home, they were not obliged to seek a land where they could enjoy their religion unmolested. Their desire was to advance as far as possible their material interests. Although the majority were not irreligious, still religion and ethics was secondary with them.

There is much conflict of opinion concerning the character of the Maine colonists. Some historians take the position that they were as irreproachable in character as the settlers of other colonies. Others assert that they were ignorant, lawless, and Immoral, and the Province a place of refuge for those driven out of other colonies. The writer will

1 Folsom, History of Saco and Biddeford, (Saco, 1830) p. 48.
attempt to give both sides in as unprejudiced a manner as possible from the data available.

Henry Jocelyn in his journal written about the middle of the 17th century draws a realistic picture of the general character of the people.

He says:

The people in the Province of Mayne, may be divided into Magistrates, Husbandmen, or Planters, and Fishermen - of the Magistrates some be Royalists, the rest perverse spirits; the like are the Planters and Fishers, which some be Planters and Fishers both, others meers Fishers. Handicraftsmen they are but few, the Cooper, Smith and Carpenters are best welcome amongst them. The Planters are, or should be, restless pains-takers, providing for their cattle, planting and sowing of corn, fencing their grounds, cutting and bringing home fuel, cleaving of clawboard and pipe-staves.

The diligent hand maketh rich but they be of a droanish disposition as some are, they become wretchedly poor and miserable, scarce able to free themselves and families from importunate famine, especially in winter for want of bread.

They have a custom of taking tobacco, sleeping at noon, sitting long at meals, sometimes four times in a day, and now and then drinking a dram of the bottle extraordinarily; the smoking of tobacco if moderately used refresheth the weary much, and so doth sleep.\(^2\)

That the majority of Maine settlers were ignorant there seems little doubt. However, they were probably no more ignorant than those of their class back in England. One cannot expect men to be intelligent and refined when they have had no opportunity for securing even the rudiments of learning, or a taste for the better things of life. Gross superstition existed in the Province as it did in European nations at the time. Any

unusual phenomenon was explained by supernatural means, the supernatural to them being as credible as the natural. Bradbury says in this connection:

It was confidently believed that the Indian powows or priests possessed supernatural powers from the devil. Passaconaway, a great sagamore who lived on the Merrimac river, ... was the most celebrated powow in the country. It was credited that he could make water burn, rocks move, trees dance, change himself into a flaming man, raise a green leaf from the ashes of a dry one, produce a live snake from the skin of a dead one, heal sickness, and cause death by the power of his incantations. It was considered heresy to doubt the correctness of the witch stories.

Yet is it surprising that such stories were believed by ordinary folk when the most educated men in the colonies, men such as the Cottons and Mathers of Massachusetts credited the power of witches? Indeed it was a man from Maine, Governor William Phipps, who pardoned and freed prisoners suspected of possessing devils in the witchcraft delusion which swept over Massachusetts in the latter part of the 17th century.

As to lawlessness, Bourne says:

Some of them were, perhaps, outlaws, driven from the mother country by their crimes. At any rate, the moral manifestations of many of them were not of a character highly honorable to our common humanity.

He goes on to say:

In 1640, Gorges —— sent over Thomas Gorges, his nephew, as deputy governor. The general indication of the state of affairs, on his arrival here, were not

3 Bradbury, Kennebunkport, pp. 39 & 40.
very flattering. Notwithstanding its high ownership, it was not held sacred in the view of the marauders who had seated themselves in the neighborhood. The lieutenant governor on entering it, was surprised to find even the building itself very much injured, and of all the household furniture nothing remaining but an old pot, a pair of tongs, and a couple of coirons. The utterances of such a profanation of the proprietor's house were not very favorable to the character of those over whom he was to exercise his authority....

On the other hand, Stackpole depends the character of the settlers against the charge of lawlessness. He says:

At the very first, courts were impossible, and in general not needed. The settlers obeyed the common law of England. ....Maine did not wait for Massachusetts to give them a stable and orderly form of government. It governed itself both before and after the submission of its towns to nominal control of the Massachusetts Bay Colony. There was good order among the settlers. The rights of person and property were respected. No protection from the savage foe was needed or received from Massachusetts.

Upon the subject of immorality there is the greatest difference of opinion among writers. However, it is mostly a difference of degree rather than of kind, for most writers admit that a certain amount of licentiousness and immorality existed in this frontier Province.

Drunkenness is considered immoral by most people today, but was common in more or less degree to all the colonies in those days. The use of intoxicating beverages was considered as natural as drinking water is today. Even the Puritans of the Bay Colony would never think of sitting

4 Referring to the Governor's house.
down to a meal without some form of alcohol. It was natural that many would carry this custom too far, to the point of intoxication, and do things they would never do when sober. Drunken brawls were common. One of the most ordinary reasons for presentation at court was drunkenness.

Yet when one considers that drinking was almost the only recreation available to the settlers, one can understand the reason that excessive drinking was not unusual.

A good idea of the character of the fishermen who frequented the waters of Maine is given by Jocelyn. It also shows the prevalence of the drinking habit:

The fishermen take yearly upon the coasts many hundred Kentsals of Cod, hake, haddock, polluck &c. &c. which they split, salt and dry at their stages, making three voyages in a year.

To every shalloo belong four fishermen, a Master or Steersman, a Midshipman and a Foremastman, and a shoreman who washes it out of the salt and dries it upon the bundles pitcht upon stakes breast-high, and tends their cookery. These often get in one voyage eight or nine pounds a man, but it doth some of them little good; for the merchant to increase his gain by putting off his commodity, in the midst of their voyages and at the end thereof comes in with a walking tavern, a Book laden with the legitimate blood of the rich grape, which they bring from Phial, Madera, Canaries, with Brandy, Rhum, the Barbadoes Strong water and tobacco; coming ashore he gives them a taste or two which so charms them, that for no persuasions will they go to sea, although fair and seasonable weather, for two or three days, sometimes for a whole week, till they are wearyed with drinking, taking ashore two or three Hogsheads of Wine and Rhum to drink off when the merchant is gone. If a man of quality chance to come when they are roystering and gulping in Wine with a dear felicity, he must be sociable, and Roly-poly with them, taking off their liberal cups as freely, or else be gone, which is best for him. 7

7 Southgate, Scarborough, p. 98.
Stackpole says on this subject:

In those days the use of alcoholic drinks was common among all classes. We are not surprised to learn in the records of court that some persons became intoxicated. Such cases were, however, comparatively few, and the very names of the majority of those who were fined for intoxication are unknown in the subsequent history of the town, showing that many of the misdemeanors, for which some historians have given Maine a bad name, were committed by transient seamen and fishermen. There is no evidence whatever that the settlers of Kittery were addicted to drink more than those of Massachusetts. Laws were made guarding and restricting the sale of liquors, and only a few were licensed to sell the same.®

As to sexual immorality, there seems to have been quite a number of notorious characters in the Province. This might result quite naturally in a colony where toleration was practiced. The Rev. George Burdette was one of the unworthy individuals and did much to add to Maine's unsavory reputation. Moody says of him:

Females of respectable standing, wives of men of irreproachable life, were induced to forget their marriage vows and fellowship with him in his wickedness. Thomas Gorges determined to take the necessary steps to stay the influx of vice, which was fast undermining the foundations of good citizenship. He caused an indictment to be brought against Burdette at the court held in Saco, as: A man of ill name and fame, infamous for incontinence, a publisher and broacher of divers dangerous speeches, the better to seduce the weak sex of women to his incontinent practices.®

One man in the Province was presented at court for dishonorable

---

8 Stackpole, Old Kittery, p. 216.
9 Moody, Handbook History of the Town of York, Augusta, 1914, p. 44.
advances toward his two daughters. There are other cases of men and women who were famous for their licentiousness and sexual immorality.

Willis says:

The want of a regular government east of Piscataqua for many years, encouraged a laxity of morals which did not prevail in any other part of New England. We meet upon the records with numerous and frequent complaints of adultery and fornication, the parties in which escaped with a small fine or other slight punishment.10

There were also many men in the Province of upright character and blameless life. The Rev. Mr. Thompson who went to York about 1637 was a credit to the Province. Savage says of him:

He was a very gracious, sincere man, a very holy man, who had been an instrument of much good at Agamenticus.11

The Rev. Samuel Moody was much beloved and revered for his Christian life and his endeavors with the people of York.

Stackpole defends the character of the Maine colonists and especially the settlers of Kittery:

The most frequent accusations against the children of the earliest settlers was that of belated marriage, for that is what it amounted to, since there was no proof of any misdemeanor except that a child was born too soon after marriage. Bastardy was very rare. The court records do not show half a dozen bad women, in all Kittery down to the beginning of the eighteenth century, and one of these was sentenced to wear the letter A.12

11 Moody, York, p. 25.
12 Stackpole, Old Kittery, p. 216.
It was true that Maine was a refuge for those driven out of other colonies, but it must be remembered that while some were driven out of the Bay colony because of misdemeanors, others were expelled because they did not agree with the authorities on points of theology. Thus, while Maine suffered by her tolerance when she gained some undesirable individuals, she also obtained many honest, upright citizens who would have been an asset to any community.

The conclusion I have drawn from the statements of various writers is that whereas there were some worthy, upright citizens in Maine, there were others who were licentious and immoral. There is no doubt that Maine had an unsavory reputation in other colonies. Ignorance and superstition were prevalent at this period, and drunkenness common. Lawlessness and immorality seem to attend a frontier community and Maine was no exception.

The lack of an adequate and stable government, the confusion attending the Indian Wars, and the conditions of a frontier community were hardly conducive to high morality or to a nice regard for law and order. However, when Maine finally received the benefits of an orderly and stable government, and the advantages of education and religion, she proved that she was able to produce citizens who could rival those of other colonies in uprightness and integrity.
CHAPTER III

HOW THEY BUILT AND FURNISHED THEIR HOMES

Although the commonly accepted opinion, that the first houses of the settlers of the Plymouth and Massachusetts Bay colonies were log cabins of the type introduced by the Swedes and later copied by the Pioneers of the West has been refuted, Maine historians seem to differ on the subject.

Bourne seems to support the contention that the first houses of Maine were log cabins. He says:

As has been the case in all new towns since the country was settled, it may well be supposed that their houses were built principally of logs, cemented by clay; but with their magnificent fireplaces, and an unlimited amount of fuel, needing to be got rid of, the inmates, amidst the cold and storms of earth found as much physical comfort as is enjoyed in the palaces of modern times, and perhaps as much real happiness ruled within as is found in our richest mansions.1

Bradbury is of the same opinion for according to him a Mr. Baston sold his property in 1662 at Cape Porpoise to Peter Oliver, consisting of three hundred acres of land, a log house, all his cattle and "also one house and stage, and two Boats' rooms upon Stage Island."2

This belief is also held by Southgate, who states that about 1673 some citizens of Scarborough who went to Machias to build mills and engage in lumbering built a "large double Log House" upon their arrival.3

1 Bourne, Wells & Kennebunk, p. 47.
2 Bradbury, Kennebunkport, p. 67.
3 Southgate, Scarborough, p. 178.
The writings of other historians seem to support the contention that they were not log cabins, but houses built of hand-hewn timber, or logs faced with the adze.

Banks gives a description of one of the earliest houses of which we have any information, that one built by Edward Godfrey of York about 1630;

This first building has been called a "frame house," but it was undoubtedly a rough log cabin, which cannot be glorified into an elaborately finished structure, with glazed windows, brick chimney, and plastered walls and ceilings. It can be pictured according to our knowledge of the facilities at hand for such an undertaking.

