



---

# BUXTON – HOLLIS HISTORICAL SOCIETY

---

100 Main Street, Route 4A , P. O. Box 34, Buxton, Maine 04093 **JUNE 2026**

Incorporated 1970 [www.BuxtonHollisHistorical.org](http://www.BuxtonHollisHistorical.org) (207) 929-1684

---

## *President's Message ~~ by Nancy Ponzetti*

On Saturday, June 20 BHHS will celebrate the one-year anniversary of owning our building at 100 Main Street, Buxton. The board knew that ownership would bring numerous repairs and additional expenses. For *Giving Tuesday* in December 2025, I had posted a request on our Facebook page for funding to remove and replace the handicap ramp. It is with great pleasure that I can announce that funding for this project has become a reality. Thanks to the generous contributions of individual members, corporate sponsors (Hannan's Electric, South Portland and Partners Bank, Buxton), and a grant from Maine Community Foundation, this eyesore will be replaced by Sam Mueller Carpentry, Hollis, this summer. I would also like to thank Roger Rossignol of Rossignol Architecture, Danforth, for providing construction plans. The new ramp, threshold, and door will meet ADA accessibility codes, and provide easier access for our programs. *Project Ramp* is just the beginning of our building work, and we cannot be more grateful for the support of our members and friends!



*Congratulations to Mary Hoffman on her retirement from the Town of Hollis Select Board! Mary is a lifetime member of BHHS and a great supporter of preserving local history. Before her election to the Select Board in 2020, Mary served on the Town's Budget Committee and several ordinance committees. (Continues p. 2)*



*Please Join Us  
on Saturday  
September 12<sup>th</sup> for  
A Field Trip  
with Picnic Lunch at  
The Skyline Farm  
Carriage Museum  
The Lane, No. Yarmouth  
12 Noon to 3 pm  
Reservations preferred  
Adults \$25 each*

Skyline Farm in North Yarmouth holds one of the largest collections of historic carriages in New England. Join our Field Trip. BHHS will provide a picnic lunch & private tour with Skyline's curator and restoration expert Greg Cuffey! Please reserve: 929-5490

*President's Message ~~ continued from page 1*

Mary became Chair of the Board overseeing Hollis's move from a three-member to a five-member Select Board with a Town Manager form of government. She led the way in preserving the Salmon Falls Library, the oldest continuously used public building in Hollis. Mary will not be withdrawing from town service but will be continuing her work on the revision of the *Hollis Comprehensive Plan* among other things. BHHS wishes Mary the best, and we know that she will continue to support the collection, education, and preservation of local history. ☆

---

### **Rhubarb Sour Cream Coffee Cake**

*Linda Towle brought this to last June's BHHS meeting and it quickly disappeared... always a sign of success*

#### Streusel Topping

- 1 cup brown sugar, packed
- ½ cup all-purpose flour
- 1 tablespoon cinnamon
- ½ teaspoon nutmeg
- ½ cup cold butter, cubed
- 1 cup chopped walnuts or pecans

#### Cake

- 2 ½ cups all-purpose flour
- 1 teaspoon baking powder
- 1 teaspoon baking soda
- ½ teaspoon salt
- 1 cup butter, softened
- 1 ½ cups sugar
- 1 large egg
- 2 teaspoons vanilla extract
- 1 cup full-fat sour cream
- 2 ½ cups fresh rhubarb, diced

#### Instructions

1. Preheat oven to 350°F. Grease a 9x13" baking dish or 10" springform pan.
2. For the Streusel: combine brown sugar, flour, cinnamon, and nutmeg. Cut in the cold butter with a pastry blender or with your fingers until it resembles coarse crumbs. Stir in nuts and set aside.
3. For the Cake: in a separate bowl, cream the butter, sugar, and egg until light and fluffy.

4. Measure the dry ingredients into a separate bowl: the flour, salt, baking soda, and baking powder.
5. Alternately add the dry ingredients and the sour cream to the creamed butter mixture. Do this in 3 additions of dry ingredients and 2 additions of sour cream.
6. Fold in the diced rhubarb.
7. Spread half the batter into the prepared pan; it will be thick so spread it evenly. Sprinkle with half the streusel mixture.
8. Spread the rest of the batter over the streusel layer and top with remaining streusel
9. Bake 45-50 minutes for 9x13" pan or 55-60 minutes for springform pan. Cool before serving.

