

HISTORY OF YORK MAINE

*Successively known as Bristol (1632), Agamenticus (1641),
Gorgeana (1642), and York (1652)*

VOLUME I

BY

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HOMES AND ANCESTRY OF THE PILGRIMS (1929), THE
WINTHROP FLEET OF 1630 (1930) AND PLANTERS
OF THE COMMONWEALTH (1930)*

With Contributions on Topography and Land Titles

By ANGEVINE W. GOWEN, C. E.

SKETCHES BY THE AUTHOR

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OF LATTER-DAY SAINTS

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ARRIVAL OF NEW SETTLERS

Later he removed to Canton, Mass. in 1704 and was dead before January 1710.

His wife Martha survived with children John, born 1676, Charles, born 1684, Edward, born 1693, Shubael, Elizabeth and Abigail. John Wentworth, his oldest son, was living in 1730 in Stoughton, Mass. (*Deeds xvi*, 52.)

JOHN PARSONS

The origin of this settler is unknown. On March 12, 1677-8 he was granted a lot of twelve acres provided he buy "the shoemakers house" and follow the "Trade of a Shoemaker" (*T. R. i*, 54). On it was a house built by John Knowlton between Henry Simpson and John Preble on the northeast side of the County Road (*Deeds iii*, 57; *vii*, 210). He followed the trade of shoemaker until his death which occurred in the Candlemas Day Massacre 1692, and an inventory of his estate showed property to the value of £62-17-00. His widow Elizabeth was granted administration of the estate November 1, 1692, with William Hilton and Thomas Trafton as sureties (*Ibid. v*, 81; *pt. 2, fol. 15*). A genealogy of this family is given in Volume III of this history. NOTE: NO VOLUME III AT PHL

THOMAS PAYNE

A number of persons of this name were living in New England at this period, one of whom might have been the settler of York, but he has not been identified. He first appears in 1679 as grantee of an unidentified tract next to William Freethy, and in 1683 of a tract "next behind Henry Donnell" (*T. R. i*, 60, 75). There he lived until the Candlemas Day Massacre 1692, when he and his wife were killed and his two children, Bethia born about 1680, and Samuel born about 1682, made captive and carried to Canada. She was redeemed in 1698, and in 1711 sold the family homestead (*Deeds vii*, 217). Nothing further is known of her or Samuel. As far as known Thomas Payne held no public office. He married a daughter of Henry Milberry.

DANIEL LIVINGSTONE

This settler appears here first as a witness to the sale of property in Scotland in 1666 (*Deeds iv*, 159), and as he bears a Scottish name it is assumed that he was one of the

HISTORY OF YORK

reported by surviving townsmen and others who visited the scene of carnage. The first account of the casualties was written by Capt. John Floyd, in command of the troops stationed at Portsmouth, who immediately went to the relief of York when the news of the attack reached him. He states: "When we came we found Capt. Alcock's & Lieut. Preble's Garisons both standing: the greatest part of the whole town was burnd & robd & the Heathen had killed & Caried Captive 140- 48 of which are killed & 3 or 4 wounded & the rest Caried away." (*2 Maine Hist. Soc. v, 314-5.*)

Francis Hook, Esquire, of Kittery, whose information must have been derived from survivors, in a letter to the Governor dated January 28 said: "In generall ther is 137 men, women and children kild and caryed away Captive; about 100 of them captivated & are gone Eastward."

Rev. John Pike of Dover in his contemporary journal states that "the Indians fell upon York- kild about 48 persons & carried captive 73." The diary of Lawrence Hammond, also contemporary, states that "there were 140 persons missing, about 40 found killed & buried by Capt. Floyd." Cotton Mather, who of course got his information in Boston by reports, states that "about 50 were killed." It will thus be seen that the local reports are fairly consistent as to the number killed. It would appear that Captain Floyd's report of forty-eight persons who were buried by him, as he was the first on the scene, is the nearest approach to the exact conditions, but it may be questioned whether so few hours after the event he could have visited the remote parts of the town to get a complete census of those killed.

