

Diocese of Maine

One Hundredth Anniversary



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FREDERICK GROSBY LEE

THE DIOCESE OF MAINE

1820-1920

ONE HUNDREDTH ANNIVERSARY OF
The Diocese of Maine

1820—1920

CHRIST CHURCH, GARDINER, MAINE

MAY THIRTIETH TO JUNE THIRD



Gardiner, Maine

1920

D. B. UPDIKE · THE MERRYMOUNT PRESS · BOSTON

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O God

*we have heard with our ears
and our fathers have declared unto us
the noble works that thou didst in their days
and in the old time before them*

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FOREWORD

THE documents, addresses, and illustrations herein will recall to memory the Centennial Celebration of the Diocese of Maine, held at Gardiner, June 1, 1920. To those unable to attend, they will give as accurate an idea of the historical services and meetings as it is possible for the printed page to convey. Moreover, to future historians these pages will supply material of value, compiled from many sources, about the witness borne, on these shores of Maine, in the early Colonial days by members of the Church of England, as well as the providential guidance of loyal and devoted Churchmen here at the beginning of our national history.

It has been the aim to make the bibliographical references complete. Especial credit is due to the late Rev. Charles Wells Hayes, sometime Canon of the Cathedral Church of St. Luke, Portland, and Secretary of the Diocesan Convention, afterwards an honored presbyter of the Diocese of Western New York, for his industry in collecting and binding the Diocesan Journals, and gathering other material regarding the annals of the Church in Maine. To Miss Evelyn Gilmore, of Portland, Librarian of the Maine Historical Society, we are indebted for much valuable advice and material. Also, we would record gratefully the courtesy of the "Portland Evening Express," of the Parish of St. Stephen's, Portland, and of the publishers of the "North East," for the use of cuts for illustrations. Rectors and wardens of many parishes and missions, and friends of the Church in Maine, without the diocese as well as within, have also kindly assisted by forwarding photographs for cuts, and by valuable information.

But most of all, the undersigned wishes to express, on behalf of the Diocese and all the members of the Centenary Committee, the thanks due from us all to Miss Marguerite Ogden, of Portland, without whose editorial ability, persistent courage, and untiring labors this book, in anything like its present completeness, could not have been published.

The Chairman of the Centenary Committee, Mr. Robert Hallowell

FOREWORD

Gardiner, over and above the unremitting care and thought given by him to every feature of the diocesan and parish celebration, has underwritten the cost of this publication, thus adding one more item to the long list of services for which Maine honors the name of Gardiner.

The history herein outlined wonderfully manifests the guiding Hand of Almighty God. That the Centennial Celebration, recorded and supplemented by this book, may be for the glory of God, the Father, the Son, and the Holy Ghost, and for the upbuilding of His Church far and near, is our earnest prayer.

BENJAMIN BREWSTER,
BISHOP OF MAINE.

THE DIOCESE OF MAINE

PRAYER OF THANKSGIVING

FOR THE CENTENARY OF THE DIOCESE OF MAINE

O GOD of our fathers, Who by Thy Holy Spirit dost guide Thy Church from age to age, we give Thee hearty thanks for Thy manifold mercies bestowed on her in this nation and this state. By faithful witness, by the beauty of holiness, by the fruit of the Spirit, Thy servants of old have glorified Thy Holy Name. Give us grace to follow the example of their steadfastness in the Faith, obedience to Thy laws, and zeal for the good estate of the Catholic Church. Continue Thy loving kindness to us, their children, cleansing us from our sins, and making us fruitful in all good works. Give unto us, their children, and to those who shall come after us, the increase of faith, hope, and charity, that the Church in Maine may ever show forth Thy praise, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.



Bishop Tuttle

CENTENARY COMMITTEE

The Rt. Rev. BENJAMIN BREWSTER, D.D., *Honorary Chairman.*

Mr. ROBERT H. GARDINER, *Gardiner Chairman.*

Rev. ROBERT W. PLANT, Gardiner, *Chairman of the Hospitality Committee.*

Rev. ERNEST A. PRESSEY, Portland, *Recording Secretary.*

Miss MARGUERITE OGDEN, Portland, *Registrar of Centenary.*

President KENNETH C. M. SILLS, Brunswick.

Mr. JOSIAH S. MANCY, Gardiner.

Mr. HOWARD CORNING, Bangor.

Mr. CHARLES F. FLAGG, Portland.

Mr. SIDNEY ST. F. THAXTER, Portland.

Mr. FREDERICK H. GABBI, Portland.

Mrs. HERBERT PAYSON, Portland.

Miss MARY M. BURGESS, Portland.

PROGRAMME

SUNDAY, MAY 30

- 7.30 A.M. Holy Communion.
10.30 A.M. Service in Commemoration of the One Hundredth Anniversary of the Consecration of Christ Church. Preacher, Rt. Rev. DANIEL S. TUTTLE, D.D., Presiding Bishop.
7.00 P.M. Evening Prayer. Preacher, Rt. Rev. BENJAMIN BREWSTER, D.D., Bishop of Maine.

MONDAY, MAY 31

- 7.30 P.M. Service in Christ Church. Address of Welcome, Mr. ROBERT HALLOWELL GARDINER. Historical Address, Mr. JOSIAH S. MAXCY, of Gardiner.

TUESDAY, JUNE 1

- 8.15 A.M. Holy Communion.
10.00 A.M. Centenary Service and Solemn *Te Deum*. Address, Rt. Rev. BENJAMIN BREWSTER, D.D., Bishop of Maine. Sermon, Rev. CHARLES L. SLATTERY, D.D., Rector of Grace Church, New York
3-5 P.M. Reception at "Oaklands."
7.30 P.M. Meeting of the MAINE EPISCOPAL MISSIONARY SOCIETY, followed by Service for the Nation Wide Campaign.

WEDNESDAY, JUNE 2

- 7.30 A.M. Corporate Communion for all Convention Delegates, and all Delegates to the Woman's Auxiliary.
9.00 A.M. Morning Prayer.
9.30 A.M. Business Sessions of the CONVENTION, and of the WOMAN'S AUXILIARY to the Presiding Bishop and Council.
2.00 P.M. Adjourned meetings of the CONVENTION and WOMAN'S AUXILIARY to the Presiding Bishop and Council.

ORDER OF SERVICE

TUESDAY, JUNE 1, 10 A.M.

Processional Hymn, 307: *O 't was a joyful sound to hear.*

Opening Sentences.

Lord's Prayer and Versicles.

Psalm 48.

Gloria, Chant 6.

Lesson, Ephesians iii, 14, to iv, 16, inclusive.

Te Deum, Tours.

Creed.

Collects.

Hymn 445: *O God our help in ages past.*

Historical Address, Rt. Rev. BENJAMIN BREWSTER, D.D.

Hymn 457: *Christ is made the sure foundation.*

Sermon, Rev. CHARLES LEWIS SLATTERY, D.D.

Solo: *The Lord is my Light* (by Oley Speaks), Mrs. FREDERICK DAYTON HILL.

Doxology.

Prayer.

Benediction.

Recessional Hymn 519: *Ancient of Days.*

DIOCESAN OFFICERS

1920

BISHOP AND PRESIDENT OF THE CONVENTION, Right Rev. Benjamin Brewster, D.D.; *Secretary*, Rev. Arthur Thomas Stray, Auburn; *Assistant Secretary*, Rev. Edward W. M. Weller, Caribou; *Registrar*, Rev. Ernest A. Pressey, Portland; *Treasurer*, Hon. Charles Bailey Clarke, Portland; *Librarian*, Rev. Canon Philip Schuyler, Portland.

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STANDING COMMITTEE ON FINANCE

The Rev. Canon Robert W. Plant; Hon. Charles Bailey Clarke; Mr. Herbert Payson; Mr. Henry Lewis; Mr. George H. Griffen.

DIOCESAN CORPORATIONS

THE MAINE EPISCOPAL MISSIONARY SOCIETY. Incorporated 1835

The Right Rev. the Bishop, *President*; The Rev. Canon Robert W. Plant, *Secretary*; Hon. Charles B. Clarke, *Treasurer*.

TRUSTEES OF DIOCESAN FUNDS IN THE DIOCESE OF MAINE. Incorporated 1849

Mr. Herbert Payson, Portland, *Treasurer*. Mr. Robert H. Gardiner, Mr. Henry Lewis, Hon. John F. A. Merrill, Mr. Sidney St. F. Thaxter.

THE CATHEDRAL CHAPTER. Incorporated 1879

The Right Rev. the Bishop, *President*; The Very Rev. Frank L. Vernon, D.D., *Dean*; The Rev. Philip Schuyler, *Canon Missioner*; The Rev. Robert Wetmore Plant, The Rev. Charles Follen Lee, The Rev. Richard Laphorn Sloggett, *Honorary Canons*; Mr. Stuyvesant T. B. Jackson, Mr. Robert H. Gardiner, Hon. John F. A. Merrill, Mr. Henry v. B. Nash, Dr. James A. Spalding, Mr. Herbert W. Robinson, Dr. Chauncey R. Burr, Hon. Charles B. Clarke, Mr. Hannibal H. Emery, Mr. Robert W. DeWolfe, *Secretary*, Mr. Philip I. Jones, *Treasurer*.

HOUSE OF THE GOOD SHEPHERD, GARDINER, ME. Incorporated 1889

President, The Bishop; *Secretary*, Rev. Canon Robert W. Plant; *House Mother*, Sister Margaret Mary, C. S. P.

DIOCESAN CORPORATIONS

WOMAN'S AUXILIARY

Honorary President, Mrs. Charles T. Ogden; *President*, Mrs. Herbert Payson; *Vice-Presidents*: Mrs. M. H. Blake, Miss Marguerite Ogden; *Recording Secretary*, Miss Mary B. Chadwell; *Corresponding Secretary*, Miss Edith Anderson; *Educational Secretary*, Miss Mary M. Burgess; *Treasurer*, Miss Constance Emery; *Box Secretary*, Mrs. W. W. Ingraham.

Advisory Committee: Mrs. John M. Glidden, Sr., Mrs. Clarence H. Corning, Mrs. Charles S. Hichborn, Miss Harriet S. McCobb, Mrs. Benjamin Brewster, Mrs. Weston Lewis, Miss Mary Louise Rowe.

Junior Department: *President*, Mrs. Henry v. B. Nash; *Vice-President*, Mrs. Howard Corning; *Secretary-Treasurer*, Mrs. S. T. B. Jackson.

Altar Society: *Secretary and Treasurer*, Miss Grace Lawrence; *Directresses of Silk and Embroidery*: Miss A. M. Merrill, Miss G. A. Hobart; *Directress of Linen Work*, Mrs. Charles F. Johnson.

Church Periodical Club: *Correspondent*, Miss Leonora B. Williams.

Society of Isolated Churchwomen: *Correspondent*, Miss Annie Child.

Treasurer of United Thank Offering, Mrs. Edwin Lucas.

THE GIRLS' FRIENDLY SOCIETY

Diocesan Officers: *Honorary President*, Mrs. John M. Glidden, Sr.; *President*, Mrs. Joseph Battell Shepherd; *First Vice-President*, Mrs. Benjamin Brewster; *Second Vice-President*, Mrs. Charles M. Jewett; *Treasurer*, Miss Gertrude P. Hall; *Secretary*, Miss Mary E. Norton.

THE BISHOPS OF THE DIOCESE

THE RT. REV. ALEXANDER VIETS GRISWOLD, D.D.

BISHOP OF THE EASTERN DIOCESE

(which comprised Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island)

Born April 22, 1766

Consecrated May 28, 1811

Died February 15, 1843

Maine was organized as a separate Diocese in 1820 under the episcopal supervision of Bishop Griswold

A copy of the letter sent by Bishop Griswold of the Eastern Diocese to the Rev. P. S. Ten Broeck, Rector of St. Paul's Church, Portland, calling the primary Convention of the Diocese of Maine one month and two days after the State was admitted to the Union.

Bristol, April 17, 1820.

REV. AND DEAR SIR: Being in a low state of health and scarce able to write, I make this attempt, briefly to request that the few churches in the new State of Maine will by their delegates duly chosen, meet at Brunswick, in said State, on the first Wednesday of May next, and forming themselves into a regular convention of the Protestant Episcopal Church, appoint delegates to attend the next General Convention of said Church, and do any other business which the canons and usage of said Church authorize or require.

Affectionately your friend and brother,

ALEXANDER V. GRISWOLD,
Bishop of ye Eastern Diocese.



Bishop Griswold

THE RT. REV. JOHN PRENTISS KEWLEY HENSHAW, D.D.

BISHOP OF RHODE ISLAND

Born June 13, 1792

Consecrated August 11, 1843

Died July 20, 1852

In charge of the Diocese of Maine
1843-1847

. . .

“Preach the Word in simplicity, in purity, and in power.”
From the address of Bishop Henshaw to the Convention of 1847.



Bishop Henshaw

THE RT. REV. GEORGE BURGESS, D.D.

FIRST BISHOP OF MAINE

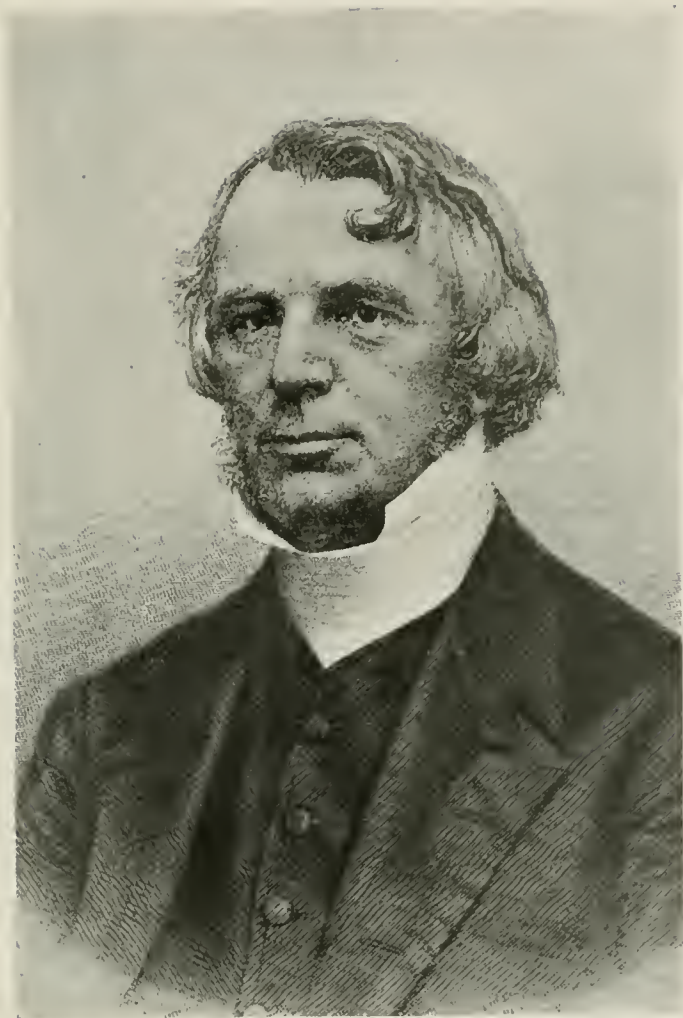
Born October 31, 1809

Consecrated October 31, 1847

Died April 23, 1866

“ This soil was first trodden by the feet and first consecrated by the prayers of Christians of our own communion. We need not dwell on the fact with undue earnestness; but it is at least a grateful remembrance.” *From the address of Bishop Burgess to the Thirty-second Annual Convention, 1851.*

“ The people of Maine will also be reminded that the first debt of historical reverence is due to men who never withdrew themselves from the Church of their native land with apostolic episcopate and liturgy.” *From an address given by Bishop Burgess at Fort Popham, 1863.*



Bishop Burgess

THE RT. REV. HENRY ADAMS NEELY, D.D.

SECOND BISHOP OF MAINE

Born May 14, 1830

Consecrated January 25, 1867

Died October 31, 1899

“ We bear a commission, and are under obligations which will not suffer us to content ourselves with merely sustaining and strengthening our present scattered organizations. We must not wait to be called of men, for we are already called of God.”
From the address of Bishop Neely to the Convention of 1867.



Bishop Neely

THE RT. REV. ROBERT CODMAN, D.D.

THIRD BISHOP OF MAINE

Born December 30, 1859

Consecrated February 24, 1900

Died October 7, 1915

. . .

“The Church is the home, the training school, wherein we are taught and trained to hold personal communion with God through Jesus Christ.” *From the charge in 1902 by Bishop Codman.*



Bishop Codman

THE RT. REV. BENJAMIN BREWSTER, D.D.
FOURTH AND PRESENT BISHOP OF MAINE
Born November 25, 1860
Consecrated June 17, 1909, Missionary Bishop of Western Colorado
Transferred April 21, 1916



Bishop Brenster



The Island of Monhegan, Maine

Where the Weymouth expedition landed, August 7, 1605. The Vessels are thought to be the "Mary & John" and "The Gift of God"

HISTORICAL SKETCH

BY MARGUERITE OGDEN

THE history of the first one hundred year period of the Diocese of Maine reaches, technically and literally, from the present back to the first Diocesan Convention on May 3, 1820, when the two Churches in Gardiner and Portland selected delegates and formally organized the Diocese. But the Diocesan life is so direct an outcome of the religious affiliations of the early settlers that any recital of Church history would be incomplete unless it were preceded by some account of the Church life before 1820. For the early settlers in Maine, like those of Virginia, brought with them their Church associations, their religious conservatism, and dependence on ecclesiastical teaching. They came for commercial purposes and not for religious freedom. Their Church was to provide them godly comfort and sacramental rites, primarily, and was not to be an outlet of zealous missionary endeavor, as were the proselytizing settlements of the Jesuits and Puritans.

Thus when George Weymouth landed in 1605 on an island which

THE DIOCESE OF MAINE

he called St. George's — probably Monhegan — he set up a cross as a token that he had taken possession of the new land in the name of the Church and the King of England. At the foot of this cross, we may safely conjecture, were first heard on the coast of Maine, the words of our liturgy.

The first recorded service in English held on the coast of New England was conducted by the Rev. Richard Seymour in 1607. He came over with the George Popham expedition, which landed on St. George's Island at the mouth of the Kennebec, and “near where the cross stood he preached” and held what might be called the first “Thanksgiving Service.” It is interesting to note that this beginning of the English Church on the shores of Maine occurred some thirteen years before the landing of the Pilgrims at Plymouth.

Still later, when a royal grant was made to Sir Ferdinando Gorges to establish a settlement at Winter Harbor on the Saco River, it was expressly provided that he should “nominate ministers to all churches that might be built within the province.” The Rev. William Morrell was accordingly sent to this Plantation, and although there is no record of his sacerdotal acts, yet his mere presence proves the claim of the Church of England to a care and responsibility for the spiritual interests of the Maine colonists.

In 1636, the Rev. Richard Gibson came to the settlement at Saco, then owned by an English merchant, Robert Trelawny. This clergyman lived on Richmond Island, which lies on the southerly side of Cape Elizabeth, near Portland, and he exercised pastoral care over the large number of men engaged in the profitable fisheries in that vicinity. Mr. Gibson was bold in his expression of loyalty to the English Church and, as the result of an open controversy with a Puritan minister in Dover, New Hampshire, was brought before the Court of the Massachusetts Colony and tried for being “wholly addicted to the hierarchy and discipline of England.” After several days' confinement he was allowed to go free on condition that he leave the country. The Rev. Robert Jordan, who succeeded Mr. Gibson in 1640, was a prominent and influential man in the annals of western Maine. He was the first clergyman to settle permanently in the district. Through his marriage with the daughter of Mr. Winter, the agent of the settlement, he became a man of property and set himself to resist stoutly the encroachments of the Massachu-

HISTORICAL SKETCH

setts colony in Maine. This, coupled with his zealous adherence to the Episcopal Church, brought him into constant disfavor with the Massachusetts government. He was frequently censured for exercising his ministerial office in marriages, baptisms, and other rites. After baptizing three children in a portable font, still preserved in the rooms of the Maine Historical Society in Portland, he was summoned before the General Court in Boston and required to desist from such practices in



Font used by Robert Jordan in 1660

the future; but he continued his priestly duties among the inhabitants of Searboro, Casco (now Portland), and Saco. His house was burned in the Indian War incited by King Philip and he narrowly escaped with his family to Newcastle, New Hampshire, where he finally died in 1679 at the age of sixty-eight. He left six sons, from whom have descended thousands of the name. Robert Jordan was a strong and courageous character, a noble pioneer in both Church and State.

After the death of Mr. Jordan, the regular ministrations of the Church in Maine were suspended for eighty years. In 1755, at the request of the settlers of Frankfort (now Dresden) and Georgetown, the Society for the Propagation of the Gospel in Foreign Parts sent out to them the Rev. William McClenachan. He was not well fitted for his task and after four years departed, to be succeeded by the Rev. Jacob Bailey, known as the "Frontier Missionary." Mr. Bailey was a graduate of Harvard who

THE DIOCESE OF MAINE

offered himself for missionary work in this field and, being accepted, went at once to England for ordination. He returned to Maine and reached Pownalborough, which included the plantation of Frankfort, in July, 1760. He had the spirit of a pioneer and was a man devoted to his people and his work, laboring with untiring zeal amid great difficulties of nature and sectarian prejudice. He extended his efforts to Brunswick, Harpswell, and the county of Lincoln, where he found fifteen hundred families without any religious teacher of any denomination.

In 1767 Mr. Bailey, conscious of his inability to cover so large a field, petitioned the S. P. G. for an assistant missionary, and the next year the Rev. William Willard Wheeler, of Concord, Massachusetts, was ordained by the Bishop of London and assumed charge at Georgetown and over a district extending twenty miles westward and twelve miles eastward from that settlement. He left the mission in 1772 and went to Newport, Rhode Island.

The most lasting evidence of Mr. Bailey's faithful work in this region is the church in Gardiner, which has for over one hundred years played such a conspicuous part in the Church life of Maine. St. Ann's Church, here, dedicated in 1772, was erected largely through the instrumentality and generosity of the Gardiner family, from whom the town is named. This building was burned in 1793 by a madman who thought he was commissioned from on high to burn the church and murder its minister. A new St. Ann's was built the next year by courageous townspeople, a parsonage given by Mr. William Gardiner, and a rector called at the munificent salary of three hundred and sixty dollars a year. The position of the Church in the community at this early date can be gained from this suggestive paragraph quoted from the History of the Parish by Gilmore: "It is a noticeable fact, in a time so deeply seared with traces of religious battles as were the years between 1790 and 1820, that Maine's Episcopalians should have kept such a neutral ground. Not only did our people invite the co-operation of the sects, but they also found much to admire in their beliefs."

The need of a larger church in Gardiner becoming apparent, the present stone edifice was erected and consecrated by Bishop Griswold on October 18, 1820. The Rev. Gideon W. Olney, then rector of the church, was a delegate to the first Convention of the Diocese of Maine,

HISTORICAL SKETCH

with Mr. Robert Hallowell Gardiner, an able man and loyal churchman, of whom it is written: "The beauty of Mr. Gardiner's character found its best expression in his future dealings with the House of the Lord. For nearly sixty years he was the stay of Gardiner's Church and a



Old St. Paul's Church

staunch supporter of her teachings in many parts of the country. Both clergymen of the parish and those who have visited the place bear grateful witness to his tireless hospitality and precious friendship."

After a long interval of more than two generations, there was a renewal of services in Falmouth, now Portland. The Rector of Trinity Church, Boston, attending Governor Shirley of Massachusetts as his chaplain, preached in the Congregational Church in Portland and, to quote verbatim, "carried on in the old form." Ten years later a number of persons declared in writing their desire for a meeting-house to be erected and devoted to public worship according to the Church of England. This building was erected in 1765, and Rev. John Wiswell, who had been in charge of the new Caseo Parish (Congregational), declared for the Church of England, was invited to become the rector

THE DIOCESE OF MAINE

of the new church, and went to England for ordination. Toward his support the S. P. G. contributed one hundred dollars per annum. Mr. Wiswell remained in charge of St. Paul's until the church was destroyed in the burning of Portland by the British in 1775. During the war there



Old St. Paul's Church Remodelled

were no services held in the church. We may readily imagine that the American patriot of those days was in no mood to distinguish between English Church and English State.

It was not until 1783 that the society was reorganized, and in 1787 a second building was erected on the site of the first at the corner of Middle and Church Streets. After many vicissitudes this struggling congregation, augmented by some able and prominent citizens, decided, in 1803, to sell the old church and move up town to the corner of Middle and Pearl Streets. Here was erected a brick building of some pretension with tower and belfry. It was during this prosperous period of its history that St. Paul's, under the able rectorship of Rev. P. S. Ten Broeck, was called on to take part in the first Convention of the Diocese of Maine. Later

HISTORICAL SKETCH

on, in 1839, the church was reorganized under the name of St. Stephen's. After the great fire of 1866 had destroyed the building on Middle Street, this parish decided to move further up town, and accordingly, at the suggestion of Bishop Neely, purchased the building then occupied by the new parish of St. Luke's on Congress Street at the foot of Pine Street. This latter parish then purchased a lot and built the present Cathedral on State Street.



Rev. P. S. Ten Broeck

The history of the Diocesan organization of the Church in Maine begins on April 17, 1820, one month and two days after Maine was admitted to the Union as a State, when Bishop Griswold, the Bishop of the Eastern Diocese, sent a letter to the Rev. Mr. Ten Broeck, Rector of St. Paul's, Portland, requesting that delegates from the two churches in Maine meet at Brunswick on May 3, 1820, and duly form themselves into a Convention of the Diocese of Maine. This was done accordingly, the delegates from Portland being: *Clerical*, Rev. P. S. Ten Broeck; *Lay*, Simon Greenleaf, Esq., Captain John L. Lewis, Captain Jonathan Waite, Captain John Wildrage, Mr. John Watson, Mr. James B. Tucker, and Dr. John Merrill.

