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Donald W. Beattie

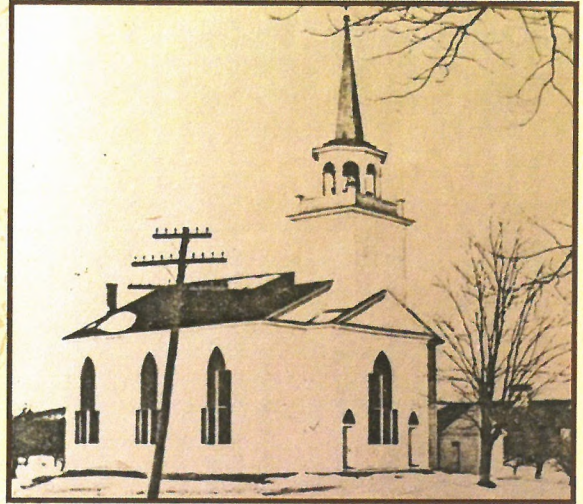
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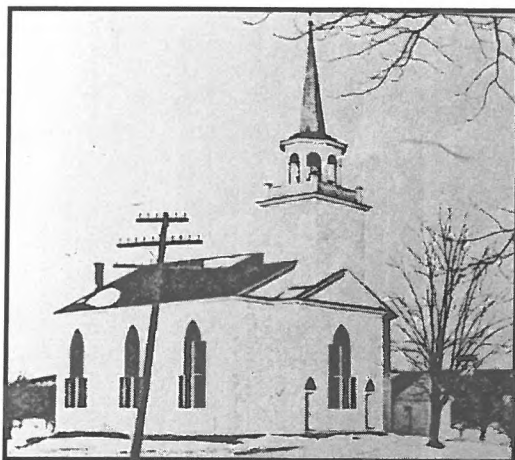
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BY: DONALD W. BEATTIE

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MARGARET ALICE TIBBETTS: TEACHER AND COMMUNITY VOLUNTEER

*We must keep learning, searching for truth and justice
and ever striving toward a deepening understanding of our
Creator—Adventure in joy and confidence.*--Margaret Tibbetts

Preface

A Gordon College (then, in Boston, MA) classmate of mine in 1954, Gary Lovely of Limestone, ME, once told me, as we sat in my living room in Winthrop, ME much later in life, that he "...revered the title 'teacher' more so than ascribing the suffix of 'professor' to one's last name." Teacher, to Lovely, was the broader of the two terms, declaring "...his wish to celebrate the 'teacher as leader'; a communicator, a student, parent and community advocate--urging children and youth to yearn to learn, while in school, formally--and one who continues to learn, teach and mentor. Even more so than merely facilitating learning but wanting the teacher to make a thorough commitment (to be in charge) to the teacher-learning process!"

Accordingly, I believe Lovely's definition of the term, 'teacher', fits the bill, especially, when describing Margaret Tibbetts. She was a leader who continued to learn and teach; setting an exemplary example for students in school, church and community to learn, achieve and enjoy life to the fullest!

Introduction

In this book I celebrate the balanced elements of the extraordinary life of Margaret Alice Tibbetts who cherished her love of learning and teaching until her last stand!

In her late retirement, Margaret wrote her autobiography entitled, *What Next?: The Story of Margaret Tibbetts*. It tells of her life in school, church, community and about her learning and educational experiences. {"Obituary Archives--Margaret Alice Tibbetts," The University of Maine Alumni Association (Fall 2005), 1}

Ernest Arthur Henderson, Jr. (sometimes called Ernie, herein) taped Margaret's initiative to write her history, orally, at first. That information became the basis of her autobiography.

Ernie showed me the original manuscript which he and Margaret labored over, together. Margaret was over ninety when she completed her written, life's history.

Some of Margaret Tibbetts students continued to remember their beloved school teacher (when I first started writing this book some years ago) and especially their attendance at Lincoln School, including Peter C. Blouin (former Automobile Dealer); Ernest A. Henderson, Jr. (former Togus, VA Manager and WW II POW--Veteran; deceased); Dr. Robert T. Murch (former Augusta dentist) and Joseph O'Donnell (Attorney in Augusta, ME and a director and officer of the Kennebec Historical Society--KHS). He served as my KHS, VP in 2010-12.

I have utilized Margaret Tibbetts' typed, unpublished autobiography, extensively, in this book. She mostly wrote in the third person.

Also, I used bound, pen-written, church records from the East Winthrop, Maine Baptist Church (1823-1904) and sourced them under the terms used in the records during that time frame. These are records telling the history of the Church which preceded Margaret's contribution to this ongoing institution.

According to the *Winthrop Register* (1903), "The first Baptist sermon said to have been preached in Winthrop was delivered in 1791 by Elder Potter [what later became the Baptist Church and Society of Winthrop, ME or the East Winthrop Baptist Church as we know it today]...the starting point of this church.

The society, incorporated in 1820, contained the following original members: Enoch Wood, Benjamin Packard, Joseph Wingate, Jr., Ebenezer Packard, Francis Fuller, Luke Perkins, Joshua W. Smith, William Jamerson, John Wadsworth, Jr., Joseph Wood, William Hughes, Joseph Packard, Liberty Woodcock, Samuel Shaw, Ebenezer Blake, Isaac Wadsworth, David Eastman, Nancy Smith, Elizabeth Swift, Nancy Packard, Zeruah Packard, Hannah Easty, Sarah T. White, Sarah B. Pullen, Zeruah Matthews, Joanna Richards, Clarissa Richards, Amelia Whit- ing and Lucretia Richards.

The year 1823 witnessed the building of their church, a large and beautiful church for those days, at East Winthrop, ME. It was dedicated in 1823. This had been an active and vibrant organization." (http://archive.org/stream/winthropregister00lcmi/c/winthropregisterster00lcmi/c_djvu.txt)

Parent Teachers Associations were popular when I was a child and they still are. Support by parents is an integral part of a child's education. It has been a strong tradition in Winthrop, ME. Margaret Tibbetts experienced successful relationships with parents through the Lincoln School's Parent Teacher Association. This statement is underscored by the following sentences from Margaret's autobiography!

"A slightly older and highly respected co-worker told Margaret she must attend every [PTA] meeting. Margaret found this activity helped greatly in her standing with the officials. The meetings sometimes were interesting, sometimes boring, but faithfully the curly-haired, blonde 'new teacher' attended [the] PTA...[meetings]." This public service helped "...parents and teachers to become acquainted." (*What Next? The Story of Margaret Tibbetts*--hereinafter, all quoted material, unless otherwise noted, is from this source; church records-related quotes are sourced, accordingly)

During her maturity, "...when Margaret...was convinced ...[to] write the story of her life..., one of...[the] mothers... known through PTA at Lincoln School, Patricia Bradford, continued to inquire as to how the story was progressing and helped type...part of the early draft." This "...interest and that of others helped tremendously in keeping Margaret on the job until the... story was finished."

During my research, I found one active teacher, Margaret (Maggie) Jackson, in 2007, working with Kindergarten children in Vassalboro, ME, who knew Miss Tibbetts, professionally. She wrote this to me: "I did know Margaret Tibbetts, but was never a student of hers." (Margaret 'Maggie' Jackson to Donald W. Beattie, March 3, 2007). In Margaret Jackson's "... 39th year and a good one too, until now," she told me--though "I am expecting a new student on Monday [next] who is a foster child with ADHD and severe temper tantrums. I always think that maybe I'll have the key. Let's hope I will for this one." (*Ibid.*)

Teachers come in all brands, wrapped in the ribbons of choice and attitude when they approach children in the classroom. Maggie told me a lot about her approach in working with youngsters and how she supported them in and out of the classroom as did Miss Tibbetts. Maybe Maggie reached the same numbers of teaching years as Margaret Tibbetts or at least close!

Margaret Alice Tibbetts was born in Exeter, Maine on December 4, 1896, ten years after my grandmother, Lena Mae (Estabrook) Clark, was born on March 11, 1886, in Tracey Mills, Carleton County, New Brunswick, Canada, at least according to her birth certificate. They both met at the East Winthrop, Maine Baptist Church when my grandmother was visiting her daughter, Grace Louise (Clark) Beattie; Ganyo, during the early 1980s.

Our mother and Margaret Tibbetts were good friends! Actually, Margaret was a friend to all! As was our mother! Our daughter, Lori J. (Beattie) Minor, and her mother, Lorraine A. Beattie, were, assuredly, friendly with Margaret A. Tibbetts.

Peaceful Valley

The following story is about a place in Maine where "...four generations of the Tibbetts family lived from 1829 to 1961...written by Margaret Alice Tibbetts, the last owner of the homestead!" A letter, with Margaret Tibbetts' family history follows, which she sent to Mrs. (Jennie) Ernest Henderson, dated July 30, 1962 of that year, quoted in its entirety, never having been published, previously. I love genealogy research and this is a perfect place for me to record more about the Tibbetts family of Maine. I mentioned a few Tibbetts in my histories of *Togus: America's First Disabled Veterans' Home and Hospital, II* and *III* books. <https://www.ancestry.com/boards/thread.aspx?mv=fla&t&m=1213&p=localities.northam.usa.states.maine.counties.peno&b=3020>

"Abner Tibbetts, born on March 1, 1759, in Lebanon, York County, Maine; died April 7, 1843, in Exeter, Maine and was the first person buried in the Tibbetts Cemetery, Exeter.

He was the eldest son of William and Lurana (Young) Tibbetts of Lebanon, Maine. In 1769 the family moved to Gouldsborough, Maine.

Abner served in the War at the age of seventeen as a private in Captain Reuben Dyer's Company in 1777.

After the Revolutionary War they moved to Bangor, Maine in 1779.

Abner Tibbetts was one of the founders of Corinth, Maine in 1792-1793.

At the first town meeting of Corinth he was mentioned as a Fence Viewer.

[A]...history of Penobscot County [ME] states..., Mr. Abner Tibbetts made the woodwork and Mr. John Goodhue the iron-work of the pioneer plow of Corinth.

In the year 1829, Abner cleared the land for the Tibbetts' homestead and moved to Exeter with his second wife, Mary (Fisher) Crane of Eddington Plantation.

Here, he spent the remainder of his life.

The farm was inherited by his son, Elisha Crane Tibbetts, whose son, Clarence Elden Tibbetts, inherited it from Elisha.

Elisha Crane Tibbetts was born January 24, 1812 and died at Tibbetts Farm May 24, 1907. He married Christiana M. Ulmer of East Corinth, September 4, 1836. They had these nine Children: Myron B., Marcia S., Martin U., Melvan, Mary F., Charles W., Corydon B., Clarence E. and Dayton G...."

Then Margaret inserted, "The genealogy from which the preceding information was taken was written by May Tibbetts Jarvis (Mrs. Walter Chester Jarvis) of Indianapolis, Indiana, assisted by Elizabeth Tibbetts. As stated in this record, Tibbetts Farm was inherited by Clarence E. Tibbetts in 1907. After many years of hard work he finished payments on the mortgage. He gave his entire life to the farm. "

Margaret's story continues: "In 1884, on the 24th of September, Clarence married Elizabeth Amorette Laird of Exeter. Their honeymoon consisted of a three mile ride from the cousin's home where they were married over to the Tibbetts Farm.

The deed Clarence received from his father, Elisha, contains these words. . . .

'Provided, nevertheless, that if the said Clarence E. Tibbetts, his heirs, executors or administrators, shall suitably support the said Elisha Tibbetts and his wife, and furnish them such clothing, food and support as they have heretofore been accustomed to and furnish for them all necessary and proper medical attendance, medicine and nursing in sickness, with kind and filial treatment, during their natural lives, then this deed shall be in full force, otherwise it shall be void'.

Elizabeth and Clarence...[cared] for the old folks 'with kind and filial treatment'. Christiana lived with them thirteen years and Elisha, twenty-three years.

Elizabeth was a most charming mistress at the farm, which she named 'Peaceful Valley Farm'. All guests were wel-

come. Her book of poems entitled 'Peace of Valley Verses' reveals her love for...home and family.

Two children were born to Clarence and Elizabeth, Celia Florence and Margaret Alice.

Celia Florence...[was] born in the front room of the homestead, November 15, 1881.... [She] died September 17, 1960, in an adjoining room, a victim of cancer. This was the place she always knew as home, although her work as a music teacher took her away from the farm until her father's death.

She then assumed the responsibility of the farm and the care of her mother, Elizabeth.

Celia became a famous breeder of purebred Romney Marsh sheep. In this she was as successful as she had been in the field of music as a teacher, orchestra leader and public school music supervisor.

Margaret..., [whose life spanned three centuries and was] born December 4, 1896, became a public school teacher.... The major part of each summer vacation was spent at Peaceful Valley until 1960. Here, she had the freedom of the fields and the joy of being with her loved ones. She also assumed her share of the work and responsibility for the farm.

In November of the year, 1961, Margaret sold the beloved homestead to Mr. and Mrs. Herbert Coulimore. Margaret was the last Tibbetts to own the gracious, rambling home, the rolling hillside, rocky fields and the babbling brook in the valley. She lived in the house as mistress of Peaceful Valley only one week after Celia's death. Here, with the companionship of her nurse-friend, Nellie Allen...[Margaret] went from room to room each overflowing with memories and cleared away Tibbetts' belongings collected over the years. Then, on a cold November day in 1961 the business of the sale of the Farm was completed, with a grateful prayer for having had a home for sixty-four years.... Though not without...tear-dimmed eyes because of a closed chapter in Tibbetts' history.... Margaret drove her... gray car out of the yard, down the familiar road and away from her peaceful valley."

Sister, "Celia, the first born and her parents and grandparents, the latter from Scotland, expected Margaret to be a boy. She was not even a tomboy, though she participated in the hard work of farming as a youngster. It was on December 4, 1896 a little baby had been born to the Tibbetts Family.

Margaret survived bronchial pneumonia at age six months [but lived thereafter to be 108 years old]. Both Celia and Margaret were strong willed, even toward each other."

Their mother, Elizabeth, called the new baby, Margaret, from the start.

When Margaret "...became cook for the East Winthrop [ME] Girl Scouts in 1936, she went camping with the troop and ...scout leader, Reverend Mildred Huffman." The girls wanted a special name for the cook so they chose the name 'Peggy', and "...from that time they and many other new friends called her Peggy."

The Tibbetts "...family household consisted of mother, Elizabeth Laird Tibbetts; father, Clarence Tibbetts; sister, Celia; Elizabeth's sister, Mary Laird; grandparents, Christiana and Elisha Tibbetts and Cousin Arthur."

When their close relative, Arthur's "...mother had died, and following a custom of the period his grandparents, Christiana and Elisha, invited him to live [at] the family homestead until he became of age or until his father remarried."

On the family homestead, was a "...house where the Tibbetts family lived [which] had been built by Abner Tibbetts, Margaret's great grandfather in 1792.

Abner [had] walked from Corinth, seven miles west, with his friend, Daniel Budge, through the forest of maples, elms and evergreens, searching for a suitable site on which to build a home for Abner and his big family."

Ultimately, "...the search ended at the foot of a big hill near a stream and meadow."

The "...original building remains in use today [at least it did until 1988]. Five rooms were added to the south of the living room when Abner's boys became old enough to help him. A shed for the wood and a carriage house were added to the east side of the house, and later barns were built to house the cattle, horses and sheep. All buildings were joined, so...in winter there was no need to go outdoors to feed and care for the animals."

Margaret was keen on genealogy and recalled her "... father Clarence, was Elisha's eighth child and inherited the farm from his father upon Elisha's death in 1907."

When Clarence and Elizabeth both died, "...the 100 acres of land, Pleasant Valley, purchased for the sum of \$100.00 was passed to their daughters."

Margaret had it last!

It was Ernie Henderson who suggested his 'Aunt Margaret' liquidate the old homestead when she was not able to visit it in Exeter, ME as her age progressed.

Peaceful Valley Verses

"Signed [by Elizabeth (Laird) Tibbetts], limited edition of 200 [copies]. Inscribed on the limitation page 'To Mrs. Edna Grinnell Hersey from Cousin Elizabeth Laird Tibbetts ('little mother'), Exeter, Maine, December 1931'."

Peaceful Valley Verses...was "Illustrated with 2 black & white photographs, green cloth with gilt title on front [of the book] by the author of '...Under Heaven', a novel of Aroostook County (Maine), [Timothy Greaten]. She subtitled her verses: *Concerning Home and Faith; The Grange and Other Gatherings; In Memoriam* (it focused on life in the small farming community of Exeter, Maine. (<http://www.abebooks.com/Peaceful-Valley-Verses-Tibbetts-Elizabeth-Laird/1157875201/bd> and Elizabeth Tibbetts, *Peaceful Valley Verses* (Exeter, ME: Self-published, 1931)

"A few poems have dates indicating she wrote them between the late 1890's and 1915...[including] a very funny poem, 'Mrs. Morgan on the Grange'." (*Ibid.*)

At Home and School

Margaret was influenced early on by her mother who wrote poetry. Her Aunt Mary played for hours at a time with the new baby, Margaret, leading to the establishment of thought patterns "... which Margaret believed influenced her throughout life." For example, "Aunt Mary entertained Margaret by offering her a hand so Margaret could pretend it was a horse, feeding it hay or grain or leading it to the stream for a drink of water."

Another "...game Aunt Mary and Margaret played until Margaret was old enough to go to school was to pretend BEING TWINS.

'Margaret' and 'Alice' were the names given to the twins. Margaret was the hard worker, who did the dishes and swept the floor. Alice had pretty dresses, all lace and ruffles, and she liked to dress up and play the piano."

The little dreamer took the name, 'Alice', as her middle name when she was a teenager and never...[lost] the fun of thinking of herself as twins."

These experiences undoubtedly influenced Margaret as a teacher. It goes this way. She "...was allowed to do about anything...in the house, as long as it didn't interfere with anyone else."

Margaret "...loved to place the footstool, a covered wooden stool about eight inches high in the middle of the floor of the living room and run and jump over it...over and over and over again. No one ever told her she couldn't jump in the house." Never did a family member ever tell Margaret "...to stop jumping. Outdoors, there was a rose bush in a flowerbed, and she would run fast and jump over that, never seeming to tire of the repetition." Today, this could easily be called Movement Therapy.

Margaret was a "...very imaginative child [although she] never was interested in playing with dolls...." Perhaps this was "...because she had live pets such as kittens, a dog and every spring new lambs to bottle feed!"

Growing as a child and into youth hood, Margaret was given "...such responsibilities as feeding and cleaning...the horses and driving the cows in from the pasture in the evening at milking time." Margaret could harness the horses irrespective of her height.

These chores helped "...fill her days with fun things to do...[and Margaret] was being trained to assume responsibility and to help with the work. She felt important and experienced, a vital factor needed in the life of every child then and now. Margaret was experiencing self worth at a young age and as a teacher she taught these same virtues to young children in her classes."

During her early years, Margaret walked a mile to school in East Exeter, ME.

"She went with her sister, Celia, and sat on a double wooden bench with her in the schoolhouse." One teacher taught all eight grades in this rural school. The children brought their lunches from home, usually a sandwich, apple or raspberry sauce. Sometimes homemade cookies!

Her studies, except for arithmetic, proved to be quite easy for Margaret.

Fortunately Margaret's "...mother, who had been a school teacher before marriage, spent many evening hours trying to help her child memorize the multiplication tables, leading her through the maze of fractions and complicated word problems in the arithmetic books."

Margaret's mother's patience paid off: "...as a teacher, Margaret always had loads of patience with pupils who could not master the arithmetic and...[related] problems, easily."

In 1910, when Margaret attended Exeter High School, she had two teachers who taught all subjects to the dozen youth (ten girls and two boys--all who married in later life except Margaret) in the school--the largest class in the history of that school.

The school building was located "...at Exeter Corner, about three miles north of the Tibbetts farm.

She was taken to high school by horse and buggy with Arthur as her driver."

Cleveland Thurston was one of her teachers.

One subject he taught was English. Mr. Cleveland "...taught 'L'Allegro' and 'Il Penseroso' and other splendid poems," according to Margaret, "...requiring students to memorize a great deal and urging them to practice reading poetry aloud." Cleveland "...gave Margaret...an opportunity to become so acquainted with the joy of poetry...she...attempted writing a few poems and always read and enjoyed thoughts expressed in poetic form." Both Mr. Cleveland and "...Edna Mix, an English teacher from the Midwest, whose breezy ways fascinated the teenagers ...," influenced Margaret. During "...an extracurricular class for public entertainment, she taught the girls to do a Greek dance. Costumes were made of cheesecloth in lovely colors, and the dance was a delight to perform. Children in small, rural high schools in 1910-14 were not exposed...[often] to much outside talent."

That included the absence of movies, radio, TV or even automobiles, the latter which more readily could have whisked these rural youth to Bangor, ME, the nearest city. "They did go to graduations such as Celia's and the Exeter Fair...one of the best agricultural fairs in Maine during the early 1900's."

Margaret's father, Clarence, won awards for his apples in particular. "School always closed so all the children could attend the 3-day fair with their parents."

Normal School

During summer vacation 1913, Margaret and Elizabeth Tibbetts "...visited Frank and Edwina Hatch on Ilesboro, ME. Another visitor was "Mr. William D. Hall, then assistant principal of Eastern State Normal School [ESNS] in Castine...." Mr. Hall "...asked Margaret what she intended to do after high school graduation. Her reply was, 'I don't know'. She always had been a person to live completely in the present...[and] had not once thought beyond home and high school."