Writing in 1792 on the centennial of the massacre, Judge Sewall said that "all the houses on the north side of the river were burnt & destroyed, except four garrisone houses, viz. Alcocks, Prebbles, Harmons and Nortons," (*Gen. Reg. xxix, 108.*) Captain Floyd wrote that "the houses are all burnd & rifled except half a dozen or thereabout," and later in the same letter he adds: "there is about seventeen or eighteen houses burned." Floyd is probably nearer right in his detailed computation.*

* In a separate journal of these events, summarizing their proceedings, Champigny wrote that they had "burned more than sixty houses." This is probably a clerical error for sixteen, or a deliberate misstatement.

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THE MASSACRE ON CANDLEMAS DAY

From contemporary documents of various classes and other circumstantial evidence the following list has been compiled by the author as representing the probable death list:

Adams, Philip Nathaniel Alcock, Mrs. Elizabeth Bane, Ebenezer James Banks, Richard Job Bray, William Cook, John Mrs. Elizabeth Cooper, Philip Mrs. Anne Card, John Mrs. Elizabeth Curtis, Thomas Dodivah Dummer, Rev. Shubael Hart, Thomas Johnson, Edward Mrs. Priscilla Benjamin Masterson, Nathaniel Mrs. Elizabeth	Milberry, Richard Moulton, Joseph Mrs. Hannah Paine, Thomas Mrs. — • Parsons, John Pearce, John Mrs. Phoebe Parker, John Preble, John Nathaniel Pullman, Jasper Mrs. — Ratcliffe, John Mrs. — Sheeres, Jeremiah Mrs. Susanna Simpson, Henry Mrs. Abigail Twisden, John Mrs. Susanna Weare, Peter Young, Samuel
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This list, which may be imperfect, falls short of the forty-eight buried by Captain Floyd, and the remaining number were probably young children whose names had never appeared on the existing town records. Of the captives a less complete list can be made up of such as are known as follows:

Alcock, Mrs. Elizabeth (Portsmouth) Atkinson, Theodore (Portsmouth) Atkinson, Mrs. Theodore (Portsmouth) Austin, Mary Adams, Magdalen (Hilton) Bane, Joseph Bragdon, Mrs. Sarah (Masterson) Cooper, Mary Clarke, Robert Dummer, Mrs. Lydia Dummer, — (boy) Freethy, James Heard, Ann	Moulton, Abel Moore, William Moore, Mary Masterson, Abiel Milberry, Dorothy Payne, Samuel Payne, Bethia Plaisted, Mrs. Mary (Rishworth) Parker, Mary Parker, Mehitable Parsons, John Parsons, Mercy Parsons, Ruth Parsons, Rachel Preble, Mrs. Priscilla
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HISTORY OF YORK

Preble, Obadiah
Preble, Benjamin
Sayward, Mary (child)
Sayward, Esther (child)

Simpson, Henry
Tibbs (Tibbets?) Mary
Tucker, Francis (Portsmouth)
Young, Rowland

This list falls far short of the agreed number of captives about eighty ("quatre vingts prisonniers" wrote Champigny), but the captivity of most of them was of short duration as will be explained. Some of the names are of transient persons, probably visitors or servants.

The Champigny account sets forth that, after the bloody shambles had been completed, "they were pursued by 300 Englishmen whom they discovered without being seen by them. Some were of the opinion to fight them but the booty and the prisoners caused them to give up the idea." There is no confirmation of this in our records. Indeed, Captain Floyd states that on account of the depth of the snow they were not able to follow them.