The axe and adze hewed down and faced the felled timber for walls, and the roof was probably thatched over a framework of saplings or small hand-sawn logs. Carpenters from the settlement at Piscataqua must have done the actual work of construction. Clay dug from the banks nearby, or from tidal flats, was daubed into the chinks between the logs to keep out the wind and rain, while oiled paper served as translucent film in substitution for glass in rough window frames. For a chimney and fireplace we cannot conceive anything more elaborate than one built of flat field stones held together, perhaps, by cement, or more likely by smoked baked clay.

Although he calls this a log cabin, the fact that the adze was used in facing the logs would seem to bear out the statement that hewn timber was used and not logs in the natural state.

Additional evidence is given by Stackpole who writes that Nicholas Frost built a house in Kittery; just when is unknown, but probably about 1651. "It was a garrison house of large hewn logs." 

4 Banks, York, p. 42.  
Another supporter of this thesis is Emery who asserts that the garrison houses, described later, built during the French and Indian wars were "massive and strong and made of hewn timber dove-tailed and tunnelled together, with seams caulked."\(^6\)

It would seem from the evidence that log cabins of the Swedish and pioneer type were not built generally by the Maine colonists, but houses of hand-hewn timber at first, and later of lumber from the saw mills.

Of course, a family upon arrival in the wilderness before a permanent house could be erected probably dwelt in caves, wigwams, and tents temporarily, as did the settlers of the Plymouth and Bay Colonies.

The first saw mill was built by the Gorges and Mason agents about 1634. From that time on mills began to appear in greater numbers until by 1682 there were twenty-four mills listed in the Province. Thus hand-hewn timber was, in many cases, soon displaced by mill-manufactured lumber in house construction.

Clapboards were made in the Province very early. At first these were "cloven boards, rifted out with wedge and maul for lack of sawmills," as Mrs. Fannie Eckstrom describes those which were sent back to England in the Fortune from Plymouth in 1621.\(^7\) In 1635 Peyton Cooke and Richard Williams of Saco made an agreement "relative to the setting forward the enterprise of clapboard making."\(^8\) At Williams' death in 1635 he had on hand "clapboards of the value of £164 84, a large amount in those days."\(^9\) These home-made

\(^6\) Emery, York, p. 87.
\(^8\) Folsom, Saco & Biddeford, p. 32.
\(^9\) Ibid., p. 35.
Clapboards were used by some as the outside covering of their dwellings, the frame being constructed of hand-hewn timber.

In 1634 Edward Trelawney wrote to his brother that clapboards were selling for "28s starling per and great Inquisition made after them."10 So in 1634 Gorges and Mason set up a sawmill at Berwick and one at York. Evidently clapboards were made at these mills.

Thus it would seem that hand-hewn clapboards and later mill-sawn ones were used for the outside finishing of the houses of many settlers.

A typical house of the early period contained one large room, termed a "hall" with a huge fireplace at one end built generally of field stones. This hall was the kitchen, dining-room, living-room and sometimes bedroom. Usually, however, a leanto at one end furnished the bedroom. Sometimes these houses consisted of two stories, of one room each, the lower story being the hall and the upper story a bedroom. Windows were probably of oiled paper as Banks thinks those were in Edward Godfrey's house. Generally there was no cellar. The roof was thatched with marsh grass. These houses were unpainted.

Mention should be made of a type of house common in Maine until after the French and Indian wars. Due to the need of protection against the Indians, Garrison Houses were erected. The McIntire House in York, built about 1640-45 is famous. They are described as follows:

These garrison houses, when built, resembled in their exterior appearance a modern dwelling. They were massive and strong, and made of hewn timber dove-tailed and tunnelled together, with seams caulked, so as to be nearly, if not quite water

tight. Loopholes for musketry were provided in the sides; and from a loft, over which a floor was laid, there were draws from which watch could be kept on an approaching enemy. The second story of these houses projected out and over the first, all around. In this jutting out, openings were made, through which the enemy could be annoyed with missiles; and in case any attempts were made to fire the edifice, water could be poured down to quench it. Whenever an alarm was given that the "French or Indians were coming," the women and children would flee to these houses.11

Along toward the end of the 17th century, the houses became more elaborate, often containing more than two rooms. Three or four chimneys and fireplaces began to appear, built of brick, cellars were dug with stone walls, and shingles were used as an outside finishing.

In 1685 the town of Saco made arrangements for the building of a house for the minister. It was to be "30 feet in length, 20 in breadth, and 15½ stud, and to have four chimneys." A building committee was appointed. Two members "were to see the house framed, raised, and enclosed;" two others "to see to the shingling;" another "to have the cellar dug and stoned;" and three more "to see the chimneys made with brick."12

At York in 1698, the house voted built for the minister was "28' in length and 24' widewith a Lentooc att one end to be two story high with 3 fire plesses."13

As the settlements grew in numbers and some men became wealthy, larger and more comfortable dwellings were built.

11 Emery, York, p. 87.
12 Folsom, Saco, p. 137.
13 Moody, York, p. 38.
In 1730 in the town of Eliot, Mr. Frederick Frost built a large
two story house.\(^{14}\)

Stackpole says:

Nearly all of the old houses are similar in archi-
tecture and were essentially reproductions of the rural
house of England two centuries and more ago. They were
generally square houses or nearly so, with a huge chim-
ney in the centre or with one at each end. The broad
gables and small windows, the low under-pinning and
front yards, which were usually tastefully fenced in
and ornamented with flowers and shrubbery, characterize
the habitations of the well-to-do old settlers.\(^ {15}\)

Captain Scammon built a house about 1720 in Saoc. It was "one
story high, with a gable roof." In 1744 his son added another story.

"This venerable mansion, the oldest now standing in Saoc, with its high
steep roof, is the most conspicuous object in ascending the river. ----It
was for a considerable period protected from the ravages of the Indians by
a strong garrison wall with flanks."\(^ {16}\)

Mr. Thomas Prentice agreed to come to Kennebunkport, sometime
after 1730, as minister if the town would "build and finish a house 38 feet
in length, and 18 feet in breadth, having four rooms and a garret; and also
that they build a kitchen on the back side of the house."\(^ {17}\)

Sometime after 1750 James Sullivan, who was later a distinguished
judge of the Supreme Court and Governor of the Commonwealth, settled in
Saoc. His first dwelling was a one story house containing only two rooms

\(^{14}\) Stackpole, Kittery, p. 229-233.
\(^{15}\) Ibid.
\(^{16}\) Folsom, Saoc & Biddeford, p. 213.
\(^{17}\) Bradbury, Kennebunkport, p. 124-126.
in which he lived for three or four years. Later he built a "handsome front of two stories." He had an office in a corner of the garden next to his house. 18

The first record of any plastering used inside is that of the court house at York in 1734. It is described thus:

35 ft. long & 28 wide; 2 ft. stud; -- the lower story 8½ ft. high; the upper story 11½ ft. high; the beams of the upper story to crown 18 inches; to have a pitched roof; both rooms to be plastered and whitewashed, and well glazed with sash glass, and to be finished with joinery work according to the direction of the committee. 19

Paint was largely unusual on houses until about 1750. The first painted house in Kennebunk was in 1758. 20

The household furnishings of these dwellings were ordinarily simple and crude. Very little furniture was brought from England, most of it being constructed upon arrival from the materials available at hand. Durability and practicality was stressed, not beauty. There was no attempt to keep up with the Joneses on the part of the pioneer family, for the Joneses had furniture as plain and rough. The attractive and tasteful furnishings which mean so much to a family today, did not seem to be important in a frontier community when the basic motive was to keep sheltered and warm and to get enough to eat.

The hall was the centre of family life. Here the daily food was prepared either in the great oven, over the open fire in a hugh iron pot,

---

18 Folsom, Saco & Biddeford, p. 269 & 270.
19 Clayton, York County, p. 221.
20 Bourne, Wells & Kennebunk, p. 437.
or on the roasting spit. Indeed an iron kettle, a roasting spit and a frying pan were articles which were indispensable to the household.

Here in the hall was the food eaten, usually from wooden porringer and trenchers. What they used for cutlery is unknown. A very convenient spoon can be made from a clam shell held in a split stick according to one writer. 21 Perhaps they used their fingers in place of knives, forks, and spoons. Their soup they may have taken from the porringer as we drink from a cup. Many settlers adopted the manners and customs of the Indians and preferred them to the habits of white people.

In this hall, before the fire in winter, the family gathered. Here they talked, laughed, and played games. Possibly in winter they roasted apples and drank cider.

Generally the spinning wheel and a rough table were about the only other articles of furniture in the room. Chairs were not then in vogue and were possessed by only a few families. Sometimes, however, there was a bed in the hall.

The bedroom contained a bed with a feather mattress and bolster, with blankets for coverings, sheets appearing rarely. Most families had one bed only, occupied by the head of the family. Where the children slept is left to conjecture. One historian writes of this situation thus:

Their houses had but one or two rooms. Many of their families were large. They were necessarily so commingled that the privacies of life must be disregarded. ....Children must surely have grown up with very little respect for that decorum which we are accustomed to regard as essential to all

good society. The delicacies which now have such
a beneficient influence in the intercourse of even
domestic life could not be nurtured in such an
uncongenial condition.22

Some excellent descriptions of houses in Wells are cited by Bourne:

Let us look into one of these houses. We enter
the kitchen, which is also the sitting room and
parlor. In looking around, we discover a table,
a pewter pot, a hanger, a little mortar, a dripping
pan, and a skillet; no crockery, tin, or glassware;
no knives, forks, or spoons; not a chair to sit in.
The house contains but two other rooms, in each of
which we find but one bed, a blanket and a chest.
We have been through the house. —And this is the
house of Edmund Littlefield, the richest man in town.
When he first came to Wells he had a family of six
children .... as we do not know precisely what fur-
niture they had in the first years of their settle-
ment here, we adopt that of the later period, con-
fident that the former must have been less than the
latter.

Let us now visit the house of Ensign John Barret,
an officer of no small note in those days. Here we
find more of the luxuries incident to official sta-
tion. We find two beds and bedding, two chests and
a box, four pewter dishes, four earthen pots, two
iron pots, seven trays, two pails, some wooden ware,
a skillet, and a frying pan. We have taken his in-
ventory of furniture. We pass on to the home of
another of the elite of society.

Casting our eyes around the house, we see a kettle,
a pot and pot hooks, a pair of tongs, a pail, and a
pitcher; and in the chamber, a bed and bedding, and
some trifling articles worth about fifty cents. And
this is the house of Nicholas Cole, one of the select-
men. Probably most of the children never saw a look-
ing-glass; they never had a vision of their own faces,
except in pails of water, darkly. They might, as we
suppose they did, wash comfortably in the sea, in the
milder season; but in cold weather they do not seem
to have had any conveniences for that purpose. Their
morning ablutions were probably few and far between.23

22 Bourne, Wells & Kennebunk, p. 239.
23 Ibid., p. 239 & 240.
Some families, however, had richer household furnishings. A few wills and inventories mention several iron pots, pewter and silver dishes, silver spoons, candlesticks, chairs, tables, several beds with sheets, pillow slips and curtains.

