

WESTBROOK UNITED METHODIST CHURCH
HISTORY

WESTBROOK, MAINE

1799 – 2003

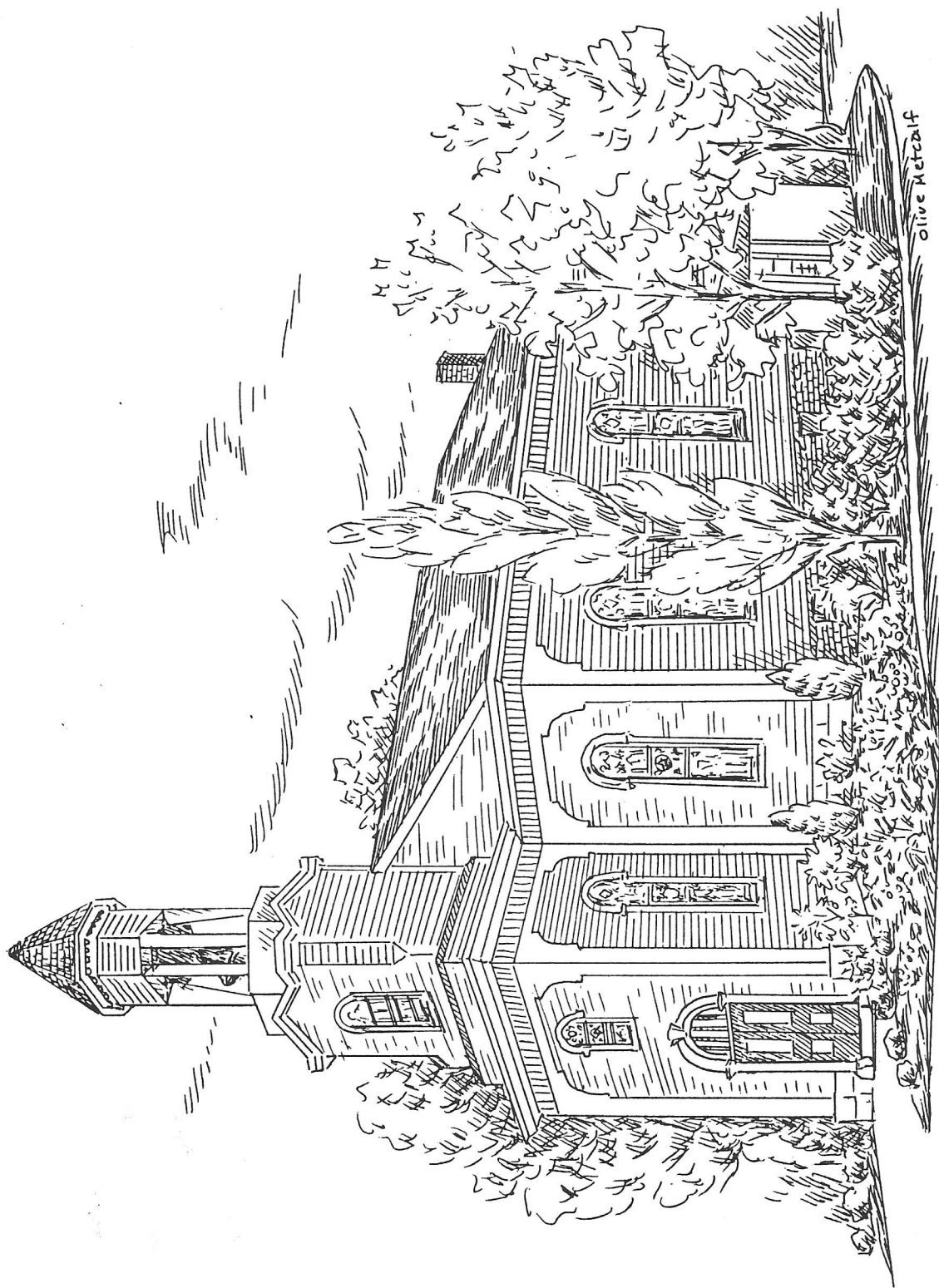
The First 204 Years

Compiled by Jan Usher
December 2003

Donated by Jan Usher

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Westbrook United Church 1799

History of the Methodist Episcopal Church

The denomination known in the United States as Methodist and in England as Wesleyan was founded by John Wesley. He was born June 17, 1703 in England, at Epworth, England. John graduated from Oxford and served several years as a curate with his father, Rev. Samuel Wesley. Samuel was a priest of the established church B. H. Oxford 1688, and without doubt poor on a moderate living. He had ten children, three of whom were educated at Oxford, viz.: Samuel, a somewhat famous political writer; John, above named; and Charles, the composer of hymns, who may be compared to the later Samkey, leader of the music for his greater brother's evangelical work, both in the home country and the colonies.

After giving up his office as curate, John retired to Oxford in 1729 where he took pupils, and with his brother Charles and some kindred spirits entered upon a systematic course of religious living that led these young men to be called Methodists. This was about 100 years after Richard Gibson, Trelawney's chaplain, had instituted Episcopal worship and built a chapel at Richmond's Island, within the limits of ancient Falmouth.

The Wesleys were of an old ecclesiastical family, bearing the name before the coming of the Normans of DeWellesley, whose home was in Somersetshire. It may be of interest to know that a descendant of a lateral branch was Arthur Wesley, later by a slight change of the family name, Sir Arthur and Viscount Wellesley, and later best known to history as victor in one of the world's greatest battles, the famous Duke of Wellington.

In America

Although John Wesley never ceased to consider himself as a priest of the English church, it seems never to have been his purpose to found a new sect, although such was the result of his labors. To make his work more effective he found it best to employ lay preachers, which in his own way he ordained. He made frequent trips to America, everywhere ministering to large audiences and making many converts. One of the men whom he sent to America was Francis Ashbury. Ashbury had been consecrated to the work by Bishop Thomas Coke who, as a minister of the English church had himself been made a bishop of the established church, and was thus able to pass along the authority that comes, or is supposed to, by apostolic succession through *the laying on of hands*.

One reference simply states that Methodism gained its foothold in America in 1766 with no specific location. However, another reference states the following: The birthplace of Methodism in America happened in 1767 on the second floor of the "Old Rigging House" factory building at 120 William Street, New York City. There it was that Philip Embury, a carpenter who had emigrated from Ireland, conducted religious meetings. While during the Revolution, Capt. Thomas Webb, an officer of the British army, preached there, arrayed in full scarlet uniform, and with his sword lying on the table before him. Later the Methodists secured a more convenient and larger home on John Street. The "old Rigging House" was torn down in 1850.

One coincidence is that John Wesley, to make a place for the assembling of those who came to hear him and were denied accommodation in the regular church, acquired an old building in Mooresfield called "the foundry" and transformed it into a meeting house. [*This coincidence to the "Old Ironworks" is rather remarkable, remembering the union church built on Saco Street under the leadership of zealous Methodist preachers, especially Capt. N. Hatch.]

*See page 6.

A fourth reference states that in December of 1784 in a meeting in Baltimore, Maryland, the Methodist Episcopal Church was officially established in America.

History of Methodism in Maine

Rev. Jesse Lee, born in Virginia in 1793, whose parents were of the same sect, preached the first Methodist sermon to a Maine audience in Saco, September [10 or 11], 1793, and two days later in Portland in the house of Theophilus Boynton on the spot where is now 169 Newbury Street. Rev. Lee had been sent out to do missionary work in Maine and went as far as Castine. There is no tradition of his preaching in Saccarappa, but he must have passed through the village in order to reach Fort Hill, Gorham, where he preached several times in January 1794.

History of Methodism in Westbrook

Methodism made its first appearance in Westbrook (then known as Saccarappa), in 1799. Robert Fellobee, a circuit-riding Englishman, came and preached in Mr. Conant's house (or barn) on Park Hill. Thereafter, preachers came to this area from time to time. Services were held in private homes and schools. There is even one old record that tells of services being held in the Quimby sawmill. The work was carried forward by Philip Munger, Asa Heath and such famous locals as Elder James Lewis of Gorham and Capt. Nathaniel Hatch of Westbrook, who discoursed their faith as a charity while tilling the soil and a means of support by the sweat of their brows. The preachers were entertained by the family of a Mr. Pike, though himself not a Methodist. His daughter, Hopy, a member of the class in Falmouth, was the first to join the church in this place.

Saccarappa was, at first, included in Portland Circuit, afterwards it was included in Falmouth Circuit, embracing most of the towns in Cumberland County. Saccarappa was subsequently included in Buxton Circuit. In 1833, in Gorham Circuit. In 1834 Saccarappa was called Westbrook station and in 1840, Saccarappa station.

Methodism, entering the field as a new doctrine, was forced to fight its own battle against intolerance and bigotry. If there were those who welcomed it, there were also those who opposed it. An old record showed "at one time having assembled for an evening lecture, they were driven from the schoolhouse by the deacon of the Congregational Church with his gun. Tradition nor records say at what schoolhouse the

meeting was held, but it has often been said, officially, that Solomon Haskell was the warlike deacon."

