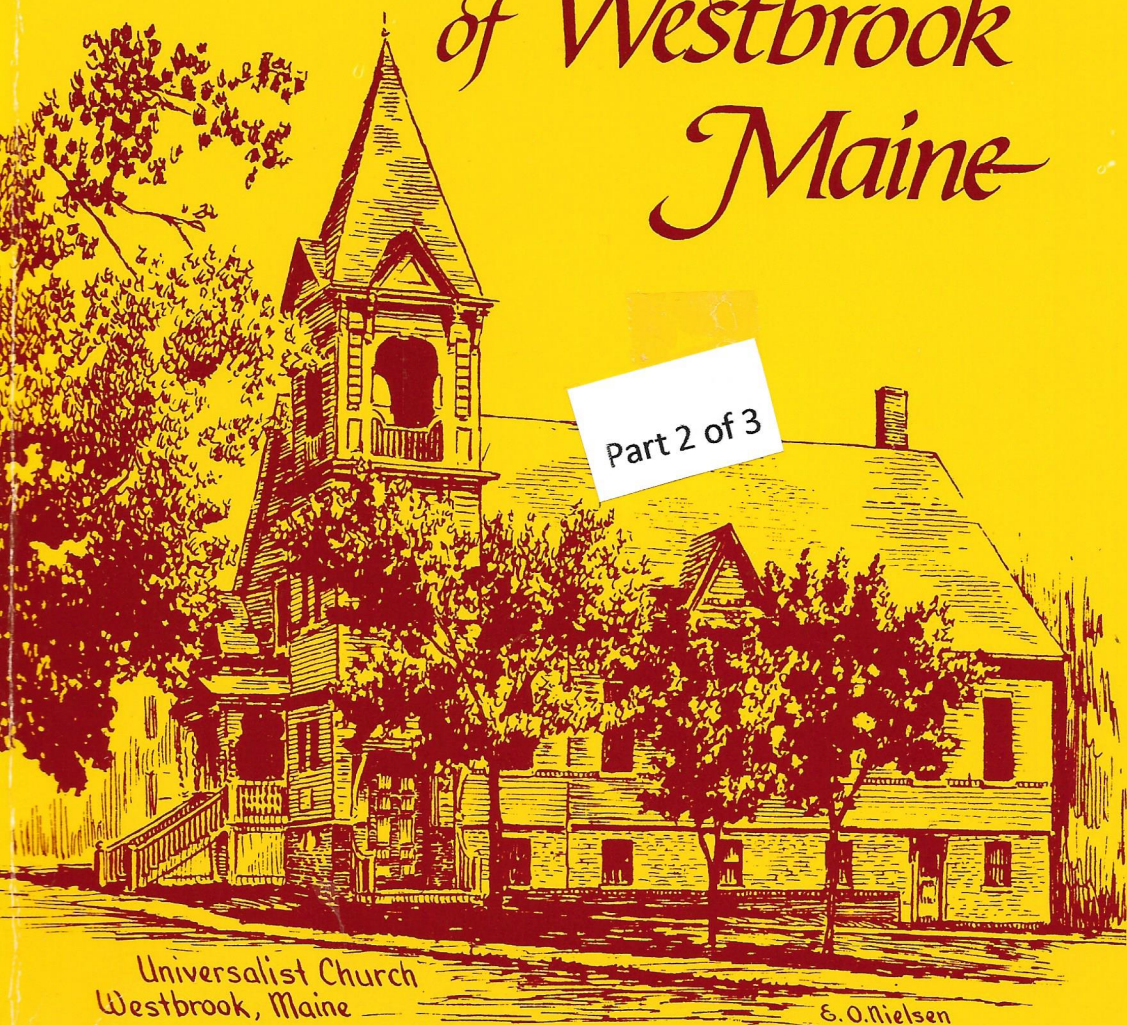


*A History of the
Universalist Church
of Westbrook
Maine*



Universalist Church
Westbrook, Maine

E. O. Nielsen

by John C. Winslow

A4-1.1

Chapter 4

History of Deeds and Wills Involving the Universalist Church of Westbrook and its Property on Main Street

The Main Street land of the Universalist Church on which the present building sits was acquired in five separate parcels.

On May 17, 1886 the first deed recorded in the Cumberland County Court House Registry of Deeds conveyed a parcel of land taken from the easterly edge of land owned by John Cloudman to the Second Universalist Society.

This lot was a gift from Mr. Cloudman to the Society.

In this deed is the condition that "the Society must, within five years, erect a Meeting House or Church in whole or in part upon the premises; said Church or Meeting House shall not extend any farther front than the front of George A. Quinby's house now being erected in his lot." (This is the present house owned by Dr. Hoy.)

From the wording of this deed it is apparent that Mr. Cloudman was reserving a 16 foot strip between the Universalist and Quimby lots in his own possession. He was probably leaving an access route to his holdings on Cloudman Street, in case that street should never be developed. If this is correct, the situation must have been resolved, because in 1887 he deeded that strip to Mr. Quinby.

On May 19, 1886, another lot was conveyed to the Society by Joseph Brigham. Its 40 foot frontage on Main Street, added to the 30 feet from Mr. Cloudman, made up the present 70 foot frontage and gave a lot

of sufficient size for a church. This lot was apparently purchased by the Society.

On November 29, 1887, a mortgage deed on the original two lots was conveyed to the Buxton and Hollis Savings Bank for \$3600; this mortgage to be paid off at \$500 per year for 8 years, with interest at 6% per annum, payable semi-annually. The church was finished in 1888 at a cost of \$13,432.03 and the mortgage was discharged on November 29, 1895, showing that all of the payments were made when due.

This seems to have been quite an accomplishment. Written records do not show all the worry, anxiety, and effort expended during those eight years.

On February 5, 1895, an act of legislature changed the name of the Church to the First Universalist Society.

On January 11, 1911, a mortgage was given to Sarah J. Morgan for \$1,045.

The clerk's records report that, on December, 1909, the Church borrowed \$350 to meet current expenses, and on January 2, 1911 members voted to transfer the present notes, held by the Westbrook Trust Co., to Mrs. Sarah Morgan, interest at 5% semi-annually.

This mortgage was forgiven by Mrs. Morgan's will, on January 2, 1914.

On May 31, 1911, Mr. Philip Dana (then the owner of the Hoy lot) deeded to the First Universalist Society a small triangular portion in back of the Cloudman half of the Universalist lot. This made the back line of the lot an extension of the back line of the present Hoy lot. The added land amounted to only 264 square feet. This was a gift from Mr. Dana.

On March 23, 1914, the Universalist Society deeded the three sections of land now owned and the building to the Maine Universalist Convention.

On October 26, 1915 Joseph Brigham deeded a fourth parcel of land to the First Universalist Society. This was a small wedge at the back of the lot previously purchased from Mr. Brigham--"Purpose being to square rear of lot of First Universalist Society. (Less than \$100, no stamp required.)"

The back line now continued the back line of the previous holdings, making the lot more nearly a rectangle.

On November 9, 1932, a mortgage was given to the Maine Savings Bank for \$1500 by the Maine Universalist Convention and the First Universalist Church of Westbrook.

This deed describes the four sections of land now owned by the Church and the building. It was signed by W. H. Waterhouse, Treasurer of the Universalist Convention, and Evelyn P. Smith, Merton L. Pike, and Wilbur C. Sawyer, Trustees, and John B. Winslow, Witness for the Trustees.

This mortgage was discharged on April 20, 1945.

On May 20, 1935, Mr. Philip Dana sold the back lot to the First Universalist Society. This purchase was made with money raised by the Comrades of the First Universalist Church.

The church has a memorandum stating as follows:

We, the Comrades of the First Universalist Church do agree to pay the sum subscribed opposite our names for the purpose of purchasing the lot 50 x 112 in the rear of the Church, the same to be paid, first payment to be paid on or before Nov. 1, 1928, second payment to be paid on or before Nov. 1, 1929, third payment to be paid on or before Nov. 1, 1930. The lot, when paid for shall be deeded to the First Universalist Church.

At the top of the sheet is pencilled "1929 1st payment." The following signatures and amounts paid were below and duly marked paid.

E. H. Philips	5.00	P. A. Bachelдор	5.00
L. H. Rand	5.00	J. G. Pratt	5.00
J. B. Winslow	5.00	L. K. Rand	5.00
G. L. Le Grow	3.00	M. H. Parker	5.00
C. M. Cloudman	5.00	Wm. Cotton	5.00
H. F. Noyes	5.00	A. N. Witham	5.00
L. E. Westcott	5.00	J. L. Drinkwater	5.00
F. L. Welcome	5.00	G. M. Woodman	5.00
C. E. Doughtan	5.00	P. C. Parker	5.00
H. K. Rice	5.00	Name unreadable	5.00
J. W. Phinney	5.00	E. M. Plummer	5.00
H. E. Townsend	5.00	Cash	5.00
Cash	5.00		
		<hr/> 128.00	

Among papers belonging to the church was a letter by Philip Dana to the Church agreeing to sell this lot and giving the Church the right to use the lot as its own in the meantime, including a reference to some grading.

Unfortunately this letter was turned over to the surveyor with several of the original deeds at the time he was asked to survey the back lot. He cannot find these papers and is asserts that he returned them. At any rate, the land was deeded to the Church in 1935, so the Church must have raised the money.

Through some oversight the transfer of the Cloudman Street lot was not recorded in the City of Westbrook records. This was to cause trouble in 1979.

During the summer of 1979 the State and City re-aligned and re-surfaced Main Street, after installing new sewer and utility lines. The Gas Company forgot to hook up the Church gas to the new line, making it necessary to run a line from Cloudman Street. When

the Gas Co. official checked with the City, they were informed that the land was owned by Maurice Nelson.

Investigation showed that this back lot was a portion of a larger lot sold by Alice Adams to Woodbury K. Dana in 1909 and by him to Philip Dana in 1910.

In 1943 Mr. Dana sold this lot to Mr. Earnest Jordan. The deed describes the whole plot of land and then excepts that part of the lot which had been sold to the Universalist Church.

In 1946 Mr. Jordan sold his land to Maurice Nelson, and, through an oversight in the deed, the clause eliminating the Universalist lot was left out.

During 1979, when Mr. Nelson, alarmed by the Gas Co.'s inquiries, checked with the City, he was told that there was no doubt that he owned the land.

At this point the surveyor, by request of the Church, straightened out the City's records. City record keepers had to tell Mr. Nelson that he didn't own this 50 foot section, although he had been paying taxes on it since 1946!

The Gas Co. installed the new line and service was restored in time for the 1979 fall Fair.

Earlier, in 1963, the Church decided to renew the side gutters, at which time it was discovered that the side walls had spread outward, opening up wide gaps. A further check showed that the steeple was badly deteriorated. The Merrill Co. was engaged, and they pulled the walls together and secured them with huge cables.

They tore down the steeple and erected a small pitched roof over the stub, resulting in a rather more modern and not unpleasing appearance. They also shingled the western slope of the main roof.

To finance this work a deed was drawn Dec. 2, 1963 mortgaging the property to the Westbrook Trust Co. for \$9600.

This deed seems to the writer to be a bit out of line, and possibly not entirely legal.

Unlike the mortgage of 1932, no one signed for the Maine Universalist Convention. Instead, the deed stated "The name of the corporation was changed from the First Universalist Society of Westbrook, Maine to the Universalist Church of Westbrook, Maine, as per certificate recorded in said Registry of Deeds on February 8, 1951."

It also stated "The said Universalist Church of Westbrook, Maine is successor Corporation to the Maine Universalist Convention."

Furthermore the land description, with regard to our western border, does not mention a jog along the back line of the original lot.

This mortgage was paid off and discharged on March 27, 1969. This was a remarkable feat, showing the vitality of the Congregation.

This completes the mortgage history of the Church¹ and land as far as the author's research has extended.