An inventory of the estate of Henry Saywood of York made in 1679 mentions "Three Lodgings & bedding belonging thereunto" and a pair of sheets, for bedroom furnishings. Two iron pots, two brass kettles, two old tubs, a trammell, pothooks, a spit, andirons, two water buckets, a skillet, and a frying pan were the cooking utensils. Some old pewter dishes and twelve wooden dishes furnished the tableware. A spinning wheel, two table boards, three chairs, a Bible and other books made up the rest of the interior furnishings.\textsuperscript{24}

Mr. Humphrey Chadbourne must have been considered a very wealthy man, for his estate was evaluated at £1713 14 at his death in 1667. In addition to all his cattle and other possessions, he owned five man and maid servants. In his parlor besides other furniture his inventory mentions a bed furnished with coverings, a long table, eleven chairs and two chests. In the kitchen there were pewter pots, kettles and other utensils. A bed all furnished, a table and chairs was the furniture in the leanto. The leanto chamber had "goods and small necessaries." The upstairs chambers contained four beds with their furnishings.\textsuperscript{25}

The will of Ellner Pearce made in 1675 is interesting because of the detail into which she goes and because of the large number of household furn-

\textsuperscript{24} Banks, York, p. 228.\textsuperscript{25} York Deeds Book II (31).
nishings she possessed:

It I give to my sond Jos; Pearce .... too feather beds, & the furniture belonging to them, as bedsteads & eke, as too Holland™ pillows, one new Holland sheete .... & one Diaper board Cloath, four pewter platters of the biggest sort, on the upper shelfe with the earthen dishes, on each side of them as also too of the smallest platters, too plates, four porringers, too small basons, halfe a pint pott, a beare bowle, a Candlesticke & sault seller, also the biggest brass Kettle, & yº smalllest with one Copper Kettle, two skelletts, too Iron potts, one Iron Kettle, one drippingpan, one grediron, one spitt, with Andirons & pott hangers, one warmeing pann & brass mortar, as also all yº furniture in yº Hall as It stands (excepting 3 leather Chajres, which are Saraiks) also I give unto my sond 4 Napkines & the other eight to bee divided between his sisters / also I gave unto my sd sond one Silver Cupp, a silke twilt, & four silver spoones, with a Gould ring, one Chest, one deske, one Case of bottles with 4 round bottles with a drippingpan, one great knot bowle, & too small knot dishes, 6 round trenchers, & 8 square ... too Meale Cines, 19 platters & bowles & trays, but two thirds of them for his too sisters, as also wt earthen ware yº is to bee divided, with yº glasses between my sond & daughter Sararh /

It I give unto my daughter Sararh too brass Kettle, one brass candlestickes, one brass mortar, one spitt on ye other side / ... one new feather bed ... also one holland pillow bease, one hollane sheete, one great knot bowle, one Indean knot dish, 6 new trenchers, one Iron Posnett, one sleightstoon, a Chaffine dish, one table board, too boxes, one baskitt / ... three pewter basons, five platters, six porringers ....

It I give unto my daughter Mary, one Copper Kettle, one brass Candlesticke, one hollane pillow bease, one could hollande sheet, one Iron Posnittle, one box...

Margaret Tripe of Kittery in 1741 disposes of two beds with bolsteres, one of them having a set of curtains around it, a pillow, a looking

26 Maine Wills, pp.62 & 63.
glass, an iron pot, four pewter platters, six soup plates, six pewter plates, a silver spoon and a silver cup.

The wills and inventories of other individuals mention similar household furnishings.

When we consider the poverty of the household possessions of the wealthiest settlers, we can understand how poorly furnished were the houses of the majority of settlers.
CHAPTER IV

THE FOOD THEY ATE AND THE CLOTHES THEY WORE

It would seem that men writing about the early history of Maine were little concerned with the everyday life of the colonists; the food they ate, the clothes they wore, the houses in which they lived. Many historians do not touch upon these subjects at all, or if they do, give to them a brief paragraph. Consequently the material available concerning food is very meager.

In some cases the earliest colonists had to subsist on very little. In July, 1633, Gibbons, a man in the employ of Captain Mason, wrote to him:

Those that have been heare this three year, som of them have neither meat, money nor cloathes - a great disparagement. ...For myself, my wife and child and 4 men, we have but 3/4 a b.b. of corne; beeufe and perk I have not had, but on peese this 3 months, nor beare this four months, for I have for two and twenty months had but two barrels of beare, and two barrels and four boosheal of malt; our number commonly hath bin ten.1

The next year the Pied Cow brought some more livestock to the plantation and brought to Ambrose Gibbons "one hogshead of malt to make you some beare." Mason also wrote that stockings, suits of clothes, sugar, raisins, wine and other provisions had been sent.2

Folsom quotes the estimate of Jocelyn for prospective settlers

1 Stackpole, Old Kittery, p. 21.
2 Ibid., p. 22
to Maine:

Victuals to last one man a year; 8 bushels of oatmeal, 9 shillings: one gallon of aqua vitae, (brandy) 2s. 6d.; one gallon of oil, 3s. 6d.; two gallons of vinegar 2s. Total £3 3s, equivalent to $14.3

Most modern individuals would very much dislike to exist for one year upon such scanty fare.

The food of the colonists must have been very simple and unvaried. Many of the vegetables grown in Maine today were raised at that time. Cabbages, turnips, parsnips, peas, pumpkins, beans, and other products raised by the Indians are mentioned by various writers. According to one historian potatoes were introduced into Kennebunk by the minister, Mr. Prentice who went there about 1730, "but they were not extensively cultivated till many years afterwards. Benjamin Downing, one year raised ten bushels, which was considered a very great quantity, and it was a matter of wonder how he could consume so many in his family." Indian corn was grown from which whiskey and molasses could be obtained. The settlers probably made bread from corn also, the corn being ground by hand or at the mill. The following anecdote, if there is any truth at all in it, serves to illustrate the fact that this corn was very coarse. A certain individual having had some corn ground at the grist mill at York gave it to his wife who tried to sift it with a meal sieve, but could not, it being so coarse. She next tried a ladder for a sieve, with no

3 Folsom, Saco & Biddeford, p. 37.
4 Bradbury, Kennebunkport, p. 140.
better success; and it was only by taking out every other round that the thing could be accomplished. Of course the story is a ludicrous exaggeration.\footnote{Emery, York, pp. 66 & 67.}

Fish being abundant was a common article of diet. Jocelyn mentions cod, hake, haddock, and polluck taken by the fishermen.\footnote{Southgate, Scarborough, p. 97.}

Cows were raised from which milk, cheese, and meat were obtained. Butter was made only rarely. Eggs and fowl were provided by the poultry which was kept by most farmers. Pigs were grown, pork being one of the most common articles of food.

Jocelyn says of the Colonists at this period:

They feed upon generally as good flesh, Beef, Pork, Mutton, Fowl, and fish, as any is in the whole world besides.\footnote{Ibid.}

That tea and coffee were little known in Maine before 1750 is stated by Bourne. He tells an interesting little anecdote showing the ignorance of the colonists as to the use of coffee, involving a stranger who put up at the public house kept by Nathaniel Kimball of Wells:

He brought with him a small quantity of coffee, and as he went out handed a portion to the landlady, with the request that she would make some for dinner. He was to be gone till after twelve and would like to him some hot coffee on his return. She put it in the pot to boil before ten, supposing that being so hard it would take a long while to soften it. The stranger did not return till after two, when the good wife informed him she could do nothing with it. It had been boiling ever since ten o'clock; she had tried it, and
it was just as hard as ever. He then enlightened her to the mode of preparing it for use; though obliged to submit to the loss of his cup of hot coffee for dinner. 8

It seems that whether or not the colonists had food, they must have their liquor. They had begun to make cider about 1741, which sold at that time for about a shilling a mug. 9 Beer was always popular. Yet according to Bourne flip and toddy were the most popular beverages with the men of note in Wells and Kennebunk. He describes these drinks thus:

The former was prepared with beer and rum sweetened, and warmed with a hot iron; the latter was a mixture of rum and water sweetened in the same manner. 10

The simple, monotonous food of our early settlers stands in sharp contrast to our varied and elaborate menus. But was not their simple diet more suited to their needs than many of our rich modern dishes? At any rate they no doubt relished their food as much, or more, than we do ours today.

Very little attention was paid by the early colonists to wearing apparel. Both the cloth and the finished garments were made at home by the women of the family. Clothes were generally cheap and simple. However, each person customarily had a “best suit” which he wore to church or on festive occasions, such as a marriage or a funeral. Elaborate fashions

8 Bourne, Wells & Kennebunk, p. 414.
9 Ibid., 412.
10 Ibid.
and costly materials were frowned upon by the clergy as frivolous and vain. It was considered a sin for the poor to try to dress as well as the well-to-do. Each person had a class in society and he was to dress according to his station.

Homespun woolen appears to have been the most common fabrics from which women's dresses were made. Linen, homespun also, was used for undergarments. For best dresses, calamanco was used, a European woolen fabric of satin weave either plain or striped in design. Almost as important in a woman's wardrobe as a dress in those days was a petticoat. Material as costly as that used in dresses, was made into petticoats. Skirts were long, it being considered improper for a woman to show her legs, or even her ankles. She was very immodest if her bare arms showed in public. Bonnets were used at that time, not hats.11

Yet in spite of the admonitions of the clergy, women delighted to dress then as now. As towns grew larger and communication with Boston became easier, some of the wives of well-to-do men would mimic the fashions of Boston. The wife of Colonel Ingraham of York was one of these. Every now and then she would wear a very fashionable dress to church. One morning, as Moody says, she came "sweeping into church" clad in a stylish gown which was very widely distended by means of hoops.12

Some women seem to have had rather extensive wardrobes. Sarah Sayer of Wells who made her will in 1734, bequeathed a "black blew serge Petty coat," a "red and Yellow under Petty coat," and a "black silk Petty coat."
coat"; a "black Calaminco suit," a "silk Crape suit," a "silk suit," a striped Calaminco suit," and a "striped Calaminco Gown." She of course was an exception to the general rule:

The general opinion of society in regard to fashionable and costly apparel, is well illustrated by the action of the court of Massachusetts. Thinking that the fierce Indian attacks upon the frontier settlements were due to the wrath of God because of the people's vanity and pride in dress, it enacted the following laws, according to Bourne:

Whereas there is manifest pride openly appearing amongst us, in that, long haire, like women's haire, is worn by some men, either their own or others' haire made into perewigs, and by some women wearing borders of haire, and their cutting, curling, and immodest laying out their haire, which practice doth prevail and increase, especially among the younger sort "it was ordered that such offenders should be arraigned, admonished, or fined at the discretion of the court."

And again:

Notwithstanding the wholesome laws already made by this court for restraining excess in apparell, yet through corruption in many and neglect of due execution of those laws, the evil of pride in apparell, both for costliness in the poorer sort, and vaine, new, strange fashions, both in poor and rich, with naked breasts and arms, or, as it were, pinioned with the addition of superstitious ribbons, both of haire and apparell "such offenders were also to have meet punishment for their sins."

From this it would appear that the latest styles of the more fashionable centres had begun to be copied by many people of Maine.

13 Maine Wills, p. 356.
14 Bourne, Wells & Kennebunk, p. 127.
Dresses were trimmed with ribbons and made with short sleeves and low necks. Both men and women were wearing the newest mode of hair coiffure.

The costume of men in the Colonial period differed greatly from that worn today. The everyday garments of men, like those of women, were made of homespun woolen and linen. Leather breeches were also worn by men and boys, even up until the period after the Revolution. John Storer, a citizen of Wells who stood at the head of society customarily wore leather breeches. These breeches were very long-wearing much to the disgust of children who desired new ones. Pants were little worn in those days. Ceremonial and formal attire were quite different from the simple everyday clothing of the day.  

A part of man's attire is described by one writer as follows:

Small clothes, as they were sometimes termed, ended just below the knee, where they were drawn tight to the stocking by a row of four or five buttons, and generally were further fastened by the addition of a large silver or silver plated buckle, three or four inches long.

The will of William Shadlocke made in 1660 seems to confirm the above statement that buttons were used on men's breeches, for he bequeathed to both his sons, John and Samuel, buttons for their suits. Buckles were worn on shoes also, especially in the later period, for Josiah Winn of Wells, in 1734, bequeathed his "silver wearing Shoe Buckles." Stockings, occasionally colored, were made of worsted fabric.