Of those early circuit-riders who preached to the territory's first Methodists many interesting anecdotes are told. As a rule, apparently, they had a tendency to be strict, harsh and gloomy. They were as dogmatic in their way as those earlier Puritans of old Plymouth to whom a smile was a suspicious and ungodly omen. Still, there were exceptions. Notably there is the story of the Rev. Brown who came to the area from Marshfield, Massachusetts. As a matter of fact the Rev. Brown was expelled from his Marshfield pastorate because one Sunday morning he had been moved to open mirth when one of his parishioners, slumbering peacefully on his hard bench, nodded his wig off and exposed his lustrous shining bald pate to the gaze of a startled congregation. Rev. Brown's mirth, apparently struck his Marshfield parishioners as being impious. But his cheerful disposition, if manifested at all, endeared him to the hearts of his new congregation in old Westbrook. He was a popular and successful leader, living near Woodford's Corner, and according to the old record, dying there in 1798.

At first Saccarappa wasn't a very promising area for Methodism because of its general dissipation and wickedness, combined with the bitter prejudice of the standing order (Congregationalists). The newcomers, however, were not to be driven from the territory. The doctrine that they preached had come to stay.

In the meantime, following the "musket" incident, a change seemed to have come over the spirit of the prevailing intolerance, for on the 20th day of May, 1806, Daniel Conant (his wife Anna was a sister of Deacon Haskell) conveyed to Nathaniel Hatch, Joshua Webb, James Grant, and Jotham Partridge, proprietors, a tract of land on Saco Street measuring 6 rods on the road and 5 rods back for building a meeting house at Saccarappa. [Nathaniel Hatch, whose name head the proprietors from having been a master mariner, had by this time, or not long afterwards, been a well-known Methodist preacher. He was born in Gorham, September 27, 1749, and died in Westbrook in 1832. After following the sea until he became commander of a vessel, he settled in Falmouth, now Westbrook, where he erected the brick house on Saco Street, a farm known as the Hatch place, now known as the Roscoe Libby house.]

First Methodist Class

Rev. John Adams formed the First Methodist Class in 1814. The following persons are believed to have been members: Hopy Pike, George Pike, Mary Pike, Charles Pike, Charles Small and wife, Nathaniel Hatch and wife, Sarah Newcomb, Margaret Babb, Elizabeth Lary, Mehetabel Hanshaw, Sally Proctor and Rebecca Babb. By 1823 there were 187 members. In 1824 the preacher, James Jacques, "disposed" of many, it is said, by riding up to members' homes and declaring them excommunicated. By 1825 only 96 members were reported, but the membership soon came back to its original mark under positive leadership.

Old Iron Works Church

After obtaining the lot, the matter of building a meetinghouse was allowed to rest until October 6, 1817 that Nathaniel Hatch and his co-owners conveyed to Nathaniel Partridge and forty-six well-known citizens of Westbrook and adjacent towns the lot which they purchased of Daniel Conant on condition that they should erect thereon the meeting house, so long in contemplation, and finish the lower floor entirely in pews, reserving eleven pews on the back side wall on each side of the pulpit for the use of the Methodist Episcopal members and aged persons of other denominations; the gallery with one tier of pews on the wall and the remainder thereof in seats for those not otherwise provided for, excepting four seats in the front of the gallery for the singers. All the remainder of the pews were the property of the grantees and were to be assigned and divided in such manner as the majority might determine, having regard to the amount of the subscription; the pulpit to be occupied each other Sunday by the Methodists and other Sunday by the Congregationalists, especial provision being made for the Methodist love feast.

Therefore, in 1817 local men of the two sects (Methodist and Congregational) joined in erecting a "free meeting house" located beyond the canal bridge on Saco Street (later known as the "Old Iron Works Church"). The site had been originally used as a nail factory by Major William Valentine, father of Hon. Leander Valentine who later became Westbrook's first mayor. One reference says the meetinghouse was owned by the Methodists. This Saco Street meeting house was doubtless occupied quite regularly in its early years, especially by the local preachers of the Methodist persuasion, "Capt." Hatch and Elder James Lewis, and even by ministers of more liberal views. However, the career of this old edifice was in the end inglorious, for although it had stood 30 years or more it was for quite a period without doors or glazed windows; in which condition it was derisively known as the Old Iron Works; and was finally destroyed by fire in the Fall of 1847, no doubt by vandals.

Apparently all did not run smoothly at the meetinghouse on Saco Street. As might be expected, the experiment of the two sects sharing the same house of worship was not destined to any great success.

Vestry

The Methodist members finally withdrew to build a vestry at 799 Main Street, where the home of Edwin Sutermeister later stood, and later the gazebo. This site was occupied through the consent of Mark Haskell.

Since 1815 there was regular preaching by the circuit preachers, aided by Samuel Hatch and James Lewis. In 1827 there was an extensive revival on the circuit, under the labors of Rev. Richard Schemerhorn, the preacher in charge. The interest continued the next year under the labors of Rev. Aaron Sanderson, preacher in charge.

Temperance Society

In 1832, under the labors of Rev. Philip Munger, preacher in charge, a temperance society was organized, productive of much good, and followed by an extensive revival.

Wesley Chapel

In 1833 the vestry was enlarged and called the **Wesley Chapel**. Regular Sunday preaching began. Saccarappa was made a preaching station in 1834 and Rev. Owen O. Moore was appointed to this charge. (Before this time, Saccarappa was a part of a circuit within the Methodist Episcopal Church.) Rev. Moore was very much admired as a preacher and there was quite a revival during the year. However, near the close of the year, he fell under suspicion of immorality. He located, was tried, and expelled.

In 1835 Rev. John W. Atkins became the pastor, and there was a conversion of many souls. By the close of the year there were 128 church members. A Windham class was formed through the work of Rev. Atkins who was connected with the Saccarappa station.

By 1841, the society had outgrown **Wesley Chapel** and a larger church was built on Church Street (just beyond the Woodman house). The chapel now passed to a society of Freewill Baptists whose career seems to have been neither long nor prosperous, and was often used for amateur theatricals. Finally the building was drawn by oxen to the corner of Warren and Cumberland Avenue (Street) in the winter of 1859 by Albion P. Ayer. Ayer had been burned out in the Nathan Harris store, which stood where the Cumberland Block now stands. The chapel was remodeled into a tenement block. Later it was sold to the S. D. Warren Company and cut up into small houses and moved farther up the street to the vicinity of the "White House" for worker housing.

Church Street Location

In 1841, Nathaniel Haskell (a brother of Mark Haskell), conveyed a Church Street lot to Henry C. Babb, George Hayes, Moses Quimby, 2nd, Benjamin Partridge, Samuel Lamb, Lewis Hardy (then of Windham), Charles Evans, and Colonel Simon Cutter and a new ample structure was built (just beyond the Woodman house). From this building Church Street derives its name. This new lot on Church Street had been acquired under the virile preaching of Rev. Mark Trafton who drew large audiences which outgrew the Wesley Chapel. This new structure was built by subscription, resulting in a struggle to pay for it. The church was dedicated in November 1841. In 1845, under the pastorate of Rev. G. F. Cox, measures were taken to relieve the church of debt, which was only partially successful. However, by 1848 and 1849, pastor John Hobart raised the money to finish payments, by soliciting funds from other churches, and energetic solicitations from members of the society and others. He contributed personally \$200 which he earned by giving his evenings to teaching a singing school. This was at a time when the minister's salary was only \$300 a year. All remaining debt upon the church and organ was raised.

During the years 1863 and 1864, the Congregational church being without a settled pastor, their people, to a large extent, attended worship at the Methodist church. The old prejudice had died out, and the two churches were in cordial harmony. The Society prospered under the ministry of well-known clergymen.

During the ministry of Rev. Asabel Moore, this church, including a fine vestry in the lower story, was completely destroyed by fire on March 27(or 29), 1865.

Main Street Church

In 1865, Rev. A. W. Pottle, pastor, the society obtained the use of the Universalist Church for worship for two years, until March 1866. Later services were held at the Warren Cumberland Hall. In January 1866, steps were taken towards the erection of a new church. A lot was secured, money raised, and building started. About \$4,000 was raised by subscription, which, with the insurance, amounted to about \$6,000. By November, the vestry of the new church on 755 Main Street (at the corner of Main and Foster Streets) was completed and the congregation was able to move there from Warren Cumberland Hall. The church was completed and dedicated October 17, 1867. 1867 under the leadership of the Rev. Abel W. Pottle, during whose pastorate of three years a revival took place and the church membership was more than doubled.

