SETTLING THE MAINE WILDERNESS

Moses Greenleaf, Maine's First Mapmaker

LESSON 9 *Community Life in Williamsburg*

SUBJECT

The role of community and social life in the settlement of the inland town of Williamsburg.

STUDENTS WILL

- Explain social life in an early 19th century Maine town
- Understand the role of community in promoting town settlement
- Understand Moses Greenleaf's role in developing a community in the town of Williamsburg

VOCABULARY *see note regarding vocabulary in "How to Use" section*

fortnight, academy, census, lodge, plantation, town, township, Household of Faith

PREPARATION

1. Read Chapter 7 of *Settling the Maine Wilderness,* "Williamsburg and Home," pages 33-38.

2. Copy the attached excerpts from Chapter 7 for the students in each group as indicated. Copy the student worksheets and gallery walk questions for each student.

3. Get poster board, and other supplies for poster-making.

BODY OF LESSON

Activity 1.

Divide the students into three groups and hand out the worksheets and corresponding text for each group. Students will read the assigned pages, discuss the information with their groups, and answer the questions. After each group has finished, they will share their conclusions with the class.
(**Knowledge, Comprehension, Application, Analysis**)

Activity 2.

1. Each group will create a poster displaying what they learned about their general topic: Household of Faith, church and schools, and roads and communication. The posters will be set up in gallery fashion around the classroom.

2. Students will view the posters and answer the questions on the "Gallery Walk" worksheet. When students have completed their walk, discuss their answers. **(Knowledge, Comprehension, Application, Analysis, Evaluation)**

ASSESSMENT

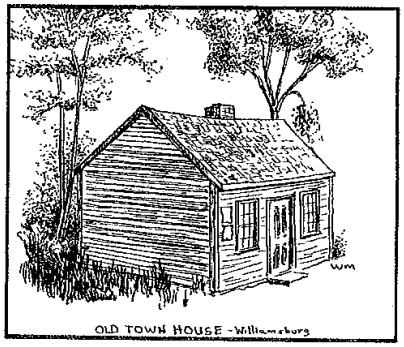
1. Did the groups support their answers with specific details from the reading?
2. Did they share what they learned with the rest of the class?
3. Assess performance on student worksheets and posters.

EXTENSION

Ask students to discuss whether they would have stayed in the township of Williamsburg at this time and why? **(Application, Analysis, Evaluation)**

Chapter Seven

WILLIAMSBURG AND HOME



The sober comfort, all the peace which springs, From the large aggregate of little things;
On these small cares of daughter, wife, or friend, The almost sacred joys of home *depend:*

HANNAH MORE, "SENSIBILITY" (1801)

From his kitchen window Eben Greenleaf could see the smoke rising from his brother's chimney. One can imagine him standing by the window scraping a bit of frost from the pane and watching that smoke rising straight upward into the bald sky of a December morning, then turning to stand collecting his thoughts beside the warming fire.

There were reasons enough why his widowed sister, Clarina Jenks, would not be content in Williamsburg. After her last letter had arrived with word that she was thinking seriously of coming, he and Moses had decided on a lot of land for their sister—the corner lot between the road up Greenleaf Hill and the road to Sebec. It would be an ideal location, with Moses' house a short distance to the north and Eben's homestead just to the west. Still, Williamsburg was not Portland, and Clarina was accustomed to the society and the comforts of settled places.

Eben sat down to finish his letter to Clarina. For him, Williamsburg was a "wonderful opening," an opportunity to "retire from the bustling noise of a vain and wicked world," and so it might be for Clarina.

> But I am frequently asked, can she who has so long moved in a large sphere, now in the downhill of life, be content with the woods, a log house, mosquitoes, and the privations incident to a new country? I say yes—and altho' you cannot enjoy the society of all your friends, yet your roast potatoes will be sweet and you can reasonably calculate on an ample supply.[1]

When Clarina Jenks came to Williamsburg, she brought her mother, Lydia Parsons Greenleaf, seventy years old but still spry. Lydia was sufficient society in and of herself. Two of Clarina's children, Alley and Elizabeth, also came. As Eben had promised, Alley found the soil of Williamsburg worth the tilling, and Elizabeth was welcomed as a schoolteacher.

By 1824 life on Greenleaf Hill appears less driven. Moses and Mrs. G (as Moses referred to his wife in his journal) went off together to neighboring towns, stopping for meals or tea and spending nights with friends. Moses was often away to Bangor (which one could now reach in a day); occasionally he took his wife or the younger children with him. And now the Greenleafs could exchange books with other families such as the Hills and the Lees in Milo. Culture was no longer so lonely a business.

