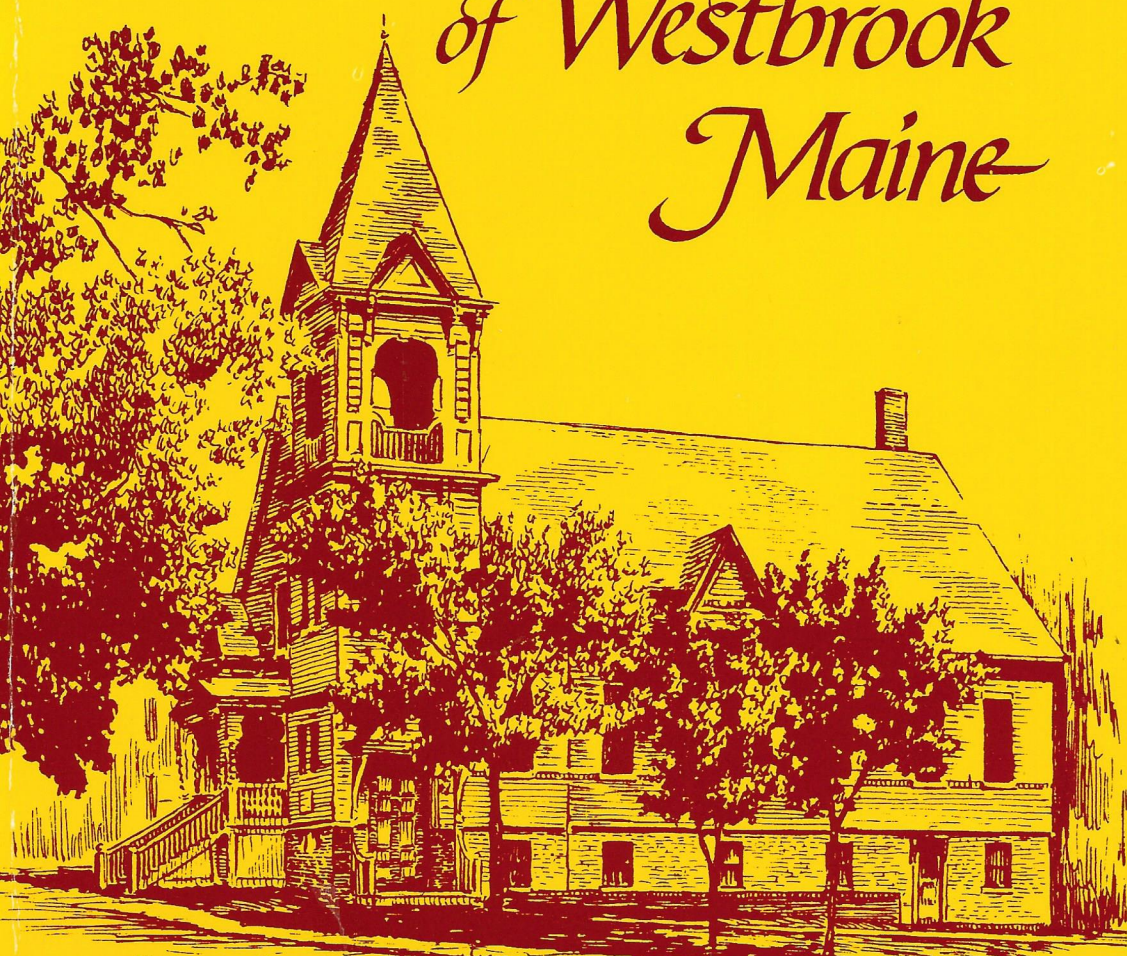


*A History of the  
Universalist Church  
of Westbrook  
Maine*



Universalist Church  
Westbrook, Maine

E. O. Nielsen

*by John C. Winslow*

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## ACKNOWLEDGEMENTS

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## Chapter 1

### Old Church, 1833 - 1888

Histories state that early in the nineteenth century about forty members of Parson Bradley's Stroudwater Congregational Church withdrew because of Universalist tendencies. Under the leadership of Nathaniel Hatch, a lay preacher, the Reverend Mr. Soldier was called to preach in the free meeting house on Saco Street.

This building occupied the present site of the Knights of Columbus building, the former Saco Street School. Constructed around 1818 or 1819, the building had been used intermittently since that time. It was finally destroyed in 1847 in a spectacular fire which "lighted up the region for miles around." But it was in a sad state of disrepair by that time.

About 1830, a new meeting house was built in present Portland on the corner of Brighton and Stevens Avenues, on the present site of the Roosevelt School. But it was not long before the people of Sacarappa Village tired of the long trip to attend services and began to think of breaking away from the First Universalist Society and forming a group of their own.

Accordingly, on March 4, 1833, forty gentlemen<sup>1</sup> addressed a request to Benjamin Quinby, "one of the Justices of the Peace in and for the County of Cumberland in the State of Maine" requesting that he issue his warrant to call a meeting for them to organize themselves as a Religious Society and to act on such matters and things as shall be proper and set forth in his warrant.



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is was signed by the forty would-be members, who  
us became charter members of the organization.

the first name on the member list was Isaac Walker,  
and it was to him that Benjamin Quinby, Esq. ad-  
dressed the warrant:

To Isaac Walker, one of the above applicants,  
Greeting-

Pursuant to the foregoing application to me  
directed, you are hereby required to notify  
and warn the aforesaid applicants to meet at  
the school house near the meeting house on  
Friday 19th inst. at half-past seven o'clock  
in the evening to act on the following arti-  
cles, viz

- 1st To choose a Moderator
- 2nd To choose a Clerk
- 3rd To choose a Collector
- 4th To choose a Treasurer
- 5th To choose a Standing Committee
- 6th To determine on an appropriate name for  
said Society
- 7th To act on any other matters or things that  
may be necessary to be acted upon at said  
meeting.

Given under my Hand and Seal this eighth day  
of April A.D. 1833

Benjamin Quinby  
Justice of the Peace

Whereupon Isaac Walker writes "Agreeable to the with-  
in, I have notified the within named persons to meet  
at the time and place for the purpose within named."  
April 12, 1833 Isaac Walker

Thus, on April 19, the gentlemen met "at the time and  
place specified." The meeting was called to order by  
Mr. Walker. Mr. John G. Reed was voted in as the

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first Moderator, and J. T. Gilman as Clerk, "who was  
sworn in and qualified before Benjamin Quinby, Esq."

Charles Pratt was elected Collector and Treasurer and  
Benjamin Quinby, Stephen Bacon, and Moses Stiles were  
elected to the Standing Committee. They then voted  
that the Society be designated by the name of "Second  
Universalist Society in Westbrook."

J. H. Curtis, J. G. Read, and Benjamin Quinby were  
elected as a committee to draft a constitution.

On motion of Capt. Walker, the group named Benjamin  
Quinby as Corresponding Secretary to correspond with  
the Rev. Zenas Thompson of Farmington respecting his  
becoming pastor of the Society.

They also "voted that the subscription lists for the  
support of public worship in this society be deliv-  
ered into the hands of the Secretary."

Then, as an apparent afterthought, they elected  
Benjamin Quinby into the Society as a member. (This  
was a mistake in procedure that was never thereafter  
violated.)

The Society met again on April 29 and voted favorably  
on the new Constitution. The Constitution is given  
in full in the Appendix. It was a very simple con-  
stitution of only six Articles. The article naming  
the date for the Annual Meeting had to be revised  
several times subsequently. So did the one estab-  
lishing a quorum. It required one third of the mem-  
bers to be present, but was altered in 1834 to ten  
members, and in 1865 to five members.

At a meeting on June 8 the Congregation was asked to  
gather after the services to choose delegates to at-  
tend the Universalist Association in Freeport the  
next August.

Existing records do not state what minister conducted  
the services that day, but at a previous meeting on

May 25, they voted to ask the Rev. Philip Munger for his three lectures for publication, two of which had been delivered on May 12 and 19, and the third one to be delivered on May 26. And yet, at the first annual meeting on October 5, the Society voted to prepare a subscription paper to solicit funds to aid in compensating Rev. Zenas Thompson for his first year's service. They also voted to try to raise \$60 for his moving expenses, and to confer with him about his salary for the current year.

In April, 1834, the Standing Committee was asked to confer with a Committee of the Methodist Church "respecting the Meeting House." It may be that there were some conflicts in the use of the Meeting House for business, because by April, 1835, the meetings were being held at Captain Abial Cutter's Hall (although the moving could have been related to heating problems.)

It was standard practice to have a very formal procedure for calling the annual meetings. The Standing Committee would issue a warrant to the Clerk "in the name of the State of Maine" and require him to notify and warn the members to attend the meeting, giving the place and time, followed by the purposes of the meeting, always starting with the election of new officers, and usually calling for "measures to provide for preaching the Gospel Ministry," and ending up with "such other matters as may legally come before said meeting."

The Clerk would reply on the back of the Warrant, asserting that he had complied by posting two notices, one at the outer door of the Church, and the other at some other place.

This other place varied from time to time. Sometimes it was the Post Office, sometimes in some store, and a few times it was on an elm in front of the Presumpscott House.

This annual meeting was continued throughout the year. Members merely recessed and met again.

All members were asked and welcome to attend, and from the records which exist, it must be assumed that all members were men.

The meetings were held in a variety of places. In addition to Cutter's Hall, the group met in Dan. Brigham's County Room, John Warren's office, J. C. Baker's Inn, Levi Q. Pierce's shop, and Sacarappa House.

Between 1833 and 1839, the records are not clear as to who did the preaching. It is likely that Mr. Thompson did most of it. Some of the time the first and second Societies were sharing his services, at an initial salary of \$300 each per year. The Society negotiated with Mr. D. J. Mondell, and the Rev. D. D. Smith. The Society voted in 1833 and again in 1839 to pay the Reverend Thompson's moving expenses. Records are not clear as to whether he actually lived in Westbrook or was here and moved out.

The method of raising the money was by circulating a subscription list and was a very uncertain process.

On June 11, 1836, three charter members had their names stricken from the records. They were William Small, Thomas Gould, and Samuel Longfellow.<sup>2</sup> It is probable that this was by request.

On July 8, 1838, three members were voted as unworthy and the church requested their attendance at the next meeting. One of the members demanded that he be informed of the charges against him that he might defend himself, whereupon they voted to write him that

he is an unworthy member of this Society,

1. Because he is intemperate in the use of ardent spirits.
2. Because he is not considered a suitable member of said Society on account of pro-



fane and vulgar language and therefore not a fit member of a religious Society.

3. Because he regards not that law prohibiting the Retailer from furnishing those with ardent spirit whose names are on the Drunkard's list.