From Christ Church, Gardiner: *Clerical*, Rev. Gideon W. Olney; *Lay*, Robert H. Gardiner, Esq., Captain Daniel Woodward, Mr. Ebenezer

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Dr. John Merrill

Byram, Rufus Gay, Esq., Colonel John Stone, and Captain John Savels.

Rev. Gideon W. Olney was chosen President and Dr. John Merrill Secretary. A constitution and canons were adopted, and the Rev. Mr. Ten Broeck and Robert H. Gardiner, Esq., were elected delegates to the next General Convention which met at Philadelphia, and the Rt. Rev. the Bishop of the Eastern Diocese was requested to exercise episcopal jurisdiction over the Church in this State. Thus the Church in Maine made a small but courageous beginning, and this was

accomplished chiefly through the energy and foresight of the two leading members of the then existing parishes, Simon Greenleaf, Esq., of Portland, and Robert H. Gardiner, Esq., of Gardiner.

The following extract from the address of Bishop Griswold to the Biennial Convention of the Eastern Diocese assembled at Newport, September 27, 1820, gives a picture of the Church in Maine at this time:

“Since our last Biennial Convention, the District of Maine has become a State, and now holds a respectable rank in the Union which forms this rising empire. It became proper, of course, and was judged expedient, that the few churches in this new State should form a State convention. Accordingly a meeting



Hon. John F. A. Merrill

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of delegates from the two churches in Maine took place in Brunswick, on the 3rd of May in the present year. They acceded to the Constitution of the General Convention and formed a constitution for that state. Their delegates, sent to the last General Convention, were received, and their proceedings recognized and approved; and agreeably to their request, they are annexed to this Eastern Diocese. Whether any and what alterations in our Diocesan constitution may in consequence be necessary, will claim a place in your deliberations."

"The Church in Maine, though small, is a just subject of congratulation and praise. Three years ago we had but about twelve communicants in that district; there are now about one hundred. Most laudable have been their efforts and liberality in making provision for the decent performance of Divine Worship, and the regular administration of the Christian Ordinances. In Gardiner they have erected a new and very handsome church, excelling, in the purity of taste displayed, and perfection of the Gothic style, any edifice perhaps in the United States. If the Lord permit, it will soon be solemnly dedicated to His Holy Worship. The parish in Portland are second to none in their pious liberality: 'for to their power, — I bear record — yea, and beyond their power, they are willing,' — and generously endeavor to render the situation of their worthy pastor comfortable and happy. I have supposed it my duty to give them some little aid from our Eastern contributions. They have obtained a bell for their church. May the Lord remember them for good, and visit them with His salvation."

The Diocese remained under the care of Bishop Griswold until his death in 1843. Owing to the difficulties of travel, he made the journey to Maine either by boat, or on an old white horse. He was present at only ten of the twenty-three Conventions held during his episcopate. In this period, however, were added to the Diocese the churches of Saco, Westbrook, Augusta (St. Mark's), and Bangor. The proceedings of many of these Conventions were published in the *Gospel Advocate* and the *Watchman*. In 1823 it was voted to establish "The Protestant Episcopal Missionary Society of Maine" and to take up a collection at Christmas for the fund. In 1827, at the eighth Convention held at Saco, when the church there was consecrated, it was voted to form a Sunday School Union, and also it was deemed advisable to ask the General Con-

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vention to revise the Tables of Lessons from Holy Scripture. In 1829 the support of the episcopate was seriously considered and the printing of the Diocesan Journal. A theological school for the Eastern Diocese was discussed. In 1836 a committee was appointed to consider the separation of Maine from the Eastern Diocese and to obtain a Bishop at a nominal salary of \$1500, if it could be raised. In the Convention of 1839, a resolution was introduced by Robert H. Gardiner, and unanimously adopted, to the effect that the Convention take measures for the separation of the Diocese of Maine from the Eastern Diocese. A committee was appointed to examine into the ways and means of supplying a salary for a Bishop of Maine. There seems to have been some difficulty in the way, for the committee reported the next year that nothing had been heard touching their application from Massachusetts or New Hampshire or Rhode Island, and in order not to leave the Diocese in an equivocal position in regard to its canonical standing, it was voted to remain part of the Eastern Diocese.

At the death of Bishop Griswold, Bishop Eastburn was requested to assume episcopal supervision. He declined, and Bishop Henshaw of Rhode Island took charge of the Diocese for four years. During this time St. Paul's, Brunswick, and the church at Milford were admitted into union with the Convention.

In due time, however, the separate diocesan organization was agreed to, and at a special Convention called October 4, 1847, at Portland, representatives being present from St. Stephen's, Portland; Christ Church, Gardiner; St. John's, Bangor; St. Mark's, Augusta; St. Paul's, Brunswick; St. James's, Milford; the Rev. George Burgess, Rector of Christ Church, Hartford, Connecticut, was unanimously elected the first Bishop of Maine.

BISHOP BURGESS

GEORGE BURGESS was born on October 31, 1809, at Providence, Rhode Island. He attended a day school until 1821, when, at the age of twelve, he was found prepared for college, but as his father was unwilling to have him enter so young, he spent a year in the study of French and in miscellaneous reading. He graduated from Brown University in 1822. Throughout the four years, he was never absent from

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prayers, which were held at sunrise, or from a single recitation, or marked deficient in any of his studies. After graduating from college he entered his father's law office and completed the full course of a student at law. He accepted a tutorship in the college for two years while he was studying theology with the Rev. Dr. Crocker of St. John's Church, Providence. In 1831 Mr. Burgess went abroad and spent two years in the universities of Göttingen, Bonn, and Berlin and one year in travel. On his return he was ordained deacon by Bishop



Rev. George C. De Mott

Griswold in 1834, and priest on November 2 of the same year, and became Rector of Christ Church, Hartford, where he remained until called to the Bishopric of Maine. He received the degree of Doctor of Divinity in 1846, from Union College, Schenectady, and the same year the same degree from Brown University. He married on October 26, 1846, Sophia, daughter of Leonard Kip, Esq., formerly of New York, but then resident in Hartford.

The service of his consecration was held in Christ Church, Hartford, Bishops Chase of Illinois.



St. Stephen's Church, Portland

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Brownell, Eastburn, and Chase of New Hampshire united in the consecration; Bishop Henshaw, then having episcopal charge of Maine, preached the sermon.

He went at once to his new field and began the arduous task of what Bishop Henshaw called, "exploring the State of Maine ecclesiastically." How well he did it can be seen by some comparison of statistics. When he came to Maine, there were in the Diocese seven parishes. When he



Simon Greenleaf

died, there were nineteen parishes and missions and one rectory. Communicants reported were 1527; Sunday-school, 19; teachers, 176; pupils, 1366. There was no fund for the episcopate, and therefore the Bishop was obliged to be the rector of a church in order to receive a salary. Bishop Burgess started such a fund and added to it quite materially by his will. The annual income of the Diocesan Missionary Society rose from four hundred and fifty dollars to eighteen hundred. He was a great believer in the educative force of the service and the prayer book. He

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urged his elergy to hold services in any town where they could gather a company. In this way he did much to overcome the prejudice against the Episcopal Church that was so strong in those days. The Legislature at first refused even to grant an Act of Incorporation to the Trustees of Diocesan Funds. Bishop Burgess was obliged to go to Augusta and, by his charm of manner and good judgment, persuade them to favorable action. His capacity for work was almost unending. He never took a vacation and undoubtedly wore himself out with hard travelling and the constant attention to detail which, although he never complained of it, must have been wearing to one of his poetic temperament. He wrote, in spite of his arduous labors, many books and poems, and had time to take thought for each individual under his care, as is told in many a story of his life in Gardiner, where he was Rector of Christ Church during his episcopate. In fact, he calls to mind in many ways the life and sweet spirit of the great missionary Bishop and hymn-writer of the English Church, Reginald Heber. Too much cannot be said of the wisdom, tact, and godly grace that he exercised in laying the foundations of the present Church in Maine. He was peculiarly fortunate in gathering around him a company of elergy of strong personality, many of whom became distinguished in various fields of Church work. Among these were Dr. Edward Ballard, John Cotton Smith, Alexander Burgess (later first Bishop of Quiney), William E. Armitage (later Bishop of Wisconsin), Thomas March Clark (later Bishop of Rhode Island), Bishop Horatio Southgate, and John Franklin Spalding (later Bishop of Colorado).

He died April 23, 1866, on board a ship sailing from Hayti to New York, and was buried in the churchyard of Christ Church, Gardiner, where a granite cross marks his final resting-place.

BISHOP NEELY

AT a special Convention of the Diocese of Maine held at Christ Church, Gardiner, on October 30, 1866, the Rev. Henry Adams Neely, assistant minister of Trinity Parish, New York City, was elected the second Bishop of Maine. The parishes represented on this occasion were: Gardiner, Christ Church; Portland, St. Stephen's and St. Luke's; and those of Saco, Bangor, Augusta, Brunswick, Bath, Calais, Lewiston,

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Camden, Eastport, and Dexter. The Rev. Alexander Burgess was president of the Convention and the Rev. Dr. Edward Ballard was secretary.

Henry Adams Neely was born in Fayetteville, New York, on May 14, 1830. He graduated at Hobart College in 1849 and was afterward tutor in the same institution. He was ordained deacon in Trinity Church,



St. Luke's Cathedral, Portland

Geneva, by the Rt. Rev. W. H. De Lancey, S.T.D., and priest by the same Bishop in 1854. He married, in 1859, Mary Floyd Delafield of New York City. He was Rector of Calvary Church, Utica, Christ Church, Rochester, and Chaplain of Hobart College. He then became assistant minister of Trinity Parish and in charge of Trinity Chapel. From this cure he was elected second Bishop of Maine. He was consecrated on the Feast of the Conversion of St. Paul, 1867, in Trinity Chapel, New York. The consecrators were Bishop Horatio Potter, who also preached the sermon, Bishop John Henry Hopkins of Vermont, Bishop John Williams of Connecticut, Bishop William Henry Odenheimer of New Jersey, Bishop Robert Harper Clarkson of Nebraska, Bishop George Maxwell Randall of Colorado.

When Bishop Neely came to Maine he became Rector of St. Luke's Parish, which was then worshipping in the church on Congress Street, at the foot of Pine Street, now occupied by St. Stephen's Parish. He at once

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began plans for a Cathedral, in which the parish coöperated most heartily, and in pursuance of the plan purchased the Robinson lot on State Street. The cornerstone of the new building was laid in 1867, and it was opened for divine service in 1868. It was cleared of debt through the liberality of friends both within and without the Diocese, and was consecrated on St. Luke's Day, 1877.

Bishop Neely felt that any permanent growth in the Church's life must be founded on the spread of Christian education, and he therefore bent all his efforts to establish schools, two of which were started — St. Catherine's Hall at Augusta, for girls, and St. John's School at Presque Isle, for boys. They undoubtedly filled a want in the church life in Maine, some of its most earnest workers to-day being those who received inspiration and direction for their life-work in these institutions. But the financial strain on the Bishop was very great, as he was obliged to spend a goodly part of his time securing funds outside the Diocese to meet the current expenses of these schools, as well as those of his various missionary enterprises.

Bishop Neely suggested in 1868 a form for organizing missions in union with the Convention. The House of the Good Shepherd, a home for orphaned children, was started in Rockland and later transferred to Gardiner. In 1872 Bishop Neely established *The North East*, now the oldest dioecesan paper in this country. It has proved itself a valuable organ of communiication between the Bishop and his people, and a means of interesting the parishes of the Diocese in various forms of missionary work.

The missions in Aroostook County were added to the Dioeese. Though constantly hampered by the need of more elergy and the frequent changes among them, the Bishop was fortunate in securing the services of three faithful missionaries who labored untiringly and with



Rev. William Henry Washburn
Missionary of the Aroostook
1868-1895

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singleness of purpose in the interest of the Church in Maine,— the Rev. William Henry Washburn, the Rev. Hudson Sawyer, and the Rev. Charles Talcott Ogden.

Bishop Neely was a conspicuous figure in the Church at large. At his death, after an episcopate of thirty-three years, he was one of the oldest



Rev. Hudson Sawyer, Soldier, Priest, Educator
1873-1889

Bishops in the American Church. He had been for six years chairman of the House of Bishops, and was chairman of the Hymnal Committee, which gave the hymnal and chant book of 1892 to the Church.

One of his clergy wrote: "Those who knew him in his prime recall a magnificent specimen of manhood physically, with a soul to correspond to it. When at length, broken by almost incessant labor, he entered into his rest, the Church in Maine felt that it had lost a true Father in God, and the State at large one of its leading citizens."

Bishop Neely died on the eve of All Saints' Day, 1899, at the Bishop's House in Portland, and is buried in Evergreen Cemetery, in that city. A cenotaph was placed in the Cathedral to his memory by the Diocese.

During the episcopate of the second Bishop of Maine, thirty-three

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parishes and missions were added to the Diocese, three of which have since been discontinued; the episcopate fund reached the sum of \$53,147.01. In 1899 the total value of the church property rose to \$589,855;



Rev. Charles T. Ogden, Travelling Missionary
1883-1911

offerings for diocesan purposes to \$4816.64; and offerings for general purposes to \$4234.39. The communicants numbered 4023; the teachers in Sunday-schools, 214; the pupils, 1855.

At a special Convention of the Diocese, held in St. Luke's Cathedral,

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Portland, on December 13, 1899, the Rev. Robert Codman was elected third Bishop of Maine. The Very Rev. Charles Morton Sills presided, and the Rev. Charles Follen Lee was secretary. Twenty-nine clergymen were present and representatives from the following parishes: Portland, St. Luke's, St. Stephen's, and St. Paul's, and the parishes at Bath, Brunswick, Saco, Biddeford, Newcastle, Wiscasset, Gardiner, Augusta, Hallowell, Thomaston, Camden, Bangor, Eastport, Houlton, Lewiston, and Old Town.

Robert Codman was born in Boston, Massachusetts, December 30, 1859. He was educated in the public schools, was graduated from Harvard University in 1882, three years later from the Law School, and was then admitted to the Suffolk Bar. He graduated from the General Theological Seminary in 1894, was ordained deacon in 1893, and advanced to the priesthood by Bishop Grafton of Fond du Lac the next year. He was curate of All Saints' Church, Ashmont, and Rector of St. John's Church, Roxbury, Massachusetts. He was consecrated in St. Luke's Cathedral, Portland, on St. Matthias' Day, 1900. The consecrators were Bishop William Woodruff Niles of New Hampshire, Bishop William Crosswell Doane of Albany, Bishop Frederiek Dan Huntington of Central New York, together with the Bishops of Quebec and of Fredericton. He received the degree of S.T.D. from Trinity College in 1900, and of D.D. from Bishop's College, Lenoxville, in 1904. He married in September, 1915, Margaretta Biddle Porter, daughter of Colonel John Biddle Porter of Philadelphia, Pennsylvania. He began his ministrations in Maine with great energy and enthusiasm for the building up of the Catholic Faith, and under his leadership the Diocese made a decided advance in many directions. Ten new missions were founded, several churches built, the most conspicuous of which is the Emmanuel Chapel of the Cathedral, which Bishop Codman erected at his own expense to the memory of his father, mother, and brother. He also made over and enlarged the Bishop's House, bought a house for the Dean's residence, and at his death left a sum of money for the upkeep of the property. He urged the Parishes to build rectories, much needed for the proper provision of the clergy, and gave financial encouragement thereto. He contributed most generously of his substance to various societies of civic and moral welfare. Through his efforts and the coöperation of the



Emmanuel Chapel, St. Luke's Cathedral, Portland

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clergy and laity, the Diocese was enabled to dispense with all aid from the Board of Missions.

He died October 7, 1915, in the Peter Bent Brigham Hospital, Boston, after a short illness, and was buried in Forest Hills Cemetery, Boston. St. Peter's Church, East Deering, one of the last missionary projects of the Bishop and one in which he felt a peculiar interest, was designated by the Convention as a memorial church to Bishop Codman.

At the close of the third episcopate, there were in the Diocese sixty parishes and missions and eighteen summer chapels; communicants, 5589; teachers in Sunday-school, 223; pupils, 2275.

In 1915 the amount given for diocesan missions was \$3,785.07; for general missions, \$4,217.94; amount of Episcopate Fund was \$64,553.77.

BISHOP BREWSTER

AT an adjourned session of a special Convention, held in St. Luke's Cathedral, Portland, on January 26, 1916, the Rt. Rev. Benjamin Brewster, then Missionary Bishop of Western Colorado, was elected fourth Bishop of Maine, and was transferred to the Diocese on April 21, 1916.

Benjamin Brewster was born in New Haven, Connecticut, on November 25, 1860. He was prepared for college in the Hopkins Grammar School in that city, and was graduated from Yale University in 1882, and from the General Theological Seminary in 1886. The same year he was ordained deacon and the following year priest by the Rt. Rev. Henry C. Potter, Bishop of New York. He became assistant at Calvary Church, New York, and Vicar of Calvary Chapel. He was Rector of the Church of the Holy Communion, South Orange, New Jersey, and later Rector of Grace Church, Colorado Springs. He became Dean of St. Mark's Cathedral, Salt Lake City, Utah. On June 17, 1909, he was consecrated to the episcopate in that church by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, assisted by Bishop Nichols of California and Bishop Chauncey B. Brewster of Connecticut. Bishop Griswold of Salina and Bishop Spalding of Utah were the presenters. He received the degree of D.D. from the General Theological Seminary in 1919. He was

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married in 1891 to Stella Yates, daughter of General Charles Yates of New York City.

At the close of the convention year of 1919, the statistics of the Diocese were as follows: Sixty parishes and missions, and eleven stations included under the name of the Central Maine Mission; eighteen summer chapels; 5868 communicants; 214 teachers in Church schools; 2178 pupils; contributions for diocesan missions were \$5,521.28; for general missions, \$3,137.80, and the total value of Church property was \$1,015,650.

In one hundred years of diocesan life a steady growth in the Church in Maine can be clearly discerned. It has overcome prejudice, preached the Gospel where it had never been heard, acquired sufficient material prosperity, and made itself felt in the civic life as a decided factor. In spreading over a larger area and developing a more complicated organization, the Church is always in danger of losing a sense of its corporate unity. This has been revived in the diocesan life to a great extent by the present Bishop who, by his spiritual large-mindedness, heartfelt friendliness, and winning personality, is doing much to bring into intelligent and closer relation the somewhat widely separated elements of the Diocese, thereby laying a firmer foundation for the growth of a second century.



Communion Service, Christ Church, Gardiner

CHRIST CHURCH, GARDINER

BY JOSIAH S. MAXCY

TO pause occasionally in the midst of the world's activities and review the annals of the past, to take fresh inspiration from the achievements of those before us and to record the fruits of their labor, in order to show the world that their efforts were not in vain,— this is well.

A century is a mile-stone used in our country in the computation of time, as a thousand years is in the recorded history of the world, or a million years in the growth of our planet.

This year to us is significant; it is the century mark of our State, which at its birth brought into being the separate Diocese of the Episcopal Church in Maine, and it marks also the one hundredth birthday of this beautiful structure.

This building has always been the pride of our citizens, irrespective of their religious belief. We have been proud not only of the structure itself, but of what it represents and of the work of this parish.

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Nearly one hundred and seventy years ago a corporation, known as the Plymouth Company, was formed to exploit the land upon the Kennebec River, and the leading spirit in the enterprise was its Moderator, Dr. Sylvester Gardiner, one of the best educated physicians in the United States, the fame of whose surgical operations still remains among medical historians. He settled in Boston, where in connection



Dr. Sylvester Gardiner

with his profession he carried on a large and profitable business in drugs and medical supplies.

In order to protect settlers from the ravages of the Indians, it was necessary to erect forts along the Kennebec River, and the Plymouth Company built a fort at Richmond in 1750, and in 1754 they constructed Fort Weston at Augusta, and Fort Halifax in Winslow.

The same year Dr. Gardiner acquired from the Company the land on both sides of the Kennebec, now embraced in the city of Gardiner and

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the towns of West Gardiner, Randolph, Pittston, and adjoining towns, then an unbroken wilderness; this territory was called Gardinerston. He was also instrumental in forming a settlement in Pownalboro, now Dresden, which was soon in a flourishing condition. Here a large building was erected in 1761 for county purposes, which is still in a fine state of preservation, and in this church services were held until, mainly through the efforts of Dr. Gardiner, an Episcopal Church and parsonage were built in 1770.

Dr. Gardiner's was a strong personality; with wealth, good business judgment, and unbounded energy; one of the type which has always been prominently identified with the development of new countries, that of a man of vision, a natural explorer.

Imagine this country when Dr. Gardiner came into possession, with its forest extending to the river, its only occupants the roaming Indians. He subsequently acquired lands in other towns upon our river, until he had a vast domain of thousands of acres.

By liberal offers he induced settlers to locate here, and open up small farms. To protect them from the Indians, he erected a fort upon the site now occupied by the Universalist Church. He built a dam with the only saw-mill and grist-mill in this part of the country. Here settlers from miles around brought their corn to be milled, either carrying it on their backs through the lonely trails in the forest, or bringing it in their rude dugout canoes on the waterways of the two rivers which met at this place.

An ardent Churchman, he began, in 1771, the erection of a church which stood upon the spot now occupied by the parish house; and before it was finished services were held there, August 13, 1772, by the Rev. Jacob Bailey, a missionary located at Pownalboro. On this occasion eighty persons were present. The church was described as a small square building, furnished with arched windows, and a slender spire crowned by a glittering gilt vane in the form of a sturgeon, emblematic of the fish so abundant in our rivers. This vane was a present from Dr. Gardiner's son, William, who resided here.

The Rev. Jacob Bailey was an important factor in the Church at this early period, and deserves more than a passing notice. He was born in 1731, upon a rocky and barren farm in the town of Rowley, Massachu-

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setts. His parents were in a humble station in life, and unable to give him an education, but through the efforts of the Congregational clergyman at that place, funds were secured which enabled him to attend Harvard College, where he graduated in 1755. He was a classmate of



Christ Church, Gardiner

John Adams, our second President, with whom he corresponded for several years.

Following the custom of those days, on account of the poverty of his father and his low social standing, his name was last upon the roll of his class. He decided to become an Episcopal clergyman, and in January, 1760, he went to England and received orders from the Bishop of London. He obtained an appointment as missionary to America, and part of his salary was advanced on an order signed by the king. In his journal this humble clergyman thus describes a dinner with the Bishop of London: "We had ten servants to attend twenty-one of us, and were served with twenty-four different dishes, dressed in such an

CHRIST CHURCH, GARDINER

elegant manner that many of us could scarce eat a mouthful. The drinking vessels were either of glass or solid gold."

He came back to America, and on July 1, 1760, he arrived at Pownalboro to assume his duties as missionary under the employment of the Society for the Propagation of the Gospel in Foreign Parts, with a salary of fifty pounds per annum, an amount, he says, beyond his most sanguine expectations. So far as we can learn, he was the only clergyman to officiate in Gardiner in those early days.



House of the Good Shepherd

In his diary he speaks of his visits to the Church at Cobbossee, as this region was then called. In an extract from a letter to Dr. Gardiner in 1763, before any church was built, he says, "As to Cobbossee I am sorry to find some of the greatest bigots there in the land against the Church of England. I was lately among them to preach a lecture, but the people excused themselves from attending, and desired that I would visit them on a Sunday. I, however, preached at Captain Howard's, Fort Weston, [Augusta,] and had a considerable congregation of the upper settlers."

At times travel between Dresden and Gardiner was nearly impossible. The missionary tells of a trip made just after a tremendous storm had swept over the country: "Fallen tree trunks and swollen streams had rendered the rude foot-track well nigh impassable, and it was not

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until ten o'clock at night that I succeeded in reaching Gardinerston. The next morning I preached to a congregation of one hundred and four, and took up a collection of eight pounds and five shillings." We should call that a fair collection on ordinary occasions even in these days.

Mr. Bailey's life was full of care and trouble. Upon the breaking out of the Revolutionary War, he remained loyal to England. On this account he and his family were subjected to much hardship. They were frequently without sufficient food; he was mobbed, was in hiding many times to save his life, and the story of his sufferings reminds one of the lives of the martyrs. Finally, almost destitute of clothing, he escaped with his wife and infant by a small sailing vessel to Halifax. They settled at Annapolis, Nova Scotia. Although greatly desiring to visit the scene of his early labors, he never was able to return to this country.

Dr. Gardiner named the church he erected in Gardinerston, St. Ann's in honor of his eldest daughter, and he built a parsonage for the clergyman near the site of the present home of Josiah S. Maxcy, on Dresden Avenue. It is likely that a bell hung in the spire of the church, for at the Easter parish meeting, in 1773, of King's Chapel, Boston, it was voted, "that the old bell with the appurtenances be given to St. Ann's Church, Gardinerston."

Immediately preceding the Revolutionary War, the unsettled condition of the country prevented the finishing of the church. Dr. Gardiner, in common with many other prominent people, remained loyal to the Government. When the British troops evacuated Boston, he sailed with them to Halifax and subsequently went to England, where he remained until after the close of the war. Later he returned to this country and became one of the leading citizens of Newport, Rhode Island. He died there in 1786, and so great was the respect paid to his memory that, on the day of his funeral, the business houses of the city were closed and the shipping in the harbor was draped.

Although he had not again visited his possessions in Maine, he directed in his will that his heirs should finish the church and also pay the sum of twenty-eight pounds sterling annually to its minister. His Cobbossee Contee Tract was pledged to the payment of this trust. Following the English custom, he stipulated that the minister must

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be approved by his heir and by a majority of the parishioners. If the greater part of the parish objected to the candidate presented by the Gardiner heir, he could present a second person; if this one likewise failed to please, a third, "who should be inducted, any opposition notwithstanding." This provision was never insisted upon or carried out by his heirs.

