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Quakers in Early Falmouth and Portland, Maine 1740–1850

James Winslow and the Origins of the
Portland Society of Friends

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Introduction

Most of my life has been lived in Portland, Maine. Through age twelve my family resided at 1184 Washington Avenue in the North Deering section of the city. As a ten-year-old on summer family trips, I would often pick up small stones at historical locations we would visit. I crafted a box with many compartments, and with each stone I would record its source and the date of my visit. Each time I looked at a stone I'd find myself reliving my feelings about the history of the place where I found it. I was hooked on history!

Before we moved to the town of Standish I became acquainted with our new neighbors Theodore Sawyer and his two sons, who were about my age. Ted was born and brought up in our neighborhood; his brother Willis lived in the family homestead across the street at number 1115, where Ted was born. Much later I would learn that Ted was an amateur historian.

Fast forward many decades: years after Ted's death I returned to live at a place near the house of my youth. Now retired, I turned to my life-long passion for history – or more precisely, to imagining vividly how things would have looked, smelled, sounded and felt at some earlier time. Walking my neighborhood streets and studying old maps, I began to record information about the oldest buildings. When were they built? Who were the owners? And then to my surprise I came across Ted Sawyer's small history, *Back Cove to Quaker Lane*.¹ Forty-one pages long, it tells of the Sawyer family's early purchase of lands along what is now Washington Avenue, as well as a charming narrative of Ted's childhood recollections and many old photographs.

I had no problem identifying with the Back Cove, the first location in Ted's title. As a boy I would ride my bike with friends down through Payson Park and along Baxter Boulevard to the shores of what we learned to call "Back Bay." But what was "Quaker Lane"? That was not a term I'd heard around my neighborhood when I was growing up. Nor did I have any inkling that Quakers may have been present nearby.

My curiosity piqued, I ventured to the Portland History Room of the Portland Public Library to delve further into local Quaker history. There, Special Collections Librarian and Archivist Abraham Schechter suggested I read Greg Gadberry's Master's thesis,² which resides in the library of the University of Southern Maine, Portland campus. It provides a fascinating tour of the documented knowledge of the local Quakers from the early 1700s through the Revolutionary War. Although I found some of its data and conclusions suspect (see my critique in Appendix B), I found it an important compendium of information on the topic.

Gadberry's work steered me to the writings of Portland's eminent local historian William Willis (1794-1870), who identified James Winslow as our first Quaker. At the Maine Historical Society, I found the two-volume *Winslow Memorial* family history and its accounts of the same James Winslow. My subsequent research has identified numerous errors of fact in this history, which anyone studying this family would likely encounter early in their research. Its misreadings of primary material, documented in Appendix A, have been repeated in countless local and family histories. My hope is that my corrections will save subsequent researchers the considerable time and effort I encountered in seeking the historical facts.

These tomes became the touchstones of my early research. And then I met Andy Grannell, archivist of the Portland Society of Friends and a longtime Quaker. When we first met at the Portland Friends meeting house, Andy gave me full access to a shelf of notebooks on Quaker lore that he'd

compiled and instantly said “Take them all home.” Then he produced a letter granting me access to the handwritten Quaker Meeting records, dating to 1751, at the Maine Historical Society. Andy’s generosity will never be forgotten. His embodiment of the Quaker values of kindness and generosity led to my decision to become a member of the Portland Society of Friends.

With this basic grounding in my chosen subject matter, I began a deeper exploration of the historical literature on New England Quakers, the Winslows of Massachusetts and Maine, and the early decades in what is now Greater Portland. That literature proved to be disappointingly lacking as I tried to answer many of my beginning questions: Why did James Winslow come to Maine from Massachusetts? Was he a Quaker when he came or did he convert after moving here? If he converted, why? The answers were not falling into place.

My research was made more difficult because of the narrow scope of the subject matter I had selected. Many of the early records of Falmouth and Portland have been lost to fires and other calamities. These include all the probate records for years after Cumberland County was formed in 1760, destroyed when City Hall burned in 1909. Early maps of Greater Portland outside the peninsula are scarce and can be difficult to interpret due to the loss of the aforementioned early records.

Personal records of Quakers from the years before the Revolution are especially limited. Early Quakers were modest; their early meeting records are sparse, their gravestones uninscribed. And in early Falmouth they were struggling to scratch out a living in a hostile frontier environment. They lived together in clustered communities and were seldom written about, either by themselves or by non-Quakers. Beyond birth, marriage and death records, accounts of their personal lives are nearly nonexistent.

Over two years of research and writing, I came to realize that the answers to my queries would not come easily, if at all. Nonetheless, I determined to uncover and interpret the relevant material that was available and document the narrative that I’ve come to understand as the early history of Portland-area Quakers.

While no historian, amateur or professional, can claim their work represents the entire truth, I have strived to pursue every alleged fact to a primary source, and to report those sources. When primary documents could not be found, I relied on those sources I judged to be most reliable. Considering this as merely a starting point, I invite others to build on my work to expand the body of knowledge over time.

James Winslow: The Massachusetts Beginnings

Like most of the original Pilgrim leaders, Edward Winslow passed through Holland on his way to the New World. He was born in 1595 in Droitwich, near Worcester northwest of London. His parents found a temporary home in Leyden. There young Edward and his brother Gilbert, choosing to retain their English culture, left with others to found a new colony on America's shore. Edward was 25 years old, Gilbert 20.³

Shortly after arriving at Plymouth in the winter of 1620, Edward Winslow, along with William Bradford and John Carver, became the first signers of the Mayflower Compact. All three of them, as

well as Edward's son Josiah, would subsequently become governors of Plymouth Colony. Edward would serve three terms, 1633–34, 1636–37 and 1644–45.

Edward's wife Elizabeth was one of a large number who died during the horrible first winter. Brother Gilbert returned to England after a few years and died there in 1631. In about 1629, two more of Edward's brothers arrived at Plymouth, including Kenelm, who was then 30 years old. Kenelm would become the grandfather of James, the subject of our story.

Kenelm's flight to the New World had been delayed in part because he was living in London, learning the trade of joinery. He learned to make cabinets, coffins and other furniture by cleverly joining the wood without the use of any nails. In 1633 he crafted the coffin that bore the remains of Peter Browne, a Mayflower passenger, for 12 shillings.⁴

In about 1641, Kenelm moved to Marshfield, a little north of Plymouth, where his brother Edward had settled after leaving Plymouth in 1632. Arthur Howland, brother of *Mayflower* passenger John Howland, also took up residence in that town. Arthur “accepted at an early day the doctrines of the Society of Friends, and amidst the persecutions of them in the 17th century, was an earnest, faithful defender of the faith. It would appear that his house at Marshfield was headquarters of the persecuted Friends, and he courageously 'entertayned the forraigne Quakers who were going too & frow in some of the townes of the goument, producing great disturbance.'”⁵

Three sons were born to Kenelm Winslow and his wife Ellen: Job, Kenelm and Nathaniel. As one-by-one they moved away from the immediate vicinity of Plymouth, they would have carried at least an understanding of Quaker views and perhaps sympathy for the difficulties that sect faced from the authority of the Plymouth establishment.

One Pilgrim historian writes “In 1658 an oath of fidelity was required of all citizens [of Plymouth Colony] and certain classes of men were defined who should not be admitted freemen, among whom were enumerated Quakers, 'opposers of the good and wholesome laws of this colony,' or 'manifest opposers of the true worship of God, or such as refused to do the country service being called thereunto.' All existing freemen who were Quakers or encouragers of Quakers were to lose their privilege, and all likewise who were adjudged 'gravely scandalous,' as liars, drunkards, swearers, etc.”⁶

In Boston, Mary Dyer and three others were hanged on the Common in 1660 for returning to the town after banishment. In the same year there were ten “enforced departures” of Quakers from Plymouth Colony; five belonging to the sect were whipped for disturbance and contempt of Court. Laws were passed providing fines for attending or housing a Quaker meeting, or for harboring a foreign Quaker.⁷ But the period of Quaker persecution in the Colony lasted only about four years. In 1661, Charles II came to the throne. He was sympathetic to the Catholics and had antipathy toward the Puritans. Some prominent and well-connected Quakers in England got his ear and told him of the horrible sufferings of their American brothers and sisters, especially in Boston, whereupon all the Quakers were released from jail. Charles issued an edict prohibiting future killings and requiring that Quakers accused of major crimes be sent to England, where things would go easier for them.

There would be no more executions, but whippings of Plymouth Quakers would continue for another fifteen years. After that, “fines, distrainments, disfranchisement and imprisonment were continued many years as punishments for Quakers and others who refused to pay the tax for the support of a minister officially approved, or who refused to perform military service.”⁸

Kenelm, the oldest son of Kenelm the immigrant, removed at an early date to what is now known as West Brewster or Winslows Mills on Cape Cod. His brother Nathaniel (1639-1719) seems to have stayed in Marshfield, where he became commander of a sloop honorifically named the *Mayflower*. Nathaniel was a leader of the local militia, and served on the General Court. He was called "Captain." His sons' later exploits in Maine will be chronicled in another chapter.

Job Winslow was the youngest son of Kenelm the immigrant. Born 1641 in Marshfield, Job settled around 1666 in Swansea, a part of Plymouth Colony that was closer to Roger Williams's more liberal Providence than to Plymouth. Swansea was incorporated the next year, and in 1673 he married Ruth Cole there. The urge of many of his generation to move away from Plymouth stemmed, at least in part, from a desire to escape the stern judgment and harsh rules of the Colony. Also, says author Nathaniel Philbrick:

At the root of this trend toward town building was, Governor Bradford insisted, a growing hunger for land. For Bradford, land had been a way to create a community of Saints. For an increasing number of Pilgrims and especially for their children, land was a way to get rich. Bradford claimed that the formation of new towns was "not for want or necessity," but "for the enriching of themselves," and he predicted it would be "the ruin of New England." Even Roger Williams, whose vision of an ideal community was very different from Bradford's, shared his concern about land. Williams railed against the rise of "God Land" in New England and feared that it would become "as great with us as English as God Gold was with the Spaniards."

It was difficult for Bradford not to take the exodus of Winslow, Brewster, and the others as a personal affront. For as the new towns prospered and grew, Plymouth, the village with which it had all begun, fell on hard times. "And thus was the poor church left," Bradford wrote, "like an ancient mother grown old and forsaken of her children.... Thus, she that had made many rich became herself poor."

Job Winslow and his family soon realized that establishing themselves on the Massachusetts frontier exposed them to real danger. Nearby in the present town of Bristol, Rhode Island lived the Indian leader Metacom, named "King Philip" in friendlier times with the English. Metacom and his allies were preparing to exact vengeance after being humiliated when colonists forced him to sign a new peace agreement that included the surrender of Indian guns, and later when officials in Plymouth Colony hanged three Wampanoags for the alleged murder of a Christianized Indian. Quaker leaders proposed that Metacom's grievances be arbitrated by some neutral person such as the Governor of New York.¹⁰ But Philip would have none of it. Within a week his alliance launched a united assault on colonial towns throughout the region, beginning with Swansea. This would be the beginning of what became known as King Philip's War, in which Job would rise to the rank of Lieutenant.

In June of 1675, all seventy residents of Swansea confined themselves inside the town stockade. The home of Job and Ruth Winslow was among the first two casualties of the horrific War¹¹, which spread throughout New England over nearly three years. Whether their home was totally or only partially burned down is not known. What is true is that Job, Ruth and their young son William survived, rebuilt their home and lived in Swansea another five years, to bring forth at least two more children before removing to nearby Sippican (now Rochester).

In 1680, Sippican was a new town, and the Winslows were one of its first fourteen families.¹² Why they moved there is not known. However, Job's brothers Kenelm and Josiah (who was then Governor of Plymouth Colony) were agents in the town's purchase from the Indians, and Job's brother Kenelm bought land there, so the family connection probably loomed large. Two early settlers of Sippican started the Quaker movement in the town, and 326 Friends lie in unmarked graves there.¹³

Job and Ruth Winslow produced at least three more offspring during their five years in Sippican. Then they moved off to their final destination, the adjoining settlement of Freetown on the Taunton River. In 1659 Job's uncle Josiah had purchased lands there from Wamsutta, eldest son of Massasoit. Around 1685, Job was granted the sixteenth lot under what was called the "Freemen's Purchase." Kenelm the immigrant, Job's father, received the twenty-fourth lot, but probably never settled there. The lot was settled on by Kenelm's son and Job's cousin "Captain" Nathaniel Winslow, who did not stay long in Freetown.¹⁴ Finally Nathaniel's son Josiah settled there.

Job Winslow rapidly made his mark in Freetown affairs. In 1686, within a year of his arrival, he became a Deputy to the General Court of Plymouth Colony. He was a Selectman, Town Clerk in 1690 and held many other town offices. "He was a leading man in all town matters, both civil and religious...."¹⁵ When in 1692 Plymouth colony went out of existence, Job was a representative to the General Court of the Province of Massachusetts Bay. And shortly after 1702 Job was one of the agents to confer on starting a "proper church" in Freetown. In 1714, construction of the first Congregationalist meeting house was completed. Clearly, Job Winslow was not a Quaker but a man of the established Puritan order.

Quakerism was a powerful force in Freetown, perhaps from its founding. John and Samuel Howland, sons of Henry the Quaker (who was from Job's hometown of Marshfield) were among the first settlers, claiming Lot 6. By the early 1700s Quakers formed a majority of its population.¹⁶ For 75 years after James's birth the Quakers were numerically the largest worshiping congregation in town, "embracing the men of first minds, most money, and best manners."¹⁷

James Winslow, Job and Ruth's sixth son and eighth child, was born in Freetown in 1687. He would become the first Quaker in Falmouth, Maine. But there is no evidence that James was a Quaker before he left Massachusetts.

At age 41, with his wife and seven children ages one to nineteen, James embarked for the eastern frontier. Shortly after he moved to Falmouth he was listed as a "cordwainer," or "heelmaker" on various deeds. Since it appears he had lived all his years until then in Freetown, we must assume he learned and practiced his trade in that town.

James Winslow to Maine and Blackstrap

In colonial times, the Massachusetts township that once encompassed what is now Portland, South Portland, Cape Elizabeth, Westbrook and Falmouth, Maine was called "Falmouth on Casco Bay," to distinguish it from the Cape Cod town of the same name. The earliest settlers, mostly Englishmen from Massachusetts, had suffered mightily while failing to maintain a foothold. They were forced to abandon the area when the township was destroyed by French and Indians in 1690. The settlement, which had been destroyed twice in the Indian Wars, was abandoned by white men until the 17-teens. Then a few families began straggling back, settling mainly on Falmouth Neck (now called the Portland peninsula) and on the north side of what is still known as Back Cove.

"Doctor" Gilbert Winslow and "Captain" Nathaniel Winslow [SEE APPENDIX G], two brothers who were also James Winslow's first cousins, were born in Marshfield, Massachusetts. In 1698 they partnered to buy land in what is now Freeport, Maine (then a part of North Yarmouth), which they

sold a few years later. Whether either of them actually visited their purchase prior to 1717, as the township was being resettled, is unknown. But by that year Gilbert had built the first new house at Purpoodock (now Spring Point in South Portland), and by 1720 he settled in North Yarmouth where he built a mill, raised a family and prospered.¹⁸ Might either of these cousins have influenced James's move to Maine? While this is quite possible, no evidence has been found.

Another of James's first cousins, known as "Doctor" Nathaniel Winslow [SEE APPENDIX H] had lived in Freetown from 1701 to 1705, when James was a teenager. He lived in Middleborough from 1712 to 1717 at the same time as Samuel Cobb. Both arrived in Falmouth around 1717, and both became prominent members of the new community. Samuel's daughter Hope would marry James's son Benjamin in 1738.

Although the Massachusetts House of Representatives had established a committee to oversee the laying out of the township, for two years that committee had not yet taken action. In 1717 Nathaniel joined other Township leaders in petitioning the Governor, Council and legislature to force the committee to respond to their applications for assistance.¹⁹ The petition was successful, and in 1719 Nathaniel was chosen to serve on the prestigious "committee to lay out lots on the Neck."²⁰

By July 1718 there were 20 families on the Neck.²¹ "Among the earliest new settlers were men of standing and worth....These included Samuel Moody, Benjamin Larrabee and James Mills, who came in 1716, and Samuel Cobb, who came in 1717...Samuel Proctor of Lynn...John Pritchard of Boston, Nathaniel Winslow of the Plymouth Colony, and numerous other respectable adventurers, whose posterity now adorn the places which their fathers subdued."²²

In 1728 the influx of new settlers began in earnest. The Town began to offer lots in the common (unimproved) lands within the eight-mile square that then comprised Falmouth on Casco Bay. In that year or just before it James Winslow, age 41, brought his wife and seven children, ages one to nineteen years, to the Town. James received a one-acre lot from his cousin Nathaniel. It is likely that Nathaniel lived in a house on this spot, "near the fountain on Spring Street"²³ According to a map in Willis's *History*, this was probably near the intersection of today's Spring and Center Streets. When James arrived, Nathaniel seems to have moved to nearby Scarborough. That James and his family took up residence in Nathaniel's former home seems likely, although evidence of this has not been found.

Later in 1728, the town granted James 104 acres in four lots of 60, 30, 10 and 4 acres, the standard for new settlers upon payment of ten pounds. Then, in September of that year, in a magnanimous familial gesture, Nathaniel gifted cousin James all his holdings in Falmouth (presumably at least 104 acres). James was now a land-wealthy man in a burgeoning new town.

James also became a mill owner. Before the year 1728 had ended, James "had a grant of land on Fall-cove Brook at Back Cove [now Fall Brook, near where it flows under Ocean Avenue], to erect a mill on....The privilege...of a corn-mill was voted to him [by the Town] on May 23, 1729." The mill may have been on land owned by George Lewis, who had a mill (perhaps a sawmill) at Back Cove in 1660. James didn't waste time: an early account indicates that by the end of that year he was living near his mill site, probably adjacent to the road that is now Ocean Avenue, adjacent to Fall Brook. His was one of just a few grist mills in or around Falmouth.

Settlers of Falmouth prior to 1690, or those who had derived their claims from former inhabitants, called themselves the "Old Proprietors." They were swiftly outnumbered; in 1727 and 1728, upon payment of ten pounds each, 138 men brought their families from Boston, the North Shore, New Hampshire, and southern Maine to settle on Falmouth Neck²⁷. These became known as the "New

Proprietors.” A controversy between these two groups burned hotly until 1732, when they joined to form an extra-governmental entity called the Falmouth Proprietors. It took control of the common land from the town government and began to distribute it under an arrangement that treated all the proprietors equally.²⁸ The peaceful joining of old and new proprietors was cause for great celebration in the Town, and inspired the Reverend Smith to write in his journal “this was the happiest meeting Falmouth ever had. Thanks to God.”²⁹

James became active in Falmouth Town affairs. In 1730, he was selected to be their agent to defend a case pending at County Court.³⁰ The decision to select James (shown as a cordwainer, or heelmaker on period deeds) to serve as defense attorney demonstrates the standing of high respect he was accorded just two years after arriving in his new community. This was likely due in part to his notable heritage: he came from the respected family of Edward Winslow and his son Josiah, two of Plymouth Colony's Governors.

In 1731 and 1732, James served on the Proprietors Committee for laying out of Common Lands in Falmouth. In this capacity, James would have had knowledge of the choicest lands still available, and an insider's opportunity to select the finest for his sons and others he knew. But some of these new land claims were later found to trespass on earlier, 17th-century grants to Old Proprietors. Lands previously granted to new proprietors would be returned to their prior owners.