If there could be anything to give a light touch to the horror of this gruesome story it is furnished by a traditional account of the experiences of little Jeremiah Moulton, then about four years of age, youngest son of Joseph Moulton who lived at the northwest end of "Scituate Row." His father kept a tavern there and on the day of the massacre a party from Portsmouth, including Theodore Atkinson, Francis Tucker and Mrs. Elizabeth Alcock, were his guests. Jeremiah's father and mother were killed and scalped as he looked on at the shocking spectacle, and the Indians later herded him with those selected for captivity. The frightened and resentful boy showed his feelings by resisting to the limit of his childish strength, exhibiting so much youthful indignation at his detention that it amused the Indians greatly. They took this cue to tease him and encourage his struggles for liberation from his tormentors. Finally he took advantage of a relaxation of their watchfulness and ran as fast as his little legs could toddle through the deepening snows towards his burning home. The Indians, probably having some chivalrous admiration for his determined resistance, let him escape while they shouted after him and gave vent to shrieks of laughter at the humorous spectacle. It would be a fit subject for an artist to depict this scene with little Jeremiah, frightened out of his wits, running from his captors and the background of laughing savages applaud-

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THE MASSACRE ON CANDLEMAS DAY

ing his youthful spunk. The terror of that day's experience remained an abiding memory during his impressionable youth, and as he grew to manhood the significance of it developed into a resolve that has been celebrated in song and story. The Abenaki Indians in later years had ample reason to remember this Jeremiah Moulton as the avenger of the murder of his parents, and the Biblical "eye for an eye and a tooth for a tooth" was his Scriptural justification many times over.

As loot the Indians carried away several hundred-weight of powder and smashed all windows before firing the houses to obtain the lead in them, and secured such pewter and leaden vessels as could be fashioned into bullets. Nor did they forget to destroy in the holocaust all the breadstuffs they could discover in their hurried onslaught, so that hunger might add to their sufferings. From the standpoint of efficiency it can be characterized as a successful attack on the enemy.

When all danger of an attack in reprisal had passed, Madockawando led his warriors eastward through Wells, and as they reached the vicinity of the garrison of Joseph Storer of that town they sent a flag of truce to inquire whether the English would wish to redeem any of their captives. "If so," they said, "their friends should come to Sagadahoc in a week or ten days." Storer asked if any could be redeemed immediately, to which they replied in the negative "as they were all gone as far as blew-poynt," now in Scarborough.

Meanwhile the tidings of the terrible blow that had befallen this town sent a shudder throughout New England, as the story was carried by post-riders from settlement to settlement. "Twas an amazing stroke that was given us," as Judge Samuel Sewall records in his "Letter Book" (i, 29). He was a cousin of Shubael Dummer, through his maternal side, and he adds that he had recently received a letter from him only six days before the massacre "full of love, the last words of which were, 'The Lord grant a gracious effect to the desires of the last Fast.'" Similar reactions are recorded in the contemporary writings of public men. As soon as the proposal made by the Indians for a release of their captives reached Boston immediate action was taken by the provincial authorities. On February 5 Capt. John Alden and Capt. James Con-

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verse were appointed as agents to secure "the redemption of our Captives" by negotiation with the Indians. Contributions of money were asked of the people, and ministers of churches were urged "to excite their people to put on bowells of Compassion and Christian Charity." Samuel Sewall and Jeremiah Dummer (brother of the murdered clergyman) were appointed a committee to receive and disburse such donations to the fund. Captain Converse visited York at once to gather the necessary information about the captives and to arrange for their return in such vessels as were available. The churches responded with commendable promptness. On February 7, Plymouth "made a very liberall Contribution," and Dorchester on the fourteenth made a donation of £18:18:7d for relief and redemption. These two instances are known from records. Undoubtedly others did likewise. In a letter dated London May 28, 1692, Francis Foxcroft wrote to Charles Lidget: "I am sorry to hear the desolation of Yorke," and speaks of the "strange waies of raising money as your enclosed print contains." From this it would appear that a printed appeal for charity or some form of relief was made, but if so there is no further evidence of it.