In the summer of 1824, when the Jenks family members were building their home on the corner lot, William Hammatt came to visit. Hammatt had married Moses' second cousin, Esther Parsons, so he was a relative on Moses' mother's side. Riding horseback from Bangor and staying overnight in Corinth, he had stopped to view Crosby's prosperous doings in Atkinson (see chapter 8), looked over the mills at Sebec, and then ridden the final six miles to Williamsburg over the worst road he had ever seen. He found himself welcome in Moses' already crowded home, which, according to Hammatt, was the "bright spot in the moral and intellectual darkness of this wilderness." Moses' wife appeared "very much the lady, tho' plain." Moses' mother was an extraordinary person in every way. Of course, she was of Parsons blood—the "noble family," as Hammatt called it. Hammatt also found Clarina pleasing. She seemed well educated and had the Parsons look. Moses' children behaved well enough and appeared well schooled. As for Moses, Hammatt wrote to his wife, he is "one of the best men in the world—pious, learned, friendly and affable to a great degree." Together the two men viewed the progress that had been made. The garden Hammatt thought was much better than any he had seen in Maine, and the orchard was a pride. They talked of mutual friends and of common purposes. Standing before the house and the wide view southward, Moses pointed out the various landmarks and traced the path of the Piscataquis as it flowed eastward toward Hammatt's township of Seboeis.[2]

Hammatt's account gives us one of the few extant glimpses of life on Greenleaf Hill during Moses' later life. Others come from Eben's chatty letters. In 1828 there had been a quilting bee at Eben's house. Even Clarina, who wasn't well, had been there. Grandmother Greenleaf, "the good old lady," was well and hearty and had done her share of the squares. Judge Greenleaf had not appeared, of course. He was "denned up" in his study as usual, half buried in papers and the scattered manuscript of a new book. Unlike a normal bear, however, Moses would be out in the winter roaming and exploring. Caught up in the bear analogy, Eben extended it to Persis, who had been lame in one of her "forepaws." He suspected that "she was caught in a trap last spring while out prowling for a livelihood and will not own to it." At any rate, she was now better. Alley Jenks, who had been courting "Brown maid under the hill," was almost normal again. It was rather pleasant to hear of some other subject from him. There had been another case of lovesickness. This time the schoolmarm had almost succumbed to a fatal attack, and the outcome was still pending.[3]

For several years Eben Greenleaf kept a daily journal, which gives more snapshots of the busy life on Greenleaf Hill.[4] This diary begins in mid-May 1825, when the planting was paramount: beans, corn, potatoes, and wheat, the last being sowed amid the stumps of newly cleared land. The boys from both families worked together hoeing, planting, and plowing with two yoke of oxen. The contest between weeds and crop and between hay and showers went on through June and July. There were other jobs: fencing, felling trees, burning brush, and working on the town's roads. Here and there Eben notes events of family importance: Moses' wife returns from a visit, someone has gone to Bangor, and Eben himself goes to Milo to "deliver an oration" on the Fourth of July. The ninth of August was spent digging clay and hauling rock, the twelfth in town meeting, and the thirteenth in felling trees and writing two deeds for Francis Brown, Esq.

Fall finished the harvest and brought a chance to do the odd jobs: the first of November, "finished Moses' and mother's chimneys and laid mother's hearth"; the second, "laid two hearths in my own house; November third, bottoming chairs and building lean-to for the cattle, evening at Moses' writing with Mr. Dodd; November fourth, chopping; [and on the] seventh, lathing mother's kitchen." One had to be versatile. During the winter of 1825-1826 Eben turned to teaching school, which he held in his own home. He closed his school on March 6, just in time to be sick with influenza, but he was up and hauling wood by the end of the month. On March 29 the extended family participated in that

rite of shelling seed corn while outside a snowstorm whitened the earth once more. Four days later Eben made this entry: "10 A.M., my wife was safely delivered of our 8th child, a daughter."