#### **BHHS OFFICERS**

Nancy Ponzetti - President  
 Dorothy Bell, Vice President – Buxton  
 Steve Roberts, Vice President – Hollis  
 Vicki Walker, Secretary  
 Linda Towle & Steve Roberts, Co-Treasurers

#### **BOARD OF DIRECTORS**

Janice Hill, Past President  
 and Life Story Editor  
 Brenton Hill, Historian & Tech Support  
 Nancy Pierce, Membership Chair  
 Nancy Pierce, Librarian  
 Sue Schaller, Newsletter Editor  
 Bette Robicheaw, Hospitality Chair  
 Robert Yarumian, Clerk  
 John Myers, Auditor

## *The Search for Hollis Patriots of the Revolutionary War*

*By Rita Bradbury*

I started to search for a list of the Hollis Revolutionary War soldiers. All I could find was a list in the Hollis Bicentennial Book of eight soldiers. I went to Hollis Town Hall. They gave me a list of all soldiers they had and where the soldiers were buried in town. Their Revolutionary War list only had the same eight soldiers as my other list, and so I began.

I started with research books I had of my own which included: *The History of Hollis*, in *Saco Valley Settlements and Families*, and *Early Families of Hollis and Dayton* (by Frederick Boyle). Then I used a Find-A-Grave website to seek out Hollis soldiers buried here. Finally, I contacted the Maine Old Cemetery Association. The Association has done special research on Revolutionary War soldiers since the 200<sup>th</sup> anniversary. My working partner there is Debi Curry, who is very knowledgeable and a great researcher. She uses Ancestry.com, newspapers.com, and more.

From the Maine Old Cemetery Association (MOCA) I got a list of about 30 soldiers. My next task was to research each to find out about their service. In Hollis town history, information started in the 1750s when our town was being settled. There were Indian wars occurring, and initially Hollis was called Little Falls Plantation. There were militia groups on standby to protect people from local Indian raids. By the 1770s soldiers were asked to re-enlist and were offered some benefits in return. Many soldiers enlisted in Scarborough and Biddeford, but Hollis was not incorporated until 1798 when it was named Phillipsburg. Phillipsburg included all the land of the town of Dayton until 1854. So, were Revolutionary era soldiers to be found in the records of Little Falls Plantation, Phillipsburg, Dayton, or Hollis?

The work started alphabetically; MOCA gave us a soldier's name, birthdate, death date, where they lived, and where they were buried if known. One of

the greatest challenges is learning where they were buried. The burial grounds were scant and difficult because there were no funds to receive remains and set memorial stones. Most people were buried on the family's farm. Some grave markers have been destroyed by vandals. We found John Guilford, but it was difficult to clarify whether it was John Sr. or his son, John Jr. John Guilford was Lloyd Bradbury's forefather. Through research we learned the marker honored both father and son. We do not know where the father is buried, but the family had records of the son's grave. Lloyd and family recreated a family monument because the original stones had been broken. The father was an early settler of Hollis whose home still holds his Bradbury descendents.

Debi and I have verified 10 Hollis soldiers to date and we have about 20 more to research. It has been a labor of respect and interesting to puzzle through. Also helpful were Butch Gannett and Lloyd Bradbury, who have placed flags on the Hollis soldiers' graves yearly. They brought me to remote cemeteries that weren't listed on Find-A-Grave. Since then we have identified new soldiers' graves and provided names of soldiers that Find-A-Grave were not aware of—a win-win for us all.

There are many sad stories associated with these men who gave all. Some returned, and their final resting places are unknown. If some did not return home, we still have the opportunity to honor them.

So far I have three names without any information: Aaron Fogg, Rufus Kimball, and Major Timothy McDaniel. If you have any information, please get in touch with us. ☆



***From the Narragansett Sun Newspaper:  
Thursday, June 2, 1910, Buxton Center.***

“Very few people are aware that three soldiers of the Revolutionary War, members of Washington’s body-guard, lie buried in the old part of Woodlawn Cemetery, lying on the east side of the road leading from Buxton Center to Groveville. In the newer part of the cemetery lies a soldier of the War of 1812.”