Within a month of the agreement, an edict to evict was approved: “...agreed that all persons that have their land laid out on antient property shall remove & take lotts in the common and undivided lands in [said] township.” James Winslow signed as a witness to this document.³¹ Ironically, as a result of the edict he was forced to abandon his mill at Back Cove (and presumably his home there as well) probably around 1732, the year of the eviction notice. By 1748, the only grist mill between Yarmouth and Saco was one owned by a Mr. Conant at Saccarappa (Westbrook's upper falls)³².

Would closing the Fall Brook mill have become necessary even if James had not been evicted? One author opines, “Timber fellers and mast hunters had largely denuded Falmouth and its surrounding woods by the mid-eighteenth century. Erosion clogged waterways.”³³ In 1833 Portland Historian William Willis reported, “Fall brook is a stream now almost dry....Clearing the country of forests has diminished these small streams. [It has become] wholly incapable of turning a mill.... It has not been occupied for many years as a mill site.”³⁴

Willis relates that James Winslow, after leaving his grist mill privilege behind, “removed...northerly to the Presumpscot River, near where its course is turned southerly by Blackstrap Hill.”³⁵ Deeds through 1730 identify him as a cordwainer; in 1733 and 1735 he is listed as a yeoman and husbandman. This may signal the rough date of his move from Back Cove to the sparsely-settled countryside.

Because the land he granted there later for a Quaker meeting house included a burying ground where stones are now visible, we can conclude that James's home existed at or near today's 29 Blackstrap Road. See *Journals of Smith/Deane* p. 94: a [Quaker] Meeting house was built near the residence of James Winslow.” Further evidence that James lived at this location is given by this 1753 description of the boundary establishing Falmouth's Third Parish by historian William Willis: “The division line was as follows: 'Beginning at the North Yarmouth line near the sea, and from thence running by the bay to Presumpscot river, and thence up said river as far as the westerly side of Mr. James Winslow's sixty acre lot of land on which his dwelling house stands...’”³⁶ James by this time

owned at least 200 acres of land in the greater Town of Falmouth, most of it abutting the shores of the Presumpscot.

Around 29 Blackstrap Road there is no sign of a cellar hole or other evidence of James's residence. But any evidence could have been obliterated in the 1950s when the Maine Turnpike Authority constructed the spur connecting the Turnpike to Route One in Falmouth.

In 1752 the Town of Falmouth voted to accept a road three rods wide called "Quaker Lane." It ran from the County Road (Allen Avenue at today's Allen's Corner) to the Presumpscot River at "James Winslow's Landing." The surveyor was a Nathan Winslow, probably James's son.³⁷

Quaker Lane was further formalized in 1771. The Court of General Sessions of the Peace, meeting in Falmouth, ordered a survey to "bound out a Highway or Road from Falmouth to Bakerstown [now Poland]...in the most convenient and proper place for the benefit of the King's subjects according to the rules and directions of the law of this Province..." In the record it is noted that Benjamin Winslow was "much interested in said road."³⁸ Because this road ran directly past Quaker Benjamin Winslow's home at Blackstrap, his travels to and from Falmouth Town (now Portland) would no doubt have been enhanced by its improvement. In the record it is noted that Benjamin Winslow was "much interested in said road."³⁹

The 1771 survey exactly followed the route of present-day Allen Avenue from Morrill's Corner to Washington Avenue, out Washington Avenue Extension to Lambert and Blackstrap Roads, and across the Presumpscot River. Several houses appear as landmarks on that survey, including those of Quakers Benjamin Winslow, Elijah Pope (Nathan Winslow's son-in-law) and John Morrill (or "Morrell," probably Benjamin's son-in-law).

At some point, probably in the 19th century, Benjamin's house or a portion of it reportedly was moved across the road, attached to the rear of the present home at 17 Blackstrap Road, and converted into a barn. The present owner reports that finished, plastered rooms exist inside it; he was told the building was "a tavern."⁴⁰

In the 1771 survey, a "Winslow's Bridge" is shown at the Presumpscot River crossing, very close to Benjamin's home. It was probably built by the Winslow family, and would have been used by Quakers from the northern part of Falmouth to attend meetings. Benjamin replaced this bridge with a covered bridge in 1787. The Town paid him 180 pounds for its construction.⁴¹ Later named Lambert's Bridge after the nearby tavern described in Appendix E, the 1787 bridge had an unusually long lifespan. When it burned down in about 1910, a Portland newspaper made it front-page news, calling it "the oldest bridge probably in the county and the second oldest in the state." It had withstood the flood of 1896, which had wiped out many on the River, including the one at the Auburn Street crossing. After the fire, the old bridge was replaced with a concrete one. [See Appendix F]

James Winslow's will was proved in 1773, the year he died. Presumably his remains lie in an unmarked grave in the burying ground at Blackstrap, beneath the acre he had once deeded to the Society of Friends.

The Beginnings of Maine Quakerism

In Maine, Quakerism made its first appearance in the southwest, near the New Hampshire border. Historian Willis wrote: "There had been two transient meetings..., the first in York, December, 1662, by three women who had been whipped and expelled from Dover, N. H. and soon after, another was held in Berwick."⁴² The first meeting for worship which was set up by...Quakers in this State was in that part of Kittery now called Elliott [sic], in 1730, and from the seed there sowed, they spread into different parts of the State...."⁴³ Although there are reports that a meeting house was built in or near what is now North Berwick sometime in the early 1700s, the exact construction date has not been found.

The first recorded notice of Quaker organization in Falmouth came in 1740, when the Town's minister Thomas Smith organized a period of prayer and fasting "on account of the spread of Quakerism." All the ministers from the western part of the State attended.⁴⁴ Winslow "was the first person who joined the Quakers in this town and carried all his family with him."⁴⁵ We can therefore conclude that he converted to Quakerism in the year 1740 or somewhat before.

Soon more Quakers came to settle in Falmouth, perhaps due to Winslow's influence. In July, 1742 Rev. Smith commented on the "many strange Quakers in town."⁴⁶ Many years later, interpreting this description in Smith's journal, Willis said the minister may have meant "the singularity of their dress and manners which were more strongly marked than they are at present, attracting universal attention."⁴⁷

In 1743, reported Willis, "...a few families in Falmouth had adopted the opinions [of the Quakers] and a meeting for worship was then first established in town....In August 1743, Benjamin Ingersoll [probably the son of early settler John Ingersoll] 'desired to be taken under the care of the meeting,' and in less than a year after, we find Nathan Winslow [son of James] and Enoch Knight of Falmouth, members."⁴⁸ In the same year the English Quaker minister Edmund Peckover visited Falmouth, where, he said, "a few Friends are settled. They have got a meeting both First-days [Sundays] and Week-days. I believe there are not fewer than thirty [this number probably included women and children] who come pretty constantly to meetings and, I think, have three or four who appear in public testimony."⁴⁹ The community of Quakers was now planted firmly in Falmouth's soil.

These were times of great Quaker expansionism. Historian David Hackett Fischer wrote, "During the early eighteenth century, the number of American Quakers increased very rapidly—doubling every generation. By the year 1750 Quakers had become the third largest religious denomination in the British colonies. Their 250 meeting houses were more numerous than the churches of any other faith except Congregationalists (465) and Anglicans (289)."⁵⁰

In 1750, the New England Yearly Meeting of Friends approved the creation of the North Yarmouth Monthly Meeting.⁵¹ Its first recorded meeting was held March 4, 1751 at Harpswell, probably in the home of Ebenezer Pinkham.⁵² Edward Estes was chosen as Clerk. That meeting received the marriage intentions of Lemuel Jones and Waite Estes. The gathered Friends "Appointed Ebenezer Pinkham and James Goddard to see to their clearness."⁵³

Willis said this first meeting "was established for the Friends in Falmouth and Harpswell; the male members of which were James Winslow, James Goddard and Benjamin Winslow [James's son] of Falmouth, and Edward Estes, Thomas Jones, Ebenezer Pinkham, and Lemuel Jones from Harpswell."⁵⁴ Absent from this list was Benjamin Ingersoll, who, despite missing the first meeting, became an

important and active member. Subsequent meetings in that year were likely held in the homes of Friends, probably including those of James and Benjamin Winslow in Falmouth.

How these men became acquainted is a mystery, although there probably was a common tie to another Quaker meeting, perhaps at Dover, NH. These eight men, and those who joined them, were clearly passionate in their desire to grow a larger community of Friends from the few seeds they represented.

Given the poor state of roads at that time, we must assume that their travel was over water, with worshipers sailing nearly twenty miles each way across Casco Bay in all seasons of the year. Travel over water from points around Casco Bay was not unique to Quakers. One author describes Harpswell worshipers traveling to the nearest Congregational church, which was in today's Yarmouth: "This would have been done by land or water; but...the Harpswell Neck road was not surveyed until 1759, and it was cleared and made passable many years later.... Making this weekly trip by water was pleasant in summer and in good weather, but it was arduous—to say the least—in much of the cold weather."⁵⁵

What sort of watercraft would these hearty worshipers have used? Here is one possibility: "The early settlers of Harpswell followed the example of most peoples living under primitive conditions along sea coasts and built dugout canoes for fishing, hunting and general transportation."⁵⁶

At a Monthly Meeting held in Falmouth on March 30, 1752, James Winslow granted the Society of Friends a one-acre parcel of land lying just south of the Presumpscot River at Blackstrap on which to place a meeting house and burying ground.⁵⁷ No deed has been found for this transaction, which simply may have been a "Friends agreement."

The first Quaker meeting house in early Falmouth, possibly the first in Maine (North Berwick's may have preceded it), was constructed sometime around 1752 on that acre.⁵⁸ Its size is unknown. But the L-shaped layout of the 53 unmarked stones visible today suggests the location of the meeting house and outbuildings we know existed there. Perhaps it was their construction that caused the road past it to be called "Quaker Lane."

In the written account of the March 30, 1752 meeting, a curious entry follows James's grant of the acre: "James Winslow [Desired? Nearly illegible] of this Meeting a Certificate to Travel Westward which was Granted." Perhaps this certificate was meant simply as an introduction to a single meeting that James planned to attend in New Hampshire or New York. Or perhaps he felt a more ambitious calling: to venture abroad in a traveling ministry.

According to Friends General Conference's website, "Traveling ministry was an intrinsic part of the Religious Society of Friends from early times until recent history." It had long been a custom of Friends to seek a "travel minute" (what Quaker [preacher John] Woolman call[ed] a "certificate") from their Meeting when they felt a leading to travel in the ministry under the weight of a religious concern.⁵⁹ In 1759 Maine Quakers Patience Estes and John Douglas of Durham were granted certificates to "travel on truth's account, and in August of the same year, Mary Curby from England, and Elizabeth Smith from West Jersey, came [to Falmouth] as traveling preachers."⁶⁰

Rufus Jones, the prodigious Quaker historian, said "If a minister from 'abroad' were present, as often was the case in these early days, the 'word' would be more likely to come as a discourse of

interpretation, instruction, and edification from him, and the listeners, believing implicitly that the visitor was *sent*, would be deeply attentive to what he opened to them and powerfully impressed by it.” As some one knelt to pray all hats were removed, for they were generally worn at other times; they all stood, and the person on his knees, with trembling frame and tremulous voice, uttered what seemed to him the common need of the meeting as in the stillness it had surged up into his responsive soul.”⁶¹

The final mention of James found in the Monthly Meeting records is dated 1754, when he was 67 years old.⁶² Perhaps this was when he took his leave to spread the “word” to Friends abroad. It would not be surprising to find that James, who was the first in Falmouth to convert, and who was accomplished and widely respected locally, would have been granted such a certificate to address Quaker gatherings “to the Westward.”

In about 1758, there was established a Falmouth Women's Monthly Meeting for “Church Discipline to maintain good order.” The Meeting record does not disclose where these meetings were held.⁶³

The practice of alternating men’s meetings between Falmouth and Harpswell ended in 1763, when many of the Harpswell Quakers formed their own Preparative Meeting. In 1775, many of these Quaker families, including some Pinkhams, moved to the Durham area, where they formed a Monthly Meeting in 1790. In 1794, Falmouth and Durham Monthly Meetings joined the newly-formed Falmouth Quarterly Meeting.

In February 1768, the growing Quaker community agreed to replace the original meeting house with one having dimensions of 40 by 32 feet “w[ith] one Teer of gallery [a balcony] by subscription,” according to Meeting records. Twenty-six subscribers pledged 136 British pounds toward its construction. No images have been found of this meeting house, but clues to its appearance may be deduced from another Quaker meeting house built in Dover, New Hampshire in 1768, and which stands to this day. It is a two-story building of the same approximate dimensions, built by brethren with familial and other connections to the Falmouth Friends.

In 1781, “having under consideration for the better accommodation of the [Salem] Quarterly Meeting to Enlarge this Meeting House in order to Friends have subscribed, and concluded to add twenty feet in length.”⁶⁴ This building, with enlarged dimensions of 60 by 32 feet, provided the footprint for the present Riverton meeting house; beams from the former structure were used in its construction.

The Old Burying Ground

Visible in the burying ground at Blackstrap are 53 low, unmarked fieldstone markers. Additional stones on the site may be covered over, and others may have been removed by vandals. Such markers were common in eighteenth-century Quaker communities, where modesty and equality were well-accepted values. The 1717 Quaker Book of Discipline prescribed that “...in each particular burial ground, such uniformity is preserved in respect to the materials, size, form and wording of the stones, as well as in the mode of placing them, as may effectually guard against any distinction being made in that place between the rich and the poor.”⁶⁵

A research paper prepared for Old Sturbridge Village relates:

...Friends normally buried their dead separately [in their own common burying grounds]. These... would have been distinguished by their simplicity, not to say barrenness. Original Quaker practice was to allow no gravestones at all. By the late 18th century some Friends had begun to put up stones, but they were generally kept very simple. Probably codifying early-19th-century practice, the Rules of Discipline of the New England Yearly Meeting in 1853 prescribed that no monuments be set up in our burial grounds near or over the dead bodies of friends or others, except a plain stone not to exceed fifteen inches in height above the surface of the ground, on which no inscription shall be made other than the name, date of death, and age of the deceased.⁶⁶

And this anonymous posting was found in the library at Portland Friends Meeting House:

Gravestone inscriptions have always been a foundation of genealogical research. However, early Friends generally disapproved of elaborate monuments, so Friends' burial grounds are often filled with unmarked fieldstones that provide little or no information. The official policy on this issue can be traced in the New England Yearly Meeting's *Book of Discipline*, which was first published in 1785 and updated periodically to the present time. The 1785 Discipline cites a 1717 edict on "the vain and empty custom of erecting monuments over the dead bodies of friends, by stones, inscriptions, tombstones, &c....All such monuments as are already in being over dead bodies of friends, should be removed...." This was modified in 1785; it was still advised that "none erect grave nor tomb-stones. But it is recommended to friends...to get in the practice of burying our dead in rows; grown people by themselves, and children by themselves, without any distinction of families or relatives...." In 1809 these restrictions were again quoted, but only as suggestions; "...we do not feel disposed to enjoin any particular mode." In 1852, the Gurneyite discipline encouraged grave markers, but limited them to "a plain stone not to exceed fifteen inches in height above the surface of the ground, on which no inscription shall be made other than the name, date of death, and age of the deceased."

These restrictions were followed to widely varying degrees in the various meetings across New England....Some of the early burial grounds are simple fields of unmarked stones, in the spirit of accepted discipline....Most meetings, regardless of their policy on stones, did not keep careful records on the burials in their lots....Often, meeting elders remembered where the bodies were buried....a Friend from South Kingstown, RI often mentions being summoned to the burial ground to tell family members where to dig graves⁶⁷.

How many were buried in the Friends burying ground at Blackstrap? Estimates based on population and site data suggest that 300 or more souls may be interred there (see Appendix C).

A story about the old burying ground appeared in the *Portland Transcript* newspaper in 1888. As related by L. B. Chapman, the author of the article had visited the spot and reported that the "meeting-house has disappeared and the foundation stones mark the site of the building. The yard is fenced with a tumble-down wall, the headstones are covered with moss, and in the summer they are removed from sight by grass, weeds and bushes. There were no headstones that would locate any person, except Benjamin Winslow [identified in a later eyewitness account as having birth and death dates of 1780 and 1843, and probably a great-grandson of James] and family, whose names were engraved on marble. The others were in a fair state, but the initials I was unfamiliar with."⁶⁸

Another nineteenth-century account of the burying ground appears in Neal Dow's 1898 *Reminiscences*. Prior to Neal's birth, his father Josiah lived across the road from the meeting house and was married there to the Quaker Dorcas Allen. The old burying ground, wrote Neal Dow, "is still plainly indicated by grass-grown ridges, while numerous neglected mounds and hillocks, in some

instances marked with plain, uninscribed field stones, show the last resting-places of the earlier Quakers of that vicinity, among them my ancestors on my mother's side for three generations.”⁶⁹

In 1972 a Portland newspaper described a visit to the old burying ground by a member of the Falmouth Historical Society. “During the hunt, she and her husband noticed a lot of old bottles, other debris and many small broken stones....They investigated and discovered a cemetery almost completely buried.” Other members of the Society came in May of that year to clean up the site. “They found dates back to the middle 1700's and could make out the names of Davis, Winslow and Lambert on many of the stones – familiar names to the neighborhood today....most of the gravestones had been broken off and names worn off with age. Town trucks hauled the litter away.”⁷⁰ One wonders what important historical evidence may have left the site along with the “litter.”

The burying ground, owned privately by the Pride family for more than a hundred years starting in the mid-1800s, probably was better-known and more accessible than at present. An individual who lived nearby remembers roaming along the river as a boy in the 1940s and seeing groups of people (he suspects they were Quakers) sitting on benches behind the burying ground, enjoying picnic lunches on Sunday afternoons.⁷¹ There is even a large sign (bought at auction for \$100 by the Society of Friends, now in a basement store-room at the Riverton meeting house) which once must have stood beside Blackstrap Road, an invitation for motorists to stop and enjoy a stroll through the rows of gravestones. It reads “Old Quaker Cemetery 1752-1845.”

The present owner, who bought the contiguous properties at 17 and 29 Blackstrap Road from the Prides in 1977, recalled to this writer a number of incidents of vandalism during his ownership, where stones were overturned, broken or even removed from the site. Some stones had been thrown into a firepit and destroyed. A grave had been excavated, exposing the top of a wooden casket.⁷² As a result of these cruel acts and other damage to his land by trespassers, the owner has posted the property and has closed it to intruders, although this writer has been granted access at will.

Vandalism may have started much earlier, and from within the Society of Friends. One author relates that by 1776, “The tenor of the Quaker reform was growing shrill. In some areas, fundamentalist young Quakers were even tearing the headstones from Quaker graves. These reformers wished to return Quakerism to its more radical roots, where such things as individually marked graves were condemned as vanities.”⁷³

Burials continued at the old burying ground until at least 1894.⁷⁴ Now, more than 150 years after the Quakers moved from the Blackstrap site, significant questions remain. How did it happen that the acre of land gifted and later deeded by James Winslow to the Quakers ended up in private hands, and not in the hands of the Friends or the Town, either of which might have provided ongoing maintenance and security? Why did the Friends not tend to the burial place of their ancestors? To this day, little attention is being paid by the Society or its members to the care of this sacred place.

Local Quakerism, 1771 to 1850

In 1774, the Town of Falmouth's annual meeting noted “the injustice of compelling persons to contribute to the support of a mode of worship that provided them no benefit and of which their consciences did not approve.” So in that year it was voted that thirty-six named Quaker families, half of which were Winslow-related, would be exempted from parish taxes. Willis notes, however, that this may have been simply a reaffirmation of these Quakers' pre-existing exempt status.⁷⁵

In 1786, the peninsula portion of the greater Town of Falmouth separated and became Portland. By 1790, a sufficient number of Quakers had gathered on the Neck to constitute a separate meeting for worship. The Monthly Meeting granted them leave to hold a meeting for worship at the home of William Purington on Church Lane.⁷⁶ (Church Lane, according to an 1836 map of the City, ran between Federal and Middle Streets, just east of what is now Pearl Street.)