On September 9 the names of the three members were accordingly "stricken."

On September 2, 1838, a committee was appointed as delegates to the G. C. and Oxford Association to be held on the 5th and 6th inst. at Portland.

On June 10, 1839, the Society voted that "the prosperity of this Society demands that we have a house of public worship." Votes in favor were 17 out of 20.

On June 26, the Society elected Benjamin Quinby, Joseph H. Watson, Moses Stiles, and Dana Brigham as a building committee. On July 8, they heard the report of the committee, as to the plan and expense of the building and then concluded to put a subscription paper into circulation to "ascertain how many shares can be taken up."

A number of meetings followed, and then on September 2, after considerable discussion they voted to have Leander Valentine a special committee to obtain subscriptions.

At a meeting on April 6, 1840, they elected I. G. Walker to be a committee of one to procure a new lot<sup>3</sup> for the Meeting House and dispose of the old one. Then they voted to add Joseph H. Watson to the Committee.

At a meeting on April 14, they agreed to accept Brother Thompson's proposal of a salary of \$350 for half time and heard the report of the lot committee.

On April 17, the members voted that the Committee be authorized to offer Dr. Mansett \$400 for his lot. If the offer was not accepted, they decided to offer B. F. Foster \$400 for a lot in front of his shop. There were several meetings and much discussion. Then on April 27, it was voted that the Standing Committee should get all subscribers for pews they can, assess a tax of ten dollars on each share and collect money forthwith. They then voted to purchase the lot of Capt. Baker at a price as low as possible. L. Valentine was added to the Committee for purchasing the lot.

The group then voted to put out a subscription paper for the ladies "that they might have an opportunity to aid in the support of the Gospel Ministry," and asked L. Valentine to take charge of this paper. This is the only mention of women in the old Clerk's record,<sup>4</sup> except that there are two women listed as pew owners.

The list of pew owners and the amounts they paid are given in the Appendix. It will be noted that the sums are greatly different because of the fact that many of the pew owners gave part of the sum in labor on the new church.

Sometime during the summer of 1840 they had their "raising." That means that the building was constructed in the old way, the walls being framed and joined with the timbers flat on the ground. On the day of the "raising" men would gather from all around and erect the walls by brute strength, some younger ones then scrambling up to hammer home the wooden pins that fastened them together.

Mrs. Paul Cloudman, mother of Mayor Francis A. Cloudman, helped her husband, Mr. John Cloudman's brother, set the glass in the windows, and with other ladies helped cook for the men the day of the raising.



The new building was dedicated on December 23, 1840. The Rev. Thompson gave the occasional sermon in the sanctuary that "had no cushions in the pews or carpet on the floor, and a five hundred dollar debt."

We are told that the ladies furnished the pulpit, the one which is now located in the vestibule of the present church. Mrs. Mable Waterhouse furnished the Bible.

The building was a rather plain structure, except for the front, which had an enclosed portico, fronted by four columns. The portion of the upper floor extending over the portico formed an elevated inside shelf at the back of the auditorium, reached by a narrow staircase. This was probably the choir loft or organ loft, or both. The pews were against the walls on both sides, with a middle row and two aisles.

This structure is still standing at 917 Main Street, although the columns are gone and the portico boarded in. The book, "Highlights of Westbrook History," published in 1952, has a picture showing the old building with its columns, with a sign "stoves" prominently displayed. It was occupied for years by the Foster and Brown machine shop, later by Pyrofax, and now by the Montgomery Ward Catalog Agency.

The amount raised by the sale of pews was \$2950. The lot may have cost about \$500, which was the amount still owed. So we can guess that the actual building cost about \$3000. (A note in the Clerk's book in 1886 listed the value of the property at that time as \$3500.)

In January 21, 1841, the first annual meeting was held at the new church. They voted that this Society receive a deed of the lot of land on which the church stood from the Purchasing Committee. Isaac G. Walker was elected to be authorized as an Agent to give deeds of Pews to the purchasers.

On May 17 they voted that "when the stores under the Church be let, the lease or leases given by the Trustees shall without fail prohibit the sale or traffic of all kinds of intoxicating liquors."

On April 4, 1842, the members voted to raise \$300, with the expectation that the Pride neighborhood would raise \$50 to pay Brother Thompson's salary for one half year. They also voted to correspond with Brother Bartlett, or any other person to preach half time. It would seem that they were flirting with the idea of getting full time preaching.

They met in the Vestry (basement) on March 13, 1843, although it had not yet apparently been finished. (Neither had it been rented.)

They chose L. Valentine and L. Q. Pierce to draft a resolution relative to "granting our beloved Pastor's request to sever his connection with this church and Society."

This resolution was adopted on March 24. The resolution is reprinted in the Appendix.

In April, negotiations were started with Dr. Bartlett, but apparently were not conclusive. There are no records of who was preaching, if anyone. On March 17, 1844, the members voted to accept Dr. Bartlett's terms of \$400 and to employ him. At the same time they voted to borrow \$100 to pay bills against the Meeting House.

It is not clear whether Dr. Bartlett came at all, because in 1846, the members were voting to employ Brother Gilman "as far as the means will warrant." They also voted that the Standing Committee try to procure other appointments for him to preach.

In 1847, the church decided to employ Brother Gilman at \$8 per Sabbath for 3/4 time for one year. In September 1846, they had voted that they finish the

basement and raise the money if necessary to accomplish it.

In December 1848, records state that members voted that "what is now due from rents be appropriated to pay what is now due for preaching."

In 1849, they were meeting in Brother Pierce' Shop. Apparently the church was still struggling to secure preachers because members voted to offer Brother Z. Thompson an invitation to preach 1/2 time one year. Apparently this fell through because in December they were negotiating with Dr. Bates to preach "1/4 of time." Then they chose a Committee to confer with Windham and Scarborough to see what the prospects were of sharing a minister.

In June 1850, they approached Brother Knowlton of Durham to preach as much of the time as he could at the rate of \$400 a year as the Standing Committee can find funds.

In 1850, they voted to engage Brother Bradbury<sup>5</sup> on the same monetary basis.

In March 1852, records indicate that the church voted to employ Brother J. Bradbury 1/2 time at the rate of \$400.

There is no record in the Clerk's book as to what ministers actually came to preach.

The Clerk's book ends, completely filled, in December of 1852.

The next Clerk's book which exists starts in 1858 and there is no record at all of the intervening years. It is possible that there was complete inactivity during this period. The first Warrant was written by a Justice of the Peace, and subsequent Warrants were issued by the Standing Committee serving at the time.

On May 8, 1858 in the second Clerk's book, the records show a Justice of the Peace, Mr. Lewis Harly, issuing the Warrant to Leander Valentine calling for a meeting of their church. It may be accurate to assume that there was no active Standing Committee to issue this Warrant.

At any rate, they met, elected officers, voted to postpone the sixth Article of the Warrant (measures to support the Gospel Ministry), then voted to instruct the Standing Committee to "collect and secure all debts due for rent of the basement," and adjourned to meet at the same place in four weeks.

Whether or not there was any meeting is not known for the next entry in the Clerk's book is for January 15, 1866.

Possibly the Civil War, from 1861 to 1865, had something to do with this long silence. At the end of this period, they asked Fabius Ray, Esq., Justice of the Peace, to authorize a meeting.

They met on January 29 and chose Moderator and Clerk. John Cloudman, Chairman of the Standing Committee, then submitted an interesting report:

Whole amount received for rents	\$779.60
Whole amount paid for repairs	209.01
Whole amount paid for insurance	38.00
Am't paid Grammar School Note & Int.	289.38
Am't due from Brigham, Clements & Werner	231.35
Am't in hands of Cloudman	11.86
	<u>\$779.60</u>

Money on Hand & due from B.C. & W. \$294.21

They then voted to refer measures for financial support to the Standing Committee and when they secured preaching, to notify the present occupants of the



House that the Society will occupy it on said Sabbath for which they have engaged a preacher.

This would seem to indicate that the Grammar School had been occupying the sanctuary, and not the basement.

The members began meeting at F. M. Ray's office on February 6. Mr. Ray was one of the new members voted in, and they immediately added him to the committee to procure preaching, just as they had put the original Justice of the Peace, Benjamin Quinby, to work when the Church was organized.

They then voted to use all proper effort to get increased rents for the basement. They requested the Standing Committee to "collect all rents due and invest it as they may think proper for the interests of the Pew Holders."

On December 9, 1867, the Standing Committee of last year made this report:

Amount in my hands, March 1867	\$224.63
Received for store rent to Dec. 1	75.00
	<u>299.63</u>
Amount paid out for repairs, etc.	271.95
Amount in my hands	<u>27.68</u>
Am't of bills unpaid	\$101.98
Am't now owed by Society	74.30

On May 4, 1868, the group voted to invite Rev. Mr. Hayes to continue for the ensuing year. They elected a Committee of three men to make necessary arrangements for singing.

On December 19, the Standing Committee reported:

Balance in Treasurer's hands,	\$ 27.68
Dec. 1, 1867	
Store Rent to Dec. 1, 1868	<u>100.00</u>
	127.68

Sundry Bills paid	<u>104.91</u>
Amount in Treasury	22.77
Bills payable	<u>7.37</u>
Balance	\$ 15.40

There was a hiatus in the records until November 30, 1874 when F. M. Ray issued the Warrant.

Members met in the room over F. B. Wiley's store and elected officers, took in members and voted that the Standing Committee be the Trustees of the Church.

On April 8, 1876, "after some discussion as to the future prospects of the Society it was voted to engage the services of Rev. Mr. Bicknell for the ensuing year to preach one sermon on each alternate Sabbath, as last year."

Here, in the Clerk's book are these very faint pencilled notes:

April 11, 1877  
Reported to L. J. Mead Hiram (not sure)  
In Parish, number of families 30--adults 150  
No Church Organization  
Total value of church property \$3000  
No debt  
Am't raised for current expenses \$300  
No gain in membership  
Missionary Bac enterprises finds "very little encouragement."

There are no further reports until November 23, 1878 when the Justice of the Peace, F. M. Ray, issued a Warrant to start things up again to meet at J. R. Andrew's store.

Church members met on December 2 and elected officers. On April 7, 1879, the church voted to confer with S. Windham to see if they could share ministers.



On May 5, the group met at the Meeting house but on account of arrangements to remodel the vestry, no business was transacted.

Five more meetings were called this year, but either there was no business or no quorum.

The usual annual meeting was held at the Church on December 1, 1879. Officers were elected, but at five subsequent called meetings there was no quorum. For the next few years, the meetings were held at F. B. Wiley's Shop or the Church. Very little business was conducted other than the usual annual elections. In March, 1881, they voted to confer with Rev. Mr. Haydon about preaching on alternate Sundays for \$250.