It was not all work. The family took off a day to go blueberrying up in the bog and brought back thirty-five quarts. They quit work early to go up to Moses' house and see Joseph Stinniford get married, and Eben went to a militia muster in Sebec and Garland, an event that was more rowdy country fair than military exercise.[5]

A glimpse of domestic life in Moses' own home comes from a letter written in 1829.[6] Lydia Parsons Greenleaf, now a great-grandmother, was living with Moses and was busy getting dinner over her own hearth. Moses had made the northwest room into her kitchen, fitting the closet as a pantry lined with shelves and little drawers for her spices and herbs. She kept her own standard time ticking away on the shelf clock and her own strict schedule. The family dinner would be ready at twelve, her time, and all present had taken due note. Persis and her daughter Clara were in the next room seated close to the window, where the light was best, sewing on a coat, and daughter Lydia was close by working lace. Eben P. had left to work in the woods, and young Moses was about to leave for the mill.

This momentary view does not indicate how hard the women worked. Mrs. G often ran what amounted to a restaurant and a boardinghouse. Greenleaf uses the term lodged when referring to the people who frequently spent the night. Some probably paid, but all increased the housekeeping and the meal making. In haying or reaping season half the neighborhood gathered around the dinner table. Besides cooking, washing, and cleaning, there was butter to be churned, flax and wool to be carded and spun, food to be preserved, ashes to be washed for lye, fat to be rendered, and soap to make. Even when resting and as Persis and her daughters laughed and chatted, their needles were busy. Thick stockings for Eben, a new coat for the judge, or lace to freshen up Lydia's Sunday dress, all were made stitch by stitch to Mother's memories of old Andover, Clara's laughter over cousin Alley's latest pangs of love, and a detailed report of a visit to Aunt Phoebe in Bangor.

Over the years, the goings to and from Williamsburg had become easier.[7] In 1821 Moses placed a notice in the Bangor Register stating that he would receive proposals from anyone interested in carrying the mail once a fortnight through Corinth, Atkinson, Foxcroft, Guilford, Sebec, and Williamsburg. By 1825 a regular stage line had been established by David Dougherty and the following notice appeared in the Bangor Register:

> Bangor and Piscataquis Mail Stage. Travelers are informed that this stage runs regularly every week between Bangor and Williamsburg. Arrive Bangor Wed. at 7 P.M. and leaves Thurs. at 8 A.M. Passes through Dutton, Levant, Corinth, New Charleston, Atkinson, Sebec to Williamsburg, at which place it arrives on Friday at 6 P.M. Fare 6 cents per mile.

Later, the Bangor-Brownville Stage Company was formed, giving the citizens of Williamsburg another route to the lumber capital on the Penobscot. Though Clarina's youngest son called this stage the "snail stage coacher," this company was quite meticulous in its attempt at regularity. When Moses' son Eben P. became a part owner of this stage line, he bought a brass eight-day clock that cost twenty dollars and was placed in a prominent position in the stage office.

When it was time for the stage from Bangor to arrive, the neighbors would congregate at Moses Greenleaf's house. Hamilton Jenks described how they arrived in Moses' front yard to find the usual group waiting—Mark Pitman, William Bunker, and Captain Eben—all "acting tidewater," as Jenks put it, for the "western mail." The horses, breathing hard after the long pull uphill from Brownville, needed no second "whoa" from Mr. Thomas perched high on the front seat.

Life was on the move. In 1819 Williamsburg was made a plantation, and the next year was incorporated as a town. Schools and roads were

principal concerns of the community, but for the womenfolk, particularly Persis and Lydia, the growing town needed a church.[8] That so many years passed before a church was organized in Williamsburg may reflect Moses' priorities. Over the years he rarely missed the Sunday meetings held at various homes or jointly with believers in Brownville, but when a new church was formed, he did not join. Amid a household of strong Congregationalists, Moses, it is reported, was an Episcopalian.[9] His choice must have seemed shaky on the grounds of salvation and another indication that the judge was different. Regardless, they all knew him as a pious man, and when the first meeting was held to organize the Williamsburg Congregational Church, Moses spoke and gave the closing prayer.

The parlor of Moses' home was hushed when the articles and confession of faith were read by William Greenleaf, a student at Bangor Theological Seminary.[10] Then Moses rose to give the address. He spoke on the solemn step that was about to be taken. The consummation took place nine days later in the crowded little schoolhouse on the corner close to the house of Clarina Jenks. "Letters missive" had gone out to the churches from Bangor north, and they had sent their pastors and their delegates. It was a day the Greenleaf women had waited to see. With a sense that a new presence of grace and civilization had come to Williamsburg, Persis, Lydia, and Clara Greenleaf placed their signatures upon the church rolls.