In 1796 the first Friends meeting house in Portland was built near what is now the corner of Pearl and Federal Streets. A bronze plaque in today's Lincoln Park marks the spot. Its dimensions were 36 feet by 40.⁷⁷ It became the first church in the area to be heated, when a woodstove was installed.⁷⁸

In the following year, land along the north edge of the Eastern Cemetery was set aside for Friends' burials. Approximately thirty gravesites were allocated to the Quakers.⁷⁹

Written accounts by Falmouth Quakers are scarce and usually terse. So I include here a portion of an account by Neal Dow, Mayor of Portland, Civil War General and temperance leader, on the Quaker wedding of his parents: “”

Six years after my father's arrival in Falmouth, when he had accumulated some property, he was married according to the simple and impressive ceremony of the Friends. The event took place on the 3d of February, 1796 in the old [Blackstrap] meeting-house...which both had been accustomed to attend. It was usual among the Friends on the occasion of a marriage between members of the society, to hold a solemn meeting where there might be prayer or exhortation if any one was moved thereto, and where, after a fitting season of silent worship, the parties arose, faced the audience, and made each of them a declaration which was recorded in the certificate of marriage, and entered upon the records of the meeting [that certificate was quoted in full in Dow's book].⁸⁰

With increasing migration from the countryside to the commercial center of Portland and elsewhere, the number of Friends at Falmouth Meeting declined. On March 24, 1842, Falmouth Monthly Meeting records note the “dilapidated [sic] state of the meeting house and sheds.” Also, the burying ground was nearly at full capacity. It was decided to replace the meeting house with one in a “more central place.” (See Appendix I for a more complete discussion of the negotiations.)

The Quarterly Meeting disagreed, and sent back its recommendation that the Monthly Meeting repair the meeting house and outbuildings “where they stand.” Committees were formed and years of back-and-forth discussion ensued, with contention as to whether the Monthly or the Quarterly Meeting should pay for the new construction and choose the location. Then in 1845, the Quarterly Meeting conceded to a payment agreement and decided that “the proper place for the Meeting house of Friends is the county road leading from Pride's Bridge (so called) to Portland” Construction was completed, and the first Quarterly meeting at the new meeting house was held June 4, 1846. This spot at 1837 Forest Avenue, which was granted by Caleb Jones from his large holdings along today's Riverside Street, is the site of today's Meeting House.

The one-acre Blackstrap lot, donated nearly a hundred years earlier by James Winslow, was sold in 1849 for \$2,300 and became “a place for the manufacture of gravestones and monuments.”⁸¹ The buyer may have been John H. Lambert, who probably owned acreage surrounding the lot, and who may have been a Quaker. In past years he had operated a stone shop at nearby Lambert's Tavern (See Appendix F). The deed whereby the Society of Friends transferred ownership of the acre has not been

found at the Cumberland County Registry of Deeds. However, many subsequent deeds involving this property are recorded there. Curiously, the burying ground is shown in several deeds as “reserved,” with the final such mention occurring in an 1856 Sheriff’s Deed, “Reserving the burial ground on said premises as it has been laid out & occupied....”⁸² The question is: reserved to whom? Perhaps to the Society of Friends, but the legal interpretation of this wording is beyond the expertise of this writer.

Beams transported from the dismantled meeting house formed the structure of today’s place of worship. Some of those ancient beams, overloaded for decades by attic storage, sagged and caused a ceiling collapse in the 1990s, necessitating replacement with a modern truss-roof system.

James Winslow’s Legacy

James Winslow’s will was proved in 1773, the year in which he died. Presumably his remains and those of his relations in at least the next two generations lie in unmarked graves in the old burying ground on Quaker Lane, beneath the acre he once deeded to the Society of Friends.

James and Elizabeth (Carpenter) Winslow produced seven children. Little is known about their three daughters. Elizabeth probably died sometime before 1750. Then, at age 63, he married Ruth Gatchell of Brunswick. There is no record of any children from his second marriage.

Of their sons, one died while in his twenties. The three surviving sons produced many offspring and lived full, prosperous lives, thanks in part to land provided early to them by their father. What follows is a brief summary of the lives of some of these descendants.

Second Generation:

In 1739 the land-rich James Winslow gifted to each of his three adult sons (his fourth, James the second, was only 14) thirty acres at different locations along the Presumpscot River in the greater Town of Falmouth. Nathan, aged 26, received half of the right of Nathaniel Winslow’s land, southerly of the river at “Long Reach, upriver from Samuel Proctor’s land,” probably in today’s Westbrook. Job, aged 24, appears to have gotten the other half of Nathaniel’s holding there. Benjamin, then 22, received the west half of a 60-acre parcel granted by the Falmouth Proprietors to his father November 6, 1732. It was at a yet-to-be determined location on the north side of the Presumpscot.

Nathan, First Son of James

Nathan was born in Freetown in 1713. He married Charity Hall, a Quaker, in 1734 at Falmouth. They had ten children. It appears that in 1739, he helped Joseph Conant build his house northeast of Saccarappa Falls in now-Westbrook. Author Fabius Ray in his book *Story of Westbrook* credits Conant with having made “the first permanent settlement in Saccarappa and probably the first within [the present boundaries of Westbrook]⁸³.”

Around 1748 Nathan probably built what became known as “the family manse,” reportedly the oldest house standing in now-Westbrook (see Appendix D) How this land on the north side of the River, adjacent to today’s Sappi papermill, became Winslow property has not yet been discovered.

Nathan probably lived out his life in this house. He died in 1772 at age 59, one year before his father's death, likely of “consumption” (tuberculosis). Various deeds show his occupation as Millwright, Housewright and Feltmaker. There is evidence that he was also a surveyor.

Job, Second Son of James

Job Winslow married Margaret Barbour in 1738; they produced three young daughters. He died in 1743, aged 28; we have no information on the cause of his death. A deed executed shortly before he died, showing his purchase of a “small lot” with dwelling house on King Street (now India Street in Portland), lists him as a housewright. Records in the York County Registry of Probate include a property inventory valued at 796 pounds, 18 shillings and a certificate granting Margaret guardianship over her daughters Lorana, Ruth and Submit, who were all under 14 years of age.

Benjamin, Third Son of James

Benjamin, born in 1715, came early to Blackstrap, where he probably lived across Quaker Lane from his father. Here, it appears he spent most of his life. He had extensive land holdings, and sometime before 1756, the year Samuel Waldo died, Benjamin obtained from Samuel and Francis Waldo the rights to a mill at Presumpscot Falls (near what is now Allen Avenue Extension, Portland). It included “a one-quarter share of a saw[mill right] in Presumpscot Mills called the middle saw.”⁸⁴ The date of the grant to Benjamin is unknown (no deed exists at the York County Registry).

James, Fourth Son of James

Of the four sons of James Winslow, the most is known about his namesake. James the second was born ten years after Benjamin. He had been a drummer at Falmouth Neck (probably at Fort Loyal after it was rebuilt in 1742). He rejected military life and “became a convert to the principles of the Society of Friends, and as such, abhorred war and all its preparations.”⁸⁵

The younger James would continue his family’s adventuring heritage. In 1752 he and his wife Anna traveled to Broad Bay (today's Waldoboro) to start a new life. Their first child Sarah was born there in 1754.⁸⁶ Historian J. W. Hanson writes that James went to Broad Bay with his brothers in 1752.⁸⁷ I believe we should question this assertion, as I explain in Appendix A.

Indians in the early 1750s made life particularly difficult for the settlers at Broad Bay, many of whom had just arrived from Germany. While escape for many of these new arrivals would have been impractical to impossible, young James could more easily have removed his wife and infant daughter back to the relative safety of Falmouth, and it is likely he did.

In 1760, James the younger was chosen by Dr. Silvester Gardiner, founder of the town which bears his name, to be one of eight tradesmen to build a system of dams on Cobbosseecontee Stream⁸⁸. It can be assumed that he trained for some period at Falmouth to attain the level of skill that Dr. Gardiner

required. This training may have been gained in mills at Presumpscot Lower Falls, located less than two miles from the Winslow/Quaker enclave on Quaker Lane.

“James Winslow carried his quaker principles with him, and refused to serve in the Revolution....James always took occasion to speak against the efforts of the Americans, though he and his son Jonathan made fifty paddles for [General] Benedict Arnold's expedition [to Quebec City in 1775]. He used every effort to dissuade the men of the town from entering the contest against England, which he declared was foolhardiness⁸⁹.”

James the second would never return to live in Falmouth. He spent at least 25 years in and around Gardiner, and died in Farmington in 1802, where he is buried.

Third Generation:

Nathan, Grandson of James

The second Nathan was born in Falmouth to Nathan and Charity Winslow in 1743 and died in 1826. On November 14, 1826 the *Eastern Argus* noted the deaths of seven Maine residents. Nathan was the only individual to receive more than a single line of copy (he received three): “In Westbrook...Nathan Winslow, a highly respectable member of the Society of Friends, aged 84 years. Funeral from his late residence this day, at one o'clock.”

He had been the last Clerk of the Falmouth Proprietors, formed in 1732 to grant parcels in the common lands of Falmouth. Willis writes “The Proprietary has never formally been dissolved, but it has died out for want of common land on which to subsist.... Nathan Winslow, of Westbrook... was for many years the factotum of the Company. They held their last meeting in 1826, a short time after which...they sold at public auction, for a trifling sum, the remnants of common property.”⁹⁰

Willis, his contemporary, said Nathan was a “large land speculator.”⁹¹ This places him in a line of speculators that included his grandfather and his brother Benjamin. One can only imagine the competitive advantage the family gained by having Nathan so positioned within the Proprietorship.

Although the meager available public record suggests an honorable and productive life, Falmouth Monthly Meeting records tell us that Nathan the second strayed for a time from the Society's approved behaviors.⁹² In 1760, there is disapprobation of Nathan (then aged 17) “concerning his drinking too much spiritous liquor.” In 1762, the clerk records that Nathan “walks contrary to the Good Order of Friends.” Three men were chosen to “labour with him.” In 1763 Nathan was served with a Denial of Membership in the Society of Friends, due to “spiritous liquors and the vain complement and conversation of the world. He was then twenty, and was married the following year. The first of his ten children was born in 1765.

In 1768, the record states that Nathan “chooses to come under the care of the Meeting [be reinstated as a Member].”⁹³ He was turned down. On May 26 of that year he was committed to jail, “on an execution in favor of Wm. Molineux, of Boston, for about 2,657 pounds [nearly one-half million in today's dollars].” Rev. Smith relates that on August 24 “There was a mob to rescue Nathan Winslow from jail; but they were defeated. The people did not think the debt a just one, and that he ought not to be put in jail for it, and therefore endeavored to rescue him.”⁹⁴ How long Nathan remained behind bars is unknown.

Then, in 1778, after the birth of seven children and the death of his father and grandfather, Monthly Meeting records state that Nathan “desires his children be under the care of Friends.”⁹⁵ This request was granted at the next Monthly Meeting. Nathan's wife Jane would have been alive in that year (assuming she was the mother of his ten children, the last of whom was born in 1785). Whether they were living together is a question that to date has no answer. In the absence of other information, it does seem unlikely that the children would have been taken away from both parents.

Samuel, Grandson of James

Samuel, son of Benjamin, probably inherited his father's mill rights. He owned a 200 acre parcel where he built a large house in 1762. It still stands, grandly, at the top of Summit Street Hill, Portland's highest elevation. From its windows it must have commanded a panoramic view of the curving Presumpscot River, perhaps from Quaker Lane all the way downstream to the Lower Falls. Former owners of this house claimed that the oddly-shaped stone in its backyard is an ancient Indian corn-grinding stone, transported uphill from the riverbank more than a century ago. However, experts at the Maine State Museum, upon examining photographs of this stone in 2017, identified it as naturally occurring and not likely to have been used for corn grinding.

Fourth Generation:

Isaac, Nathan and Jeremiah, Great-Grandsons of James

Isaac Winslow engaged in the whaling business 1800-1820 in Le Havre, France with brother Jeremiah. He obtained food-canning patents in France (canning proved to remedy the sailor's ailment, scurvy), retired from sea and returned to the family farm in Westbrook.

Isaac's brother Nathan had a store at Federal and Middle Streets in Portland. He had the first stove foundry in Portland, and on March 23, 1820 he was granted a patent for a woodstove, the fifth earliest patent for a "stove designed for cooking" in the US. From 1820 to 1840 he had a hardware store, tinsmith and stove shop on Front Street (later Commercial St.) in Portland, where he made the first corn cans. In 1839 he began experimenting “on the family farm” with canning first corn on the cob, later switching to kernels. He filed for a canning patent in 1852 and invented a corn knife in 1853. Winslow Packing Co. received large Civil War contracts with Union Army.

The history of the Winslows in the early development of food canning is well presented in two books, *The Canning Clan*⁹⁶ and *Canning Gold*, and in a *Maine History* monograph by Joyce Bibber⁹⁷, which provides a thorough account of the inventive genius and commercial prowess of several Winslow descendants during the early years of the 19th century.

When Nathan died around 1862, all interest in his canning business went to his nephew John Winslow Jones. Within a few years Jones had built the largest food-canning factory in the world near the present Forest Avenue crossing over the Presumpscot River. “King” John's product became known as “Winslow's World Renowned Green Corn.” The factory was 235 feet long and 3-1/2 stories high, and processed meat, corn and other vegetables. This huge factory burned to the ground five years later. After Winslow's business failed, other Maine companies like Burnham & Morrill used his technology to grow to prominence. About twenty years later, after the introduction of electricity in Portland, the Riverton Trolley Park was built on the land where the factory had stood.

Brothers Nathan and Isaac Winslow were generous contributors to the abolitionist cause. In 1832 William Lloyd Garrison, editor of the abolitionist newspaper *The Liberator* spoke in Portland. He continued the evening with other guests at Winslow's home, and later described Winslow as "one of the most thoroughgoing friends of the abolition cause in our land" and "one of the object[s] of marked attentions from the colored citizens." Nathan had subscribed to the *Liberator* from its first number and took it to the day of his death in 1861, more than once preventing its suspension by his liberal assistance⁹⁸.

Later Generations:

James and Elizabeth Winslows' descendants numbered about 200 in the first three succeeding generations (see Descendant Tree in Appendix J.) After the Revolution, as the population of greater Portland grew, large land holdings were subdivided and many families, including Quakers, moved from their farms toward the Peninsula and elsewhere. A new commercial and industrial economy was on the rise. Quakers, commonly accepted as honest and industrious citizens, networked with one another to become successful participants in this economic growth⁹⁹.

For example, around 1858 John T. Winslow started manufacturing stoneware; his enterprise became the massive Portland Stone Ware Company, located on the site of the present Hannaford supermarket off Forest Avenue. Later, James and Edward Winslow would become partners in the company. Edward was also President of the Portland Board of Trade, Chairman of the Board of Aldermen, Police and Water Commissions, President of Central Wharf Tow Boat Company, and a member of two bank boards

Census records from 1790 show eleven households headed by people named Winslow in "Falmouth Town" (now Portland, Falmouth, Westbrook, South Portland and Cape Elizabeth). The number of Winslow families in Cumberland County rose from 27 in 1800 to 89 in 1850. According to the 1850 census, there were 308 individuals with the surname Winslow living in Cumberland County. Of those, 50 lived in Portland, 23 in Falmouth and 43 in Westbrook. It is likely that all of those were descended from James Winslow the Quaker.

NOTES

- 1 Theodore Sawyer, *Back Cove to Quaker Lane*, Maine Historical Society R974.194, S271, c. 1999.
- 2 Greg Gadberry, “*A Contagion of Quakerism: The Society of Friends in Falmouth and Portland, Maine from Settlement through the Revolution.*” MA Thesis, University of Southern Maine, 1997.
- 3 Davis Parsons Holton, *Winslow Memorial: Family History of the Winslows and their Descendants in America, Volume I* (New York: D-P Holton, 1877), 79.
- 4 Stephen O'Neill, “Burial Practices of the Pilgrims” lecture, University of Southern Maine, 2016.
- 5 William Howland, ed., *The Howlands in America*, (Detroit: The Pilgrim Howland Society, 1939), 12.
- 6 Roland Greene Usher, *The Pilgrims and Their History*, (New York: The MacMillan Co., 1918), 262.
- 7 Arthur Sherman Phillips, *The Phillips History of Fall River, Fascicle I*, (Fall River MA: Dover Press, 1946), 28.
- 8 Ann Gidley Lowry, *Quakers and Their Meeting House at Apponegansett*, (New Bedford, 1940), 5.
- 9 Nathaniel Philbrick, *Mayflower*, (New York: Viking, 2006), 185.
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APPENDIX A:

Critique of *Winslow Memorial, Family Records of Winslows and Their Descendants in America*, D-P Holton, New York 1877

Regarding James Winslow and other early Maine Quakers
by Wayne Cobb (wcobb2@gmail.com)

Any researcher wishing to delve into the genealogy and history of the Winslows, descendants of Gov. Edward Winslow of Plymouth Colony and his siblings, would naturally gravitate to the exhaustive, two-volume *Winslow Memorial*. My research into the early Quakers of Falmouth, Maine, of whom James³ Winslow and his family were among the first¹, has led me to find several apparent errors, which I elucidate below. As is common in historical literature, these errors have been repeated as gospel in subsequent accounts of the Winslow family, and their effects will be difficult or impossible to fully eradicate. Nonetheless, it is my hope that at least some researchers will find this critique and pause to consider the possibility of its accuracy.

Notes: In the Memorial, James³ Winslow (1687-1773), the first known Quaker in Falmouth, Maine, is cited at item #299 on page 100. His father Job² is #36 at page 80, his grandfather Kenelm¹ (brother of Edward, first Governor of the Plymouth colony) is #1 at page 71. James's sons are James⁴ at pp. 231-234, Nathan⁴ at p. 216, Benjamin⁴ at p. 217 and Job⁴ at p. 217.

I. On James³ Winslow:

Let us look at the first two sentences in item #299, page 100 of the *Memorial* on James³ Winslow: "He resided in Freetown [Massachusetts], but removed to Falmouth, Me, about 1728, and settled on the Presumpscot River, where he had granted to him in 1728 a tract of land on the back coast, on which to erect a mill. He owned a large tract of land at Broad Bay (now called Portland) which he gave to his sons, who removed there in 1752, but on account of troubles with the Indians were obliged after a few years, to return to Falmouth." There are many assertions or suggestions in these two sentences that I have not been able to verify.

Addressing the first sentence: "He resided in Freetown, but removed to Falmouth, Me, about 1728, and settled on the Presumpscot River, where he had granted to him in 1728 a tract of land on the back coast, on which to erect a mill":

Assertion #1: That James³ "settled on the Presumpscot River" around 1728.

Critique: It seems reasonable to take "settled" to mean "set up residence." While local Westbrook legend tells us that he had a home by the River in 1728, no hard evidence has been found that James³ lived at or near the Presumpscot before 1748. Rather, it is suspected that he lived on Falmouth Neck (now the Portland peninsula). When he was given all the lands in Falmouth of his first cousin Nathaniel³ (of Kenelm² and Kenelm¹) in 1729, the grant included an acre on Falmouth Neck (near the present corner of Spring and Center Streets) where he probably lived for most of the first twenty years or so after he moved from Freetown in 1728, and before he moved to the Presumpscot River in present-day Falmouth.² James was active in Town affairs starting shortly after he arrived, receiving appointments to important committees and even representing the Proprietors before the Court

in Boston. That he was so well-connected suggests that he lived near the center of Town activity, and not in the relative hinterlands along the Presumpscot. The belief that he may have lived in a home he built in 1728 on the Presumpscot River in today's Westbrook is a local legend that has not been proven.