THE MORGAN URN

Mrs. Sarah J. Morgan was formerly Mrs. (or Miss) Sarah Winslow, and owned considerable property on Winslow Street, Westbrook. The street was then called Winslow Lane.

She married Michael Morgan, her coachman, and a man much younger than herself.

In December, 1909 the Universalist Parish borrowed \$350 from the Westbrook Trust Co., to meet current expenses. There were subsequent loans.

On January 2, 1911 the Parish voted to have the present debt, (notes held by the Westbrook Co.) transferred to Sarah Morgan.

On January 11 a mortgage for \$1045 was secured from Mrs. Morgan.

On May 27 of the same year Mrs. Morgan made her will with a number of individual bequests, but the bulk of her estate seems to have gone to her husband. Her bequest to the Universalist Parish was \$500, but, if she lived 10 years from that date, it was to be increased to \$1000, as she expected her increase in wealth in that period would warrant that increase.

Then, on September 20 of that same year (1911), in a codicil, she cancelled the above provisions. Instead, she chose to forgive the \$1045 on the mortgage on the condition "The said Parish shall be responsible to have placed on my grave each and every week between the first day of May and the first day of November in each year, forever, the same to be done either Friday or Saturday of each and every week, a suitable bouquet of flowers as a memorial."

Mrs. Morgan must have died in 1913, because the mortgage and note given by Mrs. Morgan to the society was burned sometime in January, 1914.

The Ladies Circle consulted with Mr. Morgan and he agreed that the provision of an urn at the grave, to be planted each year would fulfill the conditions of the will.

The AUW discontinued having the urn filled in June, 1946, feeling that their obligation had been fulfilled. Recently the planting of the urn has been resumed.

Mr. Morgan subsequently re-married, and raised a family of boys. He lived in the present Tapley house on Cloudman Street and was the janitor of the Church, and attended it sometimes with his new family.

On one occasion he and his boys are said to have spent a summer renewing the supports under the vestry floor.

HISTORY OF THE GRANT-COBB FUND OF THE UNIVERSALIST CHURCH OF WESTBROOK

When a certain Charles F. Grant was in poor health Mrs. Jenny Brightman (known to church members as Aunt Jenny) "tended out on him," and helped him in so many ways that he told her he was going to remember her in his will. She persuaded him instead to give the bequest to the Universalist Church. Although he had no connection with the Church, he followed her instructions.

The will, probated in January, 1947, gave to the Church a certain amount of money, plus two lots on Warren Avenue, plus a lot on Sebago Lake, all of which the Church later sold.

The will stated that this money should be placed in a fund, designated the Clara M. Grant Parsonage Fund, and was to be used by said Church for the purpose of assisting in providing a parsonage for the minister of said Church.

The Church could, in its discretion, either invest said money to accumulate for a time until the Church had accumulated enough from this and other sources to buy, erect, or otherwise acquire a parsonage, or it could, while a parsonage fund was being developed from this and other sources, use the interest from this money in paying rental of a parsonage.

Dr. and Mrs. Cobb were members of the Church. After he died, she still lived in the old house at 682 Main

Street. The old stable was made into an apartment and rented.

Older church members state that Rev. Townsend used to visit her and they talked about her leaving the house to the Church for a parsonage.

At any rate, that was what she did. The will was probated in 1950. At that time she was renting the second floor to Clarence Hughes. The house was in bad repair. On behalf of the Church, Mr. Hughes had the third floor renovated for another apartment and the whole structure repaired.

The Rev. Lovejoy was the first minister to occupy the street level floor, and the other three apartments were rented.

Money from the Grant will was used and a mortgage was taken out for the work.

Rev. Lewis also occupied the lower floor, but when Mr. Dee became our interim minister in 1959, he had his own home, and the lower floor was rented.

From that time until the parsonage was finally sold in 1970, it was never really a parsonage. It was finally decided that the Church could get more income if it sold and invested the money. This was done for a net of \$21,579.70 and the money was invested as the Grant Cobb Fund. There seemed to be no way to disentangle these two funds and it seemed that Charles and Florence would go down in history in an unduly implied relationship. To clarify the situation, the Board was induced to add a hyphen to make it the Grant-Cobb Fund.

¹ INDEX TO UNIVERSALIST CHURCH DEEDS

Bk 525- P427 May 17, 1886	John Cloudman to Second Universalist Society of Westbrook, Maine
Bk 525- P428 May 19, 1886	Joseph D. Brigham to Second Universalist Society of Westbrook, Maine
Bk 543- P293 Nov. 29, 1887	\$3600 Mortgage Deed Buxton & Hollis Savings Bank
Bk 630- P445 Nov. 29, 1895	Discharge of Mortgage
Bk 870- P55 Jan. 11, 1911	\$1045 Mortgage Deed Sarah J. Morgan Paid off Jan. 2, 1914
Bk 873- P199 May 31, 1911	Philip Dana to First Universalist Society
Bk 929- P50 Mar. 23, 1914	First Universalist Society to Maine Universalist Convention
Bk 991- P168 Oct. 21, 1915	Joseph Brigham to First Universalist society of Westbrook, Maine
Bk 1408- P102 Nov. 9, 1932	\$1500 Mortgage Deed to Maine Savings Bank by the Maine Universalist Convention and the First Universalist Church of Westbrook, Maine
Bk 1469- P92 May 20, 1935	Philip Dana to First Universalist Society of Westbrook, Maine
Bk 2792- P69 Dec. 2, 1963 Paid off March 27, 1969	\$9600 Mortgage Deed to Westbrook Trust Co. by the Universalist Church of Westbrook, Maine

DEEDS PERTAINING TO THE UNIVERSALIST CHURCH BACK LOT

Bk 500- P405 Bk 619- P3 Bk 607- P53	These Deeds show acquirement of the Cloudman St. Lot from which the Universalist lot was extracted, by Mrs. Alice M. Adams.
Bk 843- P249 June 16, 1909	Mrs. A. W. Adams to Woodbury K. Dana
Bk 1261- P490 Jan. 3, 1910	Woodbury K. Dana to Philip Dana
Bk 1728- P15	Philip Dana to Earnest Jordan (all of the above lot except that portion already sold to the Universalists)
Bk 1821- P207	Earnest F. Jordan to Maurice I. Nelson (all of the above lot but without reference to the Universalist lot!)
Bk 2698- P281 Aug. 28, 1962	Roger and Dorothy Merserve to Philip S. and Jo-Anne Tapley

DEEDS PERTAINING TO THE HOY LOT

Bk 530- P394 Nov. 2, 1885	John Cloudman to Geo. Quimby- 70 foot front on Main St.
Bk 530- P395 Aug. 23, 1887	John Cloudman to Geo. Quimby- 16 foot front on Main St.
Bk 632- P342 Jan. 8. 1896	Geo. Quimby to Albert Burroughs
Bk 8350- P37 Dec. 24, 1908	Albert Burroughs to Philip Dana
Bk 1321- P431	Philip Dana to K. Tourangeau

June, 1929

Bk 2321- P5 K. Tourangeau to Dr. Eugene Hoy
Apr. 11, 1956

DEEDS PERTAINING TO THE UNIVERSALIST CHURCH PARSONAGE

Bk 2030- P43 \$3500 Mortgage to Westbrook Trust
Co.

Nov. 27, 1943 Signed by Clarence Hughs, Wyvern
Jaques, Clayton Curit, Arline
Travis, Jennie Brighton

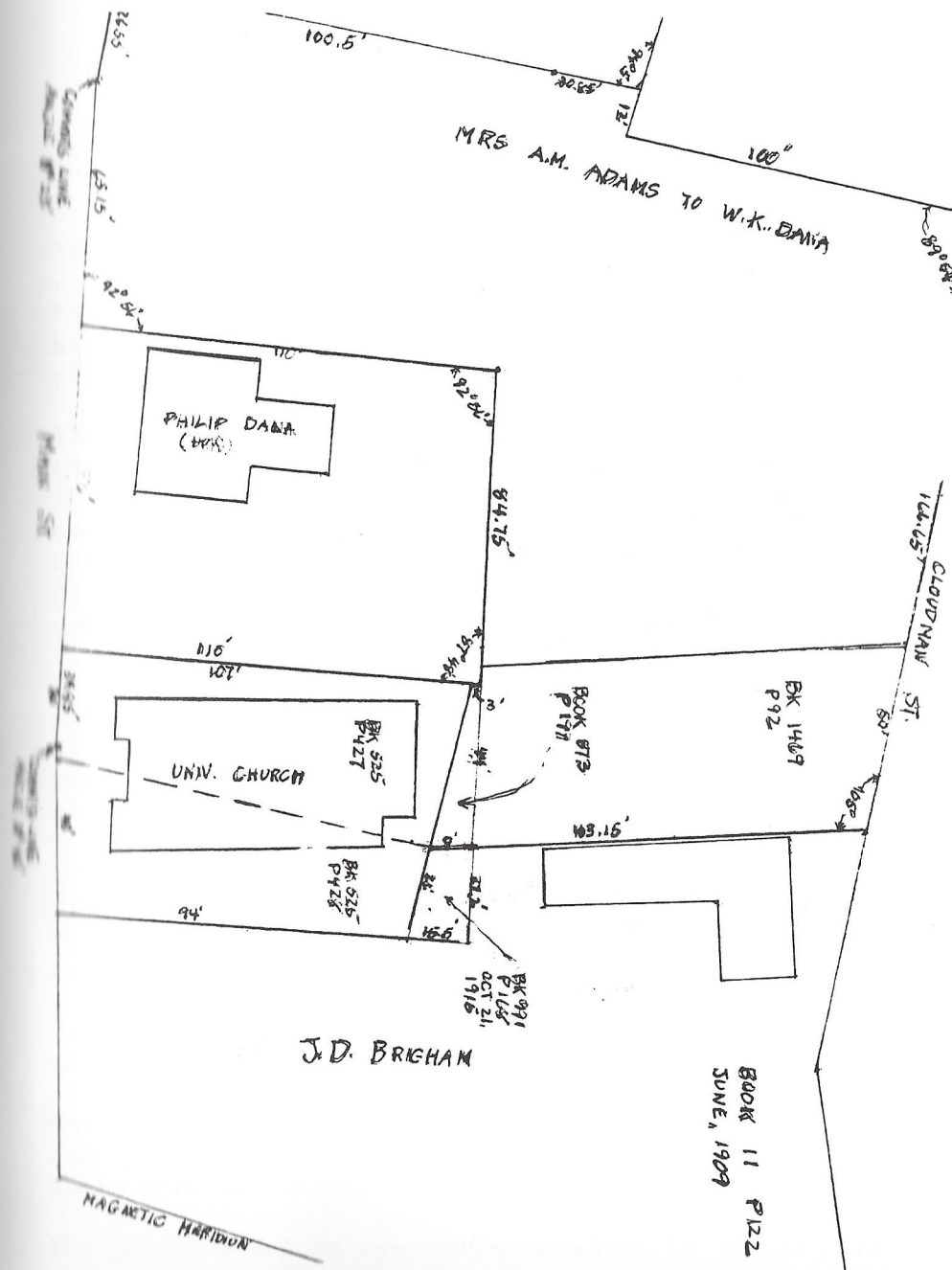
Discharged Nov. 21, 1962

Bk 2038- P32 \$1500 Mortgage to Westbrook Trust
Co.

Mar. 6, 1951 Signed by Dorothy Wellman,
Treasurer Discharged Sept. 1, 1960

Bk 2715- P472 \$5500 Mortgage to Westbrook Trust
Co.

Nov. 6, 1962 Signed by Winnifred Clarke,
Treasurer Discharged Apr. 27, 1970





Chapter 5

The Building

If Mr. Edwin Rollins¹, who told about watching the carpenters working to complete the building at 719 Main Street, were able to visit the locality today, he might be surprised at how few changes have taken place over the years.

The main difference which he would notice would be that the old steeple is missing.

