



Esther's Story

A Candlemas Raid Adventure

by

Cindi Young-Gomes

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Life in York and Southern Maine 1631-1745.

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Esther's Story



Esther Sayward was a real little girl who lived in York at a very dangerous time. Indian attacks were real, occurring at any time of the day, any time of the year. Children who were not killed were often kidnapped, sometimes never seeing their families again, disappearing forever.

In creating this booklet I wanted to be able to share details to York's Candlemas Raid that I could never be able to share within the text of the exhibit. By following Esther I hoped to grab the attention of younger visitors, including my 13 year old daughter who finds history flawed by the lack of vampires and werewolves.

In trying to make Esther's life more personal, learned as much as I could about her family, her home, her life among the English, Wabanaki, and French...and made an astounding discovery. Esther's grandparents and my daughter's 8th great-grandparents are one and the same! Suddenly, Esther's story became interesting to my daughter.

Without any vampires or werewolves.

Cindy Young-Cones
Curator, The community is plentiful
Museums of Old York
June 2011

Esther's Story



James and Mary Plaisted and their five children lived on Cider Hill in the Scotland District of York in the time of King William's War (1689-1697). This war was the first in a series of colonial conflicts between France and England for domination of North America. The major goal was the control of the fur trade, but the different religions of the two countries played a role as well. The Native Americans took sides in these conflicts, the Iroquois siding with the English and the Wabanaki (wah-bah-nah-kee) with the French. On the morning of February 25, 1692, the town of York was attacked by Wabanaki Indians.

In this booklet you can follow the story of one of the Plaisted's children, seven year old Esther. Along the way you will be asked to consider the different situations with which she was faced and choose which path her life might have followed. As you make choices for Esther, you will be guided to discover what really happened to her.

To discover more about Esther's experience, please turn to page 2.



Esther's Story

It is early in the morning on February 25, 1692. As the town of York wakes up, a group of Wabanaki Indians from Canada attack the scattered settlement. Chaos breaks out as people try to run or hide; some die and others are captured. The Wabanaki pull off the lead* that holds together the panes of glass in the windows and grab pewter* plates and cups; the lead and pewter will be used to make into bullets. They burn nearly all of the houses in York. They take what food they can carry and destroy the rest including livestock. The few people who escape have little shelter or food and only the clothes on their backs—in the middle of winter in Maine.

Throughout York there are garrisons built to protect the people in case there is an Indian attack. Garrisons are small, strong forts which sometimes have soldiers living inside along with weapons, food and other supplies. One of the garrisons is large enough to hold 100 people. At the end of the raid there are three garrisons left standing. Esther's home is on Cider Hill (Route 91), about 1 ½ miles from one of these garrisons.

If you think Esther escapes capture and makes it safely to the garrison, please turn to page 7.

If you think Esther is captured by the Wabanaki, please turn to page 19.

* Lead and pewter are soft metals used to make bullets.



Esther's Story

Marie-Esther and her sister Marie-Genéviève refuse to return to York in 1695. Their mother is excited about going home to see her husband and her three other children who escaped death and captivity during the Wabanaki raid three years earlier. But Esther and her sister have less positive memories of York. Life in York had been hard. After nearly four years in Canada, they do not remember their stepfather, brother and sisters well; they may no longer speak English. Their lives in Canada have been full of friends, comfort, education, and self-empowerment. Saying goodbye to their mother must be difficult for them; they may never see her again.

In 1698 the Dutch join the English in a second trip to Canada to bargain with the French for the release of the remaining captives. All French citizens, including the religious Sisters at the convent schools, are told to release all English captives. The Sayward sisters refuse—again—to go “home”.

In 1710 Marie-Esther is given the chance to become a citizen of France.

If you think Marie-Esther decides to become Canadian, please turn to page 23.

If you think Marie-Esther decides to remain English, please turn to page 30.



Esther's Story

When Mary Plasted returns to New England, she goes back to the Puritan faith.

To discover what happens to Mary Plasted next, please turn to page 14.



Esther's Story

While French citizens enjoy increased freedom in Canada, other people do not. Slavery is common. Slaves include both white captives from New England, who serve both Native Americans and the French, as well as Native Americans and people of African descent. There are also French citizens who willingly become indentured servants, agreeing to serve their master for three years to pay the cost of their voyage to Canada from France.

If you think Marie-Esther, whose own mother had been a slave, chooses to own slaves, please turn to page 29.

