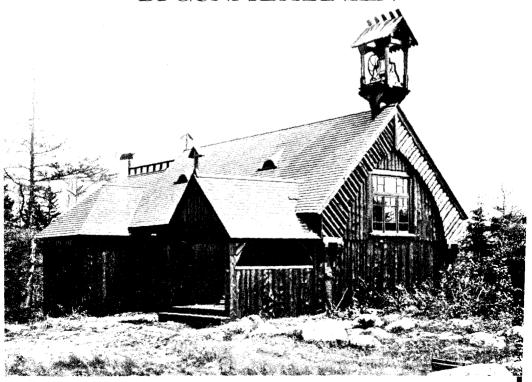
NOT A COMMON HOUSE

A HISTORY OF ST. MARY'S-BY-THE-SEA BY GUNNAR HANSEN



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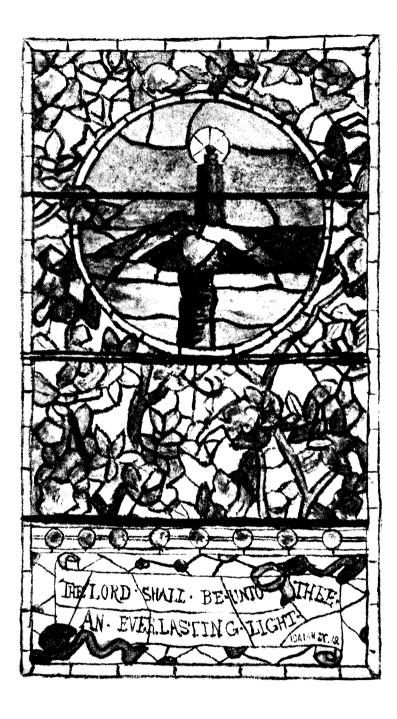
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PRIVATELY PRINTED

This book is dedicated to all those of the parish whose quiet devotion and often unrecognized labor have brought us to the beginning of our second century.



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Frontispiece: Daisy Doane's 1881 Christmas card to her aunt, Mary Spring Perkins. The Lighthouse Window was designed from this drawing.

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This window will stand in the chancel for generations as his memorial. There is, however, a memorial even more vital and lasting — the spirit of the community from generation to generation. It rests with you and the younger generation whether his memorial will exist in the continuing atmosphere of refinement and reverence — whether, to quote the legend inscribed on the window, the community will always feel that "He, being dead, yet Speaketh."

--The Rt. Rev. William Lawrence, Bishop of Massachusetts, at the dedication of the East Window in memory of Bishop Doane. August 16, 1925.

PREFACE

Any history must, insofar as possible, clarify who did what, when they did it, and to the best of our ability why they did it. We seek in the past an illumination of our present and a beacon to the future. This book does that.

Any history will have even greater value if it also well reflects the times and places out of which events shine forth. As I read this book, I could sense the faithful huddled around pot-bellied stoves for worship, having travelled far by carriage or by foot along rutted roads.

Samuel Eliot Morison appropriately translated Champlain's name for our mystic land as the "island of the lonely mountains;" it must indeed have emerged to Champlain out of the mist as a haven in the midst of shadow. I find the same enlightenment in these pages, that of St. Mary's-by-the-Sea and its children...St. Jude's, St. James and The Sunset Services...flickering out of a dimly defined longing to be nearer to the source of all light, to burst forth radiantly as the safe entrance to the sought-for harbor.

Yet in this book I find more. This history is His story; and His story is always one of relationships. In these pages we are introduced to a century of remarkable people, of quite different cultural resources, fashioning a union that is ever changing, ever challenged, and ever growing in lumination. Out of unique yesterdays and distinctive todays, those extraordinary people have joined hands to share a common dream; and they have built in wood and stone, in heart and sinew, in mind and spirit,

what Bishop Doane called an uncommon house.

Despite extensive research and careful analysis, there will surely be facts and figures missed or incorrect. For now, and perhaps forever, it cannot be helped. Extensive footnotes could have been used, but were thought disruptive for our purposes. Some readers may also consider Appendix information an integral part of the main story. We feel that Mr. Hansen has done a superb work, and that he has very perceptively captured an elusive insight...that a love within people which embraces their mutual responsibility for each other and their interdependence will always create uncommon structures, like lighthouses, within us and around us, of awesome durability and with a brilliance no darkness can overcome.

I find it fascinating that it all began with the laughter of young people on horseback searching for new discovery, and finding a wholesome people in a hallowed place. Gulliver was not so fortunate on his travels, nor Alice when she stepped through her looking glass.

We are entering a second century. Who will do what, and when and why, so as to fill the pages of the next volume, is not for us to know. We are confident, however, that the days to come will shine with thanksgiving for a glorious past, with appreciation of a blessed present, and with faith in an eagerly anticipated healthy future. That is the promise in Daisy Doane's beloved "lighthouse window", to which we look to avoid life's dangers and through which we look to see most clearly life's opportunities for peace and joy.

The Rev. Douglas M. Morrill

INTRODUCTION

In researching and writing this book, I have become aware of the stability of the Church's relationship with its people. The Church's essence is constant, though its circumstances, and those of its people, change.

As a result I have seen the flow of remarkable people—wealthy, poor, famous, obscure—who have come to the Church in their spiritual youth and stayed through their lives.

Sometimes this idea presents itself almost physically: St. Mary's-by-the-Sea itself standing through the years, as the individuals of the past century have briefly passed through. The procession begins with Bishop Doane, Mary Perkins, Stephen Smallidge, Squire Kimball, and continues with the long succession of priests and devoted congregations. Some, Loren Kimball, Father Walter Rasche, Ray Foster among them, have recently passed out through the door; many others are still inside; and some are only now arriving to take their places in the line. But they are all part of the hundred-year-long procession which will continue to grow through another hundred years, perhaps, or even many hundreds of years, with these buildings or with others.

In writing this history I have relied on many of these same persons for their knowledge and remembrance of the earlier days of the area. Many wrote down these reminiscences; others recorded them to be saved as oral documents.

Some of these include Abram Gilpatrick's "Northeast Harbor,

Maine," 1929; Mrs. C. S. Hamlin's "Remembrances of Mt. Desert," 1943, and "In the Days of the Doanes at Bishop's House," 1927; Frances H. Eliot's "Early Days in Northeast Harbor;" Mrs. Lincoln Cromwell's "Glimpses of Northeast Harbor in the Nineties," 1950; and Samuel A. Eliot's Fiftieth Anniversary Address at the Union Church, 1939. The recordings include the reminiscences of Mrs. Virginia Fitch, Miss Betty Gardiner and Admiral Samuel Eliot Morison.

In addition, I have drawn on the parish Registers and Minute Books; and a hundred years of the diocesan magazine, *The North East* (which, by the way, somewhere in its history compressed part of its name, as did North East Harbor).

There have also been the numerous documents of the past 100 years preserved at the rectory and in the Northeast Harbor Library, along with the summaries some priests in charge wrote of their tenure. Dr. Albert Whittaker was the most notable of these. He systematically recorded what he knew of the entire parish history.

Finally there is the material gathered by Mrs. Julia Manchester, who before her death had begun preparing a history. It was particularly valuable in relation to the stained glass windows and the other church memorials of the past 100 years.

I have listed these sources for two reasons. First, although this is not a formal history in the strictest sense, this information should be available to those wanting to find out more about the history of the parish. Second is the question of accuracy. Much of the available history of the area is oral. Its facts suffer the particular danger of flexibility, though of course written sources are by no means infallable. In addition, many persons have their own accounts, which may at times conflict with details I present here. I have tried, when I find such a conflict among my sources, to choose the most reliable.

Still, there will be mistakes. There would have been more if Robert R. Pyle and the Rev. Douglas M. Morrill had not read the manuscript for accuracy. All omissions and errors, however, are mine.

Robert Pyle also made the substantial archival records and photograph collections of the Northeast Harbor Library available and pointed out many sources I would otherwise have missed.

In addition, I wish to thank Centennial Committee members Father Morrill, Maude Russell and David Westphal who contributed their special talents to this project. They spent many hours reading the manuscript, making extensive and valuable suggestions for improvement, and searching for photographs. David Westphal copied numerous old photographs and provided one of his own of St. Jude's summer chapel. Those in this book are reproduced from his excellent prints.

I also received the aid of George Spindler, Edwin A. Chase and Don DeFeo, who donated much of their professional talent in the design of this book; Jean Allen-Puckett, Coordinator of Communications for the Diocese of Maine, who gave me full access to the archives at St. Luke's Cathedral, Portland; and Gladys O'Neil of the Bar Harbor Historical Society, who located information in early Mt. Desert Island newspapers.

Finally I want to thank all those other persons whose enthusiasm led them to volunteer information without which much of the book's interesting detail would be lacking.

Gunnar Hansen

CHAPTER 1

On Sunday, August, 20, 1882, the Rt. Rev. William Croswell Doane, Bishop of Albany, consecrated the little chapel of St. Mary's-by-the-Sea, the first church in Northeast Harbor. This church sat across the road from Squire Daniel Kimball's boarding house, on land donated by one-time Bear Island lighthouse keeper Stephen Smallidge and by the Bishop's daughter, Daisy, whose property adjoined.

It was an unassuming building, described in a contemporary church record as "in perfect keeping with its surroundings, having the charm of fitness. Built of timber, the exterior covered with spruce and hemlock slabs [the rounded outer part of logs milled for lumber], simply oiled to bring out their rich color, it looks almost as if it might have grown, so harmonious is it with its situation."

The church was named for the mother of Jesus, a name that also appropriately reflected the essential involvement of Mary Spring Perkins, the recently deceased wife of Bishop Doane's half-brother, Edward. Mary Perkin's initial enthusiasm and bequest of money had made it possible. More than that, however, the little chapel was really the product of the combined efforts of both year-round and summer residents. They, led by Bishop Doane, joined together to give their money, labor and spirit to raise the building and form the community of St. Mary's-by-the-Sea.

A large congregation of local residents and summer visitors gathered that Sunday morning to hear Bishop Doane's

consecration sermon in their new slab church.

"It is simply, plainly, roughly built," the Bishop said in his sermon, "out of the same stuff of which we build houses and barns; but from this day forth it is *not* a common house. It is separated and set apart to be treated and used with reverence, because it is 'the Lord's house in which it pleaseth Him to dwell, yea, the Lord will abide in it forever' ...I want you to realize this and to treat this place with reverence; to come here as into a holy and loving presence, expecting to meet *Him*, to commune with Him, to hear Him speak, to get a blessing from Him.

"...I hope to keep the door of this Chapel always open, so that you may come into it when you will, for a moment of quiet thought and prayer, and I am sure that you will always treat it as God's House, and that even the youngest child will realize its dignity and holiness."

Speaking on the community's efforts in building the church, the Bishop added, "I recognize gladly the faithful and generous giving of time and labor by many of the men here; and of the land and of the plan and supervision. And I do not forget that kind friends gathered here last summer (she [Mary] among the rest) gave money towards the beginning of a building, or the fact that from many since, who loved her, have come the gracious and separate gifts...that make this dear chapel complete. But the gift is hers, out of loving interest in the people who live here."

A century later St. Mary's continues to be open at all times and to actively serve its community's spiritual needs. It represents the spirit of unity which formed that community and built the first St. Mary's.

The history of St. Mary's goes back, however, beyond 1882. It began in 1879 with an excursion by some young people to the summer resort of Bar Harbor. Several of them, including Bishop Doane's oldest daughter, Eliza Greene Doane, and her fiance, James Terry Gardiner, decided to take a horseback ride to the

little village of North East Harbor.

By that time the village -- often called Sand Point -- had already been settled for close to a century. And by the late 1870's, seventeen households were scattered all the way from Asticou around to Somes Sound. These villagers lived primarily from fishing and farming. Their descendants are still in Northeast Harbor, so a century later their names are still familiar: Corson, Fennelly, Frazier, Gilpatrick, Kimball, Manchester, Savage, Smallidge, Stanley, Wasgatt and Whitmore.

Wharves, fish houses and smoke houses dotted the shore. There were three or four horses in the village then, according to the reminiscences of Abram Gilpatrick, born in the village in 1863, and famous in later years as the Captain Gilpatrick who hired out Friendship sloops and Whitehall rowing boats in Gilpatrick's Cove. Each family had up to six cows, along with chickens, sheep and pigs.

The village also had its own school district and school, located on the Millbrook Road until a new one-room school was built in 1881 on the site of the present Wadsworth Park. The post office was in the kitchen of the home of Abram Gilpatrick's father, Samuel. There it stayed until Mrs. Gilpatrick, the postmistress, moved it in 1882 to the new store built nearby in Gilpatrick's Cove. The village had three roads then. The main road, a narrow track the width of one wagon, ran from Harborside to Squire Kimball's boarding house. Another led from the school to Gilpatrick's Cove. A third ran along the Millbrook.

Though the villagers had no church, they were not without religious services. Some of them, Samuel Gilpatrick included, rowed across the Sound Sundays to Norwood's Cove. From there they travelled to the Centre, an early island settlement located between Seal Cove and Pretty Marsh, and the focus of church life on the island. There they attended the Baptist

church, the first church on the island, which today is still in use. At other times they met in the schoolhouses in Northeast Harbor, Long Pond or Otter Creek for services held by visiting ministers.

And even though Northeast Harbor was not a summer community as we think of it now, the villagers had begun early on to receive summer visitors. Among them was Squire Kimball, called Squire because he was a Justice of the Peace. In the early 1870s he had built an addition to his farmhouse to take in boarders.

Squire Kimball had also come to Northeast Harbor by chance. Seeking refuge from a storm, he sailed into the harbor, which he found filled with fishing boats taking advantage of its shelter. Pleased with what he saw, he decided to stay, and built a store near the site of the present Clifton Dock.

The young Mr. Gardiner and Miss Doane were also taken by the village. They decided her parents should see it. They engaged rooms for the Bishop at Squire Kimball's boarding house for the summer of 1880. Then, according to a recent reminiscence of their daughter Elizabeth Gardiner, they "bullied the family into coming up."

Before the summer, Edward and Mary Perkins had also engaged rooms at Squire Kimball's. In April of that year, James Gardiner and Eliza Doane were married. They joined the Doanes for the summer.

It was an entourage that must have caused much wonder among the folk of Northeast Harbor — as it always had in Albany. In addition to the Perkinses and Gardiners, the Bishop's entire household came: his wife, Sarah; her sister, Miss Margaret (Maggie) Condit, who lived with the Doanes all of their married life; and their daughter, Daisy. To add to the confusion, the Bishop's half-sister, Mrs. Cleveland, and her daughter, Miss Lily, spent all their summers with the Doanes, as did the Bishop's

brother, Father Doane, a Roman Catholic priest and member of the Pope's household.

Reportedly, even in Albany, where the family was well known, no one could keep them straight, and more than one person was known to have hopelessly referred to "Bishop Doane and his wives."

Most striking of all was the Bishop himself, who had adopted the dress of an Anglican bishop: apron, knee breeches, gaiters, and a shovel-and-shoestring hat, with a large silver pectoral cross hanging from around his neck onto the apron.

Mrs. Charles Hamlin, who remembered the Bishop well from her childhood, added that summers he would often transform this outfit by wearing tan shoes and putting a Norfolk jacket over the apron. The shovel hat was traded in for a "broad, flat sombrero...ornamented by a hat band of blue with 'The Only' in gilt letters on it. Hanging from it was a white veil to protect him from pollen from the spruces."

Local wags commented that "The Only" meant that he felt he was the only bishop. He had replied that on the contrary it meant he was only a bishop. In fact, he wore the band because that was the name of his rowing barge, named after Daisy, who from the time of her sister's marriage until her untimely death three years later had referred to herself as the only daughter left in the house.

One young boy at the time, seeing the Bishop's hat as an opportunity for comment, was said to have followed behind him, his own hat lettered with the message, "There are others."

Perhaps because of his Anglican dress and imposing appearance, some who did not know him thought the Bishop self-important. Some said he named his new Northeast Harbor home *Magnum Donum* because it was Latin for Great Doane. The name was actually a Latinate pun, meaning both Great Gift and Maggie's Gift, in honor of his sister-in-law, who had it built.

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Others accused him of having the pretense of once having signed himself into a hotel as "Bishop Doane, William of Albany," in the Anglican manner.

The Bishop, however, had a strong and unpretentious sense of humor. Just as he was not self-conscious about his dress and manner, so was he often the first to repeat a joke on himself. Once, he said, he had been a guest at a dinner party, seated next to another clergyman. As the dinner was about to begin, the Bishop said, "I suppose I shall say grace."

"But why, my dear Bishop," the other remarked. "Why talk shop at the table?"

These stories circulated about the Bishop for years. Particularly popular were those concerning religion or about his constant companion, Cluny, a massive short-haired St. Bernard. Cluny, it seemed, had a religious preference similar to his master's.

Once, when the Bishop was walking Cluny, some Baptists were holding a full-immersion baptism in the Sound, near the present location of the swimming pool. As the Bishop rounded a bend in the road that overlooked the cove some distance away, Cluny saw the people in the water in their white robes. Sensing their peril, Cluny raced for the water, scattering the relatives on the shore. He dove in and began fishing them out one at a time. He even tackled the Baptist minister and brought him to shore, sputtering and struggling. Meanwhile the Bishop was puffing along in his full Anglican attire, calling to Cluny. But it was useless — he did not stop until he had saved them all.

One wonders now what religious overtones local humorists -- not to mention the Baptists -- layered onto Cluny's actions.

But in spite of -- or because of -- all these stories, the Bishop was a well-loved man in Northeast Harbor, one who stamped his unique character onto the little village. Fifty-nine years after the Bishop's appearance in Northeast Harbor, Dr. Samuel Eliot, who

as a young man had camped near the village the summer of 1880, spoke in remembrance of him. "We smiled at his idiosyncracies," he said, "perhaps even made fun of him at times, but we admired and respected him."

The summer of 1880 the Bishop and his entourage arrived at Squire Kimball's boarding house, where he held Sunday services in the living room.

The summer evidently went well. The Bishop was so delighted with the village and its surroundings that he bought land across the road from Squire Kimball. Soon construction on *Magnum Donum* began.

The next summer the Doanes, along with the Perkinses, occupied the new house. The Gardiners, however, moved into Stephen Smallidge's house, now the Godfrey Cottage, nearby. With that, the Northeast Harbor summer community began.

There has long been some discussion whether Bishop Doane or Dr. Charles Eliot, then President of Harvard, started it all. Dr. Eliot had been in the area before. His sons had camped on the shore near the village the summer of 1880. When their father returned from Europe later in the season, he asked them for suggestions for locating a cottage. He and his wife selected a site on the far side of the harbor, where their cottage was built the summer of 1881. They moved in that fall. Landscape architect Joseph Curtis also came to Northeast Harbor the summer of 1880. He soon built a house, Thuya Lodge, now best known for its beautiful Thuya Gardens.

However one decides the question, these two families, along with Joseph Curtis, were Northeast Harbor's first summer residents, or rusticators, as they called themselves in contrast to the (to them) all-too-fancy summer people of Bar Harbor.

With their arrival a burst of growth began. The Gardiners bought land in 1881 from the Gilpatricks and built their house the next year. A number of others followed their lead, including

President Daniel Coit Gilman of Johns Hopkins, Professor George Fisher of Yale, the Reverend Dr. Frances Peabody of Cambridge, and the Reverend Dr. Cornelius Smith of New York. They either built cottages or took rooms at the boarding houses.

Within a few years a number of hotels arose. The Asticou Inn was built in 1883, as was the Rock End Hotel, which accepted its first guests the summer of 1884. The Clifton House was built in 1886. Squire Kimball's business was soon so brisk that in 1886 he moved his old farmhouse back and built the Kimball House on the site. The original building, which he rented summers, was for many years known as the Pepper Cottage.

Dominant among the new summer residents, according to Dr. Cornelius Smith's daughter, Mrs. Lincoln Cromwell, was the Bishop. He set the tone for the summer community, perhaps even affecting who was able to build in the village.

In one instance, according to Mrs. Cromwell, the wife of a minister to Russia, wanting to buy some land, approached the owner about it. He answered, "Who are you, anyway?"