In 1883, the church members decided to unite with the Society at Deering in the employment of a minister to the two Societies if satisfactory arrangement can be made.

On December 1, 1884, the decision was made to continue the services of Mr. Houghton and to raise \$600 for the support of preaching and other expenses attending the same.

During this period there were many meetings with no quorum (less than five) and some which adjourned because there was no business.

But on May 10, 1886, a special meeting was called in relation to the purchase of a lot for a new Church.

Members authorized the Standing Committee to purchase a lot - not exceeding \$250. Then, on July 23, a letter was written:

"To John Cloudman, Fabius M. Ray, J. D. Roberts, and Levi E. Westcott, Standing Committee of the Second Universalist Society in Westbrook:

The undersigned members of the Second Universalist Society in Westbrook hereby request and petition you to call a meeting of said Society at the Universalist Church in Sacarappa Aug. 2d. at 8 o'clock P.M. to act on the following articles, to wit:

- First To choose a Moderator, to preside at said meeting,
- Second To see if the Society will vote to sell and convey their Meeting House and the lot on which it stands, and if so, whether at public or private sale, and whether they will choose a committee with authority to deed the same in behalf of the Society,
- Third To see if the Society will choose three disinterested persons to appraise the Pews in the old house preparatory to the sale of the house and lot,
- Fourth To see what action the Society will take to ascertain whether the pew holders will relinquish their claim upon the pews in the old house for corresponding interest in the new house when built,
- Fifth To act on any other business which may legally come before said meeting.

Westbrook, July 23, 1886

Signed: Leander Valentine

F. B. Wiley  
J. R. Andrews  
C. F. Woodford  
James Babb  
I. C. Cross  
O. M. Nash

A true copy

Attest - Leander Valentine,  
Clerk

On July 24, the Standing Committee wrote the Warrant in the terms given above.

On August 2, 1886, members met, appointed B. F. Roberts as Moderator and adjourned. On August 2, August 10, and September 14, the records state simply--Discussion and adjournment.

On October 5, the church voted to raise a committee of three to have a legal paper drawn up and procure by signatures to said paper, the relinquishment of as many pew owners in the old house as they can, the proceeds of the same to be expended in erecting a new house, and the said Committee be authorized to purchase the interests of any pew holder if it can be done at such price that they deem it best to do so.

Leander Valentine, Charles F. Woodford and James Babb were elected. They then voted that Mr. Ray be requested "to procure further legislation to matters connected with disposing of our old house or rebuilding the new one if it be found necessary."

Apparently there was a wide difference of opinion among the pew owners as to what they owned and what they would get out of the deal. Some were apparently willing not only to give up their pews, but also to subscribe to the new building. Others wanted reimbursement for their rights. (At any rate it seems that they later decided to rent the pews in the new church instead of selling them as shares!)

On December 13, 1886, the church added John Cloudman to the pew committee and named three persons from outside the Church as appraisers.

On January 10, 1887, members voted that the Standing Committee notify and arrange for the appraisement of the pews in accordance with the previous vote and that they take legal advice in relation to the Warrant under which this meeting was called to ascertain whether the course being pursued by the Society is in accordance with the requirements of law and

also, what further steps may be required in future action relating to the selling and deeding of the old meeting house and lot and to report at a later meeting.

On January 24, the church finalized the vote on three appraisers--George Treftheren and Philip J. Larabee of Portland and Sewell Woodman of Westbrook. It was also formally voted to sell the meeting house and lot. The Clerk was instructed to call a meeting to see if they will vote to build a new meeting house on the new lot now owned by the Society, and if so, to choose a building committee and take other measures.

On February 14, the church members voted formally to build the new meeting house, and chose Rev. Q. H. Shinn, Levi E. Westcott, Oliver M. Nash, Mrs. A. E. Cordwell, and Mrs. Charles M. Cloudman as a committee to solicit subscriptions for the new building.<sup>6</sup>

They chose John Cloudman, Charles M. Cloudman, Charles R. Goodell, and Charles F. Woodford and J. R. Andrews as the Building Committee. Mr. Andrews declined and Rev. Shinn was elected to replace him.

At a special meeting held on November 4, 1887, they met at John Cloudman's house. The notices for this meeting were posted at the Post Office and on the outer door of the Second Adventist Church, where the Second Universalist Society was holding its meetings.

On this occasion members voted to raise a loan of \$4,000 to "finish the Meeting house now being erected." They chose John Cloudman agent to procure the loan and authorized him to give the note of the Society and a mortgage on the Real Estate belonging to the Society as security.

They voted to accept, approve, and adopt the plan of Architects Damon Brothers of Haverhill, Mass., procured by the Building Committee, and to approve the contract made by that Committee with Messrs. Woodman and Robinson.



On March 14, they voted to send a letter of appreciation to the appraisers for their gratuitous services. These pew appraisals are shown in the Appendix, along with the original prices paid by the pew owners. It is not known what these appraisals were based on, what purpose they had in solving the pew problem, or what use was made of them.

On May 2, 1887, they voted to reconsider the vote to have the Standing Committee sell the old meeting house and elected John and Charles Cloudman to assume that authority.

The Annual Meeting of December 5, 1887 was again held at John Cloudman's, but the first meeting in January 1888 was held in the new vestry.

The new Church was dedicated on March 21, 1888 with religious services at 2:00 p.m. The program is given in the Appendix.

One more interesting note on the activities of the old church is this tabulation found in the back of the second Clerk's book of 1858-1899:

January 31, 1886 Returned as follows -

Number of families or parts who regularly attend worship	39
Number who regularly contribute	26
Sabbath School	36
Number of families rep. not attending church	20
Value of Church Property	\$3,500.00
Indebtedness	200.00
Current Expenses	600.00

This is of interest because it is the only evidence in any records to that date that there was a Sabbath School.

FOOTNOTES FOR CHAPTER I

<sup>1</sup> See list of Members in Appendix.  
<sup>2</sup> Samuel Longfellow, minister, hymn writer, and brother of Henry was born in 1819. He would have been only 14 in 1833. It is very unlikely that this was he.  
<sup>3</sup> There is no previous record of purchasing this lot.  
<sup>4</sup> This record runs from 1833 to 1852.  
<sup>5</sup> This is the first reference in the Clerk's book to the presence of Rev. Shinn, and also the first instance in which a woman was given any official status. Was this because of his influence?  
<sup>6</sup> This is probably the Rev. H. J. Bradbury, mentioned, with one of the old Church members, Isaac F. Quinby, on page 28 of Highlights of Westbrook History which states that "during the Civil War, . . ., Mr. Brackett; John Brown, the railway station agent; Captain Isaac F. Quinby; and the Reverend H. J. Bradbury, the Universalist pastor, who were all abolitionists, maintained a station or hiding place for the so-called underground railroad, to assist runaway slaves in reaching Canada and freedom. This was done so secretly that even Mrs. Brackett did not know of it and blamed the depletion of her food supplies on the young apprentices of her husband who was a tinsmith, . . ."



## Chapter 2

1888 - 1951

The Reverend Quillen H. Shinn started his ministry in the Westbrook church in 1885. He was also serving the Deering Society. It is quite likely that he took more interest in the administration of the church than did previous ministers. He apparently decided that the Parish and Church both needed a stronger organizational setup.

On April 10, 1887, he records that the Church organized with 30 members after the Communion Service. "The audience was large. Most of the members remained during the Communion Service. In the evening, Easter Concert in the Sunday School."

On July 1, the Church adopted the new Church Constitution and elected the officers which were required by it. This constitution is written in the front of the Pastor's book in Mr. Shinn's handwriting. It is given in the Appendix.

On April 1, 1888, "The first Communion Service in the beautiful new Church." A beautiful Communion Service was used which was presented to the Church by Mrs. Saphronia Waters, a former resident of Sacarappa and member of this Universalist Society. There was an Easter concert in the evening conducted by Bro. J. D. Gilbert, Supt.

The old Communion Set was presented to the newly organized Church in Round Pond.

The first baby christened in the new Church was Florence Sawyer, who later was the Church soloist and choir director for many years. When she was only

five years old (1893), she persuaded her friend Pearl to come with her to Sunday School. Pearl later became Pearl Bachelder, a faithful Church worker and the first woman moderator of the Church.

The church voted on June 28 to procure a communion table. On October 4, Mr. Chas. Cloudman announced that he had purchased it as requested. It was voted to pay for it out of the "Church Treasury." Since that was "\$6 or \$7 short," Bro. Lowell volunteered to pay the difference, for which he was tendered a vote of thanks. (Collection 95 cents.)

On December 3, 1888, the first Annual Parish Meeting was held in the new church.

Members voted that they would continue to rent pews as had been done in the previous year. (Apparently they wanted no part in selling pews, as they had done in the old church.)

C. M. Cloudman and C. E. Rollins were appointed as a Committee to amend the By-laws. These By-laws were approved on March 8, 1889. The By-laws called for the same officers as in the old ones, but the old Standing Committees were replaced by Trustees and Assessors. (These were to be five, but were soon afterward reduced to three.) They acknowledged the Parish as being part of the Universalist Convention, recognizing the Ecclesiastical Authority of the General Convention of Universalists of the State of Maine, and accepted the Winchester Confession of Faith.

The By-laws outline the duties of each officer, detail rules for membership, tell how to get rid of a bad minister or a bad member, state the duty to contribute to the State Convention, and vest the property of the Parish in that body.

At the same meeting, the church appointed a Committee to make all arrangements for and pertaining to music for the Church.

At a Church Meeting in January, \$34.48 was raised for the Little Wanderer's Home in Boston.

A series of church meetings was held February 10-16 for "Religious Quickening." These included sermons by Rev. J. W. Little of Richmond, Maine, by Bro. Gilbert, Bro. S. S. Knight of Deering, Rev. C. A. Hayden of Auburn, and Rev. Shinn. The series ended on Sunday, the 16th with services in the afternoon, and a closing meeting in the evening. The church was full. "The meetings resulted in a healthy religious quickening."

In April, Mr. Shinn reported that he had purchased a font corresponding to the Communion Service Set. It cost \$6.25. A friend had given \$1.00. The rest was voted out of the Church Treasury.

On April 28, 1889, the pastorate of Q. H. Shinn closed, after four years. Apparently the services of Rev. Oscar Stafford were acquired almost immediately by both Deering and Westbrook. However, Mr. Shinn baptised 11 year old Ferdinand Kendall Johnson on May 5, so he may have done some guest speaking. The first church book entry by Mr. Stafford was January 1, 1890.

At the Annual Meeting of the Parish, December 2, 1889, an interesting Treasurer's Report was made as follows:

Universalist Society in account with John Cloudman in building Universalist church, Dr.