*Courtesy of Vicki Walker*



***BHHS Projects By Brenton Hill***

We have many ongoing projects now such as Accessioning, Cataloging, Obituaries, Transcriptions and other preservation by scanning documents and photographs. One project we are looking forward to is scanning the Meserve family photographs. They were prominent Bar Mills retail merchants for several generations, operating up to five stores at once in downtown Bar Mills. The last of the family in Rhode Island donated its Bar Mills family photos to us.

The Hollis Roadside Architectural Survey has kept us busy this winter and we look forward to filing it with the State. Our local copy has already proved useful for inquiries.

Another useful project is transcribing the 1950 U.S. Census for both Buxton and Hollis. Some of us are in it! Nancy Pierce has worked diligently on this for many months and is almost done. Thank you Nancy! It is most useful information, especially when we sort the raw census alphabetically for easy lookup. We know this works from experience because Burt Pease transcribed and alphabetized the Buxton and Hollis censuses between 1900 and 1940 for us. Thank you Burt!

*We also thank Becky Smith for joining Vicki Walker and Sue Schaller to process donations; Kathy Larry for scanning, and Bette Robicheaw for keeping our database of births/deaths/ marriages current. sys ☆*

Right: Alfred Meserve and Edward Atkinson, on the Bar Mills Bridge, pre 1936.



Below: Meserve Auction House, Circa 1970



### ***Rita Anderson Receives the Boston Post Cane for the Town of Hollis***



On April 18 one of our historical society members, Rita Anderson, celebrated her birthday with a large crowd at the new Hollis Town Hall. Rita was presented the town's Boston Post Cane to honor her as the oldest citizen in Hollis. Rita was also recognized for her long service to the town in many capacities as the Town dedicated the state-of-the-art meeting room in the new Municipal Building to her. Thank you Rita for all that you have done. ☆

To see the Town Hall dedication and Rita receiving the cane: <https://www.youtube.com/watch?v=GeKZY1TFao8>

### ***The Boston Post Cane Tradition***

*The Bethel Historical Society, Bethel, New Hampshire, provides the following article about The Boston Post Canes on their website:*

*[bethlehemhistoricalnh.org](http://bethlehemhistoricalnh.org)*

On August 2, 1909, under the savvy ownership of Mr. Edwin A. Grozier, the *Boston Post* engaged in its most famous publicity stunt. The newspaper forwarded to the Board of Selectmen in 700 towns\* (\*no cities were included, although some current day cities were towns in 1909) in New England, a gold-headed ebony cane with the request that it be presented with the compliments of the *Boston Post* to the oldest male citizen of the town, to be used by him as long as he lives (or moves from the town), and at his death handed down to the next oldest citizen of the town. The custom was expanded to include a community's oldest women in 1930. The cane would belong to the town and not the man or woman who received it.

The canes were all made by J. F. Fradley and Co., a New York manufacturer, from ebony shipped in seven-foot lengths from the Congo in Africa. They were cut to cane lengths, seasoned for six months, turned on lathes to the right thickness, coated, and polished. They had a 14-carat gold head engraved with the inscription, *Presented by the Boston Post to the oldest citizen of (town's name)- To Be Transmitted.*

In 1924, Mr. Grozier died and the *Boston Post* was taken over by his son, Richard, who failed to continue his father's successful venture. The newspaper went out of business in 1957 due in part from competition from other newspapers, radio, and television.

Many towns in New England still carry on the *Boston Post* cane tradition with the original canes they were awarded in 1909. As years went by, some of the canes were lost, stolen, taken out of town and not returned to the Selectmen or destroyed by accident. ☆

## ***A 1910 Note in the Narragansett Sun on Revolutionary War Soldiers Buried in Buxton***

***By Vicki Walker with  
Betty Ann Weeman and Becky Smith***

An article from the *Narragansett Sun*, June 2, 1910 edition under Buxton Center news. Vicki Walker with contributors Betty Weeman and Becky Smith

“Three Revolutionary War soldiers of the Revolutionary War were members of General George Washington’s body guard, lie buried in the old part of Woodlawn Cemetery, lying on the east side of the Road heading from Buxton Center to Groveville.”