When she said her husband was the minister to Russia, he answered, "Well! I don't think much of a lot of ministers. And Bishop Doane, he's mighty particular what people he allows to come."

The minister and his wife looked elsewhere for land.

Bishop Doane, in the word's of Stephen Smallidge's granddaughter, Mrs. Virginia Fitch, was indeed "a most remarkable man."

The summer of 1881 he began holding services every Sunday morning in the hall of *Magnum Donum*, marking the beginning of regular services in Northeast Harbor. The Bishop continued conducting services himself for more than thirty summers. In addition, on Sunday evenings village residents would gather for services on the rocks outside his house, beginning the tradition of

Sunset Services which has continued ever since.

The morning services were so well attended that Bishop Doane, encouraged by Mary Perkins's enthusiasm, began to think about building a chapel.

The first announcement of such an intention appeared under "Local Items" in the August 27, 1881, *Mt. Desert Herald:* "Bishop Doane of Albany, N.Y., proposes, it is said, to purchase the material and assist the people of Northeast Harbor in erecting a chapel."

The following day the Bishop formally raised the question to those assembled at his house for services. Because of their enthusiasm, a subscription, under the direction of Mrs. Perkins, was begun. Some promised their time in building the chapel, and Joseph Curtis agreed to secure an architectural plan and to oversee the construction.

During the winter a Boston architect by the name of Moffette designed the small chapel with a capacity of 150 people, with an organ chamber and sacristy. The dream of a St. Mary's chapel was beginning to take form.

On January 28, 1882, Mary Perkins, who had found great pleasure in the services, passed on. In her will she left \$500 for building the church. It was, according to a contemporary chronicler, "the last, most characteristic act of a life that sought always to be withdrawn from the observation of the world; and it is most fitting that, becoming as it now has really, her memorial, it should be in this tranquil secluded spot, hitherto destitute of the means of grace." Now the dream was becoming real. The chapel would be built.

It was finished that summer, at a total cost of \$1107. This money was given by most of the summer visitors. Many others provided gifts for furnishing the chapel. In addition, the members of almost every local family contributed generously of their time and skills in the building. The records show such gifts

from them as:

"D. E. Kimball, five days work and carrying all the freight...Procter Smallidge, two days work...M. Manchester, time and team...A. C. Savage, time and team...D. H. Roberts, time and team...C. Frazier, time and team..."

Among the gifts is one of particular interest and significance: the well-known Lighthouse Window, given in memory of Mrs. Perkins by her husband, Edward. The previous Christmas, Daisv Doane, knowing her aunt was seriously ill, had painted a card for her. It showed a lighthouse on a rock, suggesting the Bear Island Light, a favorite view from the rocks near Magnum Donum. The design was filled with wild roses, so abundant on Mt. Desert Island. The card bore the inscription from Isaiah LX:19: "The Lord shall be unto thee an everlasting light." Because it had given Mrs. Perkins such joy, her husband decided to use its design for the memorial window, to be located over the altar. It was placed in the same spot in the new stone church until 1925, when it was moved to its present location beside the entrance.

The first services in the new St. Mary's-by-the-Sea were held by the Bishop on Sunday, July 23, 1882. Later that day he wrote a letter to Edward Perkins describing the service:

"My dearest Edward -- Our thoughts have been so incessantly of you & with you to-day, & of & with our dearest Mary, that I must write you a hurried line to tell you of our first service in the dear chapel that we owe to her. I shall save details till we meet which, please God, will be soon...

"At 10, this morning we began the service with the celebration, our own household (& two other friends who came over on purpose) being the communicants, and the first thought in all our hearts was of the blessing of this little Chapel for all time. At half past ten Lizzie & Daisy & I took the rope & the bell rang out for the first time. It was an ideal morning. Frazier told me that his sister heard it clearly, as they did also at Seal Cove.

"A little more than 100 people were in church, which was full. Mrs. Corning played the melodeon & we had really good singing, President Eliot and five others being the choir. I talked to the people about the compassion of the Master, who fed the four thousand, and how its ministries continued in the person of dear Mary, of whom I spoke as I could not have done, had you been there, & the people all felt it & were really moved.

1882

"The window was filled in with a canvas, one which I had stretched with white muslin which Maggie covered with blackberry vines & ferns & a long bunch of wild roses in the centre. I used your Prayer Book & Bible on a little table (the lecturn & the other furniture had not arrived).

"Everybody felt that the chapel & the service were truly delightful & most promising. I had a little Sunday School at four with a few children, & at 4:30 we had Evensong with the Chapel almost full again. And I have announced services Wednesday mornings & Friday evenings & the celebration of Saint's Days.

"I know you will be pleased, dearest Edward, that this wish so doubly dear to us all has begun so well. We only wanted you, & please God, we shall have you soon."

Four weeks later Bishop Doane, acting for the Rt. Rev. Henry R. Neely, Bishop of Maine, consecrated the chapel. Edward Perkins presented the instrument of donation, and the Rev. H. W. Nelson, rector of Trinity, Geneva, New York, read the sentence of consecration and assisted the Bishop in administering Holy Communion to about fifty persons. The Rev. John Binney and the Rev. Frederic Gardiner of Middletown, Connecticut, said the Morning Prayer. Dr. Samuel Eliot played the organ. The offertory, about fifty dollars, was sent in large part to the Bishop of Maine for missionary work, and part was kept for additions to the St. Mary's Sunday school library.

After this, services were held twice every Sunday, with Holy Communion celebrated after Morning Prayer the first Sunday of each month.

On Sunday, September 3, the Bishop held the first baptism in the chapel. The child was George Everett Kimball, son of D. Everett and Martha Kimball. Because the chapel was not set up yet for baptisms, the Bishop sent to his house for a container for holy water. Almost a century later, Hannah Kimball, George's sister, gave the delicately etched glass jar which they had used back to St. Mary's, where it remains as a treasure of the church's early years.

St. Mary's had no missionary that winter, and no services were held until the Bishop returned the following July. That summer the Rev. William Lawrence, later Bishop of Massachusetts, came to visit Bishop Doane and to see the new chapel.

Years later, at the dedication of the memorial window to Bishop Doane, he described the chapel and its distinguished minister:

"It was the first rustic chapel that I had ever seen...The altar, though of the simplest, suggested reverence. The bright red of the little lighthouse window and the stain of the woodwork gave a mellow tone touched with radiance. Academic hoods were seldom worn in those days, but Bishop Doane's love of color led him to brighten the chapel by the scarlet of his hood...The little church was packed. The Bishop's sonorous voice carried the service to the people who stood outside the windows, and his sermon was so simple, informal and fatherly as to hold the attention of the boys and girls as well as their elders.

"... As soon as the last hymn and silent prayer were over the Bishop stepped down to the head of the aisle and shook hands with the newcomers and his old friends. This was before the present day [1925] when rectors snatch off their surplices and rush around to the door to shake hands with the people...It was, therefore, rather a shock to me to see the Bishop in his robes welcoming the people, shaking hands and passing a genial word and smile. The manner, however, was so natural and fatherly that one's sense of reverence at such things in church was not disturbed, and it was by such informal habits that the Bishop got to know and win the summer visitors as they first came to Northeast -- he soon became the pastor, friend and father of the whole community."

1882

The little chapel was always crowded on Sundays. Buckboard loads of people came from Bar Harbor and Somesville, and others sailed over from Southwest Harbor, to hear the Bishop preach.

It became the practise at this time to also have guest preachers during the summer, a popular tradition that has continued to this day. Among the more well-known have been the Rev. Dr. Cornelius Smith, Bishop Malcolm Peabody, the Rev. Dr. Endicott Peabody, the Rev. Alexander MacKay-Smith, later Bishop of Pennsylvania, and Dr. Samuel Drury, Rector of St. Paul's School, who usually preached the last Sunday in August. Dr. Drury's sermons were so well attended that additional chairs had to be brought across the road from the Kimball House to accommodate the enlarged congregation.

In 1883 a number of families, led by Captain Savage, President Gilman, Professor Fisher and President Eliot, began meeting for Unitarian services in the new one-room school. Their numbers grew quickly, and in the summer of 1886 they formed the Union Church Association. On July 17, 1889, the Union Church was consecrated. The irreverent, with a tip of the hat to President Charles Eliot, immediately named it "St. Charles-in-the-Woods."

In spite of the joys of the new St. Mary's chapel and a growing congregation, the summer of 1883 was tragic for Bishop and Mrs. Doane. On July 3, their beloved Daisy died at the age of twenty-five. Never strong, she had remained at home all her life. Daisy was buried in a quiet spot behind the chapel, with a large Ionic cross of granite as her tombstone. On it were inscribed St. Augustine's words to his mother: *Nihil Longe Deo* (Nothing is Far from God). It is now the altar cross, where it was placed when the present stone church was built. Daisy's remains now lie under the foundation of the church, their location marked on the chancel wall.

The life and work of St. Mary's continued in the face of this sorrow, yet in the joy of faith in resurrection. On Friday, September 7, the Bishop baptised seven more persons, all adults: Daniel Everett Kimball, Stephen Smallidge, Catherine Gilpatrick Smallidge, George Jacob Joy, Mary Somes Smallidge, Maud Burns and Grace Cumber. Two of these persons were mentioned in 1885 as among the first officers of St. Mary's. Stephen Smallidge was warden, and Daniel Everett Kimball, treasurer. The third officer was Charles Frazier, clerk.

The following two Sundays Bishop Doane baptised six more persons: Maude Lydia Smallidge, Rebecca Somes Smallidge, George Gilbert Manchester, Edith Clark Demmon [Damon], Daniel Kimball and Emma Stanley.

This brought the baptisms to fourteen, and promised that the growing mission of St. Mary's-by-the-Sea would continue with new life for a long time.

Until now the people of St. Mary's had no priest in the winter, all services having been under the Bishop's guidance. In the winter of 1883, the Rev. Charles T. Ogden came as the first full-time missionary to St. Mary's. Its communicants were for the first time able to celebrate the entire Christian year in their own church.

Mr. Ogden's salary, as was that of most of the early missionaries to St. Mary's, was paid largely by Bishop Doane, in a generous act that indicated the measure of his concern for the spiritual welfare of the people of Northeast Harbor.

The spring of 1884 St. Mary's celebrated its first Easter. "We are glad to send our Easter greetings from this retired and lovely spot," Mr. Ogden wrote to the diocesan magazine, *The North East*. "This is the most joyful Easter we have ever known. We speak in this confident way because it is the first in which St. Mary's repeats the angel's message, 'He is risen as He said.'

"What a peaceful and happy life to minister from the beginning in such a place, to make an impression for good on intelligent, industrious people who live and die in one spot, and along with the high calling to have the tuneful voice of nature, in sea and sky and mountain, whisper in our ears the presence of our God."

Mr. Ogden baptised two children and one adult on Easter Even. He baptised four more before Bishop Neely's first visit to St. Mary's on May 7, 1884.

That fall Mr. Ogden left the mission and returned to his duties

as a travelling missionary for the diocese. In November the Rev. Richmond Shreve of the Diocese of Nova Scotia arrived as St. Mary's new missionary.

Mr. Shreve's diligence evidently impressed his communicants. One reported that in November the record read "seventeen services, eleven sermons, and four bible classes; Holy Communion twice a month, late on the first and early on the third Sunday. Thanksgiving day a service was held and an offering of \$5.43 made for diocesan missions."

That Christmas was festive. Each window of the little chapel was traced out in evergreen, with festoons of circular wreathing around the entire building. A screen was erected at the entrance of the chancel, with its green latticework backed in red. On its central arch were attached scrolls from Isaiah's vision (6:3), with the word "Holy" repeated three times. The chancel itself was wreathed and festooned, its east end brightened with banners, ferns and holly.

It was a "thankful and hearty Christmas service," Mr. Shreve reported, "with the Holy Eucarist well attended, filled up with 'the happy morn.'"

The Bishop's box, presents to the members of St. Mary's which he and the summer community sent annually for many years, was delayed that Christmas. Not until the 29th did everyone gather to share it. Mr. Shreve said prayers and gave a short address. Then the Bishop's letter of Christmas greeting was read, and the gifts were distributed. "Every family and nearly every member of the community was remembered by some of those whose summer is spent in this retired, pretty spot," wrote Mr. Shreve. "While the people themselves at the same time thus exchanged their own gifts from the tree -- presenting the missionary with an envelope containing \$30 -- and returned to their homes well pleased with the happy hours that all had spent together."

Early in the summer of 1885 Mr. Shreve resigned to accept a position in the Diocese of Albany. Until the Rev. Wyllys Rede arrived in September, the Bishop carried on with the sometime aid of the Rev. Charles T. Whittemore of Sandy Hill, New York.

By 1885 the chapel, though adequately large in the winter, was "all too straight" for the size of the summer congregation, even though a platform had recently been built on its north side. One Sunday, after the aisle, organ chamber, vestry, porch and platform had all filled to overflowing, the steamer Creedmore arrived with sixty passengers from Bar Harbor who had come for the services. There was no room for them. The Bishop decided it was time to add on to the building.

A plan was made to add a south aisle to increase the chapel's capacity by about eighty. By the end of the summer, half of its projected \$300 cost had been raised, and the work began. It was finished by December, except for the seats which were built "at leisure during the winter."

The weather was severe for most of that spring -- bad enough that for a time services were suspended. But work went on under Mr. Rede's leadership. On Friday evenings the Litany was recited, followed by instructions on the articles of the Apostle's Creed. A confirmation class met weekly, with the hope that some candidates could be presented during Bishop Neely's annual visit on May 18 and 19, but unfortunately they were not ready when the Bishop arrived.

Something else, however, of great importance to the people of the area did happen during Bishop Neely's visit. On May 19, 1886, he held services in the filled schoolhouse in Seal Harbor. Both he and the assembled congregation were excited about the prospects. In his annual address to the diocese, Bishop Neely, speaking of these services, said, "A goodly number of the congregation lingered after the services to express to me their satisfaction with what they had seen and heard. It is not

improbable that a simple chapel may soon be erected at this point, which, as it could be supplied by the clergyman in charge of St. Mary's, would be a great boon to the resident community. Hitherto there have been no regular or stated religious ministrations of any kind at Seal Harbor, and no house of worship has been built there."

Afternoon services were continued through that summer in Seal Harbor under Mr. Rede's direction. The Rev. Dr. Cornelius Smith, Rector of St. James Church in New York, and a Northeast Harbor summer resident active with St. Mary's, helped throughout the summer with the Seal Harbor services.

That same summer the enlarged St. Mary's chapel was already inadequate to contain the growing congregation. The Sunday services were as crowded as they had ever been. It was clear that more space would have to be added.

During the summer of 1886 Mr. Rede resigned from the mission for health reasons and accepted a position in Richmond, Virginia. He left late in September. "The diocese of Maine can ill afford," one person wrote, "to lose men so noted for godliness and so sound in churchmanship as our reverend brother." Until a replacement could be found, travelling missionary the Rev. Ogden took over for a few weeks.

On November 17, 1886, the mission of St. Jude's was organized in Seal Harbor. Officers of the new mission were J. F. Smallidge, warden; W. S. Smallidge, treasurer; and John Clement, clerk. The Rev. LeBaron Fowler, arriving in December, assumed the duties of missionary to both churches.

At the beginning of 1887, Mr. Fowler took a religious survey of the 118 persons in Seal Harbor. More than 100 were unbaptised. Of the eighty-two adult residents, eight were Baptists, six Methodists, one Congregationalist, and one Church of England. Of the thirty-six children in town, only two had been baptised. Considering Mr. Fowler's concern for these

"unchurched" Seal Harbor residents -- and despite Bishop Neely's optimism after his first visit there -- perhaps the name of St. Jude's was chosen because of his office as the patron saint of causes in danger of being lost.

Still, the people of Seal Harbor moved quickly toward building their own chapel. Mrs. L. R. Boggs of Harrisburg, Pennsylvania, collected about \$800, mainly from summer residents, for its construction. The spring of 1887, Mr. Rufus R. Thomas of Philadelphia gave, in addition to \$600, a piece of land and an architect's plan for the chapel. The Bishop of Maine approved and accepted the gift, and the contract for the building was given to Mr. Byron Candage. Construction began in June under Mr. Bogg's supervision.

The chapel, about fifty by twenty-six feet, with nave, chancel, vestry and organ room, would seat about 200 persons. Though it was not yet complete, it first opened for worship on July 24, 1887. The Rev. Dr. Cornelius Smith said Matins and preached, with Mr. Fowler leading the Litany. The first communicants were Mr. and Mrs. L. R. Boggs, Mrs. Vesta Southard Clement, Mrs. Amanda J. Cox, Mr. and Mrs. Rufus Thomas, and Mr. and Mrs. John F. Smallidge.

Services continued through the summer and fall, when the cold weather forced the congregation to return to using the schoolhouse for the winter.

St. Mary's was growing, too. The previous summer Squire Kimball had given the land for a rectory, and a major part of the needed money was raised at that time. The new rectory, "a commodius and substantial building," was completed free from debt before the winter was over. The missionary moved in on March 12, 1887.

During that summer a north aisle and transept were built onto the chapel, increasing its capacity by 125. It could now seat 400, yet it was filled every Sunday morning. To defray the building expense Bishop Doane had asked the congregation for contributions, and within three weeks the needed \$750 was raised, independent of the regular Sunday offerings.

The Feast of the Transfiguration, celebrated this year for the first time by the American church, was also celebrated in Northeast Harbor. The Rev. Messrs. Charles W. Homer of Brooklyn and F. M. Gray of Boston said the Morning Prayer, and the Rev. Dr. McKim of New Orleans read the lessons. Bishop Doane was Celebrant and preacher, with the Rev. Dr. Huntington as gospeller, Mr. Fowler acting as server.

On October 10, 1887, St. Mary's lost its oldest member. Squire Daniel Kimball passed on at age 85. He had been an active and generous member of the church and the community.

On All Saint's Day, Saint Mary's Sewing and Knitting Society, the forerunner of the Woman's Auxiliary, was formed to "work for church purposes." Its twenty-six members quickly began helping missions by raising money and preparing boxes of clothes and other needed items for the Bishop of Maine to distribute.

Christmas of 1887 was another "hearty" time for those gathered with their new church community. Christmas eve service began at 7 o'clock and, Mr. Fowler wrote to the diocese, "The chapel was packed with young and old. Instead of hymns we had carol singing by the Sunday-school children. During the singing of the third carol a procession of Priest, Sunday-school children and congregation was formed, and went to the Christmas tree, the Sunday-school being headed by its new banner, borne by Fred Smallidge, who was supported on either hand by the two smallest boys in the school, Thomas Fowler and Lawrence Manchester. Then the last carol, 'Our Christmas Tree is Decked Once More,' was sung, and the 'fruit' [the Bishop's box] distributed by some half-dozen of the boys to the recipients."

The summer of 1888 congregations were bigger than ever

before, with up to 400 each Sunday. On three or four Sundays the number swelled to at least 450, with many others turned away for lack of space. On September 2 the number of communicants was 162, the largest number ever on any one Sunday up to that time. It seemed that, even with constant additions, the congregation's growth was keeping ahead of its chapel.

Part of the reason, of course, was the impressive array of guest preachers, which that summer included the Rev. Cornelius Smith, the Rev. Dr. Huntington, and the Rev. Endicott Peabody. And at St. Jude's eleven successive Sundays were taken by the Rev. Dr. Smith, the Rev. Homer, the Rev. Nelson and the Rev. Gardiner.

On December 3, 1888, the Sewing and Knitting Society was formally organized as a branch of the Woman's Auxiliary of the Diocese of Maine. Mrs. Proctor Smallidge was elected its first secretary. (Originally this organization served as an auxiliary to the vestry, which by canon law had always been exclusively male. In 1966, after the practice of exclusion of women from the vestry ceased within the Church, the Woman's Auxiliary of the parish was reorganized as the Episcopal Churchwomen. It was not until the 1970s, however, that this parish elected its first woman to the vestry.)

During the following Lenten period, the new Woman's Auxiliary made up a \$12-value box of clothes and gathered another \$12 in cash for the diocesan missions. These were sent to Bishop Neely, along with \$5.36 gathered in regular mission offerings.