Assertion #2: That the land on which he erected a mill was “on the back coast.”

Critique: “Back coast” is a term found neither in historical writings nor in current references to geographic locations in or around Greater Portland. This almost certainly means “Back Cove,” where James was granted the privilege to operate the first grist mill in 1729 (not 1728). He gave up his mill privilege sometime within the next twenty years, either because he lost the land rights to an Ancient Proprietor, or because his source of water power -- tiny Fall Brook -- became clogged with logging debris and was no longer sufficient for milling purposes.³

Addressing the first portion of the second sentence: “He owned a large tract of land at Broad Bay (now called Portland)....” :

Critique: No evidence has been found in the historical literature that what is now Portland (or any feature in or around it, or any location in Maine that might have been accessible to the mid-18th-century Winslows) was ever called Broad Bay, except for the present town of Waldoboro. This town is probably where James⁴ went, sometime around 1752.

The remainder of the second sentence reads: “.... which he gave to his sons, who removed there in 1752, but on account of troubles with the Indians were obliged after a few years, to return to Falmouth.” This passage is addressed below.

II. On James⁴ Winslow, son of James³ above:

From item #2358, pp. 231-233 of the *Memorial*: “He [James⁴], ‘with his brothers, who lived in Falmouth, received a large tract of land, from their father, at Broad Bay, and removed there in 1752. His daughter Sarah was born there in 1754. They designed to remain, but the Indian troubles forced them back to Falmouth.’”

Assertion #1: That James⁴ and his brothers received land from their father at Broad Bay (which, as we have seen, is today's Waldoboro).

Critique: A thorough search of all York Deeds (Waldoboro, like all of the Province of Maine, was part of York County until 1760), including the later deeds housed at the York County Registry of Deeds in Alfred, ME, disclosed no lands owned by James³ or his sons at Broad Bay. Nor is there a record in York Deeds of the Winslows selling land there anytime prior to 1760.

Assertion #2: That James⁴ “and his brothers” removed to Broad Bay.

Critique: The wording in the *Memorial* is taken almost verbatim from pp. 61-64 of J. W. Hanson's 1852 *History of Gardiner, Pittston and West Gardiner*. This is considered a worthy source – the author interviewed several of the second-generation settlers in the course of writing it. Hanson tells us that James⁴ went to Broad Bay “with his brothers” in 1752, and says James⁴'s first child Sarah was born there in 1754.

Although I view Hanson as a trusted source, I believe we should question this assertion. We know that James⁴'s youngest brother Job had died in 1743.⁴ His surviving brothers, Nathan and Benjamin, were in Falmouth raising growing families by 1752. Nathan, shown on various deeds around this time as “feltmaker,” “housewright” and “millwright,” was 39; his seven children were newborn to age 15 in 1752, and three more would be born just after that year. Benjamin, a “husbandman,” “labourer” and “yeoman,” was 35. He had a newborn and seven other children with ages up to 13, with another to arrive in 1754. All the children of these two brothers, according to the *Memorial*, were born in Falmouth, none at Broad Bay.

But James 4 was only 27 in 1752, not yet established in a trade, and apparently left for Broad Bay with no children. Barring subsequent evidence to the contrary, it is considered likely that James⁴, and not his brothers, settled at Broad Bay. Nathan and Benjamin were older, established in Falmouth, and had large, growing families. It seems highly unlikely that they would have pulled up stakes and ventured to this dangerous frontier settlement, thereby subjecting their families to such significant risks.

Assertion #3: That Indian troubles caused James⁴ to leave Broad Bay and return to Falmouth.

Critique: This statement is from Hanson.⁵ Also, the excellent *History of Old Broad Bay and Waldoboro*, J. J. Stahl, 1956, makes it clear that Indians in the early 1750s made life particularly difficult for the settlers, many of whom had just arrived from Germany. While escape for many of these new arrivals would have been impractical to impossible, James⁴ could more easily have removed his wife and infant daughter back to the relative safety of Falmouth, and it is likely he did.

In what year did James return? We have no specific answer. However, Hanson⁶ relates that James⁴ was chosen by Dr. Silvester Gardiner, founder of the town to which he gave his name, to be one of eight tradesmen he would bring in 1760 to build a system of dams on the stream leading from Cobbosseecontee Lake to the Kennebec River. James is listed as a millwright, and it could be assumed that he trained for some period to attain the level of skill that Gardiner required. This training may well have occurred in the period after James returned to Falmouth from Broad Bay. He may have been trained with or by his brother Nathan, whose deeds in 1754 and 1758 show him as a “millwright.” The brothers' experience may have been gained in mills at Presumpscot Lower Falls, located less than two miles from the Winslow/Quaker enclave at Blackstrap Road.

After 1760, James⁴ would never return to live in Falmouth. He spent at least 25 years in and around Gardiner, and died in Farmington in 1802, where he is buried.

NOTES

1*The History of Portland*, Willis, 1865, p. 858: “*Winslow, James*, was a heel-maker, and came from the old colony before 1728. He was the first person who joined the Quakers in this town and carried all his family with him.”

2Ibid., p. 405: “James Winslow...removed before 1748 northerly to the Presumpscot River, near where its course is turned southerly by Blackstrap Hill.”

3Ibid., p. 405, and p. 451, footnote 2: “Fall Brook is a stream now almost dry....clearing the country of forests has diminished some of these small streams. This stream has become nearly dry and wholly incapable of turning a mill, in consequence of clearing up of the country.”

4Property inventory dated 1743, found in York County Probate records at Alfred, Maine in 2016.

5*History of Gardiner, Pittston and West Gardiner*, J. W. Hanson, 1852, p. 63

6Ibid., p. 61

APPENDIX B:

Critique of "A Contagion Of Quakerism: The Society of Friends in Falmouth and Portland, Maine, from Settlement Through the Revolution"

a thesis submitted by Greg Gadberry in partial fulfillment of the requirements for the degree of Master of Arts at the University of Southern Maine, American and New England Studies, 1997,
With particular attention to James Winslow and other early Maine Quakers
by Wayne Cobb (wcobb2@gmail.com), 2017

General Note: Nowhere in the thesis is there any mention of the local Westbrook legend that tells us that James had a home by the Presumpscot River near Ammoncongin Falls (Cumberland Mills) in 1728. Purportedly, the existing "Winslow Farm" at 473 East Bridge Street was built by James in 1748. However, it is confirmed that many of James's descendants, beginning with his son Nathan, lived in this house over the next 150 years.

P. 26: Note 70 should read Edmund Peckover, not Fothergill (see the source)

P. 33: Note 3, the statement "All [the founders of Falmouth Monthly Meeting] were law-abiding" isn't supported on p. 408 of Willis's *History*

P. 34: No specific citation in York County records is given for the statement that "only one of the founders of the Falmouth Monthly Meeting was ever charged for refusing to fight [against the Indians]."

P. 34: No citation is given for the statement "a group of Falmouth residents attacked the town jail and attempted to free a popular local Quaker...." This may refer to Nathan Winslow, whom Quaker Records show had a troubled record.

P. 37: "Nathaniel Winslow was a member of the Spring Street Proprietors, a land-holding association in the Falmouth area." I have not been able to prove this to date, and have found no references in historical records of an entity by this name. Note 14 contains no citation proving the existence of the Spring Street Proprietors, nor that Nathaniel Winslow was a member.

P. 37: In note 15, "Job Freeman" should read "Job Winslow."

P. 37: In note 15, the opinions that James Winslow's family was "fractured" and that he was an "early black sheep" are not supported. No evidence has been found of communications between James and the relatives he left behind in Massachusetts that would back up these speculations. On the contrary, many family members seem to have been supportive of one another, often settling in the same towns in the early 17th century. Also, Job Winslow died in Freetown in 1720, many years before his son James embarked for Maine, so he was not around to take offense when his son departed Massachusetts or later converted to Quakerism.

P. 37: In note 15, the assertion that "it can be assumed that [James] Winslow had significant, if not exorbitant, amounts of cash upon his arrival in Falmouth" is not supported. What is known is that his first cousin Nathaniel (c. 1659-1767) gave James all his considerable land holdings in Falmouth in 1728, before leaving for Damariscotta in 1729 (See *History of Ancient Sheepscot and Newcastle*, Cushman p. 114 and several other pages). Nathaniel's generosity to his cousin, whom he knew when they both lived

in Freetown MA, may have extended to gifts of cash.

P. 37: "...[James Winslow's] well-known family, numbering among them the founder of the Plymouth Colony." This presumably refers to Edward Winslow, James's great-uncle, one of many "founders" of the Colony, who served as its third Governor.

P. 37: "Nor is it known exactly why Winslow...moved everything to Falmouth." The best guess is that cousin Nathaniel, who preceded him here by at least a decade, promised him all of his land holdings (see paragraph immediately above).

P. 41: Fothergill visited Falmouth 1743 and noted "the people flock into meetings in crowds and behave with great solidity." He estimated about 30 "convinced Quakers" at Falmouth's "informal meeting." James and Nathan were among them. (Jones, *Quakers in the American Colonies*, pp. 129-131) But Jones on page 130 writes: "...Friends at Falmouth [were] visited in 1743 by the English minister, Edmund Peckover [NOT Fothergill] and his companions. [Here] 'a few Friends are settled. They have got a meeting both First days and Week-days. I believe there are not fewer than thirty who come pretty constantly to meetings and, I think, have three or four who appear in public testimony'" [Jones's source: *The Journal the Friends Historical Society*, i, 103]

P. 42: "Falmouth's meeting...was overseen in its early years by regional meetings in Dover NH and Salem MA." "Regional" should read "Quarterly." The choice of the word "overseen" isn't explained, and Note 33 indicates that Falmouth Monthly Meeting was "under the control" of the Salem Quarterly Meeting from 1751 until 1794. Also, there is some confusion in terminology regarding "informal" vs. "preparatory" in reference to the meetings prior to Falmouth Monthly Meeting designation. No evidence has been found that Falmouth was ever designated officially as a Preparatory Meeting.

P. 43: "In 1742, a fort was built on Falmouth Neck...." Actually, this was a rebuilding of Fort Loyal, heavily destroyed by French and Indians in 1690. The rebuilt fort continued in use until at least 1759.

P. 45: The "Winslow Memorials" are actually the two-volume set *Winslow Memorial: Family Records of Winslows and Their Descendants in America*, Holton 1877. It is available online at archive.org and at the Maine Historical Society. Several errors have been found which are itemized in my catalogued critique at MHS, shelved alongside the *Memorial*. That critique constitutes the first few pages of the document you are reading.

P. 45: The statement about the Winslow family relocating to "center Falmouth" (presumably what is now called the Portland Peninsula) is a misinterpretation of information contained in the *Winslow Memorial* which is in itself dubious. It should be disregarded. (See my remarks in "Assertion B-3 of my critique of the *Memorial* above, on p. 26 of Appendix A.)

P. 46: "While the Falmouth Monthly Meeting was organized and held some gatherings in homes in Falmouth Center...." Actually, the Monthly Meetings did not start officially until March 4, 1751, according to the Meeting Records. James Winslow was at Blackstrap by 1748, and in 1752 he gave the Friends the acre of land on which the first meeting house was built. The Quaker community then formed around him. It does not seem likely, nor has any evidence been found, that Monthly Meetings were held

in “Falmouth Center” (by which I believe the author meant the peninsula) until the second meeting house was built in Portland in the 1790s.

P. 47: “Sometime in the early 1750s (the author contradicts himself in his following paragraph, saying it was “by 1750”), Winslow and his family left Falmouth Neck for a farm and homestead on the banks of the Presumpscot....” This would appear to be much later than their arrival at the River. By 1729 James owned a grist mill and lived near it, north of Back Cove, but was evicted in the 1730s by the ancient owner. And he reached the Presumpscot “by 1748.” (Willis p. 405). So the author’s date is off. Also, it seems unlikely (but not impossible) that after his eviction he first moved temporarily to the peninsula before heading north to take up farming.

P. 47: The Winslows settled “... on the banks of the Presumpscot River in what was then called New Casco Parish.” The Third Parish of greater Falmouth, which may have been known as the New Casco Parish, was established on December 18, 1753 (Willis’s *History of Portland*, p. 397). In a note on that page, Willis says the Parish lay mainly on the east side of the Presumpscot in present-day Falmouth, and that its division line was drawn up the River “as far as the westerly side of Mr. James Winslow’s sixty acre lot of land on which his dwelling-house stands....” This is evidence that the Winslows were firmly planted at the River by 1753, and that the new parish included their land, as does the Town of Falmouth today. When they settled there, the parish was not yet established. And the designation used, “North Falmouth,” is generally understood to apply to the Mast Road/Babbidge Road neighborhood, considerably north of the River, near Highland Lake, once known as Duck Pond.

P. 47: “Following their loss of millrights on Back Cove [they were evicted per order dated 1732, and this is twenty years later] the Winslow family began a woodmilling operation on the Presumpscot River in West Falmouth...during the 1750s. Records of this operation are scarce.” The author provides no source for this information, which may be contained in one or more deeds. Also, “West Falmouth” is commonly considered to be the village that sprang up around a dam built on the East Branch of the Piscataqua River, now just off the Gray Road (Route 100) near its intersection with Falmouth Road, suggesting that the Winslows may have milled there. Further deed research is needed to establish the precise location of their millrights.

P. 47: “That year [1752], the first Quaker meeting house was constructed on that site.” The source cited, *The Records of the Falmouth Men’s Monthly Meeting of the Society of Friends*, contained no information as to the actual construction date of the meeting house.

P. 48: “Rarely does the [French and Indian] turmoil and terror of the mid-1750s slip into the deliberative pages of the Falmouth Meeting records.” Actually, no such accounts have been found in those records.

P. 53: “By 1759, the Falmouth Quaker community...began exporting its own members on evangelistic journeys throughout the region.” This statement, which originates with Willis (see note 75), discusses two Falmouth Quakers who went on such journeys, but does not report the fact that James Winslow received a “certificate to travel westward” on March 30, 1752, (the same date he gifted an acre of his land for the first meeting house), as noted in Men’s Monthly Meeting records of that date. Perhaps he was on an evangelistic mission of his own, joined by his second wife Ruth, whom he married in 1750.

P. 55: “And the meeting began a years-long struggle with Nathan Winslow, son of meeting founder James Winslow.” There is reason to believe that this was actually James’s grandson, who bore his father’s name. Accounts of this “struggle” begin in the July 26, 1760 Monthly Meeting record,

relating that Nathan had raised attention “concerning his drinking of too much spiritous liquor.” Five accounts over the next 18 years show that Nathan (whether the son or grandson of James is not clarified) “walks contrary to the Good Order of Friends [1762],” is denied membership due to his drinking and “the vain compliment and conversation of the World [1763],” is turned down when he petitions to come under the care of the Meeting [1768], and finally “desires his children to be under the care of Friends [1778]”. This final request is approved at the next meeting. Nathan, the son of James, died in 1773. That fact, and the fact that Nathan the grandson would have been age 17 at the time of the first recorded offense and 35 with seven children aged 1 to 13 in 1778, strongly suggests that it was he and not his father who found himself in this protracted “struggle.”

P. 60: “A mob attacked the Falmouth jail to rescue a man held for debt....That man was Nathan Winslow....” This information comes from *The Journals of Rev. Thomas Smith and the Rev. Samuel Deane*, p. 214. In a note on that page, editor William Willis states “Mr. Winslow was committed to jail May 26, 1768, on an execution...for about 2,657 pounds. The people did not think the debt a just one, and that he ought not to be put in jail for it, and therefore endeavored to rescue him.” Smith concludes “but they were defeated.” Since this episode occurred within the time of “struggle” for Nathan, it is reasonable to conclude that James’s grandson had financial difficulties in addition to his misuse of alcohol.

P. 60: “A new meeting house, built by subscription, was constructed...during the first days of the Revolution.” This date (apparently 1775) runs counter to most accounts which state that the second meeting house was built in or shortly after 1768, the year in which James deeded the acre. Yet, Monthly Meeting Records from 1773 show that “Two were added to the committee for building a new meeting house.” This suggests that five years after the date of the deed, the original meeting house, although “too small,” was still in use. In 1781, the Meeting decided to add twenty feet to the length of the second meeting house, making it 60 by 32 feet. These dimensions correspond to those of the current Portland meeting house at 1837 Forest Avenue. This is not surprising, since beams from the second meeting house were moved to from Blackstrap to Riverton and used in the construction of the third.

P. 62, Note 14: “It is unclear from Winslow family records what, if any, family connection there was between James and Nathaniel Winslow, an early resettler of Falmouth.” While Willis does not speculate on their familial relationship, the *Winslow Memorial* makes it quite clear that they were first cousins. Their grandfather was Kenelm Winslow, born 1599 and brother of Edward Winslow, third Governor of the Plymouth Colony. James and (“Dr.”) Nathaniel had lived in Freetown MA during the same time period, before separately settling in Maine.

P. 62, Note 15: See comments under P. 37, above.

Pp. 64-65, Note 56: “*The Winslow Memorial*, the family history, notes cryptically that James Winslow and his family was [sic] forced to return to Falmouth Neck in 1752 due to Indian raids in North Falmouth. This would bolster the argument that the Winslows moved to the northern border of the town in about 1750.” This appears to be a misreading of the *Memorial* in several ways. Gadberry here seems to suggest that it was James³ (the father) who was forced to return from his home on the Presumpscot (labeled by Gadberry “North Falmouth”) to Falmouth Neck due to Indian raids. The only “Indian trouble” mentioned for either James in the *Memorial* relates to James⁴ at Broad Bay. And, 1752 is shown as the year of James⁴’s arrival at Broad Bay, not his return year, which we know was some time after the birth of his daughter in 1754.

P. 66, Note 79: see first comment about P. 37, above.

APPENDIX C:

Estimated Number of Graves at Blackstrap

How many were buried in the Friends burying ground at Blackstrap? Although the locations of those burials were not recorded, two methods of estimating can be used.

The first method is to look at the Winslows and use their population as a model for other families. James, the original Quaker in Falmouth, had a total of 203 children, grandchildren and great-grandchildren, 164 of whom had died by about 1850 (when the site was abandoned by the Friends because “the burying ground is full.”) An incomplete count shows 108 spouses of Winslows in those generations. We will assume a similar proportion of them (81%, or 87 of them) died by 1850. This gives us an estimate of 251 potential Winslow-related burials on the site. Guessing conservatively that sixty percent were buried beside the old meeting house (others may have been buried elsewhere, including Westbrook and the Eastern Cemetery), approximately 151 Winslows and their spouses could have been buried there.

There were 36 Quaker families who applied for tax exemptions from the Town in 1774; ten of those families were Winslows. Of those 26 remaining families, we can guess conservatively that each had five children and two parents who died by 1850. If we exclude any older relatives, we find that 182 of these non-Winslow families may have been buried at the meeting house site. Add in 151 Winslows and we get 333 burials, not including Winslow spouses.

The second method of estimating burial numbers is to look at evidence on the ground and project from that. Currently, we have identified 53 unmarked gravestones, presumably all marking Quaker remains. The densest cluster of gravestones based on GPS mapping of the burying ground gives 56 square feet per grave, including reasonable spaces between graves. Projecting this over the 12,850 square feet apparently available for burials, we would have a maximum of 229 gravesites.

So there may have been two or three hundred total burials at the meeting house site, using conservative estimates. If accurate, that would mean that at least 176 Quaker graves either were unmarked or had their stones removed.