Elizabeth "...talked seriously with Mr. Hall, getting... particulars about tuition and the cost of board and room in the Dormitory.

From then on Margaret knew what was to be next in life for her."

Over a year later, "In September 1914, Clarence with his team drove...youngest daughter [Margaret] and her trunk to the Bangor wharfs where the Boston boat was anchored. Three other girls from Exeter High School's class of 1914 had chosen to go to ESNS, and this made the trip 'down river' much happier...."

At Castine, "...trunks were hauled the half mile up the hill to the dormitory, but the girls had to walk. That distance seemed like the longest half mile they ever walked." It was all downhill after that, and "...dormitory life was a lark..." to these Exeter girls although the fare was not always that palatable.

For Margaret it always had been easy "...to obey orders, rules and regulations, so she accepted all discipline without question. Studies were interesting." She and close friend Marian competed with each other "...for top honors for four years in high school. Marian had surpassed Margaret by one-half a point, ...[Marian] had 98 and 1/2 and Margaret had 98. They...continued their friendly rivalry." This included some tender care by Marian when Margaret hurt her back at the farm while thrown from her horse, Fred.

The back injury prevented Margaret from returning to Castine to attend the Eastern Maine Normal School in the fall of 1915. That school year, 1915-16, remained a blur throughout Margaret's long life. Nonetheless, the next September with the miracle of her body's own "marvelous reconstruction," she "...returned to her beloved Castine...." Once "...again before breakfast she could run to the top of the fort on the hill behind the

dormitory and run the whole circuit around the fort while the fog played hide and seek with the early sunbeams over the water in the harbor."

A Christian believer, yes! A *Mayflower* Pilgrim type, no! In May 1917 at ESNS, "...a maypole dance arranged by Agnes Mantor on the lawn of the campus [resulted in the young ladies being dressed] in pastel gowns who danced a maypole dance and wound the pole with bright ribbons." The day left such happy memories Margaret did not want it ever to end.

Margaret took two years of Normal School education at Castine. Principal Richardson "...gave the graduating class many wonderful guidelines, which had proven worthy for him, to [guide] successful teaching and living. One, which Margaret found most helpful, was 'relaxation in action'. Don't wait until the end of the day to relax; take tiny bits of time out in the very midst of the busy day to give your mind and body a chance to rest, was his challenge!"

Early Teaching Experiences

"Upon graduation from ESNS, in 1917, Margaret 'filled in' [as a teacher] at the Swansville School in Swansville, ME." She replaced one of two teachers who had left because of "...over-age, big boys in the school who were causing trouble." Margaret turned the lead bully into her ally and in return she "...became very patient with his attempts to master the rudiments of language." Her "...two terms in Swansville were successful, although there was absolutely no supervision and no support from anyone but the parents of the children." She was her own classroom manager in all ways!

Then, Margaret was offered a chance to teach four miles from her Exeter home in the town of Stetson, ME. There, she had children in grades one to four, inclusive. This experience was "...real fun [for Margaret] and quite an education...as she had not taken training in the younger grades."

In the fall of 1920, Margaret taught "...in a rural school in the town of Medford, Maine, teaching all eight grades. Her boarding place was the farm home of William Buck and his wife. [Perhaps of the original Buckfield, ME Buck's if not the Bucksport, ME Buck's who are my distant relatives through Lydia Morse's marriage to Jonathan Buck and their children—

including son, Daniel, who married Mary Sewall]. They made her feel very much at home. They had two children in school, but this... [proved to be] no problem."

When "...their oldest son came home from the war..., He was a carrier of the dreadful Black African Fever. Three people contracted the disease: the teacher [Margaret], a young child in his] brother's family nearby and the mother of the child. The baby died. Margaret's father came and took her home to Exeter" Elizabeth "...faithfully cared for her day and night through the delirium, soothing the hot flesh with cool, soda water and just being there...[and Margaret's] life was spared."

During fall of 1921, "...Margaret taught classes in the elementary school in Stetson, Maine. She was also a 'helping teacher' in the other schools of Stetson after a summer of training in the 'Helping Teacher Project'." It was "...directed by Dr. Augustus O. Thomas [Chief State of Maine School Officer from 1917-1929]. One of those days, a visitor came to Margaret's school.... After observing in her classroom for an hour or more, he asked Margaret if she ever considered attending college. Her simple answer was, 'No'." Dr. Thomas encouraged her "...to think further." Margaret "...told her mother that night and asked her advice." Elizabeth replied, "I never had a chance to go to college myself and I always wanted more education. I'll do all I can to help you if you decide to go...in support of the idea."

University of Maine Graduate

Margaret got a job with a minister's family, who lived in Orono, ME, helping with the children.

She then "...enrolled in the University of Maine [UM], studying for the Bachelor of Pedagogy Degree, a special degree offered for a few years to encourage Normal School graduates of two-year courses to obtain a college degree in education." She found the courses interesting, "...but the care of the children made studying difficult and the long walk to classes caused serious foot trouble." At the same time she overcame, with the assistance of medicine, a severe case of Eczema.

During the closing weeks of her two years at the University of Maine, Celia gave Margaret a little money to move to the campus which provided a much better study environment. Throughout her years at UM Margaret "...held all ranks in the

required 'A' and 'B' range for...[university] work which this degree demanded.

In June 1923, Margaret graduated with her four-year degree. Her "Parents and sister attended the ceremonies which were held outdoors in 'The Bowl' on campus with the university band in attendance and long lines of graduates in cap and gown on this 80-degree day."

The "Gowns were black, which made them seem doubly warm as students stood in line...[awaiting] the signal to appear at the bowl. Margaret was the first Exeter girl to receive a college degree. Imagine the pride with which she accepted the piece of paper which was to add prestige to the family name and money to her pay check."

Ricker Classical Institute Teacher

Where to teach "...occupied the early weeks of the summer of 1923..." for the new college graduate. Fortunately, Margaret received "...a letter from Principal Stover of Ricker Classical Institute [RCI] at Houlton, Maine, offering the chance to teach school music, history and teacher training. RCI was a Baptist high school, one of three such institutions in Maine at that time. The other two were Higgins Classical Institute at Charleston and Maine Central Institute at Pittsfield."

Each of the "...schools included religious programs, and the splendid Christian influence [at Ricker] of Reverend Stover, principal; Mildred Brown Huffman, language teacher; Max O Brown, science; teacher," complemented Margaret newness to the institute. Another teacher whose name Margaret forgot taught "...classes on various fundamentals...."

As a faculty member alongside the foregoing, Margaret taught "...history, grade school music and teacher training." She brought with her "...the lessons...learned at ESNS and found them practical and helpful in her four years of teaching in Maine's rural schools." Mrs. Huffman "...was the language teacher...whose husband had died suddenly only a few months following their wedding. Mildred had returned to her teaching profession to support herself. Her health was very poor at this time, and the doctors had given her up after two years of treatment." She, nonetheless, survived and had many more productive years.

Her "...first night [at Ricker] Margaret felt she had a new friend. Mildred took her...to the dining room when it was supertime. They went to their rooms on the second floor after supper, and they had a chance to visit, to start getting acquainted." Later, "...Margaret was left alone to unpack."

Margaret Tibbetts started her new journey with a woman who would become a lifelong friend for many decades. Soon thereafter, Max, Mildred and Margaret became a threesome. The three M's. Max was Mildred's younger brother.

There were some innocent pranksters at the Institute of which Margaret was occasionally the brunt of their antics--none worth noting she wrote.

Nonetheless, those had nothing to do with word in May 1924 that the Stover's "...were leaving the school in June. This news made the three M's feel very sad, because they had come to admire this Christian couple, who seemed to be the very heart of the splendid Baptist-oriented school. A few days later it was announced Mr. Stover had been asked to leave by the trustees of the school." The threesome "...did not appreciate the situation and questioned whether they would...sign up for another year with different leadership."

Off to Boston and Vicinity

One Sunday afternoon, as the trio was "..., sitting on a bench near the public library [in Houlton, ME], one of them said, 'Let's all three resign and go to Boston. Max can do graduate work at Harvard, Mildred can attend...[seminary] in Newton, and Margaret can go to Boston University'."

By car, the three drama lovers, 'took a little spin to Boston' and especially enjoyed the opera, Carmen.

Max became a science teacher in Orange MA, "Mrs. Huffman...signed up for her second...year at Newton Theological Seminary [later, Andover Newton Seminary]....," and they found lodging at Perham Street, Newton, MA...."

Their rental was "...near enough to the college that Mrs. Huffman could walk to school and Margaret could have the car for transportation to Stearns School only a few miles away." Margaret's employment became a "...teaching position in a fourth grade in Newton, Massachusetts for the 1925-26 year...." Margaret obtained the position "...through her instructor at BU

[Boston University, where Margaret had enrolled], Mabel Bragg, who was also the elementary supervisor in Newton."

During her years at Newton Margaret returned, summers, to Peaceful Valley "...and had her usual fun helping with the haying, berry picking and all regular farm work. The other two M's (brother and sister) summered "...with their parents in Cherryfield [Maine]...."

By the end of that summer "Max...[had] signed up for another year of science teaching at Orange High School; Mildred had one more year at Newton Theological Seminary and Margaret had her renewed contract for teaching at Stearns School in Newton."

The "...school year's end was marked by "...Mildred's graduation in June. She located a good position as assistant pastor at the Waltham [Massachusetts] Baptist Church, where she served for over a year." Nonetheless, she wanted a church of her own." Margaret signed on for her third year in Newton.

Max got married during the summer of 1927 "...to his former classmate at Colby, Alpha Brown of Waterville. He found a teaching position at Milton, Massachusetts, and the couple established their home there, where their three sons were born and where they lived until Max's death in April 1956."

Two M's Lived in East Winthrop, Maine (1928)

When Max and Alpha married, the new Reverend, "Mildred Huffman, was well established as the pastor of the East Winthrop Baptist Church.

She and Margaret lived in the parsonage directly across the road from the East Winthrop Rural School, whose pupils were taught by Alice Irish a resident of the village. Was Alice Irish an aunt to Dorothy Irish the church's first historian?

It is quite possible Margaret helped Mrs. Emerson Irish, Mrs. Mildred Huffman and Miss Gertrude Hunt stage the "Pageant of East Winthrop, ME," written by Mabel R. Whiting and presented on July 26, 1932. I will publish it later this year.

A request for a repeat performance in 1833 did not occur. I have Alice Whiting's manuscript copy in my files.

Reverend Mildred Huffman "...is mentioned at the bottom right corner of page 127 in the 1971 *History of Winthrop, Evolution of a Maine Community, 1771-1991.*"

Soon after Mildred became pastor of the East Baptist Church, the authors of that book state there is at least "scant" indication she was East Winthrop's Girl Scouts [EWGS] captain....

The name of the EWGS group was "...the Bluebird Troop #1...." Huffman "...and her lieutenant, Dorothy Irish, built the Bluebird Troop No. 1 to real strength and activity." (Carl Swanson to Shane Billings, December 16, 2017)

Lincoln School, Augusta, Maine

Margaret, in September 1928, had taken "...a position as second-grade teacher at the Lincoln School in Augusta." This was the only grade [teaching position] available that year at Lincoln School.

It proved to be "...an interesting year because Margaret's training and interest was with fifth-grade children."

It would be interesting to know how those students fared in terms of meeting her standards.

In 2007, for example, "...the Lincoln School in Augusta, ME had an enrollment of 257 students, K-6. Its MEAs, based on a scale in %, third grade students exceeded the state of Maine learning standards for 2006 and included these statistics: Grade 3 Reading 70% (2006). The state's average for Reading was 65% in 2006. Grade 3 Math 65% (2006). The state average for Math was 58% in 2006." (Maine Department of Education Statistical Report, 2005-06)

How did Margaret fare with this grade level? "All Margaret knew about these younger, more restless second-grade children, she had mostly learned from study in a book. In the Swanville rural school she had three or four younger children, though their older brothers and sisters...helped her with those." At "Stetson she had a few younger ones...[though] more in her fourth grade."

In 1928 in Augusta, the school "...year, with a whole room of second graders, only, was indeed a challenge. To make it more complicated, one of the children was the daughter of the acting governor of Maine at the time," Nathan Cutler, 1929-1930; Governor Enoch Lincoln had died in office.

Discipline in the Augusta schools in "...the late Twenties...was rigorously carried out...by the principals." The "...

Lincoln School children marched [daily] into the classrooms to the beat of marches played on a victrola.

Teachers were called 'Miss' or 'Mrs.'.

There were no men [full-time] teachers at Lincoln School at the time."

Because "...principals of grammar schools were all teaching principals...there was not much supervision of regular teachers until Miss Lou Buker became elementary supervisor of the Augusta school system.

She unified the work, encouraged the teachers and was the force behind the classroom teachers in Augusta...."

In years "...when Margaret was carrying her heaviest load of teaching...she had forty-three, fifth-grade pupils with an ability range of three grades (that is, some could read only at the third grade level, some fourth and the largest group at fifth grade level)...."

Therefore, Margaret "...put into practical use...‘relaxation in action’."

She "...would turn her back on the class, go over to a window box in the west window, where geraniums and petunias patiently bloomed, and there she would silently ask God's guidance that she might be of greatest help to each one of the children under her care. Always a hush would come over the children. Problems that had seemed so hard to solve shaped themselves in comfortable ways, and the program of the day continued uninterrupted." She recommended similar 'time outs' for students as well as teachers.

In 2003, two of Augusta's middle schools, including the Lou Buker School named for Lou Buker, were closed and the city's seventh and eighth grades were consolidated at the Ella R. Hodgkins Middle School. The closed school is now used for the City of Augusta's recreation programs.

Writing in 1988, Margaret believed supervision of the kind provided by Miss Lou Buker was then and now important in supervising the schools of Augusta:

"When the right person can be found--a strong forceful person, yet one who is also sympathetic and understanding--the school system will demonstrate a unity of effort and a high quality of teaching not otherwise possible."

A first hand witness to the facts at Lincoln School, Margaret verified "Miss Buker was loved by parents of the

children who attended Augusta Schools, by the children who respected her and as an outstanding educator...[in] New England and in other parts of the United States."

Lou Buker's "...humor, her sensible and honest appraisal of new fads in education which came into vogue and her friendly, outgoing personality, made her an extremely popular public speaker at various types of educational gatherings."

Augusta teachers and other friends, including Margaret, genuinely "... felt a great loss when her life's work came to an end...; they could no longer turn to her for loyal support, encouragement and advice."

Fortunately, many of her ideas continued to be supported by those who knew Lou Buker.

Continuing Education

At least "Two other leaders in the field of education helped Margaret build her philosophy of teaching: Miss Edna Hughes, a teacher at a Hyannis, Massachusetts summer school [introduced the use of word pictures and unit instruction] and Miss Emma Swepe, teacher at the University of Maine summer school."

At times, "...people who live an extra number of years after retiring from their field of work," wrote Margaret, "...look back over the years and become conscious of the part which outstanding leaders played in their success and in their work."

Always a 'people person', Margaret "...gathered much of her courage and expertise from these master teachers. She came to realize their worth and give credit where credit was due."

For example, "Miss Emma Swepe taught a course in psychology at several summer sessions at the University of Maine. She shared with those attending her classes the wisdom of her keen German mind, her understanding of people gained from her many years in the field of psychology and her most friendly, human and caring personality."

Miss Swepe, with obvious intelligence, "...became a special friend of Margaret's. They corresponded as long as Miss Swepe lived, and the fearlessness of her standing for what she considered right and best for the children one was teaching became a part of Margaret's life in her chosen field."

For her consecutive, teaching years of 1928-1962, Margaret, "Year after year, September after September..., a new group of children numbering from thirty-six to forty-three came bouncing into Miss Tibbetts' room at Lincoln School to be taught by her for eight months or more.

To be sure, she taught the fundamentals of reading, writing and arithmetic; but even as importantly..., [Miss Tibbetts] taught how to find joy in life as she had found it."

Her skills, attitudes and knowledge had come from her home upbringing, schooling, friendships, colleagues and her continued interests in lifelong learning!

Family Oriented

The Lincoln School's Parent Teacher Association was a major key to the success of the children at this school and the work of Margaret Tibbetts.

It "...was a strong unifying force helping home and school to work together to bring the most kindness and understanding to each boy and girl and to help all to do their best at school and at home."

Accordingly, "Margaret...[believed it] would...be a benefit both to teacher and child if a brief home visit could be made by the teacher to the home of every child as early in the year as possible.

This course of action involved a lot of planning and teacher time, but Margaret did it year after year...before Thanksgiving, whenever possible." In due course, all of the families "...were contacted [at least] before Christmas Vacation.

This was not time wasted. Many misunderstandings were avoided, and many bad situations bypassed because 'Mom' had seen 'Teacher' and knew her as a happy, friendly person who cared about kids. Therefore, she...[heard if not] accepted the teacher's side of the story before passing judgment."

In her later years of teaching and thereafter, in 1988, at least and generalizing to be sure, Margaret wrote this:

"In today's schools, where departmental teaching does not give the student *one* teacher but *many*, home visits are omitted unless there is trouble."

Once, while serving as a guidance counselor, "...Margaret recalled, "...difficult problems were often referred to the

school's guidance counselor/s...or an officer of the law--a very different situation with very different results."

Student Oriented

Margaret's reputation as a teacher is legendary. Later in this chapter I record some of her teaching practices in order to learn about Margaret's classroom style, demeanor and her approach to teaching children.

Her autobiography gives some clues as to what she emphasized in her curriculum and extraordinary instruction--never enough to satisfy the curiosity of this writer-educator-admirer.

During the "...earlier years of Margaret's teaching at the Lincoln school, she had the reputation of teaching the children of Augusta's elite."

Margaret "...had the governors' children; one child who became a composer of organ music; another child who became a world famous sculptor. Many others became teachers and outstanding citizens of high standing and far-reaching influence." She loved and taught them all as equals, notwithstanding their parents' stations in life.

An early, 'out of the box' type person and teacher, "Margaret was never hampered by rules and regulations in her work at Lincoln School. Miss Buker allowed her to try out all the projects and 'units of work' theories...[Margaret] had studied at summer schools. Although she taught fifth grade for...many years, teaching was never twice the same."

Whenever "...possible, lessons were planned with the special interests of each child in mind." Margaret's "...intent always was to teach children, not subjects; therefore, because no two children were alike, lessons had to be made to fit the apparent needs of the children. At times, [Margaret] *created* books for a few children who came to her with unusual needs or a great lack of ability to do the regular work of the grade."

During "Some years there was a 4-year variation in her grade of 35 pupils, even though it was called a fifth grade. There was much extra work for the teacher, if the needs of each child were to be met." This "...meant advanced assignments for the brilliant in order to hold their interest and much extra below-grade work which all pupils could do, enabling the slow ones to progress at their own level."

Outside classroom activities which Margaret emphasized included "Operettas and other musicals [which] were a part of each year's work and pleasure. Maypole dances on the lawn, a vegetable garden on school property one wartime year, an active Friday afternoon Citizenship Club meetings with children holding all offices of the Club..., [were] a few of the specials that rounded out the required program of the three R's and made school fun." Additionally, "...there were nature walks...[and] walks to points of interest like a new bridge over the Kennebec the year it was built or a visit to...[a] governor's grave in the cemetery on the hill overlooking the city and the whole Kennebec Valley."

At the cemetery near the current day airport on Winthrop, Street in Augusta, where a couple dozen or so disabled, Togus Veterans are buried, Margaret's class "...stood on this height of land above the city...." There, she asked a number of questions, onsite, and whose answers made history come alive for these "...ten-year old minds:

1. What did the Indians [Early Peoples] see when they stood here?
2. How did Benedict Arnold and his men get up the Kennebec River?
3. Where in the area did the Indians [Early Peoples] have their wigwams?
4. Why did some [Early Peoples] live near Lake Cobbosseecontee [in East Winthrop, ME]?
5. Where were some of the first white men's houses built in Augusta? Are any still standing?"

It is thrilling to me as an historian and one interested in oral history to learn Margaret believed in and practiced taking her children on field trips to learn about local history and lore.

And, in the case, above, near the present site of the Kennebec Historical Society (KHS) at 107 Winthrop Street in Augusta, ME (where I was president in 2010-12).

Then, along with Katy Perry of Hallowell, ME, another extraordinary Maine teacher, we encouraged the KHS Board and membership to bring children into the fold, especially to sponsor programs geared to their interests.

This floundered, mostly, except for a very successful magic show program, unfortunately) and near the Maine Military Historical Society Museum, nearby—which in 2017 faced

extinction with the onslaught of a new, relocated, National Guard facility in Augusta, ME.

Guidance Counselor

From the teaching role, Margaret transitioned to become a guidance counselor at the Lou Buker School.

She took responsibilities as "...the first grade school counselor in Augusta."

Then, school "Superintendent, Arnold Selwood, helped her chart a course for the work by obtaining assistance from Farmington Teachers College and State Guidance Director, Mrs. Ruth Pennell."

Margaret's "...guidance work was a challenge..." and she believed at the time and in later life (1988 at least), "...the best guidance an elementary school child gets is from a regular teacher, especially if the school is not departmentalized."

The major part of Margaret's time, as school counselor, at first, was spent "...giving IQ tests, to maintain discipline for problem children and motivating eighth-graders to think about their chosen life work so they would know what preparatory courses to choose in high school."

Margaret continued to work in the guidance counselor field at the Lou Buker School until 1962, "...and this regular work with young people helped in the big adjustment to the new way of life required of her..." with the death of Mildred B. Huffman.

Nineteen hundred sixty-two was the year I started teaching, full-time--at Bentley College in Boston, MA.

