

June 18th 1889

92 Cedar St. Bangor

Dear Sir;

Yours of the 11th inst was duly rec'd - I was pleased to know more definitely your plan for that "contemplated History" - you surely are entering upon a task of great magnitude with a dubious prospect of any help from those now on the stage - for myself, were we to meet, your questions might draw out some useful material, wh' the cold steel fails to recal, to my regret, My Father's account Books and business records went to Minn. with my brother Henry - who passed away 7 or 8 yrs since as to records of income from his pupils, I can state that his charges from all ages never exceeded \$1.75 for tuition, board and washing per week, for those who stayed over Sunday! Yet some were sure it was a great charge! but were anxious to get their unruly troublesome boys under his mild but effectual discipline.

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He never resorted to corporal punishment I never sent a boy away tho obliged to refuse many from lack of room " oh put them in the barn, only take them, "was the cry of several parents! We had boys of 7, 8 yrs of age to 18, 20, Greek, Latin, Mathematics, Reader mingled in one room and all were amenable to my humble self when Father was called to Parish duties - when out of school - These are trifles - but show character of both parties - some 25 boys were with us at different times - left pleasant memories - Domestic affliction compelled Father to give up school in 1828, he was chosen Preceptor of a New Academy at Buxton - You may find several of his pupils among the middle and also aged residents of upper Scar. also Buxton who were warm friends to his last days. The ignorant parsimonious class of Scar. 2d Parish caused his giving up the desk. Some disliked "College Larned" preacher some "preaching for pay" and as each one "signed off" as the law allowed, their tax Father gave up- till yearly salary was reduced to \$150. and that hard to collect.

While we had boys he preached without pay that Sunday might be a Sabbath day to them and not to them alone for others attended and he was expected to visit the sick and attend funerals as when a regular pastor. The Methodist and Baptist sects caused much disruption of religious ties. They professed to labor gratis which suited many. Mr. Heath the earliest Meth. preacher at Dunstan wasn't genial, fanaticism displaced reason and some felt it a duty to embrace an oppar. to harass Father - At meetings in distant parts of a 6 miles parish wxtent. One female widow arose and harangud the gathering before he closed. The same colleted others and came some miles to pray and sing before our house - he took no notice of any of these scenes - to deeply wounded. In later days he went often to the Methodist meeting when his old parish were minus preaching and a change came in the Methodist characteristics - he communed with them and enjoyed social intercourse with pastors and people. I mention these facts to show the element from which came the "Cochrane" sect, it cannot be called religious as sensuality seemed to prevail to such a degree at length that Saco authorities razed the building where its devotees held their orgies and broke up meetings of Scarb. and other towns uniting with them. Mr. S. in his book names Cochrane a minister = rather a saapegrace, strongly magnetic - bringing weak ones into his toils. State Prison claimed him at last.

Previous to the inroads of this class of fanatics regular S. meetings were well attended - young people were walking 4 and 6 miles or riding part way in turn "ride and tie" was the term used - some on horseback with wife on pillion behind them a large block near the yard stood ready to alight and mount from. One good old man I remember was so deep in thots of what he heard that he failed to miss the clasp of his wife round his waist, and rode off leaving her perched on the block till someone called him back.

The meeting house with its 2 score of large windows, was guiltless of stove or furnace heat - women had foot stoves which they renewed with coals at the parson's house opposite where good fires in winter were ready and benches purposely encircling the big fireplace for general use. In summer the water pail and drinking cups were provided and both arrangements were well patronized at intermission - Those coming a distance bringing their lunch found the fire and water very acceptable. The parson's family had a busy day - someone must keep guard and replenish all needful.

How unlike present usages were many customs of past days. Civilization has taken from us much that simple, informal and enjoyable in return we have beauty, grandeur, leisure, and great progress in science and all that tends to mental and spiritual development. Can we say it has left integrity, uprightness and purity of character. Scarborough had many very sterling characters - but with these mingled another element of the savage nature - imbibed another element or early contact with and dread of their Indian foes - Proofs of this were evident in the treatment of Mr. King and others for differences of views during the Revolution. Father occupied the King house, near the Landing so called, the first decade of his ministry - as a child I well remember seeing marks of the axe gashing the beam in the hallway made by the mob, that in other savage ways insulted and even sought his life by placing ropes across the road to throw him from his horse at night etc. These savages were not all Scar. men but some were known to be. One specially rose to be Deacon of the church in later days but Mr. King's daughter, Mrs Southgate refused to take the elements from his hand and he was changed to the opposite aisle. He was a saintly man I remember in looks.

When reading your purposed plan, my sister agreed with me in saying there were some pages we cared not to turn, in such a view of our dwelling place - even our near neighborhood had many undeveloped beings - whose deeds were outside the pole of civilized life. They have put off the flesh with its temptations and I will not revive their life course - rather turn to more attractive subjects.

When Father settled there, Dunstan was quite a busy place, lumber trade and building vessels at the Landing employed many - several stores were well supported - the owners of them moving to Portland when that business ended - this changed the place greatly - men of energy like Jewet Wm. Wood - Capt. Haines - Rufas Emerson all well known citizens of P. whose children live there now and began their life in Scar. Society was good large families graced these homes but as business died out and no new enterprise succeeded young men left for other prospects. The town was called a good place to migrate from and it has sent out to enrich and grace various points of our broad land many who have won both fame and fortune as well as benefiting the world by talents improved.

One of the odd characters of the time, was Richard or Dick King as generally called a brother of Rufus, on his Father's side and Gov. Wm. and Cyrus of Saco - but unlike any of them - a man of great physical and mental power but without culture - piqueing himself on lack of it - yet he was well read specially in T. Paine's works professing to Deistic views - he was strong in argument and often silenced opponents by witty retorts - during the war of 1812 he was a released prisoner from Halifax, I think was carried into N.Y. in a delipated state of apparel - buying a yd of cotton cloth he tied up his neck - went to brother Rufus house and sent in his name. Rufus had a party of distinguished men at dinner. He told the servant to show the gent in at once - he came very gingerly avoiding to step on the flowers of the rich carpet - Pretending to think them real and wishing to mortify his aristocratic brother - but failed - his party were surprised when introduced but confounded when listening to his philosophical conversation. He lived on Scottow's Hill - had a large family not one like to himself in any respect - a son became Methodist preacher. Dick King the Infidel was a noted character then - now, we dont fear the influence of Paine's followers but understand better the true animus of the man - one step up in civilization and liberality of thought. The best part of 2 Parish in S. was on the Nonsuch river and Beach Ridge where were many thrifty farmers whose sons went to Mass., and farther west, doing credit to the old town. Portland also has the honor of several solid men from that younger stock but I know nothing of the present inhabitants - thirty five years have passed since leaving there - changes for better have no doubt taken place - the sterile soil of Dunstan and Broadturn, may now bear fruit from mechanics and artizan culture while some seeds sown in the past on mental soil may have slowly taken root under more favorable circumstances of the present day. I have jotted down at various times this potpouri of words as they rose to mind, if you care to read and can gather any grains of wheat from so much chaff - put it to use - if not give the scrap basket these pages. Questions might have called up some things more to your purpose and spared you much you may find irrelevant.

However I mail it with the best wishes of

Your Aged Friend  
M.F. Tilton

To C.L. Libby Esq.  
6-18-1889