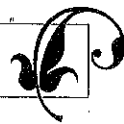
If you think Marie-Esther refuses to become a slave owner, please turn to page 15.



Esther's Story

Mary Plaisted decides to leave her daughters in Canada and return to York without them.

To discover what happens to Mary Plaisted next, please turn to page 36.



Esther's Story

Esther is not able to make it safely to the garrison.

To discover what happens to Esther next, please turn to page 19.



Esther's Story

Marie-Esther gives the two French girls in her household the same education she received. Both Marie-Anne and Elisabeth later take their vows and become religious Sisters of the Congrégation Notre-Dame, just as Marie-Esther's sister did.

Marie-Esther spends the last years of her life close to the Sisters of the Congrégation Notre-Dame who educated her, buying a house next to the convent and cutting a door between the two buildings. She becomes a supporter of both the Sisters of the Congrégation Notre Dame as well as the Ursulines in Quebec where her cousin, former captive Esther Wheelwright of Wells, Maine, is Mother Superior.

Marie-Esther dies in 1770 at the age of 86, both a Canadian and once again a citizen of the British empire on the verge of a war to keep its American colonies intact. She is buried in the Chapel of Sainte Anne in the Cathedral Church of Notre Dame, Montréal. The stone house she lived in with her husband still stands on St. Paul Street in Montréal.

This is the end of Marie-Esther's story.

To return to Mary Plaisted's experience, please turn to page 40.

To return to Marie-Genéviève's experience, please turn to page 37.



Esther's Story

In 1715 Mary Plaisted finally settles the estate of her second husband, John Sayward, who died in 1689. Interestingly, the "drink" served at his funeral cost four times more than the coffin and grave! John Sayward was the biological father of Marie-Esther and Marie-Genéviève, as well as three other children. Mary Plaisted is allowed to receive some money from the estate to help pay for "bringing up the children". Esther, who was four when her father died, is given seven pounds (English money) for each year. Mary, who was seven, does not receive any money as the judges believe that children by the age of seven can take care of themselves.

John, the only son, receives twice as much as his sisters; each of the four daughters receives a little more than 19 pounds. John later takes his mother to court, claiming that he has the right to his two captive sisters' unclaimed shares. Mary Plaisted firmly believes that "ye shares of Esther & Mary Sayward, now in Canada, remains to them if demanded."

In order to claim her share of the inheritance, each sister will have to make a trip from Canada to York. Mary Plaisted, by actively protecting the financial interests of her daughters at the cost of a legal dispute with her son, obviously hopes for their return.

If you think Esther returns to York to claim her inheritance, please turn to page 21.

If you think Esther never returns to York, please turn to page 24.



Esther's Story

Esther is not one of the dozen children who are released by the Wabanaki.

To discover what happens to Esther next, please turn to page 34.



Esther's Story

Esther's family is sold by the Wabanaki to a rich French widow, Catherine Gauchet, who lives in Montréal, Canada. Esther's mother, now a slave, is expected to work as a servant in Madame Gauchet's household. Although Madame Gauchet probably also buys Esther and her sister Mary, she does not treat them as slaves. She treats the girls like daughters and sends them to be educated and live in a Catholic convent (a building in which religious Sisters live) in the care of the Sisters of the Congrégation Notre-Dame.

Life for the two sisters and their mother is about to go in different directions. Everything is about to change.

If you would like to learn more about Esther's mother's experience, please turn to page 40.

If you would like to learn more about Esther and her sister's experience, please turn to page 32



Esther's Story

In March of 1717 a disease breaks out at the convent. Marie-des-Anges, along with many others, dies at the age of thirty-six, having never returned to York or seeing her mother again. In the margin of her death record the word "Angloise" [sic] ("English") is written, the only evidence that she was once a little English girl from York, Maine. She is buried in the chapel dedicated to Notre-Dame de Pitié at the Parish Church in the Lower City of Quebec.

This is the end of Marie-des-Anges' story.

To return to Marie-Esther's story, please turn to page 38.

To return to Mary Plaisted's story, please turn to page 11.



Esther's Story

Marie-Esther does not remarry after the death of her husband, Pierre de Lestage.

As a widowed French citizen, Marie-Esther receives half of their estate including her husband's business. It is common for French Canadian widows to create partnerships with relatives or their husband's former partners. For example, When Pierre de Lestage's first business partner died, he continued the partnership with the man's widow. It was with his partner's widow that Lestage became rich. Now Marie-Esther decides to enter into a partnership with her husband's nephew, Pierre-Noel Courthiau, becoming very wealthy and powerful.