Dr. Gardiner left also ten acres of land for a glebe,—to include his parsonage house,—and "his whole library to be used by the clergy, Episcopalian and Dissenting, and by the Physicians living within fifteen miles east and west of the Kennebee River, and twenty miles north or south from the Church." During the war the library was lost or stolen, so the community never benefited by his gift.

Gardinerston was at first a plantation, but the inhabitants, desiring a town government, applied to the General Court of Massachusetts, which granted them a charter, February 4, 1779, under the name of Pittston. St. Ann's Church seems to have been the only available place for public gatherings, as nearly all the town meetings of Pittston were held in that building.

Each year a sum of money, required by Massachusetts laws, was voted for preaching, and in the Pittston records we find this vote: "Twenty pounds in addition to sixty pounds previously voted to hire a person to keep school and preach for nine months." Evidently at this time the town took charge of the preaching, but later sums were raised each year and turned over to the parish toward the support of their own minister.

In 1791, in the call for a town meeting in Pittston, an article was inserted,— "To see if the town will vote to hear the Rev. Mr. Warren as a candidate on the Principals of the will of the late Dr. Gardiner until next March meeting, etc." After due consideration it was voted,— "Not to hear him at all."

In the parish records is a statement signed by the clerk which says: "The Rev. Joseph Warren commenced preaching in St. Ann's Church, Pittston, about the first of September, 1791, and dissolved his connection with said Church on the 20th of July, 1796." Evidently the town had relented, and the Rev. Joseph Warren has the distinction of being the first settled clergyman on record in this parish, or in this city.

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Up to this time St. Ann's Church was not an incorporated body, the building being the property of Dr. Gardiner and his heirs. March 28, 1793, thirty-five citizens of Pittston became, by an act of the General Court of Massachusetts, incorporated into a parish by the name of "The Episcopalian Society in Pittston;" and its first meeting was held June 1, 1793. Some of the incorporators were those whose names have been familiar in this community. The most prominent was General Henry Dearborn. When Arnold sailed up the Kennebec River on his disastrous trip to Quebec, in 1775, General Dearborn, then a young man, accompanied him. He was so struck with the beauty of this place that he returned at the close of the Revolutionary War, built a home here, and became our leading citizen. During the trying days when there were discordant elements in the community, he was a tower of strength. Jefferson made him Secretary of War, and Madison, in 1812, appointed him Commander-in-Chief of the United States Army. He was one of the first vestrymen of this Church.

Major Seth Gay, another of the original vestrymen, was one of the leading citizens of the town, and was its postmaster for twenty-six years. His descendants have been and still are communicants of the Church, and his great-grandson is a member of the present vestry. The other vestryman and the moderator of this first parish meeting, Jedidiah Jewett, was active in the political and religious affairs of the town and served five terms as representative to the General Court of Massachusetts. He was a nephew and namesake of the minister who assisted Missionary Bailey to obtain his college education.

Other names prominent in the affairs of this city are Bradstreet, Grant, Gay, Berry, Kimball, Byram, Parker, and Moore. Nathaniel Berry was one of Washington's Life Guards. Showing the changes wrought by time, many of the incorporators' names are now not even known in our city.

At the first parish meeting they voted, "that the pews in the Church should be arranged into classes numbered and taxed. That the first class should be taxed at four pence a Sunday, the second class at three pence a Sunday, and the third class at two pence a Sunday, and the proprietors of the pews should pay accordingly."

The little church building was never entirely finished, and workmen

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were engaged upon it when, on the 22d of August, 1793, one of the earliest settlers of the town, an old Revolutionary soldier who had become deranged, fancied that the Lord had ordered him in expiation of his sins to make a burnt offering of the church and kill its minister. On



St. Ann's Church, Gardiner: Second Building

that day, carrying some live coals in a baby's shoe from his home, he crept into the church unnoticed, deposited them among the shavings, and the little structure was soon completely destroyed. He intended also to kill the rector, the Rev. Joseph Warren, who boarded at General Dearborn's, but, fearing the General, he took as a substitute for his sacrifice a woman bearing the same name as the rector. He called at her home, but found she had gone up the Cobbossee stream to visit her sick mother. He followed in his canoe, found her at the home of her mother, and before he could be prevented, snatched a knife from a table and cut the throat of Mrs. Warren from ear to ear.

The undaunted Churchmen called a meeting six days later at the dwelling of General Dearborn and voted, "to build another Church fifty feet in length, thirty-five in width, and the posts fifteen feet long, with a porch or belfry twelve feet square. No steeple."

That fall they began the erection of the building, and the next summer the new St. Ann's Church, though not entirely finished, was occupied.

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The funds were furnished through the legacy of Dr. Gardiner, with the aid of the townspeople and offerings of parishes in Boston, Newburyport, and Salem. The building was very plain inside and out. There was but one aisle, with two rows of high pews, each furnished with a door, a plain reading desk, and a pulpit of the old-fashioned style, with winding steps. In those days there were no stoves for heating churches, but a potash-kettle did duty instead.

In April, 1794, the Rev. Joseph Warren again assumed his position as rector, which had been so tragically interrupted. He was given the loose contributions of money in addition to a salary of seventy-two pounds, and he was promised, if he should marry, an additional salary of eighteen pounds.

It is interesting to read the Church records of one hundred and thirty years ago. Next to the discussion concerning the minister and his salary, the sexton received the most attention. Nearly every year the office of sexton was put up at auction and bid off for from \$10 to \$11.50 or \$12 a year. Twice they were obliged to throw in the use of half a pew with the salary. Among the sextons were some of the most prominent men of the town.

One year the parish voted, "to accept the minister as long as he and they could agree." Another year they voted, "that the minister should receive his stipulated salary until three-fifths of the Society are opposed to him and he could not dissolve his ministerial connection without the approbation of a majority of the members, or until six months after he had notified said Society of his wish or intention to leave and they should consider such notice to be expedient or beneficial to them."

A few years later the minister desired to accept a call to another State and addressed a touching letter to the parish, giving as his reason his state of health, and adding, "with this single object in view, I am prepared to meet the distress of dissolving a most amiable and interesting connection; to incur the unnamed censures to which such a transaction never fails to give occasion; and especially to become the object of the taunts and abusive maledictions of the fanatical, but wicked, pretenders to superior goodness; from whose calumnies, the purest motives, and the most upright behavior, form no security." This touching appeal brought this vote: "His dismissal, agreeably to his request."

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At a meeting held June 5, 1802, they voted, "that this Society adopt the Constitution and Canons of the Protestant Episcopal Church as established in the United States of America, and that their parochial proceedings be at all times regulated agreeably thereto."

At that time, being without a rector, they "employed a reader at \$3.50 per week, including his boarding."

Another year they voted "a salary to their minister of \$330 and the use of a dwelling, or \$360 without the use of a dwelling, at the future option of the Society."

By the will of Dr. Gardiner nearly all of his estate went to his son, William, and at his death, which occurred a year after the Doctor's, it descended to his grandson, Robert Hallowell, the son of his second daughter. This young lad was but four years of age at the death of Dr. Gardiner, and, as the property was entailed, nothing was done to protect it. Robert Hallowell became of age in 1803, when he assumed the name of Gardiner; and from that date the name of Robert Hallowell Gardiner has been an honored one in our city. Five of the descendants of Dr. Gardiner in direct line have borne that name.

In that year, by act of the legislature, that part of Pittston west of the Kennebec River became the town of Gardiner. Although the legal title of the parish was the "Episcopalian Society of Pittston," after the town west of the river was incorporated as Gardiner, the Church records immediately changed the name to the "Episcopal Society of Gardiner."

By act of the General Court of Massachusetts, passed February 28, 1807, the name was legally changed to the "Episcopal Society of Gardiner," but no mention is made of it in the records.

When, in 1803, Robert Hallowell Gardiner, who had been in delicate health from childhood, came to this place, he faced a situation that might have daunted a much older and stronger man.

The town at that time was in a chaotic condition. For over twenty years the entailed land had not been open to purchasers, so that only eleven settlers had valid titles to their homes, while eighty-six were squatters, a disagreeable and unsatisfactory community. Mills, dam, wharves, and buildings were in a dilapidated condition. No carriage road led into the town, but all connection with the outside world was

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by water and bridle paths. Even the clearings were scattered, and the forest came nearly to the church doors.

He built new dams, mills, and wharves, and aided practically every business enterprise which started in our community. From that time on



Robert Hallowell Gardiner, 1782-1864

he was the prominent man of our town and one of the influential men of our State.

To encourage thrift, he founded our Savings Institution, the second oldest in the State, and was its President until his death. He built the Gardiner Lyceum, the first technical school in the country, subscribed liberally to the building of steamboats, aided the railroad which came to our city, and was our first mayor. His literary ability was of the highest,

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and for several years he held the office of President of the Maine Historical Society. In 1804 he became a member of the Episcopal Church, at which time he presented St. Ann's with a silver Communion service; in 1809, at the age of twenty-seven, he became a vestryman and three years later senior warden, filling one of these positions each year until his death, a period of fifty-five years. From the time he became a member of the vestry he largely assumed the care and responsibility of the Church. He was the second person chosen a delegate to the Diocesan Convention from this parish, being first elected in 1810. With the organization of the Diocese in this State in 1820, he was elected a delegate to the General Convention, and he was reelected each session while he lived. From 1820 to the present, he, or his namesakes, son or grandson, have been elected to every General Convention, except four, and at several he was a delegate from Maine and his eldest son from Georgia.

Mr. Gardiner left a journal which gives us much of the history of this Church. His account of its affairs and its ministers from 1793 to 1847 has been published, together with Miss Gilmore's admirable and full description of the parish from its beginning to 1893.

Mr. Gardiner tells how in the early days when his church was closed he attended another; and, as no doubt others have done, he speculated whether worship could be beneficial conducted by a minister whose manner and matter were uninteresting, with little to engage the mind or the affections; but he concluded "that upon the whole it was at least useful. The people collected with clean faces and clean clothes. They sat still and were serious, they heard scraps of Scripture, they sang hymns, many of them of an elevating character, and if their thoughts were not raised by the preacher to the contemplation of the attributes of their Creator and Redeemer, they yet received some vague notions of worship due to an invisible God." These were the impressions of over a hundred years ago.

In 1809 the Episcopal Church in this country was in a very depressed condition. The political preference of its ministers for the Mother Country, where many had been educated and all had received their commissions to preach the gospel, had produced a strong prejudice against it. Thus there were few candidates for the ministry; and from 1809 to 1817 there were no Episcopal clergymen in the State. This parish, despairing of finding one, engaged a minister of another denomination, and

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the Bishop was requested to admit him to orders. "Though well-intentioned he proved to be a very ordinary man with a large family of rude, ungoverned children, not sufficiently under control to enter the house of God with decency." As the parish did not increase under his ministry, he was soon notified that his connection with it would cease. At that time there were probably only seven or eight communicants in the Church.

For many years, whenever they were without a clergyman, Mr. Gardiner conducted the service himself. In 1816 he organized a Sunday-school for the instruction of youth; and for many years he was its superintendent. It was one of the first in New England, and for many years the only one in this State.

During the years spent without a clergyman, the funds raised, together with the legacy of Dr. Gardiner, were used for the erection of a new parsonage, the old one having fallen into decay; and the dwelling now owned by Judge Spear on Dresden Avenue was built and later used as one. Several years afterward this was sold, and a dwelling which then stood opposite the house of Henry Richards was purchased and occupied as a parsonage; but, being inadequate for that purpose, it was disposed of, and the present parsonage in its very desirable location was purchased, largely through the generosity of one of the liberal-hearted women parishioners.

In November, 1817, the Rev. Mr. Olney became the rector; and soon the little building became so crowded that the parish voted to build a larger church. Plans were drawn by the Rev. Samuel Jarvis, of New York, which were modified by reducing their measurements ten feet in length and six feet in width. On November 30, 1818, a contract was entered into with Robert Hallowell Gardiner to build the church, and he presented the parish with the lot on which the church stands.

At this time the question arose whether the legacy of Dr. Gardiner to St. Ann's Church could legally be claimed by the Episcopal Society of Gardiner, and to settle the question an act was passed by the Massachusetts General Court, June 19, 1819, which reads: "The name of the Episcopal Church in the town of Gardiner, heretofore known by the name or style of St. Ann's Church or otherwise Episcopal Society of Gardiner, shall cease, and shall be called and known as Christ's Church."

One hundred and one years ago to-day, on Monday afternoon, May

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31, 1819, the cornerstone of the present building was laid. Appropriate religious services were held in the old church, and then the clergy, singers, and congregation, together with members of the Supreme Judicial



Rev. Gideon W. Olney

Court of Massachusetts, marched to the new site. An exhortation and prayer was made by the Rev. Gideon W. Olney, after which a silver plate, bearing on one side the date of the transaction and name of the principal benefactor, and on the other the name of the rector and church officers, was deposited under the corner and the stone laid in its place by the Senior Warden, Robert H. Gardiner, assisted by the master builder. Mr. Gardiner made an address suitable to the occasion. The Church records state: "The services were solemn, impressive, and ap-

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propriate, and excited a strong interest in the numerous congregation assembled upon the occasion."

The stones of the building were brought from a quarry in Litchfield, on clumsy scows propelled by horse power, down the Cobbossee River to the New Mills, whence they were hauled to this location.

On the 18th of October, 1820, the church was consecrated by the Rt. Rev. Bishop Griswold, of Massachusetts. Seven clergymen were in attendance. The Rev. Dr. Jarvis, of Boston, delivered a sermon suitable to the occasion, and communion was administered by the Bishop.

It was planned to pay for the building by the sale of pews, Mr. Gardiner personally guaranteeing one-half of the cost. Pews were engaged and notes given, but many failed to keep their pledges, and Mr. Gardiner was obliged to bear the greater part of the cost himself.

Without question this church must then have been the finest in the State and certainly among the best in New England. It is a fitting memorial to the generosity of its principal donor.

In looking over the Church records we find no mention of the dedication of the church, of the cost of the building, or how it was borne. Unless this was done at the earnest request of Mr. Gardiner, it seems a strange omission. The only mention of the new church was at a meeting of the parish, September 4, 1820, when it was voted, "To give R. H. Gardiner, Esq., permission to build a row of tombs on the south side of the new Church, the sales of which are to be appropriated to the purchase of an organ for said new Church, or to some other object, at the election of said Gardiner, for the benefit of the Parish."

In 1824 "Mr. Gardiner presented the Church with an organ and also gave five of the six tombs which he had built, to the Society to be sold and the monies arising from the sale to be used in ornamenting the Church."

In order to beautify this part of the town, Mr. Gardiner presented the park, or common, as we call it, fronting the church and its yard, thus securing this beautiful open space for all time.

The interior of this building has been greatly altered. The pews were originally high, large, and enclosed by doors. The two rear pews on the main aisle, "where sat officials armed with long poles ready to tap offending boys," were elevated above the rest. The pulpit was a high one,

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having an ascent of five or six steps with a door which the rector closed upon entering. In 1857 the pulpit was removed and the pews were changed to their present size and shape; by this change twenty additional pews were added. At first the organ and choir were located in the gallery, but in 1880 the organ was moved to its present location.

It seems incredible that no provision was made for heating the building, and we can imagine the discomfort to those who attended services in the winter months. Seventeen years after its erection a small stove was placed in one corner, but it was many years before a furnace was installed and a chimney added. The only method at first for lighting this building was by candles.

The old church was sold to the town to be used for a town house, and the proceeds purchased the new bell. At this time it was the only bell in the city, and its use was sought on many occasions. At last it was thought necessary to restrict it, and the parish voted, "that it should be rung only for public worship, for funerals, for town business and Lyceum Lectures;" but a year later they added, "that it could be rung for Temperance meetings." Since its installation, until recently, it has rung every day, morning, noon, and evening; the evening curfew is still continued. Until a fire whistle was installed, this bell warned our people of all fires in this vicinity.

For a time the old building was used for a schoolhouse. For two years the Methodist Society occupied it for church purposes. It also served as offices for the town, and there all public meetings were held. After several years it was abandoned by the town, the doors and windows were taken out, and it became a ruin and the abode of tramps. On the night of July 4, 1833, it was set on fire by some of the boys of the neighborhood and thus passed out of existence.

In 1820, through the efforts of Mr. Gardiner and Simon Greenleaf, of Portland, members of the only Episcopal Churches in Maine, the separate Diocese was formed. Mr. Gardiner says: "There seemed something preposterous in our two feeble Churches being admitted to an equal voice in the affairs of the Church with the numerous rich and powerful Churches in the state of New York." Through the influence of Massachusetts, these men were admitted as Deputies to the General Convention, and the Diocese of Maine was recognized.

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The Rev. Mr. Olney's influence was destroyed when he refused communion to some of his parishioners who participated in a dance given in the city, and Mr. Gardiner speaks with regret of the incident. In consequence the attendance diminished and Mr. Olney's resignation was accepted.

Again the records of the Church tell us interesting incidents in connection with its history. One clergyman asked for a month's vacation, as his health required it. They voted him "a month's relaxation in warm weather, but would indulge the hope that so long a period would not generally be found to be necessary." Showing the changes of time, some forty years later a clergyman made a month's vacation a condition before accepting the pastorate.

At one of the meetings when a clergyman was elected the following comment appears: "A few months since we were sheep without a Shepherd, and were scattered upon the mountains, because we had no one to guide us. But in our sorrows the Lord had mercy upon us and provided us a Pastor whom we all esteem, whom we all respect and in whom we all feel confidence as our spiritual instructor and friend. May his ministry be long and useful and yield abundant fruit to the glory of God and the salvation of men. May many souls be given to him as the seals of his ministry and the crown of his rejoicing in the day of the Lord." The writer of this flowery quotation, at that time clerk of the parish, was Dr. Enoch Hale, principal of the Lyceum. Later he became an uncle of the famous Edward Everett Hale. We are sorry to note that in a few years this Shepherd was dismissed because his flock had lost confidence in him as a spiritual leader.

One of the rectors complained that his congregation diminished because a majority of the pews were held by a single individual. When Mr. Gardiner heard the suggestion, he informed the parish that he would cheerfully convey to them all the pews he owned in the church, excepting those required for the convenience of himself and family, and this was done.

Soon after the church was built, it was utilized by the town in a practical way. A large brick underground cistern was built in the road opposite the church, and the rainwater from the roof was conducted into it and used for supplying the hand engines when fires occurred in

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this vicinity. On many occasions it proved its usefulness, until the introduction of the city water in 1885.

May 13, 1849, the first by-laws that governed the action of the parish were adopted, although previously it had been under the general Canons and Constitutions of the Episcopal Church. New by-laws and the ones they now use were adopted April 10, 1869.

Dr. Gardiner's legacy, a charge upon all property in this city, was annually paid to the parish for a hundred years after his death. when, by act of our Maine legislature, it was allowed to be commuted into cash and was paid, in 1886, to Trustees, in whose keeping it still serves its original purpose, together with the other gifts of Dr. Gardiner and his grandson.

One curious thing we note in looking over the records,—the first mention of a woman's name, in 1873, when Maria Storrs was appointed a member of a committee to raise funds. Once since, the name of a woman is mentioned, a member of the Music Committee. At a parish meeting some twenty years ago we find this vote, "That every woman present try to raise five dollars in some way before Friday night, to pay the indebtedness." Who can say what part women will bear in parish affairs in the next hundred years?

In 1903, when the town was a century old, services were held in this building commemorative of the event.

Mr. Gardiner tells of the trials in having the church properly supplied by rectors until the arrival of Bishop Burgess, on the 6th of November, 1847, after he had been made a Bishop on his thirty-eighth birthday. At that time there were only seven Episcopal parishes in Maine,—Portland, Saco, Bangor, Augusta, Brunswick, Milford, and Gardiner,—and this was the most flourishing. For nineteen years the first Bishop of Maine resided here, one of our leading citizens, a friend to all. No man ever lived in this city who commanded more respect than Bishop Burgess. We remember him well as he walked our streets, tall, straight, and spare; his white hair and saintly placid face gave him a beautiful appearance, and though he was but fifty-seven years of age when he left us, one could easily believe he had fully passed threescore years and ten. When making calls upon his parishioners in the country, he invariably carried an open book in his hand, reading as he walked. A

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remark concerning him made by my father, when I was a boy, made a lasting impression on me. He said, "the Bishop is one of the few men who desires to pay his full measure of taxes; he even requests that his property have a higher valuation than that placed upon it by the assessors."

Bishop Burgess was deeply interested in all that concerned the political, the moral, and the spiritual life of our city. For several years he served upon our board of education, and by his suggestions and his personal influence did much to increase the efficiency of our schools. During the dark days of the Rebellion, when men trembled for the safety of the Union, he had implicit faith in the Government; with his voice and by his pen he aided and encouraged those who were battling with treason. In his daily life in our city, or when attending his duties in his church, he was ever kind, considerate, and thoughtful, making no distinction between the rich and the poor, the learned and the ignorant, the godly and the erring. He was beloved by all who knew him; his life and his example were an inspiration not only to his parish, but to our entire community.

Mr. Gardiner's family took a deep interest in this Church, both before and after his death. His son-in-law, Francis Richards, served as vestryman and warden for twenty years, and it was chiefly through his efforts that the parish house was built in 1841. Three of Mr. Richards' sons have filled the position of warden or vestryman, and one of them, General Richards, is the oldest living ex-official of this Church. His service dates back forty-five years.

Mr. Gardiner left three sons. The eldest, named for him, resided in this city the greater part of his life, became clerk of the church in 1834, at the age of twenty-five, and part of the time was a member of the vestry. Upon the death of his father he was made senior warden, which position he held as long as he lived. Occupying, as I did, the same office room, and meeting him daily, I was aware of the interest he manifested in the affairs of the Church, not only in this parish, but also in the Missionary Society, of which he was treasurer for years. Time and again he would borrow on his own responsibility the money necessary to meet the salaries of resident missionaries, saying, "They must be paid promptly; how else can they live?" His death in 1886 was a great loss to the Church.

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His second son, Colonel Gardiner, was a graduate of West Point and did effective service in the Civil War. He was the father of our present senior warden, the third Robert Hallowell Gardiner, a man who, following the custom of his family, gives generously to this parish, and devotes much of his time and energy not only to its interests, but to the ecclesiastical interests of the whole State. He has identified himself



Robert Hallowell Gardiner, Esq.

with the work of Church Unity, which has carried his name beyond our land, into the remote parts of the earth. He has filled the position of warden of this parish for the past twenty years.

The third son, the Rev. Frederic Gardiner, D.D., was a fine type of clergyman, and was also a professor in one of the Divinity schools of another State. Although never settled over this parish, he frequently supplied its pulpit. Mr. Gardiner's youngest daughter, Sister Eleanor, the last of her generation, now living at the age of ninety-five, has devoted her entire life to the Church.

Miss Gilmore in her history has fittingly described the labors of the earlier clergymen, while my generation has been personally acquainted

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with those who have officiated here since the death of Bishop Burgess, each of whom has left his impression upon the life of the parish. Illustrating the change of sentiment between the clergymen and parishioners, I remember well discussions which took place when one of the rectors delivered a sermon against the evils of intemperance, criticising the law-breakers who carried on illegal traffic in liquor. Some of his parishioners said, "He should be driven from the city. No minister has any right to carry his private opinions into the pulpit; he should preach only from the Bible, and not mix in the secular affairs of life."

Bishop Burgess was succeeded by one of his pupils, the Rev. John T. Magrath. He was born in this city in 1842, graduated from Bowdoin College at the age of twenty, was principal of our High School, and studied for the ministry with Bishop Burgess. His is the only case of a person born in Gardiner who became a clergyman and settled over a parish in this city.

It is nearly one hundred and seventy years since Dr. Gardiner made his first settlement; and we have been able to discover only four persons, born in Gardiner, who became clergymen: one in 1796, one in 1811, one in 1822, and one in 1842. Two, the Rev. Frederic Gardiner and the Rev. Mr. Magrath, were Episcopalians, while the other two were Methodists; and for practically one hundred years we have had no native-born minister save Mr. Magrath. Mr. Magrath was made a delegate from this parish to attend the Consecration service in Trinity Chapel, New York, January 25, 1867, when the Rev. Henry A. Neely was made Bishop of Maine. Mr. Magrath, though beloved by his parish, officiated here only about two years, when he received a call to Michigan, where he remained eleven years. Nearly all the rest of his life was passed in Massachusetts. He was Rector of Christ Church, Hyde Park, and of the Church of the Holy Spirit, Mattapan; and he also served as assistant in Emmanuel Church and Trinity Church, Boston.

In 1905 he was instrumental in building on the island of Southport in this State, a beautiful chapel, "All Saints'-by-the-Sea," which was consecrated by Bishop Codman. The Rev. Mr. Magrath died in 1908, and his body is interred in our Oak Grove Cemetery.

The Rev. Christopher S. Leffingwell was here for ten years, a length of service exceeded only by that of Bishop Burgess and the present

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rector. He was a courteous gentleman, beloved by the townspeople as well as by his parish. In 1879 he went to Bar Harbor and took charge of a chapel built there by the summer residents. He remained its rector for twenty years, until St. Saviour's Mission ranked in importance with the largest parishes of the Diocese. He was an Honorary Canon of St. Luke's Cathedral. Through his efforts a flourishing Mission was started at Hull's Cove, where an attractive chapel was built. He died in 1902, in his seventy-fifth year.

The Rev. Leverett Bradley was a man of strong personality and broad religious views. Before coming to this parish he had been an assistant to Phillips Brooks, the Rector of Trinity Church, Boston, from whom he derived many of his ideas. His work, like that of Bishop Brooks, was original and impressive. The number at his services in this parish was the best testimonial of his spiritual power and effectiveness, and here he made many warm personal friends. He interested himself in the affairs of our city, and it was largely through his efforts that our Public Library was erected. His was the spirit of the pioneer; and when he answered the call to a larger field and harder service, not only the parish, but the whole city, was loath to have him go. From here he went to Andover, Massachusetts, where through his efforts a beautiful church was soon erected. He was then called to St. Luke's Church, Philadelphia, where he had ample scope for his full powers. He died there in 1902, in his fifty-sixth year, worn out before his time.