Schools and schooling were a priority from the start. In May 1811 Hanna Bradley was brought on horseback from Charleston to keep school for four to five months. There is no record of a schoolhouse, however, for some years. Even after one was built, classes were often held in a home during the hard winter term, just as Eben taught his fifteen scholars during the winter of 1825. In 1819 the citizens appointed Moses Greenleaf a committee of one to secure a loan of one thousand dollars from William Dodd with which to build two one-room schoolhouses, one in the southeast corner and the other in the southwest part of the town.

William Dodd had already expressed his willingness to aid the educational efforts of his people. In 1816 he pledged a total of fifteen thousand dollars as a trust fund for the support of a school in Williamsburg to be known as the Hancock Free School.[11] This pledge had been made to Moses as treasurer of the trustees for this institution. Any surplus from the fund could be put toward the support of a "regular, learned and pious minister of the gospel, a minor school as may be necessary for children in the early stages of education and a public library." The Hancock Free School—which would never be built—was to be what is now called a high school. At a time when academies were being formed across the country for those who could afford to attend, this concept of a free secondary school was an enterprise ahead of its time.[12]

Two small but respectable schoolhouses for elementary students were built at a cost of $875.16.[13] The schools were heated with fireplaces equipped with a crane that, along with a pot, provided a hot lunch program. Each school was provided with a shovel (at a cost of two dollars) with which the teacher was expected to keep the path open. In 1821 the schoolhouse just below Moses' farm was equipped with the latest comfort, a stove, costing the town $12.67.[14]

As the proposal for the Hancock School demonstrates, Moses was interested in educating beyond the simpler skills of ciphering and reading. A well-rounded education had been a concern since he and Jenks had wondered if those isolated in Williamsburg could transmit the treasures of culture to their young. Even without the high school, Greenleaf counted on a concept not unlike the Greek polis, the whole community serving as the school, and in this larger whole the two little schoolhouses served their immediate purpose and more, housing the town meetings and the church gatherings. The schoolhouse in which Adams H. Merrill first saw Eben's daughter, the golden-haired Persis, and determined right then and there to marry her, is gone; in its place stands the only monument ever erected to Moses Greenleaf.

Schools are important and controversial, but nothing can stir things up in Maine more than a dispute over roads. Road problems taxed Moses' patience, as one of his journal entries shows. On November 23, 1811, he wrote: "Road [sic] to Moultons with Drew to see if Sebec people were men enough to clear the road to our line." One can appreciate his concern. As most roads were built and maintained by individual towns, one had no control over the ease of access into one's township. Early on in Greenleaf's attempts to settle Williamsburg, this was obviously a serious problem.

In all small Maine towns, roads become a cause of battles. At town meetings the subject of a culvert could and still can lead to heated debates, and a few loads of gravel bring forth remarkable orations. The situation in Williamsburg was no exception. In three years the town spent $12,698 for roads. Such an outlay meant that Dodd and Moses, being the principal landholders, had to come up with most of money. Their expenditure pumped money into the meager economy. Travelers through Moses' Williamsburg between haying and harvest would have come upon work parties applying their plows, drags, pickaxes, and spades to the task of building and repairing the ways and byways. They might well have come upon Moses also, squinting through the crosshairs of his surveyor's compass, or Eben blazing a new route between the trees. Nearly every able-bodied man had his chance to work and to rent Moses' ox team. Besides the public roads, there were those privately owned, which had to be kept ditched and graded. In one entry in his diary Eben noted, "Worked on Towle's road long enough to pay him for having my shoes tapped." It all helped to make ends meet.

Despite a careful hold on the town's purse strings, the processes of "civilizing the wilderness" increasingly cost money. Some of this expenditure was out of the direct control of the citizens of Williamsburg. During the years from 1819 to 1831, the state and county tax apportionment to the town rose from thirty-four to eighty-five dollars. These state and county levies, along with what seemed an inescapable demand for town improvements, forced the Williamsburg budget from $80 to $360 per year. At the same time the number of taxpayers had not increased concomitantly.

Williamsburg was struggling; then came the great forest fire. The spring of 1825 began with a freshet, but as the summer wore on the rains failed. Still the settlers burned their acres to clear the forest. There was always a fire burning somewhere, and, as long as it kept away from the fences and buildings, few persons were alarmed. No rain fell in August. Wells went dry, and in the woods the forest floor crackled underfoot. The Bangor Register commented:

> We understand that fires are raging in several places in the country about the Piscataquis and the Passadumkeag; ...should the dry weather continue the loss of timber is almost incalculable.