I was curious as to who these men were, and if they still have family in this century in the surrounding area. First, I checked the Buxton Town web page and found who was responsible for placing veterans’ flags on the graves. Betty Ann Weeman was very helpful and shared the list she was provided by the American Legion’s Wayne Butler, who has the master list. Research showed several men fit the age requirements, but they weren’t on the American Legion list. It did reveal three men who were the right ages and who were on the American Legion list. First was Nathaniel Hill. He was born c. 1749 and died in 1801 at the age of 52. There was a Joshua Woodman, who will need more research to reveal information about him. The jackpot was Thomas Harmon, Sec. G of Phinney’s Mass Regiment. His headstone does state he was a Revolutionary War soldier. Further information was provided by Becky Smith. In her research of Buxton Cemeteries, she too found Thomas Harmon and dug deeper through Ancestry.com. This document speaks for itself:

“I William Hancock of Buxton in the County of York, State of Maine on oath declare that ally(?)

Thomas Harmon late of (?) Buxton disceased(sp), who left a widow entered from Scarborough 1<sup>st</sup> about the year 1776 and afterward continued in the Revolutionary Service enlisting after his 1<sup>st</sup> year as aforesaid at Ticonderoga for three years, ½ or 2 years of which he was one who acted as Gen Washington’s Life Guards remaining in the Service till about the year 1780 over there. I believe four years in the whole. He never received any land from Massachusetts as the law expired when he applied about the year 1829, I think. With me William Hancock his Mark X. Subscribed X sworn to be before me, Nathan Elden for his pension Buxton 28, 1836.”

The records show Thomas Harmon died in 1822 and the letter allowed his wife to collect his pension. These surnames still are found in Buxton and of course, we would be happy to help you use our Research Library to follow your quest.



***Bayonne Axe Heads –  
a classic from 1560 to the present  
by Brenton Hill***

The mission of the Buxton-Hollis Historical Society is to collect and preserve the history of the two towns. We recently received two very old Bayonne axe heads, found by metal detectors along the river in Hollis. This type of axe has a long history in our area and beyond. It is called the Bayonne, Biscayne, or Biscay axe because it was a trade axe of the Basque people of those areas in Southern France and Northern Spain.

The axe heads were introduced to the Maritimes and New England as early as the 1520s. Captain John Smith found First Americans using them in Jamestown in 1605. The French found the shape to be popular with First Americans so they traded axes with our local populations from about 1560 to 1750. The British also traded them here in the late 1600s. In 1682, the Hudson Bay Company introduced its similar version. Snow & Nealley of Bangor has produced a Maine version currently since 1864 called the Hudson Bay Axe.



It would be hard to date our two rusted axe heads. They appear to be blacksmith forged with the eye wrapped around a form and the cutting edge “forge-welded” together. We may never know just how old our axe heads are, but it is easy to believe they have been here a century or longer. ☆

*There is a unique pleasure to be experienced in making something with your own hands, exploring your own creativity, restoring a damaged thing that you fancy, repairing a broken thing back to usefulness. Creativity is like a muscle that grows with use. sys*

***Old is Not Bad by Becky Smith***

I grew up with parents who came through the Depression and were accustomed making do with less. My grandparents, who lived nearby, were also of the “fix-it” mindset, and money was too precious to spend foolishly. It was normal to repair items, like putting a new handle on a broken hoe, or sewing a patch on a pair of pants. They were not throw-away generations.

In our current age, it has become more difficult to repair items, such as a television set, and much easier to replace it. Up until about 2 years ago, I was still using an electric waffle maker that my parents had purchased from the Grand Union Door-to-Door seller in 1946. I had been able to replace a worn cord about 5 years ago, but when the heating element failed, I was forced to give up the old waffle maker.

From the picture, you can see that the same bread board and rolling pin that were purchased second-hand, also around 1946, are still being used by me today. The rolling pin has always had only one handle since we owned it, but we have all adapted to it. There is nothing new today that I could buy that would replace the value of these two items for me. ☆



***Slavery in Maine with  
Kathy Ostrander Roberts,  
Vana Carmona and  
Dr. Mary T. Freeman***

Vana Carmona returned to BHHS in May with Kathy Ostrander Roberts to present the results of their historical documentation of enslaved people in Maine. On June 8<sup>th</sup>, they were featured on Maine Public Radio's Maine Calling radio program, with Mary Freeman, historian, author of *Abolitionists and the Politics of Correspondence*.