---

15 Bourne, Wells & Kennebunk, p. 127.
16 Maine Wills, p. 78.
17 Ibid., p. 2 & 148.
18 Bourne, Wells & Kennebunk, pp. 414 & 415.
19 Maine Wills, p. 2.
20 Ibid., p. 370.
21 Ibid., p. 14.
22 Ibid., p. 2.
Cloaks were worn for an outside garment, as men today wear topcoats or overcoats. For best, beaver and castor hats were in vogue.

In the 18th century a distinction in social classes began to be manifested in wearing apparel. Some gentlemen were accustomed to buy their clothes from Boston. Pelatiah Littlefield, a gentleman of the old school, was one of these. In the year 1759 he was charged by Francis Shaw, a merchant of Boston, for a pair of plush breeches, a pair of buff knit breeches, and a pair of Jarman serge breeches.  

When twenty years of age, Joshua Freeman of Portland "went a courting." He is described by Willis thus:

He wore a full bottomed wig and cocked hat, scarlet coat and small clothes, white vest and stockings, shoes and buckles, and two watches, one each side.  

The dress of Sir William Pepperell, Baronet, who died in 1759 was generally in the expensive style of that time, of scarlet cloth with gold lace trimmings.  

Mrs. Smith who wrote a History of Newburyport is quoted by Bourne as stating:

The gentlemen quite equalled the ladies at this period in the amount of finery and the brilliancy of colors in which they indulged. A light blue coat, with large fancy buttons, a white satin embroidered waistcoat, red velvet breeches, with silk stockings and buckled shoes, with a neckcloth or scarf of finely embroidered cambric or figured stuff, the ends hanging loose, the better to show the work, the liberal bosom and wrist ruffles (the

24 Folsom, Saco & Biddeford, p. 257.  
25 Ibid.
latter usually fastened with gold or silver buckles), was considered a proper evening dress for a gentleman of any pretension to fashion.26

It was not unusual for gentlemen to wear swords and pistols suspended from their waists. James Grant of Kittery in his will of 1679 bequeathed to his son his "sword and belt".27 The will of Charles Frost made in 1724 mentions "Pistolls and Holsters," a "Flate hilted sword," a Steel Hilted Sword" and a "best Flate Hilted Sword."28 The wills and inventories of other individuals also mention swords and "peeoes."

Stuffs were carried by some men, probably the wealthy gentlemen of fashion. Samuel Wheelwright in his will of 1699 mentions a "staffe";29 and to his son Charles Frost he bequeathed a "Silver headed leading Staff."30

Jewelry was not generally worn. However, Margaret Tripe of Kittery left to her granddaughter a "Stone which I have sett in Silver."31 A watch, gold rings and a Seal ring were bequeathed by Charles Frost.32

Although the wealthy in the larger towns of the Province began to dress in the fashionable modes of the more cosmopolitan towns during the 18th century, the common folk for many years continued to wear the simple, inexpensive garments which were made in the home.

26 Bourne, Wells & Kennebunk, p. 414 & 415.
27 Maine Wills, p. 132.
28 Ibid., p. 259 & 260.
29 Ibid., 132
31 Ibid., p. 437
32 Ibid., p. 259 & 260.
CHAPTER V

THEIR CUSTOMS AND PLEASURES

As has been stated before, the early settlers of Maine were not Puritans and so did not share in the Puritan revolt against the picturesque customs and celebrations of the rural people of "Merrie England," customs which the Puritans regarded as "popish." Many of them being loyal to the Church of England kept all the traditional church holidays just as they had back in England. However, when Maine came under the influence of Puritan Massachusetts and finally under her jurisdiction these "Popish" practices gave way to the sober Puritanical outlook on life.

It has also been noted that Sr. Ferdinando Gorges desired to set up a feudal state in his Province. So in 1641 Gorgeana was incorporated as a city within whose charter provision was made for a Market to be kept on Wednesday of every week forever for the encouragement of trade and commerce and two Fairs were to be held each year upon the feast days of Saint James and Saint Paul. The practice of having market days and fairs was an old English custom which had survived from feudal days and Maine was probably the only colony where this custom was kept. Of course after the submission of the inhabitants to the Massachusetts government, these festivities were no longer held.

Another custom native to England was that of the pound kept by the town where stray cattle was put until claimed by the owners. In 1645 every town was ordered to keep a pound. These are described by one writer

---

1 Folsom, Saco & Biddeford, p. 45.
in the following way:

They were generally built of timber or stones, and in later years, with frame and plank slats. They were from six to eight feet high, and from thirty to fifteen feet square; with no covering of any kind for protection amidst the severest storms; generally they were located near the meeting house. A pound keeper was chosen annually (by the people) whose duty it was to receive all the animals not entitled to the freedom of the town, which were driven to him by the hayward, having been found making use of the public highway, or in the enclosure of some person other than their owners; and to retain them in the pound until such owners should pay the fine and all expenses, and take them away. There was no special law requiring them, like some other animals, to be fed on bread and water; but they were kept in solitary confinement on very lean fare. Public notice was to be given at the next lecture, of the impounding, with such a description of the animals as would be necessary to identify them to the owner. For example, if one of Thomas Cole's swine should be thus impounded, the minister, in giving his notices, as is usual before reading the hymn, would state, that a hog was taken up in the highway and impounded, having a square piece cut off from the off ear on the underside, and a slit on the top of the near ear; or if Judge Wheelwright's sheep were the captives, it would be a flock of sheep with a slit on the top of the ear, and the under part cut out. They did not hesitate to maim their stock for the purpose of identification. Hogs bred the liberty of the town, being licensed to go where they pleased, on the condition, if they were old enough to be capable of evil, that they wear a ring in the nose, according to a vote of the town in 1698, that "all swine above a year old shall be sufficiently ringed from April 10th to Oct. 10th."  

The difference in social classes in those days was manifested by the way in which individuals were addressed.

Every one was distinguished by the title acquired by official position or by his standing in society....

We have all read of the punishment of Josiah Plaistow,

---

by the court of Assistants in Boston, for stealing from the Indians, "that he should thereafter be called by the name of Josias, and not Mr. as formerly he used to be." In the earlier period of colonial life the appellation of Goodman was applied to various persons. Felt, in his History of Ipswich, says "to captains and sometimes to mates of vessels, to military captains, to eminent merchants, to schoolmasters, doctors, magistrates, and clergymen, to persons who had received a degree at college, or had been made freemen. Wives of such persons had the appellation of goodwife." Though we are not fully satisfied with this statement, yet as the author had larger opportunities than ourselves...we feel bound to accept it.

This designation seems to have fallen into disuse previously to the Revolutionary war; but other titular distinctions were continued. Military men of official rank were always addressed by their titles. Sergeants, Cornets, Lieutenants, Ensigns, Captains, and Colonels always supplanted the Christian name.... Judicial officers were distinguished as Esquires, and those on the bench were addressed as the Worshipful, Most Worshipful. The wives of such, as well as of those of military eminence and of ministers, were called Madam.

In the early days of New England the term Mr. seems to have been applied to ministers and to men of high civil rank only; but its application was gradually extended, so that at the period of which we are speaking every man had acquired the right to that address.

Women did not remain long unmarried in this country. Girls and boys were both married and starting a family at an early age. Evidently in the very early period women were scarce, and when unmarried girls came over, they were quickly snatched up. There were no delays or long courtships, for a wife was a great asset to a man in a frontier community. She was needed to help clear and plant the land and build the dwelling, as well as to attend to the ordinary household duties. The women who came to the

---

3 Bourne, Wells & Kennebunk, pp 416 & 417.
settlement at Kittery where Ambrose Gibbons was in control about 1634 were believed by one author to have been proposed to often on sight. As there was no minister to officiate, the Justice of the Peace or the Governor probably performed the short wedding ceremony. Without further ado, the young wife immediately entered upon her duties.

Even after towns were established, the wedding ceremony was generally a very simple affair, especially among the poorer people. The parties often did not even dress for the occasion. There were no indications, before the ceremony that anything unusual was to occur. An extraordinary case, probably exceptional, is cited:

> An industrious young lady was to be married; but the thought did not so occupy her attention as to induce her to relax in the least from the daily work of the house; on the contrary, she was probably inspired by it to ply her cards with more activity. The hour was fixed for the wedding. Still her regular daily work went on. The minister or legal officer came and found her diligently carding her rolls. He enquired of her if she was ready. "Oh yes" was the answer. She jumped up; shook the dust and flyings from her apron, and took her position by the side of the bridegroom, and they were then made man and wife.4

It was the practice if a man married a woman with debts, he was responsible for the payment of them. The only way he could escape this obligation was to receive her into his house without a single possession or piece of property she might have, "this exclusion being extended so far as to require the complete nudation of her person, with the exception

---

4 Bourne, Wells & Kennebunk, p. 419.
of the garment to which belongs the closest fellowship with the wearer." This idea was really put into practice by the parties with the consent of the official performing the ceremony. A widow, Mary Bradley, who was a debtor, was married in 1774 to Abraham Brooks of York. He insisted upon this condition and the official being willing, she stood up to be married clad only in her undergarment. As she was shivering with cold, the minister taking pity, threw his coat over her. Usually, however, brides had not then arrived at the age where they could contract debts.®

Oftentimes, probably at the later period of colonial history among the more wealthy classes, marriage was an occasion for great feasting and celebration. These occasions would be highlights in the social life of the community. Friends and relatives would leave their daily occupations to attend the celebration.

The wedding cake was an important part of the feast; wine and alcoholic beverages were freely imbibed.®

There was a belief that the maid who succeeded in getting the garter of the bride would be the next to be married, so there was great rivalry among them to secure this desired article. The following story is told by Bourne:

An elderly lady, now many years in heaven, well remembered a case in which the zeal of a young lady would not permit her to be outdone by anybody; therefore, in the midst of the crowd, while the marriage services were in progress, she contrived to get off, and secure to herself, one of the garters

---

5 Bourne, Wells & Kennebunk, p. 419 & 420.
6 Ibid., p. 421.
of the bride. This feat was generally accomplished as the concluding act of the company assembled at the house.\(^7\)

The disposal of the bride and groom for the night was an important ceremony.

This was regarded as part of the business of the attendants. One of the venerable matrons assured the author that the custom was universal, and that the bridegroom always provided for himself a brocade silk gown for the occasion. This I would think, in the poorer periods of the town's history, was assuming a burden which few could bear. ---The bridegroom having divested himself of his wedding garments, and been invested with his brocade, the two were placed in position to rest from the excitements, cares and labors of the day.\(^8\)

Funerals were enjoyed by those other than the mourners. Before the day of the funeral, friends and relatives would visit the family of the deceased to express their sympathy and pay their last respects. Great preparations were made for the funeral solemnities at which large numbers of friends and relatives were present. Food and liquor must be provided for the refreshment of the guests and pall bearers on their return from the graveyard.

At the funeral in 1758 of Mr. Richard, the minister of Wells, turkeys and chickens were prepared and four gallons of liquor secured.