September came and still no rain. Streams dried to bleached ribbons of stone, and even the forest bogs lost their hidden store of water. Again the Bangor Register remarked, "Never since the settlement ...were the fires in the woods so extensive." Now in towns surrounded about by forest, as were Williamsburg and Seboeis, the citizens were thoroughly alarmed. Fires could not be extinguished. They mulled away only to break out again, threatening all that the settlers had worked so hard to establish. Eben wrote in his diary, "Fighting fires all day—extremely dry and fires raging in every direction." And again, "Watching fires at the mill and [at the] Milliers; ...woods are on fire, watching at home." In Seboeis, William Hammatt faced the same problem. For him it had been a fall under relentless siege. Day after day he, and all the men he could muster, had fought to save his mill and the settlement. In his woods not only the trees but the very soil were being burned. Dead fish by the cartload floated in the stagnant pools of the Piscataquis; birds fell to the ground suffocated by the heat and smoke. It seemed after all this scorching that the fires must come to an end. Then came a great holocaust.

There was little dawn on the morning of October 7, 1825. The air was still, and the smoke was a

stationary pall over the whole country north of the Piscataquis. As evening came the air and smoke began to move, until a gale was blowing out of the northwest. For Hammatt the first warning of a new attack came in a trembling of the earth and a roaring that grew louder and more terrible.[15] A great wall of black smoke moved down upon Seboeis, engulfing and nearly suffocating the men who had assembled with Hammatt to fight off this new assault. There was nothing they could do. An hour after sunset's appointed time, the flames appeared in the smoke, flaring upward higher than the tallest trees. It was, as the Bangor Register described it, a "sea of fire," a night of red and black terror from the townships of Shirley and Kingsbury to the west, fifty miles to the banks of the Penobscot on the east, and from the range of townships north of Williamsburg south thirty miles and more. Wherever there was a house or a settlement, the struggle was being waged, often hopelessly. Wooden fences were pulled down, water was hauled if it could be found, and backfires were lighted. When all failed, the losers took refuge in the few remaining pools of the river.

By morning the wind had abated and the fires no longer raced across the countryside. The smoke spread southward over the whole state so thick that cattle were sick and boatmen on the Penobscot had to use a compass to find their way across the river. It is difficult to estimate the area that now lay black and lifeless. Some 832,000 acres is a probable estimate. The Bangor Register had been right. The loss in timber was incalculable. There was black ruin for many settlers.

In Maxfield, Maine, the Macintosh family were forced to flee to the river while their two-storied house, large barn, and outbuildings were swept away by the tidal wave of fire. In Guilford four houses were lost. In Parkman nine houses and five barns were ashes. In Milo the son of Winborn Sweat was overtaken by the fire while returning from school. The newspaper reported that he was not expected to live.

The homes on Greenleaf Hill escaped the devastation only because it was already surrounded by a cordon of burned-over land.[15] For several summers the Greenleafs had lived in an atmosphere of smoke. As early as 1820 they were fighting a fire that burned close to the prized orchard. In 1824 Moses wrote during the month of May, "...fighting fires all about," and five days later, "...great fires in the woods."[16] When October 1825 came, the dingy yellow blanket that hung over the countryside thickened. On Sunday, October 9, Moses described the day as "extremely smoky" and added there was a "'great alarm of fires."[17] Despite the threat, life appears to have gone on more or less normally. Persis Greenleaf, as was her practice, went to help the sick, and her husband went down the hill to attend "meeting" in Brownville.

Isolated in a world of acrid murk, they did not anticipate the catastrophe that was about to devour so many hopes for prosperity. Increasingly Moses' journals had contained references to lumbering, scaling logs, and carting timber. In a short time, a great swath of the countryside would be a dismal land of black and smoking stubs.[18]

On the tenth of October there was a shower; five days later it snowed. There are early snows that are welcome and times when to have survived, alone or with one's family and neighbors, is all the joy life seems willing to bestow. For Moses, Williamsburg had ceased to be a place were opportunity lay like the morning dew on every hillside. It had become simply home. It happens this way when a man has placed much of himself in the soil and the soul of a place; then he belongs to the land even before he is buried in it. In Williamsburg, Moses had watched the shoulders of his and Eben's sons take on manly dimensions until they could plow behind their oxen all day long and make trees tremble with the first blow of their ax. In those years his daughters became their mother young again, and now Moses saw admiration in young men's eyes when they looked upon them. As for himself, there was his book and map and much he must do, and do better than before.