To Bills paid	\$11,345.84
By Receipts	<u>11,326.52</u>
Balance due Mr. Cloudman	19.32

Universalist Parish

To John Cloudman, Dr.	
To Paid Bills, Note & Int.	\$2,086.19



	Cr.	
By Cash received		<u>2,067.86</u>
Balance due Mr. Cloudman		18.33

John Cloudman, Treas.

It is logical to set the cost of the new church, as the sum of the two accounts; that is, \$11,345.84 plus \$2,086.19 or \$13,432.03.

The Easter Service conducted by Rev. Stafford had an almost full house and four new members were baptised and given the right hand of fellowship.

At a regular church meeting on July 3, Dr. Stafford reported that intense heat and a passing storm kept all but nine people from attending, although he recognized that perhaps the date had a little to do with it!

A special Parish meeting was held on October 1, 1890 and instructed the Trustees to see Dr. Stafford and ascertain from him if he had been asked to resign. At a meeting on October 21, they reported that Dr. Stafford had not been asked to resign. They then voted to see if he would continue, presumably until a new minister could be found. They corresponded with several ministers and on December 15, voted to call the Rev. Fred. L. Payson at \$850, the same as they had been paying Dr. Stafford.

Mr. Payson initiated the first five o'clock Easter Service with eighty present. He also had a large number at the regular afternoon service.

At the Annual Parish Meeting they voted to engage a minister at \$1,000 and then to ask Rev. Payson to serve another year. They also voted to invest the Purington bequest as a permanent fund in the name of the Society.

On Easter Sunday, 1892, there were 84 present at the sunrise service and 112 partook of the Lord's Supper in the afternoon

At the Easter service in 1893, Rev. Payson drew forty to his five o'clock service and sixty in the afternoon.

At the Annual Parish Meeting December 4, 1893, Rev. Payson made remarks saying that the two parishes, Westbrook and South Windham, should still remain united as they have been.<sup>2</sup> Mr. Cloudman and Mr. Valentine made similar remarks.

Then resolutions were made referring to the pastor and it was voted that a copy be sent<sup>3</sup> to the pastor and also put upon the church records.

At a meeting on January 17, 1894, the Parish voted to extend a call to George E. Leighton at \$500. (Mr. Leighton was a young and inexperienced minister.) They also voted that his ordination be held in the Church.

At a special meeting, May 20, 1894, Mrs. C. M. Cloudman, R. F. Roberts, and Mr. and Mrs. C. E. Rollins were elected delegates to the State Convention at Biddeford.

On June 22, Mr. Leighton was installed. (See Appendix.)

On December 3, the Parish voted to refer the matter of a Change of Name of the Church and Incorporation to the Trustees with power to act.

At the annual church meeting on January 2, 1895, they voted that the Trustees make arrangements for preaching until a regular minister can be engaged. Apparently Rev. Leighton was resigning.



It was then voted that the Act of Legislation approved February 5, 1895 be made part of the record. It follows:

Section 1. The Universalist Society which had its church edifice in Sacarappa in the City of Westbrook and has been called by the name of the 2nd Universalist Society of Westbrook shall henceforth be called and known by the name of the First Universalist Society of Westbrook and all its acts and doings in its corporate capacity are hereby legalized and made valid.

Section 2. This act to take effect when approved.

Approved February 2, 1895.

On February 3, 1896, the church voted to call Rev. W. F. Small at the same pay as last year. Apparently Rev. Small had preached the last few months of 1895, and the first month in 1896.

They also approved the action of the Trustees in contracting the following loans:

December 13, 1893	500
January 20, 1894	450
January 29, 1896	100

All with the Westbrook Trust Co.

Apparently the church was gradually falling behind financially.

On February 17, 1896, members voted to call W. F. Small at \$600. Apparently he didn't answer, because on March 17 they voted to call Rev. Thomas B. Payne of Dixfield, Maine at \$900.

On April 7, they voted to give Payne a deadline of April 11.

On April 21, Rev. Payne accepted with several conditions--one that he be paid on the last day of each month, and that the services be held in the forenoon.

All conditions were agreed upon except the time of the services. They then voted to borrow from time to time such money as may be needed for current expenses of the Parish until the next annual meeting.

Even though they were getting deeper and deeper into financial problems, members voted to invest a \$1,000 bequest of Leander Valentine as the Trustees saw best.

Rev. Payne was serving as minister by July 5 for \$900, with afternoon services. This was Children's Day, with a sermon to the children in the afternoon with Communion, and a Sunday School Concert in the evening.

At a meeting on January 6, 1897, members voted to ask the Trustees to make temporary loans for current expenses.

At a Church meeting on January 1, 1897, Rev. Payne unfolded his plan for special work during "Lent," consisting of special sermons on the character of Christ, study class in Church doctrines, and special sermons by outside clergymen during a "passion" week. They were commended and he was encouraged to carry them out.<sup>4</sup>

The quarterly Communion service was observed on Easter Day, April 18, 1897. It was held in the morning, so Rev. Payne had apparently won at last. But there were 300 present, so he may have been justified. A Concert was held at 7:00 p.m. All standing room was taken, many were turned away for lack of accommodation.<sup>5</sup>

Rev. Payne reported that at the regular church meeting held on December 31, there was no meeting, as on-

ly the Pastor was present. It could be that New Year's Eve was also celebrated in those days!

At a Parish meeting on June 27, 1898, it was disclosed that Rev. Payne had presented a claim of \$130 additional salary for the year ending April 30, 1898. The Trustees recommended that in settlement of Mr. Payne's claims the Society pay him \$80 which, with \$50 given him by the Ladies Circle, would make up the amount claimed, and that his salary for the year ending April 30, 1899 be \$1,000. This proposition was rejected.

They then voted that the Society would pay him \$900 for the year from May 1, 1898 to April 30, 1899, the same being in accordance with a previous vote of the Society.

The Trustees were empowered to settle with Mr. Payne within the limitations of their proposals to him, that he be paid now \$65 in full settlement of his claims against the Society.

On June 29, Mr. Payne appeared and stated what he said he understood to be the contract between himself and the Society. The church then voted to pay him \$80 in settlement of his claims for the past year and that his salary be fixed at \$1,000 for the year ending April 30, 1899. They also notified him that his pastorate must end on April 30. He accepted the settlement.

On April 5, 1899, a special meeting was called and members voted to ask Mr. Payne to preach another year. Whereupon, the Clerk and the three Trustees resigned. These resignations were not accepted, but the gentlemen did not change their minds. The cash records show that Mr. Payne did stay until the end of the year, but the payments to him that year added up to only \$862.79! Incidentally, it should be noted that the Ladies Circle contributed a total of \$277.70 in 1899.

On April 24, 1899, they elected Mary L. Witham as Clerk and Treasurer, the first woman officer.

They also voted to sell the York Light and Heat Co.'s bonds in which the so-called Purington Fund was invested, and pay \$500 on the note held by the Westbrook Trust Co. It appears that the Purington bequest had been \$500.

On January 3, 1900, the Parish voted to hire Rev. E. B. Barber at a salary not to exceed \$800. Apparently they offered him less because by January 7 he had replied, asking for a salary increase, and they voted to give him \$800.

At the meeting of January 7, members voted to have the State Legislature legalize their doings as a Corporation up to that date. (This act of legalization is given in the Appendix.)

With the arrival of Rev. Elliot B. Barber in 1900, services were held at 5:00 p.m. for about a year, but attendance was noticeably low.

In April, 1900, the church paid the last 60 cent freight charge for gasoline, and on December 31, paid the first electric light bill. It can be assumed that electric lights were installed between those two dates. In 1901 morning services were restored.

On April 1, 1901, at a Church Meeting a suggestion was made to call the church, the Church of the Redeemer. It was considered favorably, but action was postponed.

In 1900, the Ladies Circle made a financial contribution of \$829.36. In 1901, they contributed \$584.31, of which \$526.27 was Fair proceeds.

On July 1, 1901, the Church voted to call itself the Church of the Redeemer. There is no record that this name was ever legalized by the Parish. Apparently the name died when Mr. Barber left.



The church authorized the Trustees in January, 1902, to go to the envelope system "if they think wise." This change was finally made in 1904.

On December 1, 1903, Rev. Barber resigned to accept a call from the First Universalist Church of Norwood, Mass.

At a meeting on January 11, 1904, members voted to allow the Trustees to borrow money in anticipation of the Collector's receipts. This started a practice in deficit financing which would prevail for many years. They authorized the Trustees to secure preaching by making what arrangements they saw fit.

On February 8, they elected Florence Bodge as Collector, with 5% commission.

The church voted on March 17, 1904, to extend a call to Rev. Harry E. Townsend at \$900.

A new church record book was purchased just before Mr. Townsend's arrival. This book was presumably kept by him, but has unfortunately disappeared. He undoubtedly started to preach soon after the call was made.

From the time he arrived, he assumed the leadership in most of the affairs of the church. Very few special meetings were called, as he and his Trustees handled affairs with little friction. The annual meetings, however, held a much more important function, and were quite animated at times. The practice of entrusting the Trustees to borrow on notes from the Westbrook Trust Co. in anticipation of Fair and other proceeds became a permanent part of every annual meeting. The sum was never more than about \$400, but the borrowing always seemed necessary.

A special meeting was called on June 30, 1905. Collection and other records were lost during the last sickness of Mr. R. D. Woodman, so the church had

to make a temporary loan to cover. A Miss Maude Swan was able to straighten out Mr. Woodman's records to the satisfaction of the Parish.

On January 2, 1906, the church voted to take up the notes at the Westbrook Trust Co. and make one joint note of the indebtedness.

The church voted on January 2, 1911 that the present church debt in the form of four notes (Westbrook Trust Co.) be transferred to Sarah Morgan, she to take securities upon the property with semi-annual interest of 5%.

An offer of the gift of about 300 square feet of land at the rear of the church property, on condition that the church land be graded and the roof flowage disposed of, was accepted. This gave the church about ten feet more land directly behind the building.

On January 5, 1914, it was voted that the mortgage (\$1,045) given by the late Mrs. Morgan to the Society be burned. "Same was done amid great rejoicing." Members voted to give a letter of thanks to Mr. Morgan. (No mention was made of any conditions.)

The Trustees were authorized to confer with the State Association of Universalists to see, if the church property were turned over to the Association, it would assist or loan money from time to time as the need arises, and to report back.

In April, 1915, the church voted to accept a legacy of \$100 from Esther J. McLellan.

On June 14, 1918, the names of members of the Parish now in the U. S. Service were voted to be placed upon the records, and the names of Capt. B. J. Woodman, Lemuel Babb, F. W. Parker, Capt. Percival Bachelder, and Lewis Dow were read.