January of 1889 saw a reading room opened at the rectory. This experiment proved quite successful. The membership numbered thirty-five, and the church was able to place on the shelves 166 books, fifteen monthly magazines and seven weeklies, results church members were rightly proud of. Its

closing in May was celebrated with a tea, which netted about \$15 to be used for papering the rectory. The reading room was so successful that the congregation planned to open it the next winter at the beginning of October. When the North East Harbor Library and Reading Room opened in 1892, many of these books -- as were those of many private owners -- were donated to the new library. The religious books were kept, however, and made available at the rectory reading room.

On August 28, 1889, the Diocesan Board of Missions, under Bishop Neely's direction, held its annual meeting in Northeast Harbor for the first time. The next day the Bishop consecrated St. Jude's.

The Board of Missions meeting was a big event, both for St. Mary's and for the members of the board, many of whom came down east by steamer. "Those of us who went by steamer enjoyed a most delightful trip," one of them wrote in the Board's annual report. "The weather was perfect, and the sail from Rockland to Mt. Desert via Castine and through the numerous islands of the bay, was charming beyond expression. At the landing at North East Harbor the party was received most cordially by good Bishop Doane, who spends his summer vacations here.

"In the evening a large congregation gathered at the unique but pretty little church of St. Mary's-by-the-Sea for Evening Prayer, the prayers being read by Rev. Mr. Dinzey, and Bishop Doane reading the lessons. The Bishop's singularly pleasant voice, his distinct pronunciation, and impressive intonation and modulation made of his reading a pleasure which will not soon be forgotten."

The following day, August 29, 1889, Bishop Neely consecrated the chapel in Seal Harbor under the name of St. Jude's Church.

In addition to the two Bishops present, thirteen priests were in

attendance. The clergy went in procession to the church door, where John Smallidge, warden of the mission, read the petition asking the building be consecrated, and certifying that it was free from all debt. The petition was signed by Rufus R. Thomas, Julia P. Thomas, Bessie G. Thomas, J. F. Smallidge, William Cox, C. H. Clement, R. E. Campbell, A. E. Clement, Sara E. Boggs, L. R. Boggs, and Sand F. Barr.

The procession then entered the church chanting the 24th Psalm, "Who shall ascend the hill of the Lord, and who shall stand in His Holy place?" After this Bishop Neely consecrated the church, Mr. Fowler reading the sentence of consecration.

Canon Christopher S. Leffingwell of Bar Harbor read Morning Prayer, and Bishop Neely celebrated the Holy Eucarist, with Dr. Huntington the epistler and Bishop Doane the gospeller. Then, in the words of the Board of Missions report, "A most scholarly and eloquent sermon was preached by Rev. Mr. Gwynne. After the sermon the clergy partook of a bountiful lunch at the house Mr. Thomas, one of the most active and generous of the friends of the mission."

The entire Thomas family, it seems, was generous to the new mission. Mrs. Thomas gave the font, a solid octagonal block of pink granite. Their daughter, Bessie, gave white altar vestings, which were used for the consecration service. She had already made three other complete sets for the chapel. Later Mr. Thomas gave a furnace.

In the evening another service was held in the newly consecrated chapel, with missionary addresses by the Rev. Allen E. Beeman of Gardiner and the Rev. Joseph Dinzey of Eastport. Then the Bishop -- using the new font -- held the first baptisms in St. Jude's Church. Baptised were another Thomas daughter, Florence Alice; and Agnes Marion and Dora Ethel Smallidge, daughters of the warden of the mission.

By September the membership of St. Jude's Church numbered

thirty-three, representing six families residing in Seal Harbor.

On October 9, 1889, the community of St. Mary's mourned the loss of one of its oldest members, Mrs. Emma Kimball, widow of Squire Kimball. Writing of her, Mr. Fowler said, "Of a retiring disposition, she was ever a kind friend, and her loss will long be felt by all, and particularly in her own family circle, to which she was so devoted."

Bishop Neely visited the two missions the week before Easter, 1890, preaching an Easter sermon in Northeast Harbor on Wednesday, April 23, where the Sunday school had grown to thirty-six, more than double the number of three years before.

The next day the Bishop drove to Seal Harbor with Mr. Fowler for an evening service. At that service Bishop Neely conducted the first confirmation in St. Jude's, administering the Apostolic Rite of the Laying on of Hands to John F. and Emma Smallidge.

The appearance of St. Jude's had by then greatly improved, with the addition of a number of gifts of furniture and a Bible for the lecturn given by Bishop Neely. The Misses Redfield had earlier collected the money for a bell, which was already in service at the entrance to the chapel, calling the people to worship. These gifts and generous contributions of money left St. Jude's for the first time with "a few dollars...on hand for further use."

On June 1, 1890, Mr. Fowler left St. Mary's to take over the parishes of Dexter and Exeter, Maine.

That summer the chapel of St. Mary's was lengthened at a cost of \$750, increasing its capacity to 450 to help contain the growing summer congregation.

On October 5 the new missionary, the Rev. Preston Barr, arrived. Mr. Barr went to work quickly, forming a branch of the Ministering Children's League, with more than forty members. By December they had raised more than \$100, which, along with

a box of clothes, they sent to the Child's Hospital in Albany. Unfortunately, Mr. Barr did not stay long. In January he

accepted the call of a parish in Battle Creek, Michigan. The Rev. A. S. H. Winsor took charge of the mission in February, 1891,

In September and October the chapel of St. Mary's was enlarged for the fourth time. Its capacity was now 600, four times that of the original chapel. Still, Mr. Winsor reported, it was filled whenever Bishop Doane was expected to preach.

In 1892 the Book of Common Prayer was revised for the first time, and one of St. Mary's most active summer supporters, the Rev. Dr. Huntington, wrote the new Collect for the Feast of the Transfiguration, which he had celebrated for the first time at St. Mary's five years before. That summer, climbing Sargent Mountain for inspiration, Dr. Huntington sat on its summit and wrote the Collect:

"O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth in God, world without end. Amen."

More than seventy years later, the Rev. Rhys Williams, then Rector of St. Mary's, climbed Sargent Mountain in the company of Park Naturalist Paul Favour to discover what had inspired Dr. Huntington. "Everything was still," he wrote of that day. "No everyday noises from the roads or towns below us carried to our mountain peak. Neither of us could find the right words to describe our feelings, but the best we could say was that here we enjoyed a great sense of peace...

"When we got to the summit of Sargent Mountain, I stopped to let Paul read the Collect...It took little imagination to see why the words of this prayer had been suggested to this priest...We conjectured that the day on which the Collect was written must have been much like it was the day we stood on top of the mountain, quiet and majestic."

That same summer of 1892, Bishop Doane began a practice that continued for many years. Asked by a child why they could not celebrate Christmas at times other than midwinter, he responded by decorating an evergreen with Christmas ornaments. This midsummer tree, as it was called, remained an annual celebration in Northeast Harbor for the duration of the Bishop's ministry here.

By the end of the year the total number of persons baptised at St. Mary's had reached ninety-two, with sixty-two confirmed. Fifty children were enrolled in the Sunday school, with an average attendance of twenty-five.

As part of the ever-growing church activities in the area, church services were started the winter of 1892-1893 at the schoolhouse at the Sound, a small community of quarrymen and their families located on the Brown's Mountain Road, about three miles north of Northeast Harbor.

The vitality of the mission of St. Mary's did not go unnoticed by the diocese. In September *The North East* published a small article about it. "It would be difficult to estimate the wide-spread influence for good of this mission," the article said. "In the first place the native population of a large portion of Mount Desert have the pure Word of God preached and the sacraments duly administered for their benefit throughout the year.

"Then there are the hundreds of our own people who spend the summer at North East, by whom the ministrations of the Church, as supplied by the mission of Saint Mary's-by-the-Sea, are regarded a priceless blessing.

"In the third place, among our summer visitors there are not a few, brought up outside the Church, ignorant of her history and teaching, who, for the first time, have been led to attend the services here, and have grown so to love the Church that ever afterward she has become their home.

"Evensong takes place at eight with sermon generally by the good Bishop, who, judging from the part he takes of the work, comes to North East not so much for rest as for labor. Matins is also said at Seal Harbor, and at the Sound, Dr. Cornelius B. Smith going to the latter place. The good doctor, it would seem, cannot let a Sunday pass without doing for the Master. When not assisting at Saint Mary's or taking the whole service at Seal Harbor, hiring his own team, he drives three miles off to minister to the spiritual wants of those destitute quarrymen and their families."

This vitality was not something visible only in the summer, however, as can be seen from vestryman Loren Kimball's report to the diocese the following spring. Easter day, 1894, had been cloudy and cold, he reported, but "the impressive services fully compensated for the absence of brightness and warmth without. The glad hymns of praise never sounded sweeter, and the attendance was all that could be desired, far exceeding in numbers any previous record at Eastertide.

"It can readily be seen that the work here has prospered. Not only have the services in this parish and at Seal Harbor been loyally kept up, but within the last year a series of meetings have been held at the 'Sound'...which have been largely attended and a lively interest has been awakened by the people of that district, so it is to be deeply regretted that by another Sunday we shall be without a rector, as Mr. Winsor has accepted a call from Wiscasset and will immediately enter upon his duties at that place. His conscientious and Christian ministrations have been fully appreciated, and it can be truly said that a zealous worker and faithful teacher he has been without precedent. The best wishes of his parishioners go with him, and in the work that awaits him at Wiscasset may he find as many faithful followers

as in the little parish of Northeast Harbor."

Mr. Kimball was wrong on one point. St. Mary's was not a parish. That came thirty-two years later. It is, though, an understandable mistake, as within a few months St. Mary's was self-supporting, and no longer needed money from the diocese. In fact, given the large amount of support, in both clothing and money, that St. Mary's sent out to missions, it functioned in many ways as a parish long before it was one.

In May of 1894 the Rev. Henry M. Brown of the Diocese of Western New York accepted the call from Northeast Harbor. He stayed one year.

At Bishop Doane's recommendation the Rev. J. W. McIlwaine of Albany replaced him for the summer of 1895. Those clergy summering in the area, including the Rev. Drs. Henry Y. Satterlee and Alexander MacKay-Smith and the Rev. George S. Converse, also helped. In addition, Drs. Smith and Homer, with the aid of Rev. Canon Tibbets of the Diocese of Albany, helped by conducting the summer services in Seal Harbor.

In September the Rev. Joseph R. Norwood of Long Island took charge of St. Mary's. The people were quite happy with their new missionary, especially because the quick succession of priests had made the previous year so unstable.

By Easter of 1896 they were beginning to feel the effects of this new stability. "Our Lenten services were especially impressive and interesting this year," wrote Loren Kimball, "and the attendance was most gratifying to the rector, who by his conscientious ministrations and earnest work has created an unusual interest among the people, and the 'Penitential season' was not only productive of an infinite amount of good in the little parish of St. Mary's-by-the-Sea, but brought together both rector and people in closer relationship with one another, thereby promoting a more unified effort for the permanent

welfare and continued prosperity of this mission in which so many show such a sincere and kindly interest...

"Easter dawned cloudy and cold, with vestiges of a recent snowstorm, which caused the travelling to be almost impassable for those living at a distance, but to the brave all things are possible, as the excellent attendance showed in the observance of this most holy and triumphant festival."

The following summer efforts to raise the money for a parish house began. St. Mary's Benevolent and Building Society was formed with Mrs. Peckham, president; Mrs. Norwood, vice president; and Miss Augusta Smallidge, secretary. The Building Committee consisted of A. M. Manchester, D. E. Kimball, Stephen Smallidge and Mr. Norwood.

In August the church held a fund-raising fair in Kimball Grove, under the direction of Bishop Doane, with the aid of C. M. Manchester and D. E. Kimball. L. E. Kimball provided ice cream, and E. W. Ober the lemonade. "The residents of Northeast Harbor contributed their share," the *Bar Harbor Record* of September 5 reported. "In fact, everybody helped, the results being that the proceeds of the fair were \$1,080."

The parish house, expected to cost \$2000, was to be thirty by fifty-five feet, with a twelve-by-thirty-foot "cooking room" in the rear. In addition the building would have a reading room (an outgrowth of the original reading room established at the rectory seven years before) and a hall for meetings and church sociables.

In September the Board of Missions and the Diocese of Maine Woman's Auxiliary held their annual meetings jointly in Northeast Harbor. The event began on the 1st, when the steamer Frank Jones arrived in Northeast Harbor carrying the Board and Auxiliary delegates.

That afternoon the steamer Islesford carried them to Seal Harbor, where they were taken by carriage to St. Jude's. After an address by Bishop Neely, a service was conducted by three former missionaries to St. Mary's - the Rev. Messrs. Ogden, Fowler and Barr.

The next day at three in the afternoon, following the business meetings of the Board of Missions and the Woman's Auxiliary, the cornerstone of the new parish house was laid next to the rectory.

"Gathered there," said the *Bar Harbor Record*, "were all the clergy and lay delegates as well as distinguished prelates of the church who reside in Northeast Harbor in the summer, parishioners of St. Mary's and a large number of summer visitors."

The ceremony began with the Misses Mary and Margaret Gardiner, Bishop Doane's granddaughters, placing the cornerstone in position. Within it was a box containing two copies of the *Bar Harbor Record*, three 1896 pennies, pictures of the slab church and a history of the church written by Mr. Norwood.

The parish house was completed in time for the Christmas celebration that year.

The turn of the century saw much growth and change for the area served by the mission of St. Mary's-by-the-Sea.

It also marked a great loss for both the mission and the entire diocese with the death of the beloved Bishop Neely in the spring of 1900. In June the assembled lay delegates elected the Rev. Robert Codman the third Bishop of Maine.

That summer St. Jude's Church became a separate mission from St. Mary's, and the Rev. Miles Hemmenway came to serve as its missionary. Within two years an addition was built to the chapel to house Mr. Hemmenway, his wife and three children.

Mr. Norwood, in his annual report to the diocese in 1901 reported that over the summer he had conducted services at the Sound, Somesville, Pretty Marsh and Bartlett's Island. Work on a stone church at the Sound, he said, would begin in the fall. In addition the mission had two promises of a lot and \$100 for churches at The Quarries and in Pretty Marsh.

The report was optimistic. No chapels were ever built in Hall Quarry or Pretty Marsh. And though work toward building the chapel at the Sound continued, construction did not begin for almost two years.

On November 21, 1902, twenty-nine persons at the Sound petitioned Bishop Codman for permission to build the new church. They had, they said, already raised \$500 toward the cost, which would not exceed \$2000. The Bishop approved the plans and gave them permission to raise the needed funds.

Dr. Cornelius Smith, however, did not agree with the idea. He

had conducted services in the schoolhouse at the Sound for many summers and felt they should continue, but he did not feel the mission should build a chapel. The community at the Sound, he said, would never grow large enough to need such a building. In spite of his objections, efforts continued to raise the money. Unfortunately he was eventually proved right, though the chapel continued to be used intermittently in later years.

In March of 1903 Mr. Norwood wrote a letter to the members and friends of St. Mary's, reporting on the new chapel. "The good people of the Sound," he said, "are intensely interested in this movement and are at unity among themselves. I am fully satisfied that they have done, and are doing, and will do all that can be expected of them...

"Owing to the fact of the generous giving of our summer colony, which resulted in our own attractive chapel, I avoided presenting the claims at the Sound last season.

"I find myself compelled, through stress of circumstances to make full use of the option on the church lot, which expires Nov. 1st, 1903. This lot is in the very heart of the place, on the right hand side of the road leading to Somesville and generally known as the 'oak tree grove,' including over one-half acre. The cellar has been excavated, and the foundation stones have been laid.

"In addition to the pledges received from the winter people in the way of cash, labor and material, I received from our summer visitors the sum of \$620 in answer to my appeal of November last.

"We have begun work this spring, and I trust sufficient sums may come to me so that it may soon go on to completion without a break."

Through the generosity both of Mr. Giles Sargent, who gave the land, and of Mr. Chauncey Joy, who gave the use of his tools and supervised construction, the little chapel was completed in 1903. "The work done on the building has been at a remarkably

low cost," *The North East* reported, "all the stone necessary being on hand for the price of the asking."

Ironically the new chapel was named St. James-in-the-Woods out of respect for the work there of Dr. Cornelius Smith, who for many years was Rector of St. James Church in New York City.

Parallel with the construction of the new St. James, St. Mary's chapel also underwent large changes. By the summer of 1899, the often-enlarged slab church had once again become too small to accommodate the swelling summer congregation. In addition, the chapel was felt to be too uncomfortable for winter services.

An entirely new, much larger, stone chapel was planned. The chancel, with a vestry and organ loft, would be built first. The nave and transept would be added after more money could be raised through subscription.

Bishop Doane gave the additional land needed to accommodate the new building, and work on the chancel began the fall of 1899. The following year it was completed at a cost of \$7000

Chauncey Joy supervised the work on St. Mary's. He was, in addition, the superintendent of all construction done by the newly-founded Village Improvement Society, which had Bishop Doane as its president and Mr. Norwood on the Board of Directors. In the spring of 1900, the Society had hired Mr. Joy to lower the grade of the Ice House Hill (Harborside) Road. With true yankee ingenuity, Mr. Joy *quarried* seven feet of granite from the road bed and then used that granite to build the new St. Mary's chapel.

Unfortunately the new chancel was found to be about eight feet out of its proper relation with the original chapel. The result was awkward-looking at best. The most effective solution, the Bishop felt, was to begin construction on the nave immediately. He appealed for funds and raised \$16,000. When this work was about to begin, however, it was suggested that perhaps a larger,

more beautiful chapel than previously planned, should be built.

Bishop Doane, trusting the people of the mission would support this, secured a design by noted architect Henry Vaughn. He then borrowed another \$19,000, a debt that was soon cancelled by subscription. The work on both the nave and the trancepts began, and by the summer of 1902, the present stone church was complete.

On Sunday, August 24, 1902, it was consecrated by the Bishop of Maine. The request for consecration was read by Mr. Norwood, the sentence of consecration was read by the Coadjutor Bishop of Rhode Island, and the Gospel by the Bishop of Massachusetts. Morning Prayer was said by the Rev. Drs. Huntington, Bradley and Washburn.

Bishop Doane preached the sermon from the text, "Thou shalt see greater things than these." During the sermon he spoke about St. Mary's. "This building in its strong simplicity," he said, "stands as a practical application of the Master's words, at least to some of us, for there are still, thank God, some left here whose eyes and hearts will run back along the line of twenty years and recall the beginnings and the origins. The building is so full, altar, and font, and pulpit, and altar vessels, and vases and lights, and almost every bit of furniture with memories that bring the dead back to life again, that one feels to-day as though the communion was very real of living saints and dead. Thank God, some of the latest gifts, as were the earlier ones, are thank offerings for joys as well as remembrances of sorrows...

"Just twenty years ago...the first building of St. Mary's-by-the-Sea was consecrated...We thought we saw great things that day; and they were great in comparison with the past and in the possibilities of the future. In that first year, there was one little child baptised, and in the twenty years since then there have been two hundred baptisms. There were no confirmations that year, but in the twenty since then there have been one hundred

and twenty-five persons confirmed. One cannot count the number of communions that have been made or the prayers and thanksgivings that have lifted men's hearts to God, or the blessedness and beauty that have come into lives consecrated in the holy estate of matrimony here, or the solemn spiritual lessons that have been learned here when the dead have been laid to rest with the solemn service of burial."

"The music at the morning service was very beautiful," Mr. Norwood reported. "The new organ, just given to the parish by the Bishop and trustees of the church at Bar Harbor, was used, Mr. Harold Randolph being organist, and the choir consisting of the regular winter choir and the summer volunteer choir."

The new St. Mary's chapel soon saw one of its most distinguished guests, for in September of 1904, the Rt. Hon. and Most Rev. Randall Thomas Davidson, Archbishop of Canterbury, visited Northeast Harbor. In the United States for the triennial convention of the Church, he was the first Anglican Primate ever to come to the new world. His first U.S. stop was on Mt. Desert Island, where he spent the first of his two-week stay with Bishop Doane at *Magnum Donum*. While there he attended several dinners in his honor, including a reception given by Bishop Doane.

At the request of the Bishop, Archbishop Davidson preached at the morning service on Sunday, September 11, though he felt obliged to decline preaching elsewhere. This was Archbishop Davidson's first sermon in the United States.