Another change he would notice is that the wooden railings on the porch and the two edges of the front steps have been replaced by iron railings around the porch and a single iron rail on the steps themselves.

He might expect to see the elm trees on Main Street and on the East side of the building to be quite venerable trees today. Indeed, they did grow to that imposing state, but Main Street widenings and Dutch Elm disease have eliminated them altogether.

Church records do not contain specific information about the lean-to extension at the back of the Church, which houses the furnace. Inspection of this room reveals that the Church rear wall is clapboarded as though there were no extension there. So the extension must have been added after the church was completed, but probably not long afterwards.

Comparing the sanctuary today with an old photograph taken on the occasion of its dedication in 1888 reveals very few changes.

The pulpit platform was semi-circular in shape, and not squared off as it is today. This change was made

during Rev. Lovejoy's ministry (1950-54) because he wanted room for two lecterns.

There is a cavity in the left rear wall, in space now taken up by the organ. In this cavity was a small parlor organ. There is no history as to when the tracker organ was installed, but it was before 1902.

The woodwork was finished in a much lighter hue than it is today.

There are no longer pews on steps in the balcony where this author sat many times to view Dr. Townsend's "Illustrated Lectures." The floor has been laid almost flush with the balcony rail and a new iron rail has been placed around the edge of the balcony. This work was done at one time to provide a room for one of the Church School classes.

Another thing noteworthy in the old picture of the building when it was dedicated is the chandeliers which lighted the church with gas which was manufactured by a plant behind the old cake room.

Records indicate that the church was wired for electricity in 1900.

Descending to the vestry, the changes from the original church can again be seen to be very superficial.

The double doors which were located at the head of the stairs have been taken away. There is a new partition at the foot of the stairs, opening into the vestry proper.

The locker bench along the west wall is still there. The stage curtain, which used to be one with a roller at the bottom, has been replaced by a slide curtain. A double toilet can be seen at the back of the stage, and, in the author's opinion, in the area where Mr. Rollins and his father kept the church library.

At the back end of the vestry, the partition between the old "cake room" and the kitchen has been removed, and the privie in back of the cake room is no longer there.

Quoting from a letter from Mr. Rollins to Mrs. Goff dated May 2, 1967, a picture emerges of the Church as it was in the beginning.

My memory of the Westbrook Church runs back to the construction of the present building where I saw carpenters at work on the interior the first time I went into it. [Mr. Rollins would have been 10 years old.] The old church at the West end had been sold and our people were meeting in the Advent Church with services in the afternoon. Rev. Q. H. Shinn was pastor then. We felt proud of the new church building; it was lighted by gas, the first such I ever saw. We made our own gas by pumping air through gasoline vapor in a tank buried in the ground near the side door nearest the street. The pump was located in a little room behind what we used to call the cake room and it was driven by a heavy weight which had to be wound up at intervals like a clock. The gas apparatus was removed when the church was renovated in Dr. Townsend's time and electric lighting substituted.²

Excerpts from a letter from Mr. Rollins to Mrs. Goff dated April 3, 1965:

Mrs Andrews sent me a sketch of the new kitchen and I can see clearly how nice it must be. I remember the old hot coal stove and the sink in the corner where Mrs. Shackford, the only negro woman I ever saw in Westbrook, washed dishes.

How good the baked beans smelled and how enticing the frosted cakes on the shelf in the cake room. I knew every corner of the build-

ing, which I saw for the first time when the carpenters were still finishing the inside, and have happy memories of it.

Excerpts from a letter from Mr. Rollins to Mrs. Goff dated December 2, 1970:

The building was heated by a big furnace in the back part of the vestry and by steam from a boiler in a shed extension behind the kitchen. As I remember it the furnace was sufficient if only the vestry was used.

Seats along the west side of the vestry were the tops of lockers in which tables were stored when not in use. Other seating in the vestry was by settees until replaced by separate seats.

A coat room at the side of the vestry next to the rear entrance had a small window opening to the hallway and there tickets were sold as people came in to the suppers. The ticket seller had a special extra high stool on which he sat owing to the difference in floor levels. [This stool is now in the choir loft.]

The front of the vestry was occupied by a stage and its wings where many little plays were enacted by local talent. On the west side were the cases for the Sunday School library which my father had charge of with me as assistant. The toilet in this corner was a later addition replacing an old-fashioned one behind the cake room. I may have told you before that when sound effects were needed in a play we made thunder by shaking a large sheet of iron, lightning by throwing powdered rosin into the flame of a candle, and rain was the sound of marbles rolling down an inclined trough studded with wire nails.

I have wondered if the communion set I gave is still in use. I was a little disappointed when I first saw it as I intended only a modest inscription on the plates but the engraver thought otherwise. It was my intention to give something than what I had seen elsewhere but I have since thought it would have been better to have given the usual and practical aluminum set.

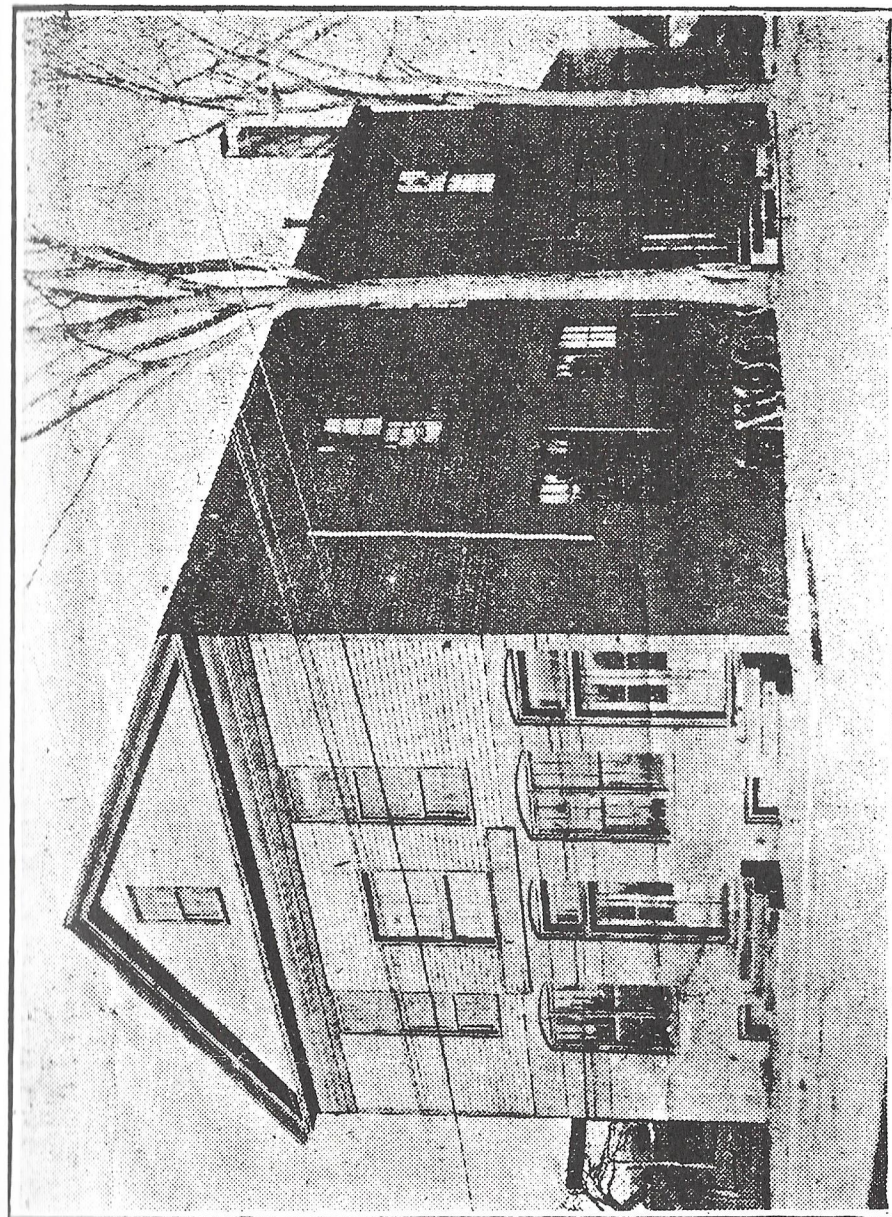
FOOTNOTE FOR CHAPTER 5

¹Edwin Rollins was a longtime members of the Universalist Church of Westbrook. He was born in 1878.

²Mr. Rollins is wrong on this date.



First Universalist Church of Westbrook, Maine
Picture on cover of Seventy-fifth Anniversary Program
April 19, 1908