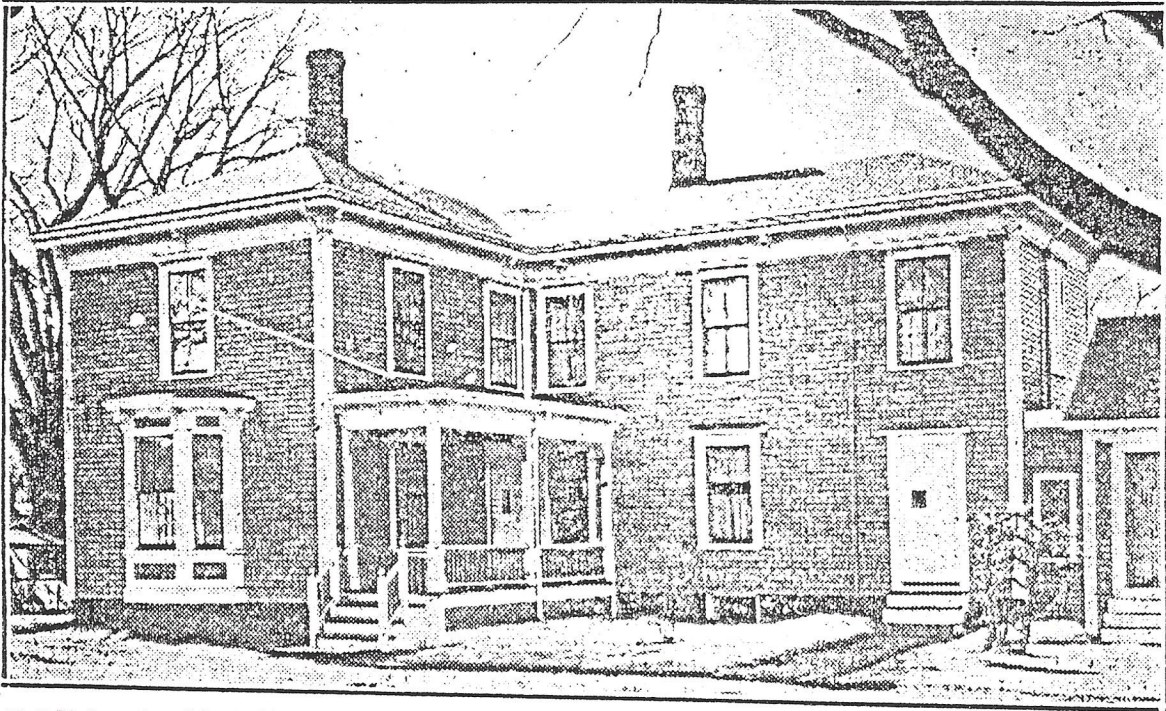
In 1886, statistics of the church were: Probationers, 66; Members, 238; Value of church, \$12,000; Officers and Teachers in Sunday school, 24; Scholars, 175.

In 1889, extensive repairs in the amount of \$3,300 were made to the church building. The debt continued and the last payment was made in January 1893. The late Maria Plummer also contributed generously to the organ fund, as did John J. Knowlton. In spite of this extra expense, the debt on church and parsonage was considerably diminished and all claims paid in full for the year. The Westbrook organization owes a greater debt of gratitude to the Rev. A. E. Pottle than to any other pastor in its history. (Mrs. Georgia Pottle Warren, wife of Mill Manager Joseph A. Warren, was the daughter of Rev. Pottle.)

A rededication and reopening of the church took place on December 5, 1889. Dr. Charles Parkhurst preached the sermon and several former pastors were present, including Rev. Israel Luce. The following year, after a period of twenty-four years, the Rev. Abel W. Pottle was re-appointed to Westbrook, to remain for over four years.

Church Rededication – 1889

Another rededication of the church took place on January 26, 1910 under the pastorate of Rev. A. T. Craig. The Hook organ had finally been installed.



By Staff Photographer, John A. Marshall

Erected at 33 Pleasant Street, with help of Ladies Aid in 1889.

Portland Evening Express, March 9, 1928

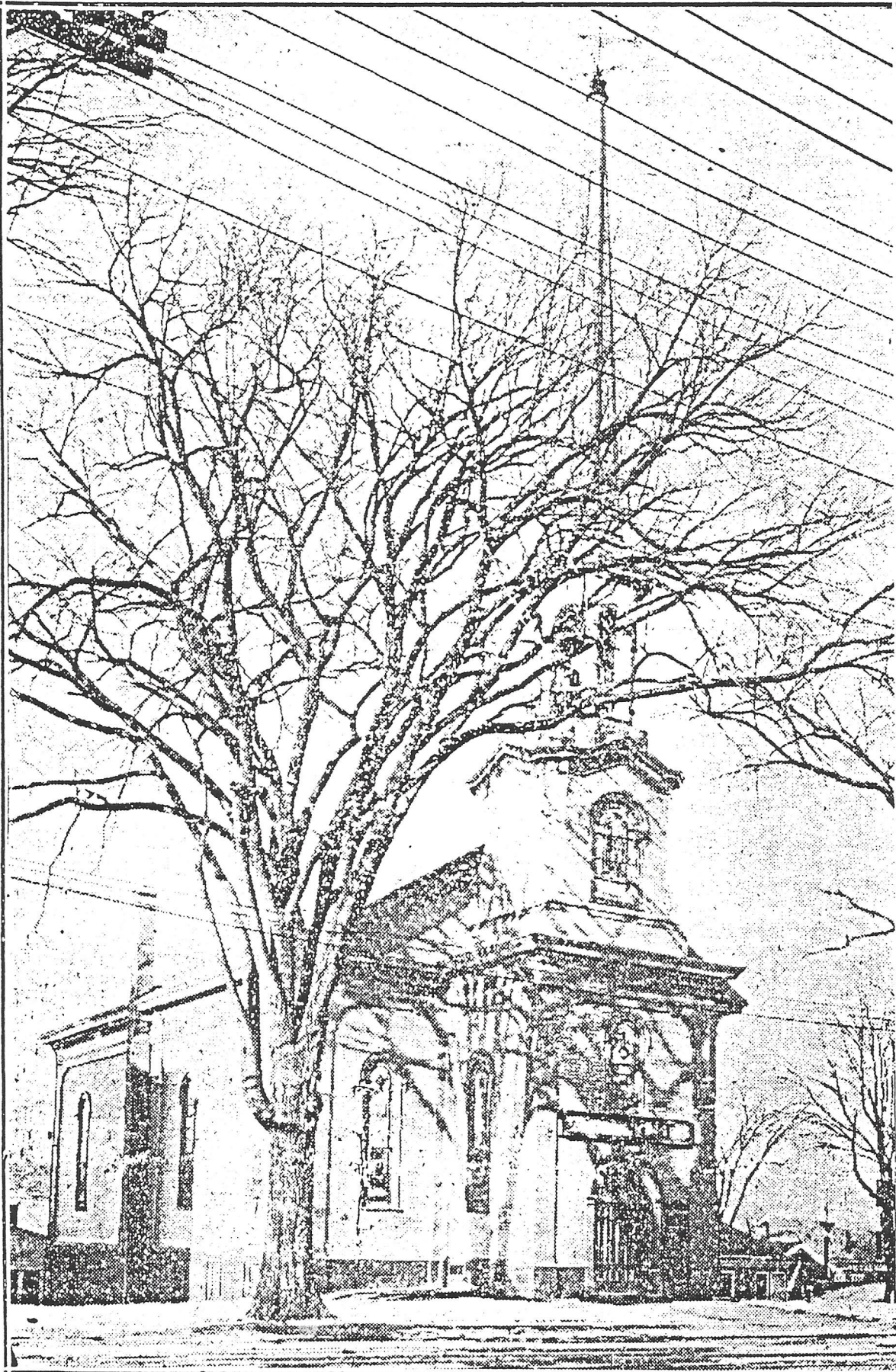
Parsonage

In the year 1889, a parsonage on 33 Pleasant Street was acquired/purchased with the help of the Ladies Aid. (The deed says the parsonage was donated to the Methodist Church of Saccarappa by Doral Bailey, August 15, 1887.) In 1941 the parsonage was renovated. This parsonage was sold in October 1982. However, in March 1993 another parsonage was purchased at 44 Constitution Drive. This parsonage was renovated and rededicated in September 2002.

Bell

In 1892 an interest arose to secure a bell for the church. After much discussion and debate, Sister Maria W. Plummer called on the pastor (Rev. A. W. Pottle) and signified here willingness to contribute the sum of \$300. This fact decided the matter, and in a short time the balance of \$204 was raised by solicitation by the pastor. This amount was raised outside of the Methodist Society. The S. D. Warren Company contributed \$30.00 and a John Cloudman made a gift of \$20.00. Many of the local firms also contributed to this purpose. The bell was made by the Fulton Bell Foundry, Pittsburgh, Pennsylvania, weighs 2000 pounds and is of a superior quality. The total cost including the hanging was \$504 and was placed in the tower of the Church in February 1893. On the outer surface of the bell is inscribed the name of the chief donor, Mrs. Maria W. Plummer as well as the name of the pastor.