In commemoration of his visit to St. Mary's, the Archbishop planted a tree near the church. On a nearby granite stone were carved these words: "This oak was planted by Randall Davidson, Archbishop of Canterbury. The tree of England in the soil of America. Sept. 14, A.D. 1904. Semper Floreat."

In June of the next year, after ten years of devoted service which had seen so many changes at St. Mary's, Mr. Norwood

resigned to begin work as the rector in Eastport. Mr. Hemmenway, who had for the previous five years served as missionary to St. Jude's, took over the duties at St. Mary's and moved his family to Northeast Harbor. Again the two churches were united, as they would be from then on.

After Mr. Hemmenway resigned in 1908, he was succeeded briefly by the Rev. E. F. Baird. He remained with St. Mary's until the arrival late in 1909 of the Rev. Charles Follen Lee, a scholarly, well-loved man who remained with the mission many years until his retirement. Mr. Lee's service to St. Mary's caused one priest in later years to comment, "The zeal and devotion of the priest, combined with the great tradition of church life in Northeast Harbor, make St. Mary's a strong church centre."

In May of 1910 Rev. Lee spoke at an assembly in Falmouth celebrating Bishop Codman's tenth anniversary as Bishop. His speech gave, perhaps, an indication of why he stood in such regard among the people of St. Mary's and St. Jude's. "The State of Maine!" he said. "Who does not love it, with its picturesque coast, its pleasant farmlands, its noble rivers, its beautiful lakes, blue as the skies, its solemn forests, its hospitable, home-loving people. And the church folks of Maine! Who does not love them?"

Christmas that year was celebrated at all three chapels of the mission, and the report made on the festivities to *The North East* reflects Mr. Lee's energetic work and its effects in the mission:

"Christmas-tide was joyously passed by the Church people of the town of Mt. Desert, among whom the Rev. Charles Follen Lee is laboring. At the celebration on Christmas day at St. Mary's, Northeast Harbor, a larger number made their communion than on any other occasion, except during summer months, since Mr. Lee came among them...The celebration at St. Jude's, Seal Harbor, was held on the Feast of the Circumcision. The Christmas tree festival at this place was held, in the midst of

a furious storm, on Christmas Eve, and although the weather affected the attendance, the occasion was a most happy one. At Northeast Harbor the Christmas tree festivities came off on the night of St. John's Day. Here Mr. Lee was made a generous gift in gold, with a gentle reminder aside that he would do well to purchase a fur coat for his many winter drives. On the night of Holy Innocents a Christmas tree was stripped at St. James-in-the-Woods, the Sound. The pretty little church was filled, and all thoroughly enjoyed the festival. Mr. Lee is holding one Sunday service a month at St. James, and week-day services as often as possible. A Sunday School has been organized, with about twenty on the rolls."

This work at the Sound continued, and St. James enjoyed new life under Mr. Lee. Reportedly 105 persons attended the Christmas celebration in 1911.

Under Mr. Lee's guidance the mission continued to increase in vitality. Easter of 1912 the Children's Lenten Offering for Missions was bigger than it had ever been since Mr. Lee had come. The previous year it had been bigger than the year before. It was clear, Mr. Lee wrote, "that the interest of the children in the missionary cause is deepening. At the little school, organized at the Sound about a year ago, a very good offering for this object, the size of the school considering, was also made."

That summer, unknown to Mr. Lee, a subscription was started to raise the money needed to build an annex to the rectory study to convert it into a "handsome and commodius library room," according to a report to *The North East* by a vestryman. Late that fall it was built. "Mr. Lee," he continued, "has been able to house his more valuable and useful books under the same roof with himself."

That same winter the hall of the parish house was renovated. A chancel was fitted up, along with a choir and vestry, allowing its use for services in the winter. It could still be used for social

purposes, since a curtain was to be installed to separate the choir and chancel when needed. In addition it could be used for the Sunday school in the summer.

Until now the upstairs of the hall had been leased to two fraternal orders. Plans were made at this time for the Woman's Auxiliary to renovate the upstairs as soon as it was vacated.

On May 17, 1913, St. Mary's lost the one person most responsible for its existence and continued vitality. On that day Bishop Doane died, at the age of eighty-one. It was a great loss, not only for the people of Northeast Harbor, but also for those of Albany, and all who knew him.

More than 2500 persons, including seven bishops, attended his funeral at the Cathedral of All Saints, in Albany, a church that also had been raised under his guidance. Many hundreds of others stood in the streets outside the cathedral, unable to get in because of lack of space. It was a problem that Bishop Doane had always had when he was in a church, and it was fitting that it be so for his final visit.

"William Croswell Doane was a great bishop in the church," wrote one person in *The North East*. "His mind was keen, quick and well-educated. His interest was in the great questions of his age, the large issues in the church. He was a statesman among the bishops, and with these characteristics he combined a marvelous personal charm in friendship, and an unlimited sympathy for those in trouble. But our interest in Bishop Doane is due to his love for Northeast Harbor on the coast of Maine. For more than thirty years he came to this place and spent almost every summer...He made it a summer resort famous all over the world. He gave it a high social position. He made it an intellectual center and yet under his influence, the place never lost its simple, natural charm. The natives of Northeast Harbor were always very dear to Bishop Doane. He knew them as intimate friends and he labored to win them to Christ and His

church. He urged upon them baptism and confirmation, and was filled with joy over each one that was won over to the church. He used his influence to build a church, to establish services for the whole year, and spent much of his strength and time during his summer vacation ministering to them as their pastor.

"The influence of Biship Doane over the people of Northeast Harbor is most noticeable. They have responded to his broad interest in things in general. They have given their children the best possible education. They have met and heard the great preachers and lecturers of the age. They have developed and grown socially and intellectually, and they have learned to love the church which he loved and the worship which meant so much to him."

As a memorial to Bishop Doane, the people of Northeast Harbor proposed that summer to raise funds for a Bishop's Chair to be placed in St. Mary's. These funds, donated by all the people of Northeast Harbor, regardless of their religious affiliations, served as a testament of their feelings for the Bishop. The next spring, the dark oak gothic chair was completed from a design by Charles R. Lamb of New York.

Among the several memorials to Bishop Doane is one of particular value to the parish. In its most special communion chalice is mounted the Bishop's ring, the symbol of his high office. It is also a symbol and reminder of his presence and good works in the little mission he established for the community of seventeen households and their summer visitors.

The summer of 1913 efforts also began for establishing an endowment of \$10,000, to be known as the Bishop Doane Memorial Fund, the income of which would be used to support the mission.

That summer the Rev. Stephen F. Sherman, Jr., Canon of All Saints' Cathedral, Albany, came to help Mr. Lee conduct services.

Very soon, unfortunately, the diocese suffered another loss, with the death of Bishop Codman in October 1914. The Rev. Benjamin Brewster was elected as the new Bishop of Maine.

With the outbreak of the Great War in Europe the summer of 1914, the mission, along with many other churches throughout the country, held a Peace Sunday service on October 4. The Collect for Peace and several other appropriate Collects in the Book of Common Prayer were used. The subject of the sermon was the Beatitude, "Blessed are the Peacemakers," and the offering of more than \$25 was sent to the American Red Cross.

By early in the summer of 1915, the first floor of the parish house had been converted for use by War Relief workers. Scores of women -- both year-round and summer residents -- made bandages and other needed articles for the wounded. Through that winter resident members of the congregation continued the efforts, and eventually the Junior Guild of girls began meeting at the rectory weekly to contribute their share.

By the summer of 1917, America's entry into the Great War was affecting both the winter and summer communities profoundly. Island residents not going directly into the war were leaving to work in centers of the war industries, and summer vacations were far from most people's minds.

"In common with nearly all, if not all, summer resorts in Maine, and especially on the coast," Mr. Lee reported in *The North East*, "there has been a noticeable falling off in the number of summer folk this year at Northeast and Seal Harbors. Several hotels have remained closed and not a few cottages as well...It should be added that if the attendance at these two churches has been smaller than in recent years, the cause of which has, of course, been the war, the spiritual interest has been marked. The war has brought home to all serious hearts the realities of religion, and the need of divine help and consolation, has been deeply felt. In this respect, which is the all important

one, the season has been a most successful one. It is most pleasant, also, to be able to report that the War Relief Work, which for the third season has been carried on at St. Mary's Parish House, has been prosecuted with redoubled vigor. Both floors of the buildings have been used for this purpose, and also the lower floor of an unoccupied building across the way."

The situation the following year was no different. The fall of 1918 Mr. Lee wrote, "Many familiar faces have been missing, the war in one way and another being responsible for their absence. The congregations, while good, have been considerably below the average, but there has been no falling off in spiritual interest. Many of the families represented have members in the various branches of national service, and more than ever they have found in God's House the strength and consolation of which they feel their daily need."

With the war's end in November, however, the people of St. Mary's began to return to more normal lives. Over the winter people began to return to their homes, and by the summer of 1919, Northeast Harbor was busier than it had ever been. "It is not too much to say that the people of the two missions," wrote Mr. Lee, "are as weary as people can well be and not be in danger of breaking down. Every man and woman, and almost every child above fourteen, in the two communities has, in one way and another, been helping to care for the summer guests, and now the priest in charge must do his best to get the parochial machinery in full running order again. The congregations at St. Mary's have been the largest in years, and on several occasions, seats could not be provided for the accommodation of all who wished to attend."

Assisting Mr. Lee for the summer was the Rev. E. H. Goold, rector of St. Augustine's School in Raleigh, North Carolina. In addition, several guest preachers came, including Rt. Rev. Herbert Bury, Anglican Bishop of Northern and Central Europe.

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who preached on August 8, 1920. Bishop Bury, "one of the ablest of English preachers," according to Mr. Lee, also made a number of addresses about his experiences during the war ministering to British prisoners behind the German lines.

During the war and in the years immediately after, the people of St. Mary's came to realize the summer community's tremendous impact on the mission and the village. Its absence had been strongly felt, just as its return was celebrated after the war ended.

Perhaps because of this, the fall of 1921 Mr. Lee published a long article entitled "Our Summer Visitors" in The North East. "Many of these sojourners among us come to love Maine almost as well as they do the states in which they were born and reared," he wrote. "They become interested in its people, and delight in doing for them; and to those of them who have passed many summers here, to return to Maine is next to returning to the scenes of their childhood...

"They prove that they are not mere visitors but thoughtful, generous friends by what they do for our local charities, for our community work in general and for the cause of religion among us. They have their home demands of the kind to meet, but none the less they regard it not only a duty but a pleasure to help us to carry on the voluntary undertakings which, in not a few instances, we might have to abandon were it not for their assistance.

"It has been nothing less than a privilege to welcome these friends from year to year. We know what they have done and are doing for the cause of religion, charity, education and humanity in general. Let us thank God for them, and show our thankfulness by redoubling our exertions to do what we can for the betterment in every way of our fellow men."

In September Mr. Lee retired because of ill health and moved to Damariscotta with his family. In commemoration of his twelve years of devoted and inspiring service, the St. Mary's vestry, along with Bishop Brewster and representatives from St. Jude's, passed a resolution which read in part:

"He has won, by his Christian character and scholarly attainments, the deep respect of those connected with these missions, and all other citizens and summer residents of the town of Mount Desert.

"We here record our sincere appreciation of his untiring work as a priest and of his unfailing loyalty as a friend; and we furthermore declare that on and after November first he have all the rights and privileges pertaining to a Rector Emeritus."

The resolution was signed by James Gore King, William Draper Lewis, Frank G. Spruling, Lincoln Cromwell, John S. Melcher, and Everett W. Ober, vestrymen of St. Mary's-by-the-Sea; George L. Stebbins, representative of St. Jude's Church; and Benjamin Brewster, Bishop of Maine.

Bishop Brewster had also named Mr. Lee as a Canon of the diocese.

The entire diocese felt the great loss of Canon Lee upon his death in December of 1923. "I like to think of him as a friend, full of the milk of human kindness," Bishop Brewster wrote. "All children loved him. And men and women of high and low degree counted it a privilege to have him for a friend."

Among those who had counted him a friend were the people of St. Mary's and St. Jude's. "He was a man of deep godliness," said their message to the diocese, "much loved, of rare ability, scholarship and influence, and a most efficient laborer in the vineyard of his Lord."

Canon Lee's feelings, too, had apparently remained strong for St. Mary's after his retirement, for a few months before his death he wrote the following poem:

St. Mary's Fellowship

SEEK St. Mary's-by-the-Sea,
If you near it chance to be,
On a Lord's Day morning,
When the summer's in its prime,
And the bells begin to chime,
Of approach of service-time
Giving pleasant warning.

Everywhere things fair and bright
Then to praise and prayer unite:
Field and forest vernal,
Mountain, sea, and sapphire sky
To the hearing ear all cry,
"Glory be to God on high,
Maker, King Eternal!"

At St. Mary's you will find Fellowship of heart and mind, Life in league with duty, Rounded manhood, strong and good, Sweet and lofty womanhood, Youth with reverence endued, Childhood's grace and beauty.

No cold service of the lip
Theirs of this fair fellowship.
Voice and soul united,
Joyously the praise they sing
Of their great Redeemer King,
Till, methinks, o'erhovering
Angels, list, delighted.

Daily piety of deed,
Kindly help to those in need,
Love that never varies
For the land that gave them birth
And man's weal o'er all the earth -All the things of higher worth
Harbor at St. Mary's.

To St. Mary's company.

Bear, O south winds, blithe and free -By my door now hieing,

This the prayer for them I raise:

"Bless them, Father, all their days,

And unite them for Thy praise
In the life undying."

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The mission had a succession of priests for a period after Mr. Lee's retirement in 1921. The Rev. Mr. Leffingwell returned as *locum tenens*, with the summer help of the Rev. Juline Gassauer, until the Rev. Cuthbert McGay, former rector of Grace Church, Bath, arrived in November. Two years later, in November 1923, Mr. McGay accepted the call to St. John's parish in New Milford, Connecticut. Again Mr. Leffingwell served, this time for two months, until the Rev. George Browne arrived as *locum tenens*. Mr. Browne served until May, 1924.

On June 8, 1924, St. Mary's and St. Jude's came under the charge of the Rev. Dr. Albert Whittaker. He labored for eleven years with diligence and ability, and brought new life to the mission. During his service 204 persons were baptised, and 145 confirmed.

Under his leadership St. Mary's and St. Jude's became a parish and blossomed with activity. He instituted religious education in the public schools, revived services at St. James-in-the-Woods, organized a vacation school, and established several Episcopal and interdenominational organizations.

In addition, Dr. Whittaker served on the Boards of Directors of the American Red Cross Society, the Neighborhood House, Sunday Evening Club, and the Mt. Desert Players. He also served on the Chamber of Commerce as chairman of one of its committees, and was a shareholder of the Northeast Harbor Library.

Soon after he arrived, Dr. Whittaker, much impressed with

the island, surveyed the churches of the township, examining both the facilities and the mission's needs. His observations reveal the great cultural strength of the whole community.

"With the enthusiasm of a newcomer," he wrote, "I can say that Mount Desert Island is the most beautiful spot *orbe terrarum*. To the sea with its highly irregular contour of rockbound coast, its innumerable islands, its lighthouses, its harbors filled with pleasure craft, it adds a reckless profusion of bold mountains which at once capture the attention and hold it, reigning in royal purple, deep green or mysterious blackness over all the domain...

"The record of August 24 will tell much about the spirit of the place. In the morning we listened to a sermon in St. Mary's which was characterized to a high degree by simplicity. genuineness, keenness of observation and spirituality by Bishop Frederick Foote Johnson of Missouri. At Six o'clock in the evening under the pine trees on the grounds of Mr. Cromwell's estate on the gently sloping shore of Somes Sound a large company of persons of all ages were helped by a compelling talk by Senator George Wharton Pepper, fascinatingly clear, direct and practical, but with the beauty and grace which could only proceed from a mind impregnated with the spirit of good literature. Still early in the evening we found ourselves in the Union Church at Seal Harbor in a crowd which reached out into the street, where we were treated to a typical sermon by the Rev. Harry Emerson Fosdick...I remarked that if we hurried we might yet hear something of the address of President Faunce of Brown University at the meeting of the Sunday Evening Club at the Pastime Theatre...

"In the well established congregations at North East and Seal Harbors the people seem devoted and willing to work. I am looking forward with pleasure to my association with them in religious and civic enterprises." Almost immediately upon Dr. Whittaker's arrival, the people living at the Sound appealed to him to resume services at St. James. They were revived on August 3, 1924, with the enthusiastic aid of the Rev. Dr. Samuel Drury, who continued for many years to conduct services there in the summers.

Dr. Drury also helped Dr. Whittaker his first summer by conducting four services of Holy Communion and preaching three times at St. Mary's. In addition he led the weekly bible classes for the boat captains at two in the afternoon every Sunday he was there.

That summer of 1924 two movements began for memorials to those who had ministered to St. Mary's. Money for the first, a new organ in memory of Canon Lee, was raised almost entirely by Mr. John Melcher. The next summer the organ was installed and dedicated.

The second memorial was a window dedicated to Bishop Doane. Church architect Ralph Adams Cram prepared a design to be executed by Wright Goodhue. A committee was formed to raise the approximately \$8000 needed for the window and a new oak raredos. Three gifts of \$500 each established the fund. By September, when Mr. Cram arrived to plan the installation, the committee, consisting of Mrs. Henry Parkman of Boston; Mr. Langdon P. Marvin of New York; and Mr. Joseph W. Small, postmaster in Northeast Harbor, had raised more than \$7000 toward its cost.

The fall and winter of 1924 were busy for the church. Receptions were held for Dr. and Mrs. Whittaker in Northeast Harbor at the Neighborhood House and in Seal Harbor at the home of Mr. and Mrs. Alanson Clement. A large number of church members gathered to welcome their new missionary socially.

Early in November Dr. Whittaker spoke to the annual convention of Young People's Societies of Mount Desert. A

number of young people from St. Mary's, planning to form such a group in the parish, attended the convention. On November 23, after two organizational meetings, they held their first regular meeting. A large number of young people attended, and the Society became an important part of the life of the church.

Early in 1925 the upper room of the parish house was renovated and wired for electric lights. The parish was using it for Sunday school and for social gatherings, including the first Young People's Society open house in January. Thought was also being given to adding a choir room downstairs, no doubt because of the choir's growth to more than twenty-five members since Dr. Whittaker's arrival.

The Woman's Auxiliary, functioning as a Women's Guild, paid for the renovations. Under their newly elected president, Mrs. Jerome Knowles, the Auxiliary held meetings weekly. They worked vigorously all winter, as they had for a number of years, making dresses for orphan girls living at the Diocese's House of the Good Shepherd.

The regular winter congregations at St. James grew during the winter, reaching an average attendance of twenty-six. The summer of 1925 they asked for Dr. Whittaker's help in repairing the building. The work was extensive: shingling the roof, excavating the cellar, repointing the foundation and rebuilding the chimney, painting all the woodwork and putting in new beams to support the floor, which had begun to sag badly.

These renovations done by St. James members had an unforeseen effect -- attendance at St. James increased after the work began.

In March of 1925 Dr. Whittaker proposed at Town Meeting to introduce religious education into Northeast Harbor's public schools. Townspeople approved of the idea, and he started teaching the following September. For the next two years Dr. Whittaker conducted all the classes himself, without assistance.

Reporting later to the diocese, he said, "The priest in charge finds his new venture most interesting, involving, as it does, every pedagogical method from the kindergarten stories in the primary grades to the lecture in the high school. The considerable amount of time required is well spent, in view of the interest shown by the pupils, and the results attained. The teaching is done in the schoolroom from the most excellent textbooks...which are, of course, in no sense denominational. Conditions preclude church teaching, which is properly reserved for our own Church School; but boys and girls who have never in their lives received any religious training whatsoever are now eagerly studying the Sacred Scriptures and imbibing their plain, stimulating, ethical teachings, and are having placed before them the ideals of the Son of God."

The most dramatic event of the summer of 1925, however, was the dedication of the East Window in memory of Bishop Doane. Rt. Rev. William Lawrence, Bishop of Massachusetts, preached the memorial sermon, during which he reminisced about the early days of the slab church and the "patron saint of Northeast Harbor," as he called Bishop Doane. Concluding his sermon, Bishop Lawrence said, "This window will stand in the chancel for generations as his memorial. There is, however, a memorial more vital and lasting – the spirit of the community from generation to generation. It rests with you and the younger generation whether his memorial will exist in the continuing atmosphere of refinement and reverence – whether, to quote the legend inscribed on the window, the community will always feel that 'He, being dead, yet speaketh.'"