The Rev. Charles L. Wells was a young clergyman who, during his four years' pastorate, endeared himself not only to the members of his parish, but to the townspeople as well. He had a beneficial influence over the young, and interested them in the better things of life. He left this parish to take a professorship at Seabury Divinity School, Minnesota. He received the degree of Doctor of Philosophy from Harvard, and is the author of several important publications. He has had charge of a number of large parishes in this country, and has acted as professor at Harvard University and McGill University, Montreal. At present he is Professor of Ecclesiastical History at Sewanee, Tennessee.

The Rev. Allen E. Beeman, who followed Mr. Wells, was a fine scholar and devoted to the Church. Under his pastorate the vested choir was inaugurated, and through his interest many valuable Church rec-

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ords and papers were discovered and arranged in an orderly manner. From this parish Mr. Beeman went to Christ Church, Bridgeport, Connecticut, and thence to Grace Church, Charleston, South Carolina. In 1897 he became Rector of St. Paul's Church, Fairfield, Connecticut, which position he still fills. He is also Archdeacon of Fairfield County, in that State.

The present rector, the Rev. Robert W. Plant, began his services in



Rev. Robert W. Plant

February, 1894, and has been with us more than a quarter of the time which spans the history of this building. As every one is aware, he is a man of unbounded energy and tireless in his work, which extends beyond the immediate parish. He is a wonderful organizer, not only as leader, but as co-laborer in the various affairs in which he has been interested. His work in bringing the Children's Home from another city and erecting the building now called the "House of the Good Shepherd," speaks volumes for his humaneness and efficiency. Any one who takes unhappy children from unfortunate surroundings and places them, not in an institution, as it is generally conducted, but in a real home with elevating and Christianizing influences, deserves the thanks

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of the entire community. Mr. Plant is always ready to coöperate in the charities of our city; he has been active in the management of our public hospital, and, as is well known, has always lent his aid to the affairs of the Church throughout the entire Diocese.

The parish records show that in the last one hundred and thirty years, since 1791, seventeen clergymen have officiated. Only one of these, the Rev. Joel Clap, who was here eighty years ago, has relatives now living in this city. The same family are also descendants as far as the sixth generation of Henry Smith, one of the first wardens, chosen in 1793.

After the death of Bishop Burgess, the Convention for the selection of a new bishop was held in this church, on the 30th of October, 1866, when the Rev. Henry A. Neely, D.D., was elected to fill the position, and, as was natural, Portland was chosen as the Cathedral city of the Episcopal Church in Maine.

Since Dr. Gardiner erected his little church, many strong men and women have given their time, their energy, and their means towards the development, growth, and success of this parish. It would be impossible to enumerate them all, but three persons stand out so prominently that tablets commemorative of their deeds have been placed on these walls. We turn to the one in memory of Dr. Gardiner, for he it was who first planted the cross in this part of the country; who, when dying in another State, reverted in thought to the little church on the banks of our river; and who, by his will, left a portion of his land and an annuity towards its perpetual support. The words on the tablet are in Latin, briefly describing his life, and this memorial was placed here by his grandson when the church was built.

Again our minds recall the one who conceived and built this structure, who watched over and cared for this parish until, in the fullness of time, he was gathered to his fathers. Robert Hallowell Gardiner died at his beautiful home in this city, in April, 1864, at the age of fourscore years and two, in the full possession of his faculties and surrounded by his family, to whom he was devoted. His was a beautiful ending to a long, busy, useful life, and he must have recalled with satisfaction his many deeds for the betterment of mankind. Fittingly did a grateful people inscribe these words to his memory: "From youth to age their Leader, Benefactor and Godly Example."

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Then we think of the life and example of the first Bishop of Maine, and are grateful that he was permitted to carry on his work in this city. In his ministry to mankind he labored beyond his strength, and in the winter of 1865-66 he sought, too late, for rest and relief in a visit to the milder climate of the West India Islands. At sea, on his return voyage to his home in this city, he met his tragic death. How well the words on yonder tablet in this building, where so many of his useful hours were spent, describe Bishop George Burgess!

*Learned, judicious, saintly;
Living for Christ and the Church;
Loving all, beloved by all;
Faithful in every trust, even unto death.*

Robert Hallowell Gardiner and Bishop Burgess both sleep in the little yard beside the church they loved so dearly. "They rest from their labors; and their works do follow them."

Thus briefly have we sketched the principal events in the life of this parish, from the time when, in colonial days, Dr. Gardiner planted in the wilderness his little church, which, twenty years later, was to be destroyed by a maniac; we have told how the sturdy pioneers erected another in its place, which served their purpose until a man of vision and generous impulse gave to this community the structure whose hundredth birthday we now celebrate.

We have seen its name changed from "St. Ann's," bestowed upon it by the donor of the little edifice, in 1771, to "The Episcopalian Society in Pittston," then to "The Episcopal Society of Gardiner," and once again to "Christ's Church in Gardiner." Under authority of a general law of Maine for the "Incorporation of Parishes," on April 8, 1869, it adopted the title of "The Rector, Wardens and Vestrymen of Christ Church, Gardiner, County of Kennebec," which legal title it now bears.

We love to call it "the old historical Church," not only of our city, but of our State, and well has it borne its honors.

Our beautiful church, built before any newspaper in the town could note its existence, looked graciously down upon the first steamboat that laboriously worked its way to our wharves; it heard the earliest click recorded by a telegraphic instrument, and it welcomed the iron

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horse when it came to this part of the world. At its birth no adequate means of heating or lighting were available, and it antedates nearly all of our modern comforts and conveniences. Nobly has it weathered each storm, and it bids fair to continue on its even course for many a century to come. What will it chronicle before its next centennial! No human eye can look into its future, no human hand can draw aside the curtain which veils its unknown destiny.

And now, on its hundredth birthday, the voices of architect and donor are silent, the faithful workmen who laid the stones and hewed the wood are taking their well-earned rest, and even the eyes of the children who daily watched its growth are closed in their last sleep. Gone are the builders, but not forgotten. This beautiful structure, with its gray stones, its sturdy tower and tapering spire, its vaulted ceiling and stained windows, reflects the glory of its makers. The echo of its bell, which for a century has sent men to labor, called them to refreshment, and lulled them to sleep, is one of our earliest recollections; and to the ear of any child of this town, no other bell can have so sweet a sound.

To those of us who were born and have always dwelt in this city, the "old stone Church" seems like a part of our very existence; our memory of it goes back to the dim and uncertain impressions of our earliest days; and I believe we should more deeply regret its loss than that of any other structure in our city.

For many, many years, ay, for centuries to come, may the doors of this church swing open with a gracious welcome to the friendless and to "the stranger that is within its gates;" may its old spire remain silhouetted against the evening sky; and may the tones of its bell, joyfully ringing, float over this valley for our pleasure and comfort us in our sorrow.

May the members of this parish pass on to the children of the coming generations a rich legacy of unsullied achievement; may they broaden in sympathy for others of less favored lives, and may they more and more stand for the unselfish, the noble things of life.

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THE RECTORS OF CHRIST CHURCH, GARDINER

1. The Rev. Joseph Warren, September 1, 1791–July 20, 1796.
2. The Rev. James Bowers, July 20, 1796–April 19, 1802.
3. The Rev. Samuel Haskell, July 11, 1803–June 1, 1809.
4. The Rev. Aaron Humphrey, June 1, 1810–April 19, 1814.
5. The Rev. Gideon W. Olney, September 27, 1817–April 10, 1826.
6. The Rev. Eleazar M. P. Wells, March 8, 1827–September 17, 1827.
7. The Rev. Thomas T. W. Mott, August 9, 1828–March 20, 1830.
8. The Rev. Isaac Peck, April 19, 1830–October 26, 1831.
9. The Rev. Joel Clap, May 12, 1832–March 24, 1840.
10. The Rev. William R. Babcock, July 8, 1840–October 1, 1847.
11. The Rt. Rev. George Burgess, October 4, 1847–April 23, 1866.
12. The Rev. John T. Magrath, April 23, 1866–October 18, 1868.
13. The Rev. Christopher S. Leffingwell, February 7, 1869–May 1, 1879.
14. The Rev. Leverett Bradley, September 14, 1879–September 12, 1884.
15. The Rev. Charles L. Wells, November 24, 1884–January 12, 1888.
16. The Rev. Allen E. Beeman, April 2, 1888–November, 1893.
17. The Rev. Robert W. Plant, February 4, 1894.

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BY RIGHT REV. BENJAMIN BREWSTER

I

ONE hundred years ago, "The Eastern Diocese" was the ecclesiastical designation of the entire area of New England, with the important exception of Connecticut. Of this extensive Diocese the Bishop was Alexander Viets Griswold, in whose election at Boston, a decade earlier, after a long period of extreme depression, doubt, almost chaos, in the Churches of Northern New England, the Hand of God may be clearly discerned by the observant eye of faith.¹ To Bishop Griswold, therefore, belonged the Episcopal jurisdiction of Maine in 1820, when this State was admitted to the Federal Union. It would appear that the actual exercise of that jurisdiction was little more than nominal prior to that date. This was probably inevitable when we consider the character of the Bishop's field, described in his "Life" as "a body of few, feeble and scattered parishes some of which were already falling into ruins" in "four rugged states, and *one bleak extensive Territory*" (meaning Maine).² Add to this, that the Bishop was obliged, for his maintenance, to continue in the position of rector of a parish at Bristol, Rhode Island, and we shall be indisposed to attach any blame to Bishop Griswold for his not visiting the "bleak, extensive Territory" of Maine in the early part of his episcopate.

He presided, however, at the third Convention of the Church in this State, held in Portland, October 2, 1822, and on this occasion "delivered an excellent sermon, and administered Confirmation and the Sacrament of the Lord's Supper."³ It further appears from the records that in response to a committee formally appointed to wait upon the Bishop, and thank him for this discourse and request a copy for the press, the Bishop, with characteristic humility, declined to comply with the request.⁴

¹ See the entire account of the proceedings leading to this historic event, and of the attitude of Griswold, in *Memoir of Bishop Griswold*, pp. 130-163; especially p. 131, and pp. 150, 151.

² Stone, *Memoir of Bishop Griswold*, p. 162.

³ *Journal of Convention of Diocese of Maine*, MSS. Copy, p. 12.

⁴ *Ibid.*, p. 14.

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It is worthy of note, as illustrating the unique ecclesiastical situation existing in the Eastern Diocese, that while the organization of the Church in Maine as an integral unit was consummated in 1820, with a Constitution formally adopted and delegates elected to the General Convention, nevertheless the Church here still considered itself, and was regarded without question, as belonging to the Eastern Diocese. Evidence of this was the election of the Rector of Christ Church, Gardiner, as "a delegate of the Protestant Episcopal Church in this State to the Diocesan Convention to be held at New Port in the State of Rhode Island." Once more, however, so undeveloped and uncertain was this matter of canonical relation (possibly the uncertainty was connected with prevalent political notions about "states' rights"), that a special resolution was passed by this initial State Convention, "That the Right Reverend the Bishop of the Eastern Diocese be requested to exercise Episcopal jurisdiction over the Church in this State."¹

That jurisdiction Bishop Griswold continued to exercise until his death in 1843. Ten Diocesan Conventions in Maine were presided over by him, and he made himself felt in the diocesan life, consecrating Trinity Church, Saco, St. John's, Bangor, and St. Mark's, Augusta, and furthering actively the promotion of missionary work in the State. In connection with the consecration of St. John's, Bangor, in October, 1839, the Bishop's biographer gives the following illustration of his neglect of his own convenience, where Church work was concerned:

"He was engaged to consecrate the new church at Bangor, Maine; and several of his clergy had consented to accompany him. There were two ways of reaching that city of the East; the one by steamer, and the other by stage. And, as the season of the year made travelling by land extremely tedious and uncomfortable, his clergy chose the former, as being at once comfortable, and if wind and tide favored, expeditious. But, as there was an 'if' on that way, and as the mail-coach was ordinarily sure of reaching its destination with punctuality, even though it were to be dragged through the night, as well as through the mud, the Bishop chose this; and the result was, that he reached Bangor in season, consecrated the Church at the hour appointed, and, with the departing

¹ *Journal of Convention*, MSS. Edition, p. 6. See comments by Rev. Dr. Stone in *Memoir of Bishop Griswold*, pp. 264, 265. He notes the record made by Bishop Griswold, that "agreeably to this request, they were annexed to the Eastern Diocese."

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congregation, was just leaving the Sanctuary as his more comfort-loving clergy reached the wharf of the steamer.”¹

In the matter of general missionary effort, Bishop Griswold was among the foremost to awaken the Church in this country to some sense of her duty. He was directly instrumental in the sending out of the very first foreign missionary from this American Church, — the Rev. Joseph R. Andrus, who in 1817 was sent to Ceylon by the English Church Missionary Society; and, through his cordial correspondence with the English Society, it came about that the sum of two hundred pounds was appropriated by that Society to encourage “The Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions,” upon its organization in 1820.²

Not wholly without point to-day are his remarks on giving to missions in his Convention Address in 1820:

“In every State, should be a Missionary Society, encouraged by every parish, and supported by every Churchman. . . . The apology, which is usually made, for not asking the people to contribute is, that the parishes are poor, and their burthens already heavy: facts, which we well know and sensibly feel. But this excuse, as I conceive, is founded on a misapprehension of what is required. It is not enjoined upon any parish, or individual, to contribute anything but what can be given with convenience, and with a ‘willing mind.’ It is required only that our people may have an opportunity to give. . . . Permit me, my clerical brethren, to ask, whether *we* are not the chief delinquents in this thing. . . . Are not the people more ready to give for this noble purpose, than we to ask? Are we duly mindful of our Lord’s command to preach His Gospel to every creature?”³

A few sentences from the same address, discussing the policy of a proposed Church paper of the Eastern Diocese, indicate the attitude of this truly evangelical Bishop in an era embittered by religious controversy and prejudice:

“Let us also be careful to manifest a spirit of candor, charity and Christian love. The best evidence that we are indeed Christians, is loving those who love the Lord Jesus. We had never surely more occa-

¹ Stone, *Memoir of Bishop Griswold*, pp. 353, 354.

² *Ibid.*, pp. 240-247.

³ *Ibid.*, pp. 266, 267.

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sion for the exercise of forbearance; but though we are reviled, let us not revile again; but, as much as lieth in us, live peaceably with all men."¹

In 1832, eleven years before Bishop Griswold's death, it was an indication of the growth of the Church within his field, and also of the recognition of its unwieldy size, that the Convention of the Eastern Diocese recommended that the several Dioceses composing it withdraw as soon as might be, and erect themselves into distinct diocesan units.

Vermont was the first to withdraw, and its first Bishop (the Right Rev. J. H. Hopkins) was elected and consecrated that same year, 1832. In 1836 Maine voted to ask permission "to withdraw from the Eastern Diocese whenever we can attain the appointment of a resident Diocesan;" and also appointed a committee to "ascertain how large a sum can be secured for the support of a Bishop."²

At the death of Bishop Griswold, February 15, 1843, Maine was still too weak to elect, or to support, a resident Bishop, and after Bishop Eastburn, who had been consecrated Assistant Bishop of Massachusetts at the end of 1842, declined the additional responsibility of Maine, our Diocese turned to the Right Rev. John Prentiss K. Henshaw, Bishop of Rhode Island, who was consecrated in August, 1843.

II

Bishop Henshaw for four years did very faithful work in Maine, presiding at all the annual Conventions, consecrating St. Paul's Church, Brunswick, and making five missionary journeys in the Diocese. His careful addresses to the Conventions show not only diligent attention to the details of organization, but a deep solicitude for the matters of highest import, as in his exhortations to the clergy to "preach the Word in simplicity, in purity and in power," and to labor in season and out of season "in the administration of discipline and Sacraments, in the catechising of the young, in the visitation of the sick and the whole within their cures, and in the exercise of all the high functions of their holy office."³ His episcopate fell in a season of controversy within the

¹ Stone, *Memoir of Bishop Griswold*, p. 269.

² MSS. Journals, p. 108.

³ *Journal of Convention*, 1847, p. 11.

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Anglican Communion; but we find Bishop Henshaw witnessing to his faith in this Church of his love:

“The severe trials to which she has been subjected, whether from intestine treachery or outward assaults, . . . have served only to bring out in bolder relief those conservative principles which are inwrought in her divine constitution, to display the power of her hidden but divine bond of unity — indestructible, because divine; and to demonstrate, more conclusively than ever, that, as a Church founded upon the Rock, the gates of Hell shall never prevail against her.”¹

We see him promoting systematic offerings, not only for the extension of missionary work, “but also to keep up within the limits of the Diocese, a supply of Sunday School books, of Prayer Books, and tracts illustrative of the doctrines of the Church.”²

From the first, Bishop Henshaw had felt the importance of a resident Bishop for Maine, as soon as the canonical requirements for an election should be fulfilled.³ In 1847 the conditions for the realization of this long-deferred hope had arrived; and at a special convention on October 4, attended by eight clergymen of the Diocese⁴ and twenty-four laymen representing the seven parishes then composing the Diocese,⁵ by the unanimous votes of both orders, on the first ballot, the Rev. George Burgess, D.D., of Hartford, Connecticut, was duly elected the first Bishop of Maine.⁶

III

Rich indeed was the spiritual endowment brought to the episcopate by Bishop Burgess. His was an alert mind trained by diligent study, a spirit without guile deepened by constant prayer. The old-fashioned training of a New England college, the logical discipline of a course in the law, German university life under such teachers as Schleiermacher and Neander, had all contributed to his intellectual culture. Stedfast in the evangelical faith that had drawn to the Church his boyish loyalty, convinced in his reasoned attachment to Apostolic Order, he had the gift

¹ *Journal of Convention*, 1845, p. 12.

² *Ibid.*, 1844, p. 16.

³ See Convention Address in 1844, *Journal for 1844*, p. 16.

⁴ There were two others not present, one, Rev. John Blake, a chaplain in the U. S. Navy, and one, Rev. D. R. Goodwin, a professor in Bowdoin College.

⁵ *Journal of Convention*, 1847, p. 5.

⁶ *Ibid.*, p. 5.

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of speaking the truth in love. The fine literary sense which beguiled his rare leisure hours, prompting the composition of graceful poems redolent of classic lore, was balanced by a practical judgment, brought unceasingly into submission to the will of God.

Christ Church, Hartford, was his only parish in the thirteen years of ministry before his episcopate. The atmosphere of Connecticut churchmanship could not fail to influence Burgess in his outlook upon the burning ecclesiastical questions of his time, helping to steady him, and to modify to some extent his attitude towards that evangelical school in the Church to which his training and his disposition inclined him. And not to be forgotten, in this summary, are those indispensable qualities belonging to the parish priest—faithful care for the individual souls of his flock, diligent and systematic preparation of sermons—which this happy pastorate in Hartford developed in him, and which characterized him to the end of his life.

For the situation in Maine required that the Bishop of the Diocese should also be the rector of a local parish. Here in Gardiner he ministered as the priest and pastor of the people. For eighteen years this stately edifice gathered attentive congregations for his scholarly instruction and the inspiration of his genuine though sober eloquence; while the families of his flock welcomed him as a frequent guest, and received his untiring ministrations in seasons of sickness or sorrow. Who can measure the spiritual debt which this venerable parish, including hundreds who have gone out from here far and wide through our land, owes to this man of God!

In the first paragraphs of Bishop Burgess' first Convention Address, in 1848, he sounded some notes which should still find a response in our minds and hearts:

“High thoughts, in this our day of weakness, would seem impossible; but we cannot forget that, in ages to come, a great commonwealth may look back to this day, as no unimportant point in its religious history. The progress and permanence of the Protestant Episcopal Church in these regions is no matter of conjecture, nor even of mere hope; it is in the hands of time and truth. . . . I would urge that, now and hereafter, our Conventions should be occasions, not of a simple discharge of canonical requisitions, but of fervent supplication, of fraternal communion,

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of full deliberation, and of free consultation or discussion. . . . It is important, in the community in which we labor, where the nature of the Episcopal office is sometimes so greatly misapprehended by strangers, that it should be with some distinctness understood by all, that no authority resides in that office which is at variance with the free spirit of our national institutions, or with the conscientious exercise of the duty of private judgment and action. When we meet, my brethren, let it be with the temper of brethren,—‘in honour preferring one another.’”¹ In the Convention Address of the following year he gives utterance to his ideal of the Church’s Mission:

“We wish to lift high and spread abroad the simple unchanged Gospel of Christ, as it was held in the beginning; not burdened with superstitious additions, nor narrowed within sectarian bounds, nor widened into unmeaning generalities; the Gospel of the Old and the New Testament; the Gospel, as it is seen by the honest eye of common sense throughout these Scriptures, one great, amazing, awful, enrapturing system of light, holiness, and peace; the Gospel, perpetuated in the sacred volume, sealed by the sacraments of the Lord Jesus, and proclaimed by His ambassadors and ministers. We do not fear, and we only wish, to make our appeal, with the Bible in our hands, to the conscience of our fellow-men. All else we leave to the power of God and of His Word.”²

If to-day a critical mind, familiar with ideas of development to which that age was a stranger, may detect herein a suggestion of rigidity, nevertheless some principles are set forth which our facile and undoc-trinal temper needs seriously to take account of. And altogether fine and wholesome is this passage, which must be the limit of our quotations from this notable address:

“But a wider task remains. Our sermons should be instructive, and therefore well-prepared, as well as earnest; our Sunday Schools intelligently maintained, with the best aid of our best members; our catechetical teaching very thorough; our youth familiar with the elements of the doctrine of Christ; our service performed with an impressive propriety and a solemn harmony; and our congregations, as far as is in our power,

¹ *Journal of Convention*, 1848, p. 8.

² *Ibid.*, 1849, p. 16.

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enriched with spiritual wisdom. Let them be the best instructed Christians of their neighborhoods; such, with the aids they possess, they ought to be: and as such, if such they be, they will be known with an ever-widening influence.”¹

In addition to his diversified duties as a dioecesan Bishop, and as the active rector of a parish, Bishop Burgess had important responsibilities in the affairs of the National Church.

As a member of the Commission of five Bishops, to whom in 1853 was referred the famous Memorial of the Rev. Dr. Muhlenberg and other presbyters, the Bishop of Maine rendered conspicuous service in preparing the way for such progress as has been made since then in ritual flexibility and in the direction of Church Unity. This Memorial, pointing to such facts as the divided state of Protestant Christianity, new and subtle forms of unbelief, and the gross ignorance of the Gospel among masses of the population, suggested the consideration of modifications in the modes of public worship, to render the Church more “competent to the work of dispensing the Gospel to all sorts and conditions of men, and so to adequately fulfil the mission of a Catholic Church in this land and this age.”² We are to-day so hospitable (as some think, unduly so) to shortened services, ritual variety, and adaptation of the Prayer Book to diverse needs, that it may seem strange to us that serious opposition arose in the Church to such suggestions. The very moderate action of the House of Bishops regarding this Memorial in 1856 — recommending that “the order of Morning Prayer, the Litany and the Communion Service being separate offices, may, as in former times, be used separately under the advice of the Bishop of the Diocese”³ — was viewed by many with alarm. “In 1859 the House of Deputies claimed that this action had disturbed the minds of many, both as to its effect and as to its constitutionality.”⁴

Bishop Burgess, in connection with Bishop Alonzo Potter, was especially responsible for the resolutions accompanying the Commission’s report and for the suggested additional collects (including that “for the

¹ *Journal of Convention*, 1849, p. 17.

² See statement of Dr. Muhlenberg, in *Memoir of Bishop Burgess*, p. 125.

³ *Journal of General Convention*, 1856, pp. 169, 181 (twenty-one Bishops voted for this resolution and eight against it).

⁴ *The Church in America*, by the Rt. Rev. Leighton Coleman, p. 329.

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Unity of God's People"¹ which now has place in the Prayer Book). In his individual statement as a member of the Commission, the Bishop took account, sympathetically, of the opposition to liturgical changes arising from "the preference for all which is already ancient, and connected with the dearest associations," from "the peculiar sense of stability which has become a glory of our Church," from "the dread of innovations, more and more serious," and from "the dread, greatest of all, of changes of doctrine." On the other hand, he presented weighty countervailing arguments, namely: "the desire to try all means of reaching the hearts of men;" the comprehensiveness of the Church within the limits of "a firm adherence to the truth;" "reluctance to fasten . . . unchangeable perpetuity to that which is but human;" "comparisons between the usages of our Church and those of other communions or other ages;" and, finally, "the broad principle that Catholicity must imply variety as well as uniformity, that the Church of Christ cannot always be restrained within "any limits which at any one period may have been expedient and excellent."²

I have resisted the temptation to extend these quotations so as to do full justice to the Bishop's well-considered attitude. Perhaps enough has been said to justify the terse remark of Dr. Muhlenberg in his appreciation of Bishop Burgess: "He was constitutionally conservative, and on principle progressive."³

A very congenial task to one with his poetic taste and wide acquaintance with literature was the enrichment of the hymnody of this branch of the Church. He was chairman of a joint committee appointed by the 1859 Convention on this subject, this committee officially continuing the work voluntarily initiated, more than two years before, by a group with whom he was most actively associated, having been foremost in the publication of an unofficial collection, entitled "Hymns for Church and Home." The result of his strenuous labor in this regard—falling far short of what he had hoped, but the utmost which the conservatism of the day would allow—was the "Additional Hymns," sixty-five in number, bound up after 1868 with the metrical psalms and hymns at the

¹ *Journal of General Convention*, 1856, p. 353.

² See the whole passage in *Memoir of Bishop Burgess*, pp. 126-128.