HOME OF WESTBROOK METHODISM



By Staff Photographer, John A. Marshall

Erected at corner of Main and Foster Streets in 1867 to take place of Church Street Chapel destroyed by fire.

1921 Fire

In 1921 the sanctuary and vestry were damaged by fire and water necessitating extensive repairs. In addition to restoring the entire inside of the building, Memorial Windows purchased by individuals were installed, replacing the old windows destroyed in the fire. While these repairs were being made, members worshiped with other Protestants in various churches in the area. Rededication services were held under the pastorate of Rev. E. Hilton Post on May 4, 1923.

Additional Renovations

In 1941 the **parsonage** was renovated.

In 1943 the church **spire/steeple** was removed and rebuilt. Repair work was completed on the steeple in December 2000.

Extensive repairs and redecoration of the sanctuary was done in 1956. A rededication service was again held October 14, 1956. In 1996 the sanctuary was repainted to a soft rose shade. In the summer of 1999 an addition was built onto the back of the church adding a rest room, choir room, and new back entrance. Repair work on the siding was completed in December 2000.

Bible Class

During the pastorate of the Rev. Everett L. Farnsworth (1913-1916), the church boasted the largest men's Bible Class in the state, numbering 258. The original members of the class were Rev. Farnsworth, Harry L. Pride, Leroy T. Gorrie, Earle K. McFarland, E. Leroy Hawkes and Ralph Cousins. Several boys who received their first religious training in the Westbrook parish later became Methodist ministers. Notable among them was Bishop Edgar Blake. Others are Rev. John Blake, his brother, who joined the Conference in 1916 and preached at Columbia Falls, Maine; Rev. Charles Spear of Ware, Massachusetts; and Rev. Robert Clarke, of Fryeburg, Maine.

Methodist Annual Conferences

Four Methodist Annual Conferences were held in Westbrook: 1869, 1893, 1917 and 1965. Bishops Clarke, Ninde, F. Hamilton and Mathews, respectively, were the presiding officers.

Church's Name

The church's established name was Westbrook Methodist Episcopal Church. At the April 1939 conference, the three branches of the Methodist Episcopal Church, i.e., Methodist Episcopal, Methodist Protestant, and Methodist Episcopal Church South, became known as simply the Methodist Church. Again in April 1968, the conference added the word United....to become the Westbrook United Methodist Church.

Organ

"The first pipe organ installed in the history of Methodism in the United States was in Chestnut Street Methodist Episcopal Church, Portland, in 1836 and it created a violent agitation throughout the denomination. The New York Christian Advocate, then under the editorship of Nathan Bangs, made a strong invective against such an instrument in religious worship, as leading the church away from the simplicity of Methodism and the spirituality of religion."

At the same time (1892 or shortly after) as the bell project was being carried out, there arose an interest to obtain a first-class pipe organ. Some thought it would be a great addition to our Church, therefore Brother John J. Knowlton, founder of the Knowlton Machine Company, led off the financing of this enterprise with his willingness to give \$100 with Maria Plummer also contributing a like amount. The asking price for the pipe organ was \$1000, but after considerable debate the selling party accepted an offer of \$700. The purchase, trucking and assembling was to cost about \$1350. The old organ was sold for \$300 to the Methodist Episcopal Society of Gorham, New Hampshire. This with voluntary subscriptions reduced the balance of indebtedness to about \$800. The organ was moved and then set up by C. A. Greaves Company of Portland. The date of this purchase was not until 1907.

Westbrook United Methodist Church, 755 Main Street, Westbrook, Maine

E. & G. G. Hook, Boston, Mass., Op. 173, 1854

Restored by David E. Wallace, Portland, Maine, 1984

Great: 56 notes

Op. Diapason	8'	56 m
Op. Diapason	8'	—
Melodia Treble [TF]	8'	39 w
St. Diapason Bass	8'	17 w
Principal	4'	56 m
Twelfth	2 2/3'	56 m
Fifteenth	2'	56 m
Sesquialtra	III	168 m
Trumpet Treble [TC]	8'	44 m
Trumpet Bass	8'	12 m

Pedal: 20 notes

Dble. Op. Diapason Ped.	16'	20 w
Bourdon Pedals	16'	20 w

Couplers:

Sw. to Gr. Or.	
Sw. to Ch. Or.	
Ch. to Gr. Or. sub 8 $\frac{1}{2}$	
Gr. Or. to Pedals	
Ch. Or. to Pedals	

balanced Swell pedal

Swell: 56 notes, enclosed

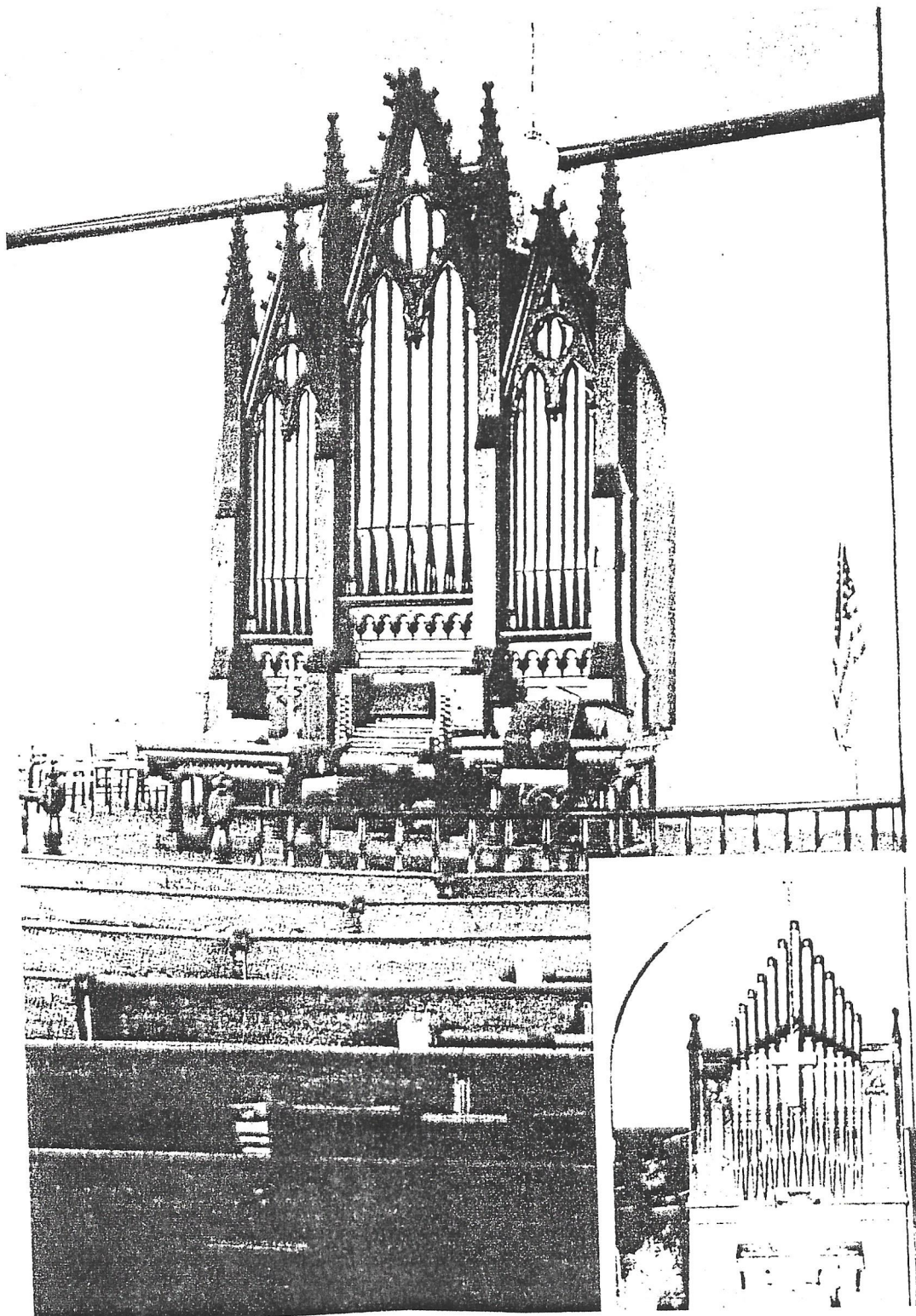
<i>(notes 1-12 permanently coupled to the Choir)</i>		
Bourdon [TC]	16'	44 w
Op. Diapason [TC]	8'	44 m
Viol di Gamba [TC]	8'	44 m
St. Diapason [TC]	8'	44 w
Principal [TC]	4'	44 m
Cornet [TC]	II	88 m
Trumpet [TC]	8'	44 m
Hautboy [TC]	8'	44 m
Tremulant		

Choir: 56 notes

St. Diap. ⁿ Treble [TF]	8'	39 w
St. Diap. ⁿ Bass	8'	17 w
Dulciana	8'	56 m
Viol d'Amour	8'	56 m
Principal	4'	56 m
Wald Flute	4'	56 w
Cremona [TF]	8'	39 m

Bellows Signal

mechanical action



**1984 Photo of E. & G. G. Hook Organ, Op. 173, 1854
Restored by David E. Wallace, Portland, Maine, 1984**

INSET: A scrapbook found in the church in 1963 contained this photograph of an organ, surely a one-manual c. 1890 Hook & Hastings, and indicated that it was of a previous organ in the Westbrook church. However, the photograph appears to date from the 1920's.

