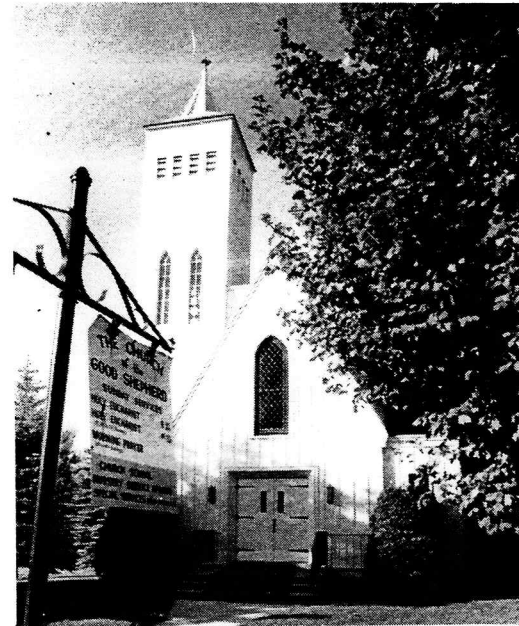


# GOOD SHEPHERD

HOULTON, MAINE



## *A Centennial Celebration*

1888 - 1988

## A MESSAGE FROM THE RECTOR

### "HISTORY PUBLICATION"

During this year of the Centennial Celebration of our beautiful sanctuary, one realizes the spirit filled vision of those people for God's mission in this community. We would call it nothing short of - awesome.

It is also exciting to realize our part in that never ending mission that God has called us to in our life together here. The privilege has been mine to serve the people of this parish especially during this moment in history. I have known and humbly memorialized Canon Cotton and the Rev. Regan, and while in the presence of Bishop Chalfant, acknowledge the gifts and ministry of the Reverend and Mrs. Robert Black and the Reverend and Mrs. Quayle.

With much appreciation, I ask God's blessing upon you all.

The Rev'd Canon Robert M. Butler

## A MESSAGE FROM THE SENIOR WARDEN

### A Note of Gratitude. . .

The publication of this History of Good Shepherd, Houlton, comes at the end of a year in which has occurred much activity planned to commemorate the 100th anniversary of our dedication. So many have worked so hard to assure the success of our Centennial Year and I want to take just a moment to express my grateful appreciation and that of the Vestry and indeed, the entire congregation, to all of them.

To all those who contributed toward and worked on the many improvements to our church both within and on the surrounding grounds, go sincere thanks. Parishioners enjoy those many improvements every time the church is used.

Special commemorative concerts and services were planned and held and thanks are extended to the organizers and to the participants. The important contribution they made to our anniversary is deeply appreciated.

To those who returned here "from away" to participate in the re-dedication go our thanks. We all enjoyed the opportunity to begin new, and renew old, acquaintances and friendships.

Former Vestries, Wardens and Centennial Planning groups did their work very effectively and as a result the entire period of celebration occurred just as planned.

The pictures found within this history add an important dimension to the occurrence and thanks are extended for them.

And, finally, deep gratitude is expressed to David Cotton who researched and wrote the following history. His special insight and many hours of searching through old church records and Diocesan archives have combined to produce a truly enjoyable record of our first 100 years.

Great Thanks To All,

Jerry McCarthy  
Senior Warden

BRIEF HISTORY  
OF  
THE CHURCH OF THE GOOD SHEPHERD  
1888 to 1988  
by  
David H. Cotton

The Church of England, or Anglican Church, came to America early in this country's history. From this Church emerged the Episcopal Church which eventually mothered a diocese in the state of Maine and from which was born the Parish of St. John's in Houlton.

To use some background reference from history, we can say that the chaplain on board Sir Francis Drake's "Golden Hind" read the first Anglican service in the English language in America near San Francisco in the year 1579. Six years later an Indian convert and an English baby, Virginia Dare, in all probability, were the first persons to be "received into the congregation of Christ's flock" in North America.

In 1605, George Weymouth sailed from England seeking profit, but also hoping to extend the Church by planting Christianity in the New World. He landed on Monhegan Island, planted a large cross there, and may have held Christian services there under the flag of the Church of England.

In 1607 two other ships sailed from England under the commands of a nephew of Sir Walter Raleigh and of George Popham. These eventually landed in the area where Weymouth had been and there celebrated "the first Thanksgiving Service" of our country. Their chaplain read the service of the Anglican Church and preached. This, more probably, was the first service of the Church, probably the first Christian service of any kind in New England. Note that this was thirteen years before the Separatists or Pilgrims landed at Plymouth Rock. This colony tried to establish itself permanently at the mouth of the Kennebec, but the rigors of the climate discouraged the members and it would be sometime before Anglicans would again feel comfortable in Maine.

It was stipulated in the 1622 charter to the territory which they called the Province of Maine and which was granted to Sir Fernando Georges and Captain John Mason that worship should be maintained according to the order of the Church of England. William Morrill, a clergyman, was commissioned to superintend the setting up of the Established Church throughout the country. His efforts were not successful.

So it was not until 1607 that a sturdy band of adventurers established the first permanent English colony in America at Jamestown, Virginia. One of their first concerns was to erect a rustic altar under an old sail and receive Holy Communion at the hands of their Anglican priest, the Rev. Robert Hunt. All this happened only 381 years ago, a very short span of years in the life of the Church.

The altar in Jamestown was the mustard seed from which the Church grew in the southern colonies ever so slowly, hampered by the lack of clergy and little or no direction from the Bishop of London 3000 miles away. To spread north beyond the Middle Colonies was very difficult because of the intolerance of the Puritans. Boston seems to have been the center of these strong feelings and Anglicans and other varieties of religious beliefs met with strong displeasure if not with violence. Churchmen were called "Papist dogs and rogues". No one dared to celebrate the holy days without fear of punishment. No one dared ring the bells which called churchmen to worship without suffering the abusive threats of Puritan deacons and ministers. However, the animosity towards England and towards members of the Established Church led to unanticipated results, and Massachusetts became a crown or royal colony. This put a royal governor in the seat of power and provided some protection for Churchmen who were then able to organize parishes in Boston and in certain outposts in what is now Maine. Nevertheless, there were probably less than fifty Anglican clergymen all told from Virginia to Maine at the beginning of the eighteenth century.

War is always destructive and the American Revolutionary War almost buried the Episcopal Church. Even though men like Washington, Hamilton, Marshall, Jay and others who helped to make this nation were Churchmen, the Church itself was the Church of England. The clergy were royalist bound to the Bishop of London and to the English Prayer Book. With anti-British feelings running high after the war, the clergy were scattered or run out of the country; church property was confiscated, burned or pillaged and the Church was left impoverished both in clergy and in property.

Nevertheless, at war's end, a little band of Churchmen met in Philadelphia for General Convention in 1789, the same year that George Washington, a prominent Churchman and vestryman, became our first president and the United States became a nation under its present constitution. Two Bishops, twenty clergy, and sixteen laymen constituted this General Convention, agreed on a name and set the Church before the people reiterating its claims to the ancient faith and apostolic order.

Houlton was organized as a plantation on April 22, 1826 and was incorporated as a town on April 11, 1831. Before the latter date, in June 1828, Company C of the 2nd Regiment of Infantry pitched tents on a high of land to be known later as Garrison Hill. This event which is associated with the Bloodless Aroostook War has little to do with church history, but did establish in Houlton the agency through which the Episcopal Church would eventually be organized in Houlton—the United States Army.

Maine became a sovereign state on March 15, 1820 and subsequently, on May 3, 1830, the first diocesan convention was held in Brunswick with representatives from Portland and Gardiner to draft the constitution and canons. It would still be sometime before Houlton would send representatives to a convention.

We now have a diocese organized and the U. S. Army establishing itself in Houlton. These two events created the basic support for the eventual establishment of an Episcopal parish in Houlton, but not until after about forty years of ground-laying work by a number of clergy in an area not overpopulated or readily accessible to other New England states.

The catalyst which seems to have brought together the Diocese of Maine and the U. S. Army was a Captain John Blake. Apparently known in the Diocese and officiating as a chaplain in the army at the garrison in Houlton, he sent a delayed report to the convention of 1841 in which he speaks in high terms of the piety and learning of the Provincial clergy who were his nearest neighbors. From this we might conclude that he had some contact and probably some advice on occasion from rectors across the Canadian border at Woodstock, or Richmond and vicinity. In this same message to the convention he reports eight or ten communicants, two marriages, five baptisms, and nine burials.

A year later the report to the 23rd Diocesan Convention (1842) indicated that the Standing Committee had signed the canonical papers



in favor of the Rev. John Blake who had sought admission to the priesthood. We assume from this that John Blake became a fullfledged priest who served in Houlton from 1841 to 1846 not only as a chaplain in the U. S. Army, but as a minister to Anglicans, Episcopalians or any others in the community who felt in need of his services. He performed numerous marriages often between soldiers and local girls. Once he read the Episcopal marriage ceremony in the large hall of the Joseph Houlton house "on the hill". Perhaps the last wedding he performed in Houlton was that of Miss Helen Blake, daughter of Parson John and Mrs. Blake.

John Blake's reports to the Diocese indicated he held regular services at the garrison on Sunday mornings. In the afternoons he held regular services in the village at a school house or at the Unitarian meeting house where many Unitarians were present although they "were not inclined to assist in the service".

In his last report from Houlton in July 1845, John Blake indicated an increasing congregation; in fact, there were then ten Sunday School teachers and sixty scholars, and there was talk of erecting a suitable place in which to meet. Blake felt that there was a good possibility that a "flourishing congregation would soon be gathered and the church permanently established". This was not to be for sometime yet.

When John Blake's regiment left for the Rio Grande in 1845, he stayed behind because of ill health. This gave him an opportunity to consolidate the work he had been doing. However, he did leave Houlton after 1846 but transferred to the United States Navy subsequently serving at the U. S. Navy Yard in New York City for several years. After this he was out of the country acting as chaplain on several ships operating off the coast of South America. This was followed by service on the U.S.S. New Hampshire, part of a naval squadron blockading ports of the Confederacy until the end of the War Between the States.

John Blake obviously had a strong allegiance to the State of Maine as he was listed among Maine clergy during his chaplaincy in the navy. He also had a deep and abiding love for Houlton as indicated by the fact that he bought the land on which the church building now stands, and when he died in 1893 he left close to \$20,000 to the parish. The bequest was to be used in part for the erection and maintenance of a church and in part to be applied towards the support of a Rector for the church in Houlton. This bequest is still referred to on our monthly parish financial statement as the Blake Fund.