Group One Reading

pp. 33-35 from *Settling the Maine Wilderness*

This passage describes Greenleaf's "Household of Faith"

From his kitchen window Eben Greenleaf could see the smoke rising from his brother's chimney. One can imagine him standing by the window scraping a bit of frost from the pane and watching that smoke rising straight upward into the bald sky of a December morning, then turning to stand collecting his thoughts beside the warming fire.

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A glimpse of domestic life in Moses' own home comes from a letter written in 1829. Lydia Parsons Greenleaf, now a great-grandmother, was living with Moses and

was busy getting dinner over her own hearth. Moses had made the northwest room into her kitchen, fitting the closet as a pantry lined with shelves and little drawers for her spices and herbs. She kept her own standard time ticking away on the shelf clock and her own strict schedule. The family dinner would be ready at twelve, her time, and all present had taken due note. Persis and her daughter Clara were in the next room seated close to the window, where the light was best, sewing on a coat, and daughter Lydia was close by working lace. Eben P. had left to work in the woods, and young Moses was about to leave for the mill.

This momentary view does not indicate how hard the women worked. Mrs. G often ran what amounted to a restaurant and a boardinghouse. Greenleaf uses the term *lodged* when referring to the people who frequently spent the night. Some probably paid, but all increased the housekeeping and the meal making. In haying or reaping season half the neighborhood gathered around the dinner table. Besides cooking, washing, and cleaning, there was butter to be churned, flax and wool to be carded and spun, food to be preserved, ashes to be washed for lye, fat to be rendered, and soap to make. Even when resting and as Persis and her daughters laughed and chatted, their needles were busy. Thick stockings for Eben, a new coat for the judge, or lace to freshen up Lydia's Sunday dress, all were made stitch by stitch to Mother's memories of old Andover, Clara's laughter over cousin Alley's latest pangs of love, and a detailed report of a visit to Aunt Phoebe in Bangor.

GROUP TWO READING

pp. 35-36 from *Settling the Maine Wilderness*

The following describes community organizations in Williamsburg.

Life was on the move. In 1819 Williamsburg was made a plantation, and the next year was incorporated as a town. Schools and roads were principal concerns of the community, but for the womenfolk, particularly Persis and Lydia, the growing town needed a church. That so many years passed before a church was organized in Williamsburg may reflect Moses' priorities. Over the years he rarely missed the Sunday meetings held at various homes or jointly with believers in Brownville, but when a new church was formed, he did not join. Amid a household of strong Congregationalists, Moses, it is reported, was an Episcopalian. His choice must have seemed shaky on the grounds of salvation and another indication that the judge was different. Regardless, they all knew him as a pious man, and when the first meeting was held to organize the Williamsburg Congregational Church, Moses spoke and gave the closing prayer.

The parlor of Moses' home was hushed when the articles and confession of faith were read by William Greenleaf, a student at Bangor Theological Seminary. Then Moses rose to give the address. He spoke on the solemn step that was about to be taken. The consummation took place nine days later in the crowded little schoolhouse on the corner close to the house of Clarina Jenks. "Letters missive" had gone out to the churches from Bangor north, and they had sent their pastors and their delegates. It was a day the Greenleaf women had waited to see. With a sense that a new presence of grace and

civilization had come to Williamsburg, Persis, Lydia, and Clara Greenleaf placed their signatures upon the church rolls.

Schools and schooling were a priority from the start. In May 1811 Hanna Bradley was brought on horseback from Charleston to keep school for four to five months. There is no record of a schoolhouse, however, for some years. Even after one was built, classes were often held in a home during the hard winter term, just as Eben taught his fifteen scholars during the winter of 1825. In 1819 the citizens appointed Moses Greenleaf a committee of one to secure a loan of one thousand dollars from William Dodd with which to build two one-room schoolhouses, one in the southeast corner and the other in the southwest part of the town.

William Dodd had already expressed his willingness to aid the educational efforts of his people. In 1816 he pledged a total of fifteen thousand dollars as a trust fund for the support of a school in Williamsburg to be known as the Hancock Free School. This pledge had been made to Moses as treasurer of the trustees for this institution. Any surplus from the fund could be put toward the support of a "regular, learned and pious minister of the gospel, a minor school as may be necessary for children in the early stages of education and a public library." The Hancock Free School—which would never be built—was to be what is now called a high school. At a time when academies were being formed across the country for those who could afford to attend, this concept of a free secondary school was an enterprise ahead of its time.