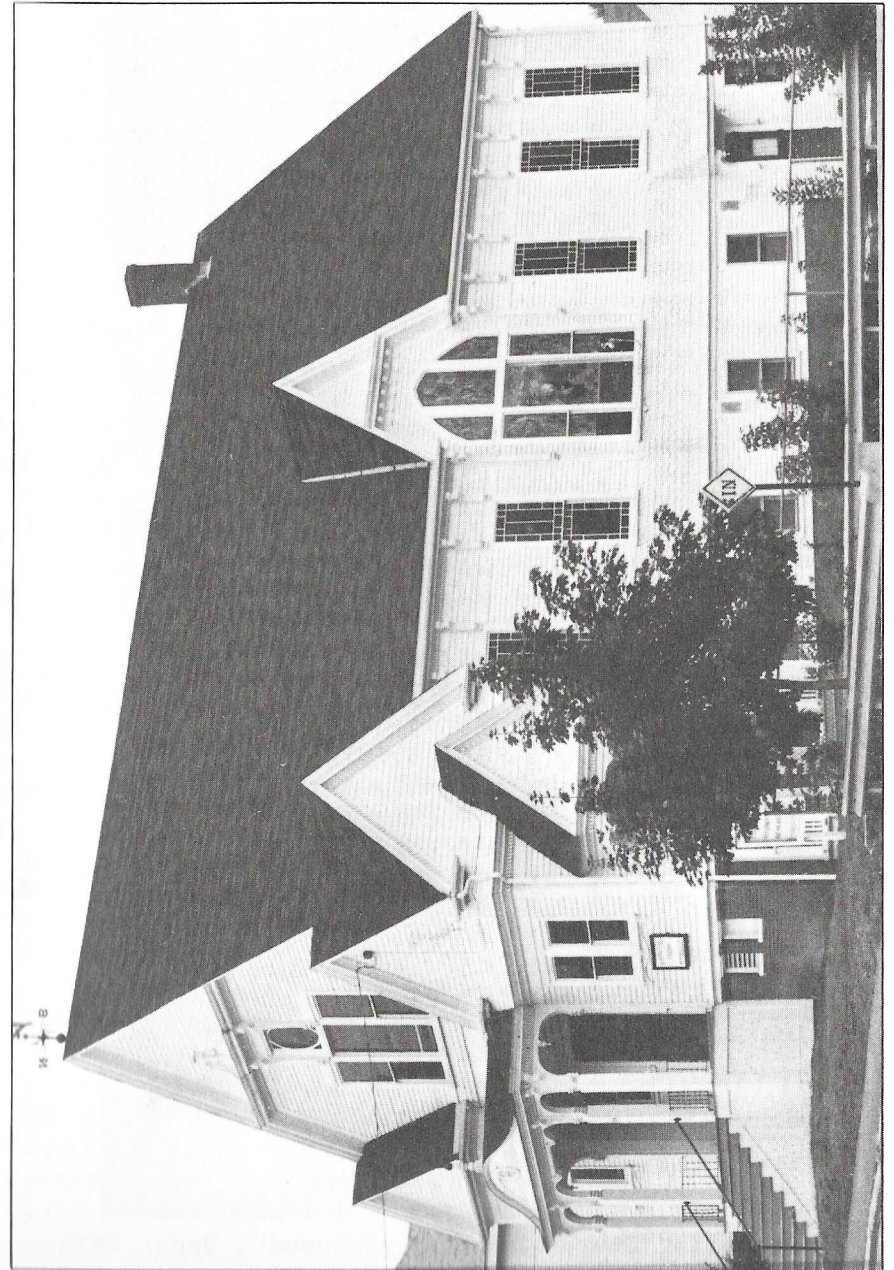


Old Universalist Church, Westbrook, Maine
Upper Main Street, Westbrook



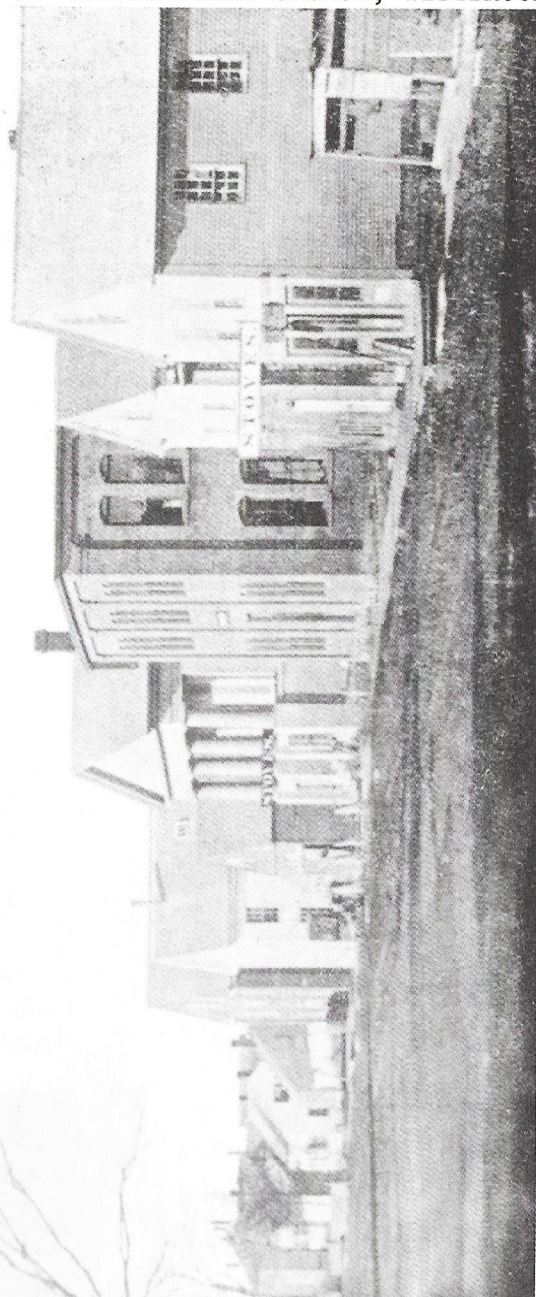
Outside View of Picture Window

photo by M. Timer



Universalist Church of Westbrook - 1978

Photo by M. Timer



Universalist Church and "Holy Ground", Upper Main Street. Iron Foundry, Blacksmith Shop, Warren's Cotton Mill--1850

Reprinted with permission of Westbrook Woman's Club

Chapter 6

Personalities in the Early Church

Dr. Quillen Hamilton Shinn¹

Quillen H. Shinn was born January 1, 1845 near Shinnston, Harrison County, Virginia (later West Virginia). His father died when he was quite young and his mother married Dr. Jacob H. Fortney. The three Shinn children combined with the nine Fortney children to form a large family, and there were to be eight more children. It was a Universalist family, and Quillen and two Fortney boys became Universalist ministers.

There were no public schools in the vicinity, but Quillen attended a private institution for a few years. His many out-of-doors activities developed a powerful physique which was to serve him well in his later extensive travel on horseback.

At sixteen he was working on a farm at \$5.00 a month. When the Civil War started he joined the Union army as a band boy. He later re-enlisted with the West Virginia Volunteer Infantry. He spent several months as a prisoner, but returned to serve until honorably discharged on June 16, 1865.

He then went to school in earnest. In June, 1870 he was graduated with honor from the Theological Department of St. Lawrence University. He settled in Granville, Vermont, received the Fellowship of the State Convention of Universalists, and was ordained.

After missionary work in West Virginia, and several months working for the Universalist Publishing House in Boston, for the next nineteen years he held

pastorates in Lynn, Foxboro, and Mansfield in Massachusetts. During three and a half years at Plymouth, N.H., a new church was built, and he started summer meetings at the Weirs on Lake Winnepesaukee.

In 1882 he conducted a very successful missionary tour of northern New Hampshire. After a few months at Rochester, N.H., he took charge of the churches in Deering and Westbrook, Maine, in 1885. Under his guidance the Westbrook Church was built in 1888.

From 1891 to 1898 Mr. Shinn engaged in extensive missionary work. In 1895 the Universalist General Convention elected him as General Missionary of the denomination at \$3,000 a year; and St. Lawrence University conferred upon him the degree of Doctor of Divinity.

In 1900 Dr. Shinn was appointed Southern Missionary.

In 1900, after the summer meetings had been moved for several years to Saratoga, N.Y., Dr. Shinn found the spot he had been looking for, at Ferry Beach, Maine. He was a leader in the purchase and development of this location until his death on September 15, 1907. He was buried in Evergreen Cemetery in Portland.

Rev. Zenas Thompson²

Rev. Zenas Thompson is given credit for founding several Universalist Societies in the vicinity. He was a convincing speaker, largely self-taught. He was born in Auburn on December 4, 1804, and came of a sturdy Scottish ancestry remarkable for mechanical ability. A grandfather of Mr. Thompson is reputed to have made the first spinning wheel ever constructed in New England. Mr. Thompson himself could not only make an elegant flyrod or rifle, but was skilled in the use of both. He died in Deering, November 19, 1882.

John Cloudman

John Cloudman and his wife were strong supporters of the Church and he left a generous bequest.

John T. Gilman³

John Gilman left the pulpit in Bath to become editor and proprietor of the Times in that city, and was afterwards known throughout the state as a political writer and founder of the Portland Press.

Hon. Leander Valentine First Mayor of Westbrook By Leroy H. Rand

After the adoption of the city charter, February 12, 1891, Hon. Leander Valentine (nephew of Capt. Joseph Valentine, first selectman of the town) was chosen as the first mayor of Westbrook.

There were at one time three brothers living in Saccarappa village, namely, William, Joseph and John Valentine. All came from Hopkinton, Massachusetts. Leander Valentine was the son of William and Abigail (Spring) Valentine.

Hon. Leander Valentine, after securing an excellent education, commenced as a teacher in 1835, following this vocation for 19 years or until 1854, mostly within this town. He was Selectman in 1850-51, on the school board for twelve years, Representative to the Legislature in 1847-48, State Senator in 1849, a member of Gov. John Hubbard's council in 1850-52. He was connected with the Custom House, Portland, from 1861 to 1877. He was in the grocery trade in Westbrook a number of years, first with T.B. Edwards as partner, then subsequently with the firms of Valentine, Hardy & Co., and Valentine & Pennell.

His career as a religious man is worthy of mention. He became a member of the Second Universalist Society of Westbrook in 1833. In 1838 he was chosen its

Clerk, in 1840 he was Collector and Treasurer. Again in 1844 he was chosen Clerk of the society and continued in that office until 1890, a continuous service as Clerk 46 years, and totally 57 years. His long service as Clerk of the society challenges comparison in this country. He bequeathed \$1,000 to the Universalist Society and the same amount to the Westbrook Seminary. His last public office was that of Mayor in 1891.

Westbrook as a town began under the supervision of a Valentine, and as a city, the same, which is remarkable. Mr. Valentine was born in Stroudwater, March 14, 1814, and married Margaret S. Coolbroth, daughter of Joseph W. and Alice Coolbroth of Gorham, Aug. 28, 1842. She died May 23, 1892. He died July 23, 1895. They had one child, Marcena Adriana, born May 16, 1845, and died April 1, 1846.

A splendid monument stands as a memorial to his family in Woodlawn Cemetery. Let us pause a moment before it and read the following inscription: "Until the daybreak and the shadows flee away."

The late Hon. Charles B. Woodman, in his eulogy upon the life of Hon. Leander Valentine, wrote as follows: "He possessed engaging social qualities; well informed; liberal and optimistic; confident in mankind and honorable in his dealings."

Harry Eben Townsend, D.D.⁴
 Pastor of the Universalist Church of Westbrook,
 1904-1945

Harry E. Townsend was born in New Britain, Connecticut, April 22, 1870, one of three children of Charles and Lavernia Bacon Townsend.

He attended New Britain schools and came to Canton, New York, and was graduated from St. Lawrence University in 1889 and from the theological school in 1893.

The honorary degree was conferred upon him by the University in 1934.

Rev. Townsend was ordained as minister of the Winthrop Church July 18, 1894, and served the parish for some time before going to Brooklyn on November 28, 1897. On December 29, 1897 the Rev. Harry E. Townsend and Miss May Stearns, second daughter of the late Omar P. and Alma Eldridge Stearns, were married in the Winthrop home by the late Lewis B. Fisher of Canton. He went from Brooklyn to Pittsfield, Massachusetts, and from there to Woodsford, and then to Westbrook, Maine, where he served the First Universalist Church in that city for 41 years, resigning at a special parish meeting on May 1, 1945, the resignation effective September 1, when he and Mrs. Townsend moved to Ithaca, New York to be near their only child, Mrs. George H. (Alma) Russell, Mr. Russell, and their daughters, Miss Eleanor and Miss Gretel.

In addition to the Westbrook Parish, Dr. Townsend served the First Universalist Church of South Portland (1903-1918), was pastor of the Scarborough Universalist Church for nearly 30 years, and held summer pastorates at New Gloucester, South Buxton, and West Cumberland.

During his active ministry he solemnized over 1,600 marriages. He was frequently called the "Marrying Parson," and before he left Westbrook, he was marry-

ing the grandchildren of couples he married during his first years there. His friends were legion, and he frequently performed marriages and funerals for people of other denominations. Whenever he was on the streets of Westbrook or Portland, he was saluted on every side, by men, women, and children.

Dr. Townsend was a member of the Rotary Club, Redmen, and the Winthrop Masonic Lodge, and was a former member of the Odd Fellows and Knights of Pythias. For nearly forty years he served as Regent of the Walker Memorial Library, and for many years was Treasurer of the Maine Universalist Convention and Trustee of the National Publishing House.

He was a classmate of Owen D. Young and the friendship was maintained.

Rev. Mr. Townsend's daughter was graduated from St. Lawrence University in 1924, and his brother, the late Manley B. Townsend, was graduated from the theological school in 1893.

In his 40th Anniversary sermon, May 7, 1944, Dr. Townsend said: "I attribute my long successful pastorate, first, to my good wife, who has worked as faithfully in all departments of the church, and secondly, to the loyalty and cooperation of the Westbrook parish, the best parish in the world, which has worked in unison as one large family."

Leroy H. Rand⁵

What's that you wanted to know? Ask Roy Rand. If anyone in town knows, he knows. If he doesn't know then you may safely consider that the answer to your question is destined to remain an eternal mystery.

No, folks, Leroy H. Rand, despite the above, is not a prophet, a soothsayer, a crystal gazer, or any other type of mystic diviner of the past or future.

He is simply one of Westbrook's most valued public officials, a quiet and industrious citizen who has been ceaselessly active in the municipality's affairs since Westbrook graduated from the town class to the city class away back in 1891.

For 36 years he has served throughout every city election, either as Ward Clerk, Warden, or Ballot Clerk. A fair estimate of how his services are valued at election time can be found in the fact that, after one election, when his ward went Democrat by a large margin, and he himself was beaten for Warden by six votes, his triumphant opponent at once had him named Ballot Clerk, rather than lose his valuable services altogether for the next election.

The financing of the city is yearly becoming a greater task, according to the reports on file in the Assessor's office. In 1904, the total appropriation for the City was \$86,890.84. In 1910 that figure had grown to \$109,000. And, in 1927, the year just passed, it stood at \$330,891.51. In 1910 the city was spending the annual sum of \$15,050 on its schools. \$93,000 was spent last year for the same purpose.