The departure of Captain Blake left Houlton without an established clergyman for many years to come, but fortunately clergy from the Province of New Brunswick were willing to offer guidance and service to St. John's mission prior to and after it became a parish in 1860. Some of this help came from Woodstock and later on from Richmond or Richmond Corner where land had been donated for their church as early as 1832. In 1862 their parish had been incorporated and their church building was completed in 1870. The clergy of New Brunswick, perhaps, have never received their due credit for their support in the early struggling days of this parish, but their efforts certainly were of substantial help in maintaining the small congregations here until permanent clergy could settle in Houlton.

In the year 1860 the church in Houlton was organized with the help of the Rev. George Durrell of Calais who probably was able to make train connections at St. Stephen, N.B. and travel north to Debec or to Woodstock on the European and North American and the New Brunswick railroad. This made him conveniently closer to Houlton than were priests in the Bangor area. He was supported at this time by visits from the Rt. Rev. George Burgess who was then Bishop of Maine and at the same time rector of Christ Church in Gardiner, the oldest church in the Diocese of Maine. Bishop Burgess preached three times on May 5, 1861 and stated later that he felt "a good person willing to do active labor could accomplish good work" at Houlton. The Rev. Edwin W. Murray from Dresden and later to be rector at Calais also visited the Houlton parish in 1861. He baptized twenty persons in the mission of fifty families of whom about twenty-five were communicants. Bishop Burgess returned to preach again on the fifth of July 1863 when "the Congregational meeting house was kindly offered for our services and was filled with hearers". Still there was no regular minister at St. John's even though the mission had for some time been offering to pay half the salary of a resident clergyman while the Board of Missions would pay the other half. Apparently monthly services were attempted in 1863 to 1864 by the Rev. D.F. Smith briefly of Calais, but he resigned in the spring of that year, and Mr. Murray again attempted to carry on in 1864-1865, but ran into considerable difficulty getting to Houlton especially in the winter and the spring seasons. He was perhaps the closest priest to Houlton in terms of ability to travel, as he most likely came by railroad from St. Stephen, New Brunswick to a point on the Woodstock turnpike about five miles from Houlton. This line was completed to the point mentioned in 1862 and by 1870 was extended to Houlton which would also have made it easier for Bishop Burgess to make relatively regular trips to the County. He sometimes came here from Calais or from

St. Andrews. There were apparently boat connections to St. Andrews from Eastport and from Eastport by way of several other connecting points all the way to Portland by ship.

It should be remembered that Houlton was a small community considerably isolated from the major cities of Maine and New Brunswick. Life was hard in any case and Houlton had its economic ups and downs for the period before and after the Civil War. Immigration to the County dribbled to a standstill during the conflict and a very large number of men left the area to serve in the Union forces. What was to be the parish of St. John's was especially hard hit, but later began a recovery with its application for admission to the diocese at the Convention in 1860. The parish was organized that year after visits by Bishop Burgess and The Rev. Mr. Durrell of Calais as previously stated. However, there seems to be no clear record of a resident priest in Houlton at that time. There were only twenty clergy canonically connected with the Diocese during this period and none seemed favorably inclined to settle in Houlton.

When John Blake left the area in 1846, he commended Houlton to the Board of Missions believing "that a judicious effort in behalf of the church will be essentially successful". Fifteen years later in 1861 Bishop Burgess preached three times at services held in public halls and reported that only an occasional service was held during that year, and then in buildings in very poor state of repair. But he was optimistic about the future of Houlton although he was not then aware of the coming negative effects of the Civil War on the community of Houlton. There were about forty members of the parish in 1862. Congregational attendance including persons other than members was considered very good with men comprising about half the congregation even though many of the local men were in the army or navy. Services were then held in a hall usually occupied by the Methodist Society the members of which seemed more amenable to Episcopalians because of the very close historical relationship between Anglicans and Methodists (neither John nor Charles Wesley ever left the Anglican Church).

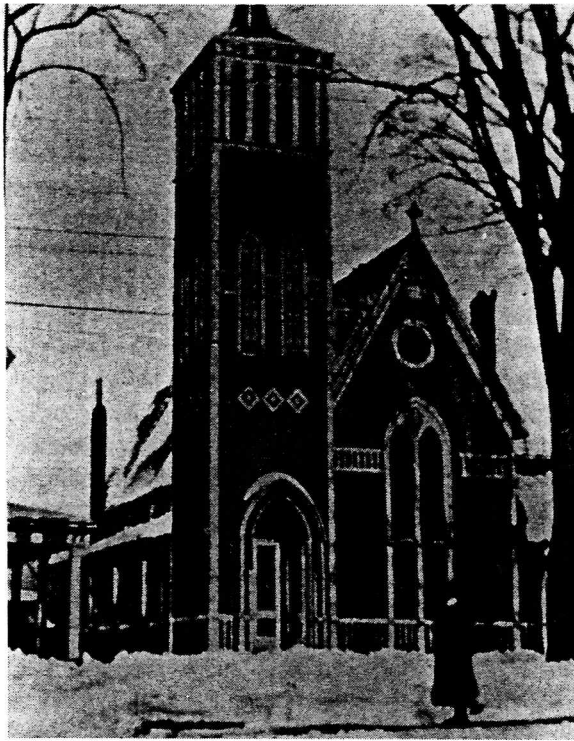
In 1867 a missionary in the County (not an Episcopalian) suggested that the Bishop of Maine make a tour of Aroostook County. Bishop Neely did this and was so impressed by the lack of houses of worship and religious administration and the small number of communicants that he determined to make a real effort to supply an obvious need. The missionary who suggested this trip became a candidate for Holy Orders in the Episcopal Church, but the Bishop was still not successful in attracting a

clergyman to Houlton. However, he apparently had some success as services were held in several other locations in the County. First services were held in Ashland in 1869, in Caribou in 1868, in Fort Fairfield in 1869 and missions were subsequently organized in those places. But the Bishop was still not successful in attracting a clergyman to Houlton.

It does appear that the Bishop was able to make an agreement with a priest from New Brunswick effective in November 1868. This man, the Rev. J. Dinzey, missionary priest to the small parishes in Richmond and South Richmond wrote "in addition to Richmond and South Richmond, I have charge of a congregation in Houlton, Maine which during the past year 52 Sunday services and 18 weekly services have been given to me". The courageous efforts of this man who apparently missed no services for a year in spite of traveling by horse and buggy were undoubtedly never adequately rewarded in this life. He reported to the Diocese that eighteen families plus thirteen adults not included in families were members of the parish. He also indicated there were three Sunday School teachers and twenty-eight pupils at that time.

The establishment of a continuous line of resident clergy was not begun until July 1884 when the Rev. Hudson Sawyer took charge in Houlton. His arrival spurred several important activities which seemed to establish the permanence of this parish. These included the beginning of work on a substantial rectory that fall to be followed the next year by the construction of the church edifice a driveway's distance from the rectory. The interior of the church was finished in the natural woods and according to local observers "gave a most pleasing impression to all who enter the building".

Three years after the church building was started, official documents show and state that "We, Henry Adams Neely, D.D., Bishop of Maine, have on this thirtieth day of May in the year of our Lord one thousand eight hundred and eighty-eight in the presence of divers of the clergy and of a congregation herein assembled solemnly consecrated this building to the worship and service of Almighty God the Father, the Son, and the Holy Ghost, under the name and title of the Church of the Good Shepherd". So, St. John's Mission in Houlton was consecrated as the Church of the Good Shepherd at 10:30 A.M. on May 30, 1888, one hundred years prior to the publication of this brief history.



Church of the Good Shepherd as originally constructed beginning 1885 with the old rectory porch visible on the left.

Clearly, the Houlton parish had great difficulty in attracting priests, who were not in great supply anyway, to a parish in northern Maine where conditions were not then very attractive except to the hardest souls in any case. The lists of priests up to the 1880s will support this contention. As previously stated it was not until 1884 that an "almost" continuous line of clergy was established for our parish.

For the special benefit of parishioners who may wish to review the chronology of rectors who have served this parish, a listing will follow. However, it must be kept in mind that early records either were not kept in the parish or there were those occasions when there was no rector on the premises. Those records which may have covered the years up to 1873



Old rectory situated just south of the church on Main Street (1884 - 1957)

were apparently lost in a fire which destroyed the building in which they were stored at that time. So there may have been other clergy not mentioned here. The list that follows is much more complete than any other in existence. The writer has attempted to fill in those blank spots which have existed, by reference to parish documents, reports to the diocese, and miscellaneous sources.

1841-1846 Captain (Chaplain) John Blake of the United States Army served the troops at the barracks on Garrison Hill and conducted Episcopal services in the village of Houlton.

1846-1863 Loss of records by fire may have taken the names of priests, if any, who served Anglicans/Episcopalians on a temporary basis during this period. A Rev. Mr. Covert from New Brunswick may have taken some services in 1860. In 1861 twenty persons were baptized by the Rev. Mr. Murray of Calais. Rev. George Rogers from New Brunswick (possibly

Richmond or Woodstock) may have conducted an occasional service during this same year. In 1862 Bishop Burgess reported that there were "no Sunday services except on visitation by the Bishop".

1863-1864 The Rev. Daniel Freeman Smith from Calais supplied monthly services to the mission. He resigned these duties on Easter 1864.

1864-1865 The Rev. Mr. Murray again came from Calais to provide monthly services until travel became too difficult.

1866 A report to the Diocese was submitted by the Rev. Edward Ballard, visiting minister. There is no record of whence he came.

1867-1868 The Parish was apparently vacant. Records may have been destroyed about this time.

1869-1870 The Rev. Mr. Dinzey of Richmond, N.B. mentioned in his reports that he had the parish of St. John's under his jurisdiction.

1870-1872 There seems to be no record of any clergy conducting services in Houlton.

1873-1875 The Rev. Joseph Jenks, missionary, was in charge and may have done good work, but no parish records seem to have survived to record his efforts. He may have left in 1874 or 1875.

1876-1879 No reference to a resident clergyman was found until 1880 although a specific reference was found to the effect that the parish was definitely vacant in 1876.