³ *Memoir of Bishop Burgess*, p. 126

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back of the Prayer Book.¹ A member of the committee, Rev. Dr. Francis Wharton, has written of "the deep impression produced on us all" by the spirit of Bishop Burgess at the final meeting in August, 1865, when already disease had laid its hold on him:

"Sometimes, in reading or quoting a hymn, his face seemed to be lit up as with a glory, and, on one occasion, when repeating the hymn of Keble, '*Sun of my soul, Thou Saviour dear,*' his voice and face seemed almost transfigured, and remain on my mind with a vividness that can never be effaced."²

When the Civil War burst upon the nation, Bishop Burgess at once took a firm stand for the Union. "Our Church," he said, "has never been accustomed to seek a neutral ground, when treason and revolt were on one side, and on the other was fidelity to rulers, laws, oaths and the common rights of all human beings. We must not say that our religion has no concern with things like these."³ A year later (July 9, 1862), when things looked dark for the Union cause, his Convention Address closed with an eloquent passage, setting forth the duty of the Church at such an hour,—“to bow herself in the dust,”—“to plead importunately with God,”—“to sustain the overburdened hands of Christian rulers,”—“to give her blessing to those who . . . offer their lives on the high places of the field;”

“She has to trust God, though He slay. She has to ask forgiveness of her enemies. She has to welcome, with thanksgiving and praise, every sign of the return of peace and concord, of the liberation and elevation of all who are in bondage, and of the accomplishment of all those glorious ends for which the Most High made us one nation, and filled that nation with the knowledge of His Gospel.”⁴

In the General Convention of October, 1865, the last which Bishop Burgess attended, when the House of Bishops, in its appointment of a day of thanksgiving for the return of peace, allowed itself to eliminate from its resolution the mention, as a subject of thanksgiving, of the reëstablishment of “the authority of the national government over all the land,” he joined with seven other Bishops in a statement publicly

¹ *Memoir of Bishop Burgess*, pp. 129-136. Also, *Coleman's Church in America*, p. 323.

² *Ibid.*, p. 136.

³ Convention Address, July, 1861. *Journal of Convention*, 1861. p. 16.

⁴ *Journal of Convention*, 1862, p. 18.

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read, courteously but firmly declining to accept a position of seeming "indifference to the safety and unity of the nation, and to the freedom of the oppressed."¹

It is characteristic of this man, who would never take a vacation, that in his last winter, spent in the West Indies by imperative medical advice in the hope of a restoration of his failing health, he undertook a five weeks' visitation of the Church's Mission in Hayti, making to the Foreign Committee valuable recommendations about this field. The pages of his journal, which he kept carefully until within three days of his death, show the cultivated observer, the kindly human heart. But his all too short, though nobly used, earthly days were drawing to a close, and on April 23, 1866, midway in his fifty-seventh year, peacefully, on the deck of a home-bound steamer, entered into rest this scholar-prelate, this patriotic citizen, this humble, prayerful Christian, George Burgess, first Bishop of Maine.

IV

The second bishop, Henry Adams Neely, whose beneficent episcopate extended over nearly a third of the century behind us, embodied qualities finely complementary to those of his predecessor. Born and brought up in Central New York, where abundant fertility blessed the farm-lands, and commerce streamed through the Erie Canal, Bishop Neely seemed to reflect the spacious, sunny characteristics of his early environment. Associated with the great Dr. Morgan Dix, while priest-in-charge of Trinity Chapel, New York City, he was grounded in the traditions of churchmanship representing in this country much for which the Oxford Movement stood. From such a background this Apostolic man came to Maine in 1867, and the heart of this most pronounced New England State warmed to him.

In making his home at Portland, Bishop Neely was not merely taking as his see city the largest centre of population, he was inaugurating a new policy, in keeping with the changed times. In this Diocese of small material resources, it was necessary for the Bishop still to be the rector of a parish, receiving therefrom the major part of his support. The private income of the first Bishop had relieved the Diocese, indeed.

¹ *Memoir of Bishop Burgess*, pp. 255-257.

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in this matter, to a greater degree than was now possible. But Bishop Neely, while accepting the necessity of this situation, and becoming Rector of St. Luke's, Portland, embarked upon a policy of expansion. Setting forth, in his first Convention Address, the primitive principle of a Bishop's Church, as "the real and recognized centre of all the activities of the Diocese," he went on to say:

"But this, I need hardly say, is a wholly different plan from that which would simply add to the other burdens of the Bishop the care of an ordinary parish, holding him responsible for all the details of parochial work, without affording him competent clerical assistance, and with no other object in view than to enable him to secure by additional labor, a competent maintenance. The result must be in such a case, that neither the work of the Diocese nor the work of the parish can be thoroughly done; and the overtasked workman must soon succumb under the oppressive weight of such a load. The larger and more important the parish which is thus assigned to him, the worse his position is; and if his Episcopal charge be that of an essentially Missionary Diocese, he may well despair of accomplishing aught to his own satisfaction, or of much value to the Church."¹

The "apparent necessity of assuming alone this double burden" had made him doubtful as to his duty in respect to the call extended by the diocese. But New York friends made temporary provision for an assistant in the parish of St. Luke's, which after five years the parish assumed.²

The project of the Cathedral Church of St. Luke was an element in this forward-looking policy. This project, for which the changes consequent upon the great Portland fire of July 4, 1866, had prepared the way, was well forward within three months of Bishop Neely's consecration. The people of St. Luke's caught the enthusiasm of his progressive leadership. By an act of faith worthy of note, they voted to make the proposed Cathedral Church forever free, though as yet having in sight hardly one-fourth of the money needed for its erection.³ Largeness of vision characterized the work in its inception and pro-

¹ *Journal of Convention*, 1867, p. 21.

² *Twenty Years* (an address by the Rev. Charles Wells Hayes, at a Commemorative Service, January 23, 1887), p. 7.

³ *Ibid.*, p. 14.

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gress, beginning with the choice of Mr. Charles C. Haight as architect (then a young man with his reputation yet to win), and all through the ten years of struggle and sacrifice, until the consecration, on St. Luke's Day, 1877, of the noble Gothic edifice.

But, though the solicitude of Bishop Neely for St. Luke's, and his affection for the people of his Portland parish, have left monuments, not only in stone, but in the hearts of hundreds there intimately bound to him and his, just as notable was his missionary zeal for Church extension throughout the length and breadth of the State.

The episcopate of Bishop Burgess was by no means lacking in missionary progress. The seven congregations of 1847 had grown by 1867 to nineteen, though still only seven were self-supporting; the communicant list from 582 to 1527. This was a good growth.

Now the era of expansion was beginning, after the Civil War. And Bishop Neely made fine "adventures for God." The cause of Christian education was near to his heart. Two schools—St. Catherine's for girls at Augusta, and St. John's at Presque Isle for boys—were established by him. Later, it is true, changed conditions and financial difficulties made it necessary to dispose of these schools, but not before they had sown seeds of religious truth in many hearts, which bore fruit in worthy citizenship and Christian living.

The diocesan branch of the Woman's Auxiliary, established early in his episcopate, was promoted zealously by the Bishop, and emphatically by the constant and efficient guidance of Mrs. Neely, who also organized in 1882 the diocesan branch of the Girls' Friendly Society.

Greatly did the Bishop plan, and indefatigably did he labor, in planting the Church in the remoter parts of this State. He gathered a group of like-minded lieutenants, whom his hopefulness helped to sustain in the hard places. Missions sprang up and churches were built in Aroostook County, in the new settlements of central and eastern Maine, on the Moose River in the northwest. It is good to see the glow of affectionate and reverent memory lighten the faces, to-day, of men and women throughout these regions, as they recall the annual visits of the Bishop, his human friendliness, his childlike delight in stopping an hour or two to fish, his devoted zeal for the Church, his untiring energy.

When the Bishop laid down his staff in 1899, the nineteen parishes

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and missions of 1867 had grown to 44, and the 1527 communicants to 4187, and the episcopate fund from \$2000 to over \$69,000, including the Bishop's house.

Earnest missionary as he was in this large Diocese, it must not be supposed that Bishop Neely's vision was narrowed to local matters merely. His addresses reveal an intimate touch with the larger issues before the Church; he was forward in expressing sympathy with the revision of the Authorized Version of the Scriptures;¹ in two General Conventions he was honored by his brethren of the House of Bishops with the chairmanship of the House; his voice was heard in two of the Lambeth Conferences; and International Arbitration, on which the Bishops at Lambeth in 1898 made important pronouncements, received from him earnest support.²

On the eve of All Saints', 1899, thirty-three years to a day from the date of his election as Bishop, Henry Adams Neely entered the "sweet societies" of Paradise, having all but completed threescore years and ten, in his faithful earthly pilgrimage. And less than two years later, his widow, strong and wise helpmeet (albeit frail in body), linked with him inseparably in his people's affections, followed him into "the rest that remaineth for the people of God."

V

The name of Robert Codman, the third Bishop, stirs responsive chords in the memories of a great multitude—men and women, boys and girls—who knew him so well less than five short years ago. More aptly, far, could many of you touch upon his personality than he who stands before you. Although we were contemporaries in the House of Bishops, it so happened that, in that assembly no longer small, I had the privilege of a speaking acquaintance only with the then Bishop of Maine.

Yet no one could come to Maine, to take up the work laid down when God called Robert Codman up higher, without gaining a distinct impression of his devotion, his unselfishness, and his knightly courage.

Seeing in a beloved brother's death the beckoning of the divine Hand to take that brother's place, he was not disobedient to the heavenly vision.

¹ See Letter to the Lord Bishop of Winchester, in Appendix to *Journal*, 1871, p. 39.

² Address in 1898, *Journal*, 1898, pp. 22-24.

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All he had—talents, culture, dreams, possessions—he consecrated to his Master's service.

The controlling motive of Bishop Codman's soul was intense personal devotion to Jesus Christ, the living Head of the Church. In his first Charge to the clergy, in 1902, on the subject of the mission of the Episcopal Church in the State of Maine, he emphasized strongly the Church idea as contrasted with the individualistic principle in religion. But with him the "Church idea" meant that "the Church comes first, so to speak, and personal religion is its highest and purest product." "The Church is the home"—he went on to say—"the training-school, wherein we are taught and trained to hold personal communion with God through Jesus Christ."¹ "Our Puritan ancestors," he said, "taught the necessity of personal Christianity. So do we. If there is danger lest this personal religion should die out, we would simply transplant the seed into good ground, the garden provided by our Lord for its nourishment. . . . Noble work has been done by noble men, and we are reaping their harvest to-day. Their good work must be continued. We cannot let it die. A crisis is before us, and the Episcopal Church steps in with a new help and a new power, the influence of the Church idea, preserved under the Providence of God through the peculiar independence of the Church of England, and transmitted to us for this country, to be used when this crisis should come."²

This high and well-considered conception of the Church's mission dominated the Bishop's policy. This personal devotion to Jesus Christ, that was its core, glorified his life. Hence his compilation of children's devotional hymns, his musical settings for the Eucharist. Hence the exquisite Emmanuel Chapel, with its fine Altar high and lifted up, and above it the figure of the Divine Child, going forth from the Virgin Mother's fostering care to conquer the world by love. Herein—turning to a very different field—was the motive of that work of social service which received so much of his thought and care. For he saw in the children of men the image of God, and he sought to make their bodies fitter for the divine indwelling, and their environment more ample. This devotion to Christ and to the glory of Christ's holy Church was the

¹ Charge in *Journal of Convention*, 1902, p. 35.

² *Ibid.*, p. 39.

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ground of that splendid, watchful care for the material equipment of every parish and mission. Some of the outstanding results we all have seen, in renovated churches, new rectories, more systematic organization of Mission Board and mission stations.

Apparent to us all are the substantial, outstanding fruits of Bishop Codman's unstinted generosity. But within was the "blessed unction" of the Holy Ghost—that "fire of love," kindled by grace, ever freshened by prayer—which made his lavish offerings pleasing to God. It was, too, this hidden life of the soul, keeping its own "inviolable retirement," that sustained him in the fight against physical pain,—more severe and constant than any but his closest friends could guess.

Bishop Codman's consciousness of Diocesan needs transcended the term of his own labors. He cherished a vision, and sought to provide means that the Church in Maine might better fulfil her high calling in years to come. Perhaps with a premonition of a sudden summons, he early took steps not only to augment the fund for episcopal support (a support he did not need, yearly turning back into the Diocese his salary); but, moreover, to secure substantial additions to earlier bequests, constituting "The Burgess-Neely Fund," for discretionary use by the Bishop of Maine in the upbuilding of the Church.

Because he loved the Church and believed in her God-given mission, Bishop Codman craved for her ministers a practical, spiritual training for the priesthood, and an intellectual equipment to meet the requirements of the twentieth century. The painstaking work he did as one of the trustees of the General Theological Seminary was no mere tinkering with statutes; it was definitely directed towards this goal: more effective preparation of the stewards of God's mysteries for the needs of this our day and generation.

A convinced believer in the divine authority of the Catholic Church, the third Bishop of Maine was no hard and narrow Churchman. Strong, matured, clear in the Faith, and therefore patient and loving, is the attitude revealed in the Convention Address of 1913, when the Bishop touched upon the questions coming that year before the General Convention—among other things the so-called "change of name:"

"My advice is not to hurry the change of name. The change is bound to come. Spiritual progress demands it. But we can afford to wait, and

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we must avoid pain, bitterness and misunderstanding. . . . It is indeed a glorious spirit which is bringing about this change, a spirit far above partisanship. It is the spirit of the Church, waking up to a consciousness of what she is. It is a spirit which cannot be tied up and bound about in any sectarian notions of the Church. It is a spirit which hates sectarianism and partisanship as hindrances to progress. The Church is declining to think of herself as one of the many little sects of Protestantism, standing for certain doctrines, forms and ceremonies of a past generation. She has discovered her historic heritage: she has caught a vision of her catholic mission; she is filled with zeal to do her work, and is casting off the swaddling-bands with which she was wrapped when she came into existence upon American soil. Let us argue for the change, let us explain the glorious spirit behind it and win converts in the cause; but do not try to hurry the working of the Holy Spirit."¹

The timeliness of such words, my brethren, is not diminished but on the contrary emphasized, by the momentous issues involved in the great war even then impending, from whose shock the world trembles still.

In what we sometimes call the "new era," it is through the old Faith — albeit quickened ever by the Spirit of Life — that we must draw the divine strength we need for our tasks. May we be heartened by the good examples of these true and faithful shepherds whom God gave to His flock in Maine, and who still are bound to us by a living bond in the Communion of Saints.

¹ *Journal of Convention*, 1913, pp. 51, 52.

LETTER FROM BISHOP LAWRENCE

Diocese of Massachusetts
Office of the Bishop
1 Joy Street, Boston
April 22, 1920

ROBERT H. GARDINER, *Chairman,*
Committee on the Centennial Celebration, Diocese of Maine.

MY DEAR MR. CHAIRMAN:

PRESSURE of work in the Diocese due to my expected visit to the Lambeth Conference will prevent me from being with you at the Centennial Celebration. I regret it the more because of the close relations of the Bishop of Massachusetts with Maine in the past.

This prompts me to speak of Bishop Griswold and the Bishops of Maine. The more I know of Bishop Griswold, the more I wonder at his industry and devotion, and the way in which he led like a good shepherd the sheep which now compose six Dioceses of New England, for Connecticut was never in his charge. He was our opposite neighbor in Pemberton Square when I was a babe in arms, and I have heard my father speak again and again of Bishop Griswold's humility, sincerity and industry. Of Bishop Burgess I have no personal knowledge.

Passing from him, I can claim as my friend all the succeeding Bishops of Maine. When in Deacon's Orders and passing two or three weeks at Bar Harbor in 1875, I read Morning Prayer in the hotel, and Bishop Neely preached. Having many friends there, I was induced to preach on the following Sunday, but was so frightened that I had the assurance to ask Bishop Neely to read the service for me while I preached. This he did with the utmost friendliness, and the very fact that I, a young Deacon, asked the Bishop to assist me, suggests what a friendly man he was. No organ or piano was necessary to support the hymn when Bishop Neely was present, for with his magnificent voice he led and carried the whole congregation, whether it were a dozen or several hundred. He was a man of strong and rugged character, of cheer and kindness, and these characteristics won for the Church a sympathetic opening with all those citizens of Maine with whom he came in con-

LETTER FROM BISHOP LAWRENCE

tact, many of whom until they knew the Bishop thought of the Church as intimately associated with the Scarlet Woman.

Bishop Codman was of stern Puritan ancestry, and something of the sternness of his forbears obtained in him, especially in everything that related to purity of morals. Soon after Robert Codman had begun the practice of law, his younger brother Archibald, who was the rector of the Church at Roslindale, near Boston, died. His people were devoted to him. The life of his younger brother and his loss to the ministry so moved Robert Codman that he closed his office, entered the seminary, and was ordained, that he might take his brother's place in the ranks. His devotion, supported by his excellent judgment in business matters, enabled him to do strong work in St. John's Church, Roxbury. He was a devoted pastor. It was characteristic of him and of his common sense that as soon as he was made Bishop of Maine, he made it his first duty to see that the missionaries of the Diocese were comfortably housed. Personality came first, and he knew well that a missionary could not do his best work among the people unless he was so housed and fed as to give him full vigor. Bishop Codman, like Bishop Neely, loved Maine, its variety of scenery and life, its long road journeys and backwood experiences and trips along the coast. The people of Maine, Church people and all, had hardly realized how fond they were of him when his, to us, untimely death came.

As Codman was of the Puritan stock of the Boston colony, so Bishop Brewster is of the Pilgrim stock of Plymouth. He has passed through the sifting process of Connecticut churchmanship, and of frontier missionary experience. These transitions, combined with his native sweet disposition, vigorous personality and cheerful habit, are making him too an indispensable part not only of the Church in Maine but of its civic life.

May God's best blessings be with the Diocese.

I remain, with kind regards,

Yours sincerely,

WM. LAWRENCE

LETTER FROM BISHOP CHAUNCEY B. BREWSTER

*The Bishop's House, 98 Woodland Street
Hartford, Connecticut
May 21, 1920*

The Right Reverend DR. BENJAMIN BREWSTER,

Bishop of Maine, Portland, Maine.

MY DEAR BISHOP: At the Convention of the Diocese of Connecticut, held in St. Paul's Church, Norwalk, on May 18th and 19th, the Bishop in his Address called attention to the approaching Anniversary of the Diocese of Maine. On the following day there was moved and unanimously adopted a Resolution instructing the Bishop to convey to the Diocese of Maine the greetings of the Diocese of Connecticut.

The first, the second, and the present Bishop of Maine have been by earlier associations connected with the Diocese of Connecticut. We are glad to claim a share in them and thankful to claim fellowship with the Diocese of Maine.

On behalf of the clergy and people of Connecticut, I send to you, and ask you to convey to the clergy and people of the Diocese of Maine, our hearty congratulations upon the completion of a century of Diocesan existence and the assurance of our earnest desire and prayer for God's abundant blessing upon your Diocese in the years and centuries to come.

I am

Faithfully yours in Christ,

CHAUNCEY B. BREWSTER,
Bishop of Connecticut



The Rev. Charles Lewis Slattery, D.D.
Rector of Grace Church, New York City; Special Preacher at the Centenary
[His father, the Rev. George Slattery, was the Rector of Trinity Church, Saco, from 1849 to 1852, and
the Rector of St. Peter's Church, Rockland, from 1853 to 1860]

THE ANNIVERSARY SERMON

BY CHARLES LEWIS SLATTERY, D.D.

Rector of Grace Church in New York

I will mention the lovingkindnesses of the Lord. ISAIAH liii, 7

WE give thanks to-day for a century of honourable history in the Diocese of Maine. In 1820 there were two parishes of our Communion within the boundaries of the State.—Christ Church, Gardiner, and St. Paul's Church in Portland. These historic parishes were in turn the survivals of various missionary labours along the coast, and on the banks of the rivers.

1

Long before the Pilgrims landed on Plymouth Rock, Church of England services had been held in Maine. In 1605 George Weymouth sailed up the Kennebec; upon landing, the ship's company, with two bewildered Indians, joined in the English service. This is the first recorded act of Christian worship in English in New England. In 1607 George Popham came to found a colony on the Kennebec, building among the fifty houses a church wherein a Reverend Mr. Seymour read from the Prayer Book and preached. But the harsh winter, a disastrous fire, and the death of Popham discouraged the settlers; and in 1608 they returned to England.

In 1636 Sir Ferdinando Gorges brought settlers to the banks of the Saco; and here the services of the Church of England were again begun, under the leadership of the Reverend Richard Gibson. Gibson had an ecclesiastical controversy with a Puritan minister at Dover, who said that Gibson was "addicted to the hierarchy." This leader was succeeded by the Reverend Robert Jordan, who officiated in Scarborough, Portland, and Saco. Puritan Massachusetts was now thoroughly worried lest Jordan's influence keep some of the northern settlers steadfast in the Anglican tradition; and the strange devices which demanded freedom but denied it to others began to play. Jordan spent a good deal of time going to Boston to answer the charges of the General Court concerning Church usage, but some way, returning to his home at Cape Elizabeth, he shepherded the sheep in the wilderness, and also found leisure to point

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out the heresy of the Puritan minister at Scarborough. For many years he was probably the only clergyman in Portland. With natural leadership and a rich wife he was a sort of English squire. His trials were many, but when he died, he left the mark of a strong personality upon the life around Casco Bay.

For eighty years, during which the Indians destroyed Portland, the ministrations of the Church of England ceased in Maine. But the numerous descendants of Robert Jordan and many others had the tradition in their blood; and when the Society for the Propagation of the Gospel sent the Reverend William McClenahan to Dresden and Georgetown, and later the Reverend Jacob Bailey, there was a welcome from subconscious Anglicanism. McClenahan vanished shortly, but Bailey became the notable "frontier missionary," the story of whose life in a thin black volume was in many clergymen's libraries sixty years ago. Bailey was a Harvard graduate who went to England to be ordained. His success was due in part, at least, to the fact that he had been educated in New England, and so knew the needs of the people. Among the communities in which he preached was Gardiner. Here on August 13, 1772, he dedicated the Church of St. Ann's, in the presence of eighty people, including doubtless Dr. Gardiner and his son William. The loyalists during the Revolution, together with a fire in 1793, brought St. Ann's to the brink of ruin; but a courageous people, under the leadership of the Gardiners, built in the next year a new St. Ann's; and a new rector came to minister in it. In 1817 the Reverend Gideon W. Olney was rector, and under the vigorous support of the then Robert Hallowell Gardiner he built the present stone church, whose name was changed from St. Ann's to Christ, and was consecrated by Bishop Griswold on St. Luke's Day, 1820,—the year in which the Diocese of Maine began its formal history. We therefore worship to-day in a sanctuary which is slightly older than the Diocese itself.

Meantime, the other historic parish of Maine was coming into life. By 1763 the settlement at what we now call Portland had so grown that a second church was thought necessary, and this congregation, being formed, elected that the services conducted in the building to which they had subscribed be the services of the Church of England. A year later, John Wiswall, a graduate of Harvard and a Congregational min-

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ister, decided to be ordained in England and was thereupon elected rector of the new parish. He sailed forthwith to England, was ordained in the English Church, and on May 7, 1765, was again in Portland, beginning his ten years' rectorship of the parish, which now received the name of St. Paul's. During the Revolution, St. Paul's fell on hard times, for Mr. Wiswall, being a Tory, sailed away, and the English, taking Portland, burned his church. In 1783 the scattered parishioners who remained loyal both to the Revolution and to the Prayer Book came together to rebuild the church. From this time, in successive buildings, the life of the parish has gone on continuously, though later the name of the church was changed to St. Stephen's.

11

Thus we reach the year 1820, when Bishop Griswold called upon the two parishes to organize the Diocese of Maine. On May 3, 1820, the rectors of the parishes in Gardiner and Portland with thirteen of their laymen met in Brunswick. Already the seat of Bowdoin College, Brunswick had an honourable history. To the south was the ancient settlement of Harpswell, and as one wanders among the graves of the old churchyard, now far south of the present town, and as one feels the mist from the sea sweep up over the sandy plains, one knows the pathos and the courage of the people who had transcended the winter cold, and who had fed upon the beauty of a rock-bound coast and noble rivers,—such as the Androscoggin, which at Brunswick goes foaming over high falls and then plaidly makes its final journey to the sea. The next year Hawthorne and Longfellow were to become students at Bowdoin. No more significant spot could have been chosen for the birthplace of a Diocese, a town already rich in memories, gathering to itself intelligence and even genius in its little college which through its teachers and sons was to be distinguished in the life of the whole nation. Here Mrs. Stowe, the wife of a Professor in Bowdoin, was to write *Uncle Tom's Cabin*.

The Reverend Mr. Ten Broeck, the Rector of St. Paul's, Portland, and Mr. Robert H. Gardiner were elected deputies to the General Convention; and at a special convention in September the Reverend Mr. Olney, of Christ Church, Gardiner, was sent to the Convention of the

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Eastern Diocese in Newport, to ask and to obtain the consent of the Eastern Diocese (of which Alexander Viets Griswold was the Bishop) to take the Diocese of Maine under its protection.

In 1823 the Protestant Episcopal Missionary Society of Maine was founded. Evidently it did excellent work at once; for when Bishop Griswold visited Maine for the last time, at the Diocesan Convention of 1842 in Augusta, the two parishes of 1820 with their one hundred communicants had grown to six with four hundred communicants. The new parishes were St. Mark's, Augusta; St. John's, Bangor; Trinity, Saco; and St. Mark's, Williamsburgh. Meantime, Emmanuel Church, Westbrook, had been started and had lapsed.

When Bishop Griswold died in 1843, the Eastern Diocese was dissolved, and the Diocese of Maine put itself under the pastoral care of Dr. Henshaw, who had just been elected Bishop of Rhode Island. In 1844 St. Paul's Church, Brunswick, was founded; and in 1847 St. James's, Milford; besides these, missions had been established at Wiscasset, Bath, Hallowell, Oldtown, Calais, and Eastport.