In 1962 "...one of the eighth graders came up to her and said, 'Miss Tibbetts, don't you think it's time for you to retire?'" Her response was, "Yes," and that evening Margaret "... informed...[the] superintendent of her intention to conclude her teaching career in June of that year. If the children wanted a younger counselor, then it was time for her to move out, and she appreciated the frankness of the spokesman of the group."

After graduating from the University of Maine with a BEd. in education, Margaret had "...taught for three years in Newton, Massachusetts." Nonetheless, "Most of her forty-three years as an educator were spent in Augusta serving as a teacher and guidance director at Lincoln and Buker schools."

Huffman and Tibbetts

Reverend Mildred (Brown) Huffman's mini-biography, in quotes below as sourced, was prepared by Frances E. Porter, of Ocean Park, ME in her *Stories of Some Maine Baptist Women Ministers of Earlier Years* (ca. 1994).

Her Internet piece included Reverend Mildred Huffman, the first of her listing and the following Maine women ministers: Ruth Jackson, Helen Holman, Winifred Reynolds, Nellie Lane, Lucille Toothaker, Gertrude Anderson, Mildred Parker, Merle Cook, Ruth Morrison and Evelyn Marie (Shiffert) Hale (also a long-time Winthrop, ME resident and member of the East Winthrop Baptist Church who I knew, well, until she died, March 24, 2010, at age eighty-six)." (<http://www.abcominstitute.net/SOME%20MAINE%20Women%20Ministers.pdf>)

Reverend Hale last ministered in the Wayne Community Church in Wayne, ME. Thereafter, she took her membership to the Penny Memorial Baptist Church in Augusta, ME. (*Ibid.*)

After her retirement, Evelyn continued to live in Winthrop, ME, participate in "...the Winthrop, Maine Area Ministerial Association and serve on various committees of her church and [the American Baptist Churches of the State of Maine] ABC OM." (*Ibid.*)

"Reverend Mildred Huffman served the Baptist Church in East Winthrop, Maine [EWBC], as pastor, for twenty-nine years from 1928 to 1957.

Her father, two brothers and husband [Horace Huffman] were [also] Baptist ministers.

She received her [earliest theological] training at Acadia College in Nova Scotia....

She taught school and later married the Reverend Horace Huffman, pastor of [the] Nobleboro [ME] Church. Within a year her husband died.

After again teaching school and also serving as dean of girls at Ricker Classical Institute in Houlton [Maine, Mildred completed a theology degree at Newton Theological Seminary].

After graduation she served for one year as a Director of Religious Education and then accepted a call to the East Winthrop Baptist Church where she was ordained and was pastor until her retirement [1928-1957]. Margaret Tibbetts and Mildred Huffman became major pillars of the EWBC.

At Green Lake, Wisconsin, in 1950, Mildred Huffman received the Rosa O. Hall Award for distinguished service in Town and Country Churches.

She was the first woman pastor to receive this award.

Mrs. Huffman was pastor not only of the church, but of the community where her kindness, wisdom, spiritual guidance and pastoral activity were deeply appreciated.

Under her leadership the East Winthrop Church won distinction, nationally, for its program of Christian Education.

In the [nearly] three years between her retirement and her death she served as Field Worker in Christian Education for the Maine Council of Churches." (*Kennebec Journal*, March 26, 2010)

Working at the Lou Buker School one day, Margaret had received a phone message that Mildred Huffman was in trouble:

"The call was from Mildred, herself; she had suffered a heart attack." Mildred "...was taken to the Augusta hospital and lived only a few days. On November 5, 1959, the funeral service was held in the East Winthrop Baptist Church for the Reverend Mildred B. Huffman..." He dear friend, Miss Margaret Alice Tibbetts, was undoubtedly the saddest mourner

Reverend Mildred Huffman and Margaret were the best of friends. This was an early and lasting friendship between these two highly educated professional women, and they both contributed greatly to the success of the East Winthrop, ME Baptist Church.

Ernie A. Henderson, Jr., once told me that Reverend Huffman, who lost her husband when he was but twenty-five years old, was "...as near an angel as one could find in a woman." He had heard over the years that the Huffman's "...were very much in love."

In this section of Margaret's life history I emphasize a number of events she participated in at the church, during Mildred Huffman's pastorate, from the late nineteen twenties to the late nineteen fifties.

I have met persons, who were Margaret's students, particularly in the Christian Endeavor program she organized and worked with at the East Winthrop Baptist Church. Ernest A. Henderson, Jr. of East Winthrop, ME is one of those persons. He also had Margaret as a teacher at the Lincoln School in Augusta, ME.

"Margaret lived in the East Winthrop parsonage with her friend, Reverend Mildred (Brown) Huffman, for twenty-nine years. She took part in the work of the church by playing the organ for church services, weddings, funerals and special occasions during some of those years when regular organists were hard to find."

I can attest that she was also a splendid piano player.

The Reverend William A. Dunstan, a former Togus chaplain and a key personage in a chapter called Extraordinary Spirituality, in my *Togus: America's First Disabled Veterans' Home and Hospital: A Heartfelt, Healing Community, IV* (2017), conducted at least one funeral service at the East Winthrop Baptist Church with Margaret Tibbetts at the organ. In 2002 he wrote *A Short History of the First Baptist Church, Gardiner, Maine* (Gardiner, ME: W. A. Dunstan, 2002). Reverend Dustan was a full-time, Baptist minister at this church in Gardiner, ME for many years before he retired.

The 2M's (Max Brown had been the other) co-mentored each other during their long stay together:

"Margaret depended upon Mildred for spiritual growth and understanding of the *Bible*, while Mildred looked to her younger friend for joy in life and her care over their food and health needs." Both had their set of responsibilities even as they had when the 3M's lived in the Boston area in 1924 and thereafter for several years.

Once a week "...for many years, Margaret had choir rehearsals at the parsonage after school for the children who came over from their schoolhouse across the road. In the evening she held rehearsals for the adult choir."

Her mother had given Margaret an upright, Chickering piano that had been in the Tibbetts home for forty years. Later, she bought a new Chickering for Margaret, "...an instrument she... treasured all her life."

In retirement, Margaret spent much practice time on this adored instrument.

Lorraine A. Beattie and I heard her play it.

The Reverend Mildred Huffman "...preached for many years and was so successful with young people...[that when] she won the Rosa O. Hall Certificate for Distinguished Service to Town and Country [Churches] in 1950," both "...Mildred and Margaret drove to Green Lake, Wisconsin, where Reverend

Mildred Huffman received the award and gave the acceptance address [during that same Rural Conference].

Additional ministers, from various areas of the country, received the award that year. This national recognition was a high point in Mrs. Huffman's ministry."

One sermon that Reverend Huffman delivered was entitled, "The Desire for Freedom," which vividly represented the nature and lives of her and Margaret. It was delivered at the 10:30 a.m. service at the East Winthrop Baptist Church on February 20, 1949. (*The Lewiston Daily Sun*, February 19, 1949)

When Reverend Mildred Huffman retired from her pulpit, she and Margaret had "...moved from the 8-room parsonage to a cozy 4-room apartment in Elmer and Vesta Mitchell's home in Manchester, ME, three miles nearer Augusta." (*Ibid.*)

Margaret continued to work in the church until she became a nursing home tenant in downtown Winthrop, Maine.

Living Alone

After Reverend Huffman's death, Margaret continued to live in "The [same,] adequate and cozy apartment where Mildred and Margaret had moved when they left the parsonage in 1957....

The Mitchell's were like sister and brother to Margaret, who had already lost by death, her father and mother.

Her sister Celia, five years her senior, had kept the farm at Peaceful Valley, Exeter, Maine until her death in 1960.

When Margaret sold the property, in November 1961, it had been in her home for sixty-five years, "...and the rambling farm home...had housed the Tibbetts family for 132 years."

Margaret lived in this comfortable apartment until she decided to enter the Nicholson Nursing Home in Winthrop, ME where she lived out her days—usually the life of the party.

During Mildred's time as pastor, an addition to the church (the 'house' during its beginnings in 1823), was later named Huffman Hall in honor of Margaret's room-mate.

Their long time friend, Ernie A. Henderson, Jr., helped with rough carpenter work and refinishing the walls!

He painted the church, as well, at least three times in his lifetime. Including taking out all of the stained glass windows and rehabilitating them.

Ernie laid them over the pews of the church during this initiative.

Mildred died much earlier than Margaret who passed at age 108 in the Nicholson Nursing Home in Winthrop, ME on April 6, 2005.

I knew this unusually bright and happy lady from 1978 until her death. Both at church and once as a dinner guest with my former wife, Lorraine Anne (Bartlett) Beattie!

Occasionally, I visited Margaret at the nursing home but not enough times, unfortunately, to suit my fancy.

She was always pleasant and remembered me and we talked briefly at such times. We bonded as fellow 'teachers' and around our pursuit of enquiry and matters intellectually and culturally stimulating. The brightness of her blue eyes always sparkled when our 'blended presences' met head on.

As "...a member of the East Winthrop Baptist Church for many years...[in addition to being the] organist and choir director...[Margaret A. Tibbetts maintained the longtime library, there]. In recent years, the library was dismantled.

Annually, for at least the past decade, Huffman Hall now 'hosts' the church's Strawberry Festival. Check their pies.

Judy Grimm, who lived very close to the church and nearby school (which she attended) during her youth (her father was Robert Strickland, for many years a local postmaster in Winthrop, ME), wrote this to me on July 18, 2013: "I remember Margaret Tibbetts and the East Winthrop Baptist Church. When I was a little girl, our family attended, there, and I recall Margaret Tibbetts would sometimes work in the small library at the church. Brings back fond memories!"

Post-Huffman Ministries

Dr. Daniel C. Tuttle (his wife's name was Harriet, church organist at the Manchester Community Church) followed Reverend Mildred Huffman in the ministry at the East Winthrop Baptist Church, though only after these three, successive pastors:

Reverend Robert E. Aspinwall, (1957-1961), Gordon Sisson (1962-1964) and Reverend Frank L. Irvine, Jr. (1964-1966).

Reverend Irvine, a Gordon College graduate, was a year ahead of me when the college was located on Evans Way in

Boston, MA and then in Wenham, MA beginning in the fall of 1955.

We often chatted with each other during 1954-57 before he graduated and thereafter, at times, especially during our alma mater, Gordon College's Homecoming events in Wenham, MA.

Apart from Reverend Huffman, it was, Dr. Daniel C. Tuttle, a kind-hearted, gem of a man and pastor who Margaret identified with most after Mildred's death—namely, their similar views of life, people and God.

Therefore, these two 'colleagues' and Christian friends shared a common vision in serving the congregation at the East Winthrop Baptist Church for a dozen years (1966-1978).

I remember Dr. Tuttle as an intelligent and soft-spoken man who was loved by his parishioners who always gave a spirited and substantive sermon every Sunday morning.

My family and I attended the church, periodically, until he retired and for the entire years when John McNeil and David Beal were the church's pastors.

Dr. Tuttle's last Sunday was filled with joyful yet sad celebration! The Tuttle's were always happy and gracious folks.

After Dr. Tuttle, these have been the pastors at the East Winthrop Baptist Church: Reverend John D. McNeil (1978-1986), Reverend David F. G. Beal (1987-89) and Reverend Samuel Richards (1989-present).

David Beal's father, Reverend Earl Beal, had been my pastor in Mars Hill, ME when I was a youth and early teenager at the East Ridge Union Church (from about age nine to fourteen). Then, I attended the local United Baptist Church (ages fifteen to nineteen). Reverend John Duchart was pastor, there, then.

Reverend Beal drove to our house at King's Grove, near the East Ridge Road, during my early years, to transport me and other family members to Sunday school and church. I not always was a willing participant but never openly showed my dissent or desire to sleep in on Sunday mornings!

As a youngster, David Beal nearly drowned in an ice pond near the parsonage of the United Baptist Church in Mars Hill, ME. Fortunately, he did not panic when he 'fell in' and miraculously identified another hole in the ice and was able to save his body through what he has described as a life challenging event—told to me in a personal interview at the church's former parsonage where he and his family resided in East Winthrop.

He was a graduate of the New Brunswick Bible Institute (NBBI), near Hartland, Carleton, NB, Canada, which was "... founded in the fall of 1944 by the Reverend John Parschauer and a group of Christian men who saw the need for a Bible-centered school where young men and women might receive a sound training in the Word of God and be sent forth to evangelize." (*A History of Victoria Corner: Then and Now*--Carleton County New Brunswick Canada, chapter on Churches, The New Brunswick Bible Institute, n.d.; on an Internet site)

As a teenager I attended evangelistic services there at least a couple of times. One service was led by a near blind minister, Reverend Harry A. Ironsides, who had been pastor of the Moody Church in Chicago from 1929 to 1948.

He was the person whom I learned from his pulpit that Reverend Billy Graham showed genuine, Christian ecumenism by sitting on the same platform with 'liberal' clergy.

I also met Reverend Parschauer and his family a number of times, and I heard him preach when Reverend Earl Beal was pastor of the Mars Hill, ME United Baptist Church. I have a post-card-like, photo of the Parschauer family saved since my youth.

I heard other members of the NBBI faculty, including Ken Robbins, Mark Bredin and Harold Duff, speak, periodically, during Reverend Earl Beal's ministry at the United Baptist Church in Mars Hill, Maine.

Reverend Samuel (Sam) Richards, with academic degrees from Oxford University in England, followed Reverend David Beal at the EWBC as pastor. He frequently visited Margaret Tibbetts in the nursing home. In 2018, the church, under his long ministry, is 195 years old.

An Internet site shows this short biography for Reverend Samuel 'Sam' Richards:

"Samuel Richards has been in pastoral ministry since 1976. Following graduation from Mansfield College, Oxford, he served three years at East Sumner Congregational Church, then three years at The United Church of Warner. In 1989, after a six-year hiatus from the ministry, he became the senior pastor at East Winthrop Baptist Church. He co-founded and co-hosted Faith Matters in Maine and served as President of the Christian Education League of Maine. He is currently ministering through a jail ministry in Kennebec County. He also teaches Shakespeare

to home schooled children and youth including his own [when of school age; some were often involved in the American Legion's annual speaking contests in Kennebec County, ME]. (Southern Maine Association of Shakespearean Home-schoolers). He and his wife, Lynne, were married in 1975 and have six children." (<http://www.eastwinthopbaptist.org/aboutewbc/about-our-pastor>)

Before entering a nursing home in Winthrop, ME, Margaret's most prolonged 'haven of rest' was atop Elmer and Vesta Mitchell's home in her roomy, second story apartment in Manchester, ME. The Mitchell's were steadfast members of the East Winthrop Baptist Church as was Margaret. Elmer died earlier, though Vesta Mitchell was living in her same, grand house (in 2007) with her daughter Dianne and grandson, Ryan Mitchell 'Mitch' Welch, then President of Solutions Systems Services in Maine.

Ryan Welch passed away, unexpectedly, in 2015.

At ninety-eight, Vesta expressed fond memories of Aunt Margaret Tibbetts (as known to the Mitchell's and Henderson's) when I spoke with her briefly on this subject at her Manchester, ME residence on February 27, 2007.

Dorothy Irish was a loyal and long-time member of the church and a friend of both Margaret and Reverend Huffman.

Dorothy had a keen interest in the history of the church which we sometimes discussed, supportively. She was a determined and hard working person!

On some issues she was somewhat pointed! Her opinions mattered!

For example, when I told her of this project, Dorothy stated, emphatically, that she saw no need for another history of the church other than her own!

Nonetheless, in this brief history, I provide some 'updated' benchmarks of 'Margaret's and Dorothy's church' (East Winthrop Baptist Church), emphasizing its beginnings in 1823 through the first half decade of the nineteenth century.

Other historians may want to tell a more complete story about the church than I have provided--for 1900 to the present.

This might include further research on topics such as: order of worship services; sermons; membership requirements; baptisms; dismissals; withdrawals--persons taking their letters to other Maine churches or out of state; deacons and elders helping other Baptist churches in Maine ordain their pastors and 'sup-

plying the pulpit' at home when needed; financial support and budgets; expulsions (reasons); parishioner lists and related stories; public confessions of faith; parishioner wrong doing; church doctrine (examples: role of deacons or elders--which term is biblical, "...total depravity and divinity of Christ" or "attending balls and playing cards"), physical aspects of the internal/external church buildings and the depth or length of the ministries of the various pastors at the church including the more recent ones. Church minutes give an abundance of related detail. (See, Church and Society Meeting Records for September 22, 1832) I would like to know more about the content of EWBC pastors' sermons.

Others may also want to locate the Church's minutes from 1904 to the present to give a more complete picture of the modern era of the East Winthrop, ME Baptist Church and the earlier 'branch' in Winthrop Village, barely noted, herein.

Such 'recent' topics might include contents of church bulletins, sermons, treasurer's reports, stewardship records, annual reports, trustee minutes/reports, deacon reports, thanks and praise component of the service, children's story, Macedonian Ministry (spiritual tradition), Wednesday Evening Prayer Service, tape ministry, social ministry, deaconate, church suppers, gravesites of members and Twelve Steps Ministry.

Public Service

With Mildred Huffman physically gone from her life, "The aloneness Margaret experienced when her spiritual guide and companion...was no longer present...[became] an aloneness she had to put to work for others to calm the hollow ache which, under outward cheer and calmness refused to leave." Margaret "...found comfort in thinking..., 'Mildred would expect me to do this today..., Mildred would want me to visit lonely friends and take them a reminder of Christ's continued love for them today'." A similar feeling of emptiness had followed the sale of Peaceful Valley if not her resignation to no longer being a teacher, at least in formal and compensated, school settings.

Margaret filled much of her free time, after retiring from teaching and counseling, with home care visits and visits to nursing homes, where one of her friends said, "I can't stay here unless you come and stay with me every day."

At "...one of the nursing homes, Margaret wrote letters to the relatives of the patients who needed a scribe. She read mail to some patients and cheery stories or poems to those who could not see. And with some old friends in that home..." Margaret "...sat and visited [residents], telling them news of her village [of Manchester] and giving them an update on church [EWBC] activities."

Moving on to other fields of service, "...Margaret began [teaching in] a 'Right to Read' program."

This program, throughout the country, at least, was geared to "Promote and support individuals seeking to improve their basic literacy skills, reading comprehension levels, work place literacy skills and/or their abilities to complete educational and/or employment training classes."

First came the training sessions. The meeting place was the South Parish Congregational Church in Augusta, ME. "Teaching reading was not a new thing for this retired teacher who had taught for forty-three years in grade schools where she had all eight grades..." including teaching experience in Newton, MA, "...a city noted for its excellent reading program." However, Margaret took the training and picked up a few ideas which might help her pupils really want to learn to read.

Margaret's first student "...was a young mother who had one pre-school child at home. This opportunity was a double-teaching one, as it was up to Margaret to give the child something to do while teaching the mother." Twenty weeks of lessons later, "... which usually lasted one and a half to two hours each, the mother could read labels on cans in the store at a third-grade ...[reading level], easily and with oral ability...." She could also "...read a fourth-grade text to get information."

The same mother accomplished the ability "...to write a letter after weeks of language, spelling and writing lessons."

Then, "...the mother took her child and moved to Canada. For several years, she wrote letters to Margaret, telling of her new life there and how well her child was doing in school. One day she wrote, 'I am learning right along with her. Thank you for teaching me how to read!'" That was Margaret's pay for all the time and energy she had so gladly given."

Margaret also volunteered at the Family Violence Center (FVC) in Augusta, ME. The FVC was established in Maine in 1977, the year I became president of the University of Maine at

Augusta. Two years later, Margaret "...took the training course offered to prepare those wishing to give their time to help in the program. She soon saw her role as a 'Grammie' to the children who came to the Augusta center. The very first hour she spent in the center...[Margaret] realized the real and present need for an older woman who could comfort hurting little ones." The program's manager had introduced to Margaret, for example, a two-year-old child and her mother who had been brought to the center and needed comforting.

Maine was a microcosm of the nation with respect to violence and the need to deal with "...liquor, selfishness, and brutality...." The State of Maine established nine Family Violence Centers throughout the state by 1988.

This type of volunteer work "... took quite a toll of Margaret's emotional energy. Also, her [number of] accumulated years, eighty-four of them, were slowing...[Margaret's] pace a bit, so she looked around for other types of volunteer work...."

A senior citizen herself, if not 'retired', Margaret joined the federally funded, Retired Senior Volunteer Program, often referred to as RSVP which was established in Maine in 1972.

At first, she worked part-time with "...some retired citizens who had much to offer the public, and it helped these older citizens to enjoy continued contact with the public in a satisfactory way."

In 1981, Margaret volunteered with RSVP "...at the invitation of her friend Helen Coburn, who lived on Memorial Drive in Winthrop, ME...." Helen "...had been working at the Augusta Community Exchange for many years." A variety of items, including second hand clothing, were sold at the Exchange at a minimal cost.

Margaret continued to run out of interesting and worthy, volunteering assignments, and the next year, 1982, she "...went to the office of RSVP and interviewed [with] Mrs. Laura Rothstein, director of the program. Margaret hesitatingly asked, 'Do you have any requests from the schools for volunteer teachers?'"

The answer was yes! "Mrs. Rothstein said a call had come in just that morning from a Winthrop Grade School teacher who needed assistance. All arrangements were made, and for many weeks Margaret was in her element once again and thrilled to find the children responded to her teaching as well as...other

children had responded over the forty-three years of her work in public schools."