The following fall and winter Dr. Whittaker revived the Sunday evening services at St. Mary's. The additional service, though it did not draw people away from the morning service, was well attended, including a number of people who "were never to be seen in the morning."

A new branch of the Girl's Friendly Society was organized that winter under the leadership of Miss Carroll Goodwin and Miss Margaret Kimball. Membership grew quickly, and very soon they were rehearsing two plays to raise money to buy a piano for the young people to use. On July 7 the twelve Society members presented "Young Doctor Divine" and "Thankful for Jack" at the parish house, ending their work until fall.

In 1926 Dr. Whittaker also proposed to representatives of the Mt. Desert Larger Parish to establish a Winter Sunday Evening Club, modeled after the very successful summer version begun several years before by Dr. Clifford Barnes. The Larger Parish approved the proposal, and the club was organized. Such speakers as Miss Jane Addams, Dr. Henry Van Dyke, Dr. William Draper Lewis, and Francis Peabody assured its early success.

Its caliber was matched by the speakers at the summer Sunset Services, gathered on the shores of Somes Sound at Mr. and Mrs. Lincoln Cromwell's home. "Senator Pepper speaks with exquisite culture to the hundreds, young and old, who gather," Dr. Whittaker wrote. "Or Doctor Drury or Mr. Harper Sibley or Mr. John D. Rockefeller, Jr., gives a trenchant, helpful talk. Certainly no one has given a more spirited and practical address than Mrs. Harper Sibley."

At this time, too, an incredible collection of guest preachers and speakers came to St. Mary's and St. Jude's. These were people that most small-town residents could never otherwise hope to hear speak. Yet, because of St. Mary's, they came.

Perhaps again, Dr. Whittaker's words describe them best. "Bishops Lawrence, Manning, Freeman, Brewster of Connecticut, and his brother, our own bishop, give us their words of wisdom in St. Mary's-by-the-Sea or St. Jude's," he wrote. "Sometimes it is a Mar Timitheus, Archbishop of Malabar, Metropolitan of India and Regent of Assyria, that

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addresses our congregation and affords a glimpse of the exotic and far away, sometimes a Leslie Fearn of London with his white cassock and startling unconventionality. Some bishop from the field will keep us in touch with events on the firing line, or a member of the National Council will tell us of opportunities which ought to be seized. Recently one of the youngest of our bishops, the co-adjutor of Bethlehem, captivated his hearers."

In the middle of this richness of activity, the people of St. Mary's and St. Jude's gathered on August 26, 1926, to become a unified parish. Present at that meeting, in addition to Dr. Whittaker, were Frank G. Spurling, John S. Melcher, Edwin G. Merrill, William Draper Lewis, Everett W. Ober, George L. Stebbins, Mrs. Charles D. Dickey, Mrs. Varnum, Mrs. C. Bradford Fraley, Mrs. William Draper Lewis and Mrs. William M. Peckham.

After the Agreement to Organize a Parish was accepted, Captain Frank G. Spurling and John S. Melcher were elected wardens. Pearl A. Conary, William Draper Lewis, Albert K. McBride, Langdon P. Marvin, Edwin G. Merrill, Everett W. Ober (secretary), Joseph W. Small (treasurer) and George L. Stebbins (assistant treasurer) were elected vestrymen.

The vestry then elected Dr. Whittaker as the parish's first rector. He accepted, saying, "I shall endeavor to attend conscientiously to all the duties pertaining to that office."

True to his promise, Dr. Whittaker continued to expand the work of the parish, organizing a Sunday school at the Sound on October 3. Mrs. Carter was the superintendent, Mary Grindle, secretary, and Julia Higgins, treasurer. Within two months attendance reached twenty-eight pupils.

At the end of October, Dr. Whittaker took over services at the Congregational church in Somesville, which was without a minister. He continued the Sunday evening services there for two years.

In 1928 he undertook also to introduce his congregation to the second revision of the Book of Common Prayer.

All this, unfortunately, was too much for Dr. Whittaker, and in the late spring of 1928, he had a breakdown from overwork. This was compounded by a throat condition brought on by excessive speaking while suffering from laryngitis. He was incapacitated for four months, during which time the Rev. Arthur T. Randall took over his duties at the parish. In September the Whittakers left for a three-month vacation to Europe, a gift of the parish to help speed his recovery.

Upon his return late in 1928, Dr. Whittaker returned to his busy schedule. Much-needed improvements to the parish house were begun that winter, which included adding a kitchen, two choir rooms, pantries, closets and lavatories. "A hot water heater has been installed," Dr. Whittaker reported the following spring, "guaranteed to heat the entire building to 80 degrees [!] when the thermometer outside registers two below."

By the fall of 1929 Dr. Whittaker returned to teaching the religion classes in the public schools -- this time jointly with the Larger Parish, which had assumed the duty in his absence.

That same fall Dr. Whittaker founded a Young People's Society at St. James.

Wisely, however, this time he found an assistant to help with both the education and social work programs, which had by now reached such large proportions. Miss Olive MacKinnon of Machias, a graduate of the Department of Religious Education of Boston University, arrived in September. She gave weekday religious education courses in three settlements; worked with the three Young People's Fellowships and the Girl's Friendly Society; and organized the Christmas and Easter pageants. She was succeeded the following May by Miss Dorothy Helen Carroll, also of Boston University, who continued until 1934.

Gaining an assistant, of course, freed Dr. Whittaker to take on

more work, and on November 9, the parish paper, called *The Rector's Letter*, was born.

In 1930 a new religious education program was added to the Sunday schools, which by this time had sixty-five enrolled. The pupils were to attend a portion of the Sunday morning service, where the priest presented a sermon in story form especially for them.

The following year the Order of Sir Galahad, a national Episcopal boy's organization similar to the Girl's Friendly Society, was established under Ralph Savage's leadership, and with the help of Harold Carter and Jerome Knowles. Within a year more than forty boys were meeting at the parish house every Monday evening from October to May.

On August 16, 1931, the parish commemorated the fiftieth anniversary of Bishop Doane's first services at *Magnum Donum* in 1881. "It is probable," Dr. Whittaker wrote to *The North East*, "that more persons attended or endeavored to attend the service at Saint Mary's-by-the-Sea than on any other previous occasion. Including those in the vestry room there were about six hundred by actual count not including those who were turned away." The Rev. Dr. Samuel Drury preached the sermon in tribute to the Bishop.

That fall The Helpers of St. Jude's bought the old Seal Harbor primary school on the Jordan Pond Road to use as a guild house. Across the road a cellar and foundation were prepared, and the new building was moved onto it. Men of the village volunteered approximately 2000 man-hours to the preparation of the building. It provided a social hall and a winter chapel. The Seal Harbor population had over the years gradually shifted away from the location of the church, and the new guild house — on the other side of the village — was a mile closer to most of the residents.

The winter of 1932-1933 was particularly busy for the parish

youth organizations. Eight adults devoted large amounts of time to the Girl's Friendly Society. At their meetings they busily engaged themselves in handwork -- making baskets, lampshades, vases and scrapbooks. In addition they wrote and produced several plays that winter, and sponsored Saturday evening movies for children. The Order of Sir Galahad added boxing and wrestling to its weekly activities. The boys spent an hour after each meeting working with a local man who had studied athletics.

Musical activities were organized in the parish, too. A young people's orchestra began meeting twice a week and supplied music to many of the young people's social events. A number of community quartets, one of which the rector joined, were also formed, and entertained at local social gatherings.

In March of 1934, Miss Carroll, who had assisted Dr. Whittaker for four years, resigned to take on work elsewhere. "It is with real regret that I shall sever my connections," she wrote in her resignation, "not only with a work which is most interesting and which has become very dear to me but also of leaving the warm friends I have made while here."

The following July Mr. James F. McElroy arrived as curate to assume Miss Carroll's work. A graduate of the Episcopal Theological School at Cambridge, Massachusetts, he also took charge of St. Jude's for the summer.

In September he was ordained a deacon of the church. On June 22, 1935, at St. Mary's-by-the-Sea, he was advanced to the priesthood by the Bishop of Maine. Twelve priests of the diocese took part in the service and joined with the Bishop in the laying on of hands.

On October 1, Dr. Whittaker retired, after more than eleven years of devoted service to the church community. It was with great regret that the parish saw him go.

Mr. McElroy stayed. He had served the parish well in his year

there, and upon Dr. Whittaker's leaving, the vestrymen asked him to remain as priest in charge for a year. He accepted and moved into the rectory with his wife and young daughter. He stayed, however, almost eight years, for the following August the vestry unanimously elected him rector.

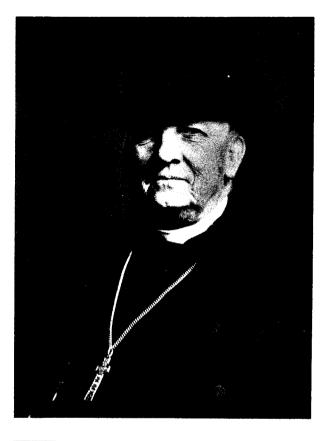
One of the most important developments in the church community during Mr. McElroy's tenure, was the growth of a closer working relationship among the island churches, a process which had really started with Dr. Whittaker's work with the public school religious education classes.

Monthly meetings of the island's Episcopal clergy began in November, 1935, with a meeting at St. Saviour's rectory in Bar Harbor to discuss the island's religious problems. In addition to establishing better cooperation and harmony among the parishes, the meetings were intended to develop into a study group for the clergy.

A kind of ecumenism was already developing among the churches, as the Woman's Auxiliary reported the spring of 1936. "One interesting feature," they said about their annual missions box, "is the number of people who are not members of our church who come regularly to sew and help make the work go forward."

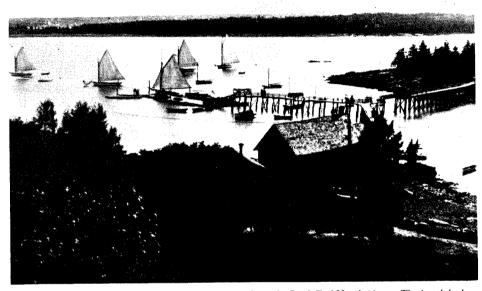
The following fall and winter a new community Sunday school continued the work of cooperation between the churches. The St. Mary's and Union Church Sunday schools were combined. Mr. Clarence Fuller, a student at the Bangor Theological School, supervised the program under the direction of the two ministers.

The Sunday school was divided into a junior group meeting at St. Mary's parish house, and a senior group meeting at the Union Church. The ministers worked out the details of curriculum and forms of worship. Within three years the program had 213 pupils and twenty-five teachers.



Left: Rt. Rev. William Croswell Doane, Bishop of Albany. His silver pectoral cross is the same design as Daisy's Ionic cross.
Below: Mid-summer's tree at Ye Haven, 1890s. James Gardiner is standing in center, Bishop Doane is at left, with back to camera. (Courtesy Northeast Harbor Library)





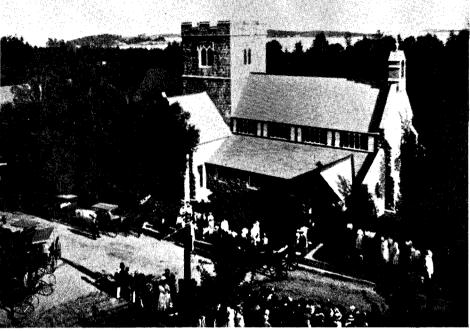
Gilpatrick's Cove at the turn of the century as seen from the Rock End Hotel. Above: The hotel dock and Friendship sloops for hire. Below: Samuel Gilpatrick's farm, now D. Luke Hopkins's Little Orchard. (I.T. Moore Collection, NEH Library)





Main Street. Above: Looking toward Harborside, 1899. The little girl is Cora Frost. (Manchester Collection, NEH Library) Below: After the car came in the 1920s. Second building from right is Pastime Theatre. (I.T. Moore Collection, NEH Library)





Above: Wedding at St. Mary's-by-the-Sea shortly after it was built in 1902, as seen from the Kimball House. (I.T. Moore Collection, NEH Library) Below: St. Jude's Church in 1981. The first services were held here on July 24, 1887. (David Westphal photo)



The result of this combining, according to Mr. McElroy, was vastly improved leadership, better-graded courses, simplified discipline and a much better worship service.

"As far as the community has been concerned," he wrote in *The North East*, "the result has been to draw the Christian peoples together in even closer bonds than previously existed. It was the general feeling that as the religious education was carried on in the public schools with both groups meeting together that on the whole nothing but good could result from bringing the groups together on Sunday. The benefits have been decidedly mutual and the reaction of the community has been that real strides have been taken toward a Christian community which it is believed Christ would definitely feel was a forward step."

In 1938 a similar program was started at St. Jude's. The primary grades met at the guild house, and the older children met at the Neighborhood Hall. This program continued until 1950.

These two churches extended their ties even further in 1939 when they joined to share services, alternating monthly between the two chapels. They separated by mutual consent, however, in 1943.

This was an active time within the parish, too. Between the summers of 1938 and 1939, 196 services, including sixty-one communion services, were held. Much attention was paid to the physical facilities during this time, too, as they needed extensive repairs. The St. Mary's tower was completely examined and repointed to stop the leaks -- a problem that had been developing since 1931, and which continued to plague the church for many years after. Following the tower repairs the interior of St. Mary's was renovated, including extensive plastering. In addition, the parish house was repainted, St. Jude's was reshingled, and St. James was retimbered and refloored.

A committee headed by Mr. Barton Eddison and Mrs. Charles

Dickey raised the funds that made the work possible. As had so often been the case, the entire congregation contributed -- with a very generous gift by one of the summer residents -- and the repairs were completed without any debt to the church.

With the death of Dr. Samuel Drury in February of 1938, the parish lost one of its most active and generous members. For many years he had given his time freely to the parish, not just in carrying on the church's work at St. James, but also by conducting services and giving classes in Northeast Harbor. "Dr. Drury had a very great influence on this community," wrote Mr. McElroy, "and his wide spread activities in the Church and in community affairs will be greatly missed." A memorial meeting was held for him on August 21, on the lawn across from the Kimball House.

The entire church -- and all its groups -- was very active the following winter. The Episcopal Woman's Organizations of the island met at Echo Lake in October. The Woman's Auxiliary and Guild held very successful rummage sales in the fall, in addition to a series of bridge parties to raise money for a new floor in the parish house. Boy Scout Troop 96, sponsored by the parish, took part in church services; twelve of the scouts represented the twelve apostles for the candlelight services at the end of January of 1939. On Boy Scout Sunday Mr. McElroy preached a special sermon for youth.

In addition the Men's Club was holding lively meetings every Sunday night on subjects of current interest in Seal Harbor.

The following July and August, the Rev. Dr. Richard S. M. Emrich of the faculty of the Episcopal Theological School in Cambridge, Massachusetts, took charge of St. Jude's while Mr. McElroy and his family enjoyed a vacation. Mr. McElroy reported on his return that Dr. Emrich had "done much to build up interest in these services among both summer and year-round residents." The next summer he returned once again to conduct

services there. Dr. Emrich was consecrated Bishop of the Diocese of Michigan in 1946, and served until his retirement in 1973. He continues to be a guest preacher at St. Mary's.

The summer of 1940 Bishop Brewster made his last visit to St. Mary's, for he passed on late in the year. The following February the Rev. Oliver L. Loring accepted his election as Bishop of Maine.

When the new bishop came for his annual visit the summer of 1941, Dr. and Mrs. William Draper Lewis held a tea and reception for him at their home. More than 400 persons attended. That evening Loren Kimball hosted a dinner of the parish wardens and vestry for the Bishop at the Kimball House.

After the United States entered World War II on December 7, 1941, the Woman's Auxiliary met at the St. Mary's parish house to discuss what they could do to help service men and their families. Through the program they adopted, each local Episcopalian in the armed forces received a Prayer Book, as did any others who requested it. The parish also published a monthly bulletin giving the names and addresses of all local men and women in the war, along with any other information available from them. In addition, a special prayer service was held every Tuesday for the families and friends of those in the service.

The Mount Desert Messenger, as the bulletin came to be called, grew through its forty-eight issues until it included ten mimeographed pages of "News on the Home Front" and "News from the Camps." It provided a valuable service to townspeople regardless of their religious affiliation, by keeping them as informed as possible about family and friends in the war; and, in turn, it reported the news from home to those in the armed services. It must have been with some joy, when, some months after the war ended, the rector wrote in the Messenger, "This is the last issue. So long, boys."

In the fall of 1942, reporting to the diocese, Mr. McElroy

wrote, "In spite of tire and gasoline rationing and thus an almost negligible tourist trade, our summer in the town of Mount Desert was in many ways more enjoyable than for a good number of years. There were not nearly so many people here this summer as in previous years, but practically everybody went to church. The services seemed to reach the needs of the people better than ever before. Somehow the sermons of our visiting preachers seemed to be rooted deeply in fundamental Christianity and so were extremely helpful...

"Our mid-week services for the families and friends of these men [in the armed forces] have been attended by as many as sixty people, some of whom have already lost near relatives in active service. These services are also being held now in Seal Harbor, as many of the people from there could not get over to the services in Northeast Harbor because of the gasoline shortage."

In February of 1943 Mr. McElroy resigned as rector to go to St. James Church in Grosse Ile, Michigan. Sad to see their rector of eight and a half years leave, the vestry, after an impromptu good-by party for him, sang "God be with you till we meet again."

Late in February of 1943, Bishop Loring made his visitation to the parish. He brought with him the Rev. Lee G. Stephens, who became deacon in charge while the vestry searched for a new rector.

During his six months here, Mr. Stephens prepared a large class of adults and children for confirmation. He held services of Holy Communion on the Feast Days of the Church and trained St. Jude's first Acolyte, Jimmy Bowden. His material contributions to the church included designing a new lighting system for the chancel and gold dossal curtains for each side of the Bishop MacKay-Smith window at St. Jude's. Mr. Stephens was ordained to the Episcopal priesthood on the Feast of Bartholomew, August 24, 1943.

Upon the election of a new rector, the vestry thanked Father Stephens with a resolution that said, in part, "During his stay with us he has been untiring in the performance of his duties and has impressed us all with his ability and character and his devotion and deep concern for the spiritual welfare of the members of the parish.

"On leaving us, he takes with him our best wishes, our confidence in his future and our personal respect and friendship."

After a brief ministry in Eastport, Father Stephens joined the monastic order of the Holy Cross, serving many years with lepers in Africa.

On September 15, 1943, the new rector, the Rev. Walter P.

Hurley, arrived with his wife and infant daughter. He did not travel far, for he had before this been serving as the assistant at St. Saviour's, Bar Harbor, in charge of the Hulls Cove mission.

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During his five years at St. Mary's and St. Jude's, Father Hurley was particularly close with the youth of the church. He worked diligently with the Young People's Fellowship. He also led the youth choir in religious discussions after their weekly rehearsals. Their relationship was informal and friendly, as shown by his report about the salvage drive to help the war effort.

"The Rector and four Boy Scouts cleaned out every basement on the Island of Mt. Desert, almost," he wrote to the diocese. "The difficulties began when the boys started digging foxholes in the piles of paper and broke up the packages. Instead of filling in foxholes they had to tie up packages all over again. Great fun, but they help to win the war."

Father Hurley also took a particular interest in the Community Sunday Schools, and in 1944 arranged with the vestry to change the Sunday services schedule so he could actively participate in the program.

In his annual report to the parish in 1946, Father Hurley showed why the program was so important. He explained that the children attended part of the church service, during which he gave them a special five-minute sermon. They then went on to the combined classes. "The children who followed that program," he said, "took part in a worship service every Sunday at which they could see adults at prayer. Children often graduate from church school and feel that they have thereby 'graduated' from religion, especially in cases where parents are lax in church attendance. We have developed a program calculated to help the children retain their religion through adolescence and maturity, and also to develop and maintain the tolerance for other churches, and active interest in them. By means of the

Community Church School we are expressing our need and desire for a united Christendom, and by means of the attendance at the worship service and the short talk by the Rector, the children are receiving their full share of our Episcopal heritage."