A note on burial practices, from a notebook at Portland Friends Library 5/7/2017:

Gravestone inscriptions have always been a foundation of genealogical research. However, early Friends generally disapproved of elaborate monuments, so Friends' burial grounds are often filled with unmarked fieldstones that provide little or no information. The official policy on this issue can be traced in the New England Yearly Meeting's *Book of Discipline*, which was first published in 1785 and updated periodically to the present time. The 1785 Discipline cites a 1717 edict on “the vain and empty custom of erecting monuments over the dead bodies of friends, by stones, inscriptions, tombstones, &c....All such monuments as are already in being over dead bodies of friends, should be removed....” This was modified in 1785; it was still advised that “none erect grave nor tomb-stones. But it is recommended to friends...to get in the practice of burying our dead in rows; grown people by themselves, and children by themselves, without any distinction of families or relatives....” In 1809 these restrictions were again quoted, but only as suggestions; “...we do not feel disposed to enjoin any particular mode.” In 1852, the Gurneyite discipline encouraged grave markers, but limited them to “a plain stone not to exceed fifteen inches in height above the surface of the ground, on which no inscription shall be made other than the name, date of death, and age of the deceased.”

These restrictions were followed to widely varying degrees in the various meetings across New England....Some of the early burial grounds are simple fields of unmarked stones, in the spirit of accepted discipline....Most meetings, regardless of their policy on stones, did not keep careful records on the burials in their lots....Often, meeting elders remembered where the bodies were buried....a Friend from South Kingstown, RI often mentions being summoned to the burial ground to tell family members where to dig graves.

APPENDIX D:

The Winslow-Boody Farm



Photo 2017 by author

A local legend exists in Westbrook, Maine that I believe to be apocryphal. A Town historian named Ernest Rowe wrote that in 1728 James Winslow received a grant of 125 acres from the Massachusetts courts on which he “built a small house in which he lived until 1748 when, deciding he needed a larger house, he erected the present beautiful homestead where he lived for many years.” That “beautiful homestead,” says Rowe, is called the Winslow-Boody house¹. The house, considered by the local historical society to be the oldest still standing in the City, is at 473 East Bridge Street.

In the Spring and Summer of 2016 I interviewed the present owners of the house, Dr. and Mrs. Ira Stockwell. Many years ago they were told a story, about which local author John R. Lewis agrees (it may have started with him), that a James Winslow house was moved up from beside the Presumpscot River and became the rear addition to the later structure². However, no corroborating accounts of this older house have been discovered. Authors Rowe and Lewis do not divulge their sources, which may simply have been anecdotes passed on by family members or neighbors.

Why, if James Winslow were establishing himself in Town affairs at Falmouth Neck and building a grist mill at Back Cove, would he also, in the first year of his residency in Maine, take up housekeeping near the northern frontier of then-Falmouth? Furthermore, Rev. Thomas Smith and William Willis, who among Falmouth's early diarists would have had contemporaneous information about James Winslow and his whereabouts in the Town, give no account of James or any of his descendants inhabiting land in what is now Westbrook. For all these reasons, it is considered highly unlikely that James was at this location prior to 1748.

Furthermore, the *Winslow Memorial* family history reports that the house was built by James's son Nathan³. James was 61 in 1748, when the house was reportedly built. His son Nathan, on the other hand, was 35 and was listed on a 1745 deed as a housewright⁴. It appears that in 1739, Nathan helped the Joseph and Samuel Conant build a house northeast of Saccarappa Falls (Ketover).

Whether James Winslow ever lived anywhere in now-Westbrook is not known (we know he did live in what are now Portland and Falmouth). However, his descendants lived in the “family manse” for the next 150 years, starting with James's son Nathan and grandson, the second Nathan.

Was the house built in 1748? Houses built in Maine prior to this time tended to be of log construction⁵. But because the sawmills at nearby Saccarrappa by that time were providing significant quantities of milled lumber, framed rather than log construction would have been feasible by that time.

Perhaps the best indication that the house could have been built as early as 1748 is provided by a photograph of the Conant house, built at Saccarappa in 1739.

Westbrook author Isabel T. Ray wrote, "probably the earliest settler here of whom we have any record was Joseph Conant", who came from Beverly, MA with his brother Samuel. They were the great grandsons of Roger Conant, first settler and Governor of Naumkeg, now Salem⁶.

The year of the Conants arrival in this area is not known but in 1728 two lots of land in the area were assigned to him. The Conants ran a saw mill & grist mill on the falls at Saccarappa and were also farmers. This old photograph, from the Warren Library Collection, shows the old Conant homestead on Park Hill. It was built by Samuel Conant and at one time was considered to be one of the oldest houses in Westbrook. The renowned sculptor Benjamin Paul Akers, creator of the "Dead Pearl Diver" owned by the Portland Museum of Art, was born here.



Conant House c. 1739
Photo courtesy of Warren Library

The Warren family took title of the property from the Conant family and the property had several other owners before it became vacant and fell into a dilapidated state. The House was destroyed by fire sometime around 1915.

A 2017 tour of the Winslow-Boody house by the author and a team from Greater Portland Landmarks disclosed that from a historical standpoint, it is not pristine. The roof, which in its day would certainly have been covered with cedar shakes, has been resurfaced with metal. Almost all the windows have been replaced within recent years, although two of the front windows still include operable in-wall pocket sliding wood shutters. A fire that probably started at the original, walk-in fireplace burned through the dining room floor, causing its wide-pine flooring to be replaced with narrow hardwood. A modern kitchen exists in an addition built onto the left rear of the house (facing from East Bridge Street), and behind that is a family room Doc Stockwell constructed of old hewn beams recovered by from another property. There is an apartment in a right rear addition.

Yet much of the original home remains. In addition to the well-preserved kitchen cooking fireplace (still used at family holidays) with its baking oven, there are several additional fireplaces. Most of them are closed off and no longer used, but the vintage wood paneling around them is impressive. A handsome built-in corner cabinet in a front parlor is probably from the early period. Many interior doors and their hardware appear original, and ceiling beams are exposed in some of the rooms.

Ernest Rowe, in his 1952 book *Highlights of Westbrook History*, relates, "The first school in Westbrook was held in the Nathan Winslow house...starting in 1794.... Off the kitchen there is a room with deep windows and a great fireplace where Quaker meetings were held....the first school of which

we have record was held in [this] room and its teacher, Robert Blair, also acted as a Quaker minister⁷.”

Blair, according to Rowe, was born and raised in County Armagh, Ireland. Although it was conducted as a Quaker school, it welcomed any and all pupils from Saccarappa, Congin and Rocky Hill, the principal villages in that area. Later, when North School, Westbrook's first public school was built, all students from the Winslow house school transferred there. Rowe, in the same article, says several of the first teachers at North School were from Ireland⁸.

Residents of this house probably included James Winslow's oldest son Nathan (1713-1772) and a grandson, also named Nathan (1743-1826). They certainly included Jane (b. 1785), daughter of the younger Nathan, and her husband Benjamin Boody, a farmer, who were married and started having children by 1807. Then the house became known as the Winslow/Boody Farm. One of their offspring was Charles E. Boody, who was born and died (1819-1895) on the family estate.

Five years after Jane Boody died in 1825 at age 40, Benjamin married her cousin Sarah (both were granddaughters of the first Nathan Winslow). Benjamin died before 1859 and Sarah then married Elisha Jones; in 1873 they were residing in Windham. This left Charles Boody to run the ancestral farm. Charles was prominent in Westbrook and Maine governmental affairs, serving as a selectman and state representative. An 1896 article relates “The Boody Farm contains 200 acres, valuable and well located land including tillage, pasture, and woodland. It is said that some of the high-grade timber was sold by Boody for \$2,000, using the money to take a trip to Europe⁹.”

In 1868 a huge landslide occurred on a steep bank of the Presumpscot behind the property, causing it to be called the “Boody Slide.” In the course of a few hours approximately 30 acres of level forestland and 800,000 cubic yards of soil tumbled into the river, changing the course of its channel. At the Warren mill, the water below the dam rose three feet as the ground trembled. Workers who feared a tidal wave had swept upstream tasted the water for salt. Detecting none, they headed downriver where they found large fissures in the riverbank soil that were continuing to widen. When the water stopped rising, it had reached a level just below the grates in the mill boilers. But the height of water caused the mill to stop operation until the river had cut itself a new channel, allowing the water level to normalize¹⁰.

In 1904, Elizabeth W. Boody, widow of Charles, signed an indenture granting Mr. and Mrs. Charles Witham all rights and privileges in the property, all her belongings (except wearing apparel) and future income from timber and farming, for the duration of her natural life. In return, the Withams agreed to provide Mrs. Boody all the food, shelter, clothing and nursing care she would need until her death. When she died in 1909, the property was bought by Alvin Dean of Portland, who “restored the nine fireplaces in the house and built a dam across a brook near the house that exists to this day¹¹.” What happened to the Withams is not known.



Boody House c.1900 Photograph
Courtesy of Westbrook Historical Society

In 1937, Clara Newhall Fogg wrote charmingly of her visit to the house. Her host and owner A. F. Dean said the house sat on “one hundred and twenty-five acres of fertile farmland¹².” From the entrance porch near the wellsweep she wrote that she could see “the winding Presumpscot and sweeping stretches of woodland¹³.” Indeed, old photos make it appear that the older porch, which existed before the Stockwells replaced it, could have afforded such a view. However it would have

required one to peer around the large barn that still stands behind the house; it would have blocked a view directly downhill to the river.

Fogg goes on to say that after James died, “his son, Nathan, became ruler and owner¹⁴.” But Nathan died in 1772, the year before his father's death. If James bequeathed the property to his son Nathan or to his grandson we may never know; old probate records for Cumberland County, which separated from York County in 1760, were lost to fire, when Portland City Hall burned in 1909. At any rate, by the time both wills had settled, the house would have passed to the second Nathan Winslow, James's grandson.

A few years before Dr. and Mrs. Stockwell moved in, developer C. Sam DiBiase purchased the house and more than a hundred acres of land. He lived in the house while overseeing the construction of a network of streets and scores of middle-class homes on what had once been the Winslow-Boody Farm. Among many changes he made to the old home was conversion of its right rear section into his office suite.

The barn on this property, probably of pre-Civil War vintage, is in good condition.



Barn photograph 2017
By author



Shed photograph 2017
By author

Another, smaller but interesting though deteriorating outbuilding stands near it. It is known by the Stockwells as “the canning shed;” they claim it was moved onto the property from another location. Whether it is indeed a link to the origins of the corn-canning industry in the United States may never be known, but that history is fabled. In the 1830s brothers Nathan and Isaac, great-grandsons of James, started experimenting, perhaps on this property, with processes whereby corn could be preserved safely for future consumption. In time they perfected their techniques, and numerous corn-canning operations sprung up nearby¹⁵. Most of these were very small, housed on local farms.

But in 1870 the largest food canning factory in the United States at the time was erected on the future site of the Riverton Trolley Park at Pride's Bridge¹⁶. It burned to the ground in 1875.



Deering Canning Factory
Source: Maine Memory Network,
Maine Historical Society

NOTES

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- 2 Lewis, John R. (c. 1966). *An Early History of Pride's Corner*, Self-published, Westbrook ME, 21.
- 3 Holton, Davis Parsons, *Winslow Memorial: Family History of the Winslows and their Descendants in America*, Volume I (New York: D-P Holton, 1877), 216.
- 4 *York Deeds*, Volume 25, Folio 121, York County ME Registry of Deeds.
- 5 Clark, Charles E. (1970). *The Eastern Frontier*, New York, 197,222.
- 6 Ray, Isabel T., *Historical Sketch of Westbrook*.
- 7 Rowe, *Highlights*, 171.
- 8 Rowe, *Highlights*, 100,101.
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- 12 Fogg, Clara Newhall (1937). *Historic Churches and Homes of Maine*. Falmouth Book House, Portland, 100.
- 13 Fogg, *Historic Churches*, 100.
- 14 Fogg, *Historic Churches*, 98.
- 15 Bibber, Joyce (2008). "Nearly All in the Family: Nathan Winslow and his Family Network." *Maine History* Vol. 28 Issue 4, 186-208.
- 16 Maine Memory Network (c. 2015). "Deering Factory, Portland ca. 1870." *Maine Historical Society*, www.mainememory.net/artifact/16948.

APPENDIX E:

Lambert's Tavern



Images courtesy Falmouth Historical Society

A grand farmstead was erected on the Old County Road (now Blackstrap Road) in Falmouth, just northwest of Winslow's Bridge over the Presumpscot River, prior to 1790. In that year Josiah Dow, according to his son Neal's 1898 memoir (*Reminiscences of Neal Dow*, p. 14), moved into the farmhouse "just beyond the covered bridge" and began to learn the tanner's trade while teaching in the winter.

Although Josiah Dow spent only five or six years at the farm, he managed to find himself a bride among the thriving Quaker community surrounding him. Less than a mile to the west of where he resided, in a house fully visible to him across the Presumpscot valley (the house still stands at 321 Falmouth Road; the view is now blocked by trees and the Hannaford Supermarket at 65 Gray Road), lived the well-to-do Quaker Isaac Allen and his family, including a daughter named Dorcas. Josiah and Dorcas were married in 1796 in the Falmouth Quaker meeting house at what is now 29 Blackstrap Road. She was seven years younger than Josiah, and according to his son Neal, he may have met her "in that old meeting-house, or possibly in school as one of his scholars."

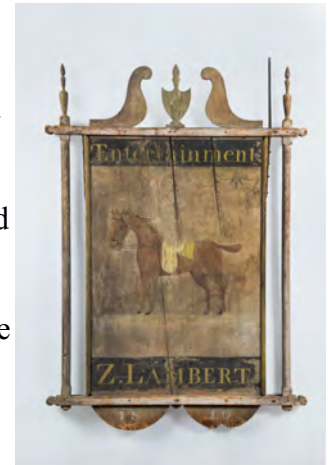
Shortly after their marriage the Dows moved to Portland, where Dorcas Dow gave birth to Neal in 1804. They lived in a house on Congress Street, and Josiah continued his tanning business in that town. Josiah and Dorcas probably attended weekly meetings for worship at the Portland meeting house, built in 1794. It stood at the present corner of Pearl and Federal Streets, and may have been the first house of worship in the area to have the convenience of woodstove heat.

Neal Dow would famously become the mayor of Portland, a Civil War General and the "Father of Prohibition" in the United States. In his memoir, he recalls the farmstead where his father lived at Winslow's Bridge: "A few rods south, on the Portland side of the river, in full view of the home my father had chosen, stood at that time a Friends' meeting-house. Long ago it was taken down, but it survived until my day, and there, in my boyhood, I frequently attended with my parents the Friends' Quarterly Meetings."¹

A decade after Josiah moved with his wife to Portland, a Zaccheus Lambert came to Falmouth and bought the farmstead where he had lived. Lambert's father John kept a tavern in the home he built in Bath, Maine in 1762. Now a private home, the old tavern stands near the upper end of High Street, across from its intersection with Park Street. In its day, the tavern was among a cluster of buildings on the main road connecting southern Maine with the northern frontier, by way of a ferry across the Kennebec River to Woolwich. A landing for huge timbers destined to become masts for the King's navy was nearby.

The Battle of Quebec in the winter of 1775-76 was the first major defeat of the war for the Americans. Revolutionary War General Henry Dearborn, who was returning with his men from the Quebec Expedition, spent the night of July 12, 1776 in Bath at John Lambert's Tavern. Dearborn had served with distinction at Bunker Hill and at the Battle of Saratoga. On the morning of July 13 the general hired John Lambert's brother Luke “and Horses to Carry us to Falmouth, at 9 O Clock we Started.” (*Revolutionary War Journals of Henry Dearborn, 1775-1783, edited by Smith, 1939*).

Zaccheus Lambert's Tavern, although located in the Falmouth Quaker heartland, became popular for thirty years among hearty denizens of Portland and drovers on the Old Gray (now Blackstrap) Road. “It had a room for locals and travelers and several rooms for overnight stage riders and the overflow from nearby taverns. It was well known for an unusual drink served in a tin cup that contained rum and a generous dollop of Blackstrap molasses and for some, an added dollop of cream. Imbibers joked that no one knew whether the drink was named for Blackstrap Hill or the hill was named for the drink.” (Article courtesy of Falmouth Historical Society)



Advertisement on an antiquarian's website, deleted when the item was sold.

A detail-packed article about the tavern appeared in the June 30, 1901 *Portland Sunday Telegram*, just as the building was about to be demolished. In it, the 76-year-old grandson of tavern-owner Zaccheus Lambert recounted what he called “the great event in the old tavern's history, and the one for which her name will be remembered....The sailors of the British warship Boxer, and the American warship Enterprise came out to the tavern the day after the fight off the harbor..., and had their carousal.”



Maine Memory Network, Item 131

The battle between the Boxer and the Enterprise provides one of the great stories in Portland's history. “On 5 September 1813, USS *Enterprise* with fourteen 18-pound carronades and two 9 pound long guns and 102 men sighted HMS *Boxer* with twelve 18-pound carronades and two 9 pound long guns and 66 men off Pemaquid Point, and closed on the enemy brig. British Commander Samuel Blyth was killed by a cannon ball and Lt. Burrows, Commander of the *Enterprise*, suffered a mortal wound moments later. The fierce contest ended in 30 minutes with *Boxer* in ruins. A court martial later found that a number of British seamen had deserted their quarters during the action.”²

Blyth's remains, in company with those of the brave Burrows, were brought to Portland, where they were interred with military honors in Eastern Cemetery. This battle was recalled by an eyewitness, Henry Wadsworth Longfellow, in his poem *My Lost Youth*:

I remember the sea-fight far away,
How it thundered o'er the tide!
And the dead captains, as they lay
In their graves, o'erlooking the tranquil bay,
Where they in battle died.
And the sound of that mournful song
Goes through me with a thrill:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

We return to the 1901 recollections of Zaccheus Lambert's grandson: "American and English were all the same [on the day of their "great carousal"] It is doubtful if an Englishman could have told his own countryman from that of the enemy, the American, whom he had just been fighting. It was a historic day for the old inn, as well as for the residents of Portland." And this just across the road from the Quakers' sacred meeting house!

Zaccheus Lambert gave up the tavern business in the 1830s. Near the end of his life he lived downstairs in the large building while his son Joseph H. lived upstairs. Joseph chose to concentrate on running a stonecutting operation out of a shed at the rear of the house, rather than to continue operating the tavern. His father died about 1841. A building owned by a C. Knight is shown on that site on 1857 and 1871 maps. The farm buildings were torn down about 1901. Its location abuts the River, just south of a Central Maine Power Co. substation.

¹Neal Dow, *The Reminiscences of Neal Dow* (Evening Express Publishing, Portland ME, 1898), 14-19.
²Barry J. Lohnes, *British Naval Problems at Halifax During the War of 1812*, *Mariner's Mirror* (1973), 59, 317-333]

APPENDIX F:

Winslow's/Lambert's Bridge

“Benjamin Winslow built a bridge over the Presumpscot River in the vicinity of Blackstrap Hill in 1787. It was called Winslow's Bridge. Later it was called Lambert's Bridge as the Lambert Tavern stood nearby with the Lamberts in residence there for many years. The Town paid Benjamin Winslow 180 pounds for his efforts.” (E Pluribus Unum, Wallace 1975). When it burned somewhat after 1910, the headline of a page one article in a Portland newspaper was headlined “Famous Old Lambert Hill Bridge Burns, Covered Structure Over Presumpscot Second Oldest in State, and Marked Historic Spot of Indian Massacre.”



Postcard image courtesy of
Falmouth Historical Society

Unfortunately, only the first column of this undated article was found at the Falmouth Historical Society. However, the site of the bridge was likely an ancient river crossing place, and the Indians probably were accustomed to seeing frequent white travelers there who would have made easy targets. Falmouth historian Ford Reiche, in an untitled, undated article found at the Falmouth Historical Society, stated “This spot was a favorite Indian ambush site up until the mid 1700s, because there was a very crude log bridge there then.” But no corroborating evidence of this statement has been found.