In the confusion of such a tragedy as the one just related it has not been possible to follow accurately the personal fortunes of each prisoner. Not half of them are known and some, undoubtedly, were ransomed at Sagadahoc before the unredeemed victims were taken on the long march through the forests to Canada in the middle of winter. As soon as they arrived at their destination, perhaps Sillery, they were distributed, some to Quebec and Montreal to the French, while others were allocated to the custody of the Indians at Penacook. Numerous commissions were sent to negotiate with the French officials for their return through ransoms or by exchange of prisoners. In 1695 Capt. Matthew Carey brought back the following:

Robert Clark	• Rachel Parsons
Mary Cooper	Mrs. Mary (Rishworth) Plaisted
Mrs. Magdalen (Hilton) Adams	Henry Simpson
• John Parsons	Mary Tibs
	Rowland Young

In 1698 a second lot was brought back in the *Province Galley*, viz.:

THE MASSACRE ON CANDLEMAS DAY

Bethia Paine
Mehitable Parker
Dorothy Milberry

Nothing further was done for a dozen years when, after negotiations, a list of captives remaining in Canada was obtained by the Massachusetts authorities, and the following persons, belonging to York, were included in this comprehensive report:

Mary Austin
James Freethy
Anne Heard
William More
Joseph Moulton

Benjamin Preble
Obadiah Preble
Mary Sayward
Esther Sayward
Jabez Simpson

The following captives were stated to be in the hands of the Indians at Penacook:

Joseph Bane
Sarah Bragdon
Abial Masterson
Mary Parker

Of these fourteen residents of this town four are known to have remained in Canada, where they had grown up and had lost the use of their native tongue, and were well treated by their French patrons.¹ Of these the most noted examples are Mary and Esther Sayward. The others are Mary Austin and Anne Heard. Accounts of them will be found in the following chapter.

¹ For most of these facts relative to the experiences of the York captives while in Canada, the author is indebted to Miss Emma L. Coleman, who collaborated with him in their identification when she was preparing her monumental work in two volumes, "New England Captives carried to Canada," published in 1925. These facts will be found scattered through this and the following chapter.

CHAPTER XXVI

YORK BECOMES AN ARMED CAMP

The first and obvious measure for future protection was the dispatch of troops to the scene of the massacre to provide a defensive force in an emergency. The company under Capt. John Floyd, then on duty at Portsmouth, was the first to arrive and give courage to the demoralized survivors huddled in the two standing garrisons: Alcock's near Sentry Hill, and Preble's opposite the old cemetery. In a letter to the Governor and Council at Boston, two days after the attack, Captain Floyd gave these particulars of the situation at his first view:

Their Case is doleful & miserable & calls for great compassion: If the place so much of it as is left be kept it must be by a speedy supply of men & provision: I have caused all the inhabitants to be in three garisons 2 at Yorke & the other at Scotland: I have left 12 men there: which is more then they can provide for one week: for there is a hundred souls in Captain Alcocks house that have their whole dependance upon him for bread & like wise at Lieut Prebles for the houses are all burnd & reled except half a duzen or therabout.

To this he added, "There is about seventeen or eighteen houses burnd." Champigny wrote "there were three garisons and a very large number of English peoples houses. All of these were burned." In a separate journal account he states that they "burned more than 60 houses." This must be an error for sixteen, as it is improbable that Floyd was so much in conflict, numerically, being an observer on the spot. Possibly Champigny included all kinds of buildings, houses, barns, mills, small storehouses in his computation, but it is not understood what "three garrisons" were destroyed. Writing in 1792 Judge David Sewall stated that "all the houses on the north side of the river were burnt and destroyed, except four garrisoned houses, viz: Alcock's, Preble's, Harmon's and Norton's" (*Gen. Reg. xxix, 108*). It is known that Parson Dummer's residence and the church escaped the torch.

During these developments on the English side the Indians were slowly and painfully driving their victims over the winter's snows, nearly a hundred miles through a trackless forest to the destination proposed for the parley.