It is probable, however, that it is as a member of the Board of Assessors that Mr. Rand has been of greatest value to the city. For 16 years Mr. Rand has been a member of that important board. For 15 years he has been its capable and efficient secretary, with all the innumerable details and intricacies of its work literally at his fingertips.

An Evening News reporter, seeking an interview, found him in the Assessor's office at the city building one morning last week. He consented to pose for a photograph only with the understanding that Ernest F. Hardy, himself a member of the board for ten consecutive years and this year its chairman, should pose with him.

"Well," said Mr. Rand, finally. "What do you want to know? When the first automobile was taxed in Westbrook?"

Your reporter obligingly admitted that he had long cherished a secret passion to become acquainted with just that information.

"In 1904," said Mr. Rand, promptly. "It was a \$3,000 Rambler and was owned by the late Lemuel Lane. George H. Knowlton, in that same year, brought the first Ford to Westbrook."

Thus started on the subject of statistics, vital or otherwise, Mr. Rand continued. "Just a moment, now," he would say. "I'd better look that up to be certain." But, invariably, the printed statistics of the City reports tallied minutely with the statistics that came so readily from memory.

The two automobiles that came to the Paper City in 1904, he told the reporter, were but the advance guard of a mighty brigade that, in 1927, numbered 1,546. Bicycles, however, have declined as the popularity of the automobile has increased. In 1904, there were 181 bicycles taxed in the city. In 1927 there were none. Pianos, on the whole, seem to be holding their popularity throughout the years. In 1904, there were 33 taxed in the city. In 1927 there were 828. The horse, that friend to man, has also done pretty well in Westbrook, despite the fact that the mechanical age has crowded him almost into oblivion in the larger cities of the country. There were 458 horses in Westbrook in 1904. Six years later, in 1910, there were still 400 horses. And seventeen years after that, in 1927, there yet remained 350 duly taxed equines within the confines of the city.

It is particularly fitting, too, that Mr. Rand should be serving in an office in which are housed city and town records that date all the way back to 1814, when Maine was still part of Massachusetts and when the

first town assessors were Joseph Valentine, Randall Johnson, and Silas Estes.

For Leroy Rand, himself from an old and honored New England family, may truly be said to have spent his life in a careful and conscientious study of what may be called "Westbrookology." A member of the New England Historical Society and the Maine Genealogical Society, he has probed far into the past to learn the story of Westbrook's early history.

To your reporter he retold the interesting tale of how the town, named and incorporated as Stroudwater in 1814, almost at once changed its name to Westbrook, in honor of that sturdy and ancient gentlemen, Col. Thomas Westbrook, who, in 1717, built a mansion in Stroudwater, and served faithfully and loyally as King's Mast Agent. He told your reporter, too, of how this same gallant officer of the King built and operated a paper mill on the Stroudwater River and of how, over 200 years ago, he foretold the destiny of today's Paper City, by erecting another paper mill near the lower falls of the placidly winding Presumscott River where the mighty and modern plant of the S.D. Warren Company now stands. In that venture, however, Col. Westbrook was unsuccessful. He built his secret mill but, before he could operate it, the original holders of the territory took the war trail against the paleface intruders and, in bitter fighting that followed, the mill was destroyed.

A tireless and indefatigable collector of data, Mr. Rand's compiled information represents the work of a lifetime. His friends have urged him often to place the story of Westbrook in book form, and, even now, it is hoped that he will yet find the leisure in which to produce the volume that, for interest and accuracy, would surely take a place on the list of those historical books that tell the story of New England and Maine.

A talented and brilliant student of the history of his state, a conscientious and able public servant,

Leroy Rand stands today, admired and respected, as one who, without seeking or obtaining great fame or great wealth, is a good citizen, true to the finest and most typical traditions of the State he calls home.

Rand, Leroy H. Born in Steep Falls, Maine, June 22, 1857, the son of James N. and Harriet White Rand.

Family - Married Miss Flora Morrison of Brookfield, Massachusetts, November 2, 1903. One son, Harry L. Rand, of Sebago Lake.

Education - Common schools of Standish and private tutors.

Business - Secretary of Board of Assessors, 1909, 1910, 1915, 1917, 1918 to 1927.

Hobby - History and Geneology.

Political Preference - Republican.

Religious Preference - Universalist (licensed layman preacher).

Lodges and Organizations - Presumscott Valley Lodge, K. of P. - Westbrook Chamber of Commerce - President of the Universalist Comrades - New England Historical and Geneological Society of Boston - Maine Historical Society - President of the Rand Family Union Association.

Boyhood Ambition - To be a carpenter.

Ambition for Westbrook - More small industries.

FOOTNOTES FOR CHAPTER 6

- ¹Universalists at Ferry Beach
- ²Portland Evening Express, February 3, 1915.
- ³Ibid.
- ⁴From an obituary in the Portland paper.
- ⁵A writeup from a Portland paper of 1928.

Chapter 7

The Sunday School

The only known record indicating the existence of a Sunday School in the old Church is a notation in the Clerk's book dated January 31, 1886. It indicates that there were 36 pupils in the Sabbath School.

The next evidence is an attendance record covering the years 1889 to 1908. The officers listed are as follows:

	1889	1890
Supt.	J.S. Gilbert	J.S. Gilbert
Ass't Supt.	Q.H. Shinn	Willis H. Duran
Sec'y	Wm. Anthoine	Wm. Anthoine
Treas.	Mrs. C.M. Cloudman	Mrs. C.M. Cloudman
Librarian	Chas. E. Rollins	Chas. E. Rollins
Ass't Lib.		Mrs. J.B. Hooper
	1891	1892
Supt.	Rev. F.L. Payson	Rev. F.L. Payson
Ass't Supt.	J.S. Gilbert	J.S. Gilbert
Sec'y	Wm. Anthoine	Wm. Anthoine
Treas.	Mrs. C.M. Cloudman	Mrs. C.M. Cloudman
Librarian	Chas. E. Rollins	Chas. E. Rollins
Ass't Lib.	Miss Annie Wiley	Miss Annie Wiley
	1893	1894
Supt.	Rev. F.L. Payson	W.H. Duran
Ass't Supt.	Mrs. Webber	Mr. Walker
Sec'y	Annie Anthoine	Annie Anthoine
Treas.	Mrs. C.M. Cloudman	Mrs. C.M. Cloudman
Librarian	Chas. E. Rollins	Chas. E. Rollins
Ass't Lib.	Miss Annie Wiley	

The record of officers comes to an end with 1894.

It was interesting to note the name of Eddie Rollins in Class 2. His recollections of his early church days are recorded in Chapter 5. In 1896 Miss Alice Babb was a pupil until September, when she became a teacher.

In 1890, with Mr. Shinn's departure, there were only 6 classes, which continued through 1903, with the following totals:

Year	Adult	Children	Total
1889	32	78	110
1890	18	63	81
1891	19	95	114
1892	19	82	101
1893	16	77	93
1894	12	94	106
1895	10	69	79
1896	23	84	107
1897	26	75	101
1898	16	61	77
1899	12	43	55
1900	22	36	58
1901	29	53	82
1902	19	40	59
1903	11	46	57

The Sunday School Secretary's book for this period runs only from December 16, 1894 through 1897. An analysis of the figures for 1895 shows an average attendance of 32 pupils with a collection average of 64 cents, or exactly 2 cents per pupil.

Tucked in the pages of the attendance record book is a sheet of note paper on which the following is inscribed in the old style of handwriting. No date is given.

RULES FOR STAR SYSTEM

All pupils enrolled upon the books of this Sunday School and who are present four succes-

sive Sundays in the school, shall on the fifth Sunday, receive a silver star as a badge of honor.

Four absences, successive or otherwise, without four successive days of attendance intervening, forfeits the star which the pupil agrees to surrender under these conditions, when he receives it.

If a star is lost the scholar agrees to pay the Sunday School 17 cents. It is further agreed that each scholar, as a condition of receiving a star shall sign a birthday card and also be prepared upon the Sunday School Lesson.

A scholar present every Sunday for 26 Sundays receives a gold plated star under the same conditions as the silver star except for the time of attendance and also that if he loses the star he is to pay the Sunday School 35 cents. Fifteen absences forfeits the star. If lost, pay 35 cents.

When a pupil has attended the School for 52 successive Sundays he shall receive a solid gold star with the conditions as previously named, save that if the star is lost he shall pay the Sunday School \$1.00.

Twenty-six absences forfeits the star.

It is understood that all stars remain the property of the Sunday School always except that when a pupil has worn a solid gold star for one year, that has been present every Sunday for two years, the star shall then belong to the pupil.

For the present an attendance of fifteen shall constitute a session of the school. When a

less number than that are present no record shall be made.

No excuses can be received under any conditions.

The Secretary's record book shall be the basis on which the stars are given or withdrawn. Stars are to be worn on all occasions.

The next Sunday School Record which has been found is a Secretary's book for 1927 to 1930.

This book shows that there were now eleven classes. A report read at the Parish Banquet, January 9, 1928 covering the year 1927 gives an idea of the activities of that era.

No. of Sessions during the year of 1927	43
No. of Special Sessions (Children's Sunday, Rally Day, Christmas)	3
Total Attendance	1831
Average Attendance	54
No. enrolled in Cradle Roll	24
No. enrolled in Sunday School, Jan. 1, 1928	96

Social functions were Lawn Party, Christmas Tree.

Officers for the coming year are

Supt.	Mrs. Louisa Parker
Ass't Supt.	Leroy Rand
Corresponding Sec'y & treas.	Mrs. Evelyn Smith
Pianist	Frances Smith

Supt. of Birthday Box Doris H. Hooper
Flower Comm. Evelyn & Olive Smith

Respectfully Submitted,
Violette Pratt
Recording Secretary

The reports for the years 1928 and 1929 are quite similar.

A Treasurer's book running from 1924 to 1948 gives an interesting idea of the Sunday School for those years. The records are very similar over the years, and do not warrant reproducing in detail.

But, using the year 1924 as an example, the following figures are typical:

Received from S.S. Collections	\$ 55.54
Received from Special Collections on All Souls' Day, for Japan	9.09
Received from Table at Fair	16.10
Received from Collection for Near East (\$7.00 from S.S., \$9.00 from Church)	16.00
Received from a gift	8.75
Total Receipts	\$105.48
Mar. 17 Paid H.S. Pride Dis. Assoc. 6 cents quota on 108 scholars	\$ 6.48
Paid State quota 93 at 8 cents	7.44
Paid Mrs. Townsend for Leader	2.00
April Paid F. Taylor & F. Smith, delegates to Interdenominational S.S. at Portland	3.00
May 15 Paid Gen. S.S. Assoc. - Dr.	15.00

Jordan's Mission

May 19	Paid Murray Grove	1.00
Nov. 5	Paid Mrs. Pratt - delegate to Gardiner S.S. Conv.	5.00
Dec. 15	Paid Gen. S.S. Assoc. - Japan	10.00
Dec. 15	Paid David Cook (Publisher) to close Acc't	9.60
Dec. 22	Paid for Christmas Candy	2.00
Dec. 31	Paid Universalist Pub. House	27.79
	Sent G.E. Huntley for Near East	16.04
	Total Paid Out	\$105.31
	On Hand	\$.17

The Sunday School was not only almost self-supporting, but was able to make some very substantial Missionary contributions as well.