1880 Mr. William Ketchum, a candidate for Holy Orders held regular services in 1880. The Bishop came to the parish at this time to lend him support and encouragement. On this occasion he invited the Rev. Mr. Neales of Woodstock to assist him with the services at Houlton and then returned the favor by preaching across the border possibly on that same day.

1881-1883 No record of any permanent clergy was found for these years.

1884-1888 From this point on clergy occupied the pulpit at St. John's Church (later on the Church of the Good Shepherd) with only brief lapses

during which clergy from various other parishes filled in or layreaders conducted services. There were also times when the church was closed because of the winter weather or during the rector's vacations in the summers.

The Rev. Hudson Sawyer came to the parish on July 1, 1884 and remained until November 15, 1888. He may have been the first of our parsons-come-lately. He was a former military professional and a businessman whose energy and initiative really got the parish on its feet, at least materially. It was he who got the first rectory built and the present church building also. In addition he was able to make arrangements for the purchase by the Maine Missionary Society of the Protestant Church for land in Littleton on which a simple church building was erected eventually. If this were not enough of a performance, he was later responsible for getting church buildings erected in Norway and in Sanford, Maine. He eventually left the Diocese in ill health, but returned subsequently and died at Togus in 1905, the date when the church in Littleton may have been completed.

1889-1890 The Rev. D.V. Gwyllim came on March 24, 1889 from either Fredericton or Richibucto, N.B. There was a vacancy of about one year between his departure for Lewiston, possibly in the spring of 1890, and the arrival of a Mr. G.N. Harris, a student at the General Theological School, who took services during the summer of 1891. Several marriages and burials were performed in 1890 by the Rev. Mr. Elmer of Presque Isle and the Rev. Mr. Teep from New Brunswick.

1891-1892 The Rev. Clarence McCully came from Nova Scotia on October 8, 1891 and left on September 25, 1892. In one of his last reports he stated that "the congregation at Sunday services has largely increased, but the interest shown by the church people and the communicants is not at all what it should be. It seems to be practically an impossibility to arouse them to a sense of their duty in the matter of taking a due and proper interest in personal effort for the advancement of the Church in the parish". This seems a rather strange criticism of a parish in which both a rectory and a church edifice had recently been built. There may have been other times when such a statement may have fitted the circumstances more appropriately.

1893-1895 The Rev. H. Hobart Barber came to the parish on June 11, 1893 and left about July 31, 1895. Part of his rationale for leaving was that the



parish was about to become self-supporting and he would not continue to get aid from the Board of Missions and no clothing from the Women's Auxiliary. He felt that he could not survive on his salary (thought to be about \$800) because his educational debts were coming due. He transferred out to the Diocese of East Carolina. He had actually come to Houlton as a Deacon and was subsequently ordained by the Bishop in the Church of the Good Shepherd. His records are peppered with the enthusiastic statements of a young priest in his own parish. He makes reference to his first baptism and to the first time he celebrated the Holy Communion.

1895-1896 The Rev. Canon Richard L. Sloggett came to Houlton on December 1, 1895, apparently from Calais, and left in 1896.

1897-1902 The record is not clear from sources available as to who the rectors were during this period. Clergy by the names of Conant and Bartlett did perform burials and baptisms, but they were apparently not resident clergymen.

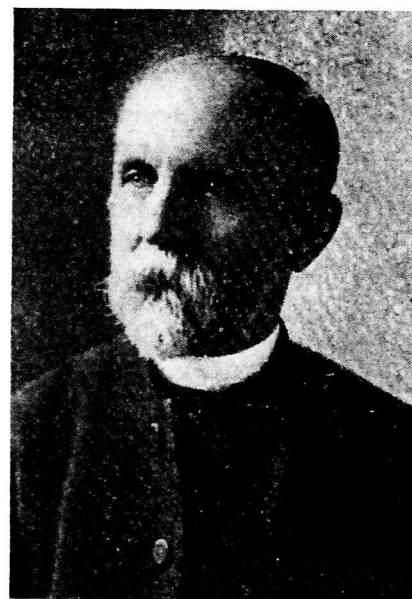
1903-1912 The Rev. J.C. Koon came on January 4, 1903 and left in August 1912. His daughter subsequently married Kenneth Sills who became president of Bowdoin College. Both these persons were very active in the work of the Diocese, but she evidently was very fond of the Houlton parish as was her father. Both her father's and her name will be seen on the font at the back of the church.

1912-1914 The Rev. George S. Robinson took up his duties in the parish on October 22, 1912. He left sometime in 1914.

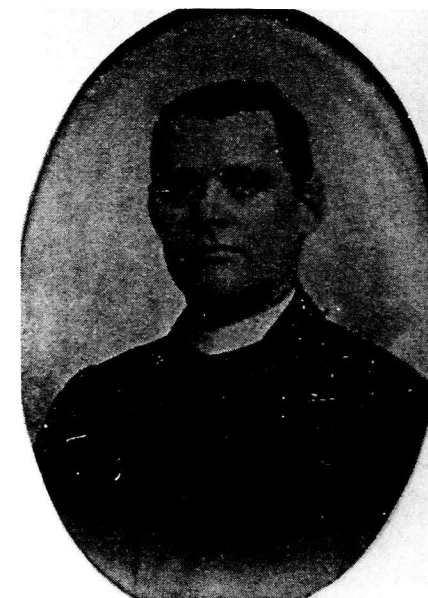
1914-1915 The Rev. Oliver D. Smith was in charge of the parish from December 2, 1914 until December 18, 1915.

1916 A Mr. Yatis may have served in 1916. His name appears in the minutes of the Women's Auxiliary, but not in other places in parish records. The Journal of the Diocesan Conventions of that time may contain pertinent information about this man and others, but they reside in Portland and were not easily accessible.

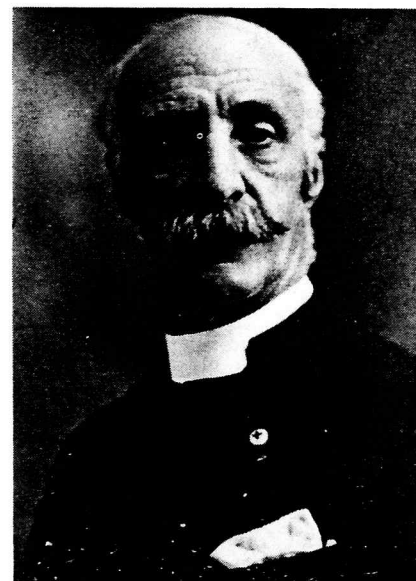
1916-1917 The Rev. Charles H. Bascom arrived on October 29, 1916 and left on July 8, 1917.



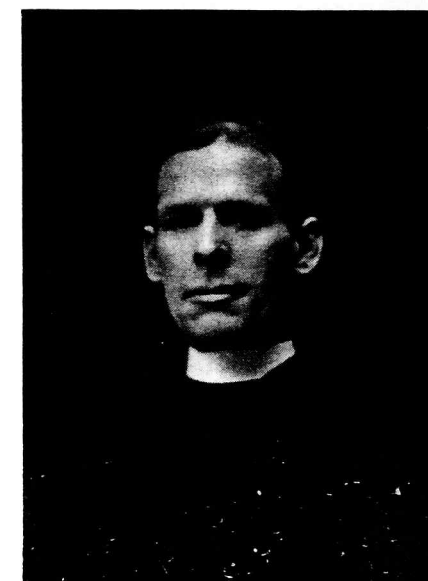
Rev. Hudson Sawyer  
1884-1889



Rev. H. Hobart Barber  
1893-1895



Rev. Canon Richard L. Sloggett  
1895-1896



Rev. J. C. Koon  
1903-1912

1917-1922 The Rev. H. Scott Smith came to Houlton on December 2, 1917 and left the parish on June 18, 1922. Apparently a very popular preacher, the records show him appearing at very many different parishes from Maine to Prince Edward Island to the state of Georgia. Interestingly enough, on two separate occasions he left Houlton to take charge of a parish in Bainbridge, Georgia, but returned to this parish after each occasion. No explanation was found for these absences, but each started in January and ended sometime in April, so it could be assumed that they had something to do with the cold winter weather. He apparently planned to return on each occasion as the pulpit seems to have been occupied by other clergy. During the first occasion of his absence his pulpit was filled by the Reverends Martin, Morrison (from Presque Isle), Cowie, Franchetti, and Steadman. On the second occasion those who preached were the Reverends McLaughlin, Cowie, and Stout. The addresses of these priests were not indicated in the records. Mr. Cowie, an Englishman apparently living in New Brunswick, appears to have been very helpful at these times and eventually became the full-time rector of the parish.

1923-1924 The Rev. J.R. DeWolfe Cowie came from the Diocese of Fredericton on October 7, 1923 and left October 26, 1924. Following his departure, the parish pulpit was occupied by the Reverends W.R. McKee, Roscoe Conkling Hatch, Bernard Waddington and Alan Armstrong.

1924-1929 The Rev. A.S. Winslow arrived on November 2, 1924 and departed on January 6, 1929 to move to Saco. The Rev. Harold Hoyt of Richmond, N.B. kept the church open for a time after this.

1929-1938 The Rev. David Jenkins came to Houlton on April 14, 1929 and retired on June 5, 1938. During a period of several month's absence his place was taken by the Rev. A.E. Blaney. The Rev. Philip Kierstead supplied for the month of June 1938 until the arrival of the next rector.

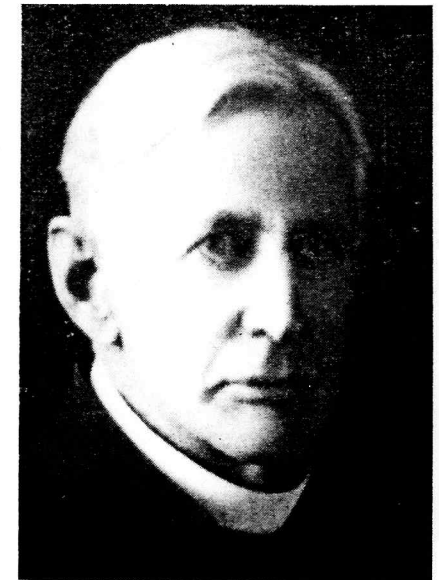
1938-1956 The Rev. Canon Percy G. Cotton came from Calais to take charge of the parish on July 3, 1938. He retired in Houlton on December 30, 1956 and was elected Rector Emeritus on January 11, 1957.

1957-1959 The Rev. Michael Regan came to Houlton from Long Island on January 6, 1957 and left on October 27, 1959.