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YORK BECOMES ARMED CAMP

On arrival at Sagadahoc the Indians made a final halt but not until "5 or 6 were kill'd in their march, mostly children that were not able to travel & soe burthensome." Two of the captives were sent to Canada "to Satisfie the french with the truth of this exploit, they formerly not believing the Indians reports of what service they doe against us." There the victorious marauders waited with their human prey, carefully concealed a short distance away, for the appearance of friends seeking their ransom. After the arrival of these in a number of sloops and a parley with Madockawando, Edgeremet and Moxis — the leaders of the Abenakis — an agreement was reached to release them at so much per head "without respect to persons." When Tucker came away the freedom of thirty-six had been purchased, and it is only to be inferred that those who were not thus liberated were carried to the Indian villages because no friends appeared to redeem them. The fate of Mrs. Dummer and her son is specifically recorded by Champigny. Her young son was captured but, owing to her age, they spared her as she would be a burden on the march; "but she returned twice to ask for her son who was among the captives and they told her that as she wished it she should be added to the number. She had not much more than reached the Abenakis villages than she died of grief." Doubtless her son had been knocked in the head as unable to travel in the winter snows and, with the loss of her husband and only child as well as the exhaustion of travel and mental shock, the manner of her death can be easily understood. At the time of this tragic end of the entire Dummer family Francis Hooke of Kittery noted it as "the first minister kild in all our warrs throughout the country that I hav herd of." It is not known who of the captives from York were comprised in this number of thirty-six redeemed persons. Theodore Atkinson and wife and Francis Tucker are the only names known to us and they were from Portsmouth. It is singular that there is so little local tradition concerning this event, as far as the author has been able to investigate. As a general principle, the provincial authorities did not encourage the payment of ransoms for the release of prisoners taken by the Indians, but nevertheless they were constantly paid by private individuals who were anxious to secure the return of their relatives. This practice encouraged the Indians to make

HISTORY OF YORK

forays on the frontier settlements for the purpose of securing children as prisoners and preying on the sentiment of parental affection to secure these diabolical rewards. Of the list of those captured at the massacre most of them were taken to Canada and the individual fate of each one is here set forth.

- *Adams, Magdalen.* Daughter of Mainwaring and Mary (Moulton) Hilton and wife of Nathaniel Adams who was killed at the massacre. She was redeemed in 1695, and after her return married twice (1) Elias Weare; (2) John Webber. The author is one of her descendants.

Austin, Mary. She was daughter of Matthew and Mary (Littlefield) Austin, aged about five years when captured. She was sent to Montreal and doubtless put out to service in a French family. She was brought up in the Roman Catholic faith and on January 7, 1710 married Etienne Gibau of the parish of La Valterre, a carpenter. She became the mother of nine children and dying October 3, 1755, was buried in the cemetery of Notre Dame of Montreal. She is recorded as Marie Elisabeth "Haustein," in the French records.

Bane, Joseph. He was son of Lewis and Mary (Mills) Bane and at the time of his capture was sixteen years old. He was taken by an Amaroscoggen Indian and lived with him seven years before he was redeemed. While living with the savages he learned their language, gained their friendship and became a valuable interpreter for the provincial authorities. The Indians always asked for him in that capacity whenever treaties were to be made between themselves and the whites.

Bragdon, Mrs. Sarah. Wife of Capt. Arthur Bragdon and daughter of Nathaniel and Elizabeth (Cogswell) Masterson. She was assigned to the custody of an Indian minister (Prince Waxaway). She was a captive in 1699 but returned not long after.

Bragdon, Abial. She was the daughter of the above-named, and it is presumed was taken with her mother and returned at the same time.

Clarke, Robert. The identity of this boy has not been made; probably he was employed in some York family as a servant. He was living in Canada in 1695.