The public school religious education program also continued under Father Hurley. In the same report he also commented on the program and on the condition of religious education. "We are grateful," he said, "for the liberal attitude of the secular schools in these communities regarding week-day religious education. In most places, released time is given for the clergy to teach the school children, but the clergy are not permitted to come and teach in the classrooms...But that is not so here. Just to see the clergy in the school buildings regularly through the winter makes a profound influence on the children, and naturally the classes in religious education provide a far more balanced education for the children."

Father Hurley included the young people in many of the church's activities. Easter of 1947, for instance, he held two children's services, one in Northeast Harbor, the other in Seal Harbor. "The children, at their charming best both in behavior and clothes," he wrote, "spoke in infant voices, praising God."

The following summer a vacation church school was established at the parish house for the first two weeks of July. Each day began with a song fest, followed by a crafts class and a play period. Primary and grade school children attended and took part in a worship service every day.

Christmas services in 1947 included the special treat of "pieces" given by members of the junior church school. "One never-to-be-forgotten scene," reported Father Hurley, "was the little boy reciting a poem, coming to the line, the end of which was obviously 'Bethlehem.' 'And Jesus was born in —.' He stopped, turned to the organist and wistfully said, 'What was the name of that town?"

The time of Father Hurley's service was also one of renovation to parish buildings. Much of this work was possible because residents of both communities generously donated both their money and their time. When St. Jude's guild house was renovated, for instance, fifteen men joined in, using donated paint to paint the basement. The income from several dances went for kitchen refurbishing and a new lavatory. Four local women gave a divan, and the Sewing Guild purchased material and made curtains. "It is to be emphasized," Father Hurley wrote, "that the local people did all the work and paid all the expenses. It would have cost about one thousand dollars, if all the work had been hired and the material purchased."

In July 1948, senior warden William Draper Lewis resigned from the vestry because of ill health. He had been active with the church since the early twenties, and had served many years as warden and chairman of the finance committee. He had had a profound influence on St. Mary's during the time he had helped guide it.

"The vestry is very sorry to lose Dr. Lewis," Father Hurley wrote in the vestry minutes. "The effort and time which he has given to this parish cannot be overestimated, and the Rector and Vestry are deeply grateful to him."

Father Hurley himself left St. Mary's that November to accept a call from the Church of the Good Shepherd in East Dedham, Massachusetts.

For nearly a year the parish was without a rector while the vestry, with Bishop Loring's aid, searched for a replacement. Meanwhile lay readers, particularly senior warden Loren Kimball, read Morning Prayer, with the occassional help of visiting clergy, who held services of Holy Communion. Those who helped included the Rev. Maurice Venno, who came regularly from November to June; the Rev. Herbert Craig; the Rev. Edmund R. Lane, priest in charge during the last two weeks

of June and all of July; and former rector Father McElroy, who was there during August.

After interviewing several prospective rectors, the vestry unanimously voted to call the Rev. Anthony P. Treasure, an Englishman in his late twenties who came in October of 1949. Father Treasure and his wife had been in the country less than two years.

As soon as he arrived he set to work, teaching a large confirmation class the first year. Seeing the lack of trained servers, he trained five teenage boys as Acolytes and organized an Acolyte's Guild. Within a month he received permission to publish a monthly parish newsletter.

Father Treasure's enthusiasm was felt almost immediately. By the fall of 1950, regular attendance at Holy Communion on both Sundays and Wednesdays had grown. The Woman's Auxiliary increased the scope of its work, and the annual Every Member Canvas for 1950, under Mrs. Horace Bucklin's direction, doubled the pledges from the previous year. In addition, St. Mary's Guild, intended for the younger married women of the parish, was formed.

In November 1950 Miss Patricia Page came to serve as the rector's assistant and director of religious education. She took over the responsibility for all public school religious education classes.

That winter Father Treasure oversaw changes at St. Jude's. Some of this was a physical change, done by the members of the church. Pews were bought from an abandoned church, and a group of men worked many nights refinishing them. They sanded floors and painted the building. The women of St. Jude's made a dossal and riddel curtains for the altar.

The second change, and the more important one, was the creation of a small body of servers. "These young men give willingly of their time in assisting the beauty of divine worship,"

the rector said of them.

Speaking of the strength of the parish in his 1951 annual report, Father Treasure said, "The growth in spiritual devotion in the Parish can be measured by the fact that out of a nominal strength of one hundred and fifty communicants, forty seven made their communion on Ash Wednesday and so began Lent in the proper way...Once again the services on Easter Day were marked by a deep devotion among the people which was the direct outcome of the disciplined and sacramental life that we had lived during lent."

That winter a new parishioner, Mr. Dale McMullan, arrived. He joined in energetically, working with the Young People's Fellowship at St. Jude's. He also began, under the rector's guidance, to conduct services at St. James. He joined the vestry and continued his active involvement until he became a candidate for Holy Orders the summer of 1953.

In February of 1953, Father Treasure left the parish to become rector of St. Paul's Church, Norwalk, Connecticut. Father Venno served as priest in charge until the new rector, the Rev. R. Rhys Williams, arrived on May 15.

The following year major repairs were again undertaken on the church tower, costing approximately \$20,000. Evidently Father Williams liked to participate in the work — or at least watched from a close distance — for that fall it was reported that the parish was "getting used to seeing its rector up in the air — on the scaffolding that surrounds St. Mary's tower." As soon as the exterior repairs were complete, major repairs and renovations began on the interior. This work continued intermittently for a number of years. Major work was also undertaken on the parish house, rectory and guild house.

At the annual meeting in January of 1955, the parish expressed its gratitude to Ray Foster for having served as sexton since October of 1923, more than thirty years. In appreciation,

senior warden Loren Kimball, no young man himself, performed a cartwheel for each year of Mr. Foster's service. He served another twenty-six years before retiring.

In February Joseph W. Small resigned as clerk of the vestry, a position he had held for twenty-six years. An active vestryman since the early twenties, he continued on the vestry until 1962, serving in all more than forty years.

The spring of 1956, the year of the parish's seventy-fifth anniversary, the rector reported that the Easter day attendance at St. Mary's had been 113. It was the largest ever recorded at St. Mary's chapel.

In August 1956 a new vestryman system was established, in which the vestry duties among the summer members would be rotated informally. This system continues to the present day, now extended to all members of the vestry.

In June 1957, after four years with the parish, Father Williams resigned to accept the call of Christ Church, Gardiner. While the parish looked for another rector, Dean Kennedy of the Cathedral Church of St. James, Chicago, conducted services the last two weeks of July and the first two weeks of August.

When the priest being considered for the rectorship said he could not accept the call to St. Mary's, the senior warden reported that Father Williams could return to the parish, a move sanctioned by the Bishop of Maine. The vestry gave a rising unanimous vote approving the suggestion. Father Williams returned in August and stayed another year and a half.

In February of 1958, Father Williams, in his customary good humor, reported on a chilly service. "The congregation at St. Mary's recently responded eagerly to the rector's announcement of a sermon on Hell fire," he wrote. "Reason, a power failure in the chapel to forty degrees. Those present stood, sat and knelt with alacrity. Manual acts of devotion were performed with gusto and one member of the choir was observed wearing red

mittens. 'O ye Frost and Cold, bless ye the Lord.' " (from the "Benedicite")

Father Williams left the parish, this time permanently, on January 1, 1959. Nine years later he was under consideration for Bishop of Maine. The vestry at that time sent the following statement to the diocese, which stands as an indication of their regard for their former rector:

"Rev. R. Rhys Williams meets all very democratically, strengthened by his firm belief in the values of the Episcopal Church, whether it be religious or secular meeting, hunting, fishing or camping with the Boy Scouts.

"He has worked well with all degrees of Churchmanship and has illustrated his ability to pull together a badly disturbed parish into one working wholeheartedly for the Glory of God. His willingness to experiment and to see all sides of a question shows a depth of comprehension best illustrated by the way his parishioners are ready to follow his lead."

While the parish searched for a new rector the Rev. Canon William C. Woods served as supply priest. In March, 1959, the Rev. Jay McCormick Inwood came to St. Mary's from Los Angeles.

At the annual meeting in August 1960, Miss Helen Pendleton, summer organist-choirmaster for the previous thirty-one years, announced this would be her last year with the parish. The much-appreciated staff member had, by her count, conducted a total of 1206 people and played a total of 3450 hymns. The parish was sorry to see her go. So was Miss Pendleton, evidently, for after one summer's absence, she returned for another six. Though now living in California, she continues her interest and support of the parish.

The summer of her absence, Edward Dunham served as organist. After her return he continued for several years as summer organist at St. Jude's.

St. Mary's continued to have its impressive array of visiting summer clergy, as a report by Father Inwood shows, "Summer is always an eventful time hereabouts," he wrote to *The Northeast*. "the congregations swelling by one thousand percent. Four guest preachers, Bishop Emrich of Michigan, the Rev. P. M. Dawley, Sub-Dean of the General Theological Seminary, the Rev. Albert P. Neilson of Ann Arbor, Michigan, and Canon Craig of Augusta, addressed the congregation of St. Mary's-by-the-Sea... The Rt. Rev. Malcolm Peabody celebrated the Eucharist on the first Sundays of August and September, Dr. Dawley and the Rev. John R. Chisholm of Dovlestown, Pennsylvania, supplied at St. Jude's during July and August respectively. Thus the Rector was beginning to feel like the bishop of his own diocese... As the exhaustion of the summer wears away, the parish is gradually readapting to its normal routine, and the summer prelate is once more just a rector again. Whew!"

The fall of 1961 Father Inwood reestablished the church school in Seal Harbor after a lapse of a number of years. To insure maximum attendance, he held the weekly class immediately after school on Thursdays, instead of on the traditional Sunday mornings. The ten youngsters enrolled walked across the road from the Dunham School.

The following September the parish rented the undercroft of the guild house for use as a cafeteria by the Dunham School children.

That winter Father Inwood resigned in a very unusual way. Having received permission to be absent for several weeks on sick leave, he sent a telegram, which read: "From New Bedford, 7:19 p.m., November 17, 1962, to Senior Warden. Herewith submit my resignation as of January 1st. Will phone you tomorrow afternoon early. Best, Jay."

This evidently came as a surprise to the vestry, and one wonders now what was said in their phone conversation the next

day. Three days later the vestry met with Bishop Loring to discuss the telegram and possible new rectors. They did, of course, accept Father Inwood's resignation as of January 1. They voted, however, to pay him only through November!

The vestry immediately began to arrange for a supply priest and to make arrangements for coverage at the Christmas service until they could find a permanent rector.

Before the end of the year the parish called the Rev. Malcolm S. Sawtelle, rector at St. Paul's, Fort Fairfield, and vicar of St. Anne's, Mars Hill. Before his arrival in early February 1963, the men of the parish, using donated materials and working under the supervision of junior warden Horace Bucklin, donated their time to renovate the rectory. They did a complete job, making it as new a building as possible.

In the summer of 1964, nationally-known organist John Harms gave a benefit concert at St. Mary's church, the proceeds of which went toward a new organ.

It was desperately needed. Response to the organ fund appeal was generous, and a new organ was purchased in March 1965. There was enough money in the fund, in fact, that the vestry asked Mrs. Francis Boyer if part of her substantial contribution could be used to complete a new sacristy at St. Mary's.

The following summer, part of Mrs. Boyer's gift was also used to subsidize a concert by Miss Pendleton, Mr. Harms and visiting artists. With this concert Mr. Harms's Summer Chorales began, he having built a house on the island. With a chorus of year-round residents and summer visitors, and soloists from the Metropolitan Opera Association (who also sang at Sunday morning service), the series continued through 1980. Beginning the summer of 1968, Mr. Harms, an active, valued member of the parish, became the regular summer organist, a position he held until his death. His ashes are now at rest at St. Mary's-bythe-Sea, marked by a plaque that reads, "Music was his life, and

it fills this house of God."

On October 1, 1966, the Woman's Auxiliary was reorganized as the Episcopal Churchwomen, under the leadership of Mrs. Douglas Burr. The new organization set to work immediately, holding five council meetings and one general meeting in its first three months.

The end of October, Father Sawtelle resigned, expressing his appreciation to the members of the vestry for their cooperation, support and friendship during the previous three years. Upon the acceptance of his resignation the Episcopal Churchwomen gave him a chasuble as a gift of thanks.

On November 15, the Rev. John Marshall Haynes came from Nyack, New York, to be the new rector. An ex-Navy officer Father Haynes had briefly practiced law before entering seminary.

In January 1967, Mrs. Julia Manchester retired from her post as parish treasurer, which she had held since 1937. The parish presented her with an engraved silver coffee service in appreciation for her loyal and devoted service. Upon her death the silver service became one of the treasures of the parish.

"Mrs. Manchester has the deep gratitude of the entire parish shared alike by year-round residents and the summer community," wrote a member of the parish in *The Northeast*. "She has been a great source of strength to a succession of rectors, wardens and vestrymen by the great knowledge she has had of the community and by being so loyal and devoted in her service to the Lord's Christ and his church."

After Mrs. Lucy Smith took up her role as treasurer, Mrs. Manchester continued her active participation in the parish until her death in 1978, having given by then more than fifty-five years to the church. Mrs. Smith also became the winter organist at St. Mary's and the summer organist at St. Jude's, a great service she continues to perform.

On May 13, 1967, Rt. Rev. Loring resigned as Bishop of Maine because of ill health. The convention met the next month and elected Rev. Frederick Barton Wolf as the sixth Bishop of Maine.

After several years of disuse, St. James was reopened for the summer of 1968 as a camper's chapel. In preparation the previous fall, the Episcopal Young Churchmen had cut underbrush and cleaned the interior of the chapel. The first Sunday in July the rector held services there, which fifteen persons, including senior warden Loren Kimball and his wife, attended.

The Rev. Walter Rasche, deacon of St. Bartholomew's in New York City, and a regular camper on the island since 1934, offered Sunday evening prayer at St. James for that summer, and St. James soon became his special responsibility every year. After his ordination as a priest in 1971, at the age of 75, he also helped conduct services at St. Jude's.

The summer of 1972, Father Rasche placed a sign at the entrance to St. James chapel, which read: "YOU ARE WELCOME AT THIS CAMPERS' CHAPEL AT ANYTIME. It is especially for hikers and campers who may be climbing the trails. Your children are especially welcome, and we hope at Sunday afternoon services in July and August you will bring them too, dressed in any way. The small pump organ has been converted to a "plug-in" electric one. The switch is under the console. Just turn it off, should you play it, as you leave. You are welcome to bring your dog inside. The latch is on the screen door to keep the chipmonks and grey squirrels out as well as the insects and moths. There is water inside which we will refresh from time to time."

St. James continued to be used as a camper's chapel until Father Rasche's death in 1977. The next year a new organ at St. Jude's was dedicated in loving memory of Father Rasche, for his

many years of faithful service.

On December 11, 1968, senior warden Loren Kimball retired after thirty-six years as a vestryman. Mr. Kimball had, in addition, served as lay reader for many years, and his behind-the-scenes guidance had been a great factor in the good work of the parish.

With Mr. Kimball's death in May, the parish lost one of its respected counselors, one who gave his prayers, time and talent for the parish and the community. A scholarship to Bishopswood, the diocesan summer camp, was established as a memorial to Mr. Kimball.

In June 1973 Father Haynes resigned as rector. In his resignation he wrote, "My family and I have enjoyed our work with you in this Parish family more than I could ever describe. This is one of the finest parishes anywhere, and I feel it has been one of the greatest priviledges of my life to have been associated with so many fine people in Our Lord's work here."

CHAPTER 6

In the absence of a rector, the Rev. Henry Lewis, son of William Draper Lewis, took on many of the duties of a parish priest for the summer and fall of 1973, assisted well in administrative duties by Mr. Schofield Andrews, Jr. During the winter the Rev. Edwin Garrett served as supply priest.

The following January, the Rev. Douglas M. Morrill, assistant priest at St. Mark's Church, Augusta, was called as the new rector of St. Mary's. A lawyer for thirty years and a decorated Air Force officer, Father Morrill had been ordained a deacon in 1970 and priest in 1972. At Father Morrill's installation as rector by Bishop Wolf, the St. Mary's winter chapel was filled to overflowing, and included those from nearby churches, priests from around the diocese and laity from his former parish.

At his first meeting before the entire parish that month, Father Morrill spoke of the need not only for increased church attendance, but also increased involvement in the work of the church by its laymen. He cited the need for closer cooperation with both the Island Council of Churches, which represents all denominations on the island, and the Acadia Regional Council, made up of Episcopal churches on the island and in Ellsworth.

Support of these two organizations has continued. Father Morrill is presently chairman of the Regional Council. As part of one of the Island Council's programs, an excellent team of laity from this parish, sometimes accompanied by the junior choir, regularly visits the island's nursing homes.

Immediately upon his arrival Father Morrill began a monthly

parish newsletter, called *The Harbor Chart*. It has now published its ninetieth issue, and is sent to addresses throughout the world.

1973

As part of Father Morrill's effort to increase the involvement of the laity in the workings of the church, a group of twenty-five met during Lent of 1974 to examine the new Book of Common Prayer, which had been revised for the third time – not without criticism and objection. This work continued with the establishment under the rector's guidance of a Committee of Worship which met for weekly discussions of the Book. As a result it has been accepted in the parish with a degree of enthusiasm. A series of "fireside chats" were also held on alternate Sunday evenings at the rectory. They have continued periodically for the past seven years.

The rector has also conducted for several years highly successful weekly bible classes for both summer and year-round residents. This program has been greatly aided by the lending library established in the parish with the financial support of Mrs. Margaret Jenks. It is, in effect, a continuation of the concept begun with the rectory reading room in 1889.

The rector has also established a well-trained corps of acolytes. These boys and girls now have funds, from the substantial Julia Manchester Scholarship for exemplary service, available to them after high school.

A senior choir was reinstituted to improve the services at St. Mary's throughout the year and to join with the summer efforts at both St. Mary's and St. Jude's. A junior choir was also established under the leadership of Pamela Butcher and Lucy Smith, with help from Stoddard Smith, organist and music director at St. Saviour's. Both a musical and a social group, it continues now under the leadership of Lucy Smith and Maude Russell.

Attendance, particularly at St. Jude's Church, has continued to increase, as has the support from both the summer and year-

round residents. The parish has many dedicated benefactors who give, as they have from the church's beginning, both their money and their labor to aid the parish.

Among the most active of these have been the Episcopal Churchwomen. Through periodic food sales and their Annual Parish Summer Fair, they have been able to send many children to the diocesan summer camp at Bishopswood. They have also contributed to many charities, supported junior choir activities, and provided for many of the physical needs within the church, including remodelling the parish house kitchen.

The entire parish has diligently worked to maintain its inheritance, making extensive renovations over the years to the buildings. Work parties of parishoners repainted the interiors of the parish hall, St. Mary's winter chapel and St. Jude's guild house, and much-needed repairs to the stained-glass windows at St. Mary's were undertaken.

At Easter of 1975, largely through Paul Favour's efforts, new pews were dedicated in St. Mary's winter chapel. Their cost was quickly met by donations, mostly by permanent residents, in memory of their families. The plaque on the chapel wall reflects largely the same family names as those who brought the first slab church into being a century ago.

In the winter of 1977, the parish supported the rector's sabattical (a diocesan program for its clergy), to study in England. The following July, unfortunately, Father Morrill suffered a slight stroke. Feeling that he had returned to his work after an insuffucient recovery period, the parishioners sent him and his wife to Bermuda for healing.

During this and other vacations, the parish was well served by the Rev. Canon Leopold Damrosch and Father Garrett. In addition to the excellent guest preachers of long-standing tradition, the parish has also been assisted during the summers at St. Jude's by the Rev. James Donald of Grace Church, Silver Springs, Maryland; the Rev. David Pyle of New York City; and the Rev. Daniel Hardy, professor of theology in Manchester, England.

In March of 1980, at age 94, Ray Foster retired after fifty six years as sexton of St. Mary's. His great-grandson, David Renault, took over his duties. Having begun his service to the parish before it even was a parish, Mr. Foster worked with every rector St. Mary's ever had. He was always on a first-name basis with both bishops and rectors. That no doubt helped him do his duties, which included, according to Father Morrill, "straightening out every new rector as he came in."