A year later, while remaining with RSVP, "Margaret... volunteered time at the Manchester Elementary School [which I call the gem of elementary schools in Maine based on my experiences, there, when I interviewed most of their teachers and principal between 2008- 09] to avoid the winter driving...", and she could actually walk to the school from her apartment at the Mitchell house.

For Margaret, "These were happy hours for the 'retired' schoolteacher. She tried to recruit other [retired] teachers she knew, but failed to get even one who was willing to go back in the classroom for free."

In 1984 Margaret became a member of RSVP's board of directors and for two years served in that capacity.

Nonetheless, "On November 20, 1986, for no other reason than because she was going to be 90 years old in December, Margaret resigned her position in the program and thus ended her public service."

That same year, "Margaret was the recipient of the Jefferson Award, a national award given by the American Institute for Public Service, Washington, D.C., for volunteer public service...."

To become a nominee for the award one requires a sponsor.

Ernest A. Henderson, Jr., of East Winthrop, ME, her former, fifth-grade pupil at the Lincoln School in Augusta, ME, sponsored his lifelong friend and mentor.

"The public award ceremony, held in Portland [ME] and shown on TV Channel 6, sponsor for the February 1986 awards, created quite a flurry for Margaret.

She received many messages from her former pupils and teachers with whom Margaret had worked.

These words were often repeated in these messages: 'You deserve it', " and they "... added a glow to her happiness."

Margaret made some new friends at TV station, WCSH, in conjunction with her award. Namely, Peggy Fuller, public service director, Paul Doughty, photographer and Patsy Wiggins, news commentator.

Margaret complimented the WCSH staff; to her, they had become an inspiration and vice versa.

The awardees were served a meal at the Roma Café at 769 Congress Street in Portland, ME. Margaret also received several invitations to dinner (she did not have to cook at these 'servings') and many phone calls, cards and letters from former students and colleagues she had taught or trained and many other acquaintances/friends upon receipt of this award.

She recorded, wrote back and kept (all of which I have in my files in Winthrop, ME) these congratulatory communications.

This included her notes on a letter from David Moody, a student of Margaret's "In 1917...in the eighth grade in the Swanville Rural school...[her] first school in 1917-18." Margaret "...recognized that David was a good student and a good worker ...[and] gave him encouragement and extra work to prepare him for high school."

A letter Margaret wrote in 1986, about Ernie A. Henderson, Jr. and his family thrilled my soul, and I include it here in its entirety:

"Ernest Henderson attended my 5th Grade at Lincoln School, Augusta, Maine in 1934-35.

The happy friendship established then continued on through the years.

February 27, 1946 I played for Ernest's and Jennie's wedding and my friend and theirs, Reverend Mildred Huffman, performed the ceremony in the East Winthrop Baptist Church.

In 1986 Ernest sent my name to Channel 6 TV, sponsor of the Jefferson Award. I'm not sure what Ernest told them about me--he was always one of my most loyal supporters--but I won the award along with four others out of 150.

Ernest and Jennie took me to Portland to receive the award at Roma Café.

It was a fun day followed by many other wonderful happenings as other people who had been in my classes heard about it and responded. I'll always be grateful to Jennie and Ernest for all they do for me."

As a gem of hope for so many and one who never knew real sickness apart from her bout with Black African Fever and her [horse-thrown] back trouble, for most of her life, Margaret did not let a car accident on September 4, 1987 get her down.

She had been traveling to Waterville, ME and the "... steering mechanism let go on her car..., a 1977 Dodge Dart."

Her biggest worry was that she might have hurt others during the accident.

The accident hospitalized Margaret for a while including six days in Intensive Care (IC) and five days on a ward at Thayer Hospital in Waterville.

"In the emergency room doctors and nurses were ready to do all possible for...[her] injured body, which had a bruised heart, cut face, bruised eye and ear on the left side, bruised lungs and a broken right ankle."

In Intensive care "...she was fastened to all kinds of machines to help her breathing and to monitor the unruly heart that sent marks to the very top of the monitor screen."

Even amidst such trauma Margaret saw this as "...a wonderful experience, with a nurse watching over her day and night to give her the feeling of 'all is well'. And so, she rested, in spite of the pain." Overall, though, she recognized that "...it was a horrifying and painful experience!"

On the second night in IC, "One of the most important events in her life occurred...when the nurse said to Margaret, 'Who are you anyway? Are you Mother Theresa?'. Margaret's "... old heart almost stopped on that. Who was she? After a few moments, answering best she could, although talking was difficult because of the mouth injuries, the reply came, 'I'm just a retired schoolteacher'."

The nurse insisted, "'Oh no, you're not.... You are somebody; now who are you?'"

Margaret's thoughtful reply was, "'Well, now, I'm everybody's grandmother', came...[her] muffled response...who was puzzled as to how to answer." Margaret was both deliberate and a genuinely humble, practical person.

Further the nurse said, "'I am going to take you home and keep you forever.'" This felt and sounded like "Balm of Gilead...to Margaret, although she knew it could never happen; yet there was a stranger expressing caring to her when she was in such a broken body." And she never saw or heard from the nurse again and could not even learn her name. Nonetheless, Margaret "...gave her one in her own mind and called her, at the close of ...[their] brief conversation, 'Alice in Wonderland'."

To potential readers of her autobiography, Margaret wrote, "If no one has ever asked, 'Who are you'? It will not be possible for you to appreciate this incident..." It set her thinking

and asking herself—"...what definite contribution to life has she made? Why should she remind a stranger of Mother Theresa? How could anybody who was in a hospital bed being silent, not crying, not asking for a thing, not making a sound, not blaming anyone for anything, make such a favorable impression on the person standing by, watching, monitoring?"

Such readers might easily discern that Margaret answered her own question! Though, still, in her own mind, she mused, "Isn't it wonderful that there are some things in life we can't explain? Just enjoy?"

Margaret also met a younger nurse, five days into her stay at Thayer Hospital, when the two established an "...immediate and excellent rapport...[which] led to many happy hours as these two naturally frank, lighthearted people, 60 years apart in chronological age, yet sharing common interests like music and...making...friends, explored what is vital in the present and ...being together." Age difference did not seem to matter.

While in the hospital, "Margaret entertained herself by visiting friends in their homes in her imagination. Having friends in Greece, Hawaii and almost every state in the United States and in Canada, this exercise furnished very good mental activity for...[her] imaginative mind...[and helped her body heal]."

It took only eleven days of hospital care for Margaret to go home "...where her dear friends the Mitchell's cared for her and gave her...[a] chance to rest and rest and rest for seven months."

Margaret did not discount the value of prayer. Some of her friends and acquaintances "...were experiencing severe illness, unhappy situations and problems." Her period of convalescence gave "...this Christian woman...plenty of time to bring her friends and loved ones to Christ, one by one, and through prayer, she continued her service to others in the only possible way she knew under the circumstances."

Letter writing had always been a hobby of Margaret's, and "As soon as...[her] vision cleared and writing was possible, this means of communications was resumed." She wrote an average of eighty-six letters a month.

There were "Many lessons...learned in these quiet days, patience being the most important." She wrote, "Healing is such a marvelous process, but it cannot be hurried. Nature takes time to grow as a sequoia tree, heal a wound in the human body or

mend a broken ankle." It would take "...seven months for Margaret's...[ninety one] year old body to heal and for her usual strength to return..." and "Just as the crocuses in her garden began to bloom, so new strength and a joyous spirit emerged. She could walk! She could eat! And because special friends believed...[Margaret] could do things, she did." Friends "... stood by her and helped her keep optimistic when the going was tough."

She...[was also] grateful for the skills of the professionals who helped in the healing process."

Her "...hands began playing on her Chickering piano—works of Bach, Beethoven, Chopin, Strauss and many other masters." Her ankle healed, and when she "...was ready to manage the gas pedal on a car, Margaret made plans to get a car and resume her independence."

She then answered the question when it arose, "WHAT NEXT? Should it be a new study to sharpen...[her] mind? Should she seek a new and different way of serving people in need? Would it be reasonable and beneficial to seek some kind of work she could do at home? Should she spend at least the remainder of...[that year] just enjoying life with friends and loved ones? How...[could] she continue to give of herself? Is keeping the house clean and attractive, planting and tending a garden, visiting and entertaining friends enough...?" Maybe "...there is something waiting for this always a schoolteacher to do, something to be taught by the teacher who doesn't really want to retire?"

Her answer: "We must keep learning, searching for truth and justice, and ever striving toward a deepening understanding of our Creator and His plan for our lives.... It must be an Adventure in joy and confidence."

Margaret was noted for her devotion to those unable to leave their homes, often carrying her home-cooked food to those in need."

Having a meal with Margaret was a joy. What a good cook! She enjoyed cooking for many of her friends and acquaintances for decades!

Margaret also took clothing or knitted items and gave money to needy families.

After her accident and recovery, Margaret wrote her autobiography, which was in manuscript form, in 1988.

In years that followed, Margaret spread her joy to others as a patient at the Nicholson's Nursing Home in Winthrop, ME.

For all of that time she was alert and mobile.

Only the 108 years on this earth as a spiritual and actual vessel of love to others did her aged, blood vessels collapse and she died.

Ernest Arthur Henderson, Jr.

Known locally as Ernie Henderson, he was a prisoner of war during World War II and a recipient of numerous medals including the Purple Heart.

He was a guest speaker at the November 2011, joint meeting of the Kennebec Historical Society and the Maine Human Rights and Holocaust Center.

The program featured eight WW II Veterans who told their respective war stories to a very attentive audience.

The meeting was held at the University of Maine at Augusta (UM-A), headquarters for the Maine Human Rights and Holocaust Center--started though the influence and initiatives, among others, of Robert Katz, professor of art at UM-A.

Ernie loved his teacher and dear friend, Margaret Tibbetts.

In late 2006, I interviewed Ernie for many hours about his feats and Margaret Tibbetts.

In a follow-up phone conversation with Ernest A. Henderson, Jr. on February 27, 2007, I was pleased to learn he had a major role in submitting Margaret's name for the 1986 Jefferson Award.

She won the award in part for her humanitarian gestures toward Native American families in Old Town, ME.

The award had noted, Margaret "...was like a mother to Indian Island Penobscot."

I conjecture Margaret knew or at least had heard about Jean Theresa Thomas of Maine, of Mohawk descent (also known as ssipsis), a social worker and poet among other careers--a friend and Gordon College roommate (during their first year of college) of my sister, Leah Marie (Beattie) Blanchard.

Jean eventually married an attorney. Before that she had received a bachelor's from Colby College, in Maine, as well as a master's degree.

Later in life she moved to hill country near Stratton, ME in a house she built herself with her best friend, Georgia 'Tuffy' Mitchell, a Passamaquoddy. Jean called her Molly Molasses.

I met Jean, first, at Gordon College, in 1960.

When single again, Jean wrote a book about her experiences as a Native American woman and ultimately moved her children, then divorced, to Indian Island where I met her again. We exchanged books and talked to each other, at length, during a visit in summer 2011.

That visit with Jean was also with professor, Jane Knox Voina (Ph.D.), who at the time was a Russian Language and Culture Professor at Bowdoin College. Jane, for several years, had interviewed and video-taped Jean, periodically, unbeknown to me, including on that day, as part of the Russian Department's cultural heritage program.

In 1978, when I taught a seminar course on The History of Religion in America for US-M at U-MA (two of Maine's public universities), Jean Thomas was a guest of mine during the opening lecture-discussion session, which I had entitled, 'God is Red, an Early Peoples' View of Religion' (a take-off on Vine Deloria's book of a similar title).

My family shared milkweed with Jean, for dinner, at our home in Sherwood Forest in Winthrop, ME, before the class session. I wonder if Margaret ever ate milkweed or served it?

On Margaret's 100th birthday, Ernie Henderson was on hand to present the cane to Margaret when the Town of Winthrop, publicized Margaret as "Winthrop's Oldest Living Citizen." Her photo is in the 2004 Town of Winthrop, ME Calendar.

A related news release, obtained from the Town Office in Winthrop, ME, told in part how "Margaret spent more than forty years as a teacher in the Augusta area schools...[and... three years spent as a teacher in Massachusetts...."

It reported, "After retiring from teaching, she volunteered in nursing homes, local schools and the Family Violence Project.

Her volunteer efforts earned her a 1986 Jefferson Award, which is sponsored by WCSH-TV in Portland, Maine....

Miss Tibbetts, as Margaret was so lovingly known, resided at the Nicholson's Nursing home where she was an inspiration to those around her." (2004, 2nd Annual Town of Winthrop, ME Calendar)

Margaret was like an older sister to Jenny Henderson--Ernie's wife. Jenny's way through nursing school was paid for by Margaret. In addition to being married by the Reverend Mildred Huffman in the East Winthrop, ME Baptist Church, the Henderson couple celebrated their twenty-fifth wedding anniversary in the church. (Interview--Donald W. Beattie Interview with Ernest (Ernie) A. Henderson, Jr., March 9, 2007)

I have given significant space to Ernest A. Henderson, Jr., in a chapter entitled, Harrowing Moments, in *Togus: A Heartfelt, Healing Community, IV* (2017) along with other Winthrop, Maine war heroes.

Memorable Letter

In a following set of paragraphs, the reader will find a letter Margaret sent to Ernest A. Henderson, Jr. and his family of East Winthrop, ME. It was included in her typed autobiography. Margaret completed her typewritten, stapled booklet of nearly forty pages on April 12, 1988. There are very few copies of this booklet extant. I borrowed one from Ernie Henderson, which belonged to his daughter, Janice (Henderson) Philiponn.

In the back of the booklet Margaret wrote this, below, and signed it, Margaret A. Tibbetts:

"Dear Janice, Raymond, Ray and Jennie,

You do many lovely things for me but the Christmas visit tops the list.

That is our custom, which year after year has been such a dear part of my celebration especially these last 10 years [1978-1988].

Having lost all of my own family you have helped me feel I still belong to a family. Thanks so much for all the lovely things you do.

May God bless each of you and grant to each of you knowledge of His continuing care.

Keep happy as you think of your Aunt Margaret.

Margaret's Church; Not Only Hers

A Christian preacher, "...Hezekiah Smith founded the first Baptist Church in Maine and organized churches in Gorham (1768) and Berwick.



Five Jefferson Awards for Southern Maine



Margaret's Corsage



Margaret and Paul - the Photographer



Margaret



Margaret and F.L. Thompson Mary Thompson's Son



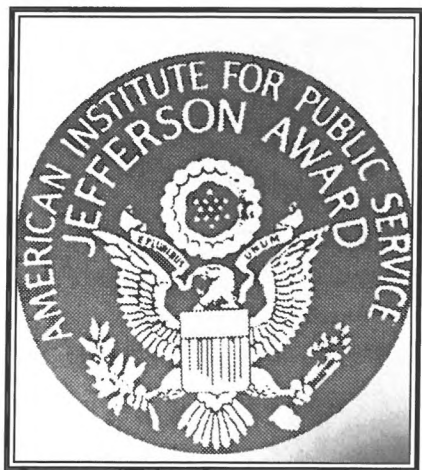
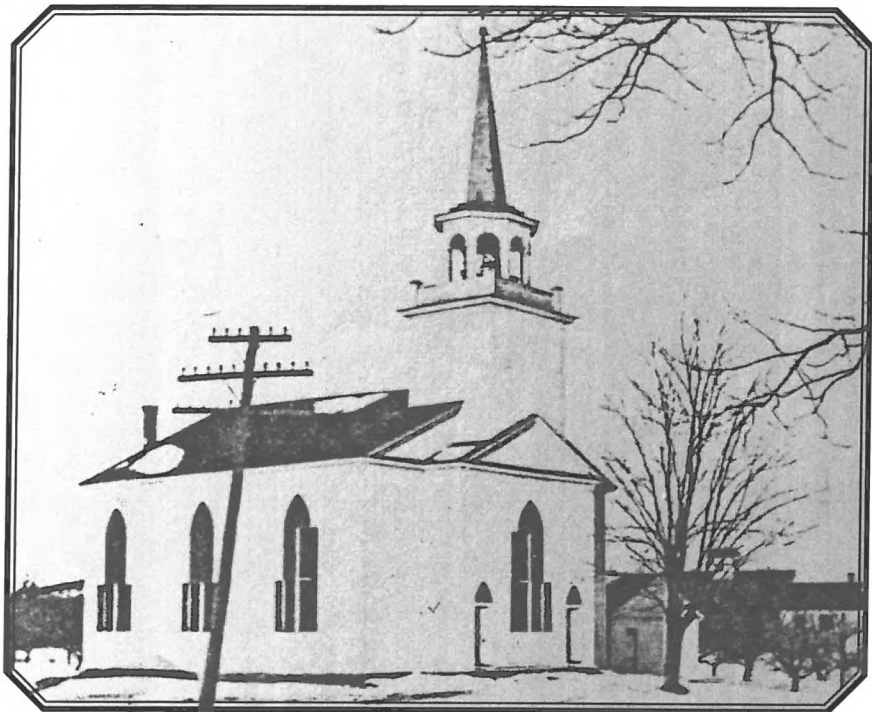
Margaret's Jefferson Award



Admiring her Award



Jefferson Award Winners (1986):
Front - Ruth Leipold and Margaret Tibbetts
Back - Raymond Pike and Warren Gilman



Jefferson Award



Margaret



Margaret at her Piano



Margaret Tibbetts' Apartment



Ernest Henderson & Jennie Henderson



Ernest Henderson & Newell Perkins



Town Council
Winthrop, Maine

Boston Post Cane Recipient

Awarded To
Margaret Alice Tibbetts


Winthrop's oldest known citizen
Born on December 4, 1896.

A copy of this certificate to be placed in the
"Boston Post Cane" display case located in
The Winthrop Town Office.

Presented this 3rd day of November 2000

November 3, 2000

Signed:


Elizabeth Rowe, Chairman


David Rheume, Vice-Chair





Town Council
Winthrop, Maine

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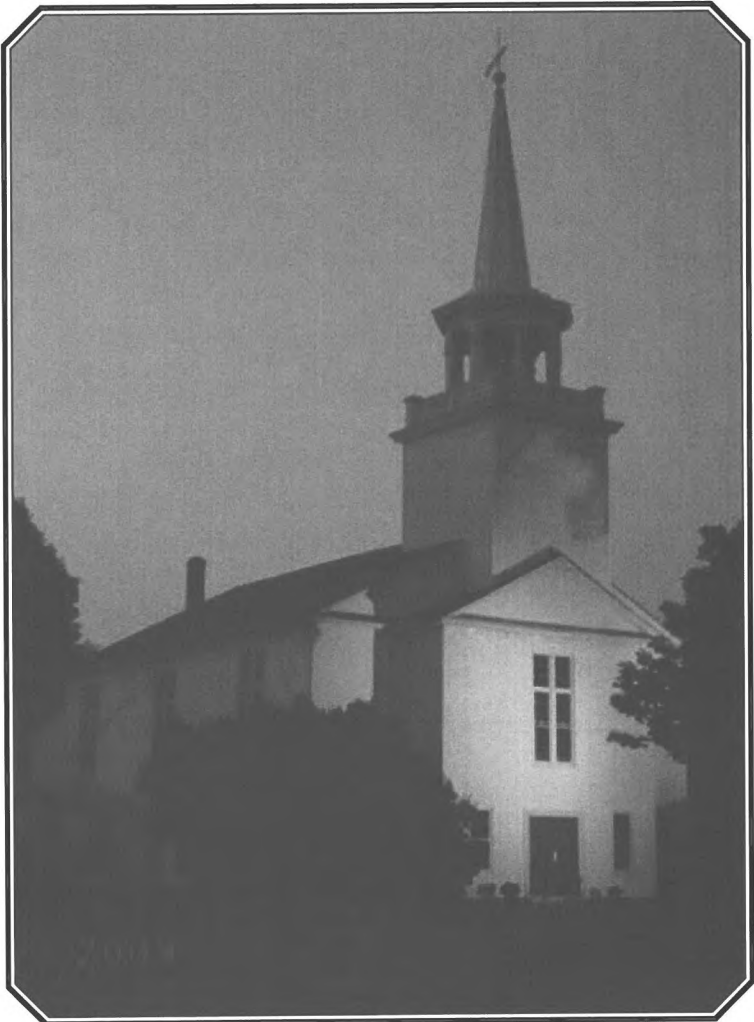
Presented this 3rd day of November 2000

November 3, 2000

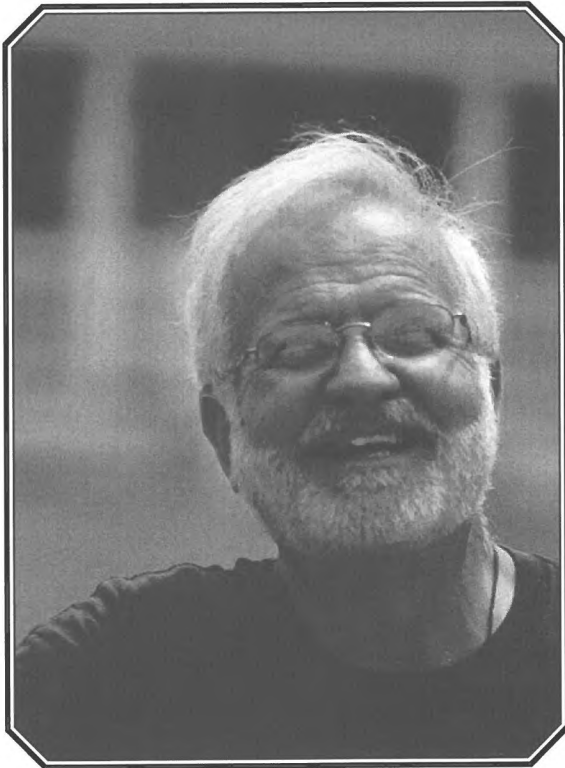
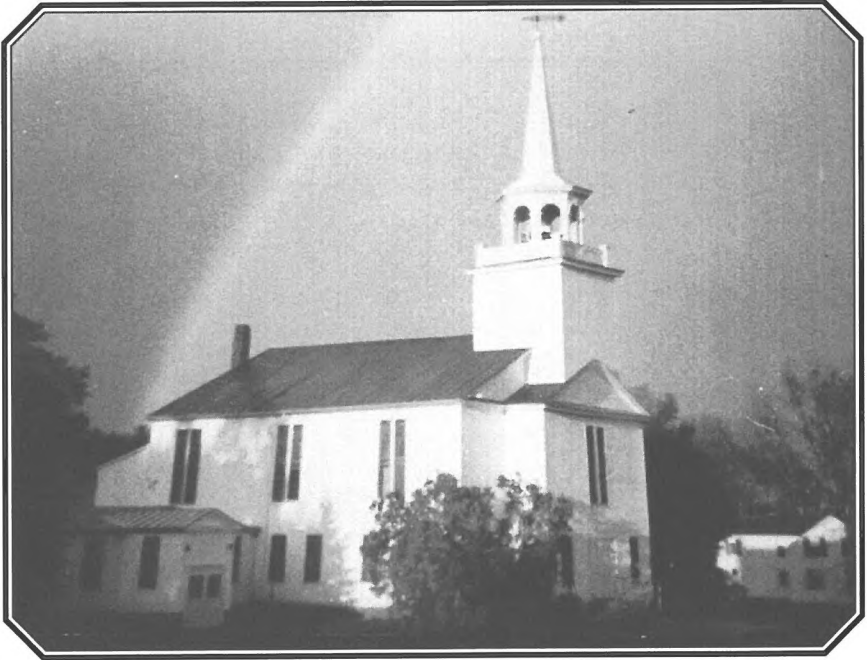
Signed:

Elizabeth Rowe, Chairman

David Rheaume, Vice-Chair







Reverend Samuel 'Sam' Richards



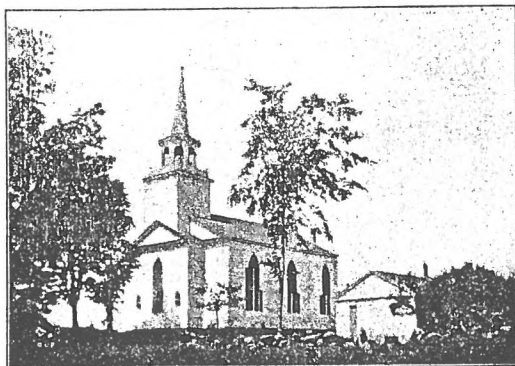
Reverend David Beal



East Winthrop

Baptist Church

Service of Rededication



Baptist Church
East Winthrop, Maine

Dedicated Nov. 19, 1823.