According to Bourne, Jonathan Littlefield, a man active in business, died in 1734. His son, wishing to give him a funeral worthy of the respect in which he was held, delayed the services many days in order to

---

7 Bourne, Wells & Kennebunk, p. 421.
8 Ibid., p. 42
secure certain articles from Boston. The slaves who were to be the bearers, had to be supplied with gloves of a quality in harmony with the family dignity. The bill which was contracted for this event was:

To 8 pair of men's gloves, black, 7s. 6d. a pair £2 18s 0d
To 8 pair of women's gloves, black, 7s 6d. a pair 2 18 0
To 7 pair of men's gloves 2 5 6
To 8 pair of woman's gloves, yellow, 5s. 6d. 2 4 0
To 24 yds. Cyprus) 4 19 0
To 11 yds. Cyprus) 7 6
To 1 pair of woman's gloves, black, 7s. 6d. 5 6
To 1 pair of woman's gloves, yellow 2 0
To 2 pair of men's gloves 13 0
To 1½ yds. of narrow black ribbon 1 0
To 1 pound of allspice 7 0

£30 0 69

Leckford, as quoted by Palfrey says:

At burials nothing is read, nor any funeral sermon made; but all the neighborhood, or a good company of them, come together by the tolling of the bell, and carry the dead solemnly to the grave, and then stand by him while he is buried. The ministers are most commonly present. The dead are buried without so much as a prayer in some convenient enclosure by the roadside.9

Bourne is of the opinion that this statement is true only of the early period. However he says that they could not have come together by the tolling of the bell, but by the beating of the drum, for in that manner were the people called together in those days.10

When a member of the family had passed on, it was the custom for the other members to go into mourning. Black was worn by both men and women.

9 Bourne, Wells & Kennebunk, p. 423 & 424.
10 Ibid.
The parish at York voted "forty pounds to Mrs. Moody to enable her to go into mourning. Fifteen pounds to Rev. Joseph Moody, the son, and £ 12 to Mrs. Emerson, of Malden, the daughter of Mr. Moody, in addition to what they have been allowed, to put themselves in mourning at their discretion." Sarah Sayer of Wells in 1734 left eight pounds to her son for him to procure "A Funerall Coat after my Disc." Probably public opinion did not oblige women to wear mourning and keep single for as long in those days as at a later period, because of the scarcity of women and the necessity for them to remarry for support.

In addition to markets, fairs and religious holidays, in the early times, and weddings and funerals in later days, the colonists had other diversions. Games of physical skill and strength were enjoyed and contests where prizes were offered for the best performances. Friendly Indians would often compete with the townsmen in these games. Running contests were popular in which the Indians usually excelled, for they were famous for their swiftness of foot. The game of "base" was another favorite. Dancing did not seem to be forbidden by law; but dice, cards, tables, quoits, loggets, bowls, suffleboard, ninepins and billiards were, in some places. Two citizens of Wells, who were licensed as retailers and whose homes were regarded as houses of public entertainment, were indicted for keeping "kneeles and bowles at their houses contrary to law." These implements were used in some form of recreation, just what is unknown.

Probably the centre of village social life was the community ordinary or tavern. Here citizens would gather to discuss various topics of interest,

11 Clayton, York County, p. 228.
12 Maine Wills, p. 358.
13 Southgate, Scarborough, p. 149.
14 Bourne, Wells & Kennebunk, p. 225.
swap yarns, smoke and imbibe whiskey or beer. A man named Bedford kept such an ordinary on Blue Point:

The favorite resort of such of the planters and fishermen as relished good "beare and wyne" and were not loath to tell and hear wonderful stories. They were no doubt comfortable and cheerful men who used to take their seats on the high-backed settle before Bedford's roaring fire to enjoy a winter evening. Many of them went miles to be there, but once there, few thought of the miles they had come, and fewer still remembered the miles they had to go to reach their homes.15

Sometimes in the midst of the rush and care of modern life one can't help but envy the simplicity and rustic homeliness of those days.

Doctors were practically unknown in Maine before 1750. In the early period the mother of the family would care for the sick by the employment of a few simple remedies handed down from mother to daughter for generations. Herbs were used as a cure for almost any illness and certain other concoctions were learned from the Indians. The midwife was always present at births. Practically nothing was given a woman in labor to relieve her suffering, for it was considered the will of God that "in sorrow shall she bring forth children." Many believed in the power of witches to bring sickness upon a person, and magic concoctions were prepared for breaking the curse. An epidemic was considered the punishment of God for the sins of the people. Thus when the throat distemper swept over the Province in the 18th century a fast was declared and prayers were offered in order to appease the wrath of God. In the later period if sur-

15 Southgate, Scarborough, p. 78 & 79.
gery were necessary, a doctor would be brought in from a large town. About 1750 doctors settled in some of the larger settlements of the Province. They had to endure great hardships in tending their patients as the following extract from the pen of Dr. Porter testifies:

At that period, most of the country was new, unsettled and wilderness. Although Saco was settled and inhabited from 1629, yet the settlements were altogether by the sea or on the margin of the River, or about a mill, so that all the lands round about remained a wilderness. In this wilderness country, without experience it is hard to conceive what difficulties, dangers and hardships a young Physician must suffer in his professional business, riding necessarily in stormy, dark nights, on bad roads, bye paths, pole bridges, or none at all, trees and bushes sweeping across the way. Add to these, deer skipping, wolves howling, foxes yelping, owls screaming; music not the most agreeable in a dark winter's night to a traveller. Before this a few years the people had begun to move out and cultivate and settle on the wilderness lands, and were necessarily without roads; by paths of course were used, and to attend these scattered settlements for many miles around in their sicknesses was the worst of the practice. Thus it continued much the same through all the Revolutionary war.16

16 Folsom, Saco & Biddeford, p. 271.
CHAPTER VI

THEIR EDUCATIONAL TRAINING

As has been stated before in another connection, ignorance and superstition were well-nigh universal in the early period of Maine history. As a general rule the first settlers could not even write their names, as the wills and inventories testify, the majority of these documents being signed by the individual's mark in place of his name. Education was lightly esteemed by the greater part of the inhabitants for a number of reasons. In the first place, the majority of Maine settlers unlike those of the Bay colony, were untrained in intellectual pursuits, England at the time of their youth not providing a universal elementary education they had grown up without an appreciation of the value of culture. When they themselves felt no desire to tap the accumulated knowledge of the ages, how could they be expected to impart such a longing to their children, or to make provisions for their instruction?

In the second place, the dominant interest of the inhabitants was the economic one. The necessity for concentrating on the business of clearing away forests, building homes, and wresting a livelihood from the barrenness of much of the Maine soil and the rigors of the climate, left little leisure for the pleasures of the mind. Even if they had wished to study, they had no books. In the wills and inventories of the wealthiest men of the Province one rarely finds literary material. Occasionally a Bible or a theological tract appears, but such cases are exceptional until the period before the Revolution is approached.
Lastly, the religious incentive for education was on the whole lacking in this Province due to its adherence to the Church of England. Whereas the Puritan felt it a religious obligation to provide universal elementary education for every citizen in order that he might intelligently read the Bible and be prevented from falling into error, the Maine colonist believed that the Church was able to keep him from falling and would impart to him the truth he should know. Consequently Maine colonists were content to live from day to day without exercising their minds much with points of dogma and theological speculation.

The situation in Wells is well described by that town's historian:

We suppose Rishworth may have had the benefit of early instruction, but we can cherish no such presumption in regard to the other settlers. It is strange that Knight, who claimed to be a religious man, should not have given to his family at least the rudiments of education. He was probably able to read the Bible. Though they had no access to schools, they might have been instructed to read and write; but even his own wife was unable to write her name. To be sure, they were without books to employ what little leisure time they were permitted to enjoy, but we cannot comprehend the feelings of a Christian who can calmly permit his children to grow up in ignorance when it was in his own power to impart to them the instruction necessary to fit them for the ordinary intercourse and business of life.

...There appears to have been among the most enlightened of the inhabitants, an almost universal indifference upon the subject of education.1

And again:

There were no schools at this period. Few of the

1 Bourne, Wells & Kennebunk, p. 48.
people had had any opportunity for intellectual culture. Most of the men and women of Wells could not even write their names. ...Some of the leaders did not think education of any value. John Wadleigh, when asked to subscribe for the aid of the college, replied ... "it was no ordinance of God and contrary to his judgment." Even those who could write did not attempt to instruct their families in the art. ...Great ignorance prevailed through all classes of society, and thence of necessity, vice, immorality, and unyielding selfishness were prominent elements in the character of the people.2

All the knowledge which the people had was traditionary or experimental, and when they gathered together as neighbors, all that they had to enliven the hour were the thoughts and remembrances which they brought with them, with such as the day's activities might have suggested. ...No attempts seem to have been made to instruct their children. There was thence no educated class, and no emulation for excellence in knowledge.3

That all the inhabitants were ignorant and that no provision for education was provided by any towns, is not meant to be implied. There were some educated men in the colony and a few possessed books. Some historians believe that schools, which are unrecorded, were kept in private homes. But the practical arts made up the greater part of the training of the young. It was considered more important that a boy be taught the knack of getting a living from a rigorous environment and the skill in protecting himself and his dependents from hostile animals and Indians than that he be instructed in the classics. It was vastly more useful for a girl to learn to run a home, bring up children, and help her husband to combat the difficulties of a frontier community than that she be trained in the refinements and social graces of polite society.

2 Bourne, Wells & Kennebunk, p. 48.
3 Ibid., p. 130.
When, however, the Province came under the jurisdiction of Massachusetts whose laws were extended to Maine, the towns of Maine were legally responsible for providing elementary education for their youth. In 1675 many towns were indicted for not furnishing such instruction, but this fact did not seem to have much effect, for not until the 18th century do we have any official town action in regard to this subject. This neglect, however, was undoubtedly due to the series of Indian wars which made it unsafe for children to go away from their homes, or leave the protection of the garrison. In addition, official action by many towns was impossible because of the chaos attending the Indian attacks and the destruction of many settlements.

In 1701, the first town procedure in regard to this subject was taken by York when the selectmen employed Nathaniel Freeman as schoolmaster for the town. Similar action was taken by other towns in the years that followed. In many cases elementary instruction was imparted to the young by the minister.

Up until the period of the Revolution in most settlements, there were no schoolhouses, classes being kept in private homes. As an example, in 1734 it was voted by the town of Kittery "to pay thirteen shillings to Joseph Hill for the use of his house to keep school in." In many instances school was kept at each end of town for a certain period of the year, then in the centre, in order to provide equal opportunity for attending school to each child.

The subjects taught in the elementary school were reading, writing

---

4 Stackpole, Old Kittery, p. 235.
and ciphering. Occasionally a class in Latin was taught by the minister. In 1723 Reverend Samul Moody of York kept such a class. As we approach the middle of the century, a few of the larger towns made provision for a Grammar School, which corresponds somewhat to our high school and which prepared the student for college.

The textbooks used in elementary instruction, according to one historian, were the Psalter, Sternhold and Hopkins Hymns, the Testament, and the New England Primer.

The hours during which school was kept were generally from eight o'clock in the morning until twelve at noon, and from one in the afternoon until five at night. Instruction was open to all above five years of age.

The schoolmaster in that age did not enjoy the esteem in which he is now held. He was customarily poorly paid for his services. However in addition to his salary, paid in money or produce, or both, the town ordinarily provided him with board if he were single, or if he were married, built him a house.

To illustrate the above statements and also the fact that schools were kept in different quarters of the town during the year, the action of the town of Wells is given. In 1715 it was voted:

...that the selectmen use their endeavor to procure a schoolmaster for the town at the town’s charge, not exceeding £20 per annum and his diate; and to have the school a quarter of the year at a time near each end of the town and the other half of the year near the middle of the town....

5 Moody, York, p. 127.
6 Bourne, Wells & Kennebunk, p. 438.
7 Ibid., p. 307.
Twenty pounds a year, even though board is provided, seems a very small salary for a year's work even in those days.

To sum up and confirm these general remarks an extract from Moody's *History of York* is given in regard to the action of the selectmen of York:

In 1711 Mr. Freeman was engaged for seven years his term expiring in 1719. He agreed to teach from eight o'clock in the morning to twelve P.M. and from one to five P.M. for £30 per year, payment quarterly, one third of which was to be in provisions, the balance in money. Also to provide him quarter the town was to build him a house 22' by 18 with a brick chimney. The school was to be free to all above five years of age.  