At the annual meeting the previous January the parish had expressed their deep love and gratitude to him for his nearly six decades of work. All those present rose and sang the doxology as their good-by to him.

Upon Mr. Foster's retirement, his mantle of distinction as the sexton of longest service in the diocese, and maybe in the whole country, fell upon Mr. Arthur MacCrae, who has been sexton at St. Jude's for fifty years.

On Christmas day, 1980, only shortly before St. Mary's was to begin its year of celebrating its centennial, Mr. Foster passed on.

The parish of St. Mary's and St. Jude's entered that centennial year as one community, though it represents two villages, and, in a way, two congregations -- summer and winter. These groups are today, as they have been for a hundred years, united in their labors and spirits to continue the single community of the church.

But they cannot rest too comfortably, in spite of the success of the first hundred years, for the villages of the parish are changing, as they were on the day of the first service in the slab church. The people of the parish must look to the future with inspiration and intelligence.

What will the future bring to the parish? We cannot know, of

course, but the parish can examine what is important to it, ask questions, and then plan for the kind of future they desire. Some of the questions will be about the physical possessions of the parish — how its buildings can best be used to serve its needs. Though these buildings were erected because of the devotion and generosity of many people to the church, their primary purpose has always been and should continue to be to serve the needs of the people.

To plan for the future will mean also to plan for the young people of the parish, who *are* its future. The church will ask questions about what in the worship is meaningful to young people, and how they can be involved in the Communion more often. The parish will want to involve the youth in the church and in the community so they will come to embrace the church as essential to their world.

The parish must ask its questions and make its plans always keeping in mind its primary duty to serve the *spiritual* needs of its community. For it is our spirituality, "that path," as Father Morrill once described it, "between the hurly-burly of life and the silence in the presence of God," which brings each of us to the Church.

APPENDIX

Gifts to St. Mary's-by-the-Sea

The following document is reproduced in its entirety from a memorial booklet prepared after the consecration of the Slab Church in 1882. It records the original gifts of money, furnishings and labor that went into the first chapel.

Gifts

Stephen Smallidge, Margaret H. Doane, the land.
Joseph H. Curtis, the plan drawn by Mr. Moffette, architect.
Gifts in Money

Onts in Money					
Edward N. and Mary S. Perkins \$100.00					
James T. Gardiner					
William Minot					
A Friend to the Cause					
Mr. and Mrs. M. Storey					
Mrs. Cutts					
Mrs. Allyne					
Mrs. Batchelder					
Mrs. Cleveland					
O. Meads					
Bequest of Mary Spring Perkins 500.00					
Interest on bequest					
Edward N. Perkins' gift to complete the building $\ \ldots \ 270.89$					
Total cost of Chapel					
Total costs of gifts and furniture and fittings about					

\$1,130.00

Gifts of Time

Jos. H. Curtis and D. Everett Kimball. constant oversight of work

A.C. Savage, time and team

H. D. Roberts, time and team

C. Frazier, time and team

A. P. Smallidge, time and team

M. Manchester, time and team

S. N. Gilpatrick, time and team

Loren Kimball, ten davs' work and time

D. E. Kimball, five days' work and carrying all the freight

Proctor Smallidge, two days' work

John Smith

Josiah Smallidge

John Whitmore

Joseph Whitmore

Elmer Smallidge

Herbert Smallidge

work

A. Gilpatrick

T. Fennelly

Stephen Smallidge

S. P. Blaisdell

D. Machester

Gifts for the Furnishing

Edward N. Perkins, Memorial Altar Window

Mrs. W. C. Wharton, the Altar

Mrs. Cleveland, Silver Altar Vessels

Dr. and Mrs. Shattuck, Altar Desk

Mrs. Doane and Miss Condit, Altar Linen

Mrs. L. Terry, Altar Linen

Miss Gardiner, Chalice Veil and Burse

Miss Mary Caroline Gardiner, the Candlesticks

Miss Robbins and Miss Wharton, Altar Cloth, embroidered

Edward C. and Charles B. Perkins. the Credence Shelf Church of the Advent, Boston, the Chancel Rail

Mr. and Mrs. Charles C. Perkins, Stall and Kneeling Desk

Miss E. T. Parkman, the Lectern

Miss Perkins, Lectern Cloth

Miss Bruen, Alms Chest

Appendix

Mr. James T. Gardiner and Miss M. H. Doane, the Bell Bishop Doane, from the Cathedral, Albany, the old Font

William F. and Edw. R. Wharton, Alms Basin and

two Alms Plates

Miss Robbins, the Corona

Mrs Cleveland, the Pede Mat

Mr. and Mrs. Quincy A. Shaw, Organ and Music Books

Edwin N. Perkins, Bible, Prayer Book and Altar Service Book, Kneeling Benches and Carpet

Mr. and Mrs. Samuel Eliot, the West Window

The Hon, G. W. and Mrs. Brown. Vane and Finial

Margaret Coffin Prayer Book Society, Prayer Books and Hymnals

Albany Bible and Prayer Book Society, Prayer Books

Gifts to St. Jude's Church

Beginning in 1886, when the mission of St. Jude's was organized, the people of Seal Harbor began collecting promises of funds. labor and furnishings for its construction, which was under way in 1887. The following was reproduced by Dr. Albert Whittaker in the St. Jude's Register.

Gifts

Collected by Mrs. Boggs Rufus R. Thomas

The Building Fund Chapel Lot, Altar, Rail, Furnace

Allanson E. Clement.

Robert E. Campbell,

John F. Smallidge

Altar

Bishop Neely		Bible
Mrs. Thomas	Font, Silver (Communion Service, Set of Altar
	Linen	, Altar Desk and Cloth, Curtains,
		d Violet Stole, Hymn Tablets and
		Alms Chest
Miss Bessie G. Tho	mas	Four complete sets of Altar
		Cloths, Viz: White, Red, Green,
		Violet
Rev. Hibbert H. Ro	oche	Pair of Altar Candlesticks
Rev. Edward D. Ti		Pair of Glass Cruets
Rev. LeBaron Fow		Lectern
Mrs. R. J. Arnold		Prayer Desk
Collected by the M	isses Redfiel	d Bell
Contributed by La		
the Seaside Hote		Lamps
Offerings in Churc		Credence Table, Litany Desk, Seat
Offerings in Chare		er Desk, Vestry Wardrobe, Chest
	,	for Altar Cloths, Parish Register
Mrs. Florentin Pel	letier	Altar Cross
Her son and daugh		Alms Basin
Tici son and daugn	ure Fund	
Dr.	<u>.</u>	
	n	\$10.00
John F. Smallidge		8.00
Allanson Clement		
Offerings in Churc	h. 1887	5.00
Rev. E. D. Tibbitts	s. Cruets	
Offerings at Conse	cration	38.06
Mrs. R. J. Arnold.	Praver Desk	10.00
Rev. LeB. W. Fow	ler, Lectern	
Rufus R. Thomas		25.00
		127.31

Appendix

Cr.	
White Cloth for Temporary Altar \$2.10)
Altar 33.00)
Glass Cruets	5
Brass Rod for Altar 1.00)
Cover for Altar35	5
Credence Table 5.00)
Prayer Desk 9.00)
Seat for Prayer Desk	5
Lectern)
Litany Desk	J
Box for Altar Cloths 8.00)
Wardrobe)
Lamps (small)	5
Parish Register 6.75	5
Numbers for Hymn Tablets	0
Alterations in Chancel	0
Surplice 7.00	0
Expressage, Cartage, etc	8
127.3	

LeBaron W. Fowler, Treasurer of Fund

Visiting Clergy

The number of clergy who have come to the churches of this parish is extensive. The following is intended as a supplement to those already mentioned within the text. It is not, of course, complete.

Bishop Brent of the Philippines; Bishop Lloyd of New York; Bishop Greer of New York; and Bishop Stephen Verney of Repton, England.

The Very Rev. Donald Howard, Dean of Aberdeen Cathedral, Scotland; the Very Rev. Sturgess Lee Riddle, retired Dean of the American Cathedral, Paris, France; the Very Rev. Everett Smith, Dean of the Cathedral, Idaho; and the Very Rev. H. C. N. Williams, Provost of Coventry Cathedral, England. The Rev. Drs. Alsop, of Boston; Dawley; Edward Jeffries, of Philadelphia; Frank H. Nelson; Robins; W. M. Thayer, Headmaster of Groton School; J. A. Welbourn, of St. Luke's Cathedral, Tokyo; Luke White.

The Rev. Messrs. Edward Abbot, Cambridge, Ma.; F. W. Brookman, Dean of the Pro-Cathedral, South Bethlehem, Pa.; George S. Converse; Murray Dewart; Fred Goodwin; John Harper, St. John's Church, Washington; Henry E. Kelly, Bridgeport, Ct.; Frederic Lawrence; Walter Lowrie; J. W. McIlwaine, Albany; John Miller, Bangor; Harvey Officer; G. L. Paine, New Haven; Robert Plant; H. H. Roche; Frederick Stimpson, Christ Church, Sharon, Ct.; John B. Whiteman; Robert S. W. Wood.

At the consecration of St. Jude's Chapel on August 29, 1889, thirteen priests were present, in addition to Bishops Doane and Neely: Canon Christopher S. Leffingwell, of Bar Harbor; Canon William H. Washburn, of Lewiston; the Rev. Allen E. Beeman, of Gardiner; the Rev. Joseph Dinzey, of Eastport; the Rev. J. McGaw Foster, of Bangor; the Rev. LeBaron Fowler, of Northeast and Seal Harbors; the Rev. Walker Gwynne, of Augusta; the Rev. Father Hall, of Boston; the Rev. Dr. William Huntington, of New York; the Rev. William Richmond, of New Jersey; the Rev. J. W. Robins, of Philadelphia; the Rev. Charles L. Short, of Newcastle; and the Rev. J. C. Titcomb, of Fairville, New Brunswick.

Memorial Windows

The information available on the windows varies. Because of that, the following descriptions vary in their detail. Some are more complete than others. I have tried to include, in addition to a description of each window and its inscription, whatever details are available on its designer and builder, its date of

dedication, its symbolic value and any other background on the window that is appropriate.

The windows are described in a sequence which begins with the Yarnall and Lewis windows at the entry to St. Mary's-by-the-Sea, and then follows around the interior of the church to the left at the north aisle, ending at the entrance with the Lighthouse Window on the west wall.

The MacKay-Smith Windows, described last, are, of course, at St. Jude's Church.

Yarnall Window

The window shows an angel standing in prayer, with pine boughs at the top. The inscription reads, "The Lord is the strength of my life [Psalm 27] In memoriam, Charlton Yarnall, Anna Coxe Yarnall."

The window was given and designed by their daughter, Agnes Yarnall (Mrs. Lawrence LaPage), and dedicated on July 30, 1972.

When designing this window Miss Yarnall chose the pine tree because of her parents' love of Maine and this island in particular.

The inscription, she said in a letter to Mrs. Julia Manchester, was particularly appropriate about her parents, because, "We had always been taken to church every Sunday as children and I felt they both had a firm and humble belief in God."

The design was executed by the Willet Stained Glass Company of Philadelphia.

Lewis Window

The central part of the window shows an Ionic cross entwined with wild roses and with blueberries at the lower left corner, symbols of Mt. Desert Island. The emblem at the top is a fish, under which is written, "Ye are all one in Christ." Under the cross is the inscription, "To the glory of God, in memory of William Draper Lewis, Caroline Cope Lewis."

It was the gift of their children, Anna Lewis Kneedler, William Draper Lewis, Jr. and Henry Lewis. Dr. and Mrs. Lewis were summer residents in Northeast Harbor for fifty-seven years, and were both very active with St. Mary's. The dedication service for the window was conducted by their good friend, the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, on August 12, 1973.

This window, as was the other at the entry, was designed by Agnes Yarnall and executed by the Willet Stained Glass Company.

Melcher Window

The left panel is in three parts - a constellation at the top; the sun and moon over a body of water; and sailboats with ducks flying overhead. Christ is represented in the central panel, with a kneeling figure below him. The right panel again is topped by a constellation, with the sun over mountains and water as its center. Below is a single pine overlooking the water, with mountains in the background. The inscription reads, "1895 - John Melcher - 1956."

The window was given and designed by Mr. Melcher's wife, Betsy F. Melcher. Mr. Melcher lived every summer of his life in Northeast Harbor, except during World War I. Explaining the symbolism of the window, Mrs. Melcher said, "He loved sailing and the stars, especially certain constellations, and the lighthouse that was in the little, old window of St. Mary's wooden church before the present one was built."

The design was executed by Napoleon Setti of Boston. McKibbin Window

Represented in the left panel is St. Dunstan playing to Ethelbyra at Glastonbury. Above the figure is written, "Singing and making melody in your heart to the Lord." The central panel shows St. Gregory. In the right panel Caedmon plays before St. Hilda at Whitby. Above the figure is written, "Giving thanks always for all things unto God."

The inscription of the window reads, "To the glory of God and in memory of John McKibbin. Died at North East Harbor 11th July 1927. Aged 91."

The window was made in Great Britian.

Gray Window

The figure of the left panel is the child St. John the Baptist with his mother, Elizabeth. He is holding a cross with the message, "Behold the Lamb of God." The figures of the central panel are the Virgin Mary and Christ. A dove representing the Holy Spirit flies overhead. The right panel shows the prophetess Anna in prayer before the temple.

The inscription reads, "They hasten to behold the face of Him whom they served. In loving memory of Kate Forest Gray. Sept. 16th 1841 - Oct 12th 1905."

Doane Window

(The following is quoted from the description prepared by Mr. Langdon P. Marvin for the window's dedication ceremonies in 1925.)

"The window is divided by stone mullions into four principal divisions or lancets, over which is a traceried head, distinguished by three quatrefoils and other minor openings. The coloring is suggestive of the masterpieces of the thirteenth and fourteenth centuries found in the French Cathedrals.

"The three quatrefoils in the head of the window express, in the language of heraldry, that the window is in memory of Bishop Doane, the Bishop of Albany, given by his friends in the community by the sea.

"At the top is a conventional representation of a lighthouse, symbol of the seashore, and representative of the lighthouse window which was formerly above the Altar and is now to the right of the main entrance to the Church.

"To the left (as one faces the Altar) is a shield charged with the arms of the Diocese of Albany, with Bishop Doane's personal

arms impaled; and over the shield is the Episcopal Mitre, signifying his eccestical authority.

"To the right are the personal arms of Bishop Doane, again with the Mitre.

"The four lancets of the window, each divided into two sections, contain in the upper and taller parts symbolic figures. In medallion panels, or predelli, at the base of the window are scenes from the life of Christ.

"Beginning at the Gospel, or left side as one faces the Altar:

"Extreme Left: St. Michael standing upon a mountain, suggestive of the hills of Mount Desert. In his left hand he holds a spear, and in his right a shield charged with a pierced serpent, representing the devil. At the top is a red shield charged with the scales of Divine Judgement, the symbol of St. Michael.

"Left Centre: St. Mary, the Blessed Virgin ('Our Lady, Star of the Sea'), guardian of sailors, after whom the Church is named. In her hand is a ship, at her feet are the waves and sea-birds hover about her. On her halo are the seven stars, representing the seven gifts of the Holy Ghost.

"Right Centre: St. Joan of Arc, in memory of the French discovery of Mount Desert. She stands in flames, the symbol of her martyrdom. In her left hand is a little cross made of two sticks of wood, which she is said to have held at the time of her death. In the back-ground is her symbol, the *fleur-de-lys*, and above is the hand of God, which is seen on the death of martyrs.

"Extreme Right (the Epistle side): St. George, patron Saint of England, suggesting the British settlement of Mount Desert. He is slaying the dragon and his shield of a cross on a red field is shown above.

"The medallions in the base of the lancets represent:

"Extreme Left: The Temptation on the Mount, with the shining domes and minarets of the distant city indicating the world which Satan offers to Our Lord.

"Centre Left: Christ calming the waters, with the twelve Apostles in the fishing boat welcoming their Master with joy.

"Centre Right: St. Peter, by his faith in God, walking on the sea.

"Extreme Right: The Transfiguration: Jesus with Elias and Moses on either side, and the three Apostles who were with him kneeling in adoration.

"Dividing the main lancets from the medallions is the inscription, which reads: To the Glory of God and in Loving Memory of The Right Reverend William Croswell Doane, D.D., LLD., Bishop of Albany. Born March 2, 1832. Died May 17, 1913. Friend of this Community. Founder of this Church. 'He being dead yet speaketh.' [The Epistle to the Hebrews, XI, 4] This window erected in 1925."

The Doane Window was given by summer and year-round residents of Northeast Harbor to perpetuate his memory. It was dedicated on August 16, 1925, the dedication sermon being given by the Rt. Rev. William Lawrence, Bishop of Massachusetts.

The design was by Ralph Adams Cram. It was erected under the supervision of his firm, Messrs. Cram and Ferguson, of Boston. The glass work was executed by Harry Wright Goodhue, also of Boston.

At the time of the dedication, a new reredos, also designed by Mr. Cram, was installed. Its inscription reads, "Eco sum panis vivus qui de coelo descend." [I am the bread of life which comes down from heaven.]

Sacristy Window

The inscription (from Psalms 118-1) in the center reads, "O give thanks unto the Lord for He is gracious because His mercy endureth forever." The inscription is entwined with flowers, and the entire center is surrounded with squares bearing *fleur-de-lys*, crowns and crosses. The window bears the date 1887.

The origin of this window is uncertain. An interior photograph of the slab church taken after 1886 shows a window, which appears to be this one, in the south aisle.

A church document (see Gifts to St. Mary's in Appendix) also records that Mr. and Mrs. Samuel Eliot gave a window at the time of the consecration of the slab church in 1882 to be located in the west wall. No other record or description of the Eliot window has surfaced, and no others at St. Mary's correspond to it.

It is possible that this is the Eliot window, though it is unlikely unless its construction was delayed five years. In that case it may have been moved to the sacristy after the stone church was built in 1902.

Storer Window

The design shows white water lilies on blue water, with the inscription, "When thou passeth through the waters, I will be with thee. R.B.S. August 18th, 1885."

Below the window a plaque reads, "In loving memory of Robert Boyd Storer. Born in Cambridge, Mass. Nov. 30th A.D. 1866. Died in Northeast Harbor, Mt. Desert, August 18th, A.D. 1885."

Robert Storer and Seldon Marvin were in a boat on Upper Hadlock Pond, which capsized. Seldon Marvin reached shore, but Robert Storer, tragically, drowned. Upper Hadlock was often called the Lily Pond, because of the many lilies along its northern shore. Because of that, the window design was filled with lilies.

Condit Window

In the central panel stands the Virgin Mary with white and red roses in her hands. The panels on either side are filled with flowers and ferns, with a mountainous background and leaves filling the sky. The inscription reads, "The ornament of a meek and quiet spirit."

Below the window is a plaque which reads, "To the glory of God and in memory of Margaret Condit, this window is placed here by her loving friends. 1908."

Miss Maggie Condit was the sister of Bishop Doane's wife, Sarah. She lived with the Doanes until her death in 1908, and was a devoted friend to her niece, Daisy.

Gardiner Window

Appendix

The scene represented in the three panels is after Titian's famous "Presentation in the Temple," and shows St. Mary ascending the temple steps to be received by the high priest. The inscription on the window reads, "Greater love has no man than this that a man lay down his life for his friends."

Below the window a plaque reads, "To the glory of God and in memory of Eliza Greene Doane Gardiner, this window is placed here by her loving friends. 1913."

Eliza Gardiner, Bishop Doane's daughter, came to Northeast Harbor first in 1879 with her fiance, James Gardiner. Charmed by the village, they persuaded her parents to visit the next summer, thereby directly helping establish the summer community in Northeast Harbor.

The window is placed near the seat Mrs. Gardiner occupied in the south aisle of the church. The painting on which its design was based was a favorite of hers, and an engraving of it had for many years hung in her bedroom.

The window, made by Heaton, Butler & Bayne of London and New York, was dedicated the evening of St. Bartholomew's Day, 1913.