Vana Carmona started The Prince Project some 13 years ago (PrinceProject.org). It is a database of enslaved people in Maine before 1800. Kathy Ostrander Roberts is town historian for Kennebunk, and author of *Unmarked Graves and Forgotten Lives*. The article below is a carefully and honestly abridged transcript of their program on Maine Calling; . Note that JR is moderator Jennifer Rooks, Vana is VC, Kathy is KR, and Mary is MF. To listen to the program: <https://www.mainepublic.org/show/maine-calling/2026-06-08/documenting-slavery-abolition>

Jennifer: Perhaps because Maine is so far north, or because we have been taught predominantly white history, many of us have long had the impression that slavery did not exist here. New research has brought to light historical documents that have shown it was not the case.

Vana grew up in Portland and never heard about slavery in Maine's history. Her family arrived in Maine in the early 1600s and 1700s. She was surprised to find a grave marked Prince in her family plot, and on investigating she was upset to learn he was enslaved by her ancestors, and that she never knew of it before. (Prince has a headstone but it was added later, probably in the 1800s when tracing family history was a common interest.)

Kathy was appointed local town historian for Kennebunk in 2008 to research some of the cemeteries in the area. She was surprised to find slaves in New England because it was not part of our education—slavery was always taught as a southern (practice). She soon found documents about a freed slave settlement and eventually located it off High Street and in part on land that is State owned. Kathy and the town spearheaded an archeological dig. One 1790 census listed the freed community as some 17 people which would have been one of the largest freed communities in Maine ( the Ridge Settlement.)

Mary is an associate professor of history for the University of Maine. She notes that slavery existed in Maine (Massachusetts until 1820) from the earliest years of regional colonization (the early 1600's), and in the broader region into Atlantic Canada. From that date there were enslaved people of African descent, and also enslaved indigenous people local to the region; they were sometimes enslaved within the region, and sometimes sent to the West Indies. Slavery continued in New England into the 1700s. Not until the time of the American Revolution did individual states pass laws and begin to reckon with this issue. In the case of Maine (Massachusetts until 1820) there was never exactly a law passed, but a judicial interpretation of the new state constitution in 1780 that led to an end of slavery in Maine (because the courts no longer honored documents of slave ownership). However, there were many connections to slavery in Maine that extended beyond that date.

It's not clear how the end of slavery unfolded in 1780. It seems to have been the initiative of enslaved people during the disruption and upheaval of the American Revolution that led people to make claims to freedom, and (to take) a stake in this conflict either by enlisting in the military, or running away, or using various channels in formal legal and political realms, as well as a more ad hoc informal basis to better their circumstances.

Vana: In reading some things about slavery ending in Maine (Massachusetts until 1820) there was always talk of abolition but it was never a legislative decision – it was a judicial decision that ownership documents were no longer honored in the court system, so people were free by default. The culture of enslavement continued with people continuing to live with former enslavers even after the fact.

Kathy: In Kennebunk, many freed people lived with their former enslavers; it was common but a freed community gradually grew as they transitioned and built their own homes, had their own livestock, and chose their own foods. The freed settlement was in the northern section of Wells (now Kennebunk), some off High Street, some in a state forest and some at a distance of 2-3 miles.

Vana: Once I learned about Prince, I became curious to find more names (of enslaved people) and finding no existing database, started looking for names using the internet, and then local historical societies, and whatever could be found. As it grew, it became the Prince Project and 3 years ago, it became a non-profit.

In the beginning people just didn't believe there had been slaves, but as (Vana) found more documents, including bills of sale for people, the project grew. The database has identified 2300 names of enslaved people and other people are adding their findings as well. Oral histories are included to prevent leaving anyone behind and (in the hope that) maybe

something else will be found later to substantiate that information.

Kathy: It's fascinating that there was no education about (slavery) when these records were (in our communities) all along -- bills of sale, census records, church records, probate records, military records, newspapers, shipping manifests, letters--but people were unaware or chose to ignore them.

Mary adds: Maine definitely has a strong connection to its abolitionist heritage and to having had strong support for the Union cause during the American Civil War. As part of the 19<sup>th</sup> Century swelling of support for the abolition of slavery on a national scale, that peaked around the time of the Civil War, and then afterwards there were efforts to commemorate that effort. During that period is when Maine, and this is true throughout New England, forgot about its own history and connections to enslavement. Abolitionists before the Civil War called a lot of attention to northern ties to slavery, both through historical enslavement of people in New England, as well as ongoing economic ties to the institution of slavery through the Civil War. It was perhaps after the Civil War when people were looking back on their legacy, perhaps with a bit of rose-tinted glasses, that a lot of information was forgotten, erased, or scrubbed out intentionally and that's had consequences to today on how we understand our own history.