Widows also network with other female merchants in numerous ways, such as sharing insurance, reducing risk by splitting cargos between ships and offering each other advice on pricing. French Canadian widows have more rights and privileges than widows in New England. This freedom may be the reason Marie-Esther chose to remain a widow and not remarry.

To discover what happens to Marie-Esther next, please turn to page 5.



Esther's Story

Mary Plaisted, upon returning to New England, must make another choice: does she keep her new Catholic faith, or does she return to her former Puritan religion? The choice is actually very easy for her: if she remains Catholic, her marriage to James Plaisted will be considered not legal by Puritan law. Mary returns to her husband and the Puritan faith.

A year after returning to York Mary Plaisted is fined "for not attending the public worship of God upon the Lords day". Her husband tells the Court that she was "Under some bodily infirmity hindering her appearance", but still has to pay a fine for her crime. Mary's refusal to go to church is interesting: is she still feeling confusion over her recent baptism into the Catholic faith, or is she feeling bitterness towards all religion? At any rate, Mary Plaisted is listed as a member of the Puritan church in 1754 as "An aged widow".

To discover what happens to Mary Plaisted next, please turn to page 9.



Esther's Story

Marie-Esther becomes a slave owner.

To discover what happens to Marie-Esther next, please turn to page 29.



Esther's Story

Spiritually devoted and English-speaking, Soeur Marie-des-Anges (Marie-Genéviève) soon becomes the Superior (person in charge) to the convent at Sault-au-Récollet. Here she oversees the education of young girls, including captive girls from the 1704 Deerfield, Massachusetts raid. She is also the overseer of several English male slaves purchased from the Wabanaki. The newly arrived captives must be impressed that an English-born woman is in charge. No male priest holds authority over the Sisters; men and women work together as equals.

Marie-des-Anges is later transferred to the convent in the Lower City, Quebec, proof that she is highly regarded.

To discover what happens to Soeur Marie-des-Anges next, please turn to page 12.



Esther's Story

We do not know if Esther is given any help by the Indians. Sometimes captured children who are going to be adopted by the Native Americans are pulled on toboggans or even carried on the shoulders of their captors. The English shoes the York settlers wear are not good for walking long distances in the cold snow. The Wabanaki might share their extra moccasins and snowshoes with the captives to prevent frostbite and to help them walk further each day. Approximately 100 Wabanaki warriors are on the raid, each wearing snowshoes. The snow is fairly well packed down by all of the snowshoes, making the march a little easier even for a little 7-year old girl without any.

As Esther and her fellow captives are forced to walk to Canada, they probably stop at several Wabanaki villages to rest and eat. At other times they set up simple shelters. Some of the richer captives are sold back to their families in York. Some of the captives die from exhaustion, hunger and the cold. Five or six of the children cannot keep up and are killed. Esther's group finally arrives at a Wabanaki village where they will wait out the rest of the winter. Some of the captives, especially children, are adopted by the Wabanaki while others become slaves. The rest will be sold to the French. The French prefer to buy men. Some of them will be sold back to the English or traded for French prisoners of war; other men can be used as slaves. Women and children are not as easily sold back to the English. They are not as strong as men and less useful as slaves. However, there are more men in French Canada than women, making women welcomed as possible wives.

If you think Esther is sold by the Wabanaki to the French, please turn to page 11.

If you think Esther is adopted into a Wabanaki family, please turn to page 26.



Esther's Story

Marie-Esther agrees to marry Pierre de Lestage.

To discover what happens next to Marie-Esther, please turn to page 27.



Esther's Story

Esther is not able make it to the garrison. Esther, her mother and her eleven year old sister Mary are captured by the Wabanaki. They are separated from Esther's stepfather, brother and two sisters. Esther will not know what happened to them until several years later

The Wabanaki choose a dozen of the youngest children, aged 3-7 years, and three elderly women to set free. Small children and the elderly will slow the Wabanaki down on their trip back to Canada, they will not bring a high ransom (blackmail money paid for the return of a person), and no one will want to buy them as slaves. The freed captives are sent to one of the garrisons carrying a letter with the Wabanaki's demands. In the letter, the Wabanakis threaten to kill the remaining prisoners if their demands are not met.

If you think Esther, who is seven years old, is among the dozen children freed by the Wabanaki, please turn to page 10.

If you think the Wabanaki keep Esther as a captive, please turn to page 34.