An article in the *Deering Register* dated June 18, 1887 says, “In 1752 the Friends built a meeting house near the river on Quaker Lane [the present Blackstrap Road]. The Winslow's [sic] had taken up lots of land near [presumably on both sides of] the river, and evidently had some way of access to them.... Mr. Winslow [was it Benjamin or his father James?] built a bridge across the river for his own convenience.” In 1771, a County Road from today's Morrill's Corner to the town of Poland was surveyed and approved; this road was laid out over “Winslow's Bridge.” When Zaccheus Lambert converted the farmhouse on the northwest side of this bridge to a tavern in the early 1800s, the bridge became known as Lambert's, or Lambert's Hill, Bridge.

Nathan Goold in the *Portland Transcript* of July 27, 1898, described Lambert's Bridge before it burned shortly after 1910 as “a fine old-fashioned covered bridge, originally built entirely of wood, which must have been constructed very many years ago. It stood the great freshet of 1896, which many of the modern bridges (including the nearby bridge over present-day Auburn Street) failed to do.”

But there is a contradictory story about the age of the bridge, told by Zaccheus Lambert's grandson of the same name in the June 30, 1901 *Portland Sunday Telegram*. “I do not remember when the bridge was first built but it must have been long before the tavern. I remember well when the old original bridge went to pieces. A party of teamsters had just crossed it, going toward Portland, when with a crash I saw the old bridge tremble, and then collapse, going into a hundred pieces. This big center pier had given away, and had the accident happened two minutes sooner the whole party of teamsters would have gone down with it. It was a narrow escape for them. It was about 53 years ago when this happened, and the present bridge [which was destroyed by fire shortly after 1910] was built right away after the old one went down.”

Which of these two contradictory stories of Winslow's, later Lambert's Bridge are we supposed to believe?

APPENDIX G:

“Doctor” Nathaniel Winslow (1679-aft. 1742)

In 1728 or just before it, James Winslow, 41 years of age, brought his wife and seven children, ages one to nineteen years, to the Town. James received a one-acre lot from his cousin “Doctor” Nathaniel Winslow. It is likely that Nathaniel lived in a house on this spot, “near the fountain on Spring Street” According to a map in Willis's *History*, this was probably near the intersection of today's Spring and Center Streets. When he departed for Scarborough, Nathaniel may have made his house in Falmouth temporarily available to cousin James and his family. On June 26, 1728, he was one of fifteen men who ordained Rev. William Tompson as that town's first minister. (Willis, 858) Tompson was from Nathaniel's hometown of Marshfield. Nathaniel's wife came from Manchester (probably NH) in 1729 and joined that church. Col. Thomas Westbrook joined a year or two later.

A Nathaniel Winslow is mentioned in a grant found in Falmouth Records of 1729, and Ray, *Story of Westbrook*, p. 90 shows an individual of the same name having 60 acres near Ammoncongion Falls (now Cumberland Mills in Westbrook) in 1732. This probably was the same Dr. Winslow.

No records of Dr. Nathaniel Winslow in Falmouth or surrounds are found after 1729. But in that year, Nathaniel “of Scarborough, Physician,” left to James Winslow, “cordwainer [shoemaker]” “all my whole right, title and interest that I have or ought to have in any lands in the Township of Falmouth in Casco Bay, by virtue of my being a petitioner for a Settler in Falmouth (*York Deeds*, Vol. 13, p. 586, Folios 197 and 198, 9/26/1728).” Presumably this gift would have included at least 104 acres, the typical settler's allocation. No record has been found of why this gift was given.

Winslow Memorial says about him, “Dr. Nathaniel Winslow....had a roving disposition....lived in various places through 1721, including Freetown [!], Little Compton, Rochester, Middleborough. May have removed to Damariscotta by 1729.”

Perhaps as early as 1729, Nathaniel indeed appears to have made a permanent move with his sons to Damariscotta. There, many years later, he met a violent end. A local historian relates that “Dr. Winslow [about 1757] was taken by Indians, carried to Loud's Island [in Muscongus Bay] and brutally murdered.” (Cushman, 181.)

Winslow Memorial, Family Records of Winslows and Their Descendants in America (“WM”): says there are “traces” of Dr. Nathaniel³ in Freetown 1701-1705 [ages approx. 22-26], Little Compton 1707-1709, Rochester 1710,1711, and Middleborough 1712-1718...”removed to Damariscotta, 1729. (Job², b. 1641, was in Swansea about 1666-1680, Rochester 1680-? and Freetown 1685-1720, when he died. So Job², James³ and Dr. Nathaniel³ all were in Freetown 1701-1705... Nathaniel was 22-26, James 14-18, Job abt. 60-64). Also, these dates make it possible for Dr. Nathaniel to be in the Falmouth ME vicinity 1718-1729. [Did he come to Falmouth with wealth? Did he gain wealth in Falmouth 1718-1729?]

History of Portland, Willis, 1865:

- p. 339-341: “Among the earliest new settlers were men of standing and worth....These were Samuel Moody, Benjamin Larrabee and James Mills, who came in 1716, and Samuel Cobb, who came in 1717 [and whose daughter Hope married Benjamin, son of James

Winslow]....Samuel Proctor of Lynn...John Pritchard of Boston, Nathaniel Winslow of the Plymouth Colony, and numerous other respectable adventurers, whose posterity now adorn the places which their fathers subdued.” [Later, Willis opines that Nathaniel left no descendants in this area when he left.] “...By July, 1718 there were about 20 families on Falmouth Neck.

- p. 858: *Winslow, Nathaniel*, was among our first settlers, and in 1719 was one of a committee to lay out lots on the Neck; he had a grant of an acre lot in 1728, near the fountain in Spring Street, which he conveyed the same year to James Winslow. We cannot trace him later than that time, and believe there are no persons in town who claim descent from him. All of the same now among us derive their origin from James Winslow.
- p. 890: Nathaniel signs petition with other Falmouth Proprietors to Mass. government
- 5/14/1729 Deed of 10 acres to Nathaniel Winslow bounded by Back Cove, a poplar poole [?], ye kricke [prob. creek] and varous stakes.

A Contagion of Quakers, Gadberry thesis, USM:

- p. 62: “It is unclear from Winslow family records what, if any, family connection there was between James(3) and Nathaniel Winslow. Willis declares in his Portland history that they were not directly related. However, Winslow family records suggest that the men were distant cousins.”
- p. 37: Nathaniel was part of a landowning group on the Neck, the Spring Street Proprietors.
- Following the loss of their millrights on Back Cove, the Winslow family began a woodmilling operation on the Presumpscot River in West Falmouth, one of several small mill operations that began on the river during the 1750s. Records of this operation are scarce.
- Records 1718-1773 Town of Falmouth (from large notebook in attic of Cumberland Cty. Courthouse), p. 18: Grants of 1, 10 and 30 acres to Nathaniel Winslow (all appear to be on or near the Neck).

Fabius M. Ray's *Story of Westbrook*, Ketover 1998 (written over several years c. 1900), p. 90: Grant, according to Proprietors' records on 6/1/1732, 70 acres to Edward Shove [Shrove?] “beginning at the upper side of Nathaniel Winslow's 60 acre lot at Presumpscot River near Ammonconginn Falls (Cumberland Mills) and to run up said river 70 rods, etc. ...until 70 acres are completed, Signed by committee of 4 including James Winslow. [Could this lot have passed at his death c. 1757 to James? Was it the lot south of the River at Congin surveyed by Nathan6 for development?]”

Falmouth Town Hall Marriage Intentions: 7/7/1729 p. 25, 'Granted and laid on to Nathaniel Winslow...3 lots of land – 1 acre, 3 acres and 30 acres 6/13/1728 (specifications are given in detail p. 29). 5/23/1729 at a legal town meeting...James Winslow shall have the privilege of the stream namely the fall Brook on the northerly side of ye Back Cove to build a corne mill on; provided the said Winslow build a sufficient mill and grind the corne for the Inhabitants of ye Town of Falmouth for two years {?})....”

History of Scarborough from 1633-1783, Southgate:

- p. 159: “...the Town was without a minister until the summer of 1728, when the Rev. Wm. Thompson [of Marshfield!] accepted a call to settle here...and was ordained....The number of male members whose names were enrolled on the church record at the time of organization was 15 [including] Dr. Nathaniel Winslow...” March, 1729: wife Elizabeth comes from Manchester to Scarborough.

- p. 160: Rev. William Tompson, son of Rev. Edward Tompson, was ordained at Marshfield in 1696. Rev. William Tompson served until he d. Scarborough Feb. 1759.

Scarborough Becomes a Town, Libbey 1955: Chapter IV “The First Church and its Followers”, p. 54: Col. [Thomas] Westbrook joined the church 1729 or 1730. The Colonel traveled to Scarborough, England and came back with a communion set of pewter, containing 2 tankards, 2 plates and 6 goblets which he gave to the church. (These are in a safe at the present First Congregational Church, 171 Black Point Road.)

Records of First Congregational Church of Scarborough (at Scarborough Historical Soc., “copied from microfilm Reel 228 [probably at Maine Historical Soc.]):

- p. 1: Dr. Nathaniel Winslow appears on a list of 15 who ordained William Tompson as first minister, 6/26/1728
- p. 2: 3/16/1729 “Elizabeth, wife of Nathaniel Winslow, dismissed from Manchester [NH?]” This seems to mean that she moved from there and joined the First Congregational of Scarborough on that date.
- First church built 1730, at location of tomb, northwest corner of the Black Point Cemetery on Black Point Road.

York Deeds Vol. 32, page 6 (11/6/1753): Nathaniel Winslow, physician, of “Damariscotty” for 50 pounds, sells to son Elisha one-third part of 100 acres on west side of Damariscotta River “I have possessed and enjoyed upwards of twenty years.” Located about ½ mile below saltwater falls, with 70 rods fronting the river. [If he were born in 1679, he would have been 74 in 1753.]

History of Ancient Sheepscot and Newcastle, Cushman 1882:

- p. 114: “Dr. Winslow “cured” horses and cattle...and sometimes people.”
- p. 157: Major John Farley bought land of Nathaniel and John Winslow, 1773
- p. 181: “Dr. Winslow about this time [1757?] was taken by Indians, carried to Loud's Island [in Muscongus Bay] and brutally murdered.” (John Farley's testimony, per footnote)
- pp. 109, 115, 184, 188: Winslows are cited named Canalm, Mr. Winslow, John, Kenelm and Dr. Kenelm..lwere any or all of these children of Dr. Nathaniel? If so, they are not shown in WM.

APPENDIX H:

Capt. Nathaniel³ Winslow (1667-1735/6)

(**Note:** Generation numbers are as used in *Winslow Memorial Family History*, Holton.)

Summary:

- With brother Gilbert³, buys then sells 300 acres in North Yarmouth. 1698 & 1702
- 1700-1709 reportedly living in Swansea

Winslow Memorial (Nathaniel³ of Nathaniel² is #226 at page 96, b. and d. Marshfield MA

- p. 96: buried in Winslow burying ground, Marshfield
- “He resided principally in Marshfield, though certain deeds of land indicate he was in ...Swansea...probably from 1700 to 1709.”
- He was called Captain, probably from the fact ...the sloop *Seaflower*...from [Marshfield] to Boston.
- Thirteen children
- ***Page 97 is missing online***

Other Nathaniel Winslows of this era, according to Winslow Memorial:

- Capt. Nathaniel² (about 1639-1719) seems to stay around Plymouth and Marshfield, and doesn't seem to show up in Maine.

Old Times in North Yarmouth, Maine, Corliss
1884

- Gilbert³ Winslow [1673-1731] son of Nathaniel² and Faith Muller, brother of our Nathaniel³. He bought John Mosier farm on Harrisickett River, No. Yarmouth, in 1698 and sold it to Job Otis in 1702. He m. Rebecca Snow (shown as Mercy Snow in Winslow Memorial)
- Gilbert⁴ Winslow (1704-1777), it is said, lived on Purpoodock side of Portland Harbor as early as 1717, in the only house there (he was 13 years old)! He was in No. Yarmouth in 1730 with

his brother Barnabas, and in 1735 he and others were granted a privilege for a mill).
Barnabas⁴ b. 1700/01, Marshfield, of Gilbert³ and Nathaniel².

History of Yarmouth ME, G. J. Varney, 1886

It was not until about 1713 that settlers ventured to revisit their homes, when they found their fields and the sites of their habitations covered by a young growth of trees. Among the new proprietors at the time of re-settlement, were Gilbert⁴ and Barnabas⁴ Winslow [*sons of Gilbert³, nephews of Nathaniel³, grandsons of Nathaniel²*], who were descendants of the Plymouth pilgrims.

Pioneers on Maine Rivers, Spencer 1930, p. 237:

“...Mosier enlarged his holdings...[and] disposed of his entire estate to Joseph Nash in 1683. It comprised three hundred acres and abutted upon the western bank of Harrisicket River. The later chain of this title passed through Gilbert and Nathaniel Winslow, Job Otis [and others], to whom, in 1734, Arnold's original rights was [sic] assigned by the proprietors of North Yarmouth.”

Journals of the Rev. Thomas Smith and the Rev. Samuel Deane, ed. By William Willis 1865, pp. 57,58:

Dr. (Gilbert⁴) Winslow was in Falmouth as early as 1717, perhaps before, and lived on the Purpoodock side of the harbor, in the only house erected there at the time. He afterward removed to North Yarmouth, where he built a mill in 1720.

APPENDIX I

Discussions around replacement of the meeting house, 1842-1846

In 1842, the meeting house on Quaker Lane (Blackstrap Road in today's Falmouth) was 74 years old. With the establishment of the Portland Friends Meeting in 1794 and changing demographics, the population of Friends at Falmouth had dropped off. This probably was accompanied by declining resources available to maintain the aging structure.

The committee reported back on May 26, having examined the "Meeting Houses [sic] and sheds and find[ing] them so much out of repair and the forms so inconvenient and expensive to put and keep in repair, that we are united that it will not be best to expend much upon them, but to build anew. The present season, and as the burying ground where the houses [sic] now stand is nearly all filled that is suitable to bury in, most of the Committee and Friends in general are of opinion that when we do build, this Meeting and the Society at large may be better accommodated by locating in a more central place." That committee report was accepted.

The following year, February 2, the Falmouth Monthly Meeting referred "the whole subject to the consideration and decision of the QM [Quarterly Meeting] whether to repair or build and if to build as to its location and size." But in June, the Quarterly Meeting kicked the matter back: they found "that no other way appears than to leave the subject for the Falmouth Monthly Meeting to make such repairs as they may think best on their Meeting houses [sic] where they now stand."

Four more months went by, the Monthly Meeting again passed the question back to the Quarterly, using the precise wording as in its February missive. After this, things were quiet for nearly a year. Then, in September, 1844, the Quarterly Meeting, "after again being informed" that the buildings were "very much out of repair," appointed a committee "to advise with Falmouth MM...and report to the next QM."

Advise them they did. The committee's advice was "build a new house rather than make a general repair on the old one, which they appeared to unite with, and also to endeavor to agree among themselves as to location, and if they cannot, to submit that subject to the solid judicious Friends to decide for them." We can easily guess to which judicious Friends they were referring.

Fall turned to mid-Winter, and in February, 1845 the committee reported to the QM, "We have attended to our appointment concerning the Meeting house at Falmouth but they do not agree upon a location for a new one a part of them are not willing to submit their views of it to disinterested friends." The committee was instructed to visit the Monthly Meeting and "take into consideration the proper place" for the meeting house and report back.

That June, following the last Quarterly Meeting ever held at the Falmouth Meeting house, the committee reported that they had "endeavored to take an impartial view of the situation...and although it is trying to our feelings to dissent in opinion from som [sic] of our dear friends whose Judgment we would willingly prefer to our own still we are under the necessity [sic] of saying that...the proper place for the Meeting house of Friends is the county road leading from Pride's Bridge (so called) to Portland" This would be where the new house eventually would be built, at the present 1837 Forest Avenue. The committee's report was accepted, and its term continued "to extend further care in the case and advise them as it regards the size of a house."

In September of 1845 the committee, after having conferred with a similar committee from the Monthly Meeting, reported, "...they propose building a Meetinghouse for the accommodation of that Monthly Meeting and the Quarterly Meeting [!] sixty feet long and thirty two feet wide with the addition of an entry in front that is thirty two feet long and eight feet wide if it meets the views of the Quarterly Meeting." Clearly, the conference between the QM and the MM had included a cost-sharing discussion. And after the committee's recommendation had been completed the question was raised, how much will we contribute? Another committee was appointed.

Things moved extremely rapidly after September 1845 and June 1846, although what transpired is not reported in the record. What we do know is that Falmouth Quarter held its first-ever meeting in the new Riverton Meeting house on June 4, 1846. At that meeting it accepted its committee's recommendation and approved a \$200 payment toward its construction, and proceeded to request that the all Monthly Meetings under its purview "forward their proportions to the Quarter."

1 James3 Winslow 1687 - 1773
.. +Elizabeth Carpenter 1684/85 - 1750
..... 2 Mary Winslow 1709 - Unknown
..... +None
..... 2 Nathan4 Winslow 1713 - 1772
..... +Charity Hall
..... 3 Charity Winslow 1737 - Unknown
..... +Thomas ?
..... 3 Mary Merrill Winslow 1738 - 1832
..... 4 James 6 Winslow Unknown -
..... +Hannah Hall
..... 4 Joshua6 Winslow 1758 - 1831
..... 4 Eleanor Winslow 1759 -
..... +Seward Porter
..... 4 Elias6 Winslow Unknown -
..... +Elizabeth Fullerton
..... 4 Charity Winslow Unknown - Unknown
..... +Josiah Noyes
..... 4 Salome Winslow Unknown -
..... +James Merrill
..... 4 Hezekiah6 Winslow 1768 - Unknown
..... +Charlotte Pote
..... 4 Dorcas Winslow Unknown - 1847
..... +William Pote
..... 4 Samuel6 Winslow Unknown - Unknown
..... 4 Sybil Winslow 1779 - 1841
..... 3 Ebenezer5 Winslow 1741 - 1829
..... +Susan Kennard
..... 4 Nehemiah6 Winslow Unknown - Unknown
..... 4 Dorcas Winslow Unknown - Unknown
..... 4 Anna Winslow Unknown - Unknown
..... 4 Joshua6 Winslow Unknown - Unknown
..... +? Pinkham
..... 4 Lois Winslow Unknown - Unknown
..... +Jacob Marston
..... 3 Nathan5 Winslow 1743 - 1826
..... +Jane Crane
..... 4 Eleanor Winslow 1765 - 1846
..... 4 Elijah6 Winslow 1767 - 1791
..... 4 Richard6 Winslow 1769 - 1857
..... +Mary-Nash Grandy
..... 4 Jonathan6 Winslow 1771 - 1858
..... 4 Charity Winslow 1773 - 1774
..... 4 Charity Winslow 1776 - 1776
..... 4 Fanny Winslow 1777 - 1825
..... 4 Aaron6 Winslow 1779 - 1854
..... +Sarah Frye-Deane
..... 4 Hezekiah6 Winslow 1783 - 1849
..... +? Jones
..... 4 Jane Winslow 1785 - 1826
..... +Benjamin Boody - 1863
..... 3 Job5 Winslow 1744 - 1833
..... +Mary Robinson 1752 - 1824
..... 4 Miriam Winslow 1774 - 1817
..... +Jedediah Austin
..... 4 Abigail Winslow 1776 - 1851
..... +Lemuel Hawkes
..... 4 Sarah Winslow 1778 - 1870
..... +John Lane
..... 4 Content Winslow 1780 - 1780
..... 4 Eunice Winslow 1782 - 1852
..... +John Dudley
..... 4 Content Winslow 1784 - 1867
..... +James Meader
..... 4 Job6 Winslow 1786 - 1790
..... 4 Mary Winslow 1788 - Unknown
..... +Nathan Hawkes
..... 4 Lydia Winslow 1790 - 1815
..... +John Morrison
..... 4 Peace Winslow 1792 - 1871
..... +Robert Goulding
..... 4 Rachel Winslow 1794 -
..... 4 Hannah Winslow 1797 - 1871
..... +Ezra Hawkes
..... 3 John5 Winslow 1751 - 1829
..... +LydiaX Hacker 1756 - 1839

Appendix J:

Printout of the Outline Descendant Tree of James and Elizabeth Winslow, showing the three generations that followed them. This is only available in Family Tree Maker format, in a file created by Wayne Cobb, 2017.