Jennifer: People think of abolitionists as the majority in Maine in the late 1700s and throughout the first half of the 1800s, but we learned that's really not true, that they were outliers and that most of the public disagreed with them. What do the letters teach us about how they thought, worked, and we didn't know?

Kathy Abolitionists were a quite small but vocal minority of white northerners leading up to the Civil War. There were a lot of black abolitionists who were strong supporters of abolishing slavery all the way back to the era of the Revolution, but the 19<sup>th</sup> Century movement was definitely considered quite radical; its

membership included black and white people, men and women, people of varying socio-economic and regional backgrounds. It was a quite diverse movement, but a radical minority at the time. Abolitionists could be taking a great deal of risk by exposing themselves publicly. They did a lot to disseminate their ideas through printed publications, newspapers, periodicals, as well as in person traveling lectures. But those people could be the victims of mob violence, they could be criticized, their reputations damaged, (or) they could be arrested for breaking state or federal laws so it was quite risky to be an abolitionist even up through the outbreak of the Civil War. By looking at letter writing, we see a hidden side of the abolitionist movement that doesn't reveal itself as obviously as some of their public actions. Letters could be a semi-private or sheltered space for activists to organize, to communicate with one another, to work out their ideas before expressing them publicly and sometimes to participate in covert actions including helping fugitives from slavery to escape with slightly less of a risk of being exposed....

A caller (Carl, from Stow, Maine) noted some ships carried enslaved indigenous people from New England to the Caribbean, and swapped them out for Caribbean slaves and sugar as the return cargo.

Mary: (The maritime slave trade) speaks to how essential Maine's maritime economy was from the very beginnings of colonization and how deeply that economy was tied into the institution of slavery on a much broader geographic level. The fact that enslaved people of both indigenous and African descent were being transported on Maine made ships, as well as the complete reliance of the economy on the coasting trade down to the West Indies and bringing back commodities, especially sugar, that were produced with enslaved labor. That wealth of early colonial Maine, some of those wealthy families, and ships captain's houses, came from the institution of slavery.

Vana: (I learned that our) whole economy was absolutely based one way or another on slave labor, so there was a point where if you were involved in any kind of shipping, then you were involved and complicit in enslavement in Maine. It's also true (that there are accounts) where people were rounded up after a battle and shipped out. In order to really enslave somebody, (they had to be completely isolated), so coming from Africa they were stripped of their culture, language, name, everything...

Kathy: Although many, many, many indigenous people were sent to the West Indies and various other places, we have many records of (indigenous) who were enslaved right here in Maine. The 1751 poll tax records denote that each town had X number of slaves and X number of Indians, and their value in 1751 at £13 each sometimes exceeded the value of the homes (in which they were living with their enslavers).

Jennifer: And we cannot forget rum and cotton...

Vana: (For people who want to know more about coastal shipping, Kate McMahon maintains The Atlantic Black Box Project, a database of slave voyages.

Mary: (The connection between the revolution and abolitionism dates back to) 1773, in Boston, where a group of enslaved and formerly enslaved black men wrote a letter representing what they called their Committee, so suggesting there was a broader level of organization going on, where they argued that as Massachusetts colonists were starting to talk about the potential to break away from Great Britain, and were actually using the language of slavery to describe their relationship to the monarchy, to Great Britain, saying they were enslaved to the British Crown. Enslaved people and free people of African descent started to use that as an argument to say slavery itself actually exists here and that if you are going to use that kind of language and argument .. you should think seriously about the institution of slavery.

So I argue in my book that we should not only look to 19<sup>th</sup> Century abolitionism, but we should look even earlier to the period of the American Revolution where you have enslaved and free black people starting to work together to build an abolitionist movement, early on, amid the disruption of revolutionary politics and the outbreak of the war. As we start to commemorate this 250<sup>th</sup> anniversary it's also an anniversary it speaks to the radical activism of abolitionism that started in that period led by enslaved and formerly enslaved people.