At length there came a great day for the struggling Diocese, October 4, 1847, when at St. Stephen's in Portland a special convention elected Dr. George Burgess to be the first Bishop of Maine. Before the month was over he had been consecrated, and for nearly nineteen years he gave himself to building up the Diocese. He died before I was born, but I feel as if I had known him, for I cannot remember when I did not hear his name spoken with enthusiastic reverence. My father was a student in Trinity College when Dr. Burgess was Rector of Christ Church, Hartford. Two years after Dr. Burgess became Bishop, my father was graduated from the General Seminary, and followed the young bishop into his new field. At first in charge of Trinity Church, Saco, he then went farther east, and founded St. Peter's in Rockland and St. Thomas's in Camden. As I was preparing this record I untied a bundle of old letters which Bishop Burgess wrote in those days. One discovers in reading them the power of the fellowship of the Bishop, surrounding himself with a band of eager self-sacrificing young men. The Bishop, being the Rector of Christ Church, Gardiner, as well as the Diocesan, was constantly exchanging with his brethren. Nor was he leading them only with his profound spiritual self-forgetfulness, for to richness of charac-

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ter he added real learning and cultivation. A graduate of Brown University, he had studied for two years in Germany, receiving not the hard technicalities of later German scholarship, but that rare flavour which Longfellow found, at the same time, in similar *Wanderjahre* and recorded in his youthful and over-romantic *Hyperion*. The Bishop was, among other things, a poet, and even to-day, one knows by his portraits and letters and verses, what keenness, graciousness, and charm lay behind the smiling and attractive face. As a New England man, he knew what was in New England; and, though the Puritan distrust of the Prayer Book and of bishops still persisted, he won all who knew him, and was much more than the leader of one Communion. He loved the people of Maine, and they all loved him, and were proud of him.

The ten clergymen became seventeen, the seven parishes became nineteen, and the 560 communicants became 1598, during the nineteen years of Bishop Burgess's guidance. But no numbers can tell what such a man gives to a State. It was the kind of clergy whom he drew to Maine that, with his own life, made the Episcopal Church an imperishable gift to the people, whether they went to church or meeting-house. I can remember as a boy, when I spent my summers in Maine and sometimes longer periods, how people would speak of Dr. Edward Ballard in Brunswick. Eyes would fill with tears, there would be the glance of grateful memory, and then the testimony, "I did n't go to his church, but he is still, after all the years, my ideal of a gentleman." Dr. James Pratt, a famous fisherman, a wit, and a most tender friend, is part of the notable inheritance which makes Portland what it is to-day. So I might go on to speak of Dr. John Cotton Smith, later to achieve fame in New York; of the Bishop's brother, Alexander; of William Armitage, later to do heroic service in the west; of Horatio Southgate, a missionary bishop; and of John Franklin Spalding, who found his way into our Communion while studying at Bowdoin and was put in the care of one of the clergy by the wise Bishop and so found his vocation in the ministry. These men and others like them were members of a happy family to whom Bishop Burgess gave the fullness of his affectionate care and the companionship of his exceptional personality.

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III

Henry Adams Neely was the second Bishop of Maine, beginning his work in 1867. He had been an assistant minister of Trinity Church, New York, in charge of the prosperous congregation at Trinity Chapel, which later helped him in his work in Maine. He established St. Luke's Cathedral in Portland. He founded a school for boys in Presque Isle, and a school for girls in Augusta. He developed missionary work in Aroostook County. The thirty-two years of his episcopate were years when many people of Maine were going away to Boston, New York, and the west. The strength of many a parish throughout the land is due to the religious training which came from the Church in Maine; though the Diocese in these years made substantial progress, especially in the Aroostook, yet any statistics would only partially reveal what had been done. I remember Bishop Neely very well, for he confirmed me; I often heard him preach. With the strange recollection of a boy I seem to remember that his text was always from St. Paul's Epistles, generally from Colossians. He had a pleasant voice in singing, and was kind in giving people delight by his songs when he came to parish parties. I have heard that he was a remarkable huntsman. So the human element brought him into contact with his neighbours.

On Bishop Neely's death in 1899 the Reverend Robert Codman was elected Bishop of Maine, and gave his whole strength to the task until his death in 1915. He seemed at first not quite to understand the people and his training as a lawyer made his forensic sermons a little unsympathetic, but the firmly knit reasoning of these sermons told them at length how much he cared for those to whom he preached. Moreover, the amiable townsfolk who came to church on his visitations were perplexed because he seemed to them to be always preaching on the Church and not on what they called the Gospel. But Maine needed to know the organic power of Christianity; and his affectionate solicitude for the welfare of their rectors, together with his unflinching service to all the people so far as he could reach them, made them understand what he was. He was entering into the possession of the heart of Maine when death overtook him.

In 1916 Bishop Benjamin Brewster, of Western Colorado, was elected

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to fill Bishop Codman's place. Knowing Bishop Brewster when he was a Colorado rector, and, later, his work in Utah and the Rocky Mountains, I appreciated how lovingly he would give himself to the far reaches of this great State. And because he was born and bred in Connecticut, I knew how thoroughly he would understand the excellent New England character which Maine always keeps warm under the frost of the northern winters. So I was glad for you and glad for him when he came to spend the rest of his strong life for Maine. I am sure that you will rejoice in the relationship, more and more, through the years.

IV

The historian Green believed that English history had been written too exclusively from the point of view of the kings, so he attempted a history of the English people. It is well that we remember that the history of a diocese is only partly told in the records of its bishops. I should like, therefore, to speak of certain presbyters and laymen (in addition to those already mentioned) who have made the Diocese of Maine significant.

For fifty-five years Dr. Asa Dalton was a rector in Maine; first, of St. John's, Bangor, and then of St. Stephen's, Portland. A diary of one of his parishioners in Bangor was put into my hands a few weeks ago, and there I read of the loyalty for all high purposes which his sermons and lectures kindled in the community. His long rectorship in Portland was also part of the history of the city, especially because of certain lectures which he was wont to deliver each winter, and which attracted many people outside his parochial responsibility. He was a staunch defender of the principles of the Reformation, and waged his controversy with a cheerful heart. He always lamented that the Cathedral was built within a block of St. Stephen's; for the two parishes could have served more people if they had been separated by a longer distance. Of course he was right. Those who knew him only in later years, when old age was upon him, can scarcely appreciate how large a part he played in the life of the city. It was not only his gifts as a preacher and lecturer, it was even more his faithfulness in seeking out the sick and the forlorn wherever they might be, which drew him into the affection of Portland.

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Another Rector of Bangor, the Reverend Edward Henry Newbegin, must be gratefully remembered by all who knew him. His parents had migrated from Maine in their early life, and he was born in Ohio. But his father's college was Bowdoin, and to Bowdoin the son was sent. During his college years in Brunswick, though a Congregationalist, he was wont to go often to St. Paul's Church. Thus, through familiarity with the Prayer Book, and through certain friendships, he determined not only upon his ecclesiastical allegiance, but also upon his vocation. Perhaps some of his forbears in Maine had been taught by Jordan or Bailey, so that an inherited loyalty may have asserted itself. In any case, he became at last Rector of St. John's, Bangor. There his quick wit, his good judgment, his faithful ability, and his lovingkindness brought their due reward; and when all seemed before him, he died. He, too, is part of Maine for ever.

One other rectorship may be mentioned as typical. Perhaps the most important parish in Maine is St. Paul's, Brunswick. For several years the Reverend Harry Peiree Nichols was rector of it. His interest in young men, his ingenious ways of showing that interest, his direct preaching, and his Bible class made St. Paul's in his day a unique help both to the college and to the Church. Other rectors of St. Paul's, I know, have done a full share in maintaining its traditions; but of this particular rectorship I happen to know at first hand, and I must bear my testimony.

I remember the widow and the daughter of a clergyman in Maine whose home through many years was the inspiration of a parish. Thither the youth, home from college, inevitably turned for a knowledge only less exact than that of his teachers, and for a breadth of vivid interest in life and letters far beyond any technical achievement. The Russian pedlar found there some one who could speak to him in his own tongue; and the new books of several languages were always on the table. While the daughter would compare notes on books and far-away places with the young enthusiast, the mother, in the beauty and dignity of old age, would send her wit in and out of the practical subjects of immediate concern to most of the people of the parish. This home, by far the most delightful in many miles, declared what Christian nurture could do, and by its piety and love was a winning missionary for the Church.

During recent decades more and more people have found in Maine

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a summer home. So there have come to be summer chapels up and down the coast. Sometimes these summer colonies have maintained parishes which minister to congregations throughout the year. Generous offerings are made in these holiday churches for the missionary work of the Diocese. But, even more, the gift of devoted lives is added to the long list of those who have found shelter in the Church in Maine. Not to speak of the living, who can think of St. Mary's-by-the-Sea at North East Harbour without recalling gratefully Bishop Doane, Dr. Huntington, Dr. Cornelius Smith, and Bishop Greer? Through happy summers their rich characters have been woven into the diocesan history. These names are suggestive of the fine types of clergy and laity worshipping at St. Saviour's, Bar Harbour; at St. Jude's, Seal Harbour; at St. Mary's, Falmouth Foreside; at Trinity, York Harbour; at St. James's, Prout's Neck; at Christ Church, Islesborough; and many other places. Some of these summer churchmen are descendants of old Colonial stock living within the borders of what now is Maine; some are of the numerous exodus two or three generations ago. In them the Church in Maine is claiming once more the fruits of its inheritance.

I should like to speak of Dr. Daniel Goodwin, once a teacher at Bowdoin, later a Professor in the Philadelphia Divinity School; of Bishop Clark, who spent a small part of his brilliant life in Portland; of all the Gardiners past and present (especially the present); of Henry Ingalls; of James Bridge; of George E. B. Jackson; of the Merrills; of Chief Justice Fuller; of Dr. Kenneth Sills, now President of Bowdoin; of faithful missionaries and rectors like William Washburn, the hero of the Aroostook; George Paekard, the gentle friend; Leverett Bradley, the brilliant preacher; Frederick Rowse, musician and wit; Charles Ogden, faithful and true; Henry Jones, all kindness to those who came to beautiful Camden, and a host of others. The best is never told in any human document, because only God knows the really great deeds of life, and only He can give the praise.

This Diocese, which now rounds out its first century, is a personality, with sorrow conquered, with honest achievement, with strong belief in its destiny, with faith in God's perpetual guidance. To God we give thanks for the past, and to Him we pray for love and wisdom, that those who serve the Church in Maine shall in turn make the Diocese a true servant to all the people.

IN MEMORIAM PATRUM: 1820-1920

BY CHARLES F. LEE

*Adorn the slowly rising way
By which we came our eyes we cast
And from the hilltop of To-Day
Salute the ever-living Past,—
Living in man, and beast, and clod,
In the Eternal Now of God.*

*Speak not of them as "dead and gone,"
The fathers of the former days,
Who, though in Paradise, live on
With us in works that sing their praise,—
Works that the common weal advance,
And are our best inheritance.*

*Their silent voices fill the air
With words of counsel and of cheer,
As 'mid the scenes they loved we fare.
Alas for him so gross of ear
He hears them not, whom naught delights
But passing Babel sounds and sights!*

*Revere the Past, since child thou art
Of all the ages from the prime.
So shalt thou play a nobler part
Upon the broadening stage of Time,
And thus to grateful children leave
More than the much thou didst receive.*

*Recharged with faith, in purpose strong,
Through calm communion with the Past,
On now the upward way along,
Till, from some favoring height, at last
We see afar, 'neath radiant skies,
The City of our God arise!*

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BY ROBERT HALLOWELL GARDINER

IT gives me very great pleasure to welcome you here to-day. Though for many years a wanderer, and still unable to spend all my days here, yet among you and your fathers, I first came to the consciousness of my personality, vague and incomplete as that consciousness was. In the little red schoolhouse on the corner of Kingsbury and Dresden streets, I found I had the possibility of a mind, and in the beauty of fields and trees and river and sky there dawned upon me the glimmering of the perfect beauty my later years have found, while the dignity and saintliness of our first great Bishop Burgess stirred my soul. The deep and sacred associations which have centred in this city and its venerable Church for four generations before me were the inspiration of my early youth, preparing me for the ennobling influence God vouchsafed to send me in my later years. So with a full heart I thank you for your kindness in coming here to-day to join in our review of the past, in our hopes of a yet more useful future for Diocese and Parish, and to witness the renewal of our pledges of more complete devotion to the Master's cause.

Parish and Diocese seem but small matters in comparison with the life of the nation and the world. Yet, in a way, they have shared and reflected that life. A hundred years ago, the fundamental principle in Church and State in America, as in all the world, was individualism. For though, in its Book of Common Prayer and, above all, in its form of administering the two great corporate Sacraments of Baptism into the Church and of the Communion in the Life of its Head, the Church retained at least the germ of the Catholic and Apostolic conception of the Church as the Body of Christ, and so the means of uniting all men everywhere in one great brotherhood, yet it considered itself, in this country at any rate, as all the Churches did, practically only as a sect among sects, an agency by which individuals of similar tastes and sympathies might be helped to achieve an individual and selfish salvation. It had no vision of its function to proclaim the Gospel of Love, the fundamental law of Christ's corporate and visible kingdom of peace and righteousness and love among nations and classes and individuals. There was

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then little thought of the problems, social, industrial and international, which the world is now attempting to solve,—a vain and hopeless attempt, for it leaves out of consideration Christ's New Commandment of Love, the only hope for the permanent establishment of a satisfactory world order. The United States, finding its safety and hope and pride in its isolation, thought it could remain apart from the rest of the world, developing for itself its seemingly inexhaustible natural resources, indifferent to the social and political discontent still smouldering in Europe, though the Congress of Vienna thought it had stamped it out forever. Neither the United States nor Europe then realized, nor was it realized in the recent Treaty of Versailles, that mere force can never establish a stable equilibrium between the greedy and selfish ambitions of the nations.

It is true that, a hundred years ago, this country boasted itself to be the exponent of democracy, but it had no conception of the deep and permanent meaning of the word, nor had the Church, impotent by reason of its divisions, any consciousness of its responsibility for the message of the only basis on which a democracy, fit to live, can endure. The word stood then for unrestrained individualism, untrammelled competition, the possibility for any boy to outstrip his fellows in place and power and wealth, to become President or to amass a great fortune. There was much talk of freedom, but as yet little profound recognition of the perfect freedom which is to be found only in sharing with Christ, indwelling in His Church, the service of the community, the nation, the world. There was little practical vision then of the eternal truth that the individual finds himself completely only in absolute surrender to something outside of himself, as the true lover to his beloved, and that the only real and permanent independence is to be free from the chains of self, to lose self in glad, free service of God and humanity. And the nation thought then, as we have allowed politicians to represent us as thinking still, that freedom lies in selfish isolation, just as the new principle of the self-determination of peoples, though it involves the surrender by one nation of its unjust domination of another, still means scarcely more than that the peoples are set free to enter the race for self-aggrandizement.

And in social and industrial questions, we are still hampered by con-

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ceptions which have proved totally inadequate to establish and promote the common weal. Our generation, the generation of us who are passing away from the world's activities, has been a period of great combinations, but of combinations as yet devoid, at least consciously, though God may be guiding them to fulfil His purposes, of any principle which is not hostile to any true democracy. Trusts and Labor Unions have thought primarily of the strengthening of their own power, the advancement of their own interests, and popular uprisings against them have seldom gone to the root of the matter. The principle that every man is entitled to get all he can for himself has been left substantially untouched, for sporadic attempts to check profiteering and the devices of income and inheritance taxes are, in effect, only attempts by the many to wrest from the few the gains the existing system permits. They are, at best, mere palliatives, not cures or preventives, of social disease. And so with Labor. It has extorted higher wages and shorter hours by strikes or the threats of strikes, which would cause not merely the upsetting of business but widespread suffering for the necessities of life. There has been as yet little deep consideration of the problem of the fair distribution of the earnings of business ability and of manual labor, of the source of capital or of its right to continue. The Unions insist on their right to the brute force of strikes, regardless of consequences to others, and Capital still hopes that strikes may be made unlawful, so that Labor may be forced to continue to serve. Never was there a greater need or opportunity to proclaim the New Commandment of Love.

This parish was, at its beginning, an attempt to establish permanently the old order of society and the old conception of the Episcopal Church as the Church of the privileged. You will forgive me for speaking of my ancestors, but it would be absurd to ignore them, for the history of Parish and Diocese cannot be told without them. For more than one hundred and seventy years, one of the chief desires of our hearts has been the prosperity of the Church in this city and in the State, and I pray that, as long as our name lasts, we may be eager to do all that in us lies to strengthen and extend its influence. As soon as, in 1754, my grandfather's grandfather, Dr. Sylvester Gardiner, acquired individual title to the territory now included in Gardiner, West Gardiner, and part of Farmingdale, he set about establishing the Church. His dream was of

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a great English estate, entailed so that it could never be alienated or divided, inhabited by industrious and prosperous tenants, content with that subordinate state of life to which he believed God had called them, under the benevolent rule of his descendants, submitting themselves to the Rector and the Squire for the time being, ordering themselves lowly and reverently to all their betters. Faithful to his belief in the righteousness of the old order, which he conceived to have been ordained of God, he remained loyal, at the Revolution, to the King, and so, by retiring to England, risked, and subsequently lost, almost the whole of what was then a vast fortune, said to have been one of the two largest in America. It must have been a bitter experience for him to apply, as he was obliged to do, to the British Crown for the means of subsistence in England.

With all my heart, I rejoice that his dream failed of fulfilment. It was impossible, entirely contrary to the new spirit then beginning to stir in America and to that true democracy which Christ came to establish. Yet it was no ignoble dream. He thought it was the best way to devote his wealth to the welfare of the community, and he hoped that thus he could bind fast his posterity forever to the service of God through the Church. Deeply as we rejoice in the abolition of class distinctions, yet there was sometimes in the old order a sense of responsibility which we are in danger of losing, now that entrance into the ranks of the privileged comes largely from the acquisition of wealth. There was a deeper and more permanent inspiration in the principle that *noblesse oblige* than in paying an income tax of fifty per cent. Perhaps the old responsibility too easily felt itself discharged by the cold charity which was content to let the poor man gather the crumbs from the rich man's table, but even that was better than the bitter struggle between rich and poor, each to hold for himself all that he has and to wrest from the other as much more as possible.

My grandfather realized that his grandfather's hope to perpetuate the old order was contrary to American institutions, and his first act, on coming of age, was to break the entail, and thus open this beautiful tract of fertile country to the independent ownership of free American citizens. We, his descendants, still look to him with reverence. From his first dealings with the men who, in the long absence of his grandfather and the impossibility of any development during his own minority, had

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settled upon his property without strict legal right, down to the day of his death, his first and only desire was to deal justly and to love mercy and to walk humbly before the Lord his God, and no man ever had, or more justly deserved, a finer epitaph than that beautiful inscription on the walls of the church whose completion we are celebrating, written by the saintly Bishop, for seventeen years his son, his brother, his closest friend.¹ God grant that as long as his posterity exist among men, no one of them may ever fail to be loyal to his example.

The attempts which had been made in the earliest settlements of Maine, long before the Pilgrims and the Puritans, to establish the Church proved unsuccessful, and until some years after the Revolution, those who adhered to it were often sorely persecuted, and, in some places, taxed for the support of Congregationalism, then the established State Church. To the south of Massachusetts, and even in Boston, the Episcopal Church was securely founded. Many of the signers of the Declaration of Independence were Churchmen, and Washington, in whose hands God placed the foundation of the Republic, was a devout and loyal communicant. But many of its members throughout the country were Loyalists, and the overthrow of the doctrine of the Divine right of kings too easily fostered prejudice against the Church, which, blind to its Divine commission, had too often regarded itself as the bulwark of the old order.

So the Church in the United States was slow in reaching any conception of itself except as a sect among sects, without a universal message and responsibility. And that was especially true in Maine. In the discussion as to which form of religion should be established in Bowdoin College, even my grandfather, devout and loyal Churchman as he was, debated with his fellow officers of the college only the comparative merits of Congregationalism and Methodism. Yet he had the vision of unity. Under the ministrations of the Rev. Mr. Humphrey, about a hundred and ten years ago, an effort was made to unite the Methodists with our Parish. But the Church, then in this country, as in England, in bonds to uniformity, insisted upon the letter of the Prayer Book as one of the cornerstones of unity, and the Methodists, still in the first flush of Wes-

¹ This Memorial, erected by the Parish of Christ Church, attests their grateful reverence for Robert Hallowell Gardiner, from youth to age their leader, benefactor, and godly example.

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ley's protest against the deadly and mechanical formality which had brought the Church in England to the lowest ebb in its history, preferred their freedom.

Yet the Parish and the Diocese had their share in the new life which was beginning to stir in the Church. Just before the erection of the present Church building, there was established here a Sunday-school, one of the earliest in the country, and Parish and Dioeese shared early in the Evangelical awakening to missionary activity, a reflex of the preaching of Wesley and Whitefield, which first roused the Church to life and power, and prepared the way for the Tractarian movement, which deepened and extended the missionary motive by giving the Church the conseiousness of its universal and corporate responsibility as the Body of Christ. For the permanent and life-giving root of that motive is the sharing in the life and purpose and hope for mankind of God Incarnate in the Person of the Son, and, for the generality of men, that motive is best quickened and strengthened by the special means of grace ministered through the Sacraments. We need the intense personal conviction of immediate relation with God. Our Faith, that which makes us what we are, needs to be rooted personally in the personal Christ. But we need, too, the assurance that membership in Christ means membership in the Body of which He is the Head, and through which He ministers His Life to all who are bound together in Him.

But now, as the world grows smaller and men are more closely related to one another, the corporate aspect of our religion is the special need. It is more deeply true than at any time in history, that no man, nor any nation, can truly live in isolation. Yes, — never has there been greater need or opportunity for the corporate function of the Chureh. God established on the great high road between the earliest civilizations the people to whom He specially manifested His revelation of Himself as infinite, eternal, transeendent, righteous, and just. There He sent His Son to be made man to reveal His indwelling in the world in perfect love, that the knowledge of Him might be carried more swiftly to every part of the earth. That has now been done, for there is no corner of the globe to which the Gospel has not penetrated, or where men are not influeneed, consciously or unconseiously, directly or indirectly, by Jesus Christ. There was an old prophecy that when the Gospel had been

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preached to all the world, the Lord would come again in all His glory. It may be that to the generation which is taking our places is vouchsafed the opportunity now to bring all His world to obedience to His law of Love. The ends of the earth have been brought together, and the whole world made one, so that the Church, to which God has entrusted the message of His Love Incarnate, may knit all men everywhere, of every race and tongue and clime, into the one Body of the one Lord, filled with His Spirit of love and service and sacrifice, that He may be all in all, and peace and righteousness established forever.

So while our children and our children's children to the remotest generation must hold fast to all that our ancestors have preserved for them of the personal relation of the individual to God, yet the eyes of the generation to whose hands God is now entrusting the visible activities of the Church and the direction of the world must be fixed upon the vision of the Church, not as an aggregation of individuals, however saintly, but as the Body of Christ, the fullness of Him that filleth all in all.

The day of Democracy, toward which civilization has been struggling from its earliest dawn, often through blood and fire in all the horrors of war between nations and classes and individuals, is near at hand. It cannot be held back, for democracy is the instinct deeply implanted by God in the hearts of all men that they may be fit to be His friends, brothers of His Son and of one another in His Son. And because God wants men to be His friends, He has made us free,—free to share in His purposes of Love, or free, if we will, to thwart and postpone them.

But to seek to thwart oncoming democracy is to oppose the central doctrine of our Faith. For we who are Churchmen can find, if we look fearlessly and deeply, no permanent and efficient hope for the world except in Christ's New Commandment that we should love one another even as He also has loved us. To us is not offered the crown of martyrdom by axe or fire. But there stands before each of us the opportunity for the utter surrender of self to the one Life of the one Body, that each of us may help to bring in a free and united world living the life of love. State and Church have their separate functions, and neither can yet attain fulfilment unless they are kept separate. But surely that is not the complete or permanent ideal. The State has been defined as society organized apart from God. The Church is, or would be if we gave

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ourselves to God's will, society organized, that is to say, vitalized and bound together, in God through Christ, charged with the duty of manifesting His Will as to every relation in which men as individuals or classes or nations can stand to one another. The ground of real democracy is the fact that God has taken upon Him the nature of every man, and the Church, which is the Body in which Christ dwells in His world, will be, if men cease to thwart the purpose of its Head, the life and guiding spirit of a truly democratic state.

So the present opportunity of the Church is to manifest itself as the one Body of Christ, Whose Law of love is the only solution of the problem of a world which shall not be desolated by horrors unspeakable. The divided Church, divided because each of us has fixed his gaze upon the mote in his brother's eye instead of standing with his brothers uplifted to the vision of the King in His beauty, has been powerless to prevent the war which has almost destroyed civilization in half the world and effaced the ideals of freedom in the rest. It had no one voice with which to protest effectively against the iniquities of a treaty which has sought to reduce to hopeless slavery a great nation, sinful though it may have been, yet whose industry and ability and thoroughness had helped so greatly to promote learning and science, and had so largely increased that material prosperity of the world which all of us have put before the advancement of the Kingdom of God.

And it will be a lasting blot on the history of this great Republic that, after we had, in the earlier years of the titanic struggle in Europe, accumulated most of the wealth of the world and bound all the nations to our service as our debtors, we have refused to share in the effort to recreate the world and have determined to pass by on the other side, letting bleeding, starving Europe writhe in agony till, if life and strength return, the nations may grapple one another again in a still more deadly struggle of hate. The problems which racked the world before the War remain unsolved, changed a little in outward form, but in essence the same, for their root was in the principle of competition,—selfishness under the thin disguise of another word. The evil to combat which the world poured out its blood and treasure was Force, but the victory has only substituted one force for another. Even in America, boasting itself for more than a century as the land of the free, we have witnessed

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with equanimity, if not with horrid joy, the oppression of conscience and the destruction of free speech. It is the same world, weakened by hunger and want, convulsed by new forces, falling into new alignments. Great mass movements are aroused that cannot be stemmed. To permeate these new forces with the life of love, with the thought of the well-being of all, and not the salvation of the few, is the revolution for which we must work. The world is in revolution. It is for us to help to make it a Christian revolution.