Cooper, Mary. She was daughter of Philip and Anne (Ingalls) Cooper, the Walloon. She was eleven years old

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YORK BECOMES ARMED CAMP

when captured and was taken to Quebec. She was baptized there in the French church 1693, but two years later was redeemed and returned presumably to York.

Freethy, James. He was probably son of James and Mary (Milberry) Freethy who lived in Scotland parish, but nothing further is known of him or his fate.

Heard, Ann. This girl is credited to York in the list of Canadian captives, but she was the daughter of Benjamin and Elizabeth (Roberts) Heard of Dover, N. H. She may have been visiting York when captured or was in service in the town. Further particulars are not necessary for rehearsal under these circumstances. She married in Canada.

Masterson, Abial. She was the daughter of Nathaniel and Elizabeth (Cogswell) Masterson and was recorded in 1699 as "gone to Penacook." She had returned, however, before 1703 when she signed a deed with her sister Sarah.

Milberry, Dorothy. She was daughter of Henry Milberry and lived at the time of her capture on what is now known as the Norwood Farm. She was brought home in 1699 and married John Grant three years later.

Moore, William. He was son of William and Dorothy (Dixon) Moore who lived below Sentry Hill. Particulars of his captivity are wanting, but provisions for his share of his father's estate in 1694 were made for his benefit, if he should return to demand it. He was still in Canada in 1711 and how much longer is unknown, or what became of him.

Moore, Mary. Sister of the above-named. She was provided for in her father's estate by money for her redemption, but there is no record that she returned.

Moulton, Abel. One of this name was a prisoner in Canada and under the name of "Able Morton" is recorded as drowned in 1699. He may have been son of Jeremiah and Mary (Young) Moulton, living at that time in Lower Town. If so, he was about fourteen years old when captured.

Parker, Mary. She was daughter of John and Sarah (Green) Parker, born in 1676, but it is not known whether she returned. In 1699 she was still in Canada.

Parker, Mehitable. She was younger sister of the preceding, being less than eight years of age when captured. She was redeemed in 1699 and in 1707 became the wife of John Harmon.

Parsons, John. He was son of John and Elizabeth Parsons, born July 31, 1677. He was baptized in Quebec

HISTORY OF YORK

in 1693 and may have remained in Canada as a convert. He had died before 1732 (*York Deeds xv, 130*).

◆ *Parsons, Mercy*. She was sister of the above-named, but particulars of her age and fate are wanting.

● *Parsons, Ruth*. Undoubtedly a sister of the above as her name appears in 1699 as one of the prisoners remaining in the hands of the French and Indians, although her name is not in the town records as one of the daughters of John Parsons.

Payne, Bethia. She was daughter of Thomas and Elizabeth (Milberry) Payne. She was brought home in 1699 and in 1711 was still unmarried.

Payne, Samuel. He was brother of the above, but nothing further is known of him except that he was living in 1695.

Plaisted, Mrs. Mary (Rishworth). Wife of James, of Kittery, and daughter of Edward Rishworth. At the time of her capture she was living with him (as her fourth husband), and in her family were two elder Sayward children by a former marriage. She was only thirty-two years old at this date and resided on Cider Hill. She was taken to Montreal and baptized there December 8, 1693 under the names of Marie Madeline. Her godfather at this event was Monsieur Juchereau, Lieutenant-General of the

Mary Magdalen Plaisted

SIGNATURE OF MRS. PLAISTED IN THE BAPTISMAL REGISTER, MONTREAL

“Royal bailiwick of Monreal” while his wife acted as god-mother. At that date she was living in the service of Madame Catherine Gauchet, widow of the predecessor of her godfather in the bailiwick. Cotton Mather relates, and family tradition confirms, that she had only three weeks prior to capture given birth to a son and he describes her sufferings on the march because of her recent confinement, lack of food and the extremity of the weather. Constantly falling behind on account of weakness, the Indians attributed it to the burden of the child and they relieved her of this encumbrance by dashing the child’s head against a rock and throwing it into the river. Then they told her she had no excuse to lag behind. She was redeemed in 1695 and probably outlived most of her companions in captivity, as in 1754 she was still on the tax list.