Mr. Townsend was rehired on January 7, 1919, at an annual salary of \$1200, a raise of \$300. In 1920,

the church voted him \$1400. In 1921, they raised him to \$1500, at which figure his salary remained.

In 1922 at the annual meeting, the church began the system of having reports from the various organizations: the Mission Circle, the Ladies Circle, Sunday School, Y. P. C. U., and Clara Barton Guild.

In 1923, there was also a report from the Q. H. Shinn Chapter of Comrades, and a report from both the Junior and Senior Clara Barton Guilds.

In 1924, Mr. Townsend started a "Church Beautiful Fund." It was a drive to ask each member to pay \$75 a year for three years to redecorate the church. About \$5,000 was raised, and the auditorium was decorated with the stenciled panels, the dove decorating the wall behind the minister, and new carpet and drapes.

On January 10, 1927, a letter was read from Mr. Philip Dana offering an option of a lot behind the church and facing Cloudman Street. It was placed on file. But the Comrades later raised the money and bought the lot. At this meeting, Mr. Townsend reported on another "Church Beautiful Fund." This was a fund being raised to install the new "Picture Window" on the East Side of the Auditorium. This window was originally in the Woodfords Universalist Church. When that was torn down, it was transferred to the Ferry Village Church in South Portland. Mr. Townsend procured it from there.

The window was dedicated at a church service on April 16, 1933, as part of the commemoration of the 100th anniversary of the church.

The members voted on January 1, 1929, to give appreciation for \$500 from the Susan Whidden estate. According to the Treasurer's record, the check for \$500 was endorsed over to B. G. Pride to pay the coal bill. They also selected a committee for Every Member Canvass.

The music committee was authorized on January 13, 1930 to purchase a motor for the organ and also make necessary repairs. (The old organ required manual pumping. Usually boys performed this service for the church.)

After 26 years of rehiring Dr. Townsend at each annual meeting, they revised the By-laws to have a Committee of three to handle that matter. Frank Welcome, Dr. Winslow, and Dr. Witham were the first to serve.

During the meeting of January 12, 1931, they interrupted business to listen to a violin solo by Mrs. Burton Witham accompanied by Mrs. Ina Hawkes.

Mrs. Varnum then reported on the new motor which had been purchased for the organ. They voiced regrets for the passing of Dr. Witham, Thornton Douglass, and Percival Bachelder.

The revision of Article 9 was read into the records:

The Pastor shall be hired by the Trustees, subject to the approval by the Parish, and his pastorate shall continue until he resigns, or until the Trustees vote to dismiss him, subject to approval by vote of the Parish. His salary to be determined by the Trustees and approved by the Parish. Salary to be continued in effect until changes are recommended by the Trustees and approved by vote of the Parish.

A letter from Mr. Rollins was read, stating that he was giving a \$250 share in the Hillside Cooperative Bank of Medford, Mass. to the Parish in memory of his mother, Mrs. Emma Rollins. This was added to the permanent fund.

At a special meeting September 30, 1931, it was voted to put a mortgage on the church. Mrs. Evelyn Smith



was asked to contact Mr. Stanley Manning at the Convention in Oakland and see what could be done about it.

Members voted that the Trustees attend to getting the mortgage, with the assistance of Dr. Winslow.

At the annual meeting on January 11, 1932, it was reported that Mr. Rollins had given the church another \$50 in memory of his mother.

Mr. Leroy H. Rand was given a letter of appreciation for his work as janitor for so many years.<sup>6</sup>

On January 9, 1933, Mr. Townsend reported the deaths of Mr. Charles Cloudman, Mr. Leroy Rand, and Mrs. Ada Woodman.

At a meeting on January 14, 1935, Dr. Winslow spoke of the generosity of Rev. Townsend in making it possible for the Treasurer to report all bills paid.

On January 11, 1937, it was reported that the church had received \$500 from the estate of Levi Westcott, which was used to pay the note at the bank. Mr. Pike reported for the Trustees saying it had been necessary to borrow \$60 from the bank to finish paying the bill on the steeple and heater. Rev. Townsend said the church owed him \$79. He was willing to let \$50 go, if the remainder was raised. A Collection was taken and \$30 was raised. (Apparently the depression was still on.)

At a special meeting on August 16, 1940, Mr. Robert Travis was appointed Collector to replace Dr. J. B. Winslow, who had held the office for 14 years.

On January 13, 1941, they had their first report from the A. U. W. The Mission Circle and the Ladies Circle had apparently been merged into the Association of Universalist Women.

On June 12, 1942, Dr. Townsend urged that more people take envelopes and coin cards. "The money from the

coin cards has helped very much." It was voted to pay the note of \$90 for repairs from the coin card money.

At a meeting on June 10, 1944, Dr. Townsend could not be present because of illness; a note of regret was sent to him and Mrs. Townsend. "As Dr. Townsend has been with us 40 years, it was voted to observe it in some way. A committee of Robert Travis and the head of each organization was appointed."

It was reported on January 8, 1945, that all bills were paid except the mortgage. Dr. Townsend reported on the importance of the coin cards and fine results of the 40th anniversary. They voted to pay \$250 on the mortgage and \$25 on the church quota.

At a special meeting on April 30, 1945, a letter was read from Dr. Townsend, tending his resignation. It was accepted with regrets and he was made Pastor Emeritus. "After 41 years of faithful service of Dr. Townsend and his wife it will be hard to lose them but changes must come."<sup>7</sup>

It was voted to consult Rev. Kenneth C. Hawkes, State Superintendent, about getting a new pastor. A rising vote of thanks was given to Guy Labreque for his work in the vestry.

With the departure of Dr. Townsend, it was obvious that a big gap in church management had to be filled. On October 1, 1945, a Committee was appointed to draft new By-laws to present at the next annual meeting. An every member canvass committee was appointed for a drive as outlined by Rev. Hawkes.

The Annual Fair was discussed and Robert Travis was appointed to take care of the Fair Paper which Dr. Townsend had always handled. Mrs. Goff was appointed to send gifts to the boys in the Services. Mr. Hawkes reported that he had a candidate who would come and preach the last Sunday in October, a Rev.

Herbert G. Weeks. It was announced that Lemuel Babb had left \$100 to the Church.

Members on January 14, 1946, voted to give thanks to Guy Labreque for painting the Vestry. The money for the paint had been supplied by Mrs. Alma Russell (Dr. Townsend's daughter). The new By-laws were read and tabled. Apparently nothing more was done in this regard.

On May 26, 1947, they voted to call Mr. Weeks at a salary of \$1800 and house rent. The Cloudman Relief Corps was allowed to hold meetings in the Vestry beginning on the third Monday in September.

Mr. Weeks reported at a meeting on January 13, 1947, on the money left to the church for a parsonage by Mr. Charles Grant.

At a special meeting on January 29, it was voted to shingle and paint the church and do some repairs on the foundation, and that a mortgage be placed on the church to cover the work.

On January 12, 1948, Mrs. Dorothy Wellman was appointed Clerk and Treasurer, to succeed Miss Alice Babb who had served for 21 years. Guy Labreque reported on the painting and repairs on the church, which had apparently been financed by a note of \$1500 instead of a mortgage. It was voted to increase Mr. Week's salary by \$2 a week.

During 1948, the Men's Club installed a new sink in the kitchen, and replaced 100 feet of water pipe under the church. The Baptists were allowed to use the Universalist Church building after the fire in the Baptist Church.

On January 10, 1949, the report reflects Mr. Weeks' struggle to get the church organized on a more efficient basis. The days of Dr. Townsend's leadership were over, and the organization of the church was no longer adequate to handle all of the many details in-

involved. At Mr. Weeks' suggestion, a committee was appointed to work with him, consisting of the secretary of each organization, to prepare a mailing list for a monthly letter.

Members voted that each organization appoint members to serve on a Parish Planning Council. They voted that the By-laws be amended so that no one person could serve more than two consecutive three-year terms as a Trustee. They also voted that the Trustees meet the first Monday of each month to take care of necessary business.

On January 9, 1950, Mr. Weeks' resignation was presented and received by members with regret.

A letter on the reorganization of the U. U. Church groups was read, and it was voted in the affirmative on the merger of the Universalists and Unitarians.

Mr. Labreque announced that Rev. Lindly J. Cook had been selected to fill the vacancy left by Mr. Weeks, for a six months' period. A Pulpit Committee was appointed.

At a special meeting on March 21, members voted to sell the property on Warren Ave. which was part of the Grant bequest.

At a special meeting on September 8, 1950, the Moderator, Mr. Clarence Hughes, read part of the Cobb will, leaving the house on 682 Main Street to the church for a parsonage. He also read a letter from Arthur Andrews regarding necessary repairs.

It was decided that \$7,000 would be needed to repair the house and establish four rents, one for the parsonage. It was decided to mortgage the property. The Trustees were to be the Building Committee.

On September 17, 1950, Rev. Warren B. Lovejoy was voted in as Minister for \$2200, plus residence in the parsonage.



## FOOTNOTES FOR CHAPTER II

<sup>1</sup> See Appendix for complete copy.

<sup>2</sup> This leads me to believe that Mr. Payson had been serving at both churches.

<sup>3</sup> There is no such resolution in the church records available to me. I assume that Rev. Payson had resigned.

<sup>4</sup> From the fact that he was still using the old fashioned S in his writing, I have pictured Rev. Payne as an older man, and he might have been quite a contrast to young Rev. Leighton.

<sup>5</sup> It should be noted that the balcony would hold about 50 seated, with some standing room. There were several more rows of pews in those days than there are now, and our present capacity on the main floor is about 200 seated.

<sup>6</sup> To my knowledge, Mr. Rand was serving in that capacity in 1898, so that was at least 34 years. He may have started in 1888.

<sup>7</sup> I don't feel that we ought to leave Dr. Townsend and his long years with the church without additional comment.

My family arrived in Westbrook in 1904, as did the Townsend family. I was three years old at the time, and one of my earliest memories is of spending an afternoon in the Vestry, playing with toys, while my mother and other ladies sewed and chatted. The room was comfortably warm from the big wood and coal burning stove in the corner.

The Ladies Circle had raised money with an annual Fair since the new Church was built. At the time that I know about, the Fair was held in the old Odd

Fellows Hall. It lasted for four days, and there was a supper and entertainment each evening. The church talent supplied most of the entertainment, but Mr. Townsend imported some of it.

The men erected arches and canopies on the tables, all of which were decorated by the ladies.

Although it was feared that they would lose the patronage of the Dana Warp people, they finally in 1911 moved the Fair to the Church, to eliminate the rent. A little later it was made a three-day affair. In 1939, it became two days. One night at the Odd Fellows Hall, which also doubled as a movie theatre, Mr. Townsend had them project a short silent movie comedy.