God grant that the Church may yet open her eyes to the vision of the King of Love upon the Cross. If she can but catch a glimpse of that, all her divisions will be healed, for every member of the Body will be set free from self, whether it be the self of the individual, the class, the sect, or the nation. Love is the only enduring power and hope of the world, the only means by which man can become what God, Who made man in His own Image, hopes and means him to be. Only in perfect love is perfect freedom and fulfilment—and the history of the world is the story of God's patience in teaching man that lesson. Do we really believe that Love is a powerful force, mightier than hate and greed and ambition? If we do not, we take the name of Christian in vain. Let us, if we do not have this Faith, tear down our churches and remove from the fascinated eyes of aspiring men the light of the Cross. But He Who was lifted up does indeed draw all men unto Him. And so this occasion, which takes us back to the early days of the Church in America, is not for us so much a day of memories as a day of purpose. Every age has its own pioneers. Let us be pioneers of the new world of love.

CLERGY OF THE DIOCESE OF MAINE FROM 1820 TO 1920

<i>Date</i>	<i>No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
1820	1.	Timothy Hilliard	Massachusetts	Portland	1842
	2.	Gideon W. Olney	Massachusetts	Gardiner	1838
	3.	Petrus Stuyvesant Ten Broeck	Massachusetts	Portland	1836
1828	4.	Thomas S. W. Mott	Massachusetts	Gardiner	1829
	5.	Lot Jones, D.D.	Georgia		1828
	6.	Samuel Fuller, D.D.	New York	Saco	1828
1829	7.	Norris M. Jones	Massachusetts	Saco	1829
	8.	Isaac Peck	Massachusetts	Gardiner	1832
1831	9.	Henry B. Goodwin	Virginia	Saco	1832
	10.	Joseph Muenscher, D.D.	Massachusetts	Saco	1834
1832	11.	Joel Clap, D.D.	Vermont	Gardiner	1840
	12.	George T. Chapman, D.D.	Vermont	Portland	1835
1834	13.	Stephen C. Millet	Massachusetts	Saco	1837
	14.	James Cook Richmond	Massachusetts	Augusta	1835
	15.	Samuel G. Appleton	Maine		1835
1835	16.	William Horton, D.D.	Vermont	Saco	1840
1836	17.	John W. French, D.D.	Pennsylvania	Portland	1810
1837	18.	Nicholas Hoppin, D.D.	New York	Bangor	1838
1839	19.	Frederick Freeman	Pennsylvania	Bangor	1845
1840	20.	James Pratt, D.D.	Rhode Island	Portland	1858
	21.	Sylvester Nash	Virginia	Saco	1841
	22.	William Robinson Babcock	Maine	Gardiner	1848
	23.	Fernando C. Putnam	N. H.	Bangor	1844
1841	24.	Thomas Lyman Randolph	Rhode Island	Saco	1842
	25.	John Blake	Maine	Houlton	1867
1842	26.	Eleazer A. Greenleaf	Massachusetts	Williamsburgh	1842
	27.	John West	Rhode Island	Bangor	1845
1843	28.	Reuben E. Taylor	Maine	Saco	1845
	29.	Thomas F. Fales	Rhode Island	Brunswick	1849
	30.	Alexander Burgess, D.D.	Connecticut	Augusta	1867
1845	31.	Frederick Gardiner, D.D.	Maine	Saco	1865
1846	32.	Nathaniel T. Bent	Massachusetts	Bangor	1849
1847	33.	Samuel Durborrow	Pennsylvania	Old Town	1852
	34.	David Greene Haskins	Maine	Gardiner	1847
	35.	Daniel Raynes Goodwin, D.D., LL.D.	Maine	Bowdoin College	1853
	36.	Jonathan Pinkney Hammond	Rhode Island	Saco	1849
1848	37.	Edwin Winfield Murray	Maine	Dresden	1850
1849	38.	George Clinton Van Kleeten Eastman	N. H.	Old Town	1851
	39.	George Slattery	Maine	Saco	1860
	40.	John Cotton Smith, D.D.	Ohio	Bangor	1852
	41.	Andrew Crosswell	Massachusetts	Brunswick	1853
1850	42.	George Wells Durell	Maine	Calais	1867
1851	43.	William H. Caldwell Robertson	Virginia	Dresden	1852
	44.	Horatio Southgate, D.D., late Missionary Bishop		Port., St. Luke's	1852
	45.	John Adams Jerome	Maine		1855
1852	46.	Edwin Winfield Murray	Alabama	Dresden	1857
	47.	Daniel Cony Weston, D.D.	Maine	Old Town	1857

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<i>Date</i>	<i>No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
1853	48.	Reuel Hotchkiss Tuttle	Connecticut	Old Town	1854
	49.	William Mortimer William	Massachusetts	Bangor	1856
	50.	Benjamin H. Paddock, D.D.	Connecticut	Port., St. Luke's	1854
1854	51.	Samuel Cowell	New York	Saco	1858
	52.	William Edmund Armitage, D.D.	N. H.	Augusta	1859
	53.	Charles Hathorn Wheeler	Maine		1856
	54.	Junius M. Willey	Connecticut	Bath	1855
	55.	William Stone Chadwell	Maine	Brunswick	1860
1855	56.	Edward Jessup	Massachusetts	Bath	1859
	57.	William Scott Southgate	Maine		1856
	58.	Nathaniel Ellsworth Cornwall, D.D.	Pennsylvania	Bangor	1857
	59.	Robert Paul	Maine	Old Town	1856
1856	60.	Roger Strong Howard, D.D.	Maine	Portland	1861
	61.	Pelham Williams	Maine	Dresden	1861
1857	62.	William Mortimer William	Massachusetts	Bangor	1869
	63.	Asa Dalton	Rhode Island	Bangor	1862
	64.	John Barret Southgate	Maine	Lewiston	1862
	65.	John Franklin Spaulding	Maine	Old Town	1859
1858	66.	Edward Ballard, D.D.	Connecticut	Brunswick	1870 ¹
	67.	Edward Folsom Baker	Maine		1858
	68.	Daniel Cony Ingraham	Maine	Lewiston	1860 ¹
1859	69.	Edwin Winfield Murray	Virginia	Dresden	1871 ¹
	70.	John Flavel Mines	Connecticut	Bath	1865
	71.	Gordon Moses Bradley	Massachusetts	Augusta	1863
1860	72.	Nicholas Frederick Ludlum	N. H.	Lewiston	1864
	73.	James Holwell Kidder	Maine	Eastport	1863
	74.	Henry Ripley Howard	Maine	Rockland	1864
1861	75.	William Stevens Perry, D.D.	N. H.	Port., St. Stephen's	1864
	76.	William Henry Brooks, D.D.	Massachusetts	Hallowell	1862
	77.	William Woodruff Niles, D.D.	Connecticut	Wiscasset	1865
	78.	Daniel Freeman Smith	Maine	Calais	1864
	79.	John Gierlow	Louisiana	Augusta	1864
1862	80.	Samuel John Evans	Massachusetts	Saco	1869
1863	81.	Daniel Goodwin	Rhode Island	Bangor	1869
	82.	Thomas Atkins	Maine	Dresden	1868 ¹
	83.	William Henry Collins	Rhode Island	Lewiston	1866
1864	84.	James Augustus Sanderson	Connecticut	Eastport	1867
	85.	Asa Dalton	New York	Port., St. Stephen's	1912 ¹
1865	86.	Edwin E. Johnson	Connecticut	Augusta	1868
	87.	James Douglas Reid	New York	Camden	1867
	88.	Edward Augustus Bradley	New York	Wiscasset	1869
	89.	William Packard Tucker	Maine	Bath	1869
	90.	John Thomas Magrath	Maine	Gardiner	1869
	91.	Nathaniel Lindsay Briggs	Maine	Dexter	1867
1867	92.	Flavel Scott Mines	New York	Eastport	1869
	93.	Charles Wells Hayes	Western N. Y.	Port., Cathedral	1880
	94.	Charles Talcott Ogden	Ohio	Dexter	1872
1868	95.	Julius Hammond Ward	Connecticut	Thomaston	1875
	96.	Daniel Freeman Smith	N. H.	Camden	1875

¹ Deceased.

CLERGY OF THE DIOCESE OF MAINE

<i>Date</i>	<i>No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
	97.	William James Alger	Western N. Y.	Saco	1881
	98.	William Henry Washburn	Maine	Ashland	1895 ¹
	99.	Samuel Upjohn	Connecticut	Augusta	1884
	100.	Nathaniel W. Taylor Root	New York	Port., St. Paul's	1872 ¹
1868	101.	Chester Ingles Chapin	N. H.	Port., Cathedral	1872
	102.	Thomas Marsden	New York	Winn	1883 ¹
1869	103.	Edward Folsom Baker	Wisconsin	Lewiston	1871
	104.	Christopher Starr Leffingwell	Western N. Y.	Gardiner	1902 ¹
	105.	Leonard Kip Storrs	Maine	Hallowell	1871
	106.	Benjamin Franklin Cooley	Massachusetts	Camden	1869
	107.	Edward Goodridge	Connecticut	Wiscasset	1871
1870	108.	Benjamin W. Atwell	Massachusetts	Camden	1871
	109.	Alonzo Norton Lewis	Connecticut	Dexter	1872
	110.	Horace B. Hitchings	Colorado	Bangor	1872
	111.	Clement Jonathan Whipple	New York	Eastport	1871
	112.	Frederic Clifton Neely	Maine	Port., Cathedral	
	113.	James Davies	Exeter, Eng.	Old Town	1872
1871	114.	Harry Leigh Yewens	Massachusetts	Lewiston	1875
	115.	Herbert Clarkson Miller	Connecticut	Ashland	1877
	116.	Joseph Pemberton Taylor	Pittsburgh	Brunswick	1873
	117.	Lewis Henry Jackson	Maryland	Eastport	1873
	118.	William B. Bolmer	Wisconsin	Old Town	1873
1872	119.	Edward Coffin Gardner	Connecticut	Bangor	1876
	120.	Alexander Felix Samuels	Missouri	Old Town	1873
	121.	Edward Hubbell	Long Island	Bath	1874 ²
	122.	Frederic Schroeder Sill	New York	Brunswick	1879
1873	123.	Henry Rogers Pyne	Central N. Y.	Eastport	1889
	124.	Clarence Winship Colton	Maine	Winn	1875
	125.	Hudson Sawyer	Maine	Hallowell	1889
	126.	Joseph Jenks	Massachusetts	Houlton	1875
	127.	Charles March Pyne	Connecticut	Port., Cathedral	1876
	128.	David Pise	Indiana	Port., St. Paul's	1855
1874	129.	Medville McLaughlin	Maine	Ashland	1889
	130.	John Gregson	Mississippi	Bath	1881
	131.	George Milner Stanley	Connecticut	Camden	1877
	132.	Richard Price	England	Dexter	1875 ¹
	133.	Edwin Francis Small	Maine	Waterville	1885
	134.	Rodney Miller Edwards	Maine	Fort Fairfield	1878
	135.	Arthur Herbert Locke	Maine	Camden	1880
	136.	James Davies	Western N. Y.	Winn	1881
1875	137.	Robert Wyllie	Maine	Lewiston	1878
	138.	Robert Clarke Caswall	Pittsburgh	Rockland	1876
	139.	Charles John Ketchum	Maine	Port., St. Paul's	1881
	140.	George Thomas Packard	Northern N. J.	Bangor	1905 ¹
1876	141.	William Walker	Connecticut	Rockland	1883
1877	142.	Charles Edwin Fitts	Maine	Ellsworth	1877
	143.	Harry Peirce Nichols	Pennsylvania	Brunswick	1883
	144.	James Sovrairie Purdy	New York	Brunswick	1884 ¹
	145.	Merritt H. Wellman	New Jersey	Eastport	1888

¹ Deceased. ² Deposed.

THE DIOCESE OF MAINE

<i>Date</i>	<i>No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
1878	146.	Charles Edwin Fitts	Rhode Island	Dresden	1880 ²
	147.	Samuel Moran	Rhode Island		1879
1879	148.	Henry Jones	Maine	Ashland	1884
	149.	Leverett Bradley, Jr.	Massachusetts	Gardiner	1884
	150.	Daniel Flack	New Jersey	Hallowell	1881
	151.	Charles James Palmer	New York		1880
1880	152.	Andrew Merkel	Nova Scotia	Rockland	1883
	153.	Charles Morton Sills	Nova Scotia	Port., Cathedral	1902
	154.	Addison Munroe Sherman	Maine		1880
	155.	George Arthur Holbrook	Maine		1880
	156.	George Franklin Pratt	Maine	Bath	1884
	157.	William Allen Fiske	Illinois	Bangor	1888
	158.	Joseph A. Norwood	Nova Scotia	Calais	1881
	159.	William De Hart	Mississippi	Bath	1882
1881	160.	John M. Bates	Connecticut	Waterville	1883
	161.	Arthur Wilde Little	N. H.	Port., St. Paul's	1888
	162.	George Samuel Hill	Maine	Exeter	1886 ¹
	163.	John Howard Veazey	Maine	Sherman	1886
	164.	Herbert M. Jarvis	Nova Scotia	Eastport	1883
1882	165.	William Lionel Watson	Maine	Ashland	1886 ²
1883	166.	George Arthur Holbrook	Ohio		1888
	167.	William Dickinson Martin	New York	Dexter	1889
	168.	Edward P. Lee	Vermont	Trav. Missionary	1883
	169.	Charles T. Ogden	Vermont	Trav. Missionary	1911 ¹
1884	170.	Walker Gwynne	Albany	Augusta	1894
	171.	Frederic Towers	Fredericton	Rockland	1886 ³
	172.	Leonard W. Richardson	Iowa	Waterville	1886
	173.	Wyllys Rede	New York		1886
	174.	Henry Jones	Colorado	Camden	1917 ¹
	175.	Richmond Shreve	Nova Scotia		1885
	176.	Charles Luke Wells	Massachusetts	Gardiner	1888
1885	177.	Robert N. Parke	Western N. Y.	Bath	1889
	178.	Carroll Everett Harding	Maine	Ashland	1888
	179.	Frederick Herbert Rowse	Maine	Fort Fairfield	1888
	180.	George Shuttleworth Atwood	Maine		1886 ³
	181.	Joseph Dinzey	Quebec	Eastport	1892
1886	182.	Albert W. Snyder	Chicago	Saco & Biddeford	1888
	183.	Lyman Herbert Merrill	Maine	Biddeford	1888
	184.	Frederick Pember	England		1888
	185.	William Timothy Elmer	Connecticut	Presque Isle	1893
	186.	John McGaw Foster	Massachusetts	Bangor	1899
	187.	Le Baron W. Fowler	Fredericton	No. East Harbor	1902 ¹
1887	188.	William Alonzo Swan, Jr.	Maine		1890
	189.	Joseph S. Colton	Quincy	Dexter & Exeter	1895
1888	190.	Henry W. Winkley	Fredericton	Saco	1899
	191.	Allen Everett Beeman	Connecticut	Gardiner	1895
	192.	William H. Burbank	New York	Brunswick	1892
1889	193.	David Vaughan Gwilym	Fredericton	Houlton	1894
	194.	Charles Lancaster Short	Massachusetts	Newcastle	1894

¹ Deceased. ² Deposed. ³ Approximate date of transfer.

CLERGY OF THE DIOCESE OF MAINE

<i>Date</i>	<i>No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
	195.	Charles Henry Tindell	Rhode Island	Port., St. Paul's	1890
	196.	Artemus Allerton Mureh	Maine	Sherman & Winn	1891
	197.	Lewis M. Wilkins	Nova Scotia	Fort Fairfield	1892
	198.	James W. Sparks	Massachusetts	Skowhegan Miss.	1899
	199.	Harry W. R. Stafford	New York	Bath	1896
1890	200.	Preston Barr	Massachusetts	No. East Harbor	1892
1891	201.	Charles Edward Osgood Nichols	N. H.	Brunswick	1891
	202.	Gilbert Almon Ottmann	California	Port., St. Paul's	1892
	203.	Theodore L. Allen	Michigan	Dresden	1897
	204.	John S. Moody	New York	Rockland	1897
	205.	George Bruce Nicholson	Maine	Fort Fairfield	1916
	206.	Clarence W. McCully	Nova Scotia	Houlton	1892
	207.	Arthur W. Wrixon	North Carolina	Presque Isle	1899
1892	208.	A. S. H. Winsor	Maryland		1897
	209.	John C. Johnes	Alabama		1892
	210.	John F. George	Connecticut	Port., St. Paul's	1894
	211.	Herbert A. Remick	N. H.	Eastport	1895
1893	212.	William Farrand Livingston	Maine	Hallowell	
	213.	Leroy Samuel Bates	Maine	Calais	1894
	214.	Harry Hudson	Maine	Winn	1901
	215.	H. Hobart Barber	East Carolina	Houlton	1895
	216.	Searle M. Wren	Central Penn.		1894
	217.	Charles F. Sweet	Massachusetts	Presque Isle	1898
1894	218.	William John Denziloe Thomas	New York	Calais	1897
	219.	John Leech Porter	Fond du Lac	Brunswick	1895
	220.	Arthur Bradford Papineau	Massachusetts	Old Town	1900
	221.	Robert Wetmore Plant	Massachusetts	Gardiner	
	222.	Joseph B. Shepherd	Connecticut	Port., St. Paul's	1919 ¹
	223.	A. W. Snyder	Central Penn.	Augusta	1898
	224.	Henry M. Brown	Western N. Y.	No. East Harbor	1895
	225.	Ivan C. Fortin	Minnesota	Lewiston	1910
	226.	Jacob Eckstorm	Oregon	Eastport	1897
1895	227.	Dwight Galloupe	Western N. Y.	Port., St. Luke's	1896
	228.	Hudson Sawyer	Kansas	Auburn	1905 ¹
	229.	Joseph Robinson Norwood	Long Island		
	230.	Richard Laphorn Sloggett	Central Penn.	Saco	
	231.	Charles Follen Lee	Massachusetts	No. East Harbor	
	232.	Marcus Hobson Carroll	New York	Norway	1899
1896	233.	Medville McLaughlin	Rhode Island	Brunswick	1901
	234.	Edward P. Lee	Massachusetts		1898
	235.	Hamilton Bancker Phelps	Maine		1897
	236.	William Dutton Dale	Maine		1896
1897	237.	Walter C. Stewart	Albany	Bath	1904
	238.	Samuel L. Mitchell	Montreal	Eastport	1898 ³
	239.	William Howard Davis	Maine	Henderson	1904 ³
	240.	William Osborne Baker	New Jersey	Bar Harbor	1903
	241.	George F. Degen	Tennessee	Augusta	1908
1898	242.	Samuel B. Moore	Massachusetts	Calais	1902
	243.	John Gregson	Massachusetts	Wiscasset	1912 ¹

¹ Deceased. ³ Approximate date of transfer.

THE DIOCESE OF MAINE

<i>Date</i>	<i>No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
	244.	John G. Newsome	Albany	Kingman	1901
	245.	Russell Woodman	Albany	Rockland	1913 ¹
1899	246.	Herbert L. Wood	Western N. Y.	Saco & Biddeford	1902 ³
	247.	Thomas E. Calvert	Western N. Y.		1903
	248.	Ernest Albert Pressey	Indiana	Portland, Trinity	
	249.	Edward Henry Newbegin	Massachusetts	Bangor	1906 ¹
	250.	William Eadsley Thomas	Long Island	Henderson	1900
1900	251.	George Stanley Robinson	Tennessee	Lewiston	
	252.	Henry Swinton Harte	Quebec	Presque Isle	1905
	253.	Frank Hay Staples	Maine		1900
	254.	William Albert Sparks	Maine	Presque Isle	1900
	255.	C. P. K. Cogswell	Pittsburgh	Oldtown	1903
	256.	Charles H. Hayes	Washington	Port., Cathedral	1901
	257.	William Taylor Walker	Connecticut	Biddeford	1900 ¹
1901	258.	Herbert D. Pulsifer	Pittsburgh	Biddeford	1901
	259.	Miles S. Hemenway ⁴	Pittsburgh		
	260.	Edward Darlington Johnson	Washington	Brunswick	1905
	261.	Cornelius S. Abbott, Jr.	Maryland	Port., Cathedral	1903
	262.	George Winthrop Sargent	Massachusetts	Port., St. Stephen's	1904
1902	263.	Henry Platt Seymour	Dallas	Biddeford	1910
	264.	William H. Osmond	Maryland	Auburn	1903
	265.	Alanson Q. Bailey	Newark	Sanford	1903
	266.	Frank Lawrence Vernon, D.D.	Western Mass.	Port., Cathedral	
	267.	Rufus Horton Jones	Maine	Rumford Falls	1907 ¹
	268.	Jabez Card Koon	Maryland	Houlton	1912 ¹
1903	269.	W. H. Robinson	Maryland	Calais	1904
	270.	Stephen H. Green	Chicago	Bar Harbor	1913
	271.	Daniel Davies	Nova Scotia	Masardis	1904
	272.	Edgar Foster Davis	Western Mich.	Machias	1908 ²
1904	273.	Frederick Crosby Lee	Maine	Bar Harbor	1915
	274.	Parker Corey Manzer	Maine	Presque Isle	1912
	275.	Evan A. Edwards	Washington	Bath	1907
	276.	Cuthbert Fowler ⁴	Maine	(St. Stephen's Coll.)	
1905	277.	Harold Morrill Folsom	Maine	Saco	1910
	278.	Marshall Palmer Bowie ⁴	Milwaukee	Calais	1906
	279.	Willis M. Cleavland	Maine	Millinocket	1908
	280.	Henry Felix Kloman	Virginia	Port., St. Stephen's	1916
	281.	Alexander C. Haverstick	Maryland	Fort Fairfield	1906
	282.	Elbert Bradlee Holmes	Maine	Fort Fairfield	1914
	283.	Thomas Burgess	Maine	Ashland	1916
	284.	Culbert McGay	Maine	Bath	
1906	285.	Andrew Edward Scott	Massachusetts	Rockland	
	286.	William Karlake Berry	Indiana	Newcastle	1911
1907	287.	Louis Augustus Parsons	Pennsylvania	Brunswick	1917
	288.	Leonard Walter Lott	Louisiana	Bangor	1917 ¹
	289.	Brian Chadwick Roberts	Massachusetts	Augusta	1915
1908	290.	Aubrey Caldwell Gilmore	Maine	Bar Harbor	1909

¹ Deceased.

² Deposed.

³ Approximate date of transfer.

⁴ Not resident in the Diocese.

CLERGY OF THE DIOCESE OF MAINE

<i>Date</i>	<i>No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
	291.	Edward John Baird	Pennsylvania	No. East Harbor	1910
	292.	John Harrison Nolan	Western Mass.	Port., Cathedral	1914
	293.	Arthur Thomas Stray	New York	Auburn	
1909	294.	George Bartlett Wood	New Jersey	Biddeford	
1910	295.	Orrok Colloque	Fond du Lac	Millinocket	1919
	296.	John Samuel Warren	Vermont	Port., Cathedral	
	297.	James Woodbury Tripp	Maine	Waterville	1916
1911	298.	Harry Herbert Gillies	Central N. Y.	Caribou	1915
	299.	Samuel Henry Jobe	New York	Bar Harbor	1912
1912	300.	Edward Darlington Johnson	Bethlehem	Brunswick	1917
	301.	Oliver Dow Smith	No. Dakota	West Eden	1917
	302.	Emmons Parkman Burrill	Maine		1915
	303.	Edward William Morton Weller	Maine	Caribou	
	304.	Henry Brownlee Smith	Bethlehem		1914
	305.	Philip Schuyler	Vermont	Canon Missionary	
1913	306.	Albert Cecil Larned	Rhode Island	Bar Harbor	1917
	307.	Victor Oscar Anderson ⁴	Maine	Boston	
	308.	George Abbott Hunt	Pennsylvania	Rumford	
1914	309.	William Thomas Forsythe	Vermont	So. West Harbor	1918 ¹
	310.	Alfred William Treen	Maine		1916
	311.	Charles Edgar Wood	Maine	Fort Fairfield	1917
	312.	James Edward Hand	Fredericton	Bangor	
1915	313.	Alan Griffith Whittmore ⁴	Maine	West Park, N. Y.	
1916	314.	Frank Holt Stedman	Milwaukee		
	315.	Roderick Joseph Mooney	Massachusetts	Rockland	1917 ²
	316.	Gilbert Marshall Foxwell	Minnesota	Camden	1918 ¹
	317.	George Colby De Mott	Newark	Port., St. Stephen's	
	318.	Charles Hamilton Buscom	South Carolina	Houlton	1917
	319.	Seth Canfield Hawley	Colorado	Hull's Cove	1917
	320.	Fred Brasier	Fredericton	Ashland	1920
1917	321.	Harlaud Holmes Ryder	Massachusetts	Eastport	
	322.	Herbert Scott-Smith	Woolwich, Eng.	Houlton	
	323.	Roy Rolfe Gilson	N. H.	Brunswick	
	324.	William E. Patterson	N. H.	Bar Harbor	
	325.	William Wesley Ridgeway	Maine	Eastport	1918
1918	326.	Robert J. Evans	Maine	Fort Fairfield	
	327.	Alfred Martin	Maine	Millinocket	
	328.	Arthur S. Freese	Oklahoma	So. West Harbor	1920
	329.	Charles Edward Osgood Nichols	West. Mass.	Sanford	
1919	330.	Paul Gordon Favor	Maine		1920
	331.	Thomas F. Marshall	Fredericton	Calais	
	332.	J. Martyn Neifert ⁴	New York		
1920	333.	David Robert Bailey	Newfoundland	Old Town	
	334.	Rollin D. Malany	So. Carolina	So. West Harbor	
	335.	Ralph H. Hayden	New York	Camden	
	336.	Richard M. Fenton	Fredericton	Port., St. Paul's	
	337.	John H. Yates		Waterville	1920
	338.	George Victor Bell	Montana	Central Maine Miss.	