The minister was on the whole the most educated man in the community. After the turn of the century especially, by far the greater majority of the clergymen in the older towns were graduates of Harvard college. It is encouraging to note that, although the inhabitants themselves were unable to appreciate the refinements of intellectual culture, they were aware of the necessity for choosing an educated and learned man for their spiritual leader.

---

CHAPTER VII

THE RELIGION THEY LIVED

In the Charter granted to Sir Ferdinando Gorges as proprietor of the Province of Maine, provision was made for the establishment of the Episcopal form of worship, as is manifest from the following extract from the said document:

Our will and pleasure is, that the religion now professed in the Church of England, and ecclesiastical government now used in the same, shall be ever hereafter professed, and with as much convenient speed as may be settled and established in and throughout the province.1

Consequently from about 1634-1665 the majority of the inhabitants of Maine were adherents of the Established Church of the mother country.

In the inventory taken in 1648 of the property in joint ownership between Trelawney and Winter at Richmond's Island, mention is made of articles used in this service, the minister's bedding, the Communion vessels, one cushion, one table cloth and one half pint pot are enumerated. Thus it would seem that services of the Church of England were held at an early date on this island.2

It is stated by Stackpole that Mason sent over with his colonists in 1631 a communion set, besides a "great Bible and twelve Service Books," evidently to be used in the Episcopal service.3

---

1 Moody, York, p. 23.
2 York Deeds (69) Book I.
3 Stackpole, Old Kittery, p. 183.
The record of this early period of the ministers who labored in most towns, if indeed these settlements had any clergy at all, is unavailable, but that for the town of York is attainable. Mr. Thompson 1634-36, Mr. Burdett 1634-40, Mr. Gibson 1640-2, Mr. Hull 1642-59, Mr. Emerson 1659-62, Joseph Hull the second time 1662-5 (which was the year of his death) were all clergymen of the Established Church.4

However, the Puritans of Massachusetts in their zeal to save all people from the errors of false doctrine, could not bear to have the inhabitants of the adjacent colony dwell in "ignorance and sin." At an early date Puritan ministers found their way into this province in the attempt to convert the inhabitants to the "true" faith. Mr. Jenner, who was here about 1640, is believed by some to be the first non-conformist minister to preach in Maine.5

That religion was subordinated to other more material interests by the majority of the inhabitants of this colony has been pointed out before. The faith of the Established Church seems to have relaxed its hold upon the people at an early date. Consequently it is not surprising that Mr. Jenner and other Puritan ministers succeeded in gaining many converts.

Finally, when Massachusetts, during the period of the Civil war in England, forced the towns of Maine to submit to her authority (c. 1652) the faith of the Bay colony became the state religion of Maine. All towns were required to make provision for religious services and to secure a minister, or in case a town was destitute, it should pay $50 annually toward the sup-

---

4 Clayton, York County, p. 221.  
5 Folsom, Saco & Biddeford, p. 83.
port of a minister in the neighboring town until it could obtain one. The majority of towns were often very lax in this respect and were presented at court for their negligence. The inhabitants in many cases had lived for so long without divine services that they were careless of the need for religion. One author writes of this period:

That there was a lamentable profanation of the Sabbath during the whole period anterior to the first Indian War, no one who has carefully studied the early history of the province can doubt. Licentiousness was everywhere rampant. The sanctions of religion were disregarded; and men for the most part were heedless of law and of those moral obligations, a regard for which is indispensable to social and civic progress.6

However, if the towns themselves were careless in spiritual matters, the court of Massachusetts was not; their system of theocracy was rigidly enforced; all other sects were persecuted.

One of the Bay colony's first endeavors was to stamp out the remnants of the Established Faith among the inhabitants. Mr. Jordan, an Episcopal clergyman, who continued to minister to the people after the Submission was required in 1660 to appear before the Court to answer the charge of having performed the rite of baptism. He complained to the Commissioners sent from England to investigate colonial affairs that the Massachusetts authorities did "imprison and barbarously use him" for that reason. This complaint is in accord with the customary practice of the Bay colony of non-toleration for any who disagreed in the slightest with her ideas of orthodoxy.

6 Bourne, Wells & Kennebunk, p. 103.
Not only were the members of the Established faith persecuted by the Massachusetts authorities, but members of other sects were not tolerated in the colony. Maine in her early days before she came under the jurisdiction of Massachusetts, had been a haven of refuge for those expelled from other colonies. Freedom of religious belief was on the whole permitted. But all that was changed with the Submission. The members of the Quaker and Baptist sects were especially persecuted.

Quaker ministers preached at Dover and Kittery as early as 1662. One writer believes that they preached in private homes in the vicinity.\(^7\) In those days Quakers were everywhere persecuted with great ruthlessness; they held meetings at great peril to their persons. A number of Quakeresses forced to flee from Dover, took refuge at the house of Nicholas Shapleigh. At a court held in 1668 the said Nicholas Shapleigh with James Heard and Richard Nason, being selectmen, were dismissed from office on the charge that they were Quakers. This charge was untrue; they had merely shown hospitality to those persecuted persons, but were forced to suffer for their Christian kindness. The same court ordered that any Quaker acting in town affairs would be fined £5.\(^8\) Many times were members of that sect presented and fined for non-attendance at public worship. Despite these measures, however, the sect seemed to grow, for by 1734, twenty-four Quakers were listed in the town records of Kittery.\(^9\)

In 1682 Humphrey Churchwood of Kittery, a member of the Baptist Church of Boston, wrote a letter to his brethren there asking that a church

---

7 Stackpole, *Old Kittery*, p. 205.
8 Ibid.
9 Ibid.
be formed in Kittery and that William Scriven be ordained to preach. He stated that a number of people were ready to join the church. Consequently, the Rev. Isaac Hull in answer to this request, organized a Baptist church in Kittery the same year. The meetings were probably held in Scriven's home. This sect suffered persecution and presentment for non-attendance at public worship, as did the Quakers. Finally about 1684 Scriven and the majority of his parishioners resolved to leave Kittery and removed to South Carolina where they formed another Baptist church.  

During the greater part of the colonial period church affairs were controlled directly by the town. It would make provision for divine services, grant lands and assess taxes for the maintenance of the minister and the church, indict persons for non-attendance at public service, and control all matters today considered parochial affairs. Toward the end of the period, parishes were formed; these organizations took over the direction of church affairs. The first parish in York was organized in 1731.  

Many towns had great difficulty in securing the services of a minister. One reason for this was that towns generally could not afford to pay what ministers required. Oftentimes, in addition, they could find nobody who could satisfy the majority due to the different shades of opinion in matters of theology. When this was the situation, one or two men in the community would be appointed by the court to conduct services on the Sabbath. Thus in 1661 the court ordered:

that Mr. Ezekiel Knight and William Hammond shall duly attend the place of public meeting on the Lord's day, and there improve their best abilities in speak-

10 Stackpole, Old Kittery, pp. 207 & 208.
11 Clayton, York County, p. 221.
ing out the word of God, praying, singing of psalms, and reading some good orthodox sermons.  

The first Congregational church of York is believed to have been organized as early as 1672 by the Rev. Shubase Dummer. However his preaching in York is ascertained from records to have begun about 1662. This was probably the first church of that faith in this colony. However, from the time of the Submission more interest was progressively taken in spiritual matters and the Province became more and more Puritan in faith.

There was a great improvement in morals and character among the inhabitants due to the efforts of some zealous and devoted clergymen. The Rev. Samuel Moody of York who began his ministry in 1698 and ended it with his death in 1747, was one of these. In an address in 1902 the Rev. Sidney Kingman Perkins says of this man:

Samuel Moody came to a weakened and discouraged settlement and to a feeble church, when he died he left a prosperous community and a church of over three hundred members, the largest existing then in Maine. He saw powerful rivals during his ministry and he welcomed them. But he also realized that religion is something more than an emotion, and he earnestly sought to develop character—strong Christian character among his people. His success was great if we are to measure it simply by the change which transformed what has been described as a largely irreligious community, into one where it was rare to find a family where prayer was not observed.

There was a number of other sincere ministers who labored earnest-

12 Bourne, Wells & Kennebunk, pp. 102 & 103.
13 Clayton, York County, p. 227.
ly to transform their parishioners into true Christians.

By the middle of the 18th century, the larger towns as a rule had a settled ministry and the effects of spiritual guidance was manifested in the improved character of the people.

Ordinarily a minister would be granted lands, provided with a house, (or helped toward the building of one) and rendered various other services in addition to his salary.

In 1685 the town of Scarborough voted to grant the minister £ 50 a year and a house to live in.14

The town of Wells, in 1687 agreed to give their minister £ 50 a year and in addition to give him:

...thirty-three pounds to aid him in building a house...on any land he might select; and that every man should give him a day's work in getting, cutting, and preparing his wood; and also that he should have the use of the land set apart for the ministry, and that they would fence it and plow up the fallow part of it; and also, that they would give him two or three hundred acres of upland and twenty or thirty acres of meadow; ....and as a further inducement, that his lands should be free from all taxes ....and on the acceptance of these proposals, they would remove free of expense, the dangers of the sea excepted, all his furniture and goods from Lynn to Wells.15

The church was generally supported by assessments upon each individual according to his estate.16

In the early days divine services ordinarily were held in private homes due to the lack of meeting-houses. The first meeting house in Kenne-

14 Southgate, Scarborough, p. 155.
15 Bourne, Wells & Kennebunk, pp. 105 & 106.
16 Southgate, op. cit., p. 154.
bunkport according to Bradbury had neither pulpit, galleries, nor pews, but in 1730 a pulpit and galleries were built and eight pews, which were assigned to the wealthiest men in the town.\textsuperscript{17} Sometimes, as in Kittery, all the inhabitants paid £5 for a pew.

In 1729 the meeting house built by the town of Scarborough was forty feet in length, thirty-five feet in width, and twenty feet in height.\textsuperscript{18}

The town of Kittery procured a bell for the church in 1714. In 1728 the town voted to allow Henry Mills £6 annually "for ringing ye bell, sweeping ye meeting house and keeping it clean & sanded and keeping ye dogs out."\textsuperscript{19}

In conclusion a curious order of the court is cited which illustrates somewhat the keen interest which the civil authorities took in every matter pertaining to religion:

May 27, 1684, William Crafts who kept an ordinary at Kittery Point, was directed by the Court to provide beer, victuals, and cakes for the refreshment of many people who came from their homes to hear the word of God preached on the Lord's Day.\textsuperscript{20}

Thus in less than a century and a half from the granting of the charter for the Province of Maine to Gorges, the Church of England, which was to be forever the official religion of the colony, was for the most part replaced by the Congregational faith of the Puritan colony.

\textsuperscript{17} Bradbury, Kennebunkport, p. 132.
\textsuperscript{18} Southgate, Scarborough, p. 159.
\textsuperscript{19} Stackpole, Old Kittery, pp. 190 & 191.
\textsuperscript{20} Ibid., p. 188.
CHAPTER VIII

THE OCCUPATIONS THEY PRACTICED

The most common occupations in Maine during the colonial period were fishing, lumbering and farming. The profit which could be obtained from the abundance of fish in the province was extremely valuable to the early explorers. Captain John Smith has been mentioned before as spending time on Monhegan Island with his men taking fish in 1614. Long before colonists arrived to make permanent homes in the Province, fishing boats were stationed on the harbors and rivers of Maine. The Islands were used as stages for drying and curing fish. Later these fishermen carried on a flourishing trade with the planters of Boston. Their fish they would barter for Virginia corn, or for provisions from England.