Esther's Story

Marie-Esther's husband, Pierre de Lestage, dies in 1743, leaving her a rich widow. Any money made during a marriage in French Canada is owned equally by both husband and wife. A man cannot even sell property without his wife's permission and signature on the deed. When a woman's husband dies, she receives half of the property value including the right to operate any businesses. On the other hand, in New England a widow only receives one third of her husband's estate which must be given up if she remarries. A New England widow might be allowed to operate her husband's business until her sons become old enough to run the business.

If you think Marie-Esther decides to remarry, please turn to page 25.

If you think Marie-Esther decides to remain single, please turn to page 13.



Esther's Story

In 1725 Marie-Esther's brother-in-law, Samuel Jordan, asks her to return with him to visit her family in York-and she says yes! Jordan has been in Montréal trying to get the remaining English captives to return home, but he cannot convince Marie-Esther to leave Canada permanently.

The reason for the visit is unclear: does Esther simply wish to see her relatives or does she want to claim her inheritance? There is no record of her requesting or receiving her share. As one of Montréal's wealthiest women, the small inheritance is probably not important to her. Her brother, John, who had fought his sisters' rights to their share of their father's estate, has since named two of his daughters Esther and Mary, probably after his captive sisters. We do not know any details of the reunion between mother and daughter. Can Marie-Esther, now a woman of 40, even speak English? It is not uncommon for captive children to forget their native language. Most likely Samuel Jordan travels with Marie-Esther and serves as her translator. After stopping in York she probably goes with her brother-in-law to Saco, Maine, to meet his wife who is her half-sister (they have the same mother but different fathers), Olive Plaisted Jordan, for the very first time. Whatever Marie-Esther's reasons are for going to New England, she does not stay long and returns to Canada.

Marie-Esther's sister, Marie-Genéviève, died in 1717, without ever seeing her mother. Mary Plaisted will never see Marie-Esther again.

According to York First Parish records, Mary Plaisted lived into her 90s. Although there are 19th century Plaisted family cemeteries on Cider Hill, Mary's grave is unknown.

This is the end of Mary Plaisted's story.

If you are following Marie-Esther's story, please turn to page 20.

If you would like to return to where the mother and sisters' story diverges, please turn to page 11.



Esther's Story

We do not know if Esther is given any help by the Wabanaki. Sometimes captured children who will be adopted by the Native Americans are pulled on toboggans or even carried on the shoulders of their captors. The English-style shoes the York settlers wear are not good for walking long distances in the cold snow. The Wabanaki may have shared spare moccasins and snowshoes with the captives to prevent frostbite and help them walk longer each day.

As Esther is forced to walk to Canada, she stops at several Wabanaki villages to rest and eat. At other times the Wabanaki set up simple shelters. Rich captives are sold back to their families in York. A few of the captives die from exhaustion, hunger and the cold. Five or six of the children cannot keep up and are killed. Esther's group arrives at a Wabanaki village where they will wait out the rest of the winter. Some of the captives, especially children, are adopted by the Wabanaki while others become slaves. The rest of the captives will be sold to the French. The French prefer to buy men. Some of them will be sold back to the English or traded for French prisoners of war; other men can be used as slaves. Women and children are not as easily ransomed back to the English. They are not as strong as men and therefore less useful as slaves.

If you think Esther is sold by the Wabanaki to the French, please turn to page 11.

If you think Esther is adopted into a Wabanaki family, please turn to page 26.



Esther's Story

In May of 1710 King Louis of France gives permission for English captives in Canada to become citizens of France, as long as they are Catholic. Marie-Esther is one of eighty-four captives who choose to become Canadian. Twice as many women captives as men decide to stay in Canada, refusing to return to New England.

The lives of the sisters is about to separate.

If you would like to continue to follow the life of Marie-Esther, please turn to page 38.

If you would like to follow the life of Marie-Genéviève, please turn to page 37.



Esther's Story

Marie-Esther returns to York!

To discover what happens to Marie-Esther and Mary Plaisted next, please turn to page 21.



Esther's Story

Marie-Esther does not remarry after the death of her husband.

To discover what happens to Marie-Esther next, please turn to page 13.



Esther's Story

Esther is sold by the Wabanaki to the French.

To discover what happens to Esther next, please turn to page 11.



Esther's Story

Marie-Esther marries Pierre de Lestage in 1712. In French Canada husbands are often away from home on business or to serve in the military. Women tend to have fewer children and play an important role in the family's income, either finding jobs of their own or taking over their husbands' businesses when they are away. Marie-Esther and Pierre have only two children who both die young.