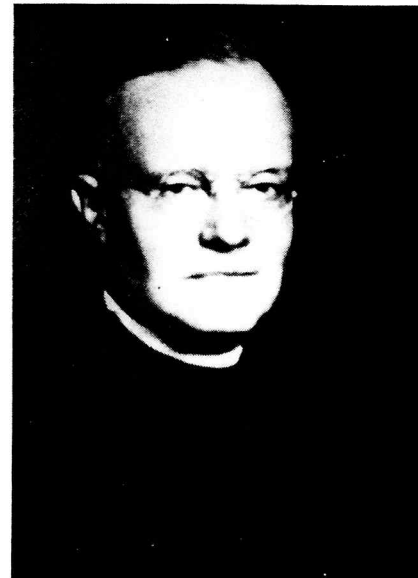
1959-1966 The Rev. Robert Black came to the parish on December 13, 1959 and left on October 30, 1966. David H. Cotton, layreader, conducted services until the arrival of the next rector.



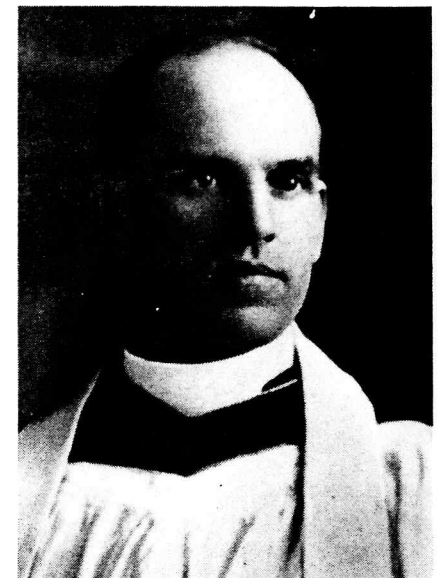
Rev. H. Scott Smith  
1917-1922



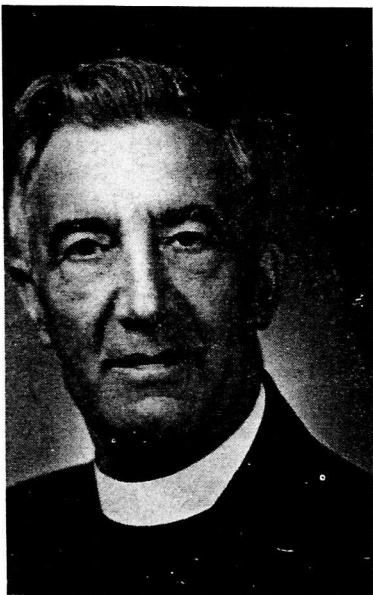
Rev. J. R. DeWolfe Cowie  
1923-1924



Rev. A. S. Winslow  
1924-1929



Rev. David Jenkins  
1929-1938



Rev. Canon Percy G. Cotton  
1938-1956



Rev. Michael Regan  
1957-1959



Rev. Robert Black  
1959-1966



Rev. Robert Quayle  
1966-1975

1966-1975 The Rev. Robert Quayle arrived from Eastport on December 24, 1966 and left for retirement on June 5, 1975. Layreaders Gary Bossie, John Elliott and Jerry McCarthy were in charge of those services not conducted by applicants for the position of resident priest.

1975-Present The Rev. Robert Butler came to the parish on November 1, 1975 and is the Rector-in-Charge as of this writing.

There are persons in the parish who have a keen interest in knowing who were the Bishops of the Diocese who provided the leadership for the development of Maine parishes, and who had the responsibility for supervising these parishes and the clergy who were in charge of them. The writer will list the names of the Bishops in chronological order and the reader can relate them to the priest who served here during the same time period.

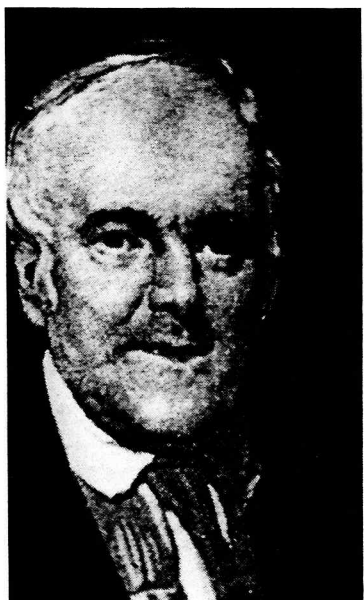
When Maine was organized as a separate diocese in 1820, it did not have a bishop of its own, but came under the episcopal supervision of Bishop Alexander V. Griswold. He was Bishop of the Eastern Diocese which then included Maine, New Hampshire, Vermont, Massachusetts and Rhode Island. He had been consecrated in 1811 and his oversight ended with his death on February 15, 1843.

Bishop P.L. Henshaw, Bishop of Rhode Island assumed charge of the Diocese of Maine during the period of February 15, 1843 to October 31, 1847.

1847-1866 Bishop George Burgess was the first Bishop of Maine. Consecrated on October 31, 1847 he served as rector of Christ Church in Gardiner for 18 years while he, at the same time, presided as the Bishop of the Diocese. He died on April 23, 1866.

1867-1899 Henry Adams Neely became the second Bishop of Maine and was at the same time rector of St. Luke's in Portland. He was consecrated on January 25, 1867 and died on October 31, 1899. Besides consecrating the Church of the Good Shepherd in 1888, he was also responsible for founding St. Catherine's School for Girls in Augusta and St. John's School for Boys in Presque Isle. The latter was once on the site of the present campus of the University of Maine. The Women's Auxiliary and the Girls Friendly Society were also founded by him.





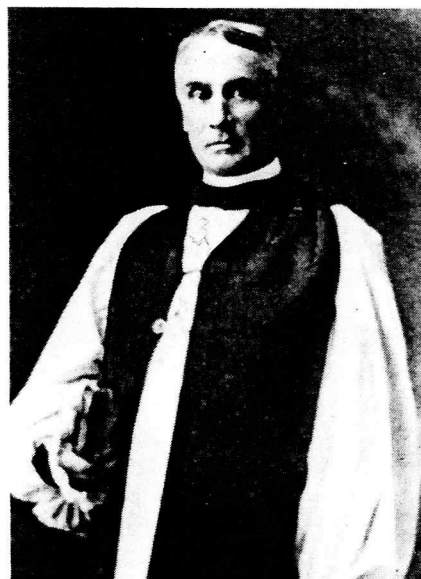
Bishop Alexander V. Griswold  
1820-1843



Bishop Henry Adams Neely  
1867-1899



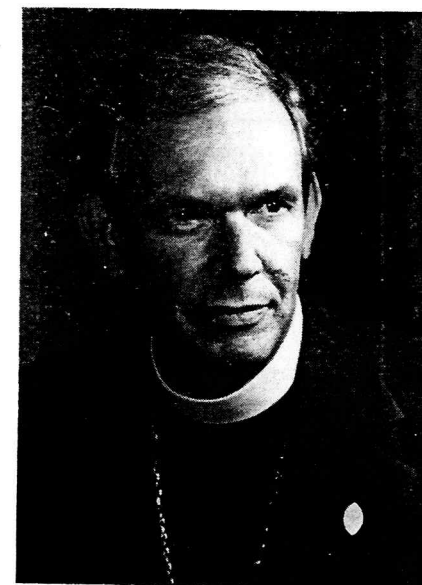
Bishop Robert Codman  
1900-1916



Bishop Benjamin Brewster  
1916-1940



Bishop Oliver L. Loring  
1941-1968



Bishop Frederick B. Wolf  
1968-1986



Bishop Edward Chalfant  
1986-Present

Rev. Canon Robert O. Butler  
1975-Present

900-1915 Robert Codman was elected Bishop on December 13, 1889. A representative from Houlton was present on that occasion. Bishop Codman was consecrated on February 24, 1900. Emmanuel Chapel of the Cathedral was erected at his own expense. He also apparently turned back his salary to the Diocese, so received no actual income for his service as bishop.

916-1940 Bishop Benjamin Brewster was consecrated in Colorado in 909, was elected Bishop of Maine on January 26, 1916 and assumed his duties on April 21, 1916. He retired in 1940.

941-1968 Oliver L. Loring was consecrated Bishop of Maine on May 13, 1941 at the age of thirty-seven. He retired in 1968.

968-1986 Bishop Frederick B. Wolf was consecrated on October 4, 1968 and served until he retired on April 26, 1986.

986-Present Bishop Edward Chalfant, who had served as Bishopoadjuter with Bishop Wolf, was installed on April 26, 1986 and remains bishop of Maine as of the writing of this history.

A study of the lives and experiences of Maine bishops would, no doubt, be a fascinating one, but that is not one of the objectives of the writer of this document. However, one cannot help but be greatly impressed by the foresight and stamina of the early bishops especially. To make trips to Aroostook County before the days of the automobile and the Bangor and Aroostook Railroad must have taken imagination, courage, and stamina.

Sometimes making two trips a year to Houlton and other northern parishes, one bishop mentioned in his record that he went from Portland by boat to Rockland and then by stage to Bangor. From there he went to Mattawamkeag, possibly by way of the Penobscot and Mattawamkeag Rivers, and thence to Houlton by road. He had the option, of course, of going all the way to Bangor by boat. However, in the 1850s it was possible to get as far as Bangor by railroad. After 1871 the bishop could go from Bangor via the European and North American Railroad to Vanceboro and hence either north to Houlton by way of Debec Junction or south to Calais. On one occasion it appears that Bishop Burgess may have left Portland in the afternoon and arrived by boat at Eastport the next day. From there he crossed the bay to St. Andrews, N.B. and went to Houlton by rail the next day. In the convention journal of 1864 he refers to his trip to Houlton and

stated "It illustrates the facilities introduced by railroad communications on our Eastern border, that I was able on the following day (after preaching in Houlton) to preach in the evening at East Machias." On another occasion the bishop, after preaching in Houlton went to Woodstock to take part in their service. The next day going to Fredericton by boat and from there to St. John by boat. He eventually arrived in St. Andrews. It was not clear whether by boat or rail, nor was it clear whether he returned to Portland by boat or by rail via Vanceboro and Bangor.