Two small but respectable schoolhouses for elementary students were built at a cost of $875.16. The schools were heated with fireplaces equipped with a crane that, along with a pot, provided a hot lunch program. Each school was provided with a shovel

(at a cost of two dollars) with which the teacher was expected to keep the path open. In 1821 the schoolhouse just below Moses' farm was equipped with the latest comfort, a stove, costing the town $12.67.

As the proposal for the Hancock School demonstrates, Moses was interested in educating beyond the simpler skills of ciphering and reading. A well-rounded education had been a concern since he and Jenks had wondered if those isolated in Williamsburg could transmit the treasures of culture to their young. Even without the high school, Greenleaf counted on a concept not unlike the Greek *polis*, the whole community serving as the school, and in this larger whole the two little schoolhouses served their immediate purpose and more, housing the town meetings and the church gatherings. The schoolhouse in which Adams H. Merrill first saw Eben's daughter, the golden-haired Persis, and determined right then and there to marry her, is gone; in its place stands the only monument ever erected to Moses Greenleaf.

GROUP THREE READING

p. 35 and 37 from *Settling the Maine Wilderness*

The following describes communication and travel in Williamsburg.

Over the years, the goings to and from Williamsburg had become easier. In 1821 Moses placed a notice in the *Bangor Register* stating that he would receive proposals from anyone interested in carrying the mail once a fortnight through Corinth, Atkinson, Foxcroft, Guilford, Sebec, and Williamsburg. By 1825 a regular stage line had been established by David Dougherty and the following notice appeared in the *Bangor Register*:

> Bangor and Piscataquis Mail Stage. Travelers are informed that this stage runs regularly every week between Bangor and Williamsburg. Arrive Bangor Wed. at 7 P.M. and leaves Thurs. at 8 A.M. Passes through Dutton, Levant, Corinth, New Charleston, Atkinson, Sebec to Williamsburg, at which place it arrives on Friday at 6 P.M. Fare 6 cents per mile.

Later, the Bangor-Brownville Stage Company was formed, giving the citizens of Williamsburg another route to the lumber capital on the Penobscot. Though Clarina's youngest son called this stage the "snail stage coacher," this company was quite meticulous in its attempt at regularity. When Moses' son Eben P. became a part owner of this stage line, he bought a brass eight-day clock that cost twenty dollars and was placed in a prominent position in the stage office.

When it was time for the stage from Bangor to arrive, the neighbors would congregate at Moses Greenleaf's house. Hamilton Jenks described how they arrived in Moses' front yard to find the usual group waiting—Mark Pitman, William Bunker, and Captain Eben—all "acting tidewater," as Jenks put it, for the "western mail." The horses, breathing hard after the long pull uphill from Brownville, needed no second "whoa" from Mr. Thomas perched high on the front seat.

The following describes roads in Williamsburg.

Schools are important and controversial, but nothing can stir things up in Maine more than a dispute over roads. Road problems taxed Moses' patience, as one of his journal entries shows. On November 23, 1811, he wrote: "Road [sic] to Moultons with Drew to see if Sebec people were men enough to clear the road to our line." One can appreciate his concern. As most roads were built and maintained by individual towns, one had no control over the ease of access into one's township. Early on in Greenleaf's attempts to settle Williamsburg, this was obviously a serious problem.

In all small Maine towns, roads become a cause of battles. At town meetings the subject of a culvert could and still can lead to heated debates, and a few loads of gravel bring forth remarkable orations. The situation in Williamsburg was no exception. In three years the town spent $12,698 for roads. Such an outlay meant that Dodd and Moses, being the principal landholders, had to come up with most of money. Their expenditure pumped money into the meager economy. Travelers through Moses' Williamsburg between haying and harvest would have come upon work parties applying their plows, drags, pickaxes, and spades to the task of building and repairing the ways and byways. They might well have come upon Moses also, squinting through the crosshairs of his surveyor's compass, or Eben blazing a new route between the trees. Nearly every able-bodied man had his chance to work and to rent Moses' ox team. Besides the public roads, there were those privately owned, which had to be kept ditched and graded. In one entry in his diary Eben noted, "Worked on Towle's road long enough to pay him for having my shoes tapped." It all helped to make ends meet.

Student Worksheet GROUP ONE

1. What descriptions of life in Williamsburg support the concept of Moses Greenleaf's "Household of Faith"?

2. Did anything in your reading suggest a challenge to Greenleaf's ideal "Household of Faith?"

Definitions:
Household of Faith: Moses Greenleaf's vision for creating a community of friends and family who lived a high quality of life in rural Maine.

Student Worksheet GROUP TWO

1. What were the community organizations that were formed in early Williamsburg?

Record three things you learned about each.