I can still remember the thrill of seeing my first moving picture.

For this Fair, Mr. Townsend solicited advertisements from all of the Town merchants and printed them, along with the nightly programs, and information as to what kind of a supper would be served each night. The proceeds of these advertisements were a big factor in the financial success of the Fairs.

A good number of our older church members remember Dr. Townsend, and I think I can safely say that we all loved him.

Along with his "Church Beautifuls," he was always busy with projects to earn money. He promoted a coin card project. These cards were distributed to a lot of people, members or not, who were supposed to fill out and return them.

There was also a Red Letter Day card at one time, where people were supposed to make a donation for every Holiday on the Calendar.

I remember the times when he took the Sunday School boys on nature hikes, and I especially remember the

annual Sunday School picnics at Riverton Park, Ferry Beach, or Cape Cottage.

He was a minister, not only to his own congregation, but to all of the unfortunates in the area. It was not unusual to see a whole family start to attend our church because he had called on them when they needed help.

I had almost forgotten to mention his famous Sunday Evening "Illustrated Lectures." This was in the 1900-1910 period when travel lectures were popular. A big screen was set up in the front of the Auditorium. The projector was in the balcony. A whole series of lectures was given each year, and both the floor and the balcony were well filled. The favorite spots for the boys were either the front row of the Auditorium, where we got an extremely distorted picture, or the front row in the balcony.

Dr. Townsend was a great admirer of P. T. Barnum, and was himself a showman at heart. I can still hear his friendly greeting when he met me in my younger days, "Here's old Rough and Reddy. Rough on account of his disposition, and Reddy on account of his hair."

### Chapter 3

1951 - 1981

During his term as minister, Rev. Weeks was concerned with getting the operation of the Church on an efficient administrative basis. It is probable that any minister would have had difficulty following so soon after the long service of Dr. Townsend. Unless a minister was willing to take over single handed all of the administrative functions performed by the predecessor, the only way was to delegate the details. The old Constitution was completely inadequate to handle the affairs of a modern church. Rev. Weeks recognized this but met resistance from the "We never did it this way" group.

The situation at this point required dynamic leadership. It was found with the arrival of Warren B. Lovejoy. Voted in on September 17, 1950, he was already leading a special "informational" meeting on November 17.

New By-laws<sup>1</sup>, prepared by Mr. Lovejoy and a committee (but mostly by Mr. Lovejoy), were approved at the Annual Parish Meeting of January 8, 1951.

By these new By-laws the Parish and Church were combined, the name of the Church was changed from the "First Universalist Society of Westbrook" to the "Universalist Church of Westbrook," and this change was recorded in the Registry of Deeds on February 8, 1951.

In addition to the three Trustees, two Deacons and two Deaconesses were added. It also provided for committees on Education, House and Property, Finance,



Hospitality, Religious Services, Social Action, Publicity, Outreach, and Gifts and Memorials.

Mr. Lovejoy apparently saw a great need for clearing out the deadwood, because the By-laws spelled out rules for dropping the names of inactive members.

At a special meeting on January 29, 1951, all of the new officers were elected and on February 5 the committees were formed.

Mr. Lovejoy moved into the unfinished parsonage and was speeding the repairs. The parsonage at 682 Main Street, left to the Church by Mrs. Cobb, had been in bad repair. The alterations, put through under the direction of Mr. Clarence Hughes, resulted in apartments on three floors. The ground floor was used as the parsonage proper. A fourth apartment with its own oil heater was in the former stable.

At a February 9, 1951 meeting, it was voted to issue membership certificates to all of the members of the new Corporation.

At another special meeting on February 11, it was voted to raise funds to complete the parsonage repairs and to install an oil burner in the Church.

On February 25, they voted to add \$475 to a \$1200 note already existing to pay for the oil burner. (A turkey supper on March 15 netted \$90.)

At a communion service and covered dish supper on May 3, the new certificates were given out.

On June 11, Mrs. Katharine Goff was given authority to raise money for new hymnals. Mr. Lovejoy invited both Blue Lodges to the Church services on June 24.

Regular monthly Board Meetings were now being held to carry on the business of the Church.

At a Board Meeting on November 12, they voted to buy a new Collector's system. Mr. Lovejoy outlined some changes he wanted made in the chancel and was granted permission to arrange public broadcasting from the pulpit. (For some reason, this broadcasting never began.)

At the annual meeting on January 14, 1952, it was reported that the Men's Club had made a cabinet for the old communion set. (This cabinet and communion set is now in the church lobby.) Mrs. Evelyn Smith reported that the material for the chancel drapes had been bought.

The members voted to change the By-laws by substituting "Fellowship" for "Hospitality."

At a March 10, 1952 Board Meeting it was reported that they were out of coal for the Vestry furnace and that trucks couldn't get in because of the deep snow. There is no further word as to how this emergency was solved.

A special Church meeting was called on November 2, 1952 to confirm the action of the Trustees in selling the lot on Sebago Lake given to the Church from the Grant Estate.

At the organizational meeting of January 25, 1953, members voted to allow the minister to broadcast Sunday sermons over wired wireless on his own responsibility. (Again, nothing seemed to come from this.)

At a Board Meeting on January 26 a notice from the Probate Court was read in reference to the will of Louisa Parker.

At a special meeting on May 24, the Church voted "Yes" on the merger of the Unitarians and Universalists.

Perhaps the best way of summing up Rev. Lovejoy's stay in Westbrook, and to present a glimpse at his

character is to give his own report of his troubles and hopes in the annual report of January 11, 1954.

### Minister's Report and Recommendations

To the members of the Universalist Church of Westbrook, Maine, I extend my heartiest greetings as we complete three years and three months together. The relationship of minister and people is always a warm and intimate arrangement to the extent to which both parties enter into it with their whole hearts. Without trying in the least to overestimate the closeness of people and minister in this present pastorate, I can say for myself without equivocation that I have had many warm and satisfying experiences with you. I have been privileged to share in the grief and trouble of many of you. Likewise, you have shared your joys and happiness with me. From an analysis of the purely human relations side of the picture, there has been joy and love given and received.

The past year has in many ways seemed like a bad dream, as far as our own domestic situation is concerned. I shall not burden you with the trial through which my sons and I have passed. It was not pleasant and we have not always been sure of how the five of us would come through it. That we have been able to make as good a showing as we have has been in no small part the result of the warm response and understanding of most of you. Some have continued to hold up our hands and our hearts long after the initial shock passed off. And I know that all of you are in our corner, rooting for us, commiserating with us, and overtly showing that you love us for what we are and for what we may become. For Barrie, David, Paul, and Donald, and for myself, I can only say quite simply, but none the less sincerely, that we appreciate your

interest and help and that we are striving daily to be worthy of your support.

Just one year ago Trudie was taken ill, as you know. She entered the Augusta State Hospital on January 15, 1953. I have visited her every four to six weeks. At least two of you have also visited her. The doctors tell me that she has not progressed since she was first admitted. The prospect for the future? They cannot say. We can only wait and pray. The organization of the Church and some individual members have sent presents to her and have written. Probably you have had no response from her. On her behalf, I thank you for your generosity, love, and continued interest.

This testimonial would be incomplete if I did not mention that we are beholden to other people outside of this Church for their contributions of one kind or another. In particular, I would mention the Rev. Herbert Stevens, minister of the Westbrook Congregational Church, and the members of his family who, from the very first, have showered upon us their constant interest. Mrs. Stevens is a fine cook and we have had many dishes from her expert hands. We were the Stevens' guests on Christmas Day and the boys and I will long remember the warmth with which we were received into their household and the gift of money which Mr. Stevens presented to me. There are many others who have continued their interest in us and we are eternally grateful for so many and such warm friends.

Enough of our private lives. Let us turn now to the serious business of the Church. During 1953, I officiated at three funerals; four weddings, one of which was a double service; and no christenings. I received eleven persons into membership. I have conducted at least forty of the regular services and three



union summer services. I cannot report the number of pastoral calls but I have tried to call promptly and frequently upon those who have needed my services. My activity as well as the accuracy of my reports have been somewhat curtailed through the necessity of being both "the Minister and his wife."

If I have omitted any pertinent facts from this report which I can supply and which you would like to have, please feel free to call upon me.

An analysis of our financial situation will reveal little ground for pessimism. The grand total of monies received during 1953, as noted on page I of these reports, will be seen as \$4722.04, as against \$3888.90 for 1952. The real balance at the end of 1953 was \$328.46 as against \$54.82 for 1952.

I submit that we are in a healthy financial condition, and the prospects look bright for the future, if we examine closely the Proposed Budget and the anticipated income for 1954.

Now for the future. We have come some distance since first we linked our forces, you and I. It has not been a great distance to be sure, but it has been observable. The most notable thing that we first accomplished together was the reorganization of two church bodies which had ambiguous qualities into one workable unit. We included as members all those for whom we had records of membership in either organization and we extended church membership to many others who had not taken it in either but who had shown by their cooperation and interest their eligibility. Some forty-five or fifty persons were added to our membership rolls, making the total somewhere around one hundred fifty. Since that time,

and justly so, that membership in the Church is open to anyone who desires to apply for it.

Another important feature of our reorganization was the creation of a Board of Management. It was made to consist of a moderator, a clerk, a treasurer, a collector, three trustees, two deacons, two deaconesses, and the heads of the auxiliary organizations or their representatives. The genius of this Board is the committee system by which it does its real work. Each of the Trustees and a deacon and deaconess are heads of important standing committees, and the auxiliary representatives are of course representing other working groups in our Church. At every meeting a cross section of the total church life is present and constitutes the personnel of the Board. This has been of inestimable worth in the understanding of the workings of the Church by the entire constituency.

During the three years of its life, the Board has had many outstanding successes which I shall not mention. They may speak for themselves. In the coming year, I recommend to the new Board and to the members of the Church, that the committee system, under which the Board is supposed to function, be further developed and emphasized. The load in the specific areas where standing committees are supposed to function should not be carried entirely by the chairmen or co-chairmen, but should be borne by the committee as a whole. This puts a responsibility upon committee members to insist upon the meetings being called, to respond when they are called, and to assume their rightful share of the committee's work.

I recommend to the Church and to the new Board that a service of installation and dedication be held at the morning service on either January 24th or 31st for all members of the

Board and the standing committees. This should be a simple but impressive occasion when those responsible for the leadership of this Church embark upon their solemn and sacred duties.

I further recommend that a church clinic be held specifically for Board and standing committee members for the purpose of defining the duties of each officer and committee member. This meeting could be open to all church members who are interested.