By the quirks of progress, boat service is no longer in the picture, neither is railroad passenger service between Houlton and Portland. Regular air service has not come to Houlton for many years; so Route 95 by auto or bus is the most direct way to come. In the meantime, the complications of the responsibility of being Bishop of Maine not only leaves him no time to be rector of a parish (as two earlier bishops were), but leaves him unable to visit the County more than once every year on average. We are not sure that times change for the better.

As it would be very interesting to know about the lives and experiences of the various bishops, it would probably be even more interesting to read about the personalities, plans, and problems of the various clergy who have resided in this parish. Obviously this cannot be done for many reasons including the lack of factual personal information left behind by departing clergy.

A study of the times and conditions under which the earlier clergy lived and tried to accomplish God's work in this parish in the 19th century would be both interesting and occasionally heartrending. This is not to say that the clergy of the 20th century did not suffer the slings and arrows, the frustrations, and the disappointments often associated with men of the cloth and their families.

It was difficult enough in the early days being isolated in Aroostook County and separated from others of the same faith and profession by many miles of difficult travel (except for some Anglican clergy in New Brunswick). With no house of their own, no place for worship except drafty public buildings too cold to be used in the winter, it is no wonder the local parish was more often vacant than occupied. Other denominations such as Unitarians, Methodists, and Congregationalists did occasionally lend their meeting houses, but at that time ecumenism was not the watchword of the day.

Although John Blake seemed to think that a parish might be organized as early as 1844, it is clear that very few clergy were willing to settle in Houlton for years to come. Consequently, services were few and far between after Captain Blake left the area. After that only the annual appearances of the Bishop and occasional help from the New Brunswick clergy kept Anglicanism alive in Houlton. In spite of statements by the Bishop that financial support would "be pledged cheerfully and at once" and that a clergyman "would here accomplish a work on which he would always look back with a peculiar thankfulness", there were no permanent takers. The Bishop felt that "there is every disposition to give at Houlton a hearty welcome to any clergyman who will faithfully undertake the work of the Church at this pleasant and important spot". Still no one took up the challenge until 1884 when the Rev. Hudson Sawyer, appointed missionary by the Bishop, arrived to provide a leadership that seemed to spark the growth of the parish which in turn led to the erection of buildings, the increase in membership and the establishment of a parish that created the organizations and obtained the material things necessary for its perpetuation to the present day.

As previously stated, the church in Houlton applied for membership in the Diocese as a mission in 1860. The name of the mission was to be St. John's. With the arrival of the Rev. Hudson Sawyer on July 1, 1884, the future seemed to be assured. Under the leadership of this energetic man, work on the first rectory began on October 10, 1884. Just a driveway's distance to the east the new church building went into construction on June 1, 1885 on land given by Captain John Blake. On May 28, 1888 the name of the parish (apparently still a mission) was changed from St. John's to the Church of the Good Shepherd at a special meeting of the parish. Houlton now had "a beautiful church and commodious rectory in the parish". The rectory was frequently a site of weekday religious services in the winter as well as a place where parish meetings were often held.

On May 30, 1888 the Church of the Good Shepherd was consecrated by the Rt. Rev. H.A. Neely, Bishop of the Diocese of Maine. The Rev. H.P. Nichols of New Haven, Connecticut preached the sermon. Interested persons will see a copy of the official document in the narthex of the church today.

Now the mission was the proud possessor of a new name and of property on which stood a substantial rectory (appearing to be three floors and an attic from the west side) and a beautiful church building (subse-

quently to receive necessary remodeling), and also a parcel of land in Littleton on which would be built another small church building to be under the supervision of the rector at Houlton.

The subject of the Littleton church has generated considerable curiosity and interest on the part of many parishioners who had been completely unaware that such an establishment existed at all. For this reason the writer will devote the next few paragraphs to the revelation of what little information has come to light from various records as well as recollections of a few older persons who vaguely remember the existence of the Littleton church.

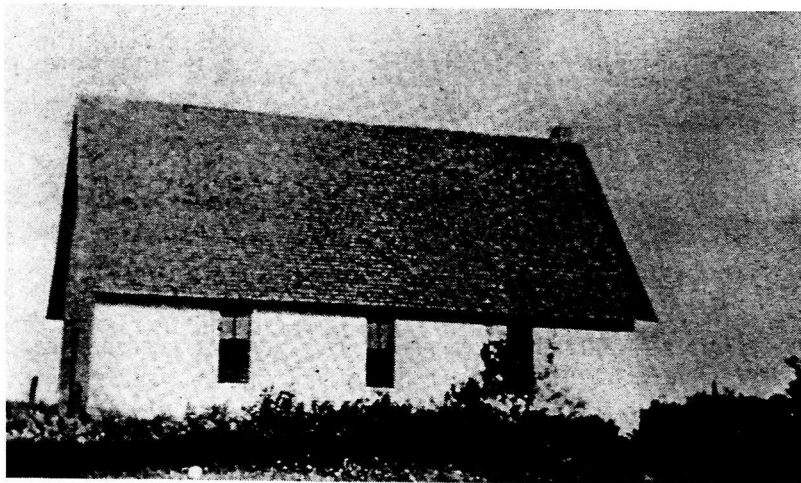
As previously stated, our parish records show that the Rev. Hudson Sawyer was instrumental in acquiring land in Littleton for the site. A check at the Registry of Deeds showed that about one-third of an acre of land was sold to the trustees of the Maine Missionary Society of the Protestant Episcopal Church by John and Eliza McBride for the sum of five dollars. This was done on December 17, 1888. Another adjoining one-third acre was sold by Frank Lowrey on the 28th of December of the same year for the price of one dollar. Both parcels of land were located east of the Framingham Road and South of the Weed (or West Road).

In his report to the 50th Diocesan Convention in 1869, Bishop Neely stated that "On Saturday, June 5, in a log schoolhouse at Littleton, I preached to a full and very attentive congregation". He stated that some of the more zealous families were of Irish birth and also attended services when the Rev. Mr. Dinzey of Richmond held a scheduled weekday service in Houlton. This Bishop also reported that a Sunday School class had been established in Littleton and "was progressing favorably, but needed supplies of Prayer Books and other materials".

The Rev. Mr. McCully seems to have been the first resident clergyman in Houlton to go to Littleton on a regular basis starting about May 1892, but there must have been others at an earlier date. There seems to be no records left to support this.

Diocesan records show that Bishop Codman preached at Houlton on November 20, 1904 in the morning and at Littleton in the afternoon. We are not sure if the church building was completed then or not, but it apparently was in 1905 and was actively in use in 1905 under the Rev. Mr. Koon of the Houlton Church. The small church building had an insured

value of five hundred dollars at that time and seated about one hundred persons. It was an ordinary looking building from the outside, rectangular in shape with three windows on each side and a steeply pitched roof. There was no steeple or belfry. The inside was varnished and chairs rather than pews were in use. It contained an altar and a font. What is remembered as a nice little church organ" was used during the 3:00 P.M. Evensong services which were held on two Sundays a month provided the Houlton priest was able to get there. A small choir apparently led the singing. Also it seems that some members of the choir of the Church of the Good Shepherd may have brought their robes with them and participated in the services along with non-members of the Episcopal faith who were musically inclined as many Littleton people seem to be. Many people, of course, attended the services for something to do on Sunday afternoons.



Church building at Littleton (1905-1938)

Littleton was mentioned frequently during the tenure of H. Scott-Smith especially during the years of World War I and as late as June 1925 during the time of the Rev. S.S. Winslow. Whether or not the church building was still in use at this later date is not known for sure. Some older residents of Littleton do remember that it was not being used in 1928 although the chairs and the organ were still there at that time. We understand that the old organ currently resides in the home of a local businessman.

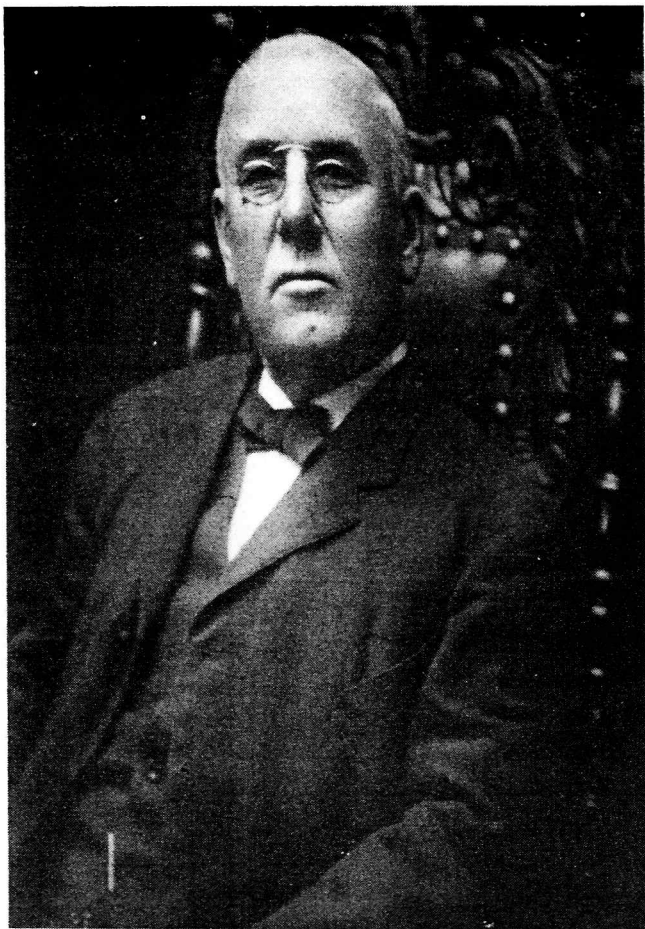
Houlton parish vestry minutes of March 10, 1938 state that "It was voted to sell the church building and real estate at Littleton for not less than one hundred dollars". This was apparently done and in the fading memories of some who lived in the area, the building was torn down in 1938 by a man of Polish extraction. The writer believes that this may have been Mr. Dolf Koran, a regular member of the Church of the Good Shepherd. It was thought that the lumber was brought to Houlton. In that case it may have been used in the construction of the small houses that presently exist on Koran Lane or Driveway which is just behind Adler's Filling Station in Paddy's Hollow (Military Street).