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earth." Bomazeen, the new Indian leader, added that peace between them would continue "as long as the sun and moon endured." Presents were exchanged in token of good faith and it was proposed that the council should close by firing a grand round on each side. In this ceremony the Indians were asked to fire the first salvo as a compliment. Their treachery was now made manifest for it was perceived that their guns had been loaded with bullets. Their previous actions during the parley urging delays for the arrival of other participants were now seen to be a part of a conspiracy to massacre the whites attending it. The appearance of several hundred French and Indians three days afterwards confirmed these suspicions. (*Williamson ii, 36.*)

THIRD INDIAN WAR

The policies of the two governments towards the Indians were based on fundamental opposites. The English authorities sought to deprive the Indians of weapons and ammunition, while the French readily furnished these to the savages, which not only enabled them to use them in securing game for food but as offensive and defensive weapons in war. It is not difficult to see why the untutored savage regarded the French as their friends. The religious side of the problem was easily developed by the Jesuit missionaries, whose intimate associations with them in their camp life and the picturesque character of the Romish ritual appealed to the Indians' fancy. The Puritan parson with his dolorous and complicated theological disquisitions never got beyond the status of a curious puzzle to the savage mind. The Indian could appreciate the symbolism of the Mass, as it conformed to their tribal conceptions of spiritual matters, also expressed by them in symbols, but they could never fathom the solemn discussions advanced by Puritan missionaries concerning atonements and justification by faith. Under these conditions the English were never able to undermine the influence of the French for any length of time over their Indian friends. They were easily induced to join the war, which the French were bound to prosecute, and in less than two months after the treaty at Casco, just mentioned, a body of five hundred Indians and French fell upon the eastern frontier from Casco to Wells in August

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YORK'S STRUGGLE FOR EXISTENCE

1703 with a loss of seventy-three killed and ninety-five captured. On October 13 following, about sunset the Indians suddenly stole upon the house of Arthur Bragdon in Scotland, killed his wife (Sarah Masterson) and two of his children and carried his eldest daughter, Abiel, into captivity (*Pike's Journal*). She was still a captive in 1711 and her fate is unknown. This section just north of Bass Creek appeared to be an easy target for their peculiar strategy. Penhallow adds to the account of this attack in stating that "Widow Hannah Parsons & her young daughter" were captured at the same time. She was the wife of William Parsons of Wells and may have been visiting York when captured. Mather, in his "Deplorable State of New England," relates that on the trail to Canada, having been without food for three days, they took this child and hung it before the fire to roast for supper but were induced to exchange the anticipated morsel for some dogs which happened to come in a canoe at that juncture. She lived to be baptized by the name of Catherine in Montreal and, in 1729, to marry Claude Antoine de Berman, Seigneur de la Martiniere. The mother returned to New England. A year later another marauding party killed a son of Matthew Austin residing on Cider Hill. This was the second child lost to him in this cruel warfare. These apparently long intervals between attacks gave a sense of false security only to be dashed at an unexpected moment.

On May 4, 1705, a party of about a dozen Indians attacking York and Kittery killed John Brawn and Henry Barnes besides taking a number of prisoners. On October 20 following, four young sons from three to fifteen years of age belonging to John Stover at Cape Neddick were the victims of another raid on the town.

The following contemporary account of this affair was printed in the *Boston News Letter* in the issue for the week of October 22-29, 1705:

Piscataqua, October 26. On Saturday the 20th current about 20 *Indians* appeared at Cape *Nidduck* and carried away 4 sons of *John Stover*, who were at a little distance from the Garrison. Several others that were out of the Garrison retired to it with all speed; on which the Enemy fired about an hour, then drew up the Children in sight of the Garrison and marched off. At *York* 4 or 5 *Indians* were also discovered; Major Walton with a Company of men is gone in pursuit.