In 1725 Samuel Jordan of Saco, Maine, is sent to Montréal to ask for the return of captives still in Canada. Jordan had been a captive and is a trusted translator by the Wabanaki, French and English. Jordan is also married to Marie-Esther's half-sister, Olive, who was born after their mother returns to York. When Jordan is ready to go home, he asks Marie-Esther to join him on the trip back to New England to visit her relatives.

If you think Marie-Esther goes back to New England, please turn to page 21.

If you think Marie-Esther decides to stay in Canada, please turn to page 33.



Esther's Story

Marie-Esther and Marie-Genéviève decide to stay in Canada.

To discover what happens next to Marie-Esther, please turn to page 3.



Esther's Story

Marie-Esther buys 12 slaves. Most of her slaves are Native children captured from the Great Lakes region, but she buys two black slaves as well. By the time Marie-Esther becomes a member of the wealthy French upper class, it is too late to buy New England captives as slaves. Although she feels it is important to teach her slaves about Catholicism, she does not offer any of them the education she had been given.

Marie-Esther adopts two girls, her niece Marie-Anne and Elisabeth, an orphaned French Canadian.

If you think Marie-Esther offers these two French girls the same education she received, please turn to page 8.

If you think Marie-Esther does not feel it is important to give the girls an education at the convent, please turn to page 31.



Esther's Story

Marie-Esther decides to become a Canadian.

To discover what happens to Marie-Esther next, please turn to page 23.



Esther's Story

Marie-Esther gives Marie-Anne and Elisabeth the same religious-based education she received.

To discover what happens to Marie-Esther next, please turn to page 8.



Esther's Story

Esther and Mary are amazed by their new lives. Montréal is a large, wealthy modern city. It is very different from the small, scattered settlement of York which lies on the frontier of the English world. Life in York had been very hard for them. They were poor, considering the small estate left by their father whom died when they were 4 and 7 years old. A second father briefly entered their lives as their mother struggled to survive with her five young children in a world controlled by men. Their mother had only been married to their second step-father for one year before the Wabanaki raid. Life in York had been difficult, uncertain and full of sorrow.

Life in the convent (a building where religious sisters live) gives Esther and Mary a comfortable world which is completely ruled by women, a place in which women own male slaves, provide for themselves and control their own finances. Esther and Mary become very close to other captive girls, the daughters of rich Canadians who are also sent to the convent for education, and the religious Sisters who teach them. This is a bond which will last throughout their lives.

Even more importantly, Esther and Mary meet earlier captives who help them deal with the suffering and confusion of their experience. Here, in the protected female world of the convent, the girls learn French and blend into their new culture-including the Catholic religion.

If you think Esther and Mary convert (change) from the Puritan religion to the Catholic religion, please turn to page 35.

If you think Esther and Mary refuse to convert (change) religions, please turn to page 39

Esther's Story



Marie-Esther chooses to join her brother-in-law and returns to New England.

To discover what happens to Marie-Esther next, please turn to page 21.



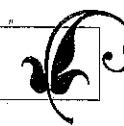
Esther's Story

Esther is not among the dozen children who are released by the Wabanaki.

Esther, her mother, and her sister are forced to march to Canada in the cold, deep snow. The trip will take them several weeks. Although the snow is very deep, the Wabanaki wear snowshoes to help them with the long, difficult walk. They may also have crampons, spiked metal teeth which attach to their shoes that help them walk in icy conditions.

If you think Esther is given snowshoes or other assistance by the Wabanaki for the long, cold walk to Canada, please turn to page 22.

If you think Esther has to keep up on her own, please turn to page 17.



Esther's Story

Esther and her sister are baptized into the Catholic religion on December 8, 1693. Esther's name is changed to Marie-Joseph and Mary's name is changed to Marie-Genéviève. Baptism and new names are two ways captives begin to change from being English to becoming French. Esther will call herself Marie-Esther, a blend of her French and English identity.

Although the sisters' mother, Mary Plaisted, is baptized on the same day by the same priest, they are not baptized at the same time or place, which suggests that they are living separate lives. If the sisters and mother want to see each other, becoming Catholic may have been necessary. Madame Guichet controls their lives, and she wants them to become good Catholic Canadians. The separation of Mary Plaisted from her daughters will also make becoming Canadian easier for the girls.

In 1695, the remaining York captives are given the chance to return home to York! Esther's mother is very eager to leave behind her life as a slave and return to her husband and three other children who are in York. But Esther and her sister are not sure they want to return to York. They have a comfortable life, good education and many friends in Canada.