E. and G. G. Hook Organ, Opus 173 – 1854

Our organ was built in Boston in 1854 (the same year that the S. D. Warren Company was established) the 173rd instrument constructed by the Hook brothers. It was built for and installed in Portland's State Street Congregational Church. Used through 1892 and replaced in 1893, it lay in storage until 1907. At that time it was purchased by the Methodist Church of Westbrook, installed in the choir section of the sanctuary and the recessed altar was removed. The organ now fills that space. In 1907 when the organ was moved to Westbrook some action parts were replaced in the later Hook manner. This significant work done by the installer was to update the key action from the "wire hook" ends on the trackers to a "linen" end arrangement. Although one reference stated that the organ was moved and set up by C. A. Greaves Company of Portland, they may have just delivered it to Westbrook. Since the number 563 appears in various places in the organ, it would suggest that George Hutchings of Boston may have been the installer, a Roosevelt workman, perhaps about the time Farrand & Volley bought out Roosevelt.

The builders of our "tracker" organ, the brothers Elias Hook (1805-1880) and George Greenleaf Hook (1807-1880) dominated the organ building business in New England during the 19th century. After apprenticing with the illustrious Boston organ builder, William M. Goodrich, the pair returned to their hometown, Salem, Massachusetts, where they established an organ firm. In 1831 they moved their business to Boston. In the next 40 years their factory produced more than 600 instruments. Each organ built had its own Opus Number – ours being OPUS NO. 173.

The instrument was reconditioned in 1964 by R. Reich of the Andover Organ Company. The organ is unchanged from its original condition with the exception of the hand pump mechanism which was removed from the bellows and an electric pump installed in the basement of the church.

Missing from the organ is the cremona stop, perhaps lost in the move of 1907. The Open Diapason on the great was never installed by the builder and the choir stop is missing from the organ perhaps from the 1907 move.

In July of 1980 Mr. Fritz Noack, President of The Noack Organ Company, Inc., and Faculty member of the New England Conservatory, visited the church with an unusual request. Mr. Noack had just spent an entire weekend reading a monumental research book done by an author in Massachusetts on organs with historical significance throughout parts of the United States. He read of our Hook organ and was escorted to the instrument and he examined it with flashlight as much as he was able that day. He returned in two or three days, armed with floodlights and camera, and proceeded to photograph the organ in its entirety. Mr. Noack in a letter dated July 29, 1980 wrote to Pastor Chadbourne:

"Thank you for permission to see your organ in such detail. As I told you then, it is one of the oldest, larger organs by this famous New England Builder to be in existence.

As a matter of fact, there is none of the three-manual Hooks from the 1850's in such literally unchanged condition."

Some repairs were started by a Boston firm in the early 1970's but were not completed. In 1982 Pastor Mervin Chadbourne began consultation with Mr. David Wallace of Portland and an active effort began to raise the necessary funds to restore the instrument. Personal donations from members of the congregation in addition to \$5,000 from the earnings of a Trust Fund provided cash to pay in full the cost of restoration.

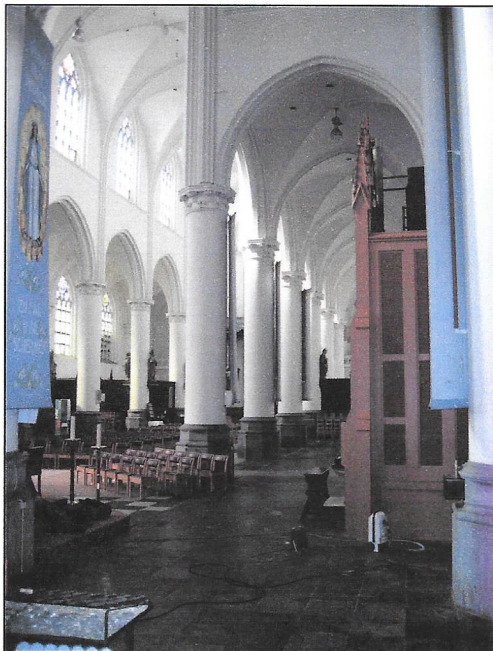
In 1921 the Sanctuary and Vestry were damaged by fire and water, requiring extensive repairs to the church. Evidence of the charred wood and material may still have been found behind the organ and choir sections in 1984.

David Wallace began restoration after Epiphany 1984 and completed the work in the summer of 1984.

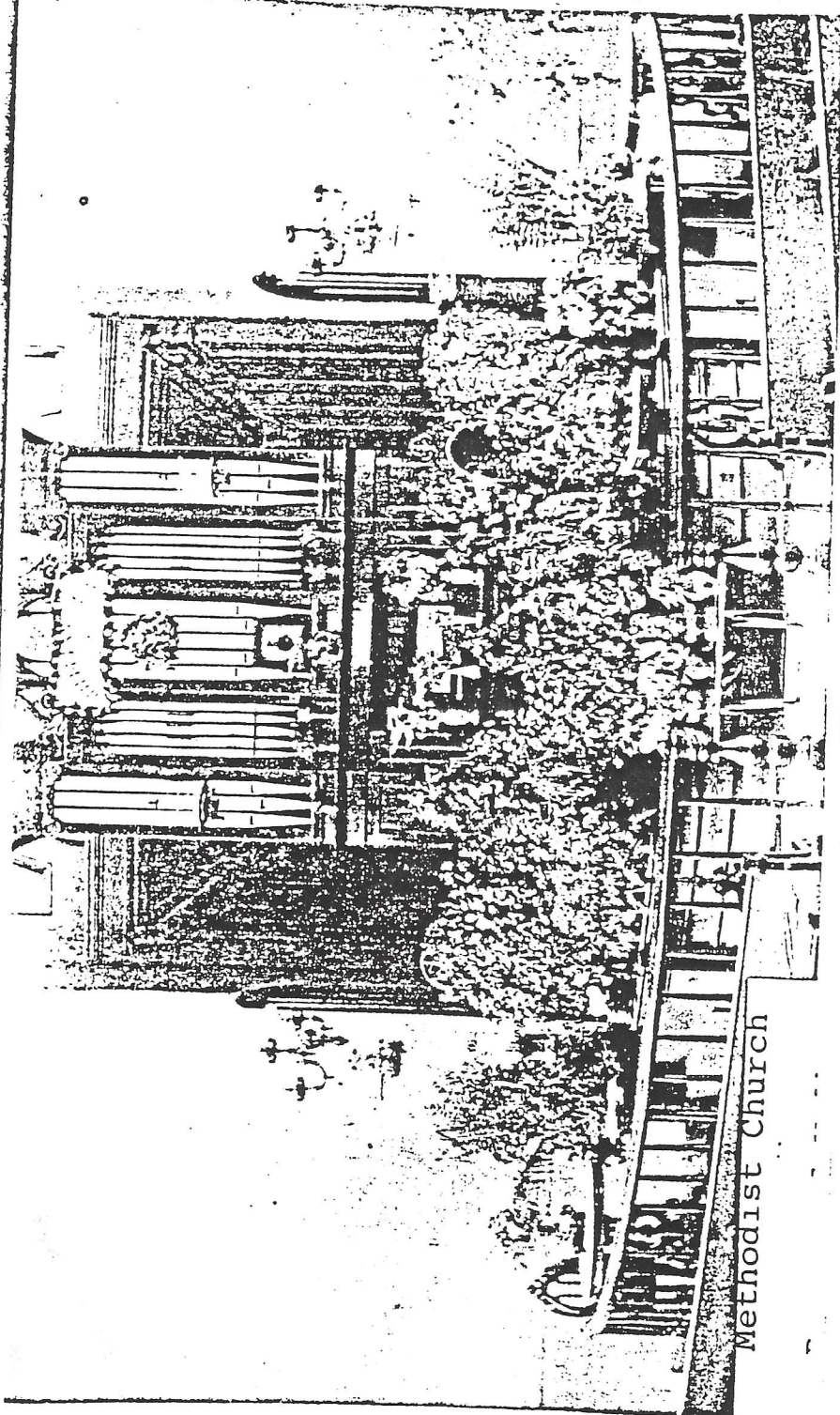
The only two modifications made over the years were the installation of a supply house tremolo and a supply house swell shoe. Both improvements did not work very well if at all and have now been replaced with devices that are as close to duplicates of the original equipment as possible. The Swell division enclosure once had two sets of shutters on the front to control the sound. When the organ was installed at Westbrook, the outer set of shutters was removed so that the organ would fit properly behind the arch.