A summarized report for the depression year of 1931 shows the following:

To the Officers and Members of the Universalist Sunday School I present the following report -

Rec'd from Jan. 1, 1931 to Jan. 1, 1932	\$188.50
Of this sum Rec'd from S.S. Collections	112.99
Rec'd from Rummage Sale	37.07
Rec'd from serving Comrade Suppers	34.94
Rec'd from Holder (Mrs. Parker)	1.00
Rec'd from Gifts	2.50
Total	\$188.50

Have paid out for lessons, literature, Missions, and other

expenses

Bal. on hand Jan. 1, 1932 \$ 20.88

Evelyn P. Smith
Treasurer

(A check on the expenditures reveals that Mrs. Smith paid \$5.00 to the General Sunday School Association, \$12.50 for Inter-Denominational Dues, \$10.00 for the State Quota, \$1.00 to the Murray Grove Association, \$5.00 to China, \$5.00 to the District Convention, \$5.00 to the Japan Mission, and \$7.84 for coal for the Church.)

Again, there is a general sameness in the Treasurer's accounts, but some idea of the gradual changes over the years may be given by looking at the final report from this book for 1948.

To the Officers and Members of the First Universalist Parish, I present the following report of moneys received and paid out by the Church School during the Year beginning January, 1948.

Received from Church School Collections, Special and Regular	\$66.02
Paid Out	
Universalist Publishing House	\$44.22
American Friendship Offering	5.00
World Friendship Offering	5.00
Halloween Party	1.39
Postage	.75
Christmas	1.45
Displaced Children Offering	5.00
Music Book (Primary)	2.25
Total	\$65.06
Balance on Hand, January 1, 1949	.96

At Christmas a box was placed in the Church to receive contributions from all those who cared to donate toward the Church School Christmas

party. The sum received took care of the Christmas expenses and I make no record of same.

Enrollment

Primary Department	23
Junior-Senior Department	19
Teachers	7
Officers	<u>2</u>
Total	51

Evelyn P. Smith
Treasurer

It should be noted that, in 1948, the Sunday School was still contributing to Missionary Work, but now in the form of gifts to American and World Friendship.

From 1954 on, the Sunday School financial records are given in summarized form in the Annual Reports of the Church.

One thing immediately evident is that there is no further record of foreign mission expenditures. The practice of giving Bibles to primary graduates has been started, as well as gifts to sick members, and payments for more Sunday School parties.

In 1956 there is a payment of \$62.08 for new hymn books. Children's Day is still being celebrated.

In 1960 a projector and screen were bought, with donations from the Sunday School, A.U.W., Townsend Club, Men's Club, and the righthand side of Church envelopes.

In 1962 the Sunday School contributed \$50.00 toward a Church painting fund.

In 1966 the Sunday School started a practice of collecting Christmas gifts for the residents of Pineland.

In 1967, under the influence of Mrs. Sallies, the Sunday School teachers attended conferences in Augusta and Dexter. Programs for Worship, Festivals, Audio-Visual Equipment and its Use, The Sacred Dance and Creative Movement were presented at these conferences. A parents' meeting was held on October 12 and Mrs. Sallies explained the objectives of the Church School and the material being used in the classes. The Junior High Class made a trip to Boston with the Sallies.

In 1969 there were expenditures for a religious education course, and Registration Fees for the teachers to R.E. Conferences and Institutes, indicating a continuing interest in providing the latest in Church School instruction.

In 1970 the report shows an enrollment of 15 scholars and 5 teachers. Sunshine baskets were delivered to "Shut-ins." A three car caravan conducted 18 children and adults to Boston, where they visited the Aquarium, the Boston Museum of Science, and the Planetarium. Later, there was also a tour of the Norway newspaper plant.

In 1972 there were 16 pupils and 4 teachers.

In 1973, Mr. Benner reactivated the Youth Group, which had been inactive for two years. There were 6 in this group. In the spring several teachers and committee members attended a clinic in Auburn, sponsored by the Northeast District Religious Committee, entitled "Problems of the Small Church School." In the fall the Greater Portland Council of Unitarian Universalist Churches sponsored a performance of "A Different Drummer," by the Portland Children's Theater, in the First Parish Church. Many of the Church School attended, enjoyed the play, and were given a tour of the old historic church with its enclosed pews and high pulpit. The children sat in Henry W. Longfellow's pew, and were shown the cannon ball in the old chandelier.

In 1974 the Church School began with 18 pupils and 5 teachers but ended with 16 pupils and 3 teachers. In April, a group attended a "Star Studded" show at the U.M.P. Planetarium. Also in April, there was a workshop on Religious Education for Young Children at the First Parish Church. In September the Northeast District Religious Education Committee held a Family Weekend Conference at Ferry Beach on "Exploring New Curriculum Materials." Rev. Robert Sallies was the Conference Manager, Margie Sallies was the Northeast Chairman of Religious Education, and Mrs. Olive Day was a State Committee member, so the Westbrook Church was well represented.

In 1975 there was a celebration by the churches in the Greater Portland area of 150 years of progress of U.U. in America. It was sponsored by the Greater Portland Council of Unitarian Universalist Churches and the Portland Ministry-at-Large. The Westbrook Church School had a Clara Barton display. There was a Mime Theater presentation by Tony Montonaro and some of his group. Many Westbrook children attended. The Clara Barton exhibit was displayed again at the Children's Day Program at the Westbrook Church. The Sallies and Mrs. Day attended the R.E. Conference at Ferry Beach.

The year 1976 started with 15 pupils and 3 teachers, but ended with 24 pupils and 5 teachers. Again there was a field trip to Boston in April for the older pupils. They visited the Boston Museum and the Planetarium, had a picnic lunch, and visited Bunker Hill, dining in Portsmouth on the way home. The Youth Fellowship reorganized with 9 members. Two field workers from the Department of Education at 25 Beacon Street presented a program on Sunday, December 12, as part of the morning service. Their subject was "Listen to Your Children." The Church School had its usual large Christmas Party.

In 1977 there were 24 pupils and 5 teachers in September. At the end of the year there were 35 pupils and 7 teachers, with an active Youth Group. In

March there was a Workshop in Brunswick on the theme "How to Teach." There was another field trip to Boston, which included visits to Old Ironsides, Bunker Hill, and the Boston Museum of Science. In April they heard the Chicago Children's Choir at the Portland Universalist Church. In October the Youth Group entertained the Church School with a Halloween Party.

During 1977, the Church School Christmas Party became the Church Family Christmas Celebration. Instead of being held on Sunday evening, it was held from 10:30 to 2:00. The Church service, which included a pageant, was well attended by old and young. Dinner was served in the Vestry followed by a Magic Show and a visit with Santa Claus, who distributed gifts to the children from the tree. This program was a huge success and has become an annual event. It is a time of worship and fellowship for the entire Church family.

In 1978 there were 39 pupils, 6 teachers and a superintendent. There was a May Workshop in Auburn and the usual attendance at Ferry Beach.

In 1979 there were 27 pupils, 6 teachers, and a Superintendent. On Children's Day they celebrated "International Year of the Child" with an exhibit of posters and dolls with costumes from all over the world. In November they delivered boxes to "Shut-ins." The usual Church Family Christmas Celebration was enjoyed.

In 1980 there were only 16 pupils, but the activity was in no way diminished. They held a Family Day this year instead of the usual Children's Day. Each generation from pre-schoolers to great-grandparents was especially recognized and had a part in the program.

The older pupils staged a Halloween Party for the younger ones. The children came in costume and prizes were awarded to the prettiest, the most unusual, the most horrible, etc. In December they visited

the "Shut-ins" with appropriate gifts. On November 30 there was a special program from the U.U.A. Service Committee dramatizing the "haves" and the "have nots" in the world, and "Guest at your Table" boxes were distributed by the children to be returned on Christmas Sunday.

Mrs. Sallies and Mrs. Olive Day attended a workshop at the First Parish Church in March. Olive and the Sallies attended the Annual Family Religious Education Weekend at Ferry Beach in September. The annual report mentions that after Christmas the Church School attendance tends to fall off.

In 1981 the Church School participated in three Church services--Family Sunday in May, Thanksgiving Sunday in November, and the Church Family Christmas Festival in December. Several of them attended the concert, "Youth Sings to Youth," given by the Chicago Children's Choir in April at the Allen Avenue Unitarian Universalist Church.

The foregoing history of the Universalist Sunday School has been compiled from the available records; especially the financial records, but, in most recent years, from the summaries in the Annual Reports.

These reports have very little to say about the kind of teaching to which the children were exposed.

Around the turn of the century the lessons were based upon simple stories about Abraham, Isaac, Jacob, Moses, Noah and his Ark, Jonah and the Whale, Saul, Solomon, David and Jonathon, etc.; and of course much space was devoted to Jesus and His teachings. In the early Sunday School (in the time of Louisa Parker and Leroy Rand) there were opening ceremonies, with prayer and singing. After the classes, they convened again for closing ceremonies, which might consist of a short talk by the minister or superintendent, but invariably ended with the singing of a hymn. One church member still has a strong recollection of Mr. Rand, peering at us over his spectacles, holding his

hymnbook in one hand, brandishing the other to the music, which he led in his high tenor voice (it was usually his favorite hymn, "Mine Eyes have seen the Glory").

As time has gone on, the curriculum has become less Bible oriented and the teaching is intended to prepare a child for meeting the moral and ethical situations in the modern environment in which he or she lives.

In the late 1940's, when Herbert Weeks was minister, the Church School started using the Beacon lesson material, written by men and women of the Universalist denomination. This material is not Bible centered, although several of the books deal with Biblical characters and times.

These books and the kits which followed teach by the "discovery method." It exposes the children to many ideas and cultures, including the Bible and science, and encourages them to compare; it presents them with many situations and asks them to make decisions. With younger children, pre-school through primary grades, it deals with life as they know and experience it today--at home, at school, at church, and at play. It does not just give the children answers which they must accept, but encourages them to question, discuss, research, and discover answers for themselves.

Chapter 8

The Ladies Circle and the A.U.W.

The Ladies Circle of the Universalist Church of Westbrook was an important auxiliary in the life of the church. It is very doubtful whether the Church could have functioned without the support and guidance of such a society or its equivalent.

The first written record of this body available today is the Secretary's book, starting May 6, 1891. But the first entry sums up the records of the Fair held in October 1890, which would indicate that the organization existed before. On the other hand, the Constitution and By-laws are given in the front of this book, which seems to indicate that this is the first formal record.

Rev. Quillen Shinn, who served the Church during 1885-89, had a record of starting Ladies' Aid Societies, and it is quite possible that he was instrumental in starting this one.

In the opinion of the author, the ladies of the Church had been active from the first organization of the Church in 1833, so it is likely that they had some form of organization before 1891.

According to the Constitution the name chosen was "The Ladies Social Circle of the First Universalist Society of Westbrook." It was, however, called the "Ladies Circle," or "Ladies Aid," or sometimes the "Sewing Circle."

The Constitution states that the object of the Circle "shall be the improvement of its members in social and religious intercourse and to assist in every way

to promote the interests of the Universalist Society."

All records indicate that the Circle members took this article very much in earnest, and enthusiastically did everything in their power to help the Society.

The financial records from 1891 to the dissolution of the circle in 1940 show how much the organization contributed.

During this period the sums paid in to the Church treasury ranged from a yearly low of \$640 to a high of \$1200. The average was about \$820.

In percentage of the total yearly Church receipts the contributions ranged from 20% to a high of 65% (average about 39%).

While making substantial contributions to the church, the Circle kept a string on its money. It was usual for members to decide how much they would turn over to the Church, and to specify the purpose for which they wanted the money to be spent. In all fairness, though, all money had been turned over to the Church by the end of the fiscal year, except for a little "seed" money.

How did they earn these sums of money? The big event of the year was the Fair. At first this lasted for five days, but by 1930 it was a three-day affair. In 1939 they changed it to two days. It netted from \$500 to \$900.

The Fair booths were named for the products sold, with such names as Candy, Useful, Flowers, Medley, Aprons, Handkerchiefs, Art, Chocolate & Cake, Garments, Canned Goods & Pickles, Fancy, Bonnets & Hats, and Plants. Not all of these were present at all the Fairs.

The ladies usually served a supper and sometimes luncheons each day of the Fair. And they quite often supplied the entertainment for at least one night.