I would be failing in my most sacred duty as Minister if I did not appeal to you to embark upon this new year with a desire to create and carry out a vigorous program in the area of worship education, service, and fellowship. To do this we need four important elements: optimism, evangelism, liberalism, and participation. We need optimism because within our ranks we have the persons who with this quality can accomplish the noble, sacred, and indispensable works which this Church must perform if it is to justify itself as a Universalist Church. We need evangelism on the part of every member. New people are needed if we are to expand our program and to counteract the ravages of time. Every one of us needs to talk his religion and his church wherever he goes. We need liberalism because that is the genius of our Church. Freedom to think, to believe, to act, are its essentials. Last, we need participation. If all of the available people on our rolls could be awakened to their own needs and to the needs of their Church, we would indeed present a picture of a strong church which knows where it is going and how.

And now let me wish for all of you renewed courage and reinvigorated participation in your Church for the coming year. May you in

the new year receive the blessings which a liberal, militant church can give to you and the world in which you live. With love, consecration, and hard work you will receive these blessings, especially hard work. May God speed us in the year ahead. Amen.

This was really Mr. Lovejoy's Swan Song, although he stayed for most of 1954.

The reorganization which he accomplished was long overdue, and reasonably successful. It might be questioned that he changed from a system that had no committees to help the Trustees to a system that had too many committees, considering the size of the church, but in general, he accomplished a lot.

At this Annual Meeting of January 11, 1954 it was reported that the Talent Club made \$282 on an investment of \$40.

The meetings of the spring were mostly taken up with the problems of the parsonage, which, indeed, seemed to be harder to run than the church itself. They finished up the new door which Mr. Lovejoy had wanted and redecorated most of his quarters.

On September 27, Mr. Lovejoy resigned to become pastor of the Church of our Father, Universalist, at Rumford, Maine.

On July 31, 1954, a hurricane took down a huge elm tree in back of the parsonage, and also damaged the foundation itself.

The Board voted in October a letter of appreciation to Charles Jackson of Skowhegan for clearing up the tree and authorized the House and Properties Committee to use its own judgment on the stump and foundation.

At a Board Meeting on November 8, 1954 it was reported that the stump had been dug out and the foundation



walls patched. The hurricane damage award was \$816.70.

At a special Church meeting on December 9, 1954, it was voted to accept the bequest of Louisa G. Parker. (Mrs. Parker was very active in the Sunday School and served as Collector from 1921 to 1926. Mrs. Parker's bequest was to be known as the Charles R. Goodell Fund. Mr. Goodell joined the Church in December 1883, and was Mrs. Parker's father. The fund, due to a large number of antiques, amounted to nearly \$10,000, a sum which would have surprised Louisa.)

At the annual meeting January 10, 1955, the Moderator, Mr. William Gordan, reported on the painting and repairs to the parsonage, stating that it was no longer an eyesore. He stated that the year had ended up with No Accounts Payable.

This year was spent with no regular minister but services were held every Sunday. On June 26, with the Masons present, the Rev. Douglas Robbins had the service. During this year, the Men's Club rigged up a lighted cross with timer for the South Balcony window, bought three dozen vestry chairs for \$118.90, and installed a hot water heater in the kitchen for \$149.64. The vestry and vestibule were renovated and a new oil-fired space heater was installed in the vestry. (The church members could say "Goodbye to shovelling coal, forever!")

A turkey supper netted \$154.58, and a fried clam supper, \$107.46.

On March 25, 1956 the church voted to extend a call to R. Carlyle Lewis as a permanent minister, effective June 30, with the provision that he receive full fellowship in the Universalist Church. At a Board Meeting on May 14 there was an invocation by Rev. Lewis, and in that meeting they voted to pay him \$40 a week until June 15, when he was to "go on full time."

At a special meeting on June 24 members voted to raise the necessary money to fix the underpinning of the Vestry floor, employing O. G. K. Robinson.

On October 8 the Board voted to accept a cupboard from Guy Labreque for the church kitchen.

On December 10 a decision was made to advance to Beatrice Elwell enough money to make choir robes.

At a special Church meeting on December 10, members voted to use money left from the sale of the Broadway Barclay Bonds and to borrow the balance from the parsonage funds, to pay for the repairs to the church foundation. They also voted to sell a 20 foot strip along Main Street on the northerly side of the parsonage property to the Community Oil Co.

The financial report for 1956 includes a \$157.73 item for moving Mr. Lewis' furniture from Massachusetts, and a Men's Club item of \$30.60 for basketball uniforms.

The Liabilities were the Church debt to the parsonage fund of \$360 and the parsonage mortgage of \$4300.

There is not much material in 1957 except that the Church repaid the \$360 loan to the parsonage.

Little information is available on 1958, due to missing records. During 1958 Mr. Lewis left. And sometime in 1959 the Board secured the services of Rev. Sidney E. Dee as an interim pastor. Mr. Dee was a Congregationalist minister and could not be hired on a permanent basis, according to the bylaws.

In his report for 1960, Mr. Dee stated:

During the last year this church has grown, with the reception of eighteen new members and the baptism of several children and adults. The Church School is showing a growth, and more important, our young people are more in-

terested in the religious life of the church. The morning services on Sunday have shown a steady increase. The evening services during the Advent Season were better attended than a year ago. We now have a Junior Choir which is one of the best in the Greater Portland area.

During this year Holy Communion was celebrated on Maundy Thursday, World Wide Communion Sunday and Christmas Eve. At our next Communion Service we will have to increase the number of Communion glasses we use, for on Christmas Eve we used all we had and needed one more. It would be good if we had Communion more often for those who would like it. . . . May our prayers be that our church become a militant servant of God and a true friend to mankind in Westbrook.

(Mr. Dee still signed this as "Interim Pastor," but he was gaining assurance.)

It should be mentioned that Mrs. Dee was also active as organist, choir director, and church school teacher.

During 1961 the Chancel received a new carpet and a new lectern was presented to the church by Mrs. Ada Bailey and Mrs. Alma Jackson in memory of their husbands.

Mr. Dee's report cites a steady growth and mentions the junior and senior choirs and the growth of the church school. He no longer signed as interim pastor.

In 1962 there is no pastor's report.

In 1963 the Association of Universalist Women gives a report of Mrs. Ada Bailey's kitchen project. With proceeds from donations, sale of paper and rags (which she collected herself), rummage sales, etc. a sum of \$825.87 had been raised since 1961. A total

of \$463.09 had been spent so far on renovating the kitchen, with two new sinks, new cupboards, etc. Part of the expense involved moving the organ blower motor from the kitchen to the oil tank room behind.

In this year the church paid \$509.68 for repairs to the front porch and steps of the church.

In addition it was necessary to have the steeple removed, cables installed to pull the walls of the church together, and shingle one-half of the roof. A mortgage of \$9,600 was necessary.

In 1964 Ada Bailey continued with her kitchen project. A mail slot was added in the front side door of the church.

This same year a resolution was passed by the Board to write Mr. Dee "advising him of their approval of the manner he has been serving the church; the majority enjoy his sermons and the Board of Management approves any religious material used in the Church School which he deems consistent with his beliefs and wishes."

With this encouragement Mr. Dee proceeded to the point where the Church was investigating the possibilities of changing to a Community Church, disassociating itself from the Unitarian Universalist denomination. At the Annual Meeting of January 18, 1965, Mr. Dee resigned and then outlined the conditions and terms under which he would be able to remain as minister of the Church.

The members of the Church were sharply divided, and Mr. Dee became convinced that he should carry out his resignation, in the best interests of the Church. A considerable number of the members left the Church, leaving it greatly weakened. The Church lost some very fine people, all good workers, and their loss was greatly to be deplored.



At this point, the future of the Church was very uncertain and a strong and unifying leader was needed.

It was very fortunate that such a leader was found in the person of Robert C. Sallies. A recent graduate of the Andover Newton Theological School, he came to the church in September of 1965. At the first Board Meeting which he attended the resignations of Church members were still coming in.

The Church was host to his ordination and installation on October 31, 1965.

By this time it had become evident that, in engaging Rev. Sallies, the Church had also acquired the services of his wife Margie. A graduate of Furman University of Greenville, S.C., she immediately entered into the activities of the Church School. During her first year here, she obtained her Master's Degree in Religious Education from Andover Newton Theological School. As a team, they organized the Youth Fellowship Group.

On January 31, 1966 they were accepted as members of the Church, and by February other new members were being taken in.

In October of 1966 the matter of ownership of a parsonage came up. Only two ministers had occupied the lower floor of the building since the Church had acquired it in 1950. It had been regarded as a gold mine at that time but, as the years passed, some began to wonder where the profits were.

On November 14 an analysis of the cost figures seemed to show that the profit was less than could have been obtained had the money value of the property been invested at 4%. And the operation had required large expenditures in time and effort by the House and Property personnel of the Church.

At the Annual Meeting on January 16, 1967 it was decided to try to sell the parsonage, after the legal requirements were worked out.

Mr. Sallies conducted an adult discussion group in the Spring. During his ministry he started sending monthly newsletters to his parishioners, greatly adding to the interest in the many church activities.

In September he resigned to take office as the District Executive Secretary of the Northeast District of UUA. This resignation was accepted with regret. It was felt that the Sallies had accomplished much in enabling the Church to recover from the unfortunate dissention, and it was feared that, with their leaving, the momentum would be lost.

But they continued to live in Westbrook, and were still active as members in the Church activities.

In November the stage area partitions in the Vestry were torn down to make more room for the Church School, and eight dividers were made to serve as movable dividers between classes.

The Rev. Elbridge Stoneham preached several sermons during this period and Kenneth Maxam from the Westbrook church supplied the pulpit on at least two occasions.

In the annual report of January 8, 1968, Mr. Sallies reported on his last six months as our minister. In this report he gave some interesting statistics.

Last winter I made a survey of the population spread of our church. The survey showed that we have 69 family units consisting of 177 persons including children who live in the nearby geographical area. The breakdown shows:

2 Units under 21 years of age  
7 Units 21 to 35 years of age

12 Units 36 to 50 years of age  
     21 units with 75 persons

24 Units 51 to 65 years of age  
 24 Units 66 years of age and over  
     48 units with 102 persons

This survey shows that we have twice as many family units over 51 years of age as under 51. Any future plans for the church should take this factor into consideration. This survey points out the need to interest younger families to join our church. There may need to be a change in emphasis and avowed purpose for the liberal church in Westbrook before such interest will be affected. The population trends for Greater Portland will play a large part in the future of this church.

During the Spring of 1968, several guest ministers conducted the services. Mr. Fred Brown and William Gordan took the service on March 20. In April, Mr. Thomas Moser of Bates College was suggested as a speaker, and became almost a "regular."