A caller, Mary from Saco:

Many people don't know that when slavery was enacted for the British colonies, it was chattel slavery that (was) different (because) they were enslaved forever, and their children were enslaved forever.

Vana: Slavery has existed all over the world since it seems like the beginning of time ...but this (chattel slavery) was a whole new approach,.... that was in place by the end of the 1600's

Mary: And you can especially see that (on) old estate inventories that list persons of color .... right along with the cows and the horses, not as individuals but as chattel, (such as) Phyllis, negro wench, £30, listed right along with kitchen utensils and the animals.

Jennifer: Why is it so important to tell these stories?.

Vana: I don't want these people forgotten, because I think it's offensive that this is the way we were teaching our history for all these centuries, and I think it's just simply wrong I was offended that it wasn't taught to me and I don't want this white-washed history taught to my children or my grandchildren. When we talk about history it's about all the details you don't just say well this part doesn't count because it does. It counts a lot because these people contributed to what we have today and to say it doesn't count, to me, it's morally wrong. I know my ancestors were involved in all of this and that's hard enough but there's a personal involvement and I have to help rewrite this history correctly.

Kathy: Similar thoughts. We are the sum of all of our parts, we are all the facets, not just the fancy narratives of ships captains, we are the people who worked to build our communities and I don't want these people forgotten either. I want them named and I really want the education to go forward... I don't want it to be something that's not talked about in schools any longer.

Mary: I agree there is a moral obligation. You can't tell the story of the United States, or the story of Maine, New England and have it make sense without including the topic of slavery.. As we've talked about the economic basis of Maine and New England, the trajectory of colonization from its very beginnings in this region was undergirded by a reliance on slavery as a labor force generating enormous wealth and keeping colonization going. Then by the time you get to the 19<sup>th</sup> C the economy of the US as a whole is completely undergirded by wealth generated by enslaved labor, and that's true in the north and the south. So the story just doesn't really make sense if you leave slavery out.

On a more optimistic note, I think it's really important to understand (abolitionist) history in a complete and well documented way because there is a lot of myth and romanticization of that movement but also we can learn a lot from these activists who put themselves out there, took their lives in their own hands, took a lot of risks to speak out against this institution as something that was immoral in their own time even though it was widely accepted. So we can learn a lot from the activists who opposed slavery even when it was this driving force behind the national economy..

### **Upcoming Related Events**

**Alna Meetinghouse**, Carol Gardner, June 20<sup>th</sup>, 2 pm, Damariscotta and Newcastle Ships of the Slave Trade

**The Freeport Historical Society** is presenting Stories We Thought Knew—Reconsidering history.

**Eastern Cemetery Tours**, east end Portland, begin, June 27<sup>th</sup>, 2 pm. Sign up to join Vana for the first tour of the season.

*Scribed by Sue Schaller* ☆

**Membership Year 2026** (by Calendar Year)

Today's Date \_\_\_\_\_

Name(s) \_\_\_\_\_

Mailing Address \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Email \_\_\_\_\_

Phone - mobile \_\_\_\_\_

Home \_\_\_\_\_

Send my Newsletter  to my email  
 to my USPS mailbox

**Annual Dues Levels**

Student \$5     Individual \$10

Family \$20     Patron \$50

Sustaining \$100

Lifetime  Individual \$450     Couple \$500

Donation: \_\_\_\_\_

Please make checks payable to:

Buxton-Hollis Historical Society

Send to: Buxton-Hollis Historical Society

Attn: Membership Chair

P O Box 34

Buxton, ME 04093

**Thank you for your support!**



**BUXTON - HOLLIS HISTORICAL SOCIETY**  
**P. O. BOX 34**  
**BUXTON, ME 04093**

**June 16<sup>th</sup> Like Father, Like Sons to Battle 7pm**

by Linda Snow McLoon

Public Meeting Bar Mills Dam Decommissioning

Plan, **June 25<sup>th</sup>**, Thursday, **6pm** Hollis Town Hall

**August 1<sup>st</sup>: Buxton Community Day**

**August 8<sup>th</sup>: Hollis Community Day**

**September 12<sup>th</sup> -Skyline Farm Carriage Museum**

Field Trip & Lunch, Saturday 12-3, RSVP

**October 20<sup>th</sup> Civil War Letters Home to Seddie,**

7 pm, Sue Schaller

**November 7 Annual Meeting & Potluck Supper**