In addition to the Fair, it was not unusual for the Circle to put on five or six additional suppers during the year, in addition to the annual Church banquet.

The meetings of the Circle during the year were usually sewing meetings, a great many of them all day affairs. These were held in the Vestry or at the home of one of the members. It is likely that the affairs and needs of the Church were pretty well discussed and planned during these sessions, which ended up with a regular business meeting.

Besides the Fair and suppers, the members constantly worked at other means for raising money which will appear in the following pages, where some of the highlights and incidents have been taken from the records.

In planning their Fair for 1891, they voted to have a Babies' Day, Patriot's Day, Merchant's Day, and Farmer's Day.

On October 7, 1892 they had a request to send articles to the Universalist Fairs in Kansas City and California. They complied with this request.

On October 29, they served a Blue Jay Supper. (One would not suppose the attendance would be very large, but the profit was \$12.10!)

On April 18, 1893 they voted to serve a spectrum supper, and ask the gentlemen to handle the ice cream.

On November 2, members voted to sell some cambric to pay a soldering bill.

The Trustees on this date asked them to pay a parish bill of \$5.50, but they voted No.

On January 19, 1894, they voted to have a two-day sale of children's clothes in the spring, with entertainment each evening, and to charge adults 20 cents and children 10 cents. They asked South Windham to furnish the entertainment for the second evening. South Windham declined, so the Circle had the second evening free, with no entertainment.

On October 4, 1894 they voted to send Rumford the leftovers from the Fair. They got a letter of thanks and a freight bill of 25 cents.

On December 6, 1894 they paid \$533.00 towards the Church mortgage.

On December 12, 1895 they voted down a request from Mrs. Shackford for more money than the 25 cents they regularly paid her for washing dishes.

They also voted out \$200.00 for Church repairs.

The financial report on the 1895 Fair, held on November 13, 14, 15, and 16, is an example of a typical year:

Ticket Money	\$133.75
Supper	50.00
Candy & Flowers	34.09
Parish	33.65
Art & Fancy	74.30
Sunday School	12.00
Aprons	17.21
Useful	54.61
Canned Goods	8.45
Ice Cream	57.40
Punch	12.10
Tickets	3.00
	<u>\$490.56</u>

On December 17, 1896 they honored a request from Rev. Shinn in Spokane, Washington for a doll for his Fair.

On February 9, 1897 they voted not to engage Mrs. Metcalf until they had talked to Mrs. Shackford.

On April 1 they voted to hire both ladies.

On September 16, 1897, after trying to get one of the 14 members present to become President of the Circle, they elected Mrs. Rollins who was absent.

On December 22, 1897 they voted to give Mr. and Mrs. Payne \$50.00 as a Christmas present (probably the same \$50.00 that the Trustees later considered as part of the Reverend's salary).¹

On May 12, 1898 Mr. Payne asked and received \$100.00 toward the pipe organ fund. (No record has been found as to whether this fund was for repairs to the existing organ or whether they were saving for a new one.)

In 1899 they held a series of 10 cent suppers. The most successful of them netted \$26.80!

In September of that year Mr. Payne asked them to put on two suppers. They agreed to serve one, and then served three suppers: October 12 (\$26.05), October 26 (\$31.93), and November 9 (no report of earnings).

On December 12 they voted to turn over the proceeds of the Fair to the Church as soon as they were all in.

On December 28 they voted to present Mr. Payne with a housecoat, and then turn over what was left of the Fair proceeds. (It would seem that Mr. Payne was more popular with the ladies than with the men!)²

On May 23, 1901 the President, Mrs. Mayberry, reported she had taken in \$71.80 for garments made after spending \$29.07 for materials. She gave the following list of materials on hand:

9 yards bleached	.72
4 yards bleached	.40
8 yards hamburg	1.00
4 yards lace	.32
6 yards lace	.12
2 yards print	.20
2 yards trimming	.25
thread	.35

Of goods on hand -

4 sheets	2.50
4 slips	1.00
1 pr. night dresses	1.50
1 pr. drawers	1.00
1 pr. night shirts	2.50
1 pr. night shirts	2.00

During the subsequent election of officers, no one could be found to be President, if the care of sewing was to be included in the duties of the office. They decided to give up the sewing for a while, with Mrs. Mayberry agreeing to "finish up what she had on hand."

In November 1901 they held a one week rummage sale in the Merrill Block, with proceeds of \$105.00.

In 1902 difficulty was experienced in getting committees for the Fair, and there was less sewing done than usual. Although they gave suppers as usual, their earnings seemed to be off.

In 1903 the Fair proceeds were handed to the Church treasurer by Mr. Barber, and they were lower than any other year.

On September 7, 1904 they voted to give a reception to Mr. and Mrs. Townsend, and Mrs. Townsend invited the Fair Committee to meet at her house.

On September 11 they resumed their all day sewing, had a picnic dinner and planned for the Fair.

On November 30, 1905 they voted to have a hash supper and sale of articles left over from the Fair.

On March 23, 1906 they voted to buy a sewing machine for \$19.00. (This sewing machine was rented out often in the next few years, and not only paid for itself, but proved to be quite profitable.)

On September 12 they voted to raise \$25.00 for life membership of the Church in the Ferry Beach Park Association, and voted to have a supper to raise the money. The supper, held on October 11, netted \$19.48!

On March 7, 1907, they voted to have an "experience social," each to earn \$2.00. This social, on May 23, netted \$30.87.

They held three food sales in June. In October they had a supper and, at last, paid Mrs. Shackford 50 cents!

On January 9, 1908, Mr. Townsend brought in some foot rulers and asked them to distribute them to their friends, and try to save a mile of pennies. (According to the Church records this scheme brought in about \$270.00.)

On January 7, 1909 they pledged \$14.50 toward the cost of a toilet in the Vestry.

On February 5 the money was turned in, along with a report as to how it had been earned:

- Mrs. Noyes - by cutting a shirt waist
- Mrs. Phillips - by going without her dinner while shopping in Portland
- Mrs. Bodge - by selling a ham to a Jew peddler
- Mrs. Roberts - by selling rags, rubbers, and a quart of milk
- Mrs. Andrews - by doing housework
- Mrs. Cloudman - by making a cake and

selling a barrel
 Annie Graffam - by stealing from her
 husband's pockets
 Mrs. Woodman - by shoveling snow instead of
 hiring
 Mrs. Townsend - by pressing pants and
 selling candy to her aunts. An extra
 dime for cleaning her husband's
 clothes.

Other members were absent so their ingenuity was not recorded.

On March 4, 1909, they appointed a committee to see that the toilet was installed "as soon as weather permits."

On November 11, 1910, it was reported that soap orders had netted \$20.50, sale of papers and magazines \$22.00, and sale of garments \$13.12. They also received a bill of \$209.40 for music and voted not to buy any more.

On March 30, 1911, the March committee gave an entertainment followed by a sketch, "The Champion of her Sex," which netted \$37.50.

The February Committee reported \$15.57 from their food sale, and the April Committee turned in \$33.50 from their April sale.

In 1912 they furnished a new carpet for the pulpit platform, and supplied \$16.00 toward a new kitchen range.

In January 1914 they voted to assume the coal bill of \$125.00. By June they had obtained \$99.00 from punch cards for the purpose, but there is no further record.

On October 6 they made \$7.60 on a "Baked Owl Supper." (Apparently it was not very successful!)

On January 3, 1916 the Treasurer reported only enough money on hand to pay the gas bill. (The Circle had assumed this obligation earlier in order to get a gas stove installed.)

On March 7 they reported \$26.01 for two food sales, \$2.50 for a puff, and \$1.00 for a waist pattern.

On April 4, they reported \$31.25 from a Larkin order. (They continued to sell Larkin soap for many years.)

On June 6 the flower committee was authorized to keep the Morgan Urn filled.

On February 6, 1917, they voted to serve a dinner for the Methodist Conference and, because of the high cost of food and the hard work, to charge 35 cents a plate. (This dinner netted \$82.83.)

On February 12, 1918 they reported \$17.60 from the sale of sweet chocolate.

They spent \$6.25 for 2 dozen silver spoons, 2 paring knives, 1 roller towel, 7 dish wipers, 1 dish drain-er, 1 two quart dipper, 1 wash dish and 1 mixing dish. On March 5 they discussed forming a Mission Circle, and invited Mrs. Albion, wife of Dr. Albion of Congress Square Church, to speak on the subject. She gave her talk on April 2, and the Mission Circle was formed, with 14 charter members. (This Circle functioned until it was dissolved in 1940. No records have been found.)

There were no meetings in October or November of 1918. Because of the influenza epidemic, all public meetings were forbidden.

They resumed in December and it must have been a scramble still to turn in \$850.00 from the Fair.

On December 7, 1920 they voted to tack comforters.

On January 4, 1921 they decided it was time to break in the younger people to act as waitresses at the Annual Parish Banquet.

In April, 1923 they voted to pledge \$25.00 a year for three years to the Church Beautiful. There was an aluminum demonstration on April 23. They also netted \$27.00 from a Minstrel Show.

In 1926 they reported \$46.50 from Red Letter Day Envelopes. They earned considerable money from this for several years. (It is believed that holders were supposed to put in money for each holiday, identified by red letters in the calendar, but this is not certain.)

In 1926 the Fair was shortened to three days.

In March of 1927 they held a Separation Sale (whatever that was!)

In 1928 there is the first mention of a Men's Supper.

On April 3, they were making robes for the choir. On June 21 there was a Strawberry Festival.

On January 2, 1929 they made \$29.00 from a Silent Supper. (This is a supper which they don't put on, with the members contributing instead.) They also started selling metal sponges, which was a profitable venture for several years.

On February 4, 1930 they voted to give \$10.00 towards the organ motor which was to replace the boys who manually pumped the organ.

On June 3 they decided to sell subscriptions to the Ladies Home Journal.

In 1932 they had a basket lunch instead of the usual Parish Banquet.

They voted to have the Vestry painted. After intense argument on colors, they decided to leave it to the painter. Somewhat surprisingly they were all pleased with the results--"Bright after years of gloomy gray. In June they put up new curtains.

In 1933 they were selling vanilla and sewing on rompers for the Red Cross. They netted \$5.00 from a Jig-saw Party and helped with a Father & Son Banquet.

In 1934 they served an April Fool Supper, and were selling lemon extract along with vanilla.

In November of 1937 they contributed \$40.80 from the Harvest Supper to repairs on the steeple.

In 1938 they came down to a two-day Fair.

The last entry was on February 3, 1940, and they adjourned to meet again in March.

The first entry in the Secretary's book of the new A.U.W. is April 2, so the decision to change must have occurred rather suddenly.

THE ASSOCIATION OF UNIVERSALIST WOMEN

The Secretary's book of the A.U.W. of Westbrook covering April 2, 1940 starts with this statement: "On the afternoon of this date a group of women met at the home of Mrs. Winslow to form a new organization to be called The Association of Universalist Women."

Officers were chosen. Mrs. Smith read the proposed constitution and by-laws which were accepted to be used "until the state organization is formed and compile their by-laws."

According to this constitution the purpose of the organization "shall be to promote friendship and cooperation among the women of the Church, interest in

all activities of the Church, and to render practical aid in all projects, both local and general.

"To promote world friendship and to extend such aid to the Church and community as may seem in keeping with our aims and purposes."

The constitution specified as officers a President, Vice President, Secretary and Treasurer, and provided for an executive board composed of the heads of all standing committees, and the Pastor's wife. The committees were: work, program, friendship, and flowers, and such other committees as the work might require.

For the first few years the work of the organization did not differ in any great degree from that of the Ladies Circle. After all, it was the same group of people, and the same needs of the Church had to be met.

However, the meeting invariably started with devotional exercises, and they held a special Christmas Ingathering Service in honor of Clara Barton on her birthday. They also had more programs with guest speakers.