It was not until 1895 that the Houlton Mission became a full-fledged parish with a value (in 1897) of \$6,000 placed on the church, \$4,000 on the rectory, and \$1,300 on other property for a total of \$11,300. The Diocesan assessment at this time was \$5.00 although it went up to \$8.00 a few years later. In 1898 the congregation consisted of thirty-five families or seventy individuals. One hundred and four Sunday services were held along with sixty-six Wednesday services for a total of 170 services that year. There were five teachers in the Sunday School and fifty-six pupils according to the annual report. A study of many annual reports seems to indicate that there was no constant rise in membership or attendance in the parish, but rather periods of peaks and valleys probably depending upon the time, the financial conditions in Houlton, and the leadership of the rector and the vestry.

Apparently, at the beginning of the new century, there was a felt need to increase the property holdings of the parish by adding a parish house. On March 17, 1908 a meeting was held to plan for such an addition. Mrs. John Watson was made chairman of a committee to raise funds, and her husband, a prominent local businessman, was chairman of a committee to select the site and plan the design of the building.

As a result of the efforts of the above committees and considerable help from the Women's Auxiliary, the local press, with John Watson in mind, stated that "one of the most commendable gifts that has ever been given in Houlton was the presentation to his church of the beautiful parish house known as Watson Hall in memory of his mother, Mrs. Jane Watson. The building is the center of church activities and is also used by the public for many social occasions".





John Watson

Watson Hall was built and dedicated in 1911. The large building was accessible by way of the driveway between the rectory and the church. The structure contained a large assembly room complete with stage, curtains, and access to storage space in the attic. A large kitchen (later remodeled) and two meeting rooms and a rest room were also on the first floor. Outside access to the kitchen and to the basement was by way of two doors then located on the northeast side of the building. The original entrances were inconvenient to persons who came to activities in the Hall by horse and buggy. There was a stable behind Watson Hall which was later rented to a local horseman and then demolished.

In the basement could be found the furnace room with space for the storage of wood which was burned until an oil burner was installed sometime later. It also contained two bowling alleys, a library, and a game room equipped with a pool table and shelves of books for those who desired to read. No wonder this was the center of youth activities, church suppers, dances and other church and community activities. No wonder there was an active boys' club and a mens' club during this period when the parish could evidently afford to maintain the space and equipment that was then in the basement of Watson Hall. The writer remembers rather vividly and with disappointment the conditions of this area when he came to live at the rectory with the new rector and family. The memory of the damp cellar smelling of mold and decay was not so bad as the sight of the badly warped bowling alleys, the badly torn cloth on the pool table, and the mildew on the books in the library. Hopes for a good time there for the rector's sons evaporated rather quickly. The extensive repairs that were made there soon after in 1938 and 1940 eliminated the bowling alleys and the pool table and eventually replaced them with rooms for Sunday School classes, evidence of high hopes for the future generations.

Readers should not be misled into believing that Watson Hall and all the equipment and furnishings were part of the original gift of John Watson. Full credit must be given to members of the Women's Auxiliary especially who for years raised money, provided the furnishings, and managed the activities in the Hall. The minutes of this organization for October 1911 state that "It was voted to use the money on hand to buy necessary furnishings for the parish house: furnace, chairs, lights, stage, etc."

The opening of Watson Hall to the public was planned to include a public supper on January 17, 1912. Undoubtedly the piano purchased from Mrs. John Watson for \$176 was installed by that time. This began the period of time when the women of the parish took charge of the new building by furnishing, maintaining, and renting it. A vote taken by the Women's Auxiliary on December 14, 1912 indicated that it was expected that Watson Hall would pay for itself and the Auxiliary would go on with its own work: holding sales, public suppers, dances, whist parties, catering, buying music for the choir, buying furnishings for the rectory, occasionally paying the organist and the choir director, caring for the altar, furnishing clothing and bedding for Indian missions, repairing choir robes, etc.

Since the parish began, various supporting groups have existed usually divided between the sexes. Because their by-laws were different then than they are now, it was possible for individuals in the church and sometimes families to exert an almost vested interest in certain aspects of the church's business over a period of years. For example, one senior warden, Mr. J.C. McIntyre, held that position for a period of thirty years. A Mr. Robert Perry held the same office for eighteen years, and other men served on the vestry in a variety of capacities for equally lengthy periods. This did not always make the lot of the rector an easy one. Obviously, the many tales that could be told on this subject have been somewhat obscured by time and would be inappropriate to include in a brief history anyway.

The men of the church, who made up the vestry membership entirely until the election of Eloise Hillman in January 1970, also made up other organizations. One was known as St. Andrew's Men's Club which was socially very active in the 1920s and revived its strength in the late 1930s and especially during and immediately after World War II when men from the local airbase participated with enthusiasm. No records of the Men's Club are readily available. However, a photo taken with Canon Cotton in the late 1950s shows about fifty-five men present including many who may be reading this history.

A Boys' Club was also once very active in the parish. It apparently had its good days and its bad days depending upon the availability of the pool room and the bowling alleys. On one occasion the vestry agreed to rent the alleys on Saturdays for \$2.00 to one of the church boys. This apparently did not work out very well as a subsequent vestry meeting voted to change all the locks on Watson Hall and to suspend activities of the Boys' Club until the opening of school the following fall. There may be those in the parish who know more about the events surrounding this action, and you may yet hear about them.

In any case, there has always been a vestry which, with the wardens and rector, constitutes the legal corporation of the parish. There also have been a variety of women's groups the names of which and their specific responsibilities have changed from time to time. The records mention the Ladies Aid Society as active in 1891. St. Agnes Guild was formed in 1895. Since this organization spent a great deal of its time and money working around the altar and purchasing altar linens and other appropriate items, this may have been the name by which the altar guild was known. On the other hand, there is reference to an altar guild being formed in 1895. As

has been stated, Bishop Neely introduced the concept of a Diocesan Women's Auxiliary. Consequently, the Women's Auxiliary in this parish adopted a constitution and by-laws effective as of October 26, 1910. Another group of women calling themselves the Parish Guild organized in 1915. We presume that these two organizations worked in harmony, perhaps, with different goals from 1915 to 1947. In February 1947, St. Martha's Guild was organized and sponsored by the Parish guild. Forty-two charter members united the younger women of the parish under the leadership of Mrs. Lou Palmer, the first president of this organization. In January of 1950, the Parish Guild united with the Women's Auxiliary and three groups became two for a time. In June 1960, at the 81st Annual Convention at Portland, the Women's Auxiliary became The Episcopal Church Women, each parish chapter to be identified by the name of its parish. On October 10, 1963 St. Martha's Guild and the Episcopal Church Women became one organization as they are today. The variety of names and the occasional absence of specific information in the written records make it difficult to know precisely the differences and the goals among the organizations. We can assume that all had in mind the purpose of serving the parish and the greater Church in some worthwhile capacity.

A similar situation existed with the young people. A Boys' Club apparently flourished for some time and made their reports at the annual parish meeting. Undoubtedly, the existence of recreational equipment in Watson Hall was an encouragement to the boys of the parish. There seems to be no record of a girls' club. However, later on names such as the Youth Group, Episcopal Youth Fellowship, and Episcopal Young Churchmen reflected the mixing of young people of both sexes. The intensity of involvement in youth activities has varied depending on the adult and youth leadership available in the parish and the number and kinds of competing functions offered by the local schools, recreation centers and community clubs. At this time youth activities in the parish appear to be on the decline although there was considerable activity involving the young people up to very recent times.

At the time of this writing the Episcopal Church Women and the Men's Club appear to be smaller and somewhat less active than in the past, probably due to much competition from local secular activities. However, both meet on a monthly basis with the women being particularly interested in planning and working for their annual bazaar and the weekly feeding of the local Rotary Club. The men engage in a number of money making

projects, but are best known for their Shrove Tuesday pancake meal and their fiddlehead supper held each May and gaining popularity each year and attracting from an ever widening area.

The Sunday or Church School was always an integral part of parish life since the earliest days. It was always an important aspect of the social life of the young people as well as of their instructional life. The occasional dances, parties, plays in Watson Hall, and the annual summer picnic at Rescent Park at Nickerson Lake were times to look forward to with joyful anticipation. Such is not quite the case today. Annual reports of the parish indicate the ups-and-downs of this activity. The creation of a fine new classroom complex in 1961 and an excellent teaching faculty had much to do with the membership of the Sunday School climbing up to 130 registered students with an average weekly attendance of 125. There were 11 classrooms in use then, eight new ones in the basement of Watson Hall. There were ten regular teachers and seven substitutes according to a report presented to the Vestry on January 9, 1961. This was the highest number reached in the more than one hundred years of our existence so far as we know. A steady decline in attendance in more recent years witnesses the unfortunate changes in the attitudes of parents, children and church people as well, not to mention the probable declination in the number of families and children in the parish.

The Church of the Good Shepherd apparently has always been fortunate in the quality of the musicians who have rendered help in the services of this parish as members of the choir, choir directors, or organists. Nearly hundreds of persons have participated in all these activities, many still living in the community. It might be possible to obtain a long list of persons who have performed musically at least in recent years, but this is not within the scope of this project. However, we might point out that our most recent long term organist, Larry Hutchinson, who is active in helping prepare the centennial musical program, served as organist and choir-master for seventeen years. His tenure at the organ, however, was outdistanced by that of Corretta Ingraham Dalessio who presided at the organ for twenty-eight years.

We know that a choir and an organist were functioning at the church in 1893, but do not know the date of their first participation in the regular services. Mrs. F.C. Ross was the organist in the year just mentioned. A children's choir began its efforts on November 11, 1906 and youthful choirs made their appearances from time to time after that without any

known records being left to memorialize names or dates. The senior choir appeared, as a vested choir, for the first time on March 31, 1907. This was at an Easter night service during which 200 persons occupied every seat available to the congregation. It must be remembered that choir robes, eucharistic vestments, weekly communion services, genuflections and other items and activities familiar to congregations today were not readily accepted in earlier days in this area where the Puritan influence lingered well into the twentieth century.

The choirs sang accompanied by the tracker organ still in use in the church today. At this writing no one and no record has revealed the origin of our pipe organ. It was built by the George S. Hutchings Company of Boston, and it may have been installed when the church was built or a few years later, quite probably before 1893. It was originally pumped by hand, but on June 22, 1919, an electric motor was used for the first time. It cost \$265 and so was a very expensive investment for those days. Nevertheless, there are still persons in our congregation who have vivid memories of crawling into the bowels of the instrument to exercise the pumping handle whenever the electricity failed in the church. It gets the name tracker from the series of rods controlled by the stops which affect the amount of air allowed to the various pipes. Today pneumatic or electric action is used. Nevertheless, tracker action, which is as old as biblical times, is still used by a few makers today.