Rededicated Aug. 5, 1838

East Winthrop, Maine
Wednesday, February 5, 1913

Act of Dedication. People Standing.

Compiled by Robert J. Burdette.

Pastor: To the glory of God, the Father; to the worship of Jesus Christ, the Son; to the praise of the Holy Spirit, the Comforter; to the adoration of the Trinity,

People: We dedicate this house.

Pastor: For the ministry of the word; for worship in prayer and song; for the fellowship of the saints,

People: We dedicate this house.

Pastor: For comfort to those who mourn; for strength to those who are tempted; for grace to those who are afflicted, for every help to right living; for the salvation of men,

People: We dedicate this house

Pastor: For the guidance of childhood; for the sanctification of the family; for the sacred unity of the home; for the purity of the social life; for the teaching of temperance and chastity,

People: We dedicate this house.

Pastor: For the training of a good conscience, the teaching of a pure faith, and the preaching of the plain and simple gospel of Jesus Christ.

People: We dedicate this house.

Pastor: For the education of body and mind and soul; for the fostering of the truest patriotism, the best citizenship, the highest ideals, the noblest character; for the defense of all righteousness; and unceasing war against all wickedness in private and public life, for the promotion of the brotherhood of man and the bringing in of the kingdom of God.

People: We, the people of this Baptist Church and Congregation, here and now consecrating ourselves anew, dedicate this house to the teaching and the living of the whole gospel of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost Amen.

Prayer of Dedication,
Doxology
Benediction

Rev. B. P. Hope

Dr. W. Carleton Wood

1986 JEFFERSON AWARDS

for distinguished public service at local, community or state level



Margaret Libbetts

Soup de Jour

Tossed Salad

** Entrees **

— Seafood Crepe

— Veal Parmigiana

— Sautéed Tenderloin

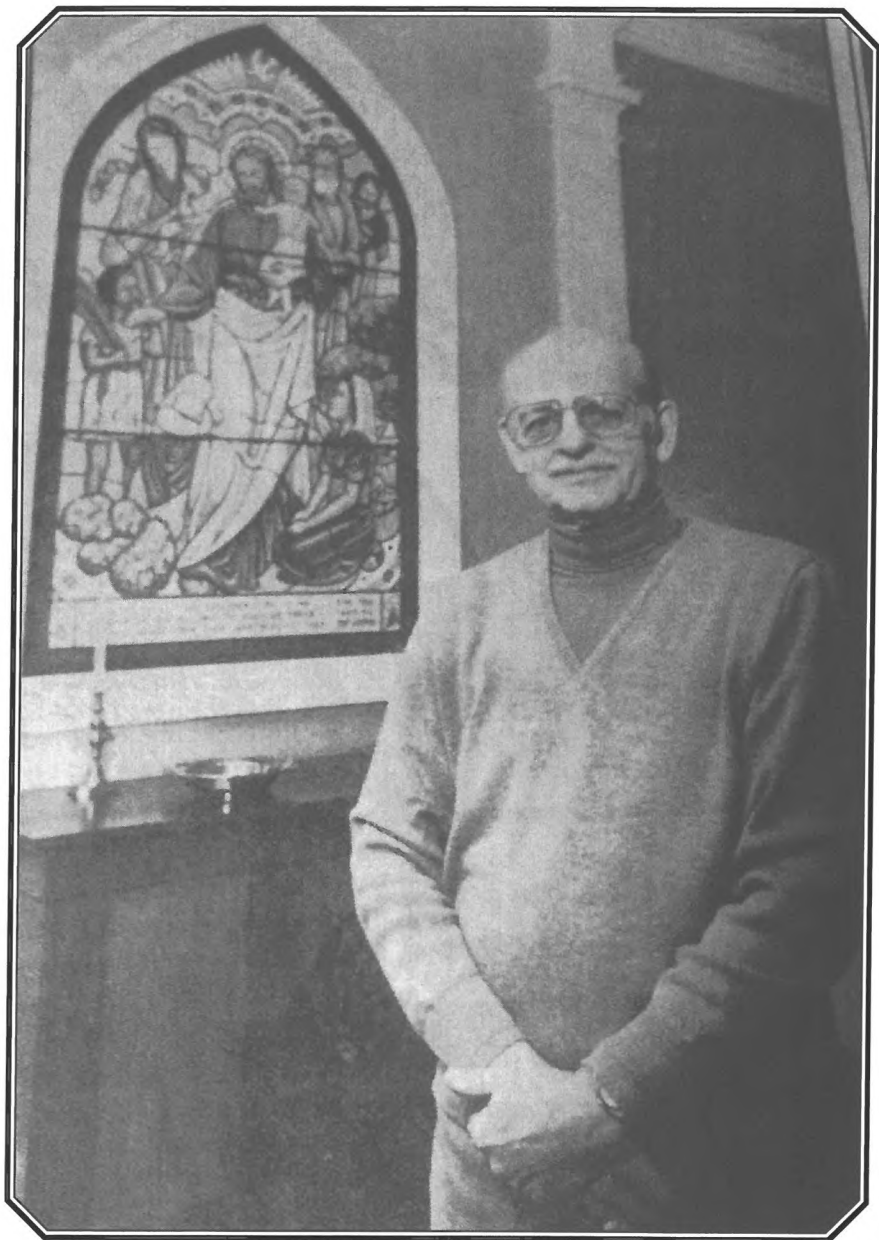
— Baked Lasagna

— Haddock Almondine

*Dessert: chocolate walnut
cheese cake*

— Coffee — Tea — Milk

CHANNEL 6 CARES



Colonel John Sapp



Service of Rededication

2 P. M.

Organ Voluntary

Invocation	Choir
Prayer	Rev. C. F. Sargent
Scripture Reading	Rev. I. W. Hawkes
Anthem	Choir
Presentation of Keys	A. E. Brainard
Acceptance in Behalf of Church and Society	Rev. B. S. Fifield
Poem (By Rev. A. L. Lane)	Prof. F. G. Wadsworth
Solo	Mrs. C. W. Taggart
Sermon	Dr. I. B. Mower
Anthem	Choir



The work prospered and an association of churches was formed in Bowdoinham [ME] in 1787." (<http://www.waterborolibrary.org/histme.htm>; Thomas Armitage, *History of the Baptists* (NY: Bryon, Taylor and Company, ca. 1888; 1890)

The East Winthrop, Maine Baptist Church was part of the Bowdoinham Association as an independent congregation.

"In 1867, the Baptist Convention was organized. The Baptist and Free Baptist churches became one church in 1915 under the presidency of Governor Carl E. Milliken, a member of the Free Baptists Church. They had 400 [Association] churches and 33,647 members [in 1920]." (*Ibid.*)

This section of the book is an 'addendum' to Margaret's teaching, church-related and public service endeavors. It is especially about the earlier days of the East Winthrop Baptist Church (EWBC)--her church for decades in later times--in East Winthrop, Kennebec, Maine. It helps bring back highlights of my memory of her, there, during the years 1977-1990, when I attended this church, periodically, with family/extended family. I terminated my membership a couple of years after Margaret wrote her autobiography; became a Methodist in Winthrop, ME.

Once as Auditor, Board of Trustees' member and periodically the 'archivist' for the EWBC, during the decade of 1980's, even while I was president at SUNY Broome in Binghamton, Broome, NY (I came home every other weekend for six of those seven years), I discovered and made copies of the church records from the bound originals. These records are for the early years of the church, especially those marked, 'Clerks Book. No 1 Records 1824-1895'. There are also available, in my files, extensive records of minutes of the church's Ladies Benevolent Association, from the late 1840's to the late 1870's.

Having these records at hand, I seized the opportunity while writing about Margaret Alice Tibbetts also to tell a partial story of the church, nudging ever closer to its 200th anniversary, which Margaret and Reverend Mildred Huffman loved and served in their time.

In addition to Margaret Tibbetts and Elmer and Vesta Mitchell, longtime members of EWBC in more modern times who I recall, vividly, included the Henderson's, Lorraine Jean Bartlett, Lorraine Anne Beattie, Douglas and Grace (Clark); Beattie; Ganyo, Phil Hewett, Royal Cleaves, Elwin Packard, Polly and Ken Cobb, William 'Bill' and Darlene (Mahan); Watson;

Hawksley, Dorothy Irish, Kenneth Bryant, Mary Bryant, Marsha Walls Simmons and Reverend Evelyn Hale. Other Bryant as well as Chase, Johnson and Pond families also attended, periodically.

I fellowshipped with these members and others and served on the EWBC's Board of Trustees which was responsible for the maintenance and upkeep of the building, parsonage and grounds, especially.

Church-related activities, though not excluding others, included an adult choir, a children's choir and Sunday school. For a couple of years, I taught the high school class including my own son, William 'Bart' Bartlett Beattie, even as our mother had taught me, my brother, Ernest M. and sister, Leah M. Beattie, decades earlier, at the East Ridge Union Church in Mars Hill.

I completed the initial editing of this book on Bart's 46th birthday, January 18, 2018

Others included, Loyal Daughters, Bible School, Secret Pals, Church Fairs (in more recent years to include a Raspberry Festival—started by Reverend Samuel Richards; member, Patty Pond, donated raspberries at least one year when Sam's did not yield), Men's Breakfast (among others, Douglas Ganyo, Sr. and I sometimes attended), Youth Group, Baptisms and vigorous discussions and presentations to the church membership.

One topic studied was the deacon-elder issue, as to whether or not the term deacon should be changed to elder.

I was on a related committee and we provided the congregation with extensive search documents and a recommending report on the subject.

We recommended, 'Elder' as spiritual leader. In a church vote, 'Deacon' won, at least during my 'tenure', there!

My research shows, usually, Christian pastors appoint elders; elders appoint deacons. Elders tend more toward spiritual oversight; deacons do more of the physical and spiritual legwork of the church. Deacons did and do both at EWBC

The Church Building

The dimensions of this wooden church, according to a document with the date, 1822, were "...45 feet by 55 feet with a belfry..." and a patio, to be completed November 1, 1823.

Twenty-six subscribers paid their share of dues, initially, out of eighty-five issued while fifty-nine were unsold. (A

correct copy of the original [37] Subscribers as will appear on file [sic])

Thomas Tillebrown, William G. Fuller, James Pullen and thirty-two other men--among the major pew holders of "... the Baptist Meeting house...petitioned...the state of Maine to incorporate their holdings and gave official notice of that meeting to be held June 3, 1826." (John Richards to David Eastman, May 2, 1826)

The vote to incorporate was affirmed at the official meeting of the Baptist Meeting house in Winthrop. (Meeting of Pew Holders, June 3, 1826)

Not until September 4, 1826 did the name of the property get an official title and a request that a deed for the property be registered, namely, 'Proprietors of the Baptist Meeting House in Winthrop'.

In the records, floor plans of the main church are laid out on paper.

They include the pew sections. Each pew is numbered and the price of the pew is noted in an appropriate box on the two pages of this document. Pew prices ranged from \$10.00 to \$75.00. Then, the minister's pew, No. 2, was at no cost to him and his family.

The funds recovered from the pew tax were to be used to pay for the minister's salary and to maintain the physical and program aspects of the church body. Number one (#1) pew cost \$58.00.

Entrances and stairways are recorded and the line drawings by D. Carnegie are to scale: "4 ft. to 1 inch." There is no title or date on this legal-size, paper document.

Enoch Wood had rights to pew #1 in 1827. That year all fifty-six, first floor pews were filled/purchased as were thirteen "...pews on the upper floor." (...copy of Tax assessed in the year 1827 on the Pews in the Baptist Meeting House in Winthrop)

Church and Society Formation at East Winthrop, Maine

The formation of the First Baptist Church in Winthrop, Maine took place during the first quarter of the century of the 1800's:

"A number of Brethren belonging to the Baptist church of Readfield, Maine, but residents in Winthrop, desirous of being

constituted into a separate church in Winthrop, applied by letter to the churches of Hallowell, Waterville, Fayette and Belgrade, requesting them to send delegates to meet at Winthrop on the twenty second day of June One Thousand Eight Hundred and Twenty Four for the purposes above mentioned." (Clerk Book No. 1, Records 1824-1895), 1)

Elder Daniel Chessman, Deacon James Hinckley and William Cross were in attendance from Hallowell. Chessman was made Clerk of the council formed on site. Elder John Haines from Fayette was made Moderator. Joseph Anderson, Abijah Crane and Jeremiah Richards were also present from the Fayette congregation. From Belgrade, came Asa Axdell and Ebenezer Gilman. They comprised the council of delegates for developing next steps in forming a church constitution in Winthrop. (*Ibid.*)

The delegates by vote decided "...all the Elders present who are not delegates, be requested to take a seat, with the Council..." and become part of the decision-making body. (*Ibid.*)

Those who joined the delegates included: Elder Titcomb of Brunswick, Dr. Chapin of Waterville, Elder Nutter of Livermore, Elder Wilson of Topsham and Elder Butler and Professor Briggs from Waterville. Then, Elder Titcomb opened the meeting with prayer. (*Ibid.*)

Those Winthrop brethren present, who were "...desirous of being constituted into a church, received at their request a favorable vote from the Council "...to make choice of one of their members to act in their behalf and Deacon E. Wood was accordingly chosen." (*Ibid.*)

The Council also voted to seat Brothers Phineas Bond and Ezra Goring (both licensed preachers) as delegates. (*Ibid.*)

Thirty brethren and sisters were present at the council meeting in Winthrop. They "...gave evidence to the Council of their good standing in the church in Readfield and of their regular demission there-from, for the purposes aforesaid..." to initiate a separate church and society. (*Ibid.*)

Women present included Nancy Smith, Elizabeth Swift, Nancy Packard, Zeruah Packard, Hanna Easty, Sarah T. White, Sarah B. Pullen, Zerviah Mathews, Joanna Richards, Clarissa Richards, Amelia Whiting and Lucretia Richards. (*Ibid.*)

The brethren included Enoch Wood, Benjamin Packard, Joseph Wingate, Jr., Ebenezer Packard, Francis Fuller, Luke Perkins, Benjamin Perkins, Joshua Sith, William Jamessen, John

Wadsworth, Jr., Joseph Wood, William Hughs, Joseph Packard, Liberty Woodcock, Samuel Shaw, Ebenezer Blake, Isaac Wadsworth and David Eastman. (*Ibid.*)

These thirty Winthrop residents were then examined with respect to their faith, the church covenant and "...in various other respects." (*Ibid.*)

The council members then retired "...for further consideration of the subject and the expediency of their being constituted as a Church of Christ." Thereupon, the Council voted to organize these former Readfield Baptists as a Church of Christ in East Winthrop, ME. (*Ibid.*, 2)

Forthwith, Moderator, John Haines, an elder from Fayette, was given authority from the council to offer the "...right hand of fellowship," on its behalf, to the new members. This accomplished, Elder Titcomb once again offered prayer to "...commend the church to God...and implore his protection..." on this new Body of Christ. (*Ibid.*)

The work of the convened Council of Delegates was concluded when it voted to have Dr. Chapin deliver an address to the new Church and Society and advise these first members to choose their deacons. The deacons were "...to be set apart by prayer and the imposition of hands." The 'laying on of hands' was performed by Dr. Chapin, Elder Titcomb, Elder Haines and Professor Briggs and the deacons were "...set apart to their office." (*Ibid.*, 2, 3)

When these "...services were regularly performed," on June 22, 1824, this new Body of Christ was "...duly constituted and recognized as the First Baptist Church in Winthrop," and the Council voted to dissolve.

The new membership made Joseph Wingate, Jr., Moderator and David Eastman, Clerk for the new church body. Joshua Smith, Enoch Wood and Luke Perkins were the first deacons. (*Ibid.*, 3)

This newly constituted Baptist congregation soon would bond in fellowship with an additional twenty-three men and forty females, who decided that for the furtherance of the gospel and their own comfort. (*Ibid.*)

"...they would unite with the church in Winthrop..." and ask for "...a disunion from the Baptist Church in Readfield..." in order to facilitate joining the new Baptist Church of Winthrop. (*Ibid.*, 3, 4)

Church Clerk, William Taylor of the Readfield Baptist Church, on June 28, 1824, relayed the agreement of the latter congregation to dismiss these sixty-three parishioners "...for the purpose of being received into your Church." Taylor also stated, "May God keep them blameless until the Coming of our Lord Jesus Christ." (*Ibid.*, 4)

The Readfield Baptist Church Clerk's letter also said:

"It is our desire that Brotherly Love and Friendship may ever continue between the two Churches [and] may we ever strive to promote the cause of Christ among us and not our own ...and may our prayer ascend to the throne of almighty Grace for a Blessing upon each other." (*Ibid.*)

The vote to formalize the membership transfers from the Readfield Baptist Church was conducted at a meeting of members of the Winthrop Baptist Church on July 10, 1824. (*Ibid.*)

Swiftly, this membership voted to add new members to the fellowship of its Church when it appointed Elder John Butler, P. Bond, S. Shaw and D. Eastman "...to examine into the standing of the Baptist Church in Gardiner" and to act on its behalf to receive members from that community. (*Ibid.*)

This committee heard the testimony of Sena Bowman, Polly Brown and Mercy McCausland, and they were baptized by Elder John Butler, then of Waterville, ME, on June 23, 1824.

On the following Sunday, June 27, Elder Butler baptized Florence Parlin, Charles Lancaster, Lydia Follet, Susan Comings, Olive Robbins, Hannah Fortin and Emerling Fling. (*Ibid.*)

On July 1, 1824 Elder Grant baptized Jefferson Foster, Cyrus Fortin, Mercy French, Lucy Sampson, Tamson Bowman, Olive Fortin and Caroline Howard. Ten days later, on July 11, 1824, Elder Haines baptized Mary Richards and John G. Woodcock. (*Ibid.*) With this interlude of baptisms, twenty-seven additional males and forty-seven females were given the right hand of fellowship by Elder Haines on July 11, 1824. (*Ibid.*)

And, during the remainder of the year others were baptized and at least twenty new members were given the right hand of fellowship based on their testimony or by letter. (*Ibid.*, 6, 7, 8)

Persons who asked their letter be sent to the new Baptist church in Winthrop were already members of other churches. (*Ibid.*)

Most of these new members, nonetheless, were first baptized, their views of Scriptures and church covenant reviewed

and ultimately, upon a recommendation of the Deaconate and a vote of the congregation, they received the 'right hand of fellowship' and became full members of the church body. (*Ibid.*, 8, 9)

Usually, the Deaconate and existing Elders received the new members at the front of the church near the altar. (*Ibid.*)

Then, the full congregation always welcomed the new members, informally, as is also today's practice. (*Ibid.*) Voted deacons and deaconesses would have, as practiced currently in the East Winthrop Baptist Church, greeted them with a hand shake and in some instances, perhaps with an embrace.