In 1964 the hand pump mechanism was removed from the bellows due to poor condition. This, along with the Choir Cremona, are the only things that need to be restored to make the organ fully representative of the way it was originally built.

Douglas Rafter presented an organ concert "A Salute To Spring" on the newly restored instrument on May 5, 1985. During an Organ Historical Society convention in Portland, Rosalind Mohnsen presented a concert Thursday, August 20, 1992.



update on organ -
added 2009.



Methodist Church

Organists (only names available)

Miss Myrtle Burnham

James Bowman

Kathleen Walker (Kitty)

Eric Rahn (Daniel Pettit)

1996 – Jan Usher

1997 – Philip Fournier

1999-2003 – Claire Poulin

Music

For years music has been an important part in the church. Soloists, choirs, groups and church concerts were well known in Westbrook. An early clipping dated December 10, 1928 reported a musicale presented at the joint meeting of the Craig Brotherhood and Sisterhood of the Methodist Episcopal Church.

As far back as 1943 the church choir rehearsed Thursday evenings at 7:00 p.m. This remained in effect until the past year when the choir only met prior to the church service. Lenora Bell was the director of a Youth Choir for a number of years. Some choir directors in the past have been Mildred Lavery Barry, Rowena Fairchild, Muriel Swett Johnson, and Ron Morrill. December Christmas Concerts and annual Spring Concerts were choir highlights. On Friday, June 4, 1999 the church choir participated in Westbrook Together Days—Concert in the Park at 5:00 p.m.

Secretaries of the Church

On November 11, 1996 Junie Dugas accepted the position of church secretary with morning hours Monday, Wednesday and Friday. In September of 1999 her hours were extended to Monday thru Friday mornings. Junie resigned in June of 2000 and Donna King took the position. Kathy Johnson became the church secretary when Donna left in the fall of 2001. A monthly church newsletter began publication in November 1996.

United Methodist Women

Through the years the women of the church had their own group. At one time it was called the Ladies' Aid, the Woman's Council, and later became the Woman's Association, and in 1941 the Woman's Society for Christian Service.

At one time Inez Pride (Mrs. Merritt Pride) was the president of the Women's Association. In an interview in 1976 Inez Palmer Pride related to Vaun Born the following: "We all had a lot of fun putting on the play, "The Old Peabody Pew". Perhaps you don't know but the church bell is supposed to ring before the play started.

Kathleen Vallee Lenneville was the organist, and she and I were in the church rehearsing and she was speaking about ringing the bell, and she said, "Elwyn doesn't want the bell rung." I said, "I know but we're going to ring it." I said, "I will ring it." She looked out the window and she said, "No, I guess perhaps you won't because Elwyn's coming now." And I said, "Oh yes we will." So I stepped out and locked the door and rang the bell!" The play went on and it was very successful." [Obviously the Elwyn to which she referred was Rev. Elwyn Wilson, which establishes the date between 1930 and 1935.]

A newspaper article at that time announced: "The Old Peabody Pew to be presented at the Westbrook Methodist Episcopal Church. Mrs. Merritt Pride, Chairman of the event – sponsored by the Women's Council of the church. Mrs. John Hay and Merrill Tracy are featured."

Another newspaper clipping dated Friday, November 22, 1941 announced plans for a tea and program: "Mrs. Burnham F. Smith, is Chairman of the Thanksgiving Tea for the Woman's Society for Christian Service, Westbrook Methodist Church, to be held at the Legion Hall. Featured will be Mrs. Lucille Potter Lavin, soloist. [Mother of actress Linda Lavin] Included will also be violin solos and readings.

The Women's groups thrived throughout the years, at one time having three groups. A Junior Guild or League was for the younger women of the church. A Young Mother's Group held a childcare on Thursdays for church mothers to drop off their children while they went shopping. Apparently they would reciprocate in turn for the others.

These groups have united into the one group – United Methodist Women meeting the second Monday of each month at members homes or at the church. For many years Beverly Barton has entertained the group at her home for a cookout at the June meeting.

A Quilters Group has been ongoing for years. These two groups are active in preparations for the Christmas fairs.

The Men's Council

A Men's Council was still active in the 1940's. [No information found for this group.]

Church School and Youth

Apparently the regular Church School (or Sunday School) meeting times varied through the years. In 1943 Church School met at 11:45 (Morning Worship was 10:30) with a Youth Fellowship meeting at 5:00 p.m. However, in 1947 Church School was scheduled for 9:45 (Morning Worship at 11:00) and Youth Fellowship at 6:30 p.m.

A news item dated November 14, 1924 announced that Leroy Gorrie of the Methodist Episcopal Church is the newly elected President of the West Gorham Division of the Sunday School Association. And in the late 1930's there was a high school youth group of Cumberland County known as the Epworth League. At that time the church's Glenn McMillin was a vice-president of that group and a lay-leader.

The church has sponsored Girl Scout troops as well.

Memorial Gifts

Through the years specific memorial gifts have been given. Among these are the cross and candle holders, the baptismal font, the piano in the sanctuary, and the many memorial stained glass windows (see 1921 Fire). A memorial garden was planted in 1998 in front of the church and the Lovejoy Nursery was dedicated on December 27th of that year.

Later Years

Rev. Albert Ernest Luce. (1926-1930)

Rev. Luce was born in Carmel, Maine, August 23, 1865, the son of Henry Warren and Cordelia Bemis Luce. A graduate of Orono High School, he received his religious training at the Eastern Maine Conference Seminary. He married Roberta Carlisle in 1899. Since 1890 he held various pastorates in northern Maine, leaving a pastorate in Houlton to come to Westbrook.

Prayer Meetings and Bible Study was held Tuesday evenings at 7:30 from 1941-1947 under the pastorship of G. Duncan Moores; Rev. Frederick Niles called this Evening Devotions when he arrived in 1947. Young Adult Fellowship was held the Second and Fourth Mondays at 8:00 p.m. and with a time change to 7:30 p.m. in 1947. Holy Communion was received quarterly at Morning Worship throughout the 40's. On September 25, 1947 Rev. Moores was honored at a reception with 150 people attending. Moores was pastor for seven years – longer than any other pastor at that time – and was headed to Bangor. Prior to his reception, there was a September 21 notice of a reception held for Frederick Niles to succeed Moores. At Niles reception, there was an attendance of 125.

Items concerning Rev. Niles - October 7, 1947 – Frederick Niles and wife Harriet to move to Westbrook from Corinna, Maine. They will live in the Pleasant Street parsonage and have two children, Norman and Diana. Another item dated February 16, 1948 announced "His Palette is Grapefruit Can" – Rev. Niles specializes in painting of old Maine barns and started at age 13.

On February 5, 1940 it was reported that a Committee was arranging a Fellowship Tea for the Home and Foreign Missionaries Society of the Church to be held Tuesday afternoon. This will include exhibits of nations.

In 1946 a World Order essay contest competed in the church on a Sunday evening. The winners to read in a radio broadcast. And on November 5, 1947 the Rev. Otto Nielson of Trinity Lutheran Church welcomed Westbrook Ministerial Association at the Westbrook Methodist Church. A musical program followed the luncheon.

One item from the 1950's: June 5, 1950 – David R. Hickman – formerly a pastor at Gardiner. A reception was held for him on Wednesday evening at the church.

More Recent Highlights

Between 1988 and 1992 one of the highlights of the tenure of Rev. George Abosamra were “church field/day trips”. Apparently George would fill his van with members and drive even as far as Boston’s Fanieul Hall!

When Les Pettit left in June of 1996, the church not only lost a pastor, it also lost Eric Rahn/Daniel Pettit (Les’s adopted son)--an organist/choir director/teacher. Betty Westhoven arrived in July of that year... her thing was redecorating... she immediately changed the carpet in the pastor’s office. Following that she brightened the sanctuary by having it repainted and hired a church secretary. On December 15th of that year the church had Memorial Tree Lighting... this coincided with a city-wide carol sing. Nevertheless, Betty decided to retire from the ministry due to ill health. A farewell reception was held for Betty after worship on June 9, 1997

On July 6, 1997 Phillips Whang and family arrived. A welcome reception was held following worship. At the time Phillips arrived the parsonage had been rented. Betty did not wish to live there because she had a place in Saco. In any event, the church had to locate a rent for him. Phillips was unique that he had the church open mornings from 9-noon for prayer. He was also unique in that he preached among the congregation—rarely using the pulpit. He came down front with his bible in hand and spoke. He was also an excellent musician with a marvelous tenor voice. During his ministry weekly attendance and receipts were published in the bulletin and attendance did soar. He attempted a Praise Worship service at an alternate time incorporating younger people and keyboard, guitar and drums with singing.. There was breakfast bible study on Friday mornings at 6:00 a.m. and well as youth gatherings with pizza. At this time the church acquired a new organist, Philip Fournier, who arrived in September 1997 and stayed until November 15, 1998. There had been an office area in back of the balcony. This was converted into a nursery and dedicated December 27, 1998 as the Lovejoy Memorial Nursery. Two small trees in front of the church were removed and a Memorial Garden was planted. In addition, the Clown Ministry (Clowns for Christ) was headquartered in the church in April 1999 remaining April 2001 when Buddy and Irene Johnson moved to Florida. Phillips was able to take a trip to the Holy Land during his

stay here, spending the entire visit in one set of clothing. (His luggage was lost and never caught up to him until he got back!) A farewell to Phillips was held May 30, 1999. Since the Whang's parents lived in Korea, Phillips accepted a new position in California, which would entail shorter flights to visit home.