Richard Vines in 1636 had a supply of bread and beef from Massachusetts. The fishermen according to Henry Jocelyn made three voyages in a year. He says:

They make merchantable and refuse fish which they sell to Massachusetts merchants. ....The merchant sends the first to Lisbon, Bilboa, Marseilles, Bordeaux, Toulon and other cities of France. ....The refuse fish to the West Indies for the negroes.¹

When towns began to arise in Maine, many fishermen would either receive grants of land from the towns, or buy land from others, and then become permanent residents.

¹ Folsom, Saco and Biddeford, p. 36 & 37.
The first colonists sent over by Mason and Gorges to York in 1636 were chiefly artisans and husbandmen. These were very well prepared with the "implements and machinery for clearing the forests, manufacturing lumber, building mills and ships and cultivating the soil." When the towns arose, however, there was always in the Province a scarcity of artisans.

The cooper, who was engaged in the business of making barrels, was an artisan of which we know little today. Each important town probably had one of these; the town of York is mentioned as having two at one time.

Another important person in each town in those days was the blacksmith. Several are mentioned in the province. Probably each important town had one following that occupation also.

Three carpenters are mentioned in York living about the same time. In a new settlement where upon arrival each family had to build a place in which to live, carpentry was an important occupation. Many families, however probably built their own dwellings without the aid of a carpenter.

"Handicraftmen they are but few, the Cooper Smiths and Carpenters are best welcome amongst them," says Henry Jocelyn in his journal.

There was an ordinary or tavern - a place where beer and alcoholic beverages were sold, in each town. Oftentimes an inn was kept by the person keeping the ordinary. Only the most important towns had inns, however, but each community had at least one ordinary.

Because there were no bridges in the early days, provision had to be made for the transportation of individuals across bodies of water; thus,

---

2 Clayton, York County, p. 216.
3 Southgate, Scarborough, p. 96 & 97.
keeping the ferry was a common occupation. Generally, the ferry keeper was licensed to sell alcoholic beverages; and carried on agriculture as well.

Lumbering and milling were profitable occupations due to the acres of virgin timber, and were carried on extensively by men of means in the Province. As a general rule grist mills were run in conjunction with sawmills by the same millers. Before grist mills were built, settlers were obliged to grind their corn by hand with a mortar and pestle. The first colonists sent over in 1636 had built both grist and sawmills. Operators would receive grants of land from the town and the privilege of cutting timber and carrying on milling operations. There were about twenty-four sawmills in the Province in 1682. The Leader brothers, who had a mill in the town of Kittery in 1651, had a "gang of nineteen saws, which made such an impression upon the people round about that the place was called 'Great Works.'" An inventory made in 1669 of the mill, which had fallen into disuse after the Leader brothers' death, mentions:

A broaken house ready to fall, and a barne much out of repayre, two orchards without fense with a Tract of Lands lying on both sides the River esteemed at foure hundred Acers more or less granted by the town, Meddow at Tottanooke & at brabissa pond & Whittes & Parkers Marsh, the broaken Mill with the Irons & Utensills, the Falls and Tymber grant, the Smyths Shopp with bellows Anvill, beckorne vice Sledg Hammer & some ould Irons, ffoore halfe hundred weightts, An Iron beame, an ould Copper & an ould Kettle, & two ould Iron potts.

4 Willis, Portland, p. 180
5 Stackpole, Kittery, p. 129.
6 Ibid.
The lumber would be transported to Boston and other Southern parts by means of coasting vessels, these vessels in turn bringing supplies to the workmen. 7

At Scarborough the dominant operation was the lumbering and milling business. The first mill was erected in 1663, followed by others, until one could number ten or twelve at one time. 8 Lumbering was so important that it was used as a medium of exchange and even the school master was paid in lumber. 9

From early days there were some men engaged in trade in Maine. Truck and trading houses were established at an early date for the purpose of exchanging bright trinkets, corn, whiskey, and wampum with the Indians for valuable furs. The skin of the beaver had a great demand in England due to the vogue of beaver hats.

Many towns grew from these truck and trading houses. When Thomas Gorges came over as Governor of York in 1640, he gave active support to trade and commerce, "a considerable amount of which had grown already between Agamenticus, Piscataqua, and Saco and the colonies farther east at St. John's and Nova Scotia." 10 Although John Davis, a merchant in the town of York before 1659, had a wharf and warehouse near by, the occupation of merchant did not become very important in the town until the middle of the eighteenth century.

Shipbuilding became more and more important as the colony grew. The first ship built in Maine, or even in America, was built by the Popham

---

8 Southgate, Scarborough, p. 157.
9 Ibid., p. 158.
10 Moody, York, p. 20.
colonists in 1608. From the time of the first settlements, ships were built in some towns. This business flourished particularly in Kittery and Wells. According to Bourne, the people of Wells then, as later, depended upon navigation as the main spring of business. Farming and milling, the occupation of the majority in the town, were unprofitable without the aid of shipping. During the twenty years of peace following Queen Anne's War, coasters were built and sailed from the shipyards of Wells.

These, though chiefly of small burden, were engaged in a more enlarged coasting trade than such vessels are now employed in, traffic extending to the far south and to the British dominions of the north.

The most universal occupation then, as now in the Province was agriculture, or, as then styled, husbandry. Maine seems to have been suited to little else with the exception of lumbering and fishing, and it is an occupation which still remains important today. Even when a man was engaged in some other business, such as carpentry or ferry-keeping, he generally had a grant of land which he cultivated, and owned a small stock of cattle.

Generally the husbandman would receive so many acres of land from the town, upon which he would erect his house, barn, and outhouses. Upon the arable land he would grow vegetables, such as pumpkins, turnips, squash, beans, parsnips, cabbages, and peas and Indian corn. Many grants contained marsh land where hay was obtained for the winter feeding of cattle. Or, citizens of a town might hold marsh lands in common where each had the privilege of cutting hay for his own use as was done by the town of Kittery in

11 Bourne, Wells & Kennebunk, p. 343.
1652 when certain marshes were declared common land and "any inhabitant might cut hay and thatch grass." 12

Some plantations contained wood lots where the family supply of fuel was obtained. Apple orchards are often mentioned in wills and inventories, the apple being used both for eating purposes and making cider. Even today Maine is famous for her custom of serving apples and cider in winter. Pear orchards must have been owned by some, for Joshua Downing in his will of 1717 left his wife "halfe of my pear trees with the ground they grow in with 10 bushels of apples." 13

The tools with which the farmer worked must necessarily have been crude and simple, they being made by hand. Probably the majority used an iron plow operated by hand, or if fortunate enough to possess one, by a yoke of oxen. Mirom McIntire in 1706 left "3 pairs of Plow Irons" and also "Iron pots." Just for what the iron pots were used is not indicated, but they are commonly mentioned in other wills in connection with farming implements. Hay to be stored for the use of the cattle in winter was cut by a hand scythe. The return from the land must indeed have been meagre, considering the limited amount of capital used and the barrenness of much of the Maine soil. A great deal of time and effort was undoubtedly expended for the return which was received.

As for live stock, cows, goats, swine, sheep, oxen, and occasionally a horse are mentioned.

Goats according to Henry Jocelyn were "the first small cattle they

12 Stackpole, Kittery, p. 125.
13 Maine Wills, p. 197.
had in the country. He was counted nobody who had not a trip, or flock of goats; a he-goat gelt at Michaelmas and turned out to feed will be fat in a month's time and is as good meat as a weather."14 The plantation under the charge of Ambrose Gibbons begun about 1631 at Newichawannock (Berwick) had swine and goats.15

Horses were rare in the Province at first, yet there were a few. Yokes of oxen, a very rare animal today, are often mentioned in wills and must have been commonly used by the more prosperous planters. One inventory mentions eight oxen.

However from 1638 to 1670 there seems to have been a scarcity of cattle in Maine. Southgate says that a man was considered prosperous at that time if he owned a pair of oxen and a cow.16 Indeed, the inventories of some of the most prominent men of the Province are surprising for the small number of cattle they contain.

Robert Knight of York, dying before 1676, disposes in his will of only two cows and a bull.17 An inventory made in 1679 of the estate of Henry Saywood, a prominent man, mentions merely eight sheep, a nag, a mare, and a colt.18 Peter Turbot dying in 1661 left one cow, a heifer, four young cattle, two calves and six pigs.19 However, when one considers that this cattle had to be transported across the ocean from Europe in small ships taking weeks to make the trip, it is surprising that there was so

14 Southgate, Scarborough, p. 88.
15 Stackpole, Kittery, p. 21.
16 Southgate, Ibid., p. 72.
17 York Deeds.
18 Banks, York, p. 228.
19 Bradbury, Kennebunkport, p. 75.
many cattle in such a short time from the founding of settlements.

Some men, nevertheless, had quite a stock of cattle, especially after 1670. John Barrett, Jr. of Cape Porpoise, dying in 1689, left twenty-eight head of cattle, a horse, and nine sheep. He was engaged in milling and his estate was worth almost £300.20

An inventory of the Collins' estate in 1666 mentions twenty-three cows, a bull, thirteen calves and yearlings, eight two-year olds, two steers, a heifer, thirty swine, and eight oxen.21

Jocelyn says that Kittery, Georgean (York) Wells, and Cape Porpoise "have store of salt and fresh march with arable land and are well stocked with cattle." Winter Harbor and Saco "make a scattering town of large extent, well stored with cattle, arable land and marshes and a sawmill." Black Point "consisting of about fifty dwelling houses and a magazine or Doganne," was "scattering built." "They have store of neat cattle and horses, of sheep near upon seven or eight hundred, much arable and marsh, salt, and fresh and a corn mill." Casco was "stored with cattle, sheep, swine, abundance of marsh and arable land, a corn mill or two." Kennebec and Sagadahoc were, "stored with cattle and cornlands."22

After the close of the war of 1745 between the French and English, the people were rather poverty-stricken. An inventory made at that time was as follows:

At Wells:

20 Bradbury, Kennebunkport, p. 79.
21 Southgate, Scarborough, p. 72.
22 Folsom, Saco and Biddeford, p. 150 & 151.
117 houses, 15 mills, 60 orchards, 534 acres of tillage land, 1817 acres of mowing land, 1185 acres of pasturing, 11 slaves, 148 horses, 503 oxen, 529 cows, 237 swine, 244 sheep, 60 tons of navigation £74 in trading stock and 221 polls. Kittery at the same time, had 284 houses, 8 mills, 207 orchards, 553 acres of tillage, 2420 acres of mowing ground, 4272 acres of pasturing, 944 tons of navigation, 42 slaves, 165 horses, 342 oxen, 1025 cows, 212 swine, 2391 sheep, and £971 in trading stock and 500 polls. 23

In 1761 an inventory was made of the town of Scarborough it was as follows:

310 taxable polls, 190 houses, 17 Mills, 9 slaves, 297 Tons of Shipping, 199 Horses, 448 oxen, 633 cows, 1067 Sheep, 257 Swine, 6613 Bushels of grain, 907 Tons of English Hay, 426 Tons meadow hay, 1467 Tons Salt Hay. 24

There are two curious customs which should be mentioned in connection with the subject of cattle. One of these was the practice of giving names to cattle, says Folsom:

The practice of giving names to working cattle, said to be peculiar to the eastern farmers, was, it seems, of early introduction. The same custom doubtless prevails in that part of England from which our planters came. 25

He mentions John Wadleigh's will of 1671 in which a pair of oxen called "Sparke and Berry" are bequeathed. There are other instances as well. George Puddington who made his will in 1647 mentions a cow named

24 Southgate, Scarborough, p. 177.
25 Folsom, Saco and Biddeford, p. 120.
"Ladd" one named "Young Finch," and a heifer named "Young Ladd." 26

The other custom which seems interesting and curious was the practice of the inhabitants of turning out their cattle in spring to provide for themselves till autumn. This was particularly practiced in the town of Scarborough in the interlude between the Indian wars when the inhabitants stayed close to the garrison.