Church and Society: Let the Preaching Begin!

The next major event in the history of the Baptist Church of Winthrop (geographically located in East Winthrop and later tagged as the East Winthrop Baptist Church) resulted from a May 1, 1825 meeting at which the membership voted the third Wednesday of May be set aside for **Elder John Butler** to be installed as pastor of the Church. (*Ibid.*)

EWBC "Deacons, Joshua Smith, Enoch Wood and Luke Perkins were voted [to constitute] a committee to invite the churches in Hallowell, Litchfield, Readfield, Belgrade and Waterville to send their pastors on that occasion, May 18, 1825." (Handwritten note in the author's files, page I)

The committee assigned each attending pastor, their part in the service. And to expedite Elder Butler's installation, the Waterville Baptist Church had formally 'dismissed' John and Nancy Butler, by letter, which was read and voted upon in the Winthrop Baptist Church on May 18, 1825. (*Op. cit.*, 8, 9)

To be dismissed from one church merely meant the member was in good standing when a letter supporting transition was sent to the receiving congregation.

With the installation of Reverend John Butler as pastor (he had previously been ordained at the Hanover, MA Baptist Church as its pastor), the church membership (often referred to as Church and Society as its meeting minutes demonstrate in the Church's records)--that is the 'Church and Society members'--met on October 1, 1825 to establish the foundations for paying Reverend John Butler for the ensuing year.

It was also voted to pay Butler for his expenses related to preaching since his installation. The annual salary of \$300.00

was to be raised "...by apportioning it on the male members of the church according to their property." (*Ibid.*, 9). A committee was established "...to proportion the money to be raised." It included Joshua Smith, John Richards and David Eastman. (*Ibid.*, 14) It also became the responsibility of the committee to determine which proportion of preaching expenses was to be paid by the Church's 'Ministerial Tax'. Enoch Wood was chosen Treasurer and Collector to administer these financial transactions. (*Ibid.*, 14)

On October 1, 1825, members "Voted that this church will not fellowship open communion and that we have no church fellowship with those churches that allow or practice it." (*Ibid.*, 9, 10)

The membership in Winthrop must have been confident of itself and its 'hierarchy', who were seen as leaders in the Baptist movement in Maine, when a little over a year after its inception, at the request of the Baptist Church in Wayne, Maine, Reverend Butler, Deacon Smith and Ebin Packard were chosen "...to meet in Council with them to settle some difficulties in that Church." (*Ibid.*, 10, 11)

The new church in Winthrop had its own problem to solve when on January 15, 1826 members voted to exclude Love Patch "...from the fellowship of the Church for the crime of fornication--her voluntary confession of the fact under oath was the evidence which the Church decided as to her guilt." The members prepared a letter to be sent to Love Patch, which informed her she was dropped "...from the fellowship of the Church and that sisters White and Whiting carry the Letter and read it to her and converse with her on the subject of her departure from a life of rectitude & innocence and to use their endeavors to reclaim her." (*Ibid.*, 11)

Perhaps it was a result of the congregation's concern for Love Patch, that it voted "...to choose a committee to attend to the spiritual concerns of the Church--to advise and instruct and admonish its Members when out of the way, to enquire into the cause of absence from Communion and Church conferences--and to report to the Church when necessary the result of their labors and enquiries." (*Ibid.*)

The committee was composed of: Deacons J. Smith, E. Wood and L. Perkins and members B. Perkins, S. Shaw and Nancy Smith. (*Ibid.*)

Then, women were not permitted to be Elders or Deacons; apparently, they were recognized, as was Nancy Smith in this instance, for their spiritual and admonishing gifts.

In early spring, 1826, it was agreed to come to financial terms with Reverend John Butler for another year. Apparently, the members were supportive of his ministry! The congregation already had agreed to pay him an annual salary of \$300.00, in October 1825. On March 1, 1826, the Church "...agreed with him to supply the Church another year..." for the same salary level. This time the salary was to be covered by "...interest due on the sale of Pews ..." and what could be realized by subscription..." from "...the male members of the Church." (*Ibid.*, 11, 12)

It becomes apparent upon reading church records, during the second half of 1826, that the congregation at Winthrop was governed by 'fundamental articles' which members were expected to adhere to if they were to remain on the membership roll. Several examples of these practices are outlined, below, to underscore this point.

One situation was vividly discussed and recorded on June 10, 1826, when the church assembled for its monthly conference.

After the services of the sessions ended, the committee, which at the previous month's conference had been appointed to visit with Caroline Howard, gave its lengthy but pointed report. Unfortunately, the committee never spoke with Sister Howard.

"They made inquiry of persons well acquainted with her manner of life and who as they believe are persons of truth and piety." (*Ibid.*, 12, 13) Text from that report follows:

"These persons informed...she has for some time, been in the habit of using profane and other base language; that her conduct had, at times, been loose and immodest as in a specified instance in Gardiner Village; that she does not regard her obligation to speak the truth; that she has frequently spoken of religion in tight and vain language; that she has greatly abused the doctrine of salvation by divine grace, by saying...though she lives in sin she should be as certainly saved as if she obeyed the divine commands; that she did not wish to belong to the church, and that when Christian friends have conversed with her respecting her misconduct...[Sister Howard] has treated them in a very unsuitable manner." (*Ibid.*, 14)

After this matter was deliberated, the members voted, unanimously— "...to withdraw the hand of fellowship from her." In January 1827, at a Church Convention, members voted to exclude Miss Caroline Howard from the congregation, entirely." (*Ibid.*, 17, 18)

In early December 1826, the Readfield Baptist Church had asked the Winthrop Baptist Church to send a delegation "...to set in Council with delegates from other churches..., on December 19, to review the credentials of Elder Joseph Torry who was to become the Readfield Church's pastor on December 20th." (*Ibid.*)

Again, on short notice, notwithstanding, Reverend John Butler and Deacons Luke Perkins, Joshua Smith and Enoch Wood participated in these events in Readfield, ME, as representatives of the Winthrop Baptist Church. (*Ibid.*)

Covenant privileges and obligations were withdrawn from Simeon Cary on the testimony of John Richards and Thomas Lancaster (*Ibid.*, 7, 15) at a church convention.

Not being honest about selling two horses and paying the accusers their due as he had promised several times and then lying about it in church on September 18, [1827] was the crux of 'their trial' with Cary. "Both Lancaster and Richards had signed a bank note for Cary and the proceeds from the sale of the horses was to have been placed toward payment of this indebtedness." (*Ibid.*, 15)

When "...an assessment made upon the Male Members of the Baptist Church, agreeable to a Vote of said church at their annual meeting...[held] the 10 of March 1825 amounting to \$247.97...and proportioned among forty-eight men, on January 12, 1827, the more than eight dollars assessed upon Simeon Cary was crossed out in the clerk's record." His was one of the more moderate to substantial assessments. The largest tax was for \$10.10 (Benjamin Perkins) and the smallest was \$1.00. Based on their property holdings, "...several men were expected to contribute only a dollar for the furtherance of the gospel and to pay John Butler's salary of \$300.00, annually, a tax which provided more than equal benefits." (*Ibid.*, 16)

Early in February 1827, a letter arrived at the Winthrop Baptist Church from Jay, Maine "...requesting this church to send their pastor to sit in Council with delegates from other sister churches on Tuesday the 13th instant to advise with them in what

way they by the blessing of God may be delivered from the difficulties under which they labor...." Reverend Butler was sent on this mission from the Winthrop congregation. (*Ibid.*, 18)

It was agreed on February 4, 1827 to "...employ Elder [sic] [John] Butler to supply the pulpit the ensuing year and to take measures to settle with him for the year past. The church members' in good standing asked "...Benjamin Perkins, Luther Perkins and Thomas Lancaster to procure subscriptions towards the salary [sic] of Elder [sic, John] Butler." (*Ibid.*)

Over a month later the church meeting designated Luke Perkins, Enoch Wood, Benjamin Perkins, and Jonathan Pullen to "...settle with Elder [sic] Butler and to engage him to supply the Desk and take the pastoral care of the church." (Church and Society Meeting Minutes, March 15, 1828)

This initiative "...took over a year to settle that account which amounted to \$179.31...for the last year." (Winthrop Baptist Church and Society Meeting Minutes, February 4, 10; March 19, 1827; March 15, 1828--hereinafter, I refer to this source as Church and Society Meeting Minutes with an attendant date; other, 'equivalent' sources are also utilized, intermittently)

Having settled past accounts with Reverend John Butler, it was again agreed "...to employ Elder [sic] Butler the year ensuing at his proposals...to give him three hundred dollars to be paid as formerly and nineteen cords of wood. The supply of wood is considered to commence from the first of December last." (*Op. cit.*)

Again, Butler must have been an agreeable choice for the 'East Winthrop Baptists'. Three hundred dollars was raised "...for the support of Elder [sic] Butler [for] the year ensuing..." and to supply him with the same amount of wood for the year. Butler was owed, at the time, up to \$310.02. (*Ibid.*, March 14, 1829)

Butler's appointment was a [congregational] call for another year. (*Ibid.*, July 16, 1830)

The church settled its account with Butler on July 22, 1830 for the amount of \$374.48. He was given twenty-five dollars in interest owed him over the years when he was not always paid in full for services rendered. (*Ibid.*, September 4, 1830)

The membership agreed on January 2, 1831 to a "...request from brethren lately dismissed from the Baptist Church

in Readfield" to start a new church. Chosen to sit with the dismissed Readfield members, "relative to the organization..." of a "...distinct & separate church." were Reverend John Butler, Deacon Enoch Wood and Brethren Benjamin Perkins and Ebenezer Blake. (Handwritten note in the author's files, pages II, III, XVII)

Reverend Butler was rehired for another year at a church meeting held on January 25, 1831. Butler asked for and received at that meeting "...a 'letter of dismission [sic] and recommendation, to unite with any other church'." At mid-year, nonetheless, Butler's continuance as pastor was discussed in these terms: "...that it is the wish of the church to employ Elder [sic] Butler another year if they can support him..., [and] that we try to support Elder [sic] Butler the year ensuing by subscription." (Church and Society Meeting Minutes, February 12, 1831)

Reverend Butler received \$165.00 in payment on February 21, 1831.

This was Butler's last year with the church.

Perhaps, his non-reappointment resulted because of a disagreement of terms.

On May or June 1831, according to church records, it was "...voted that brethren [of the church] converse with Elder [sic] Butler at the first opportunity & try to be reconciled. "

There is no record of such a meeting or reconciliation."

Apparently, reconciliation did not work as referenced in the minutes of the church's September 8, 1832 meeting.

Nonetheless, on the earlier date of July 9, 1831 Church and Society, in conference, voted to give a letter of dismissal and recommendation to Sister, Nancy Butler, Abigail Butler & Sally Butler.

This undoubtedly related to Reverend John Butler's family wanting to take their letter of membership to another church, one in North Yarmouth, ME. Was he a pastor there for at least four years? With Reverend status?

Reverend John Butler's photos can be seen at this site (one use reverend with his name, ca. 1830): [file:///C:/Users/Donald/Downloads/TheFamilyofRevJohnButler_10511540%20\(3\).pdf](file:///C:/Users/Donald/Downloads/TheFamilyofRevJohnButler_10511540%20(3).pdf).

Also, some of the houses he lived in and photos of the EWBC (in 1907) and the parsonage, built for him and his family (in 1824) are posted to that PDF site.

On January 11, 1832, the church meeting raised \$200.00 to support **Elder Samuel Fogg** to fill the pulpit for the remainder of the year 1832. It was reiterated again on May 1, 1832, "...to employ Elder Fogg another year and give him \$200 provided the sum can be raised by subscription."

Then, on September 8, 1832 a vote was taken stating, "...it is the opinion of the church...they shall not be able to support Elder Fogg another year."

Nonetheless, the Church and Society continued "...to employ Elder Samuel Fogg long enough to make up one third of the present year."

Fogg was an elder and member of the church, and at the September 8, 1832 meeting of the church, he served as Clerk, *pro tem*.

On September 25, 1831, "The following persons were... baptized and received the right hand of fellowship by Elder Fogg, viz., Nathaniel Whiting, Silas Floyd, Abigail Judkins and Sarah, wife of Nathan Packard.". Nearly a month later, "The following persons...[were] baptized by Elder Fogg and added to the church, viz., Samuel Floyd, Pinhama Loring, Asenath Allen, Mary L, Emily Packard, Louisa F Packard & Selinda Blake. (Handwritten note in the author's files, pages, V, VI)

A "church conference," on January 7, 1832, "...received Elder Samuel Fogg and his wife...to the fellowship of this church by letter from the church in Greene [Maine]." (*Ibid.*, page VII)

A "...church meeting voted" on September 8, 1832: "... it is the opinion of the Church that they shall not be able to support Elder Fogg another year." (*Ibid.*, pages VIII, IX)

Then, it "Voted to continue to employ Elder Fogg long enough to make up one third of the present year." (*Ibid.*)

On November 3, 1832, the members voted to "...have conversation with Elder Grant with regard to supplying the pulpit...[and] invite Elder Nutter to preach with us in case Elder Grant cannot be obtained." (*Ibid.*, pages VIII, IX)

By September 22, 1832 the church had agreed "...to settle with Elder Fogg...based on the earlier May 1 and 12, 1832 votes." (*Ibid.*, pages VIII, IX) He continued to be active in the church, though it was Elder Drinkwater who baptized Nancy Packard; she was added to the church membership rolls on November 10, 1833. (*Ibid.*, pages VIII, IX)

By December 14, 1833 Elder Fogg received from the church for services rendered the sum of \$198.55. (*Ibid.*, pages VIII, IX)

An interim pulpit supply, Elder Low, was employed on May 31, 1834. (*Ibid.*) Nonetheless, Elder Fogg continued for a while to baptize persons who wanted to become members. (*Ibid.*, page XVI)

Not much else of vital importance, except maintenance of church property discussions, took place for the next couple of years. A fence was constructed around the church property. Interest on subscriptions or pew taxes themselves were collected and placed in the church's treasury. Repairs were made accordingly, and a vote was taken to build seats in the vestry on April 27, 1835. (First Baptist Church in Winthrop, Maine Minutes, April 27, 1835)

Sermons may have been given by visiting pastors who were not hired or paid on an annual basis. I do not have evidence of this practice one way or the other except as noted.

The list of early names of male and female members of the church (1824-1835) was updated.

For the year 1824 there were thirty members.

During the 1820's and including September 1830 the numbers were on average about 127 members with 130 being the highest in mid-year 1825.

The numbers dwindled somewhat through 1835 though not substantially. (Abstract of the First Baptist Church in Winthrop Maine, Organized June 22d A. D. 1824)

John H. Ingraham was called, given membership in the church and ordained to be pastor of the Winthrop Church and the Hallowell Crossroads Church by February 23, 1836. (*Ibid.*, January 9, 13, 16; February 22, 23; April 9, 1836)

During Ingraham's ministry a considerable number of people were baptized, some members were dismissed, others reinstated and some given letters of transmittal to other churches.

The deacons and pastor were often called upon to assist in ordinations of new pastors in surrounding churches.

Similar activities followed during the next decade or so. (Handwritten note in the author's files, page XVII)

Many members from the surrounding churches attended John H. Ingraham's ordination, according to the Church's minutes of February 22, 1832.

Brother Ingraham gave an account of his early Christian experience, call to the ministry and views of doctrine to the satisfaction of the members. It was voted to "...set apart brother Ingraham to the pastoral charge of...[the Winthrop Baptist and the Hallowell Roads Baptist churches], according to [the latter's] request." (*Ibid.*, pages XI-XV)

In due course, On "September 18, 1836 a letter was received from the church in Augusta dismissing & recommending Elder J. H. Ingraham to this church and he was received accordingly." (*Ibid.*, pages XI-XV)

On March 12, 1837, "The following persons were dismissed from this church for the purpose of being organized into a separate church on Monmouth Neck, viz. David Titus & wife, Cyrus Foster, Mary White & Elizabeth Swift." (*Ibid.*, pages XVII, XIX)

Reverend John H. Ingraham's ministry lasted three years. At the end of that term, he submitted his letter of resignation in 1839. He was given a letter of dismissal with a recommendation to join the Church in Hallowell, ME. (*Ibid.*, March 8, April 13, May 11, 1839, page XVIII)

Beginning on April 26, 1840, **Reverend Daniel Edwin Burbank** and his wife, Catherine, were received "...into this church by a letter from the church in Guilford...[Maine]." He became the pastor and was active in the Church's work, and for a short time he carried out his duties, effectively. Unfortunately, Burbank died at age twenty-seven on October 26, 1840, less than a year in service. (*Ibid.*, XIX; Church and Society Meeting Minutes, September 10; November 16, 1839; March 8, April 26, May 7, 24 and October 26, 1840)

The next pastor, nominated and ordained at the church, was **Reverend Franklin Merriam**. His affirmative answer to the call was one of acceptance on November 2, 1840. On December 12 or December 19, 1840, Brother Franklin Merriam "...was received by a letter..." from a church in Westminster, Massachusetts "...after which the... [Church and Society] voted to call a council with a view to his ordination as their pastor." (Church and Society Meeting Minutes, December 19, 1840)

Although the Church never adopted his perspective of how difficulties might be resolved between its members, Nathan Foster's statement before the meeting of the church on November 3, 1843 is interesting to note.

Nonetheless, it may have been close to being part of the expectations of EWBC, new and existing members, though it was tabled and not endorsed:

"...for admission to the church...the appropriate exhibitions of faith are good works and making amends for wrongs committed, the proper evidence of repentance; that no length of time, nor combination of circumstances should furnish a check for sin, nor shield the conduct of a church member charged with committing a wrong and persisting in it." (*Ibid.*, November 8, 1843)

A 'resolution' came up in conjunction with a dispute between Sister Wood and Brother Whiting.

In this case, both members were found "...innocent of charges," of which we will have to guess, and they were admonished in a kindly manner to continue their work with the church. (*Ibid.*, November 18, 1843)

It was voted on April 28, 1845 to "...paint the meeting house" and to conduct general repairs. Pews were sold, also, in the 1840's to obtain funds for church expenses. (First Baptist, Church in Winthrop, Minutes, April 26, 1847)

Early in 1846 a church meeting of members was called.

Its members continued to experience parishioner accusations. They were becoming too prevalent and without previous efforts on behalf of individual members to work at settling their own grievances with one another.

The problem was addressed when the annual meeting "...voted to rescind a vote passed May 2, 1832, which allows one individual to bring an accusation against another without previous labour." (Church and Society Meeting Minutes, January 14, 1846)

A list of members in good standing or otherwise was started in August 7, 1847, and it was kept up to date until at least 1897. (*Ibid.*; "The Committee appointed to revise the records find the following persons in regular standing," August 7, 1847)

The price of a pew in the church had increased considerably for the year 1839, including #1, labeled "Heirs of Enoch Wood." He died January 13, 1836. The annual prices or tax on that pew was \$400.000. Some of the 56 pews were taxed at over five hundred dollars. Pews 1-23 brought in \$8,977.00 in 1839 and rows 1-46 totaled \$6,384.00. Numbers 24-38 brought in \$1,755 and pews 47-56 realized \$1,518.00. Names, all males, are

included in this account. (Amount of Tax assessed on the pews in the Meeting House in Winthrop in the year 1839)

At a meeting of "The Baptist Church and Society" the minutes read, "...there is now due Reverend F. Merriam one hundred and sixty dollars, and we have to pay the same one hundred and forty three dollars and thirty two cents leaving a standing debt of seventeen dollars and sixty eight cents." (First Baptist Church in Winthrop, Minutes, September 1846)

At the October 6, 1846 Church and Society meeting, it was agreed:

"...to engage Brother Merriam for the ensuing year if he can be obtained for three hundred dollars." The minutes, nonetheless, show this vote was rescinded and it was determined "...to raise three hundred and twenty five dollars for the support of preaching for the year ensuing."

A subsequent vote took place the next year, though the sum to support preaching was only \$300.00. (Church and Society Meeting Minutes, October 6, 1847)

The following year the sum for pulpit ministry was \$350.00. (*Ibid.*, September 30, 1848; Handwritten note in the author's files, page XXI)

On October 29, 1847, "...Elder Fogg and wife...[were] recommended & dismissed to any church of the same faith & order." (Handwritten note in the author's files, page XXI)

Church records show, on October 19, 1848, Church Clerk, David Cargill, was instructed "...to extend an invitation in behalf of the Church & Society to **Mr. Samson Powers** to become their pastor." (Church and Society Meeting Minutes, October 19, 1848)

Powers agreed to answer the call with the "...request, reserving to himself 'two Sabbaths each year to spend out of this place'." (*Ibid.*, December 10, 1848)

In the 1840's (ca. December 21, 1848) the East Winthrop Benevolent Society (EWBS) was formed.

The 1870's minutes sometimes referred to the EWBS as the "Circle." In later years it was known as the Loyal Daughters.

EWBS's constitution and by-laws are noted in the church's records. It contains a dozen articles related to purpose and membership.