Chandler Window

The theme of the window is the Resurrection. In the center panel is the risen Christ. On the left an angel rolls the stone away from his tomb. On the right the Roman soldiers are shown in utter confusion over this event. The inscription reads, "In memory of Leslie Murray Chandler, 1898 - 1952."

The window was dedicated on August 30, 1953. It was designed by Robert White, winner of the Prix de Rome for sculpture. It was executed by Guarnieri and D'Alessandri of Rome.

Marvin Window

In the left panel a teacher stands before three children, one of whom holds a sailboat. Below stands the coat of arms of Harvard, a shield with three books bearing the inscription, "Veritas" [Truth]. The center panel shows a boy kneeling before Christ, with a pine tree beside them. Below is the coat of arms of St. Paul's School. The right panel shows a scribe seated before three men, the scales of justice beside them. Below is a shield bearing an Episcopal Mitre.

The inscription reads, "In memory of Edmund Roberts Marvin, 1878 - 1934. Given by his friends."

The design is filled with symbols representing Maine and the coast. In addition to the sailboat and pine tree, a sea gull appears in the left panel. Across the top and bottom of each panel are pine cones and spills. The window is by Wilbur H. Burnham of Boston.

Huntington Window

The window represents the Feast of the Transfiguration. In the upper part of the window is Christ with Moses on one side of him and Elias on the other. Below are Peter, James and John. The inscription reads, "Mercifully grant that we may behold the king in His beauty. In loving memory of William Reed Huntington. 1838 - 1900."

It is fitting that the scene represent the Feast of the Transfiguration, for Dr. Huntington first celebrated it in 1887 at St. Mary's-by-the-Sea. The inscription quotes from the Collect for the Feast of the Transfiguration, which Dr. Huntington wrote for the first revision of the Book of Common Prayer in 1892, while sitting at the Sargent Mountain summit.

Perkins (Lighthouse) Window

The window shows a lighthouse on a rock, with wild roses intertwined in the foreground. The inscription reads, "The Lord shall be unto thee an everlasting light." (Isaiah LX, 19).

The window was the gift of Edward Perkins, Bishop Doane's half-brother, in memory of his wife Mary Spring Perkins, who died on January 28, 1882. She was, to a great extent, responsible for the building of St. Mary's.

The design for the window, by F. Crowninshield of Boston, was taken from a Christmas card painted by Mary Perkins's niece, Daisy, and sent to her shortly before her death. (See frontispiece for a reproduction of this card.) The card represents the Bear Island Light as seen from the rocks on the shore of *Magnum Donum*, a favorite view of Mrs. Perkins. The design was executed by Donald MacDonald of Boston.

The window was originally over the altar of the slab church. It was placed in the same location in the stone church when it was built in 1902, and moved to its present location in 1925, when the Doane Window was placed over the altar.

MacKay-Smith Windows (St. Jude's)

The east window shows a vista of still water glimpsed through white pines. The sky's color suggests the sunrise. The inscription reads, "In loving memory of Alexander MacKay-Smith, Bishop of Pennsylvania. Died November 16, 1911. Peace I leave with you."

In 1927, shortly after the window was dedicated, Dr. Whittaker wrote that it "grows on one with its fascination of the open sea and its suggestion of eternity."

The west window shows a sunset view through trees out onto the sea and a lighthouse standing on a cliff. The inscription reads, "In loving memory of Virginia Stuart MacKay-Smith, August 6, 1936. Let your light shine."

The window, dedicated the summer of 1940, was the gift of

Mrs. MacKay-Smith's daughters, Mrs. Marlatt, Mrs. Boy-Ed, and Mrs. Watkins. The designer, Miss Agnes F. Northrop of New York, carefully sought to have her design harmonize with the east window in spirit and color. The window represents a view of the Bear Island Light from Peabody Drive. The lighthouse itself was drawn from a photograph provided by the lighthouse keeper.

The work was executed by the Westminster Memorial Studios of New York, under the direction of Mr. Charles W. Nussbaum. These two windows are often called the "Tiffany Windows," a tradition that started, perhaps, because the craftsmen who executed the west window were former employees of the Tiffany Studios.

Memorial Gifts & Plaques

There have been a great many gifts of money and articles to St. Mary's and St. Jude's through the years. The parish gratefully acknowledges them. Because of the large number of these gifts, however, we have restricted ourselves to the memorial plaques and those gifts given *In Memoriam*.

St. Mary's

MARY HALLAM CHEW LEWIS
MARY ELIZABETH LEWIS
MOTHER AND DAUGHTER
WOMEN OF UPRIGHTNESS HONOR AND FAITH
DWELLERS IN BISHOPSGATE WITHIN
CLOSE BY THIS HOUSE OF GOD
FROM 1884 TO 1918
TOGETHER NOW WITHIN
THE BISHOPS GATE

HENRY WELLS NELSON
THOMAS NELSON
FATHER AND SON
MEN OF UPRIGHTNESS HONOR AND FAITH
SOMETIME SOJOURNERS HERE
AND LOVERS OF THIS PLACE
DWELLERS NOW IN PARADISE

IN MEMORY
OF
ELIZA TILESTON BRYSON
A BELOVED SISTER
1837 - 1900

IN LOVING MEMORY OF 1866 JANE BURNHAM GRANT 1913 THE LIGHTS OF THIS BUILDING HAVE BEEN GIVEN BY HER CHILDREN JANUARY 1920 "HER LIGHT IS LIKE UNTO A STONE MOST PRECIOUS"

The above plaque, formerly in St. James Guild House, Philadelphia, Pa., was removed when the building was razed in 1941

It was placed in this church in 1961, and the electrical system installed in her memory.

AND IN MEMORY OF HER HUSBAND 1858 WILLIAM S. GRANT, JR. 1942 FOR OVER FORTY-FIVE YEARS A DEVOTED RESIDENT OF NORTHEAST HARBOR TO THE GLORY OF GOD AND IN LOVING MEMORY OF DANIEL AND EMMA KIMBALL

Their daughter

EMMA ESTHER KIMBALL

has erected the four central pillars and arches which support the tower of this church "And he set up the right Pillar and called the name thereof 'He shall establish' and he set up the left Pillar and called the name thereof 'In it is strength.'"

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
JOHN W. HARMS
1907 - 1981
ORGANIST AND CHOIR DIRECTOR
HIS LIFE WAS MUSIC, AND IT FILLED
THIS HOUSE OF GOD FOR 13 SUMMERS
MAY HE REST HERE IN PEACE

TO THE MEMORY OF
LOREN E. KIMBALL
1907 - 1969
AND IN THANKSGIVING FOR HIS LIFE
FOR MANY YEARS SENIOR WARDEN
OF THIS CHURCH
LEADER AND COUNSELOR
IN THE CIVIC AND CHURCH LIFE OF
HIS BELOVED NORTHEAST HARBOR
AND THE STATE OF MAINE

To the Glory of GOD
And in Loving Memory of
THE RIGHT REVEREND
WILLIAM CROSWELL DOANE
DD LLD

BISHOP OF ALBANY

By whose Efforts This Church
Was built and its Services sustained
His Friends have contributed to and
Created an Endowment to be held in
Perpetuity and to be known as
THE WILLIAM CROSWELL DOANE
MEMORIAL FUND

The Income of which shall be used for the Support and Continuance of the Work of St. Mary's-by-the-Sea

At North East Harbour Mt. Desert Island Maine mcmxiii

IN LOVING MEMORY OF

EDWIN CHESLEY ESTES:
BORN IN GASTON, NORTH CAROLINA,
DECEMBER 6TH 1806
DIED AT NORTH EAST HARBOR,
MT. DESERT MAINE,
AUGUST 14TH, 1886.

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

E.B.E.

S.W.

THIS CHANCEL IS BUILT TO THE GLORY OF GOD AND IN LOVING MEMORY OF THOSE WHO HERE WORSHIPED IN THE CHAPEL OF ST. MARY'S BY-THE-SEA AND HAVE NOW PASSED INTO THE NEARER PRESENCE OF GOD

MARY SPRING PERKINS	A.D., 1882
MARGARET HARRISON DOANE	A.D., 1883
ROBERT BOYD STORER	A.D., 1886
HANNAH ABIGAIL MCBRIDE	A.D., 1887
DANIEL KIMBALL	A.D., 1887
EMMA KIMBALL	A.D., 1889
JULIA THOMPSON SAVAGE	A.D., 1889
FRED HENRY SMALLIDGE	A.D., 1892
SARAH PAINE CLEVELAND	A.D., 1893
GEORGE ZABRISKIE GRAY	A.D., 1895
PHILIP STANLEY ABBOTT	A.D., 1896
EMILY FRANCIS STORER	A.D., 1897
ERASTUS CORNING	A.D., 1897
JOHN HENRY MACUMBER	A.D., 1898
SAMUEL ELIOT	A.D., 1898
ALICE SARGEANT	A.D., 1899
SELDON E. MARVIN	A.D., 1899
MARGARET GREENLEAF MELCHER	A.D., 1899
MARY PARKER CORNING	A.D., 1899
EDWARD NEWTON PERKINS	A.D., 1899
EMMA ESTHER KIMBALL	A.D., 1899
PHEBE RICH STANLEY SMALLIDGE	A.D., 1899

IN LOVING MEMORY

OF

MARIA MALLEVILLE CURTIS BORN MARCH 16, A.D. 1831 DIED JUNE 20, A.D. 1900

IN FAITHFUL AND LOVING MEMORY OF

Margaret Harrison Doane
BORN SEPT 7 AD 1858
BAPTIZED SEPT 29 AD 1853
CONFIRMED EASTER EVEN AD 1872
COMMUNED FIRST EASTER DAY AD 1872
DIED IN THE LORD JULY 3rd AD 1883
MAKE HER TO BE REWARDED WITH
THY SAINTS IN GLORY EVERLASTING

UNDER THIS CROSS IS THE GRAVE OF MARGARET HARRISON DAUGHTER OF WILLIAM CROSWELL AND SARAH KATHERINE DOANE, BORN SEPTEMBER 7, A.D. 1858 DIED IN NORTHEAST HARBOUR JULY 3, A.D. 1883

FAC SUM SANCTIS TUIS, GLORIA MUNERARI [MAKE HER TO BE REWARDED IN THY SAINTS IN GLORY EVERLASTING]

(This plaque, which rests near the one shown above it, was perhaps mounted originally on the Ionic cross when it marked Daisy's grave outside the slab church.)

TO THE GLORY OF GOD AND IN LOVING MEMORY OF KATHERINE MUNSON DUCEY 1916 - 1977 WHO WORSHIPPED HERE FOR FORTY SUMMERS GLAD DID I LIVE AND
GLADLY DIE AND
I LAID ME DOWN WITH A WILL
THOMAS O'DONNELL
HILLEN

OCT. 19,

JUNE 1,

1878

IN LOVING AND GRATEFUL MEMORY OF TWENTY HAPPY YEARS ON MT. DESERT ISLAND

TO THE GLORY OF GOD AND IN LOVING MEMORY OF JULIA G. MANCHESTER 1898 - 1978 HER LOVE FILLS THIS HOLY PLACE

TO
THE GLORY OF GOD
AND IN LOVING MEMORY
OF
CHARLES FOLLEN LEE
FOR TWELVE YEARS
1909 - 1921
PRIEST IN CHARGE OF
THIS MISSION
THIS ORGAN HAS BEEN GIVEN
BY MANY FRIENDS
AD 1925
(Though a new organ was purchased in

1965, the plaque remains nearby.)

TO THE GLORY OF GOD AND IN LOVING MEMORY OF RAY L. FOSTER 1886 - 1980 SEXTON HERE FOR 56 YEARS "TRULY THIS MAN WAS A SON OF GOD"

From the Pulpit
on the fifteenth Sunday after Trinity
MCMIII
The Most Reverend
Randall Thomas Davidson D.D.
Archbishop of Canterbury
preached his first sermon
in the United States
"For none of us liveth unto himself
and no man dieth to himself."

(Pulpit)
George Washington Smith
of New York City
died in Northeast Harbor A.D. 1901
In loving memory
"Stand and preach to the people
all the words of this life."

(Bishop's chair)
In Loving and Grateful Memory of
The Right Reverend
William Croswell Doane DD LLD
Bishop of Albany
From the Residents of North East Harbour

E.W.S.

(Daisy cross)
DAISY DOANE
LOVED LONG SINCE
AND LOST AWHILE
JULY 3RD 1883
M.L.B. E.S.B.

(Lectern)
In Loving Memory of
Samuel Duncan Sargeant
who died
May 3rd, A.D. 1903,
An Aet 75
"I have put my trust in Thy word."

THESE CHOIR STALLS ARE GIVEN
IN LOVING MEMORY OF HER MOTHER
SARAH HINTON AND OF HER SISTER
HELEN HINTON BRADISH
BY CLARA HINTON GOULD SEPTEMBER 19, 1909

THIS ALTAR RAIL IS PLACED HERE BECAUSE OF THE OVERFLOW OF SUBSCRIPTIONS TO THE MEMORIAL OF MARGARET CONDIT IN THIS CHURCH SEPTEMBER 19, 1909

> (Brass alms basins) In Memory of Winthrop Sargeant 1897 - 1917 Aimiee Sargeant

(Font)
In loving memory of
Emily Frances Storer

Born April 23, 1840

Died July 21, 1897

H.L.S.

(The onyx-and-pearl cross in the font cover was formerly owned by Mrs. Storer. Her daughter, Elizabeth, gave it to Julia Manchester, who gave it to St. Mary's in 1958.)

(Marble frieze, Madonna and Child surrounded by angels, given by Jarvis Cromwell in memory of his parents.) TO THE GLORY OF GOD AND IN LOVING MEMORY OF MABEL AND LINCOLN CROMWELL WHO THROUGHOUT THEIR LONG LIVES WERE DEVOTED AND BELOVED MEMBERS OF THIS PARISH

(Brass candlesticks)
Peace, perfect peace,
With loved ones far away.
In Jesus' keeping
we are safe, and they.
St. Mary's-by-the-Sea
1902
P.E.H.

(Processional cross)
IN LOVING MEMORY OF
GEORGE ALBERY MANCHESTER AND
AMOS MELVILLE MANCHESTER
GIVEN BY HIS RELATIVES AND FRIENDS

This Ship Model of "Tyrian"

A brigantine built in Bangor about the year 1840 is given by the Malcolm Peabody family to the Glory of God and as a thank offering for the joys of summer holidays spent here by four generations.

July 1, 1959

This model of a
Class A Knockabout

is placed here in thankful recognition of the Joy and Inspiration which these boats have brought to their owners

Our gratitude is here recorded especially to

G. Davenport Hayward

and

Edward W. Madeira, who brought the first boats of the Class to Northeast Harbor in 1914.

July 1, 1968

(Brass altar cross)
In memory of Davenport Hayward
Given by his family and friends

(Wooden candlestick, in winter chapel, carved by Joseph Tracy)
TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
JULIA G. MANCHESTER
1898 - 1978

The cross in the south trancept, made by G. E. Redfield, was the gift of Mr. and Mrs. William Foulke, in memory of her mother, Louisa Schroeder Wood.

The table on which it stands was originally in the private chapel of Admiral Samuel Eliot Morison. It was given to St. Mary's by his daughter, Emily Morison Beck. It bears the inscription:

AD GLORIAM DEI ET IN MEMORIAM [TO THE GLORY OF GOD AND IN MEMORY OF] PRICILLA BARTON MORISON

The needlepoint kneelers, superfrontal and Bishop's chair and office chair cushions were the work of several women of the parish in memory of their families. Those who worked on them included Mrs. D. Luke Hopkins, who organized the project, Mrs. Fremont A. Chandler, Miss Mary Wagstaff, Miss Eleanor Mellon and Mrs. George Garret.

The litany desk, now in the winter chapel, was given in memory of Mrs. Sarah Cleveland by her daughter Eliza Cleveland and her brothers Edward Perkins and Bishop Doane. It was first used by Bishop Doane on September 10, 1893. It bears the inscription:

S.P.C. in peace June 26 A.D. 1893 "Grant us Thy Peace"

St. Jude's

In Memory of
The Rev. Walter Rasche
Our Priest and Friend
His life was the Church

(Winter chapel pews) THESE PEWS ARE IN LOVING MEMORY OF REV. PAUL GORDON FAVOUR, D.D. GAIL SMITH FAVOUR LENORA CORSON FALT THE SMALLIDGE SISTERS SARAH P. FOSTER ADELMA J. RALPH AUGUSTA A. SMITH **BURNHAM M. STANLEY** MR. AND MRS. CLARENCE A. KIMBALL C. ELLIOTT KIMBALL **EDMUND HARRISON KIMBALL** ANITA FOULKE BLANCHARD HELEN PARDEE FOULKE EMILY M. SAVAGE THE EDWARD R. REED FAMILY WHARTON SINKLER BELLE SMALLIDGE KNOWLES VIRGINIA M. SUMMINSBY LOREN E. KIMBALL CORA A. KIMBALL LOREN E. KIMBALL, JR. MARGARET M. KIMBALL AND ALL THOSE WHO FOUND HERE THE GATE OF HEAVEN EASTER 1975

(450 copies of the Book of Common Prayer -1928)

This Prayer Book is given
to the glory of God
and in memory of
Gertrude Howard McCormick
and
Vance Criswell McCormick
by
Jane Olmsted McMillan

A wooden cross in the winter chapel bears the inscription, "This Christos Rex was given by Betsy Melcher to the glory of God, and in loving memory of her husband, John Melcher."

(winter chapel pulpit)
TO THE GLORY OF GOD
AND
IN LOVING MEMORY OF
EDWARD AND ANNIE HODGON

(Wooden candlestick carved by Joseph Tracy)
TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
LEWIS H. GORDON
1904 - 1978

The Wooden cross and candlesticks, made by G. E. Redfield, were the gift of Mr. and Mrs. William Foulke in memory of her mother, Louisa Schroeder Wood.

The set of green Eucharistic Vestments was given by the Reverend F. C. Gray in memory of his father, Bishop Campbell Gray. R.I.P. 1952

The set of purple Eucharistic Vestments was given by the families in memory of Mrs. Delin Billings. R.I.P. 1951

The small red Prayer Book was given in memory of Bishop Alexander MacKay-Smith.

The two carved collection plates were made by Marcia Candler Stebbins to mark 50 years of service by George Ledyard Stebbins. 1896 - 1946.

The first altar rail, now used near the choir seats, was given on February 14, 1932, by Jennie Clement in memory of Vesta and Alanson Clement.

(English glass cruets)

Given by friends in Memory of George and Anna Kvam who entered Eternal Life on Nov. 25, and Sept. 19, in the year of our Lord 1953. Blessed on Feb. 28, 1954.

The flag was given by Mr. and Mrs. Winfield Watson in the summer of 1963 in memory of their son, Dale Loring Watson.

A red Missal was given by friends and the church in memory of Aleta Bryant, and blessed December 28, 1957.

(Bishop's Chair)
In memory of Alathea Ruth Scovill Kingsbury
March 21, 1828 - Dec. 7, 1899
Lord I have loved the Habitation of Thy House

The Sanctus bells in the winter chapel were given anonymously in Memoriam of a loved one.

The statue of Our Lady, in the winter chapel, was given by Mrs. Anthony Treasure's father in memory of his wife, Dorothy Phillips. R.I.P. 1951

The red leather kneeling pads in the winter chapel were given in loving memory of Charles Miller by his devoted wife and friends. Blessed on Easter Even 1975.

Vestry of the Parish of St. Mary's & St. Jude's

David Scull, senior warden; George Peckham, junior warden; Janette Grindle, elerk; Lucy Smith, treasurer; Alfred J. Burch; Russell Butcher; Dr. Robert Evans; Walter Knudsen; Constance Madeira; Mrs. Finlay Matheson; Gerrish Milliken; Mrs. Roger Milliken; Gene Niblett; Maude Russell; Sheila Smallidge; William Strawbridge; William Trimble, Jr.; David Westphal. (January 1981)

Parish Centennial Committee

Richard Smith, chairman; Alfred Burch; Joan Coulombe; Wilson Gault; Ellen Kimball; Pamela Melcher; Marian Peckham; Virginia Phelps; Maude Russell; David Scull; Lucy Smith; William Strawbridge; David Westphal; Gretchen Westphal.