Says Southgate:

All these were distinguished by the owners' marks, which were regularly entered in the Town Book, in order to avoid all controversy about ownership. Such entries as the following are abundant:

Jona. Libby, his creturs mark, a half penny cutt out of the underside of the left ear, and a topp cutt on the right. Joseph Moody, his creturs mark, a half cake underside the left ear, and a hole in the right ear, and a half penny under the hole. 27

There were many dangers attending the occupation of husbandry.

The wolves were a great menace for they killed and carried away cattle. Bourne describes the situation thus:

Wolves then abounded all along the coast. Their hideous howlings made night terrible to the settlers. The little stock on the farms was always in peril and every precaution was necessary to guard against their attacks. They were the worst enemies that the pioneers had to encounter. Hitherto they had had full access to the coast, and it was impossible to drive them away from the old ground, while new temptations were offered to them in the flocks of sheep and cattle which were rapidly being introduced into their territories. Every settler was interested in their extermination, and at this court (in 1640) it was ordered that every family between Piscataqua and Kennebunk

26 Banks, York, p. 102 & 103.
27 Southgate, Scarborough, p. 144.
River should pay twelve pence for every wolf that should be killed.28

In addition, the Indian Wars, as has been mentioned before, worked havoc with farming operations. When the farmer returned from the garrison, if he was fortunate to escape death, he would often find his home destroyed, his cattle driven away or killed and his fields laid desolate. Only after the Revolutionary War was the farmer of Maine left in peace and security to cultivate his lands.

28 Bourne, Wells & Kennebunk, p. 8.
CHAPTER IX

THE CRIMES AND PUNISHMENTS THEY SUFFERED

The philosophy of society in regard to the treatment of criminals differed greatly in colonial times from the one we hold today. In modern times, efforts are made to reform the criminal by psychological treatment in the attempt to give him a new start in life. The criminal in colonial times was regarded as the enemy of society and reform was attempted by intimidation and punishment often cruel and barbarous.

Citizens were presented at court for offenses which we regard as properly left to either the parties concerned or to public opinion. The most serious crimes, such as robbery, burglary, assault, battery and murder were unusual, the most common offenses being lying, slander, idleness, blasphemy, non-attendance at public worship, sabbath-breaking, unchastity and infidelity. Due to the fact that every word uttered and every act committed was subject to the jurisdiction of the court, there was a tendency to pry into other people's affairs and to watch for every slip on the part of a neighbor. Any one who had a slight grievance against another, would watch closely to find some small error for which that one could be presented. Even the most respectable and upright citizens did not escape being brought before the court for real or fancied wrongs. Such a religious man as Joshua Scottow did not escape the clutches of the law, for he was indicted with others for "riding on the Sabbath from Wells to York."

1 Bourne, Wells & Kennebunk, p. 236.
in 1661.\(^2\) One writer says, speaking of the town of Wells: "Scarcely a single individual in the town or province escaped prosecution of some kind. Fifteen persons were indicted at one term for not attending public worship, and twelve for being drunk."\(^3\) In Wells at the time of its incorporation in 1653, more than one-half of the men of the twenty-five families living there were presented for various offenses.\(^4\)

To illustrate the general character of society at the time and the nature of the cases brought before the court, a few cases given by Bourne are cited:

- 1650, William James & William Wormwood's wife, were presented for living suspiciously together.
- 1668, Robert Jordan for saying that Mr. John Cotton deceased was a liar and died with a lie in his mouth, and that he was gone to hell with a pack of lies.
- In 1665, Robert Hethersaw for attempting the wife of Samuel Austin to incontinency, both by word and actions.
- 1668, William Ellingham for using some uncivil speeches, as wishing the Devil rot them.
- 1669, Edward Weymouth for cursing and swearing and wished wishes to his wife.
- 1670, Thomas Nubery for his light and uncivil carriages with the wimmin.
- 1670, Thomas Taylor for abusing Capt. Francis Raynes in authority, by theeing and thouing him, and many other abusive speeches.\(^5\)

Francis White was presented in 1666 for saying that Samuel Wheelright was "a lying justice," and at the next term Andrew Haley was indicted for "swearing blasphemously many desperate oaths."\(^6\)

\(^2\) Southgate, Scarborough, p. 126.
\(^3\) Bourne, Wells & Kennebunk, p. 163.
\(^4\) Ibid., p. 236 & 237.
\(^5\) Ibid., p. 160. In those days it was considered an insult to use "thee" & "thou" to another person.
\(^6\) Ibid., p. 65.
Bourne sums up the situation thus: "What a man should wear, eat or drink, buy or sell, believe or think, say or not say, do or do not, were questions to be answered by legal enactment." 7

Women seem to have been brought often before the Court. Their most common offenses were gossiping, slanderous speeches, non-attendance at worship, incontinency and infidelity. There seem to have been many tale-bearing and contentious women in the Province. A few examples will illustrate the character of their offenses:

Catharine Davis of Saco was presented for "reviling and slandering her neighbors, and calling them rogues, and other vile speeches." 8 Margaret Bond of York was fined for "turning up the wife of Sampson Angier and spanking her au naturel." 9 Jane Shaw of Saco was punished for "abusing Capt. Boymonth in slanderous and unreverend speeches." 10 Mr. Bush's widow was indicted for marrying Richard Palmer when it was believed he had a wife in England. 11 Sarah Morgan was presented for striking her husband, and Mrs. Bachelor, the minister's wife for adultery. 12

The manner of punishment was usually not set forth by the statute defining a crime, but was invented by the court for each offense. The courts seemed to delight in fabricating cruel and humiliating penalties, 13 punishment which shocks and disgusts us today.

Little respect was paid to the delicate sensibilities of women.

7 Bourne, Wells & Kennebunk, p. 163.
8 Bradbury, Kennebunkport, p. 79.
9 Banks, York, p. 170.
10 Folsom, Saco & Biddeford, p. 114.
11 Bradbury, op. cit., p. 80.
12 Bourne, op. cit., 158.
13 Ibid., p. 7.
One writer states that more severe punishment was meted out to a woman than
to a man for the same offense.\textsuperscript{14} Their offenses were treated with little
sympathy or mercy on the part of the court.\textsuperscript{15} Whipping on the bare back in
public was a common punishment. The above mentioned Sarah Morgan who was
presented for striking her husband, was to "stand with a gagg in her mouth
at Kittery at a public town meeting and the cause of her offense written and
put on her forehead, or pay fifty shillings to the treasurer."\textsuperscript{16} Mrs. Bachelor
was to "receive forty stripes, save one, and also be branded with the
letter A,"\textsuperscript{17} branding with the letter A being a common mode of punishment
for adultery on the part of a woman.

Mary Puddington was indicted "for often frequenting the house and
company of Mr. George Burditt, minister of Agamenticus, privately in his bed
chamber and elsewhere in a very suspicious manner" and was forced to make the
following public confession:

\begin{quote}
I, Mary Puddington, do hereby acknowledge that I have
dishonored God, the place where I live, and wronged my
husband by my disobedient and light carriage, for which
I am heartily sorry, and desire forgiveness of this court
and of my husband, and do promise amendment of life and
manner henceforth.
\end{quote}

Having made this confession she was obliged to ask her husband's
pardon on her knees.\textsuperscript{18}

Another woman, who was implicated with Burditt in his incontinency,
was censored by the court and ordered:

\begin{flushleft}
\textsuperscript{14} Bourne, Wells & Kennebunk, p. 158.
\textsuperscript{15} Ibid., p. 7.
\textsuperscript{16} Ibid., p. 158.
\textsuperscript{17} Ibid.
\textsuperscript{18} Ibid., p. 6 & 7.
\end{flushleft}
to stand in a white sheet publicly in the congregation at Agamenticus two several Sabbath days, and likewise one day at this general court, when she shall be thereunto called by the councilors of this Province, according to his Majesty's laws in that case provided. 19

The Ducking Stool was an implement for the punishment of scolds, but seems not to have been used upon men, but only for women. This ducking stool is described as follows:

This stool consisted of a long beam moveable on a fulcrum, one end of which could be extended over the river or a pond of water of sufficient depth for the ducking. This beam could be let down and drawn up as deemed necessary for the punishment of the delinquent, who was secured to a seat at the outer end of the beam. 20

Such humiliating punishments could scarcely have elevated the morals of the younger generation or even have accomplished much in the reform of the prisoner.

Yet, not only were women subjected to barbarous and humiliating penalties, but men did not escape. Whipping was a common form of punishment for them as well as for women. The stocks were extensively used also, and every town was required to have them.

These stocks were of very simple construction. A frame was built up a few feet from the ground, and on this was placed two sticks of timber between which the legs of the culprit were confined; and he was required to remain thus exposed to the public gaze during the time decreed by the court. These stocks were generally located in the vicinity of the meeting-house, where the people by the weekly vision of this punitory machine,

19 Bourne, Wells & Kennebunk, p. 6 & 7.
20 Moody, York, p. 33.
might be admonished of the danger of departures from good citizenship, and where the minister, when all spiritual anathemas were exhausted, might point with effect to the carnal weapon directly before their eyes.21

The first letter of his offense was often placed upon his forehead so that passers-by might learn the reason for his punishment.22

An example of a humiliating punishment meted out to a man was the case of Richard Gibson of Kittery who

was charged with dangerous and churtonous carriage toward his commander, Capt. Charles Frost... he was ordered to receive twenty-five stripes on the bare skin, which were administered in the presence of the court; and considering the insolency of the said Gibson's behavior in the premises, it was further ordered that Capt. Frost should be empowered by warrant to call before him said Gibson the next training day at Kittery, and whither he was to order him to be tied neck and heels, together at the head of his company for the time of two hours, or to ride the wooden horse at the head of the company, as Frost might determine.23

Is it any wonder that Gibson was insubordinate and insolent being submitted to such punishment?

Hanging does not seem to have been very common in this early period in Maine, or at least there is little mention of it as a mode of punishment. Banishment appears to have been one of the most severe penalties.

Prisons were little used in those days. However, in 1646 a law was passed providing that each county should have a "house of correction,

21 Bourne, Wells & Kennebunk, p. 224.
22 Ibid.
23 Ibid., p. 158.
and that the prisons may be used for houses of correction;" it was also  
enacted that all persons committed "shall first be whipped not exceeding  
ten stripes." In 1653 a gaol was built at York. Until 1760 the gaol  
served as the prison for the whole province of Maine. Under Massachusetts  
nine pence for each prisoner per week was allowed.23 It was less expen-

tive and inconvenient to mete out some other form of punishment, and besides  
these prisons were not always very strong, often making it very easy for  
prisoners to escape.

Judges must have believed in the old proverb that confession is  
good for the soul, for men as well as women were obliged to publically ac-
knowledge their errors. Both William Thomas and his wife Mary Barrett had  
to "make public acknowledgement on a training day" for a common offense.  
In 1650, William Norman "did acknowledge that he hath done Margery Randall  
wrong in taking of her to be his wife he having another in England." He  
was also banished for this crime.24  

However, these disgusting and uncivilized modes of correction  
seem to have had little effect in reforming the society of the Province,  
in spite of the diligence of the Judges in bringing wrong-doers to justice.

23 Moody, York, p. 79.
24 Ibid., p. 94.
BIBLIOGRAPHY


Folsom, George. *History of Saco and Biddeford*. Alex. C. Putnam, Saco, Maine, 1830.


Sprague, John F., Editor & Publisher. Sprague's Journal of Maine History, 1913-1914.