If you think Esther and Mary leave Canada and return to York with their mother, please turn to page 28.

If you think Esther and Mary say good bye to their mother and remain in Canada, please turn to page 3.



Esther's Story

In 1695 Mary Plaisted is offered the chance, along with other York captives, to return home. Mary is excited about going home to see her husband, James, and her three children who escaped death and captivity during the Candlemas Raid three years earlier. Mary's return, however, is bittersweet: neither of her captive daughters wants to return to York. Mary leaves knowing that she may never see either of her two daughters again.

Soon after the Candlemas Raid, money was collected across New England and even England to help York pay the ransoms of the captured townspeople and to buy food, clothes and building material for the remaining survivors. However, there was not enough money to buy back all of the captives. Usually men were redeemed (bought back) first, followed by women and then children. The exchange of prisoners is rare in the 1690s. The English usually only took soldiers and officials as prisoners while the French and their Native allies captured everyone, including women and children. This "inequality" made the exchange of prisoners difficult.

Mary, upon returning to New England, must make another choice: does she keep her new Catholic faith, or does she return to her former Puritan religion?

If you think Mary stays Catholic, please turn to page 4.

If you think Mary returns to the Puritan faith, please turn to page 14.



Esther's Story

In 1699 Marie-Genéviève takes her vows (becomes a religious Sister) into the Congrégation Notre-Dame, the religious order in which both sisters have been educated. The Sisters of the Congrégation Notre-Dame are unique in French Canada as they are not cloistered (living separately from the rest of the world), but can travel and work freely outside of the walls of their convent. The order was founded by Marguerite Bourgeoys in 1653 against the wishes of numerous bishops; 100 years later they were the largest women's religious group in Canada. Marguerite Bourgeoys was made a saint in the Catholic Church by Pope John Paul II in 1982.

Marie-Genéviève takes the name Soeur Marie-des-Anges (Sister Mary of the Angels). She is sent to the Mission at Sault-au-Récollet, a place where newly arrived captives from New England are brought.

If you think Soeur Marie-des-Anges has a hard time working with newly arriving English captives, please turn to page 41.

If you think Soeur Marie-des-Anges enjoys working with the newly arriving English captives, please turn to page 16.



Esther's Story

As a Canadian, Marie-Esther now has more rights as a woman than New England women. She can oversee men, has equal property rights as her husband if she marries and can operate her own business.

After finishing her education, Marie-Esther stays at the convent working as a teacher. In 1712 Marie-Esther is asked by Sieur Pierre de Lestage, a wealthy Montréal merchant, for her hand in marriage.

If you think Marie-Esther decides to marry Pierre de Lestage, please turn to page 27.

If you think Marie-Esther decides to remain single, please turn to page 18.



Esther's Story

Esther does convert from Puritanism to Catholicism.

To find out more about Esther, please turn to page 35.



Esther's Story

Esther's mother, Mary Plaisted, is baptized into the Catholic religion on December 8, 1693. Mary's name is changed to Marie-Magdeleine Plaisted. Baptism and new names are two ways the captives begin to change from being English to becoming French.

Mary Plaisted's reasons for converting (changing) to Catholicism are complicated. Conversion is very important to her owner, Madame Gauchet. It is very common for Canadian slave owners to convert both their English and Native American slaves, sometimes by good example and other times by cruel force. Mary Plaisted knows that if she remains a Puritan, she will remain a slave—maybe forever. As a Catholic she will have a better chance of being freed by her owner, who will see her as an equal. Although Mary Plaisted is baptized on the same day as her two daughters by the same Priest, they are not baptized at the same time or place, which suggests that they live separate lives. Becoming Catholic will increase the amount of time that Mary Plaisted can see her daughters: her conversion will preserve what is left of the mother-daughter bond.

In 1695, Mary Plaisted is given the opportunity to be freed from slavery and return home to York! But her daughters do not want to leave Canada.

If you think Mary Plaisted leaves Canada and returns to York without her daughters, please turn to page 36.

If you think Mary Plaisted decides to remain in Canada to be with her daughters, please turn to page 6



Esther's Story

Soeur Marie-des-Anges enjoys working with the newly arriving English captives.

To discover what happens to Soeur Marie-des-Anges next, please turn to page 16



BIOGRAPHY

Would you like to learn more about the Candlemas Raid and the captives whose lives were forever changed? Check out these books:

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