2. Why were these organizations important to Williamsburg?

3. How did these organizations contribute to the settlement of the town?

Definitions:
academy: a high school.
Congregational Church: A Protestant denomination where each church is self-governing.
one-room school: A grammar school with one teacher and grades one through eight.
plantation: A newly established settlement
town: A territorial and political unit governed by a town meeting
township: public land that has been surveyed as a town, but doesn't have a town government or significant population

Student Worksheet GROUP THREE

1. Describe the means of communication in early Williamsburg.

2. How did people travel in early Williamsburg?

3. Describe three things you learned about early roads in Williamsburg.

Definitions:
communication: a system for sending and receiving messages.
fortnight: 14 days; two weeks.
stage: a horse-drawn, enclosed coach built of wood which carried passengers and freight.

[Teacher's Answer Sheet]
GROUP ONE

1. What descriptions of life in Williamsburg support the concept of Moses Greenleaf's "Household of Faith"?

Moses' widowed sister Clarina Jenks and her two grown children, Alley and Elizabeth, and Moses' widowed mother, Lydia, joined the family in Williamsburg

Their home was located between Moses' and brother Eben's home

Eben's description that Williamsburg was a "wonderful opening and an opportunity to retire from the bustling noise of a vain and wicked world."

Food was sweet and in great supply

Moses and Mrs. G visit neighbors and stop for tea, meals, and to spend the night

People exchanged books with neighbors

Moses' children were well-behaved and well-schooled

Moses had a good garden and orchard

They participated in community quilting bees

Families worked together planting the fields

Family went blueberrying together

During haying or reaping season, neighbors worked together and also dined together

2. Did anything in your reading suggest a challenge to Greenleaf's ideal "Household of Faith?"

Rural lifestyle in the Maine woods was isolated from a "society of friends."

Hammatt's comment about "the moral and intellectual darkness of the wilderness."

Definitions:
Household of Faith: Moses Greenleaf's vision for creating a community of friends and family who lived a high quality of life in rural Maine.

[Teacher's Answer Sheet]
GROUP TWO

1. What were the community organizations that were formed in early Williamsburg?

a Congregational church
two one-room schools

2. Record three things you learned about each.

Church meetings were held at people's homes until a church was built
Moses did not join the new church because he was an Episcopalian
Moses spoke and gave the closing prayer when the church was founded
First schoolteacher, Hanna Bradley, came in 1811

Moses got a loan for $1,000 from Dodd to build the two schoolhouses
One was in the southwest part of the town, one in the southeast

Dodd Pledged $1,500 to build an academy but it was never built
Schools were heated by fireplaces

3. Why were these organizations important to Williamsburg?

Provided education for the youth (schools) and religious education and community for youth and adults (church)

4. How did these organizations contribute to the settlement of the town?

They gave people a sense of community and provided an avenue for people to communicate and work together with their neighbors in a positive social environment

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Definitions:
academy: a high school
Congregational Church: A Protestant denomination where each church is self-governing.
one-room school: A grammar school with one teacher and grades one through eight
plantation: A newly established settlement
town: A territorial and political unit governed by a town meeting
township: public land that has been surveyed as a town, but doesn't have a town government or significant population

[Teacher's Answer Sheet]
GROUP THREE

1. Describe the means of communication in early Williamsburg.

Regular mail service began in 1821. It was carried on foot or by horseback.

Stagecoach brought the mail beginning in 1825, the Bangor & Piscataquis Mail Stage Coach. Later, the Bangor-Brownville Stage Coach Co. began serving Williamsburg

2. How did people travel in early Williamsburg?

By horseback, on foot, by roads in wagons and stagecoach

3. Describe three things you learned about early roads in Williamsburg.

Roads were a cause for battles and heated debates

Roads were expensive to build and maintain, but were critical to a town

Some roads were public and others were privately owned

People were taxed to pay for the roads

Definitions:
communication: a system for sending and receiving messages.
fortnight: 14 days; two weeks.
stage: a horse-drawn, enclosed coach built of wood which carried passengers and freight.

Gallery Walk Questions

1. Why did Moses Greenleaf feel that a school was important to the town of Williamsburg?

2. What is the advantage of having a free school in a town?

3. List two reasons that churches were important to a town during Greenleaf's time.

4. Does your town have any organizations similar to the ones discussed in the gallery? Name a few.

5. Are there other types of organizations today that did not exist in Moses' time that provide education and socialization opportunities?