..... 4 John6 Winslow 1803 - 1836
 +Phebe-Pope Cobb 1813 - 1837
 4 Jeremiah6 Winslow 1781 - 1858
 +Sarah Norris 1781 -
 4 Hannah Winslow 1783 - 1869
 +Thomas Jones
 4 Nathan6 Winslow 1785 - 1861
 +Comfort Hussey 1786 - 1843
 *2nd Wife of Nathan6 Winslow:
 +Mary-Belcher Vaughan 1794 -
 4 Isaac6 Winslow 1787 - 1867
 +Sarah Hussey
 4 Isaiah-H6 Winslow 1788 - 1836
 +Rachel F-Clement
 4 Cynthia Winslow 1790 - 1866
 +Ezra Northey
 4 Amy Winslow 1792 - 1816
 +Unmarried
 4 Sarah Winslow 1795 - Unknown
 +Rufus Horton
 4 Lydia-Hacker Winslow 1798 - Unknown
 +Caleb Jones 1796 -
 4 Maria Winslow 1800 - Unknown
 +Isaiah Jones
 3 Tabitha5 Winslow 1752 - 1822
 +John Robinson
 3 Phebe5 Winslow 1753 - 1843
 +Elijah Pope 1743 -
 4 Robert6 Pope 1769 - 1841
 +Mary Allen
 4 Sarah Pope 1770 - 1835
 +John Cook
 4 Charity Allen Pope 1771 - 1814
 +Ebenezer Allen
 4 Samuel6 Pope 1773 - 1860
 +Mary Wing
 4 Nathan6 Pope 1775 - 1859
 +Phebe Allen
 4 Phebe Cobb Pope 1776 - 1853
 +Edward Cobb
 4 Sibyl Pope 1778 - 1865
 +Joshua Jenkins
 4 Ebenezer6 Pope 1780 - 1834
 +Sarah Chase
 4 Joseph6 Pope 1781 - 1822
 +Hannah Taber
 4 John6 Pope 1783 - 1864
 +Lydia Taber
 4 Tabitha Pope 1785 - 1856
 +John Cartland
 4 Elijah Pope 1786 - Unknown
 +Hannah Taber
 3 James5 Winslow Unknown -
 +Elizabeth Austin Varney
 4 Thankful Winslow 1780 - 1824
 4 Isaiah6 Winslow 1787 - 1858
 +Phebe Pride 1788 - 1870
 4 Lydia Winslow 1769 - 1826
 4 Mary Winslow 1776 -
 +Nicholas Austin
 4 Esther Winslow 1782 - 1782
 4 Isaiah6 Winslow 1783 - 1786
 4 Levi6 Winslow 1785 - 1786
 4 James6 Winslow 1789 - Unknown
 +Hannah Sylvester
 4 Josiah6 Winslow 1791 - Unknown
 +Lydia Robinson 1791 -
 4 Cyrus6 Winslow 1793 - 1842
 +Fannie Foster
 4 Sarah Winslow 1796 - Unknown
 +Benjamin Boody
 4 Abram6 Winslow 1798 - Unknown
 +Mary Deering
 4 Noah6 Winslow 1800 - 1869
 4 Asa6 Winslow 1804 - 1807
 3 Joseph5 Winslow Unknown - Unknown
 +Catherine Hall Unknown - Unknown
 4 George6 Winslow 1788 - 1861

..... 4 Lydia Winslow 1791 -
 +Allen Hamblen
 4 Mary-Ann Winslow
 +unknown North
 4 Albion-King6 Winslow 1822 - 1855
 4 Harriet Winslow Unknown - Unknown
 2 Job4 Winslow 1715 - 1743
 +Margaret Barbour
 3 Lorana Winslow 1737 - 1793
 +Daniel Hall
 4 Mercy Hall 1761 -
 +Jeremiah Hacker 1760 -
 3 Ruth Winslow 1744 - 1798
 +Hatevil Hall 1707/08 - 1797
 3 Mercy Winslow Unknown - Unknown
 +James Torrey
 3 Submit Winslow 1744 -
 2 Benjamin4 Winslow 1717 - 1796
 +Hope Cobb 1715/16 - 1797
 3 Samuel5 Winslow 1739 - 1833
 +Ruth Morrell 1744 - 1825
 4 Hezekiah6 Winslow 1767 - 1827
 4 James6 Winslow 1774 - 1868
 +Betsy Leighton
 4 David6 Winslow 1775 - 1859
 +Anna Hall
 4 Sarah Winslow 1765 - 1768
 4 Abigail Winslow 1772 - 1782
 4 Mary Winslow 1777 - 1858
 4 Benjamin6 Winslow 1780 - 1843
 +Jane Lunt 1786 - 1808
 4 Jonathan6 Winslow 1782 - 1783
 4 Amos6 Winslow 1784 - 1808
 4 Ruth Winslow 1787 - 1823
 4 Samuel6 Winslow 1767 - 1841
 +Susanna Stevens 1767 - 1871
 3 Sarah5 Winslow 1741 - 1793
 +John5 Morrell 1734 - 1816
 4 Benjamin6 Morrell 1764 - 1820
 +Mary Armstrong 1775 - 1850
 4 William Morrill 1766 - Unknown
 4 Abigail Morrell Unknown - Unknown
 4 Keziah6 Morrell Unknown - Unknown
 4 Peter6 Morrell Unknown - Unknown
 4 Joseph6 Morrell Unknown - Unknown
 4 John6 Morrell Unknown - Unknown
 4 Sarah Morrell Unknown - Unknown
 4 Hope Morrell Unknown - Unknown
 4 Hope Morrell Unknown - Unknown
 4 Joseph6 Morrell Unknown - Unknown
 4 Enoch6 Morrell Unknown - Unknown
 4 Hannah Morrell Unknown - Unknown
 4 Peace Morrell Unknown - Unknown
 4 David6 Morrell Unknown - Unknown
 4 Thankful Morrell Unknown - Unknown
 4 Content Morrell Unknown - Unknown
 3 Oliver Winslow 1743 - 1752
 +Fanny Winslow
 3 Elizabeth5 Winslow 1745 - 1787
 +Stephen Morrell - 1814
 4 James6 Morrell 1769 - 1816
 +Abigail Lowe
 4 Asa6 Morrell
 +?
 4 Levi6 Morrell Unknown - Unknown
 4 Comfort Morrell
 3 Benjamin5 Winslow 1746 - 1782
 +Huldah Varney
 4 Thomas6 Winslow 1767 - Unknown
 +Huldah Varney
 4 Lucy Winslow 1769 - 1785
 4 Dorcas Winslow 1773 - 1802
 +? Collins
 4 Anna Winslow 1775 - 1790
 +? Sweet
 4 Isaac6 Winslow 1777 - 1799
 4 Moses6 Winslow 1779 - 1819
 +Harriet Paine

..... 4 Aaron6 Winslow 1781 - 1842
 +Rebecca Marston
 4 Andrew6 Winslow Unknown - Unknown
 3 Joseph Winslow 1748 - Unknown
 3 William5 Winslow 1750 - 1834
 +Phebe Pope 1751 - 1824
 4 William6 Winslow 1781 - 1844
 4 Stephen6 Winslow 1782 - 1865
 4 Abigail Winslow 1771 - 1782
 4 Ebenezer6 Winslow 1772 - 1774
 4 Hannah Winslow 1773 - 1774
 4 Huldah Winslow 1775 - 1811
 4 Daniel6 Winslow 1777 - 1780
 4 Eunice Winslow 1779 - 1832
 4 Peter6 Winslow 1783 - Unknown
 +Sally Clark
 4 Joseph6 Winslow 1784 - 1870
 4 Benjamin6 Winslow 1784 - 1809
 4 Robert6 Winslow 1786 - 1831
 4 Phebe Winslow 1788 - 1809
 4 Daniel6 Winslow 1789 - 1815
 4 Elijah6 Winslow 1793 -
 +Phebe Toby
 4 Reuben6 Winslow 1795 - 1810
 4 John-Tabor6 Winslow 1800 -
 +Catherine Pettengill
 4 Stephen6 Winslow 1782 - 1865
 3 Oliver5 Winslow 1752 - 1842
 +Sarah Hanson 1753 - 1832
 4 Joseph6 Winslow 1773 -
 4 Comfort Winslow 1775 - 1795
 4 Hannah Winslow 1777 - 1830
 4 John6 Winslow 1779 - 1843
 4 Judith Winslow 1780 - 1852
 4 Abigail Winslow 1782 - 1830
 4 Albert6 Winslow 1785 - 1861
 4 Lucy Winslow 1786 - 1793
 4 Levi6 Winslow Unknown - Unknown
 4 Ann Winslow 1790 - 1877
 4 Elias-Hicks6 Winslow 1793 - 1850
 4 Comfort Winslow 1796 - Unknown
 +Abner Paine
 3 Hannah5 Winslow 1754 - 1807
 +Peter Morrell
 4 Sarah Morrell 1781 - 1866
 4 Lydia Morrell 1779 - 1811
 +Oliver Austin
 4 Theodate6 Morrell 1783 - 1801
 4 Hope Morrell 1785 - 1865
 +James Harvey
 4 Comfort Morrell 1788 - 1871
 +Elijah Neal
 4 Lovina Morrell 1790 -
 4 Hannah Morrell 1792 - 1870
 4 Gulielma-Maria Morrell 1794 - 1794
 4 Benjamin6 Morrell 1795 - 1796
 4 Peter-Winslow6 Morrell 1797 - Unknown
 +Lois Winslow
 4 Asa6 Morrell 1799 - Unknown
 +Cynthia Dow
 4 Elizabeth Morrell 1777 - Unknown
 +Jacob Sawyer
 2 Elizabeth Winslow 1721 - Unknown
 +David Torrey 1715 -
 2 James4 Winslow 1725 - 1802
 +Anna McCausland Huston 1734 - 1827
 3 Sarah Winslow 1754 -
 +Ebenezer Church
 3 Unknown Winslow 1761 -
 3 Unknown Winslow 1761 -
 3 Jonathan5 Winslow 1761 -
 +Hanna Tarbox
 4 Elizabeth Winslow 1790 -
 +Amos Lyon
 3 Carpenter5 Winslow 1764 -
 +Betsy Colburn
 3 John5 Winslow 1766 -
 +Sarah Baker

..... 3 Betsey Winslow 1768 -
..... +Rev. John Thompson
..... 3 Anna Winslow 1770 -
..... +Eleazer Crowell
..... 3 George5 Winslow 1772 - 1788
..... 3 James5 Winslow 1774 - 1844
..... +Betsy Willard 1772 - 1849
..... 2 Sybil Winslow 1727 -
..... +None?
*2nd Wife of James3 Winslow:
.. +Ruth Gatchell

APPENDIX K: TALLIES OF QUAKERS IN FALMOUTH

1768 Subscribers to New Meetinghouse (Some from Windham)		1774 Quakers who applied for tax exemption			
Source: Willis' <i>History of Portland</i> 1865, p. 406, Footnote 1		Source: Willis' <i>History of Portland</i> 1865, p. 406			
Allen	Peletiah	Abbott	Nathaniel		
Austin	Benjamin	Allen	Peletiah		
Goddard	James	Austin	Benjamin		
Hall	Daniel	Estes	Samuel		
Hall	Hatevil	Goddard	James		
Hall	William	Gould	Benjamin		
Hanson	Elijah	Hall	Daniel		m. Lorana ⁵ Winslow of Job
Hanson	Jonathan	Hall	Hatevil		m. Ruth ⁵ Winslow of Job ⁴
Hawkes	Nathaniel	Hall	William		
Ingersoll	Benjamin	Hanson	Elijah		
Knight	Enoch	Hanson	Jonathan		
Morrill	Jacob	Hanson	Solomon		f. of Oliver ⁵ Winslow's wife
Morrill	Stephen	Hawkes	Nathaniel		
Pope	Elijah	Houston	Robert		
Purington	David	Ingersoll	Benjamin		
Purington	Elisha	Knight	Enoch		
Robinson	John	Knight	John		
Torrey	James	Morrill	Jacob		
Varney	Nicholas	Morrill	John	b1734	m. Sarah ⁵ Winslow of Benj
Winslow	Benjamin	Morrill	Stephen	d1814	m. Eliz. ⁵ Winslow of Benj
Winslow	Benjamin Jr.	Pope	Elijah	b1786	son of Phebe ⁵ W. of Nathan
Winslow	James	Purington	David		
Winslow	Job	Purington	Elisha		
Winslow	Nathan	Robinson	John		husband of Nathan ⁴ 's dau.
Winslow	Samuel	Torrey	James		husband of Job ⁴ 's dau.
Winslow	William	Varney	Nicholas		
		Winslow	Benjamin ⁵	1746-1782	of Benjamin ⁴
		Winslow	Benjamin ⁶ Jr.	1784-1809	of William ⁵
		Winslow	Ebenezer	1741-1829	
		Winslow	James ⁴	1725-1802?	of James ³
		Winslow	Job ⁵	1745-1833	of Nathan ⁴
		Winslow	John	b1751	of Nathan ⁴
		Winslow	Nathan	is this Nathan ⁵ ?	
		Winslow	Oliver ⁵	1752-1842	of Benjamin ⁴
		Winslow	Samuel ⁵	1739-1833	of Benjamin ⁴
		Winslow	William ⁵	1750-1854	of Benjamin ⁴
(36 Families, 26 excluding Winslows)					

1790 Marriage Witnesses

(Gardiner Davis m. Dorcas Goddard
at Falmouth Meeting House)

Source:

Allen	Abigail	
Allen	David	
Collins	Hannah	
Collins	John	
Collins	Samuel	
Cook	John	
Crossman	Solomon	
Estes	Caleb	
Estes	Joseph	
Estes	Mary	
Goddard	Abel	
Goddard	Elisha	
Goddard	James	
Goddard	Jeremiah	
Goddard	Sarah	
Hacker	Isaiah	
Hall	Hatevil	
Hanson	Jonathan	
Jones	Caleb	
Jones	Peter	
Moore	James	
Morrell	Stephen	
Polley	Patience	
Pope	Phoebe	
Pope	Sarah	
Purinton	Elisha	
Read	Noah	
Robinson	John	
Robinson	Samuel	
Rogers	Josiah	
Tuttle	Faith	
Winslow	Benjamin	
Winslow	Ebanezer	
Winslow	James	
Winslow	John	
Winslow	Oliver	"by his desire"
Winslow	Phoebe	"by her desire"
Winslow	Sarah	
Winslow	Sarah	
Winslow	William	
Winslow	William	

APPENDIX L: 1771 Quaker Lane Road Survey and Map

1771 survey for a road known as Quaker Lane
From Records of the [old] Town of Falmouth
At Cumberland County Registry of Deeds

(Including portions of what are now Allen Ave.,
Washington Avenue Ext., Lambert Street and Blackstrap Road)

(Fal. Hist. &c. 5.17.16)

1 7 7 1

BOOK 1 PAGE 237

JONATHAN BAYLEY, ESQUIRE and others having Petitioned the Justices of this Court at their General Sessions of the Peace begun and held at FALMOUTH within and for the County of Cumberland on the third Tuesday of October 1769 therein shewing that a new Highway is greatly wanted from the Town of Falmouth aforesaid through part of Northyarmouth, the Southwestward thereof to New Boston in said County and so through the same to New Gloucester in said County and so through the same to a Plantation called Bakerstown in said County where there is a considerable number of settlers already and others daily settling and the Subscribers humbly conceived the proposed way aforesaid will be of common convenience and necessity, and therefore prayed the Court to lay out and ascertain the same in the most convenient and proper place for the benefit of the King's subjects according to the rules and directions of the Law of this Province in such cases provided. At which time the foregoing Petition being read and sustained and it being judged by the Court to be of common convenience to have said Highway laid out. The Court thereupon appointed Bryant Morton, Thomas Mayberry, Zorobabel Hunnewell, Joseph Weston, and Zephaniah Harding a committee to view and lay out said highway, and afterwards vizt. at April Term 1770 the said Committee not having

performed said service and the Court having information that some of them were related to Benjamin Winslow who was much interested in said road remanded their order aforesaid. And at a Court of General Sessions of the Peace begun and held at Falmouth, within and for the County of Cumberland aforesaid on the third Tuesday of October A. D. 1770 the Court appointed Samuel March, Nathaniel Milliken, Caleb Graffam, John Brackett and Prince Davis a new committee (being five disinterested and sufficient Freeholders in the same County) to view and lay out said Highway or Road who are to give seasonable notice to all persons interested, of the time and place of their meeting and to be under Oath to perform the said service according to their best skill and judgement with most convenience to the public, and least prejudice or damage to private property, and to ascertain the place and course of said road in the best way and manner they can, which having done, the said committee or the major part of them, are to make Return thereof to the next Court of General Sessions of the Peace to be held in the said County after the said service is performed under their hands and seals to the end, the same may be allowed and recorded and after known for a public Highway. And now, at this time the said committee, having been sworn as the Law directs, make return as follows, viz:

Cumberland s s Pursuant to an order of the Court of General Sessions of the Peace holden at Falmouth, the third Tuesday of October 1770 appointing us the Subscribers a committee to bound out a Highway or Road from Falmouth to Bakers town, have attended

said service and after notifying all persons concerned, and being under Oath have bounded out said Highway as follows, vizt:

Beginning in the corner of the County Road, about 45 Rods Southwesterly from George Berry Juniors house, ^{NOW FOREST AVENUE} thence North 24° East 42 Rods abreast said George Berry's house and 12 Rods to a stake.

North 22° East 34½ Rods. North 20° East 44 Rods and 8 Links.

North 40° East 50 Rods and 15 Links abreast Hugh Barbour's house, 2 Rods distance.

North 36° East 47 Rods. North 45° East 27 Rods and 11 Links to QUAKER LANE. NOW WASHINGTON AVENUE EXTENSION

North 23° West 137 Rods. North 13° West 41 Rods and 15 Links.

North 47° West 48 Rods abreast John Morrill's house. 2 Rods distance.

North 16° West 52 Rods abreast Elijah Pope's Shop, 3 Rods distance and 119 Rods to a stake.

North 6° East 28 Rods to COBBS LANE. (?) NOW RIVERSIDE STREET

North 42° East 32 Rods. North 24° East 23 Rods.

North 38° East 22 Rods and 15 Links. North 21° East 19½ Rods.

North 5° East 28 Rods. North 15° West 10 Rods to Benjamin Winslow's house. North 38° West 48 Rods. North 15° West 15 Rods to said

WINSLOW'S BRIDGE. ^(Approx. 800 FT.)

(NOW BLACKSTRAP ROAD BRIDGE OVER PRESUMPSCOT RIVER)
North 29° West 14 Rods. North 18° West 84 Rods. North 50° West 63 Rods.