The society was organized and administered by women but men were welcome members. By Christmas Day, 1860, the

officers were Pamela White, President, Millie Fuller, Vice President, Mary Parlin, Treasurer and Caroline R. Cargill, Secretary. (Benevolent Society Minutes, December 25, 1860)

Church records for December 30, 1848 show Mr. S. Powers agreed to become pastor, "...reserving to himself 'two Sabbaths each year to spend out of this place'." (Church and Society Meeting Minutes, October 19, 1848; Copy of a letter to Mr. Powers, October 19, 1848; L. [sic] Powers to [Brethren of the Church and Society, East Winthrop, ME]; Church and Society Meeting, Minutes, December 10, 1848)

"At a meeting of the Sabbath on December 30, 1848 [Church membership] voted to call a council with a view to the ordination of Reverend S. Power [sic] of the Church and Society in this place...." (Church and society Meeting Minutes, December 30, 1848)

An announcement of his ordination council was determined on January 10, 1849. Father Case was designated to take part in the service.

In early January 1849 Reverend S. Powers "...gave a revelation of his Christian experiences, call to the ministry & views of doctrine--whereupon it was voted that we are satisfied with his Christian experience--with his call to the ministry & views of doctrine."

Thereupon, the gathered Church Council proceeded to have "...his ordination take place on Wednesday, January 24th 1849 at 11 o'clock, AM in this house."

Thereafter, "Special committees were appointed to take care of each part of the ordination, including church and society members, Brother Turner of Augusta, Maine and Brother Fought of Sidney, Maine. The order of service included singing, scripture reading, prayer, more singing, sermon, charge to pastor, hand of fellowship, address to the church, concluding prayer, Doxology, Benediction and adjournment.

D. N. Skeleton, D.D., gave the ordination sermon. Reverend M. Merriam read the scripture (John 4:24). "Father Case" offered the prayer. There were several other area pastors who attended and participated in the ordination. (*Ibid.*, January 10, 24, 1849)

At the May 1849 Church conference, it was "...voted to set apart Brother Francis Fuller to the office of Deacon of the Baptist Church in [East] Winthrop." (*Ibid.*) Considering the

matter for some months, Brother Fuller "...declined accepting."
(*Ibid.*)

On June 9, 1849 the Conference Meeting approved a license for George. G. Harris "...to preach the gospel." This was a privilege of the church which continued to be practiced as desired.

At the September 1850 Conference of the Church, it was "...voted to invite the [Baptist] Association to hold its next annual meeting with us...[and that Reverend S. Powers] be one of the delegates to the Association...." This Association appears in the minutes of a later period which already had become the Bowdoinham Association. A similar invitation was given to the Association on September 12, 1857. (Association Conference Minutes, East Winthrop, September 8, 12, 23 1855)

Several years later the Church and Society had enough subscribers and money in the bank to become debt free. It must have been a good feeling to realize this financial position. (Church and Society Meeting Minutes, September 1852)

Reverend S. Powers resigned in 1853 and the congregation "...being destitute of a Pastor...the Church and Society voted (unanimously) to invite Reverend Robert Cole of South Harrington [Maine] to come and labor with us one year as a Minister of the Gospel." (Church and Society Meeting Minutes, June 27, 1853) Reverend Cole declined the invitation on July 13, 1853.

An invitation was given to a Reverend C. Tibbetts "... to visit us on the first Sabbath in January, next, with a view of becoming our pastor." C. Tibbetts, of Farmington, Maine declined the call in September 1853. (Church and Society Meeting, Minutes September 4, 1853) Several days later the Church and Society members met to "...choose a committee of three to supply our Pulpit with preaching for the year to come." Deacons, I. Wadsworth, E. Packard and Brother W. Parlin, composed the committee. (*Ibid.*, September 11, 1853)

Meanwhile, a Standing Committee was established to "...inquire into the legality and expediency of making any alteration..." to the church building. (Baptist Meeting House Minutes, April 26, 1847; April 5, 24, 30 1848)

Hopes of repairs being completed as voted in 1850 were again referred to a standing committee at an annual meeting on April 28, 1851. (*Ibid.*, April 29, 1850)

A year later, the standing committee was directed to paint the outside of the 'house'. (*Ibid.*)

The belfry was to be refinished so as to keep swallows from nesting therein. And it was agreed "...to cooperate with the Ladies [of the Church] in furnishing the pulpit and the inside of the house." (*Ibid.*, April 26, 1852)

In 1853, the standing committee, made up of Isaac Wadsworth, L. W. Parlin and David Cargill, was given *carte blanche* approval to make repairs to the house as needed. (*Ibid.*, April 26, 1853)

On April 9, 1852 members voted to "...hold meetings on the Sabbath [even] if we have no preacher."

It also voted that the Committee to Supply the Pulpit "...write to A. W. Sawyer of Newton, Massachusetts, giving him an invitation to spend a short time with us." The reason was not disclosed. He could have been a summer visitor or hired to preach, temporarily. (Handwritten note in the author's files, pages XXI, XXII)

1854 was a banner year for the Baptists in the East Winthrop Baptist Church.

W. H. Parlin completed making a "Church Organ...." At its annual meeting it was "Resolved..., we heartily congratulate him upon the success of his labors and cordially invite him to place it in our church."

Isaac Wadsworth, David Cargill and Elias Whiting were asked at that meeting "...to visit upon Mr. Parlin in furtherance of this object and if he accepts the invitation to make the necessary alterations and arrangements in the gallery for its reception and assist him in removing it thither." (Church and Society Meeting Minutes, April 24, 1854)

Nearly a month after the resignation of Reverend S. Powers, **Reverend Charles W. Bradbury** was to become the pastor. (Church and Society Meeting Minutes, December 10, 1853) Reverend Bradbury, wanting to "...do the will of the Great Head of the Church..." accepted the call. (Charles W. Bradbury to David Cargill, Clerk, Baptist Church and Society Meeting Minutes, December 30, 1853)

Two years later, Reverend Bradbury asked for an additional \$100.00 in salary.

The decision--"...it was...not expedient to attempt to raise Reverend C. W. Bradbury's salary." Reverend Bradbury's

resignation was accepted on May 6, 1855 with this resolution: "That the Baptist Church & Society of Winthrop tender their thanks to Reverend C. W. Bradbury for his fidelity as a Gospel Minister and...they...fully recommend him as an efficient Minister of Jesus Christ." (Church and Society Meeting Minutes, 8, 1855, May 6, 1855)

In early 1854, the following resolution was adopted and then tabled, for later consideration:

"Whereas God in his Providence, has placed us, in the midst of many benevolent societies, whose claims for our hearty cooperation and support, we cheerfully acknowledge, and whereas, much that is now given, must necessarily go to pay [an] Agent, for collecting the same..." it was "...Resolved that we as a Church in future will do our own agency, giving to all of the benevolent enterprises of the day, as God has prospered us and our own consciousness enlightened by His Holy Word dictates." The resolution was ultimately approved on February 9, 1856 including publication of its content in *Zion's Advocate*. (Conference Minutes, February 9, 1856)

On June 14, 1855, the Church and Society "...voted to give Brother & Sister [S.] Powers a letter of recommendation and dismission to join the church in Addison, Maine." (Church and Society Meeting Minutes, June 14, 1855)

This implies he was no longer or soon thereafter the pastor of EWBC.

In 1856, an invitation was extended "...to **Reverend Hosea Pierce** to become Pastor." Answering the call, Pierce wished "...for the present to defer the matter but saying he would supply our pulpit until further notice." (Church and Society Meeting Minutes, March 18, 1856)

By the September 25th, 1856 meeting, it was reported by David Cargill to the Church and Society that Reverend Hosea Pierce "...had signified his willingness to continue to labor with us another year." (*Ibid.*, September 25, 1856)

During these good times for the Church, a "...committee [was] chosen October 11 [1856, which]...would recommend the Articles of Faith and Covenant as adopted by the State [Baptist] Convention and [be] printed in the Minutes of the Bowdoinham Association for the year of 1855." The resolution was tabled, "...to be acted on at some future time." (Conference Minutes, December 13, 1856)

In December 1857 with sufficient monies promised from subscribers to pay a quarterly salary to a full-time pastor, Reverend Pierce wrote:

"An invitation having been given to me to become Pastor of the Baptist Church & Society in East Winthrop & having at length concluded to accept that invitation, I shall regard myself as Pastor until such connection shall be dissolved by mutual consent." (*Ibid.*, December 21, 1857)

Throughout the remainder of the 1850's repairs were made to the 'house' and subscriptions were sold to incorporate pew-holders into the tax system of fund raising for maintenance of the church building and its program. The pew holders were notified by postings at the East Winthrop Post Office and at the church building. One can see its early photo at the current post office building. Under consideration was a warrant to remodel the House. The meeting of March 4, 1858 was posted on February 18, 1858. W. W. Parlin, Justice of the Peace, authorized the warrant. It was directed to the proprietors and pew holders of the church. Shortly thereafter, certain shareholders from Winthrop and Manchester bound themselves for \$1000.00 to purchase the Meeting House from its current proprietors. (Church and Society Meeting Minutes, ca. March 16, 1858)

In a document describing the "Ground floor of the interior of the Baptist Meeting House in Winthrop, as it was before being remodeled...[on March 24, 1858]..., there were fifty-six double pews including four on each side of the pulpit for choir members. There was another ground floor plan with fifty-two pews, which included names of shareholders, dated August 5, 1858." (Ground Floor of the Baptist Meeting House East Winthrop, as Remodeled & Appraised & Sold August 5, 1858)

There were "...certain funds in the Treasury of The Repairing Association of the Baptist Meeting-house in Winthrop ...," and in late summer 1858, it was authorized and directed to "...the Building Committee of [the]...Association, to dispose of our share of said funds, respectively, by contributing and paying out the same towards defraying the expenses of the erection of a vestry, to be placed on the said Meeting House Lot." (Order of Exercises at the Dedication of the Baptist Meeting House on the fifth of August, 1858)

There were "Twenty-one new subscribers [who] bonded for the \$1000.00 borrowed to be given to the current proprietors

for the church property. Seventeen men of the congregation donated their 'Association' funds, noted above, toward this building project as of August 28, 1860--amounting to \$180.19 according to John E. Brainerd Clerk. (Church and Society Meeting Minutes, February 18, 24, 1858; March 13, 16, 19, 1858)

Attention was given to painting the cedar shingles on the church building and fixing the windows. (*Ibid.*)

The spire had rotted away. On April 12, 1858, David Cargill offered to build a new one and seal it "...for \$100.00 or tin it..." for \$125.00. (*Ibid.*, April 12, 1858)

Unsold pews were auctioned off to interested parties. David Cargill donated up to \$75.00 in unpaid labor costs for considerable inside work, including building a stage. (*Ibid.*, March 22, 1858; April 12, 1858; May 11, 1858; July 30, 1858)

At a meeting on July 14, 1858, church members voted to dedicate "...the Meeting House...and the Pews...[and] sold [the right to sit in the pews; though not to buy an individual pew..." on August 5, 1858. (*Ibid.*, July 14, 1858)

A major building budget was presented to members, in 1858, amounting to several thousand dollars for labor costs, including fresco painting, pulpit repair, pulpit carpet, carpet in the pews, oil cloth, repair of the foundation and other sundries related to the building and the church's overall, repair needs. (*Ibid.*, July 30, 1858)

David Cargill apparently was reimbursed for making some of these improvements, though he also contributed later repair work to the meeting house involving the cornice, chimney and tinwork under the funnel. (*Ibid.*, April 18, 1859)

A formal, church property sale agreement was signed on April 18, 1859 (before Francis Fuller, Justice of the Peace), by Isaac Wadsworth, David Cargill and Elias Whiting, and a receipt for same was given "...to the new subscribers...[including] pews numbered 21, 22, 43 and 44." (*Ibid.*, April 18, 1859)

At the same meeting a new corporate name was adopted, The 'Proprietors of the Baptist Meeting House in Winthrop'. (*Ibid.*)

The pews were turned over to the new subscribers by "The 'Repairing Association of the Baptist Meeting House in Winthrop...'" (*Ibid.*, April 18, 1859)

Reverend Pierce tried to resign in late 1859; the vote of the congregation was to "...instruct the Finance Committee to

request Reverend H. Pierce to withdraw his letter of resignation." (*Ibid.*, December 27, 1859)

Ultimately, Reverend Hosea Pierce's resignation was accepted, a year later, at the December 1860 meeting of the Church and Society.

It was also at this meeting that Reverend Mr. Tibbetts was invited to become pastor, starting the following January. (*Ibid.*, December 17, 1860)

He declined the offer and **Mr. Sewall Brown** of Dover, ME supplied the pulpit until he officially became pastor. (*Ibid.*, December 26, 1861; Conference Minutes, March 8, 1862)

Brown was a member of the Foxcroft & Dover Village Baptist Church in West-central Maine.

A letter verifying Reverend Brown's membership was received from that church, and he became a member of the Baptist Church of Winthrop on March 23, 1862. (Church and Society, Sunday, After Services Minutes, March 23, 1862)

Mr. Sewall Brown, was well-courted.

This is a paragraph written to Brown from David Cargill, the Clerk of the Church and Society which underscores that premise:

"Having become somewhat acquainted with us and our wants, it is confidently hoped and I think I may safely say, believed..., the Great Head of the Church has directed you to us and our esteem, confidence and affection to you. Hoping to have an early reply!" David Cargill

Brown's acceptance letter of February 8, 1862, in part, says this, in conjunction with the church's call of December 26, 1861: "Tho I have tried to take plenty of time for consideration & have thought & prayed over the matter till the last hour of my time, yet I am not now clear as to my duty, but will give an answer subject to revision--if I shall deem it my duty to revise it within a week or two.... In answer to the invitation with a thousand misgivings & feelings of reluctances and doubt, I must now say I accept." He went on to say, "But I am terrified at what is expected to follow an acceptance viz. Ordination. I tell you plainly brother--I am not fit to have anointing hands laid on my unworthy head--I fear that I am not an instrument that God can bless to the good of his church and salvation of souls." He further lamented, " Since the duty of Ordination has come up, I have been in almost despair, tempted to leave the ministry en-

tirely--and it seems as if my brethren would admire me to do so if they know me as I know myself...." Brown goes on and on for numerous, self-reviling paragraphs, including several more paragraphs in a P.S. Then, he ultimately agrees to the invitation by saying: "Therefore, in accepting such a charge I must tell you frankly that I am utterly inadequate...." (Sewall Brown to David Cargill, February 18, 22, 1862)

The church hired Mr. Sewall Brown anyway.

An Ecclesiastical Council was formed by the church members at East Winthrop for Brown's ordination. (Church and Society Meeting March 26, 1862)

"The records of the Church and Society of East Winthrop inviting Brother Brown to become...pastor, was read; also his letter of acceptance. Brother Brown was called upon, and related his Christian experience, call to the ministry and views of Christian doctrine...." Thereafter, "...the Council retired to the Vestry and having expressed their entire satisfaction on these points, it was unanimously voted, that we proceed to his ordination this afternoon at one o'clock." G. D. B. Pepper of Waterville, ME delivered the ordination sermon. (*Ibid.*)

Those attending the ordination included credentialed persons from East Winthrop (E. Packard, D. Cargill, F. A. Morrow), West Waterville (Reverend W. H. Kilton, Deacon W. Lewis), 1st Monmouth (Reverend G. D. Ballantine, Deacon Bela Pierce, Joel W. Witherell), Fayette (Reverend S. W. Avery, Brother Simeon Chase, Samuel Hersey), Wayne (Reverend G. S. Smith, Deacon Arcadius Pettingill, Brother William E. True), Augusta (Reverend J. H. Ingraham, Brother Gillbert Macomber, J. S. Turner, S. Pullen), Waterville (G. D. B Pepper, Professor S. K. Smith), Gardiner and Brunswick 3rd (Reverend J. M. Follett, B. Foster, A. E. Wing), Hallowell (Reverend A. R. Crane, Brother Simeon Hersey, E. Rowell), Manchester (S. D. Richardson, Brother B. Thomas) and East Monmouth (Deacon David Titus "...was present but not [designated] a delegate by action of his church)." {*Ibid.*}

The chimney was made a few feet higher; the 'house' was recommended to be repainted, at least its north end. (*Ibid.*)

Other repairs were made as well and all for an estimated sum of \$150.00. The painting's expenses were approved on June 17, 1864. (Church and Society Meeting Minutes, April 11, 1864)

In 1865, with the Civil War subsiding (nary a word of

politics or of the war ever appears in the minutes of this Church), it was decided to call a council to address the ordination of Brother Alonzo Bunker "...as a missionary to Burmah [sic]." (*Ibid.*, July 8, 1865) G. G. Fairbanks of Somerville, MA preached the ordination sermon. H. A. Sawtelle came from San Francisco to give the charge. Reverend Alonzo Bunker gave his own Benediction. (*Ibid.*, August 3, 1865)

Amidst all this excitement, 'worshiping and legislating in the faith', house repairs were never neglected nor was fund-raising to purchase, insure and repair the parsonage overlooked.

Those who contributed to the construction and repair of the parsonage had their names included in "...the church records, with the sums so paid set against their respective name and a copy of the name attached to the deed of this parsonage."

Funds left over from paying for the parsonage were placed in interest bearing paper. Interest on this principal was to be used for insurance and repairs on the parsonage. An interesting policy clause was resolved by the congregation: "...if the time should come when the Winthrop Baptist Church shall cease to need a parsonage, the funds shall return to the Donor, their heirs, or assigns, in the proportion of their subscription." (*Ibid.*, April 7, 1866) Twenty-two contributors and the amounts they gave toward this project are listed in the minutes. (*Ibid.*, January 20, 1865). Did it ever happen? I have no evidence either way!

It was too stormy for the meeting to be held on April 1, 1867. Only a few members were present. Those who brought it to order postponed the scheduled meeting until April 8, 1867. (*Ibid.*, April 1, 1867)

A year later it was determined at that meeting to repair the chimney for the approved sum of \$15.00. (*Ibid.*, April 6, 1868)

A branch of the Baptist Church of 'East Winthrop' (the town started in the eastern section of Winthrop; the village came later) was established in Winthrop Village, further west in the town, in the downtown district of current day Winthrop, ME. It was sanctioned in the spring of 1867. Members constituted the congregation by letter from church members in other Maine villages including Mt. Vernon, South Berwick, Paris Hill, Mechanic Falls and Fayette. In the spirit of the democratic process in Baptist churches, the branch was "...empowered to transact all necessary business for...[the new body of Christ]." (East Win-

throp [Minutes], April 19, 1867; "At a Meeting held at Winthrop Village [Minutes], April 24, 1868")

The church, on April 19, 1868 "Voted..., members who may be present at the meeting to be held at Winthrop Village on Friday next, for the purpose for forming a branch church at that place, be authorized to act for the church." (Handwritten note in the author's files, page XXX)

Less than a week later on April 24, 1868, "At a meeting held at Winthrop Village," an unnamed number of "Brethren and Sisters were received by letter. The members who were received by letter...[were] constituted a Branch Church located at Winthrop Village, and...empowered to transact all necessary business for themselves." (*Ibid.*)

Reverend Brown's letter of resignation, in 1867, was not accepted and another \$100.00 was added to his annual salary in hopes of keeping their pastor. He was visited by members of the congregation based on a vote to that effect. Brown stayed on! (Church and Society Meeting, December 16, 23, 1867)

A year later, "Reverend S. Brown, having...closed his labors..." with the Baptist Church and Society of East Winthrop, Reverend J. F. Ecvaeth, a recent pastor in Blue Hill, [ME]" was asked to become pastor. He declined the call by the Baptist Church at East Winthrop in late 1868. (Church and Society in Annual Meeting, Minutes, December 21, 1868)

It was a few months later that another call was made. This time to **Reverend A. Bryant** at "...a salary of \$600 dollars in addition to the unit of the Parsonage and that it be paid quarterly." (Church and Society Meeting, March 22, 1869) In the records there is an acceptance letter from Reverend A. Bryant dated April 12, 1869 answering his call based on a letter from the Clerk.

More chimney, spire and "House" work was supported at an estimated cost of one hundred twenty dollars. (Two different documents dated the same spring, Church and Society Meeting Minutes, March 22, 1869; Baptist Meeting House in Winthrop, Minutes, April 12, 1869)

It appears the church at East Winthrop was a centerpiece of the Bowdoinham Association. At least it often had invited the Association to attend annual meetings in East Winthrop, ME. In September 5, 1868 the Conference at the Winthrop church voted "...to have the Minutes of the Association printed with those of

the Maine Missionary Convention...[and] invite the Association to meet with us at its next session." (Conference Minutes, September 5, 1868)

There is documentation of the pew assessments for 1864 in the Church's records. There were fifty-two pews purchased that year by subscribers. On December 21, 1869, resident Church members were assessed "...the sum of four-hundred and seventy-five dollars and to raise as much [money] as possible by subscriptions." (Church and Society Minutes, December 21, 1869)

Another assessment was conducted in 1869 with respect to the "House's 52 pews!" At a legal meeting of the proprietors of the Baptist Meeting house, in Winthrop, "...it was [voted] to raise One Hundred and Fifty Dollars by tax to repair said house ..." The rate was set at "6 2/5 Mills." The record of this meeting was signed by W. W. Parlin and H. Packard and contains all of the names of pew holders who attended. The actual amount raised as reported on April 4, 1870 was \$151.70. The amount to be expended on "...repairs upon the house...[was] \$64.29." (Baptist Meeting House in Winthrop Minutes, April 4, 1870)

My doctoral dissertation (in 1966) at Boston University was entitled, the "Sons of Temperance: Pioneers in 'Constitutional' Prohibition." Its members, including Abraham Lincoln, dared not drink cider, as a drink, for fear it might be fermented to the point of intoxicating a person. Such temperance organizations were numerous in Maine and elsewhere in the nation in this era including, locally. In early 1871, at a Conference meeting, the Winthrop Baptist Church agreed: "...that the pure juice of the grape that is not intoxicating be purchased if possible, for the sacrament..." of communion. (Conference Minutes, February 4, 1871) No mention of cider or its potential for fermentation.