¹ Deceased. ² Deposed.

⁴ Not resident in the Diocese.

THE DIOCESE OF MAINE

<i>Date No.</i>	<i>Name</i>	<i>From</i>	<i>Cure</i>	<i>Transferred</i>
339.	Lewis Chester Morrison	Long Island	Presque Isle	
340.	John E. Shea ⁵		Ashland	
341.	Richard C. Searing ⁵		Hull's Cove	
342.	Francis Augustus Foxcroft	N. H.	Hallowell	
343.	Edward M. H. Knapp ⁵		Augusta	

The above (doubtless imperfect) list is published subject to future correction. Except for the present clergy, the cure named is that first taken in the Diocese.

⁵ Not yet transferred to the Diocese.

*PICTURES OF MAINE CHURCHES AND
SUMMER CHAPELS*



Emmanuel Church and Rectory, Ashland



St. Michael's Church, Parish House, and Rectory, Auburn



St. Barnabas', Augusta



St. Mark's, Augusta



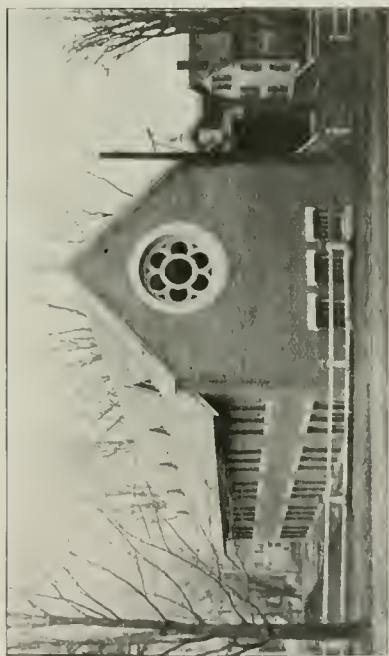
St. John's, Bangor



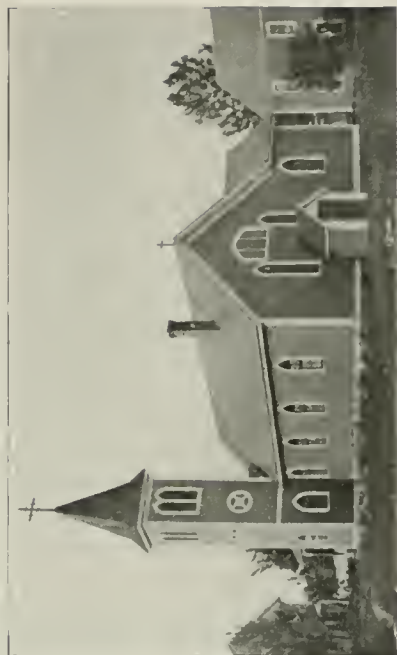
Grace Church, Bath



St. Saviour's, Bar Harbor



Christ Church, Biddeford



St. John's, Brounville Junction



St. Paul's, Brunswick



St. Anne's, Calais



St. Thomas', Camden



St. Luke's, Caribou



Emmanuel, Demistown



Church of the Messiah, Dexter



St. John's, Dresden



Christ Church, Eastport



St. Paul's, Fort Fairfield



Holy Trinity, Exeter



Christ Church, Gardiner



Church of Our Father, Hull's Cove



St. Matthew's, Hallowell



Church of the Good Shepherd, Houlton



St. James', Old Town



St. Stephen's, Portland



Trinity, Lewiston



Church of the Advent, Limestone



St. Matthew's, Lisbon Falls



St. George's, Long Cove



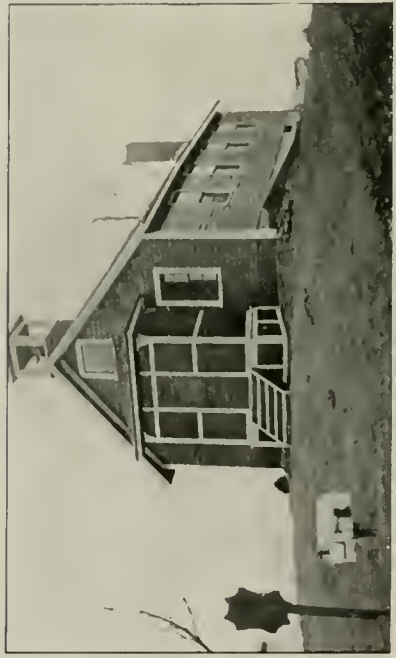
All Saints', Macwahoc



Church at Littleton



St. Andrew's, Millinocket



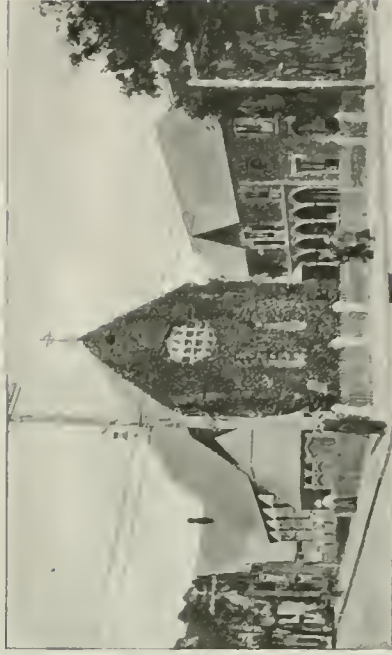
St. Joseph's, Milo



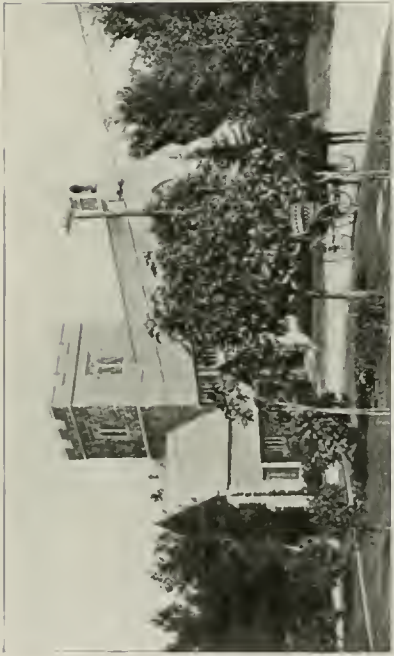
St. Andrew's, Newcastle



Christ Church, Norway



St. Paul's, Portland



St. Mary's-by-the-Sea, Northeast Harbor



St. Andrew's, Pittston



St. Luke's Cathedral, Portland



St. Luke's, Kingman



St. John's, Presque Isle



Trinity, Saco



St. Peter's, Portland (The Bishop Codman Memorial)



St. Matthias, Richmond



St. Barnabas, Rumford



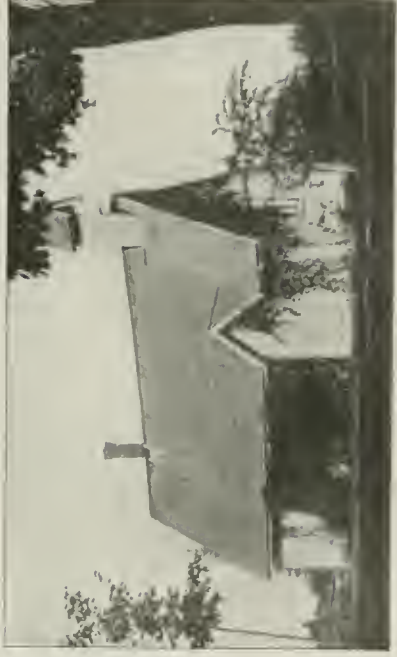
Trinity, Portland



St. Peter's, Rockland



Interior St. Andrew's-by-the-Lake, Seal Cove



St. James', Sherman



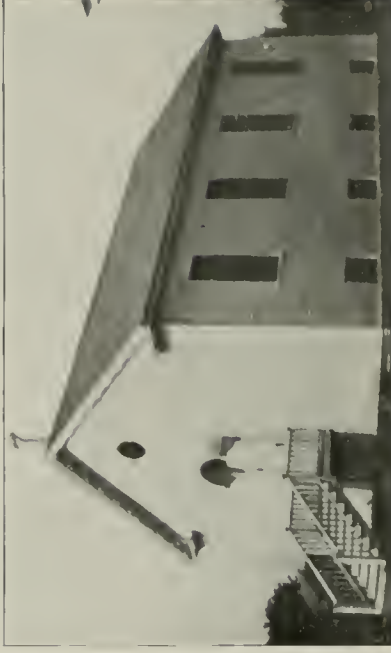
St. George's, Stamford



St. Jude's, Seal Harbor



St. Albans, South Portland



St. John the Divine, Southwest Harbor



St. Mark's, Waterville



St. Thomas, Winn



St. Philip's, Wiscasset



St. John Baptist, Thomaston

SUMMER CHAPELS



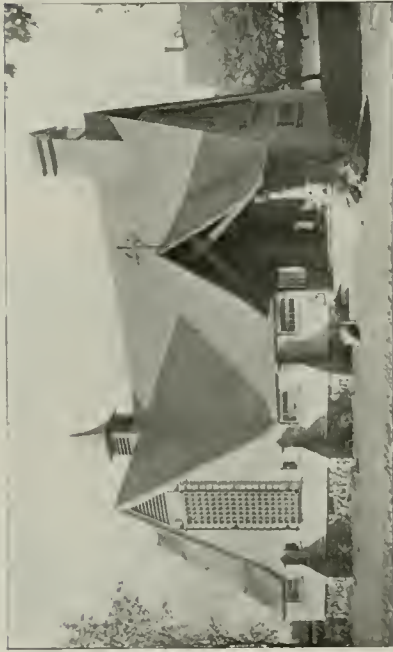
All Saints' -by-the-Sea, Bailey's Island



St. Martin's-in-the Field, Billeford Pool



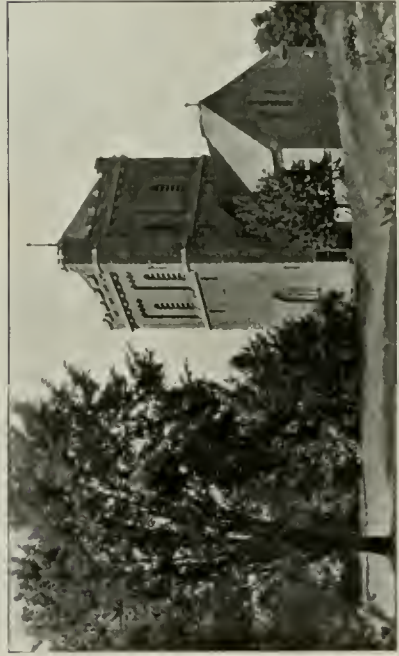
Trinity, Castine



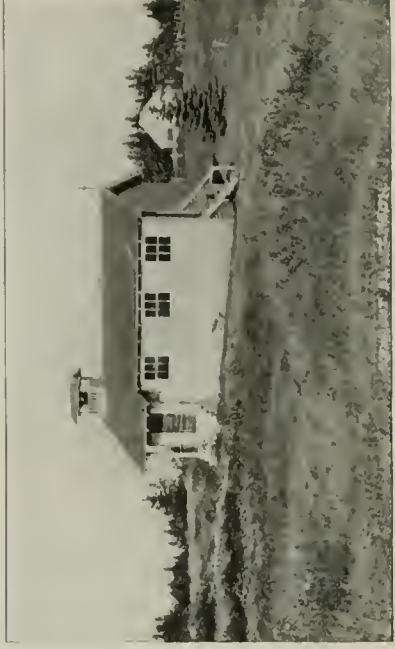
St. Margaret's, Belfast



Christ Church, Dark Harbor



St. Mary-the-Virgin, Falmouth Foreside



St. Columba, Gott's Island



St. Philip's-by-the-Sea, Fortune's Rock



St. Cuthbert's, MacMahan Island



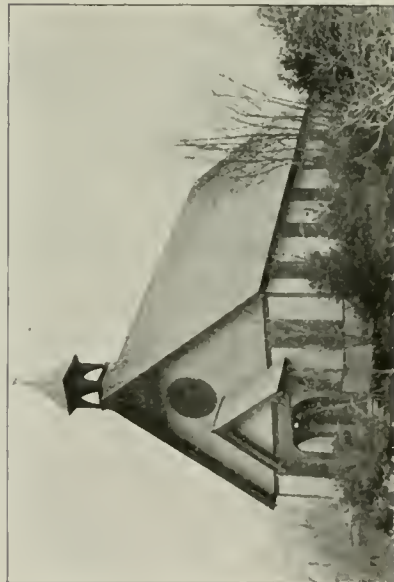
Trinity, Kennebunk Beach



St. Anne's, Kennebunkport



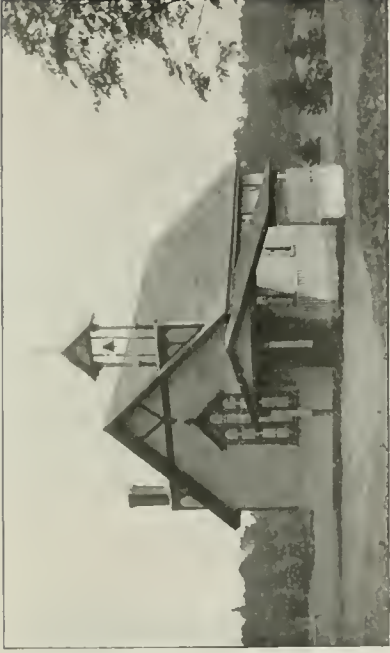
St. Peter's-by-the-Sea, Ogunquit



St. John's-by-the-Sea, Old Orchard



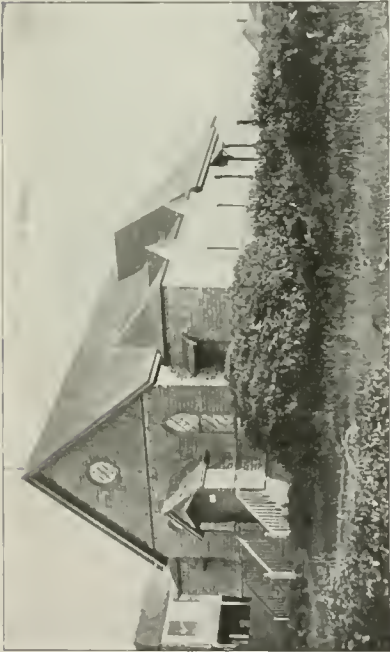
All Saints, Orr's Island



Grace Church, Robbinston



St. Christopher's-by-the-Sea, Winter Harbor



St. James', Prout's Neck



Church of the Redeemer and Rectory, Sorrento



All Saints' -by the-Sea, Southport



Trinity, York Harbor

*LIST OF CHURCHES AND SUMMER CHAPELS
WITH STATISTICS*

STATISTICS OF CHURCHES IN MAINE

<i>Church</i>	<i>Communicants</i>	<i>Equipment</i> ¹	<i>Historical Statistics</i>
Ashland, <i>Emmanuel</i>	61	c. R.	First service 1869 Mission formed 1869 Building consecrated 1871
Auburn, <i>St. Michael's</i> (Formerly Church of the Heavenly Rest)	106	c. R. P.	First service 1854 (then Danville) Parish formed 1890 Church built 1895
Augusta, <i>St. Barnabas'</i> (Originally the Chapel of St. Catherine's Hall)	35	c.	Mission organized 1892 Building consecrated 1894
Augusta, <i>St. Mark's</i>	495	c. R. P.	First service 1763 Parish formed 1840 First building 1841 Present building 1887
Bangor, <i>St. John's</i>	1009	c.	Parish formed 1831 First building consecrated 1839 Present building 1918
Bar Harbor, <i>St. Saviour's</i>	273	c. R. P.	First service 1867 Parish formed 1903 First building consecrated 1879 Present building 1886
Bath, <i>Grace</i>	157	c. R. P.	Parish formed 1819 Parish organized 1855 Building consecrated 1853
Biddeford, <i>Christ</i>	213	c. R. P.	Parish formed 1869 First building 1874 (sold) Present Parish House 1908
Brownville Junction <i>St. John's</i> (Henderson)	58	c. R.	First service 1891 Mission organized 1919 Building consecrated 1897
Brunswick, <i>St. Paul's</i>	104	c. R. P.	First service 1842 Parish formed 1844 Building consecrated 1845

¹ C=Church; R=Rectory; P=Parish House.

THE DIOCESE OF MAINE

<i>Church</i>	<i>Communicants</i>	<i>Equipment</i> ¹	<i>Historical Statistics</i>
Calais, <i>St. Anne's</i>	134	c. R. P.	First service 1850 Parish formed 1852 Building consecrated May 11, 1854
Camden, <i>St. Thomas'</i>	184	c. R.	First service 1854 Parish formed 1855 Building consecrated June 26, 1856
Caribou, <i>St. Luke's</i>	93	c. R.	First service 1868 Mission organized 1879 Building 1885
Dennistown, <i>Emmanuel</i>	57	c.	First service 1895 Mission organized 1898 Building 1898
Dexter, <i>Church of the Messiah</i>	50	c.	Parish formed 1866 Building consecrated 1887
Dresden, <i>St. John's</i>	30	c.	First service 1770 Parish formed 1849 Building consecrated 1852
Eastport, <i>Christ Church</i>	40	c. P.	Parish formed 1857 Building consecrated 1858
Exeter, <i>Holy Trinity</i>	23	c.	First service 1872 Mission formed 1872 Building consecrated 1875
Fort Fairfield <i>St. Paul's</i>	125	c. R. P.	Mission organized 1869 Building consecrated 1870
Gardiner, <i>Christ Church</i>	285	c. R. P.	First service 1755 Parish formed 1793 First building, St. Ann's, 1772 Second Building, St. Ann's, 1794 Present building consecrated 1820
Hallowell, <i>St. Matthew's</i>	51	c.	First service 1844 Parish formed 1859 Building consecrated Dec. 12, 1860
Houlton, <i>Church of the Good Shepherd</i> (St. John's)	107	c. R. P.	First service 1843 Parish formed 1860 Building consecrated 1888

¹ C=Church; R=Rectory; P=Parish House.

STATISTICS OF CHURCHES IN MAINE

Church	Communicants	Equipment ¹	Historical Statistics
Hull's Cove, <i>Church of Our Father</i>	37	c. R.	First service 1879 Mission organized 1900 Building consecrated 1891
Kingman, <i>St. Luke's</i>	27	c.	Building consecrated December, 1896 Building reconsecrated June 8, 1902
Lewiston, <i>Trinity</i>	216	c. R.	First service 1854 (in Danville, now Auburn) Parish formed 1854 First building consecrated 1859 Present building consecrated 1879
Limestone, <i>Church of the Advent</i>	15	c.	Mission organized 1872 Building consecrated 1881
Lisbon Falls, <i>St. Matthew's</i>	33	c.	First service 1906 Mission organized 1907 Building consecrated 1912
Littleton	7	c.	Building 1905
Long Cove, <i>St. George's</i>	8	c.	Mission organized 1904 Building consecrated 1901
Macwahoc, <i>All Saints'</i>	21	c.	First service 1892 Building 1915
Madison	15		First service 1908
Masardis, <i>All Saints'</i>	17	c.	Building consecrated 1907
Millinocket, <i>St. Andrew's</i>	38	c. R.	First service 1901 Building 1901
Milo, <i>St. Joseph's</i>	35	c.	First service August 3, 1909 Mission organized 1919 Building 1911
Newcastle, <i>St. Andrew's</i>	27	c. R. P.	First service 1876 Parish formed 1889 Building consecrated 1883
Northeast Harbor, <i>St. Mary's-by-the-Sea</i>	116	c. R. P.	First service 1881 Parish formed 1882 First building 1882 Present building consecrated 1902
Norway, <i>Christ Church</i>	22	c.	First service 1897 Building consecrated 1894

¹ C=Church; R=Rectory; P=Parish House.

THE DIOCESE OF MAINE

<i>Church</i>	<i>Communicants</i>	<i>Equipment</i> ¹	<i>Historical Statistics</i>
Old Town, <i>St. James'</i>	125	C. R.	Parish organized 1849 Building consecrated 1894
Pittston, <i>St. Andrew's</i>	16	C.	First service 1901 Mission organized 1904 Building bought 1907
Portland, <i>St. Luke's Cathedral</i>	1155	C. R. P.	Parish formed 1851 First building 1851 Present building 1867 Building consecrated 1877
Portland, <i>St. Paul's</i>	115	C. R.	Parish formed 1868 Building 1859
Portland, <i>St. Peter's</i> (Bishop Codman Memorial)	75	C.	First service 1913 Mission organized 1916 Building 1919
Portland, <i>St. Stephen's</i>	233	C. R. P.	First service 1763 (old St. Paul's) Parish formed 1764 (old St. Paul's) First building 1765 Name changed to St. Stephen's, 1839 Present building 1855 (originally St. Luke's)
Portland, <i>Trinity</i>	170	C. R.	First service 1887 Parish formed 1897 Building consecrated 1896
Presque Isle, <i>St. John's</i>	100	C. R.	Mission organized 1875 Building consecrated 1876
Richmond, <i>St. Matthias'</i>	11	C.	First service 1863 Mission organized 1919 Building consecrated 1895
Rockland, <i>St. Peter's</i>	59	C.	Parish organized 1853 Building consecrated 1884
Rumford, <i>St. Barnabas'</i>	60	C. R.	First service 1902 Mission organized 1903 Building opened 1905
Saco, <i>Trinity</i>	90	C. R. P.	First service 1636 Parish formed 1827 Building consecrated 1827

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STATISTICS OF CHURCHES IN MAINE

<i>Church</i>	<i>Communicants</i>	<i>Equipment</i> ¹	<i>Historical Statistics</i>
Sanford, <i>St. George's</i>	104	c. R. P.	First service 1901 Mission organized 1902 Building consecrated 1906
Seal Cove, <i>St. Andrew's</i>	14	c.	Building consecrated 1916
Seal Harbor, <i>St. Jude's</i>	36	c.	First service 1886 Mission organized 1886 Building consecrated 1889
Sherman, <i>St. James'</i>		c.	Mission organized 1870 Building consecrated 1887
South Portland, <i>St. Alban's</i>	38	c.	First service 1913 Mission organized 1919 Mission house built 1914
Southwest Harbor, <i>St. John the Divine</i>	9	c. R.	Building 1918
Thomaston, <i>St. John Baptist</i>	10	c. R.	First service 1867 Mission organized 1869 Building consecrated 1891
Waterville, <i>St. Mark's</i>	94	c. R. P.	First service 1875 Mission organized 1876 Building consecrated June 9, 1887
Winn, <i>St. Thomas'</i>	5	c. R.	First service 1868 Mission organized 1869 Building consecrated 1872
Wiscasset, <i>St. Philip's</i>	75	c. R. P.	First service 1847 Parish organized 1856 Building consecrated 1856
Woodland, <i>St. Luke's</i>	15		First service 1916 Mission organized 1916 No church building

¹ C=Church ; R=Rectory ; P=Parish House.

STATISTICS OF SUMMER CHAPELS

<i>Church</i>	<i>Equipment</i> ¹	<i>Historical Statistics</i>
Bailey's Island, <i>All Saints-by-the-Sea</i>	c.	First service 1910 Building 1917
Belfast, <i>St. Margaret's</i>	c.	First service June 17, 1906 Building consecrated August 7, 1916
Biddeford Pool, <i>St. Martin's-in-the-Field</i>	c.	First service 1912 Building consecrated 1916
Castine, <i>Trinity</i>	c.	First service 1890 Building 1901
Dark Harbor, <i>Christ Church</i> (Islesboro)	c.	Building 1895; possibly earlier
Falmouth Foreside, <i>St. Mary-the-Virgin</i>	c. R.	Cornerstone laid 1890
Fortune's Rock, <i>St. Philip's-by-the-Sea</i>	c.	Building consecrated 1909
Gott's Island, <i>St. Columba</i>	c.	Building consecrated 1917
Kennebunk Beach, <i>Trinity</i>	c.	Building consecrated 1916
Kennebunkport, <i>St. Anne's</i>	c.	First service 1883 Building consecrated 1887
MacMahan Island, <i>St. Cuthbert's</i>	c.	First service 1898 Building consecrated 1902
Ogunquit, <i>St. Peter's-by-the-Sea</i>	c.	First service 1888 Building consecrated 1898
Old Orchard, <i>St. John's-by-the-Sea</i>	c. R.	Building 1889
Orr's Island, <i>All Saints'</i>	c.	First service 1899 Building consecrated 1900
Prout's Neck, <i>St. James'</i>	c.	First service 1885 Building consecrated August 20, 1890
Robbinston, <i>Grace Church</i>	c.	First service 1879 Building erected in 1882

¹ C=Church; R=Rectory.

STATISTICS OF SUMMER CHAPELS

<i>Church</i>	<i>Equipment</i> ¹	<i>Historical Statistics</i>
Sorrento, <i>Redeemer</i>	c.	Building consecrated 1890
Southport, <i>All Saints'-by-the-Sea</i>	c.	First service 1879 Building consecrated 1906
Winter Harbor, <i>St. Christopher's-by-the-Sea</i> (Grindstone Neck)	c.	First service 1890 Building consecrated 1894
York Harbor, <i>Trinity</i> (Formerly St. George's-by-the-Sea)	c.	Building consecrated 1886

¹ C=Church ; R=Rectory.

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