The organ is thought to be an excellent instrument built to last many years (a hundred or more) as, indeed, it already has. In spite of this, the annual meeting of January 23, 1952 voted to support St. Martha's Guild in their offer to purchase a Hammond organ for the church. Subsequent evaluations of the old organ by certain qualified persons and the efforts of a few members of the congregation evidently put to rest the notion of replacing this valuable piece of church property. In 1961 \$14,400 was considered to be its replacement value for insurance purposes. Prior to that time a considerable amount of money was spent to spruce up the organ which had not had a good overhaul for some time. A specialist from the Andover Organ Company said at the time of its overhaul that "we feel your instrument is basically one of very fine construction. The church will not regret any future investments in it as organs of this same construction have been in operation in Europe for a number of centuries".

A listing of the various memorials given to the church by generous friends and relatives of parishioners is being brought up to date by a special



ommittee. These will not occupy space in this document. However, two conspicuous memorials (not to mention Watson Hall) will be referred to here. One of these is the rare and beautiful altar. Its solid oak construction with its marble insert at the top make it "a proper altar". On January 6, 1892 Mr. Lester McDonald proposed presenting to the Parish a memorial altar to be constructed by J. and R. Lamb of New York City at the cost of one hundred dollars. The Rev. Mr. McCully stated in the parish register dated August 8, 1892 that "this day the new altar given by Mr. McDonald in memory of his sister, Mary A. Seely, was unpacked and placed in the church". The plaque now on the front of the altar, which has been moved away from the front wall to make it a standing altar, reads, "To the Greater glory of God and in Loving Memory of Mary A. Seely, January 3, 1892".

Another furnishing conspicuous even to the unpracticed eye is the pulpit. It appears to be made of oak, but stained a darker color than the altar and other background woods. The bronze plaque fastened to the front of the pulpit states, "To the Glory of God in Loving Memory of John Watson, Benefactor of this church, 1846-1919". The pulpit was given by Mrs. John Watson and was dedicated by Bishop Brewster on November 20, 1921. Its history is not clear. No mention has been found of its origin or its designer in sources available to the writer. However, based on the writer's memory of statements made by Canon Cotton years ago, the pulpit may have come from Germany. If it did, the figures on it were probably carved by German master woodcarvers. The symbols of the four Gospels, the carving of the Good Shepherd, and the carving of the grapes and the vine may well authenticate the writer's memory that these were carved by one or more members of the famous Lang family known both for their religious carvings and for their parts in the very famous passion plays that once were held every ten years during the Easter season in the town of Oberammergau, West Germany. These plays were enacted in 1634 and presented almost every decade as a result of a vow made by grateful villagers for having been spared from the Black Plague in 1633. The play takes about eight hours to perform and virtually every member of the community participates. It is not unlikely, and the writer would like to speculate, that the carver may have been Anton Lang who portrayed the Christ in 1900, 1910, and in 1922. Another item of interest to some, perhaps, relates to the fact that during the early tenure of Canon Cotton, he was able to entice a well known Irish priest from the local Roman Catholic Church into the pulpit to appreciate it even though such a visit into a Protestant church building would not have been approved for his parishioners.

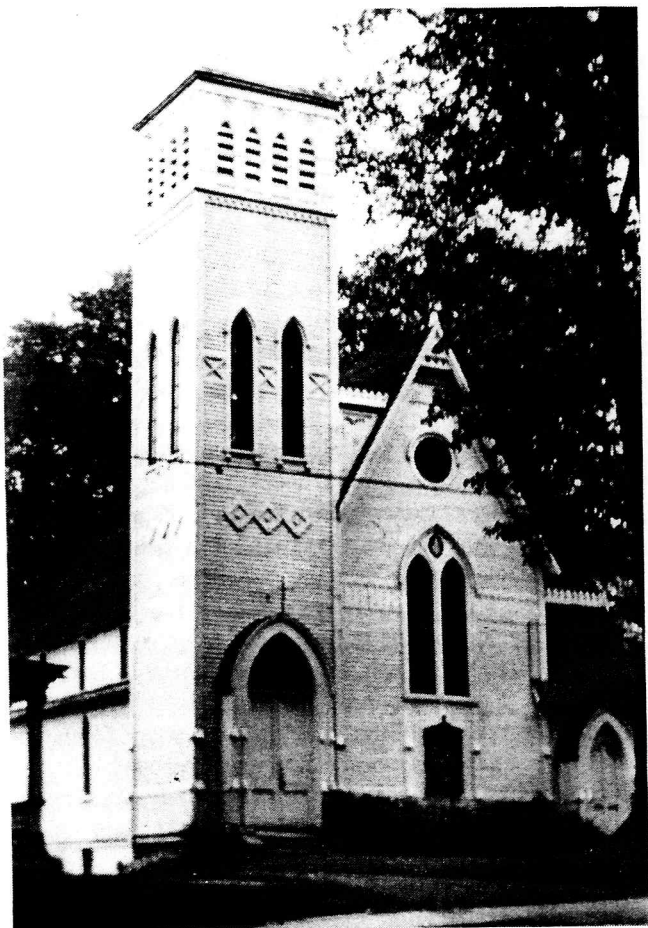
The rectory (1884), the church edifice (1885), Watson Hall (1911), and the horse stables behind the hall comprised an unusually fine establishment for the relatively small parish of the Good Shepherd during the first half of the twentieth century. Naturally this property was a matter of constant concern as the minutes of the vestry clearly attest to over this period of time. The regulation, maintenance, protection and repairs of the buildings involved much time, discussion, and expense then as they do now. Patching the rectory roof, painting the church and new heating systems for the buildings all required the search for contractors, estimates or alternative ways of keeping the property in good physical condition by less expensive means (which usually meant free labor furnished by the willing few from the parish).

During September 1920 considerable repairs and alterations were made in the Church. Dry rot was found under the pillars and had to be taken care of. The chancel was extended two feet to make more room for the choir, and a new furnace was placed in the church. All of this at a cost of \$1,500.

In 1926-27 temporary repairs were made on the rectory roof, a new furnace was installed in Watson Hall, a new ceiling put in the Guild room, and the stables were rented for the winter to Clarence Hanson. Between 1931 and 1938 the east wall of the church was examined for damage and a carpenter was paid \$2.50 per day to make repairs. Jason Hasell of the John Watson Company provided materials for the extensive repair of Watson Hall, the expense to be paid by the parish as best it could afford to do so.

In 1940 the parish planned to raise \$5,000 to improve all church property. Among other things this meant, for the church building, a cement floor in the basement, new carpeting, new lights, shingling the roof, and the rebuilding of the north and west walls. For the rectory it meant a cement floor in the cellar, a new kitchen, painting the exterior of the building, and a new heating system. For Watson Hall it meant new stoves in the kitchen, rebuilding the wall under the building, and grading work on the sides. The building of new sidewalks was necessary, and extensive repairs on the organ were part of the plan.

In August 1944 Watson Hall was rented to Ricker Classical Institute and Junior College for \$50.00 per month to provide some classroom space badly needed after the disastrous loss of the major classroom building by fire. Ricker provided heat, light, and janitorial services. The arrangement lasted until 1946 when the trustees built Wording Hall now a part of the apartment complex called Ricker Plaza.



Church of The Good Shepherd prior to addition of narthex in 1961-1962

As early as January 1945 the vestry began discussions on the possibility of building a new rectory. With this in mind, a house and a lot known as the Burleigh property, became the property of the parish in 1945. This lot is presently occupied by the rectory and the parking facilities and surrounding lawns. During this period the vestry was completing the 1940 improvement plan and carrying out new ones. Watson Hall was painted white in 1952, a new heating system was placed in the church, and one

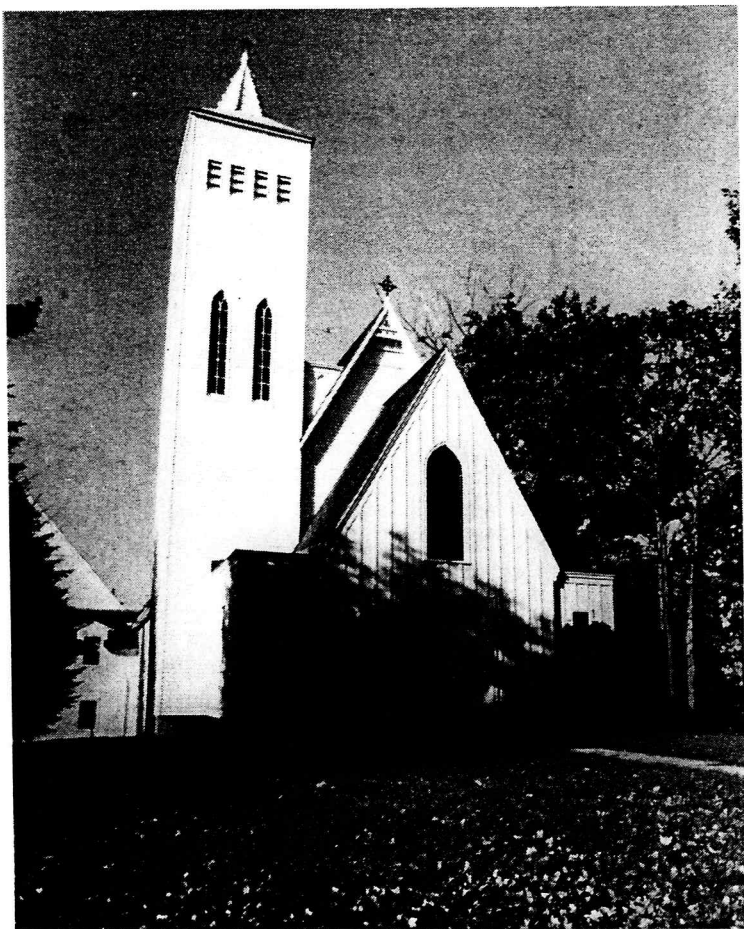
was being considered for Watson Hall. A building fund had been established and the minutes of January 7, 1953 contained an interesting entry to the effect that "It was voted that the purpose of the building fund is to finance new construction of a church building and/or church buildings in the parish".

In February 1957 a committee was appointed to study the possibility of a new rectory. Plans were completed by May, and Father Regan and his wife moved into the new rectory in November 1957. The old rectory was torn down and its image remains in the minds of only the older members of the parish and the few left who lived in it.