On June 4, 1999 the church choir participated in Westbrook Together Days Concert in the Park, Friday at 5:00 p.m. Begun in June of 1999, the new back entrance and addition was being built just as Dr. Edward Grant arrived on July 11 with his reception at the coffee following the service. Since Ed was working on another book (he already had one published), he immediately required a private office, and immediately space was located for the church secretary. In October 1999 Small Wonders Day Care rented Hurd Hall. Perhaps the greatest inconvenience this entailed involved the church suppers. These monthly suppers were important fundraisers for the church (Methodists having an excellent reputation in Westbrook for their excellent food) and both church men and women participated in this work. Therefore, the chairs and tables had to be kept broken down until after the day care closed on Friday. This day care was short lived in the church. In June the church secretary, Junie Dugas resigned and Donna King was hired. Repair work on the steeple and siding was completed in December 2000. Dr. Grant left in June 2001.

In July 2001 Rev. Gary Akeley became the new pastor at Westbrook United Methodist Church and the South Portland Elm Street United Methodist Church. Originally from Fort Fairfield, he came from the United Methodist Church in Strong, where he served nine years. The Akeley's resided in the Elm Street parsonage until the renovations were completed in the Westbrook parsonage in September. Since sharing a pastor involved a service time change, Westbrook's worship time became 10:45. Church secretary Donna King resigned in the fall and Kathy Johnson filled the position.

In June 2003 the church membership voted to sell the building. An offer was made by the Mission Possible organization in Westbrook to enable them to relocate from the space they occupy in the Dana Warp Mills complex. Since the offer was accepted the last service was held December 28, 2003. Plans were to vacate the building by the end of January 2004, with the organ being dismantled and packed for storage and possible sale the first week in January by David Wallace. Church services will continue in space rented at the American Legion Hall on Dunn Street in Westbrook until a new structure is built.

TIME LINE SIGNIFICANT DATES

1799 – First Methodist Service conducted in Saccarappa – at Conant residence on Park Hill by Robert Fellobee, a circuit-riding preacher.

1814 – First Methodist Class

1817 - Joint Methodist / Congregational church reconstructed at the “Old Iron Works” on Saco Street.

Vestry built at 799 Main Street

1833 – Vestry enlarged to Wesley Chapel

1834 – Saccarappa made a preaching station – official church.

1841 – Moved to Church Street location.

1865 – Church destroyed by fire. Interim worship at Universalist Church and Cumberland Hall.

1867 – New church completed and dedicated at 755 Main Street.

1889 – Parsonage acquired at 33 Pleasant Street

1889 – Rededication

1893 – Bell installed

1893 – Methodist Annual Conference Held in Westbrook

1907 – Organ installed

1910 – Another rededication.

June 7, 1914 – from the official program of the Westbrook Centennial:

7:00 – Special services in the various churches. The Westbrook Boys’ Orchestra will assist at the Methodist Episcopal Church.

1917 – Methodist Annual Conference Held in Westbrook

1921 – Fire in sanctuary and vestry

1923 – Church rededication

Time Line Significant Dates (continued)

1939 – The church's name changed to the Methodist Church

1941 – Parsonage renovated

1943 – Steeple/spire rebuilt

1956 – Repairs and redecoration to sanctuary and rededication.

1964 – Organ reconditioned.

1965 – Methodist Annual Conference Held in Westbrook

1968 – Name of church again changed to become United Methodist Church

1982 – Parsonage sold – October

1984 – David Wallace restored organ.

1993 – New parsonage purchased – March

1996 – Repainted sanctuary

1996 – Official church secretary hired

1998 – Lovejoy Nursery dedicated

1998 – Memorial Garden planted

1999 – Clowns for Christ group based at the Westbrook Methodist Church.

1999 – Rebuilt back of church – addition

1999 – Small Wonders Day Care rented Hurd Hall

2000 – Steeple and siding repaired

2003 – Membership voted to sell church building and relocate.

PASTORS – LISTS

*These lists have been corrected – previous lists have been miss-translated because of the miss-reading of the script.

List of Circuit Preachers

1799 – Robert Fellobee*
Asa Heath
James Lewis
Stephen Waterhouse
Philip Munger
Samuel Hatch
Nathaniel Hatch
Rev. Brown
1813 – John Adams
1824 – James Jacques
1827 – Richard Schemerhorn
1828 – Aaron Sanderson
1832 – Philip Munger

List of Pastors

The following are the pastors who have served the Church and the year of appointment:

1834 – Owen O. Moore*
1835 – John W. Atkins
1836 – John Atwell
1838 – Joseph H. Henne
1839 – Nathan D. George
1840 – Mark Trafton*
1842 – Moses Hill
1844 – Eaton Shaw
1845 – Hershom F. Cox
1846 – Charles F. Allen
1848 – John Hobart
1850 – Parker Jacques
1851 – Howard B. Abbott
1853 – W. F. Farrington
1854 – P. C. Richmond
1855 – E. Robinson
1856 – Uriel Rideout
1857 – John C. Perry

1859 – Benjamin Foster
1861 – A. F. Barnard
1863 – Asabel Moore*
1865 – Abel W. Pottle
1868 – W. B. Bartlett
1870 – H. B. Mitchell
1872 – S. F. Strout
1874 – W. W. Baldwin
1875 – D. B. Randall
1877 – Israel Luce
1880 – Charles W. Bradlee
1883 – Everett S. Stackpole
1884 – Ezekiel Martin
1887 – M. C. Pendexter
1890 – Abel W. Pottle
1894 – C. C. Phelan
1900 – C. F. Parsons
1905 – A. T. Craig
1910 – W. F. Holmes
1913 – E. L. Farnsworth
1917 – J. S. Crossland
1919 – H. F. Leech
1921 – E. Hilton Post
1924 – Charles H. Draper
1926 – Albert E. Luce
1930 – Elwin L. Wilson
1935 – Jesse Kenderdine
1937 – Charles L. Kinney
1941 – G. Duncan Moores
1947 – Frederick L. Niles
1949 – Guy Wilson
1950 – David R. Hickman
1954 – Bertrand F. Wentworth
1960 – Clifton J. Wood
1965 – Perley C. O'Dell
1967 – Albert J. Doran (Dr.)
1975 – Helen Zigmund
1979 – Marvin Chadbourne (lived at Chebague Island)
1988 – George Abosamra
1992 – Leslie Petit
1996 – Betty Westhoven
1997 – Phillips Whang
1999 – Dr. Edward F. Grant
2001 – Gary Akeley

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14. Commemorative plate with a print of the church with inscription belonging to John Watson, Sr.

PHOTOS

Parsonage at 33 Pleasant Street – March 9, 1928 from the Portland Evening Express
Church photo – 1928
Church photo – 1943
Organ photo - 1992

APPENDIX

1947-1948 – Members of the Parish

1947-1948

CHURCH MEMBERSHIP ROLL

Adams, Mabel A.
 Alcorn, Irene D.
 Alexander, Edith M.
 Allard, Lucie M.
 Allard, Phillip
 Allard, Ralph H.
 Allard, Ralph H., Jr.
 Asker, Einar C.
 Asker, Frances
 Asker, Harriet W.
 Asker, Jean E.
 Atkinson, Vivian B.
 Baker, Dr. A. H.
 Baker, Lois B.
 Banks, William
 Barnes, Doris B.
 Barter, Ruth S.
 Barton, Ione L.
 Barton, Robert
 Beesley, Agnes
 Bell, Harland L.
 Bell, Evelyn T.
 Bell, Fred A.
 Bell, Lenora
 Bennett, Flora
 Bennett, Nelson C.
 Berry, Alice M.
 Berry, Manning
 Berry, Norris J.
 Berry, Tena
 Billings, Barbara
 Billings, Richard
 Black, Mary L.
 Blaisdell, Edwin J.
 Blaisdell, Mertie
 Blaisdell, Wallace J.
 Blanchett, Pauline V.
 Bodge, Donald H.
 Bodge, Ellen J.
 Bodge, John D.
 Bolster, Florence
 Bonin, Ephrem
 Bradbury, Cecil E.
 Bragg, Dora L.
 Braley, Robert G.
 Brann, Lloyd
 Brann, Olive
 Bridges, Josephine
 Burke, Clarice
 Burke, Harold I.
 Burnham, Alice A.
 Burrows, Carl
 Carsley, John H.
 Carter, Maud L.
 Cartret, Edward A.
 Cates, LeRoy C.
 Cates, Myrtle
 Clark, Malcolm M.
 Clark, Marion