A "splash party" was held on the Vestry stage when the House and Property Trustee and the young people painted the walls. The kindergarten furniture was later painted by the ladies.

During this same year the AUW financed linoleum for the kitchen floor. A suspended ceiling was installed in the lobby and the walls and woodwork were painted and varnished. The men's coat room was also refinished. In addition, lights were installed in the men's coat room and the switchboard closet at the rear of the auditorium. These rooms had been unlighted for many years.

A plexiglass window was installed to protect the "picture window" and the outdoor pulpit.

In September it was voted to call Rev. Stanley Rawson for an indefinite period. Rev. Rawson had had a long history with the denomination. At one time he was the State Superintendent.

Since Mr. Rawson was not living in Westbrook and requested office space in the Vestry, the old coat room off the rear hall of the Vestry was redecorated for his use and in October a telephone was installed. A desk and chair were donated by the Sallies.

Mr. Rawson started his ministry in September. Mr. Rawson's report at the Annual Meeting of January 13, 1969 reflects his appreciation of a well organized church and his hopes for "a new year of renewed vigor and activity."

But, during the spring of that year it became more and more evident that the relationship between him and the members of the church was deteriorating, and his ministry was terminated, after a very difficult period.

During this year a new carpet was installed in the minister's study and the little back hall by the Association of Universalist women.

The minister's study was now a very attractive little room, but no subsequent minister has used it.

During this same year the old threadbare and dusty carpet was ripped off the auditorium floor. The floor in the auditorium and the robing room were painted. A new carpet was installed in the choir area.

In the summer Moderator William Gordan died unexpectedly. Robert Travis filled out his term.

It had for some time been apparent that the By-laws adopted on January 8, 1951 were no longer applicable to a Church which is a part of the Unitarian Univer-



salist Association. Furthermore, its wording was no longer applicable in many respects.

Under the leadership of Mr. Sallies new By-laws were enacted on April 28, 1969, and amended on January 12, 1970.

The new By-laws have an extra Article dealing with the Purpose of the Church. Instead of 3 Trustees, 2 deacons, and 2 deaconesses, the new By-laws call for 6 Trustees, each to be the head of one of the standing committees.

A Vice-Moderator was added, with specific responsibilities, in addition to substituting for the Moderator, when necessary. The old By-laws required a minimum age of 21 for voting members, but had no age requirement for membership. The new By-laws require an age of 12 years for membership and 14 years to be a voting member.

The new By-laws require 6 members of the Board present for a quorum, instead of one-third of the Board members.

The new By-laws spell out the duties of the Board, Minister, and officers in much greater detail. One difference is that the Treasurer may disburse money under the direction of and to the satisfaction of the Board, instead of requiring the Finance Committee to approve all payments.

The Membership and Fellowship committee replaces the two committees, Outreach and Fellowship.

The old By-laws vested the Church property in, and declared its allegiance to the Universalist Church of Maine, whereas the new By-laws name the Northeast District of the Unitarian-Universalist Association.

In 1970, still without a minister, the Church was fortunate in having the services of Mr. Joseph Perham. He gave very good sermons, recited poetry,

sang and played his guitar. The church also had sermons from Rev. Alice Harrison, Rabbi Harry Z. Sky, Kenneth Maxam, and Robert Sallies.

During the year negotiations were finally completed by Mr. Sallies to legalize the sale of the parsonage, which was accomplished for \$23,000. The net proceeds of this sale, \$21,579.70 was invested, the interest to be used to pay the minister's rent.

This year also saw the installation of new carpeting for the lobby, stairs, and middle landing.

The year 1971 was continued with Mr. Perham as the speaker. The Vestry received a new suspended ceiling and light system at a total cost of \$1354, and new storm windows for \$201.90.

In May, a crew from Hansen Studios repaired the stained glass windows in the Auditorium at a cost of \$1035.

The last \$400 was received from the Grant estate. A new vacuum cleaner was purchased and a new hymn board was placed in the Auditorium. A new United States flag with 50 stars was purchased and the old flag (presented to Dr. Townsend by the American Legion for his services to the City) was retired to the landing beside the lobby stairs, with a suitable plaque.

This was also the year the Baptists put in their new parking lot beside the Universalist Church. An arrangement was worked out allowing the Universalists the use of the Baptists' lot for special occasions upon due notification to them to be sure of no conflict.

A Couple's Club was organized this year.

In 1972 the Church continued with Mr. Perham, although still searching for a regular minister.

An attempt was made to securely attach the weathervane, which was free to swing and generally pointed in wrong directions. Because of the expense of anything different the problem was solved by attaching a wire from the North Vane to the ridgepole, which held it in nearly the correct location.

During the summer heavy rains and a leaking roof on the Eastern slope caused wetting of the plaster which fell into the Church with a loud bang, on a Sunday morning just as Mr. Perham was starting to pray.

During the summer a new oil burner was installed at a cost of \$488. (Dixon quoted \$483, but in view of the church's long relations with the Harris Co. it was voted to stay with Harris for the slight difference in cost.)

The year 1973 continued with services by Mr. Perham, but in June the Church voted to accept Richard Benner, newly graduated from the Bangor Theological School, for one year.

In May the shingling of the Eastern slope was completed and the plaster in the auditorium ceiling was patched for \$3162.38. Repairmen secured the weathervane with new set screws and removed the wire. Unfortunately the arrangement did not hold for long, and to this day the weathervane points proudly in the wrong direction.

The Vestry was re-decorated and new curtains were installed in the Vestry windows and a new stage curtain was installed.

Trouble was experienced with the new oil burner. The problem was overcome by insulating between the oil tank room and the boiler room.

In August an inspection by the fire department resulted in a list of items that must be corrected.

Because of the rapidly escalating cost of oil, it was reluctantly decided that the Church must hold cold weather services in the Vestry.

In 1974 Mr. Benner continued with fine services and was ordained by the Church on June 16, but left us for a Florida pastorate in the fall.

The rear side door of the Church was changed to open outward to meet one of the requirements of the fire department.

In September the Church welcomed the return of Rev. Robert Sallies as minister.

During the summer the Church was painted at a cost of \$2386.25. The doors at the head of the Vestry stairs were removed, and a new wall and door were placed at the lower entrance to the Vestry. This door was arranged to swing outward, thus meeting another fire department requirement. Three new electric lines were run to the wall just outside of the kitchen, so that each coffee urn would have a line of its own.

In 1976 the Church elected Mrs. Olive Day as Moderator. Only one woman had previously served in that capacity - Mrs. Pearl Bachelder, in 1944 and 1948.

In 1977 a long-time dream of the Religious Education Committee was finally realized. A new drop ceiling was installed on the Vestry stage with adequate fluorescent lights to replace the old hanging bulbs. During this work it was discovered that the timbers under the stage were badly rotted.

The light switches on the lobby stairs were rearranged, making it easier for anyone coming in after dark to light the way ahead instead of groping in the dark.



In February of 1978 a long-range planning group, formed at Mr. Sallies' instigation, presented its recommendations to the Church.

These were as follows:

1. Replace timbers and new flooring for Vestry stage	\$ 4,800.00
2. Install fan under Vestry for circulation	250.00
3. Second bathrooms and hot water for both	1,000.00
4. Refinish Vestry floor (sand and varnish)	300.00
5. Dishwasher including installation and accessories	3,000.00
6. Blacktop driveway and parking lot in rear	4,500.00
7. Hot water furnace - 2 zones, replacing 2 furnaces	8,000.00
8. Refurbish Church Auditorium including new lights	20,000.00
	<hr/> \$41,850.00

The physical plant needs should be financed by a special capital fund drive. Pledges should be secured over a 3 or 4 year period.

A fund drive was carried through, resulting in pledges of \$16,990.

The first three projects were completed in 1978. The stage was entirely torn out and rebuilt. The old bathroom was divided into two. A suspended ceiling was installed in each and an electric water heater was installed. A linoleum floor was laid on the entire stage, and the walls were redecorated.

A new cabinet was built and placed in the robing room for storing the cross, candelabra, communion set and other valuable articles.

In 1979 a new furnace was installed, furnishing hot water to new radiators in the Vestry and steam to the old Auditorium pipes. (This was completed for \$4,785 against the estimate of \$8,000.) The old Vestry furnace sold for \$125.

During this year Main Street was re-aligned. The Church sold a 1 1/2 foot strip of frontage to the State. It was able to negotiate with the City for a curb break, which had long been needed. The church also obtained a connection to the storm sewer from two conductor pipes beside the side porch. These conductors had formerly discharged to the ground, and that water, leaking through the basement wall to the understage area, had undoubtedly been partially responsible for the rotting out of the stage timbers.

Some broken stained glass windows were also replaced in the auditorium.

Two Exit lights which are automatically lighted in case of power failure were placed in the Vestry, to meet one more Fire Department requirement.

In October Mr. Sallies resigned as minister, effective on April 13, 1980, to take a Continental position as Treasurer and Vice President of Finance of the Unitarian Universalist Association. It was greatly regretted, but the Church could not expect to hold a man of his talents any longer, and it was felt that the Church should now be strong enough to carry on.

In concluding the events of this year, organist Mrs. Virginia Leavitt, after her two years as Moderator reported:

It has been necessary to occupy ourselves so determinedly to the needs of our building that I sometimes think we forget the purpose for which it was built. I sit on the platform Sunday after Sunday and see 20-25 congregators

- not always the same ones - and it's amazing that while the number remains the same, the faces are occasionally different. It's almost like a plan! And I often wonder, do the people who almost never occupy the pews, practice their Universalist faith? Sometimes we require more fuel to get our motors going: and what better place to replenish our tanks than Church on Sunday morning?

Bob and Margie Sallies have been inspiring, not only with the words which they speak but the lives which they live. This past year they have been studying to enrich their own lives, as well as to help enrich others' lives; and I hope that those who have not taken advantage of their presence among us will appreciate their own loss.

In 1980 the congregation was again in the position of being without a minister, but struggled on with guest ministers procured by Mrs. Leavitt.

During this year the kitchen was fireproofed to the satisfaction of the fire department. This completed the list of things which had to be done to meet the department's demands of August 1973 with the exception of fire-proof drapes. Since the department itself is uncertain about what is needed to satisfy the code on this point, it was decided to "let them alone if they would leave us alone."

This year also saw the old elm tree stumps removed from the Church lawn and the lawn regraded.

The chronological history of the Church, as obtained mostly from the Clerk's books and Annual Reports, is completed with the end of this chapter.

At the Annual Meeting of January 25, 1981 the Church voted to call Rev. Joseph Majeau as our pastor. The events after his arrival are too recent to appraise, but the outlook is very encouraging.

### FOOTNOTE FOR CHAPTER 3

<sup>1</sup>See Appendix.