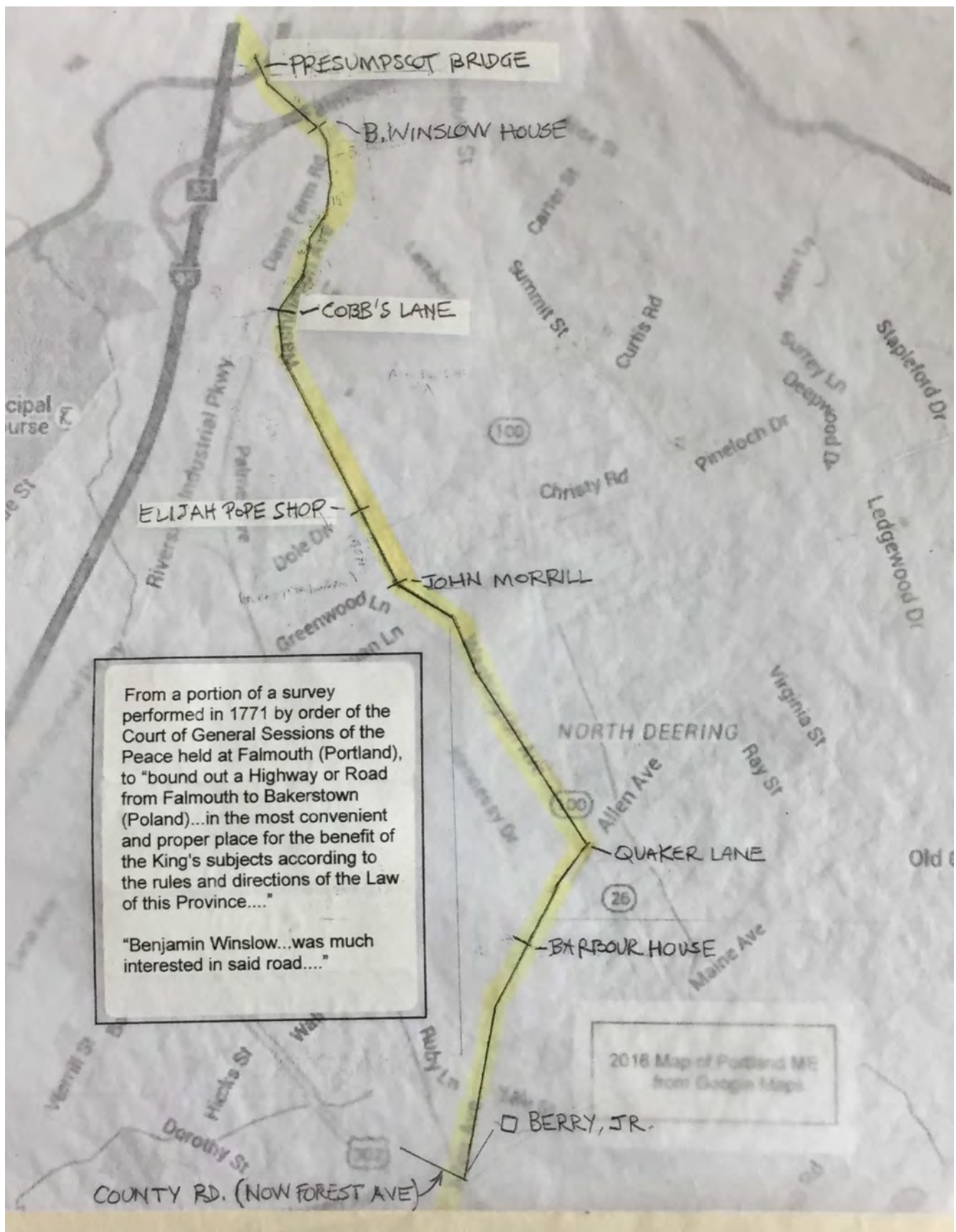
North 28° West 56½ Rods. North 35° West 74 Rods. North 74° West 38 Rods.

North 33° West 74 Rods. North 30° West 82 Rods. North 9° East 41 Rods.

North 32 Rods. North 5° East 32 Rods. North 13° West 55 Rods.

North 2° East 64 Rods. North 14° East 98½ Rods. North 16° West 27 Rods.

} 82 rods
~ 1,353



Overlay map showing an exact match between the 1771 road survey and the 2016 Google map of Allen Avenue, Washington Avenue Extension (then Quaker Lane), Lambert Street and Blackstrap Road.

APPENDIX M: Extant Quaker buildings 2019



WINSLOW-BOODY HOUSE
Purportedly c. 1748
473 East Bridge Street, Westbrook

Nathan Winslow (1713-1772) probably built this house with his father James, our first Quaker. Many of the original features remain. The first school in now-Westbrook was held in this house. Robert Blair, an Irish Quaker minister, was teacher.

Many generations of Winslows were born and raised in this home, including innovators in the whaling and canning industries. A small shed on the property may be a link to the origins of the corn-canning industry in the United States.

ELISHA PURINGTON HOUSE
c. 1761
71 Mast Road
Falmouth

A “rare surviving example of Georgian architecture in Maine’s rural interior,” as listed on the National Register of Historic Places. “Elisha Purington had a reputation throughout New England as a clockmaker. He is also known to have served the local community as a blacksmith and gunmaker. The assemblage of surviving 19th-century buildings is among the finest in a rural inland setting in the State.”



JOHN MORRELL HOUSE
c. 1768
482 Blackstrap Road
Falmouth

John Morrell (1734-1816) married Sarah Winslow, granddaughter of James Winslow, the first Quaker in this area.



SAMUEL WINSLOW HOUSE
c. 1762
397 Summit Street, Portland

Samuel (1739-1833) was a grandson of James Winslow, first of Falmouth to convert to Quakerism. He married Ruth Morrell in 1762, and they had eleven children. He owned a 200 acre parcel where he built this large house. From its windows it must have commanded a panoramic view of the curving Presumpscot River, perhaps from Quaker Lane to the Lower Falls.

ISAAC ALLEN HOUSE
c.1760s
321 Falmouth Road
Falmouth

Isaac's daughter Dorcas married Josiah Dow at the Quaker meeting house on Blackstrap Road. Their son Neal Dow became the mayor of Portland, a Civil War General and the "Father of Prohibition" in the United States.



HEZEKIAH WINSLOW HOUSE
149 Hurricane Road
Falmouth

Hezekiah was the great-grandson of James Winslow, our first Quaker



QUAKER TAVERN BED & BREAKFAST
c. 1800
377 Gray Road, Falmouth

“Built as a private home, it served for many years as a traveler accommodation. It is listed on the National Register of Historic Places. The interior retains impressive Federal period woodwork and finishes. The tavern taproom retains original plaster walls with stencilwork similar to that of itinerant artist Moses Eaton. Nicholas Hall, a farmer from Dover NH, built the house. It was probably converted into a tavern by his son Ozni, who acquired the property in 1823.” (National Park Service)

ELIJAH POPE HOUSE
c. 1773
1771 Washington Ave. Extension
(formerly Quaker Lane)
Portland

Born in 1743, Elijah Pope moved to old Falmouth and married Phebe Winslow, granddaughter of James Winslow, our original Quaker. Elijah and his sons were active in the blacksmith's trade. He and Phebe later moved to Windham.



HATEVIL HALL HOUSE, c. 1762
111 Hillside Road, Falmouth

“Hatevil Hall removed from Dover [NH] about 1753-54 to Falmouth, where he settled on a farm at the north end of the road called Shady Lane, which winds around the eastern base of Blackstrap Hill. There he built his house and reared a goodly family of children. He is remembered as a man of great physical and moral strength, and his influence in the community always was for good. At the time of his death he left four hundred and ninety-five descendants, who in turn became progenitors of some of the most thrifty, respectable and influential citizens of western Maine.” (Genealogical & Family History of the State of Maine, Vol. III, pp. 1582-3.

WINSLOW TAVERN
269 Blackstrap Road, Falmouth
c. 1780

The older, left portion of this building was one of several taverns along the Old Gray Road, now known as Blackstrap Road. It was located approximately half way between Falmouth Neck (now downtown Portland) and Gray.



PRESENT FRIENDS MEETING HOUSE
1837 Forest Avenue, Portland
c. 1850

This building was constructed using timbers from the dismantled c. 1768 meeting house on Blackstrap Road.

APPENDIX N. Miscellaneous Appendices

1. 1752 Road Survey (includes Quaker Lane)
2. 1794 Map of Falmouth
3. Dover NH meeting house compared with Falmouth's
4. Early Harpswell Neck map showing Quaker holdings
5. Map of the evolution of Old Falmouth into five municipalities
6. Two Town documents about James Winslow
7. Miscellaneous images

1. 1752 survey for a road that would later become Quaker Lane
 From Records of the [old] Town of Falmouth, Book Two, 1728-1773
 At Cumberland County Registry of Deeds

202

Falmouth 18th May 1752.
 At the annual Town Meeting held by adjournment
 Voted The above Road be accepted and be Three Rods wide.
 Step n. Longfellow Town Clerk

The courses of a Road from the County Road to
 Presumpscot River, beginning at a stake standing
 One Rod Northerly of the line between Thomas Douty
 and Jonathan Tracys Land thence

North	22 $\frac{1}{2}$	Degrees	West	102 Rods,
North	17	Degrees	West	68 Rods.
North	37 $\frac{1}{2}$	Degrees	West	52 Rods,
North	19	Degrees	West	55 Rods,
North	17	Degrees	West	109 Rods, to Cobbs East Corner
North	7	Degrees	East	44 Rods,
North	42	Degrees	East	28 Rods,
North	43	Degrees	East	70 Rods, on Waldo's Line
North	37 $\frac{1}{2}$	Degrees	West	94 Rods, to Presumpscot

River at James Winslows Landing.
 Surveyed Pr. me Nathan Winslow
 By Order of the Selectmen of Falmouth
 This Road is on the West side of the courses
 and Two Rods wide.
 Falmouth Feb ry. 24th 1752. Laid out by us
 Wm. Cotton) Selectmen
 John Snow)

Note references to James Winslow's Landing (which was at or near the present Blackstrap Road crossing over the Presumpscot River) and to the surveyor, James's son Nathan. It appears that this road was not yet known as Quaker Lane, although the first Friends meeting house was built adjacent to James's home in about that year.

1794 Town Plan of Falmouth



2. 1794 Map of Falmouth (which included the later towns of Falmouth, Westbrook and Deering)

showing meeting houses at Stroudwater and New Casco (at Scitterygusset) and the Quaker Meeting House at Winslow's bridge.

(Mass. Secretary of State, Archives, Maps & Plans #1299)
<https://mail.google.com/mail/u/0/#inbox/16101b687d35c19d?projector=1>

3. The Dover, New Hampshire Quaker meeting house Was it the model for Falmouth's?

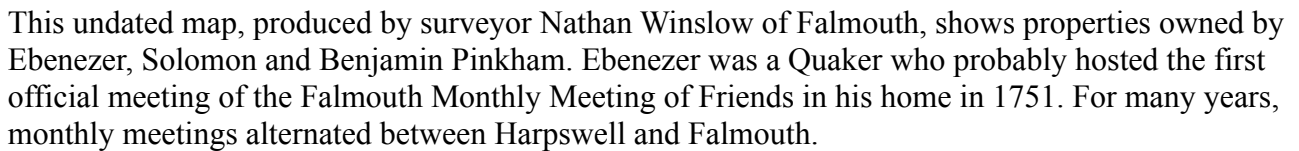


This large two-story building was raised June 9, 1768, and has continued to serve the Society of Friends to this day.

In February 1768, the growing Falmouth Quaker community agreed to replace its original meeting house near the Presumpscot River with one having dimensions of 40 by 32 feet “w[ith] one Teer of gallery [a balcony] by subscription,” according to Meeting records. No images have been found of this meeting house, but clues to its appearance may be deduced from the Dover meeting house shown above. Falmouth’s meeting house was a two-story building of the same approximate dimensions as Dover’s, built in the same year by brethren with familial and other connections to the Falmouth Friends. Since no precise images of the Falmouth building have been found, this photograph may provide the best evidence we have of its appearance.

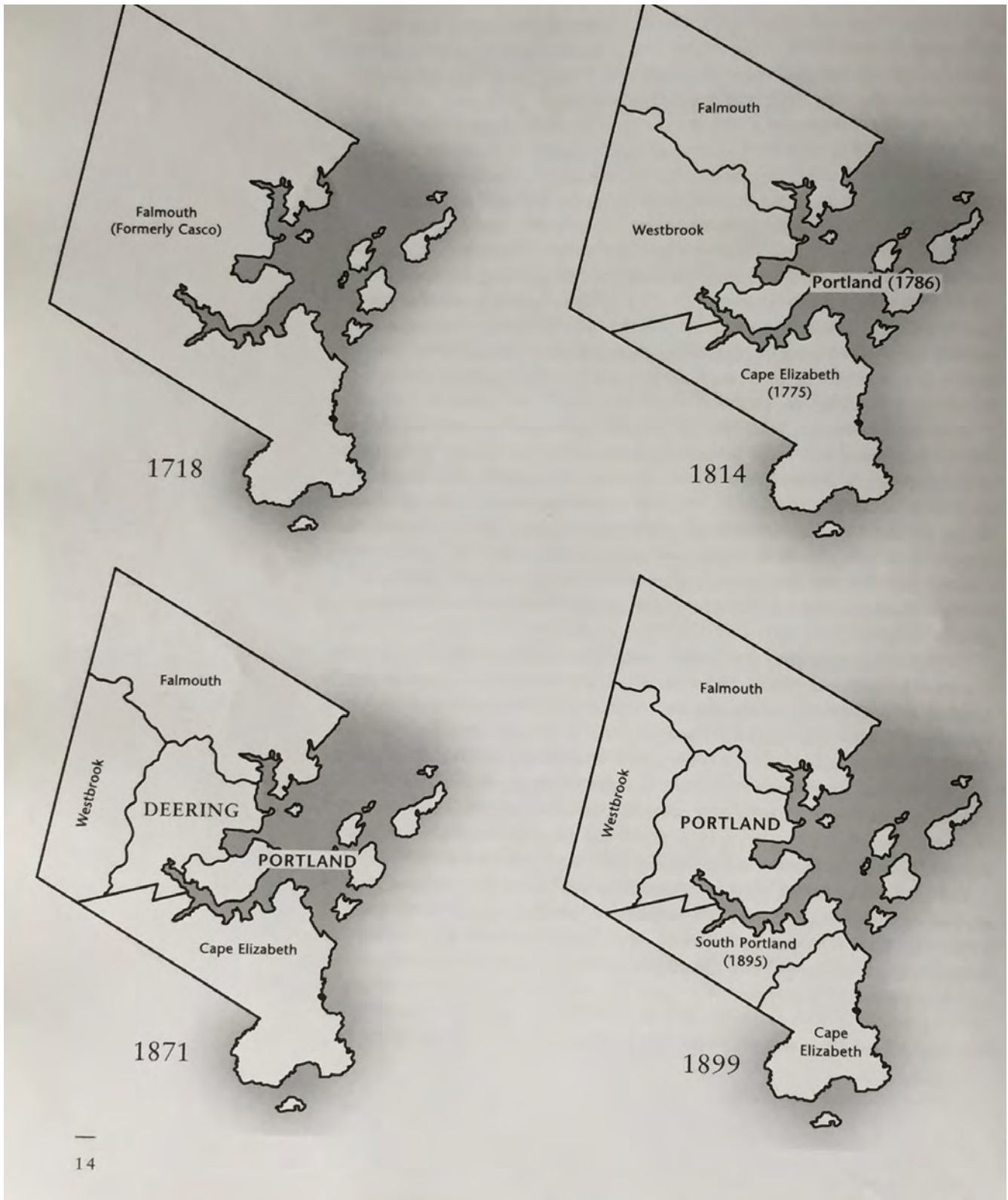
Source: Harpswell Historical Society
digitized at Osher Map Library (<https://oshermaps.org/browse-maps?id=81600>)

digitized at Osher Map Library (<https://oshermaps.org/browse-maps?id=81600>)



The practice of alternating men's meetings between Falmouth and Harpswell ended in 1763, when many of the Harpswell Quakers formed their own Preparative Meeting. In 1775, many of these Quaker families, including some of the Pinkhams, moved to the Durham area, where they formed a Monthly Meeting in 1790.

5. How the Town of Old Falmouth evolved into today's five municipalities
(Note error: Date of Cape Elizabeth's founding on upper right map should be 1765)



from Deering, a Social and Architectural History, Anderson and Barry
Published by Greater Portland Landmarks, Inc. 2010

6. James Winslow's Fall Brook Mill Privilege
(This was Falmouth's First Grist Mill after 1718 resettlement)

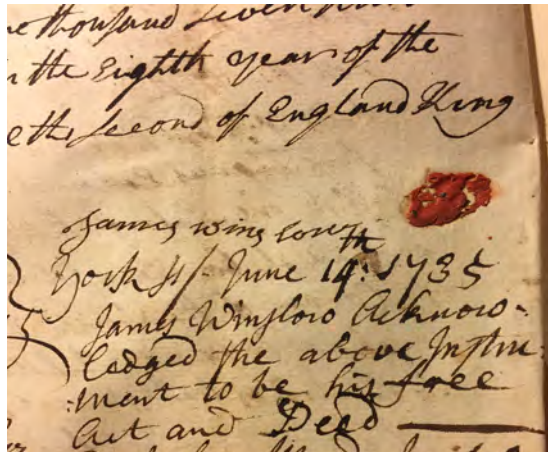
Voted that James Winslow shall have the privlidge
of ye streem namely the fall Brook Laying on the notherly
side of ye Back Cove to build a corne mill on:
provided the said Winslow Build a sufficient mill and
grind the corne for the Inhabitants of ye Town of Falmth
for two quarts in a bushell to be for said Inhabitants and
to get said mill going by first day of December next
Ensueing
Voted that there shall be nothing further acted in
granting any more mill streemes til those that are already
voted be complied with
Voted that Mr Henery Wheeler shall have the gore of
Land spacificd in ye warrant Laying Between the high way
& John Easts halfe acre Lot in ye Roome of an acre of
Land out of his Town right
Voted Mr. Thomas Thoms should have a peace of flates
against his lot by ye Cove to wharfe on to preserve
his Land
Voted this account of Mr Isaac Sawyers for his service
done the Town in ye year 1727 which account amounts to
II-II-06 be allowed he allowing twenty shillings
out of said account
Voted likewise Mr Peter Waltons account to be paid
him for services done the town in 1727/
as apears by said account

Earmark attesting to James Winslow's ownership of his domestic animals

side: & a slite
Ent red May ye 21st 1729
the mark of James Winslowes creatures is a hole in ye
further eare & a slite in ye nere eare
Ent red May ye 1st 1729

From Records of the [old] Town of Falmouth, Book Two, 1728-1773
At Cumberland County Registry of Deeds

7. MISCELLANEOUS IMAGES



Deed witnessed, signed and sealed by James Winslow, 1735

Source: Maine Historical Society Collection 175, Book #T1, Willis Papers. p. 221



Presumpscot Lower Falls

The mills shown may be the original on this site, built c. 1740s
(Source: Falmouth Historical Society)



Corn knives c. 1858

Nine knives that were used to remove kernels from ears of corn and one can first used in the corn-canning industry near Portland about 1858.
Source: Maine Memory Network Item #6959



First Quaker Meeting house in Portland (arrow)
Pearl and Federal Streets, c. 1796

Source: *Mr. Goodhue Remembers Portland*, Shettleworth and Barry



Postcard image, early 20th century
Bridge over the Presumpscot River, probably built by Benjamin Winslow, Quaker, in 1787
(Source: Falmouth Historical Society)



Sign (c. 1940s) that once marked the site of the original Falmouth meeting house and burying ground on Blackstrap Road (collection of Portland Friends Meeting)