Clarke, Clifton S.
 Clarke, Millie S.
 Clarke, William L.
 Cole, Everett E.
 Cole, Myrtle M.
 Collins, Milton
 Cousins, Alice
 Crawford, Herbert
 Crawford, Mabel
 Crawford, Margaret
 Crawford, Stewart A.
 Crooker, Dorothy E.
 Crooker, Edith
 Crooker, George
 Davis, Kenneth C.
 Davis, Naomi
 Davis, Norman
 Davis, Roy K.
 Dinsmore, Isabella
 Doucette, Edna
 Dyer, Albion
 Dyer, Louise
 Dyer, Marita S.
 Dyer, Irving W.
 Ellis, Freda T.
 Farlev, Clara R.
 Farlev, Dwinal R.
 Farlev, Edith
 Farlev, Elsie R.
 Farlev, Ray
 Farr, Lois K.
 Farr, Robert
 Fenderson, Lillian
 Fernald, Catherine A.
 Fogg, Wilma
 Fournier, Edna M.
 Fullerton, John
 Fullerton, Leona
 Glover, Ralph P., Jr.
 Goff, Merle F.
 Golder, Willa
 Googins, Harriet L.
 Googins, Jean A.
 Googins, Marguerite R.
 Gorrie, Earl
 Gorrie, Leroy T.
 Gorrie, Robert T.
 Gorrie, Winifred E.
 Grace, Marion L.
 Gray, Amy F.
 Greenlaw, Alphonso C.
 Griggs, Pauline B.
 Grover, Doris
 Hall, Bertram D.
 Hamm, Thelma
 Hanson, Betty R.
 Haskell, Viola M.
 Hawes, Ellie K.
 Hawkes, Marrett A.

Continued on Page 23

CHURCH MEMBERSHIP ROLL

Hawkes, Myrtilla	Meggison, Annie B.
Higgins, Fred	Meggison, Blanche
Higgins, June	Meggison, Evelyn G.
Huntley, Blanche M.	Meggison, Geraldine
Huntley, Karl O.	Merrill, Alice E.
Huntley, Emily	Meserve, Cora
Hurd, Margaret R.	Morse, Edith
Hurd, Philip	Munson, Charles W.
Jenkins, Pauline E.	Murchie, Doris M.
Jess, Edward O.	Murchie, Raymond
Johnson, Ralph I.	Murphy, Gladys S.
Jordan, Bernice L.	Nash, Morrill J.
Jordan, Effie L.	Naylor, Lucille
Jordan, Fred	Naylor, Rubie
Jordan, Ruth	Nichols, Laura H.
Kelson, Emily	Niles, Harriet E.
Kenderdine, Eleanor	Norburg, Susie
Kenderdine, John	Norton, Clara
Kidder, Marion G.	Norton, Martha S.
Kirk, Gladys M.	O'Brien, Lizzie
Knowlton, Martha G.	O'Leary, Margaret
Laffin, Bertha B.	Partridge, Augusta
Laidlaw, Thomas E., Jr.	Partridge, Merton
Larrabee, Maud	Partridge, Josie
Lavery, Allan E.	Pearce, H. Louise
Lavery, Jennie B.	Peffer, Dorothy
Lavery, Mildred I.	Peffer, Richard
Leighton, Addie	Pennell, Clifford
Leighton, Christine W.	Pennell, Everett
Leighton, Ernest	Pennell, Florence
Leighton, Tina	Pennell, Irving
Lenfest, Nellie	Percival, D.
Libby, Vera	Peterson, Ella B.
Livingston, Etta	Peterson, Hans
Lovejoy, Charlotte	Peterson, Nicholas A.
Lovejoy, Delmar	Petnaud, Clara N.
Lucas, James	Philpot, Venetia S.
Mains, Isabel	Pierce, Dora W.
Maines, Mildred	Pierce, Myron H.
Marchant, Effie	Plummer, Etta M.
Marchant, Glenice	Plummer, Fred S.
Marchant, Joseph	Poitras, Mary L.
Marston, Grace D.	Poitras, Raymond E.
Mayberry, Bertha	Polly, Dorothy W.
Mayberry, Harris	Poston, Marjorie A.
McDonald, Gertrude B.	Poston, Richard W.
McFarland, Carrie	Powers, Andrew
McFarland, Earl K.	Powers, Lucy S.
McFarland, Edith M.	Pratt, Ethel W.
McFarland, Harriet	Pride, Jennie
McFarland, Henry B.	Pride, Marion K.
McKenzie, Winifred	Pugh, Ada K.
McLeod, Irene C.	Pugh, Alfred M.
McLeod, Josephine	Pugh, Benjamin E.
McMillin, Beverly	Pugh, Irene K.
McMillin, Fred N.	Pugh, Jane
McMillin, Glenn E.	Pugh, John
McMillin, Marguerite M.	Pugh, Josiah
McMillin, Mona E.	Purinton, Harry B.

Continued on Page 27

CHURCH MEMBERSHIP ROLL

Quinn, Phyllis	Stone, Paul
Quinn, Patricia	Stone, Philip
Reece, L. Allison	Swendsen, Avis
Richardson, Elva H.	Swendsen, Fred W.
Ricker, David L.	Swendsen, Donald
Ricker, Marie	Swendsen, Gertrude
Rideout, Bessie L.	Swett, Arthur
Rideout, Josephine	Swett, Arthur, Jr.
Roberts, Clara	Swett, Isabel
Robinson, Clara	Swett, Muriel
Robinson, Edith	Swett, Olive L.
Robinson, George	Sykes, Marion
Robinson, Margaret C.	Thibodeau, Edith
Robinson, Oscar, Jr.	Thibodeau, James
Rogers, Annie K.	Thistle, Leah M.
Rogers, Clifton K.	Thompson, Eleanor
Rogers, Evelyn J.	Thompson, Rae M.
Rogers, Elwin	Titcomb, Harold G.
Rogers, LaVita R.	Titcomb, Hazel L.
Rogers, Priscilla D.	Titcomb, Virginia C.
Rogers, Arthur	Titcomb, Warren C.
Rogers, Wallace M.	Tucker, Frederick L.
Sargent, Ernest L.	Tucker, Frederick L., Jr.
Sargent, Mabel	Tucker, Myrtis M.
Sinclair, Beverly L.	Tucker, James
Sinclair, Wilma S.	Tucker, Mildred
Skillings, Ethelyn M.	Tucker, Norman
Sayward, Edith F.	Tucker, Shirley H.
Small, Carrie	Vanner, Stanley
Small, E. Allen	Varney, Gertrude
Small, E. Allen, Jr.	Verrill, Anna B.
Smith, Burnham F.	Waite, Beatrice
Smith, Charles G.	Waite, Charles
Smith, Charlotte	Waite, Ralph L.
Smith, Clara G.	Waite, Raymond J.
Smith, Evelyn A.	Warner, Harold S.
Smith, Helen	Warner, Irene
Southard, Lillie W.	Warnock, Madeline K.
Spear, Angie G.	Watson, Mary J.
Spencer, Everett	Watson, Alice I.
Spencer, Florence C.	Watson, Florence
Spencer, Margaret M.	Weeks, Evaline S.
Spencer, William	Weeks, Leon S.
Spiller, Amos	Wheat, Dr. F. E.
Spiller, Carroll	Whitehouse, Alfa B.
Spiller, Edith W.	Wiggin, Eleanor
Spiller, Jack W.	Wiggin, Ronald
Spiller, Janet E.	Wilbur, Ruth A.
Spiller, Nellie D.	Willis, James
Spiller, Philip D.	Winship, H. Howard, Jr.
Spiller, Richard C.	Winship, Leonice C.
Stearns, Doris	Winslow, Adelaide G.
Stevens, Alice H.	Winslow, Alfred F.
Stickney, Harriet K.	Woods, Josie N.
Stone, Hazel A.	Wyer, Hazel C.

My Place Teen Center (former United Methodist Church)

Stained Glass Windows

In Memory of.....

1. Enoch· Eugene·Ladd
2. Merritt William & Annie M.Stiles
3. Mary·Abbie·Lavery & Allan·Lavery
4. David P. and Abbie·H.Pride
5. Rev.Abel·W. & Martha·Eaton Pottle
6. Richard and Emma·Boothby
7. Otis and Harriett·Wyer
8. John P. & Mary A. Pennell
9. Catherine G. Quinby
10. William & Elizabeth·Lamb·Neal
11. Benj.J. & Charlotte·F.Woodman
Charles·B & Clyde·W.Woodman
12. Maria·W.Plummer
13. John and Mary E. Watson
14. John·Wesley·Conant

*File Church NB.
added
2012*