Following the above events, there were vestry discussions on the subject of new Sunday School rooms, improving the kitchen in Watson Hall, changing the back entrance to the kitchen from the northeast corner to the northwest corner where it now is, and erecting a building which would connect the church and Watson Hall and provide office space, a consulting room and an enlarged sacristy. A narthex or porch was to be added to the church building. Some changes were projected for the interior of the church as well. There were to be modifications to the front of the building and the choir gained additional space by backing into what had been the sacristy. This change would also allow communicants to return from the altar by a side route instead of by the single center aisle. The costs of these improvements were to be in the neighborhood of \$76,000 of which about \$50,000 was available by January 4, 1961 including pledges of over \$37,000 from parishioners and friends of the parish.

The eight new classrooms and the connecting link between the church and Watson Hall, to be known as the Cotton Building, were available to the Sunday School on September 24, 1961. A Service of Blessings and Dedications officially opened the new structures on the 17th Sunday after Trinity, October 14, 1962. Bishop Oliver Loring and the rector, the Rev. Robert Black, presided over the service with the Rev. Donald Corringham of Presque Isle and Rector Emeritus, the Rev. Canon Percy G. Cotton, participating.

These activities concluded one of the most ambitious and conspicuous building and renovation projects ever undertaken in the parish, and the vestrys of the future were again introduced to those concerns relative to the maintenance and protection of the property under its care. The approaching centennial celebration will involve many projects and activities some



Church after addition of the narthex and the Cotton Building in the rear in 1961 and 1962.

of which will again be related directly to improvements of buildings and property: painting the buildings, repair of the narthex, installation of new carpeting, improvement in the parking area are a few. The refinishing of all church pews was accomplished ahead of schedule in 1986.

This concludes what was meant to be a brief history of our parish. Possibly some may feel it is too brief, as it might appear to be to those who may have a greater curiosity which would be satisfied only by the inclusion

of more names of people and more historical happenings such as the vestry's letter to the King of England expressing sympathy on the death of his mother, Queen Victoria, or the closing of the church in 1918 because of the rampages of the Chinese flu that wiped out millions of people throughout the world. Suffice it to say that it was thought to be the wiser course not to attempt to include the multitude of names of parishioners who have served in all the important ways available to the membership of the parish, and not to burden the reader with an overabundance of historical events.

We hope that we have covered the important aspects of our history (except for those events directly related to our centennial program) and thus leave room for subsequent parish historians to enlarge and complete the past record as well as to describe those events yet to happen.

## POSTSCRIPT

A good deal of time over the past year and a half went into preparing this, a brief history of this parish. This to be one of several projects to be associated with our centennial celebration. Much of that time was spent in inspecting records available in the parish or in the local public library. One of the better resources were the Diocesan Journals, but these are stored in the cathedral archives in Portland and only a few were able to be brought to Houlton for study. Consequently, factual information may be there that would have added to the quality of this product.

While most of our information came from the records mentioned, a number of people were very helpful in corroborating the facts, supplying additional information, taking photos, and proofreading. A great deal of thanks is owed to these people and, it is hoped, that those who may not be mentioned here, but who showed interest in the project will know that their encouragement has been appreciated. Special thanks go to the following: Father Butler for supplying Diocesan Journals from Portland, Pauline Cotton for research and interviews related to the church in Littleton, Mrs. Lora Nicholson and Mrs. Evelyn Campbell for information on the church in Littleton, Norma Cotton for searching the Women's Auxiliary minutes, Peter research and proofreading, Lafayette Ervin for some insights into past activities in the parish, Frank Dunn for the loan of a Magnavox video-cassette, Gail Jackins for photographing past rectors and buildings, Corretta and Roger Dalessio for corroborations and early railroad information, James Carr for information provided, and members of the appropriate centennial committee which will eventually put into proper printed form the pages which will comprise this centennial project.

David Hunter Cotton

May 30, 1987

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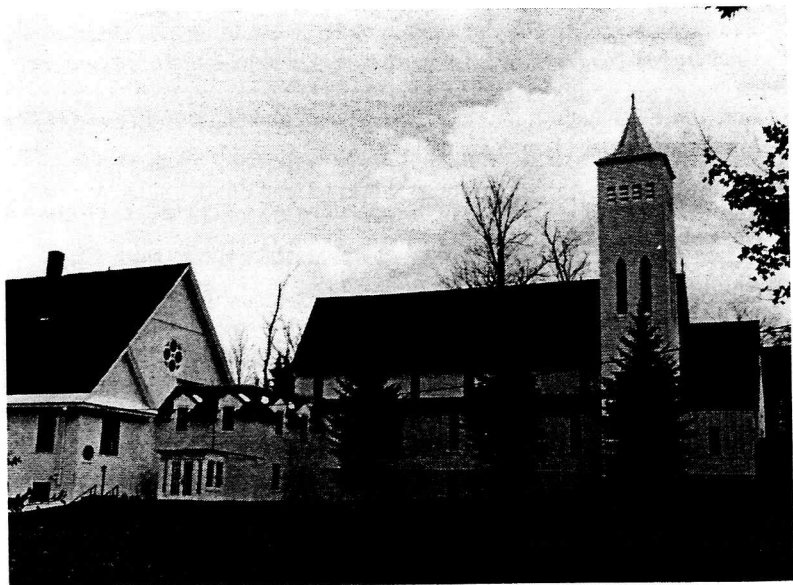
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CHURCH OF THE GOOD SHEPHERD  
1988

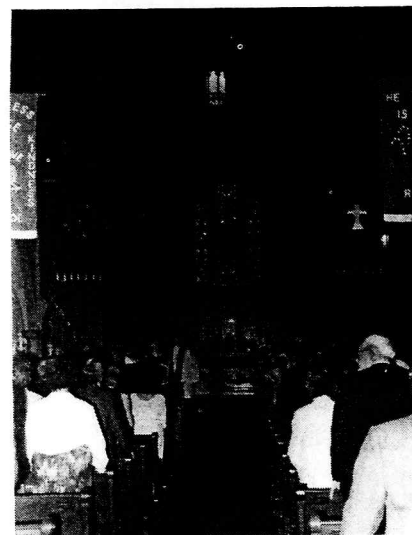


Watson Hall, Cotton Building and Church



Rectory facing Winter Street

INTERIORS - 1988



Facing Altar



Shepherd Window Over Altar



Chancel

## CHURCH ORGANIZATIONS 1988



### RECTOR AND ACOLYTES

Heather Craig, Zackery Goodwin, Jonathan Bossie, Daniel Peabody,  
Adrian Smith, Father Butler, Christopher Bossie, Erica McCarthy,  
Joshua Sennett, Amanda Smith



### CHANCEL CHOIR

1st Row: Nancy Bell, Shirley Bossie, Frances Grant, Rose Marie Jackins;  
2nd Row: James Carr, David Flemington, Drew Pouloupoulos, Director,  
Michael Clark, Frederick Grant



### ALTAR GUILD

1st Row: Molly Bailey, Joanne Logan, Thelma Smith; 2nd Row: Margery  
Guiou, Ruth Palmer, Charlotte Burnell; (Also Jo Butler and Wanda  
Brewer)



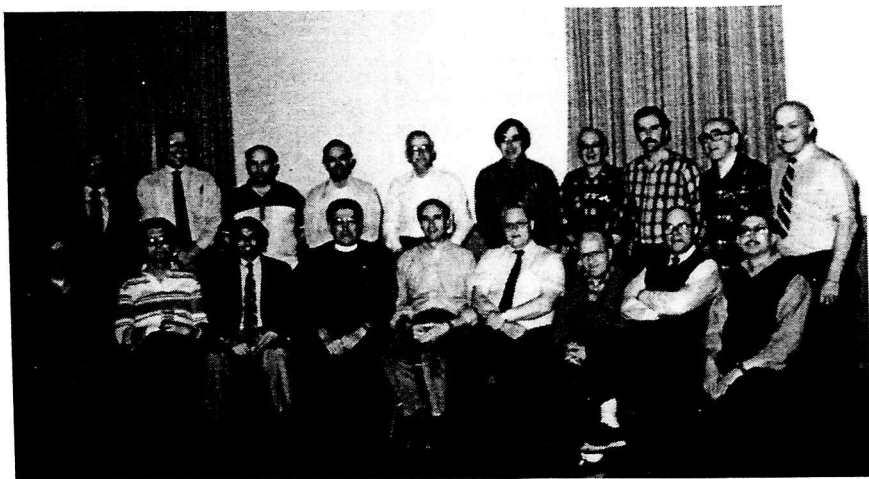
### VESTRY

1st Row: Carl Young, David Flemington, Joyce DeLucca, Janet Bates;  
2nd Row: Jerry McCarthy, Senior Warden, James Carr, Beverly Sennett,  
Nancy Bell; 3rd Row: Father Butler, Glen Miller, Shirley Bossie  
(Also Ruth Palmer, Lewis Sullivan, James Berry, Ellen Askren and Derek  
Whittlesey)



#### EPISCOPAL CHURCH WOMEN

1st Row, L-R: Grace Dickison, Doris Bell, Winnie Daigle, Florence Hanson, Joyce McCormack, Mary McNutt, Anna Berry, Evelyn Grant, Molly Bailey, Gloria Powers, Lou Palmer, Ellen Askren; 2nd Row, L-R: Wanda Brewer, Laurine Wilson, Joanne Logan, Rose Marie Jackins, Corretta Dalessio; 3rd Row, L-R: Jo Butler, Frances Grant, Barbara Hogan, Verna Lyons, Sharon Lowrey, Ruth Palmer, Dorothy Dunphy, Margery Guiou, Annie McCarthy, Audrey McCready; 4th Row, L-R: Janet Bates, Ruth Stoton, Barbara Edwards, Billie Peabody, Edith Doody, Charlotte Burnell, Shirley Bossie, Lillian Sanders; 5th Row: Pauline Miller, Elaine Miller, Nancy Bell; (Also Allison Bossie)



#### EPISCOPAL MEN'S CLUB

1st Row: Robert Smith, John Urbanek, James Carr, Father Butler, Gary Bossie, Gerald Jackins, Carl Young, John Mooers, Larry Hutchinson; 2nd Row: James Williams, James Berry, Thomas Nisbett, Lewis Sullivan, Robert Hanson, Jerry McCarthy, Chester Bailey, Glen Miller, David Flemington, Michael Clark