In reading the records, it is apparent that the Fair proceeds no longer were collected by the A.U.W., but were turned in directly to the Church Treasurer.

This was a logical change, since the Townsend Club and the Men's Club were contributing more and more to the success of the Fair.

But they still received the proceeds of the various suppers, sale of candy, and rummage sales, so that they could still give money to various causes and charities, and make donations to the Church. As an example, on May 14, 1940 they voted \$50.00 to the Church, \$10.00 to World Friendship, \$4.00 for Sunday School Bibles, \$6.50 to pay flower bills, and \$4.80

for Johnnie Cake Mix (on which a profit was to be realized of \$2.40 on 45 packages sold).

During 1940 and 1941 they devoted a considerable time to sewing for the Red Cross. This was in addition to their usual apron and quilt sewing for the Fair.

As long as it existed, they maintained a subscription to the Universalist Leader to be placed in the Westbrook Library. They also paid their quota to the State organization.

On May 9, 1944 they voted to take the old range out of the kitchen and replace it with a gas one.

In June, 1945 they assisted in a reception for the Townsends who were leaving to be with their daughter Alma in Ithaca, New York. (Dr. Townsend died in December.)

In June, 1946 they voted not to fill the Morgan Urn again, "feeling that after all the years we have attended to it, we have fulfilled our obligation." They voted to send a letter to the Morgan boys, explaining their action. At the same meeting they voted to pay \$4.00 for their share in Dr. Townsend's picture, the Townsend Club and Men's Club to pay the same. (This picture now hangs in the Church lobby.)

In September, 1950 Mr. Warren Lovejoy became the minister. No records have been found from 1950 to 1954. Due to the reorganization the A.U.W. had their representative at the Church Board Meetings, whose duty it was to report back to them. Most of their projects now had to be with the approval of the Board, but at the same time they were relieved of considerable responsibility, and with active Townsend and Men's Clubs, this coordination of effort was necessary.

In February, 1946 they had waist-line measurements to raise money for the State A.U.W. No unit of measurement was given, but they raised \$7.09, which, with

the 99 cents that Mrs. Townsend sent, reached a sum of \$8.08.

In September, 1956, the Church assumed the responsibility of the flower and gas bills in their budget, so the A.U.W. increased its pledge to \$200.00. (The system of an annual Church budget with pledges from the organizations had originated with Mr. Lovejoy.)

In 1956 they obtained 72 plates with the picture of the Church, and wall hangers, which they sold at a good profit.

From 1961 to 1963 the Club engaged in a kitchen project under the leadership of Mrs. Ada Bailey. She raised a considerable portion of the money by collecting and selling newspapers (wearing out her car in the process).

Other sources of income were donations, lectures, chicken pies, aprons, dish cloths, rummage and articles sold.

On September 28, 1967, at Portland, Maine, 32 Universalist women representing eleven Universalist Church groups in the Northeast District of the Unitarian-Universalist Association voted to dissolve the Association of Universalist Women of Maine and make its funds presently in the investment custody of the Trustees of the Northeast District a permanent endowment fund, to be held by Northeast District, and only the income to be used by a newly formed organization of Unitarian-Universalist Women in the Northeast District. This vote was to become effective only upon the approval of two-thirds of the local membership groups of A.U.W. of Maine. The Westbrook A.U.W. voted for this proposal.

In 1971 the A.U.W. initiated the purchase of a new flag with 50 stars for the sanctuary, and also purchased a new Christian flag.

In 1976 the A.U.W. turned over the \$500 bequest of Florence Foye to the Church organ fund. Since 1966 they had made use of the interest from this bequest for their own purposes, but felt that maintenance of the historic Church organ was a better purpose.

IN 1977 they started a fund for the restoration of the sanctuary. This fund grew to a figure of \$800 which went to the Church to help pay for the painting of the sanctuary in 1981.

At the time of this writing the A.U.W. is still functioning, although it has a small number of members. Because younger ladies tended to join the Townsend Club, the A.U.W. did not receive many new members. In spite of this, it is continuing to be active, and its valuable contributions to the Church are continuing.

The present Secretary, Mrs. Georgia Garland, in the annual report for 1981, reports twelve members, and summarizes their activities as follows:

We are, as I have said before, a very small group, but active. We have held rummage sales, and sold dish cloths under the leadership of Adelaide Barbour. We have assisted in serving a Harvest Supper in the Fall, and had a part in making our Annual Fair such a great success. We also assisted in welcoming our new minister³ whom we are enjoying very much.

We have donated funds to Opportunity Farm, New Life Centers and Pineland. We have contributed, in the name of Clara Barton, to a diabetic camp for girls. We have helped to defray the expense of sermonettes for the Wayside Pulpit, and gave to help the expenses of the Church School Christmas Party.

After each meeting, we have enjoyed swap parties, speakers and musical programs. As a whole, we had a very good year.

She did not mention that they also contributed \$150.00 to the Church.

FOOTNOTES FOR CHAPTER 8

¹See pages 27-28.

²Ibid..

³Rev. Joseph Majeau.

Chapter 9

The Comrades and the Men's Club--The Basketball Teams

The Universalist Comrades (1922-1946)

The reports of the annual Church meetings, as given in the Clerk's book, show that in 1922 they started the practice of hearing verbal reports from all of the auxiliary organizations. There was no mention of the Comrades in this report.

But the records for 1923 state that a verbal report was received of the doings of the Quillen H. Shinn Chapter of Universalist Comrades. This report was given by Dr. Witham.

It would appear that the organization was formed at about this time, although no records of the organization itself have been found.

From that time on until 1946 a verbal report was given for this Club in almost every year. No reports were given in 1924 or 1925. The report was given by Dr. Winslow from 1926 until his death in 1940. Mr. Irvin Finney gave the report in 1941, 1942, and 1943. There was no report in 1944 or 1946. Mr. Otis Traften gave the report in 1945.

In 1947 reports from the Men's Club started.

In 1935 there is the record that 25 Comrades subscribed for and purchased the back lot for the Church.

There are records of the Ladies Circle receiving money almost every year of that period for serving Comrade suppers.

The Men's Club

This Club, like the Comrades, seems to have left no written records of its own. However, the initiation of the requirement of written reports to the Annual Meetings has helped in providing a picture of the activities of this organization.

In 1948 members reported 14 regular business meetings, in addition to "our Ladies Night and Christmas Party." They served a turkey supper on April 1 (although they acknowledged that the women had helped in waiting on tables.)

They also reported that they had nearly filled the Legion Hall with their Minstrel Show. (The Townsend Club had put on a supper between shows.)

They also mentioned their Ladies Night at the Cascade Lodge.

During this same year they had re-decorated the nursery furniture, replaced a hot water tank, put in a white sink, and replaced the water pipe under the Vestry floor. They had also donated \$175.00 to the Church.

The financial record shows that they had also donated to Opportunity Farm and the Hebron Sanitarium, bought wood for the stove, and helped on the Wayside Pulpit.

In addition to the Minstrel Show and turkey supper, they had conducted several paper drives.

For the next few years there was no report. But starting in 1952, the financial summaries were submitted in the Annual Reports of the Church.

In 1952 they conducted an auction and a turkey supper, and gave \$200.00 to the Church, \$13.50 toward the Wayside Pulpit, \$25.00 to the Elliot P. Joslin Camp for Diabetic Boys, \$25.00 to the Clara Barton

Camp for Diabetic Girls, \$9.75 to the Boy Scouts, and bought garbage cans for \$11.34.

In 1953 they staged a turkey supper and an auction, and gave \$150.00 to the Church.

There was no report for 1954.

In 1955 their income was from two fried clam suppers, the turkey supper, and an auction. They gave \$5.00 to the March of Dimes, \$125.00 to the Church, and \$15.60 toward the Wayside Pulpit. They installed a lighted cross with a timer in the balcony window for the Easter seasons and bought a water heater, and three dozen chairs for the Vestry. Later, in 1956, they constructed a lighted star for the Christmas Season.

In 1956 the Men's Club lists the turkey supper and one fried clam supper. They spent \$30.60 for basketball uniforms, \$5.00 to the Pine Tree Society for Crippled Children, \$33.44 for a coffee urn and pitchers, \$15.00 for the Wayside Pulpit, \$38.51 in gifts for sick members and friends, and \$125.00 to the Church.

In 1957 there was no written report, but it was verbally reported that they had put on three suppers, and had a balance of \$64.58. (The Church report also shows that it had received \$150.00 from the Club.)

For the following nine years, there is no written record of the Men's Club, but the Church records indicate receipts from the Club as follows:

1958	\$ 50.00
1959	None
1960	100.00
1961	110.60
1962	150.00
1963	100.00
1964	100.00
1965	100.00

1966

No record

In 1967 the Club reported income from a turkey supper and sale of newspapers and contributed \$200.00 to the Church.

In 1968, with the help of a turkey supper, they contributed \$200.00 to the Church and reported a balance of \$267.97.

In 1969 there were unspecified earnings of \$212.54 and \$200.00 paid to the Church.

In 1970 there were no earnings except interest, and all activities of the Men's Club had ceased, except for the annual accounting of Irvin H. Finney, the last treasurer. In 1970 he reported \$207.56 on hand but made no contribution to the Church.

In 1971 and 1972 the Church received \$100 each year, and the Treasurer's book was left with a balance of \$21.06.

In 1978, after the death of Mr. Finney, the accounts of the Men's Club were turned over to the Church Treasurer, and, as of December 31, 1981, amounted to \$33.10.

This seems to be the sad demise of a once flourishing and useful Club. Gradual attrition of membership because of death, change of address, or waning of interest, has taken its toll. At present there is little interest in revival. But the residue of its balance is still kept in a separate bank book in the hope of resurrection.

Basketball History of Universalist Church of Westbrook

1935 - 1943 and 1956 - 1962

By Robert Travis

During the periods of 1935-1943 and 1956-1963, the Universalist Church of Westbrook sponsored a Boys' Basketball Team that won four championships and was the only organized Church Team in Westbrook.

The first group started in January 1935. It included Luther Small, Weyland Small, Grover Barbour, Howard Emery, Wyvern Jacques, Linwood Gray, Elmer Graffam, and others. They practiced at Cumberland Hall Gym and played an informal schedule with Robert "Slim" Travis, the organizer and coach, taking the whole team to games in Portland and South Portland in his 1934 Chevy with a popular rumble seat.

They played in the Westbrook City League the next year and in the Tournament in March of 1936 they won in overtime against Dick Billings, Seldon Emery and other High School graduates--a real upset. Slim Travis played with the team and Grover Barbour won the game with two quick baskets in the overtime.

The League was tougher in several years that followed but both in 1942 and 1943 the church boys won the Tournament. Grover Barbour, Weyland Small, Wyvern Jacques, Howard Emery, Bertrand Hall and Slim Travis comprised the first team and several others helped. Some of the team entered the service of the country in 1943. So World War II broke up a winner.

In 1956 Slim Travis gathered a second generation with players including Lanny Emery, George Barbour, Harry Weir, Earland Emery (who died of cancer during his High School career), Dennis Jacques, Don Travis, Frank Wescott, Cliff Wescott, Phil LaConte, Alan Taylor, Skip Gale, John Roma and Elmer Riggs. Grover Barbour coached the boys, who learned rapidly, and in 12 games in 1957 they went undefeated. They then joined the Portland Church City League and did very well. In the Tournament in 1960 they defeated fa-

vored State Street in the final to win the Championship. In 1961 the team was strengthened by the addition of Ron Hurd (who was later to marry Dorcas Hay) and was favored to win the Tournament. They again met State Street in the finals and led until the final seconds of play. Both groups of boys were marvelous and learned the glory of winning and how to lose gracefully. Members were very proud of the representation these boys gave the Church. In 1956 the Men's Club of the Church purchased the uniforms that got this second group off and running.

Larry Barbour, the son of Mabel and Grover, was the mascot of the team in their final two years of play.