At the 1870 annual meeting, it was determined to pay its minister, Reverend A. Bryant, on a quarterly basis. (Church and Society Meeting Minutes, December 19, 1870)

It was decided to build a fence between the boundaries of the church and the property of Samuel Jackson. (Baptist Meeting House in Winthrop Minutes, April 3, 1871)

\$400 was raised at the 1871 annual meeting "...to meet the liabilities of the coming year." (*Ibid.*, December 18, 1871)

A year later, the assessment was \$450. At this meeting a committee of the whole discussed:

"...the subject of having but one sermon on the Sabbath...with E. F. Whiting in the chair." It was decided to have only one service beginning "...on the first Sabbath of January 1873, and continue so until otherwise ordered." (*Ibid.*, December 16, 1872) There was a reversal of the 1872 decision at the 1874 annual meeting. (*Ibid.*, April 10, 1874)

An earlier, tabled resolution, to determine the 'doctrine' of the church, was addressed when on May 31, 1873, it was agreed "...the Covenant published in the Baptist Praise Book, which is now in our book will be our Covenant." (*Ibid.*, May 31, 1873) In that J. R. Henderson supposedly adhered to this Covenant, the church gave him a license "...to exercise his gifts in preaching the Gospel of Christ."(*Ibid.*)

During the next annual meeting, once again, \$450 was assessed on all male members of the church and additional funds were expected through subscription. The Financial Committee Report showed at least \$650 was owed. (*Ibid.*, December 15, 1873)

At this annual meeting, the Financial Committee was "...instructed to give Reverend A. Bryant his three months notice agreeable to the terms of settlement with permission to close his labors with us sooner if he desires." (*Ibid.*)

The church always seemed amicable in welcoming new members by letter and dismissing them reciprocally. For example, the Winthrop Church "...voted to give Reverend S. Brown & wife a letter of dismissal and recommendation to the Baptist Church in Guilford Me." (Winthrop Church Minutes, February 21, 1874) It had given the same recommendation to Brother A. Bryant and his wife, Harriet M. Bryant...to the Baptist Church in Dover, NH" on February 21, 1874 as well. (Handwritten note in the author's file, page XXXIII)

A month or so later, on June 6, 1874, "Reverend W. T. Whitmarsh, wife and daughter, Agnes, were received by letter from the Point St. Charles Baptist Church Montreal Canada." (*Ibid.*, May 2, 1874) A few days later, the Winthrop Church "Received notice from Franklin Street Baptist Church in Dover NH that Reverend A. Bryant and wife had united with them." (Church and Society Meeting Minutes, June 25, 1874)

At the annual meeting this same year **Reverend W. T. Whitmarsh** was asked to be pastor if arrangements were found agreeable. (*Ibid.*, April 6, 1874)

Reverend Whitmarsh accepted the call in a letter to P. E. Brainerd, Clerk on April 8, 1874. Similar sums of money as in 1871 and earlier were assessed [church] subscribers to pay expenses throughout the 1870's. (*Ibid.*)

Meantime, On September 30, 1876, the congregation asked thanks be expressed to Deacon Samuel Sewall "...for the two tablets with texts of scripture upon them which he so kindly presented to us." (*Ibid.*, September 30, 1876)

Then, there was a note of the church's sadness to Reverend Whitmarsh's decision to take a call elsewhere: "...we fully reciprocate the regret that he has expressed in the severing of this connection; 'sorrowing most of all' if he must go that the distance to which he is called seems to indicate that we shall see his face no more." Also, "...we fully commend him to the love and confidence of our brethren everywhere and especially of the church to which he is called."

And, "Confessing our reluctance to...[lose] a pastor of another nationality, before he came to us, we say with gratitude, that his course...has tended greatly to remove all such prejudices from our minds and with thanks to God for the unbroken harmony of thought and action that has existed between us, during his sojourn here...."

Further, it was recorded: "... and for the means of good, we feel he has been to us and to our children, we will not cease to pray for the blessing of Heaven to attend his labor wherever he may go and to be upon him and his family always." (*Ibid.*, October 8, 1876)

The annual meeting of 1876 saw a transition in ministers when the congregation's members voted to accept Reverend W. T. Whitmarsh's "...letter of resignation dated Sept 17, 1876...." Whereupon, it was voted "...to extend to Reverend [A.] R. Crane of Hallowell an invitation to become...pastor." (*Ibid.*, December 22, 1876; R. E. Brainerd, Clerk to Reverend A. R. Crane, December 22, 1876)

Reverend Crane did not answer until the following September because of health reasons.

His letter of acceptance was, nonetheless, based on his ability to supply the pulpit "...and do what pastoral work I may be able to hoping that this will meet your approval and that God's blessing will visit upon us." (A. R. Crane to the Brethren of the Baptist Church of East Winthrop, September 15, 1877)

There is a record of Reverend Crane having been chosen as a delegate to the Bowdoinham Association on September 2, 1877. (Church and Society Meeting Minutes, September 2, 1877, August 31, 1878)

Funds were approved that year to make "...an addition to the parsonage." (*Ibid.*, October 6, 1877)

Reverend Crane worked with others from the Winthrop Church during the ordination of E. F. Merriam as pastor in a Livermore Falls, ME Church. (*Ibid.*, July 19, 1879)

He did so in a similar situation in Fayette, ME. (*Ibid.*, September 6, 1879)

He was voted to attend the Bowdoinham Association meeting for the church in 1881. (*Ibid.*)

Reverend Crane also helped with an ordination in Hallowell, ME that year. (*Ibid.*, September 3, 25, 1881)

He also attended the Bowdoinham Association meeting, again, in 1882 representing the church (*Ibid.*, September 2, 1882) Reverend A. R. Crane went frequently to 'Association' meetings during his years of ministering to the members of the Winthrop Baptist Church though not in November 3, 1883. (*Ibid.*, September 2, 1882; July 8, 1883; September 1 and November 3, 1883; September 6, 1884; September 5, 1885; September 1, 1888 and March 10 and August 18, 31, 1889)

Reverend Crane seems to have been as beloved a leader as Reverend Whitmarsh. In 1880, this affection is noted in a congregational resolution which reads:

"...we cordially unite in an expression of our high regard for the kind, faithful and intelligent labor of our pastor and friend Reverend A. R. Crane in the past and with pleasure anticipate their continuance and his genial presence...with us in the future." (*Ibid.*, December 20, 1880)

The praise of the church's leader was more elaborate in 1881: "...we can but express our gratitude to our Heavenly Father that He has given us a Watchman, Reverend A. R. Crane, in whom we have the utmost confidence, and with whom we can heartily cooperate in all affairs pertaining to Christ's Kingdom."

At the same annual meeting, "...the male, resident, church members..." were assessed an aggregate of \$370. This amount and "...the balance [was to be raised] by subscription for the support of preaching...[in] 1882." (*Ibid.*, December 19, 1881)

The A. Wood heirs still sat in pew number one while the current minister, A. R. Crane, occupied pew number two. In 1882..., [a few cents were] assessed upon the subscribers of the fifty-two pews of the church to [help] raise \$100 in April 1882 "...to repair and aid the house...." A copy of the pew numbers and related transactions of this fundraising event is stated in the records. Reverend A. R. Crane was employed for another year. (Church and Society Meeting Minutes, April 1882)

Reverend Crane participated in the reorganization of a church in Skowhegan, ME at a church meeting in the spring of 1887. (Church and Society Meeting Minutes, May 22, 1887)

He was always busy during his long-time ministry at the Baptist Church in Winthrop and other external duties such as association meetings and ordinations as in the case of the Litchfield, ME Church that year. (*Ibid.*) Cranes from Litchfield, ME attended EWBC some of the years when my family were members. Pastor Crane was at Hebron, ME for an ordination in 1890. (*Ibid.*, November 1, 1890)

There is a record dated February 6, 1891, telling about the Crane's uniting with the church at Hebron, ME. (Handwritten note in the author's files, XXXXII)

With the current nomenclature, The International Organization of Good Templars (formerly known as the International Order of Good Templars or the Independent Order of Good Templars) paid for the use of the Meeting-house Vestry beginning at least in 1883.

The Financial Committee and S. Packard of the church accounted for related funds as long as the facility was rented. (Church and Society Meeting Minutes, December 17, 1883)

For the next several years funds were raised for expenses, including repairs, per usual and in similar amounts more or less.

In 1889, only one dollar was spent on repairs. Nonetheless, the Proprietary Committee made plans in 1890 to have the church shingled as soon as practicable. (*Ibid.*, December 15, 1890; Baptist Meeting House in Winthrop, Minutes, April 1, 1889; March 29, 1890, April 11, 1890 and April 7, 1890)

On April 7, 1890, \$200.00 was needed for repairs and the tax rate on church pews was raised by .085%. This meant assessment was estimated at about three dollars per pew--fifty-two, still. (Church and Society Meeting Minutes, April 7, 1890)

There is no record of additional commendations of Reverend Crane through 1890, at least.

At the annual meeting in 1890, funds were to be raised "...to supply the pulpit for the coming year."

Also, there was unanimous consent to "...extend to S. H. Fojsohm, D.D., of Woonsocket...an invitation to become... pastor." This invitation "...was not answered as death claimed him as a victim." (*Ibid.*, October 22, 1890)

In a next abortive effort, the "invitation" to Arthur Curtis did not get out of the committee of the whole in 1891. (*Ibid.*, October 13, 1891)

A special meeting of the members was held, and "After a mutual consultation it was voted unanimously to give Reverend J. C. Andrews of West Paris [Maine] an invitation to become ...pastor." This invitation was never answered. (*Ibid.*, December 29, 1890)

As a result, another meeting was held in 1891 at which "**Brother P. S. Hamblin** of North Berwick..." was invited to become pastor. He accepted in a letter posted May 1, 1891. (*Ibid.*, March 7, 1891; J. E. Brainerd, Clerk, to Reverend P. S. Hamblin, March 7, 1891; P. S. Hamblin to J. E. Brainerd, March 10, 1891) There is no indication in church records as to why this acceptance was not honored or responded to otherwise by the congregation or Reverend Hamblin. Was he installed anyway for a short period of time? Dorothy Irish believed so—see below.

In October 1891, **Joseph M. Long** became the pastor. (Church and Society Meeting Minutes, October 7; 28, 1891) His salary for 1892 was \$500. He was chosen on September 3, 1892 to represent the church at the Bowdoinham Association meeting. (*Ibid.*, September 3, 1892)

On September 11, 1892, Reverend Long and his sister, Eliza S. Long, were received by letter from the church in Canton, ME. (*Ibid.*, September 11, 1892) For 1893 Reverend Long was paid \$465.05.

On November 5, 1892, in accordance with the report of the Committee on Benevolent Contributions, it was voted...[that the church would take] four collections during the year...." One was designated for the Missionary Union...." (Handwritten note in the author's files, XXXXII)

1894 was filled with major expenses for repairs to the 'House'. Reverend Long's salary was reduced to \$400.70 in

1895. (*Ibid.*, December 18, 1893, January 1, 1894, December 16, 1895, Baptist Meeting House in Winthrop, Minutes, April 2, 1894)

In Conference, the congregation voted to celebrate the seventieth anniversary of the organization of the Church by determining appropriate exercises. Reverend Long, D. Fuller and J. E. Barinerd were among those chosen to develop the events of the celebration. (Church and Society Meeting Minutes, February 3, 1894) They chose 1824 as the date in which their church was organized rather than the date it was initially dedicated, November 19, 1823.

Reverend Long's contract had been "dissolved," temporarily, at the Church's December 30, 1895 Annual Meeting. Ladies attended this meeting. It was a first for the ladies of the Church. It was a group of the Ladies Circle and the Loyal Temperance Legion who, during the meeting, defrayed a budgetary deficit of \$40.65. One finds occasional notations in the Church's records from this time forward, whereupon the Ladies Benevolent Association made financial contributions to the church. It was voted in 1895 to take collections every Sunday during 1896 to help defray costs in order to keep the pulpit filled with a preacher. Reverend Long was asked to stay on until summer 1896.

Meantime, he had tendered his resignation and was asked to withdraw it on October 19, 1896; the congregation wanted him to reconsider for at least another year. (Church and Society Meeting Minutes, December 19, 1892; December 30, 1895 and February 17 and October 19, 1896)

At an early 1896 meeting, members of the congregation expressed their appreciativeness to Reverend J. M. Long. (*Ibid.*, December 30, 1895; February 17, 1896)

Ultimately, Reverend Long's resignation was submitted and addressed at an August 19, 1897, special meeting of Church and Society. It was effective September 1, 1897. He was once again shown formal appreciation--a more lavish one--for his six years of service to the church. The Financial Committee (sometimes, later, called the Pulpit Supply Committee) always had its hands full with pulpit replacements between pastors. (*Ibid.*, August 19, 1897)

During the late Twentieth Century, at least, it became the duty of the church's Pulpit Committee, between ministers, to

arrange for such replacements. Once, under such circumstances during the mid-1980's, I responded to its request and delivered a sermon entitled, 'Hope'.

The Baptist Church in Winthrop failed in its next attempt to induct a new pastor. That was true with respect to O. O. Ordway in 1897. He never responded to the church's call. Nonetheless, upon Ordway's 'rejection', **Reverend Albert Leach**, in May of the following year, accepted the call. (*Ibid.*, November 10, December 27, 1897; January 3, May 4, December 26, 1898) Reverend Leach was paid a salary of \$450.00 as records show, dated January 4, 1900. (*Ibid.*, January 4, 1900)

"At a special meeting held this evening [November 18, 1901] Reverend Albert Leach, having resigned the pastorate, his resignation was accepted..." and the matter of obtaining another "...supply for the pulpit was referred to the Financial Committee." (*Ibid.*, November 18, 1901)

A new pastor was called in 1902. He was Reverend A. L. Lane of Waterville, Maine. Lane declined the invitation on March 8, 1902. (*Ibid.*, January 27, March 8, 1902)

Brother F. Purvis was called by the congregation. He accepted the position. (*Ibid.* April 21; August 12, 1902) Purvis was expected to be inducted on or before July 1, 1902. Then, Reverend Purvis withdrew his call. (*Ibid.*, May 16, 1902)

A week later a letter from **Reverend P. S. Collins** included his acceptance of the position as pastor at the church and that he would begin his service on June 22, 1902. That was fast! The minutes reflect "...Reverend Collins was invited to become pastor on June 2, 1902. His 'goods' were to be moved into the church's parsonage "...free from expense to him." (*Ibid.*, June 2, 8, 22, 1902)

All seemed well in 'church and society land' at year's end, 1903. Pledges and available funds were on hand...to pay all bills." (January 12, December 12, 1903)

Then, at midyear, 1904, P. S. Collins resigned his post as pastor "...of the Church and Society..." to become effective the first of September of that year. (*Ibid.*, July 3, 1904)

The minutes did not reflect his installation as pastor at the church. Only his resignation!

Robert Morris was invited to become pastor during fall 1904. It was with "great pleasure" that he accepted the call. (*Ibid.*)

All transactions were completed within a week with respect to invitation and the acceptance letters. (*Ibid.*, October 23, October 24 and October 30, 1904)

Unfortunately, the early, recorded records of the East Winthrop Baptist Church ended with the last notation. I had hoped that later records would be found in order for me to trace the church's story closer to the present. That never happened!

Dorothy C. Irish's Summary History of the EWBC

My search for the original, handwritten church records, beyond 1904, did not uncover additional minutes or pastors' names and dates beyond that year. After searching crannies of the church several times over the years, I asked several parishioners, at a strawberry festival event in 2014, about their availability. They had never heard of any such discovery.

Fortunately, I was able to get a full, pastor listing from Dorothy Irish's 'history' of the EWBC, published about 1974.

Earlier in the book, I mentioned Dorothy Irish who was a long time member and contributor at the East Winthrop Baptist Church (EWBC) and a friend of Margaret Alice Tibbetts.

Further, in this section, I provide a complete listing of all EWBC's ministers along with selected information gleaned from Dorothy's 'Excerpts from the History of the East Winthrop Baptist Church'. She wrote:

"In tracing the movements which led to the formation of the East Winthrop Baptist Church, we need to understand it was the day of the Standing Order, which, originally supported from the town treasury, was still practically a State Church [Puritan and early Congregational in organizational structure].

In the spring of 1792, Elder Isaac Case came to...[the Readfield and Winthrop, Maine region] on horseback with saddlebags, gathering twenty baptized believers and organized them into a church called the Baptist Church of Winthrop at a meeting held in a barn located near the top of the hill on the north road, presently known as the Case Road. Membership increased rapidly.

When Readfield and Winthrop (adjoining State of Maine villages) were incorporated as two separate municipalities [in 1771], "... the church was on the Readfield side of the line... [and its] name was changed to East Readfield Baptist Church."

Some years later, "An important era in the history of this church took place when in 1822 seventy-five members were dismissed from the East Readfield Baptist Church to form a new organization and build their own church in East Winthrop. The land was donated by Reverend Josiah Houghton and fifty-nine shares at fifty dollars each were subscribed. The bell was the only church bell in this part of the State. Twenty-nine persons subscribed \$182.00 to purchase the bell."

Dorothy's sources believe that it was in 1823 that "...the church was [first] dedicated with the services extending through two days, November 19 and on into November 20 which was Thanksgiving Day.

For two years the church was served by licentiates of Waterville College [later Colby College] during which time there was a great revival."

In 1824 churches from all over the state met here and organized the Maine Baptist Convention.

...the first ordained pastor to serve was...[Dorothy Irish called him Reverend] John Butler who lived in the parsonage built especially for him at a cost of \$800.00 and...owned by Mr. and Mrs. Alfred Fuller. The pastor's annual pay was \$300.00 and nineteen cords of wood.

There have been 27 pastors serving to date. In the first seventy years the church sent forth from its membership three ministers.

In 1831, between the two church services, Sunday School was held...[across the street at the nearby] brick school-house during the summer.

A library was purchased in 1835 and a regular librarian made an officer of the church.

[Margaret Tibbetts, a member of the church since the late 1920's, spent many hours developing and managing the church's library—probably a different one--during her many years as a member of the EWBC.]

From 1835 to 1845 East Winthrop was noted for having a singing school and public concerts were held in the church.

The first church choirs sang unaccompanied. Mr. George H. Kilbreth was the chorister for over fifty years.

In December 1955 the choir presented the first Yuletide Hour which became an annual event. In 1956 they became a vested choir.

The Baptist State Convention met here in 1845.

The pipe organ, built by Mr. W. H. Parlin in 1854, was played by him for more than twenty-seven years. Later, Mrs. Stella Stone was organist for many years.

In 1855 the Reverend Hosea Pierce became pastor and built the present parsonage. When he left in 1860 the church bought the building, and it has been the church parsonage since that time [until more recent years when it once again was sold].

A vestry was built, in 1868, on the meeting house lot and served until 1913 when it was sold for a dwelling. The church was made into two stories in 1869.

In 1912 the church was again remodeled when Mr. John Brainard gave \$1,000.00 which covered most of the expense. It was rededicated February 5, 1913.

Seven pastors have been ordained in this church. Reverend Alonzo Bunker went directly from his ordination to Burma, India, where he served many years as a missionary.

This has been a strong missionary concerned church giving generous support throughout its one hundred and fifty years [written, ca. 1974].

In 1874 the ladies of the church organized the Benevolent Society which existed until 1907.

Other ladies groups have followed. In 1921 the Willing Helpers organized and continued for seventeen years.

In 1938 the Loyal Daughters was organized and is still very active in support of the church [and was when my family and I were members; female members of my immediate and extended family became active participants].

A stable and an addition were built at the parsonage in 1877.

In 1923 the Centennial of the church was observed.

The church was repaired and remodeled again in 1949, Church-yard landscaped and a parking lot made in place of the old horse sheds which were no longer needed.

The Cobbossee Couples Club was organized in the late fifties, the purpose of which was to promote family fellowship among the couples of the community.

The East Winthrop Bell Ringers, originating among members of the church choir, formed in 1959.

On May 6, 1962, a church annex to be known as Huffman Memorial Christian Education Building was dedicated as a

memorial to honor our well loved pastor, Reverend Mildred B. Huffman who served here for twenty-nine years. Various youth groups and adult organizations hold their meetings in this memorial building.

The Reverend Daniel C. Tuttle, our present pastor [of the church in 1974] began his ministry here in 1966.

The influence of the church can never be measured in words or thought. Having considered these days of old, we surely have learned gratitude for the past, a Christian ambition for the present and trust and confidence in God for the future. We commit this precious legacy to those...[who] shall follow us as long as man has need of the glorious gospel of Christ."

This is a listing of EWBC's pastors and their dates of service to the present: Reverend (sometimes called Elder) John Butler (1825-1831), Elder Samuel Fogg (1831-1836), Reverend John H. Ingraham (1836-1839), Reverend Daniel E. Burbank (1839-1840), Reverend Franklin Merriam (1840-1847), Reverend Sampson Powers [or Power] (1849-1853), Reverend C. W. Bradbury (1853-1855), Reverend Hosea Pierce (1855-1860), Reverend Sewall Brown (1862-1869), Reverend Amasa Bryant (1869-1874), Reverend W. F. Whitmarsh (1874-1876), Reverend A. R. Crane, D.D. (1874-ca 1890—there may have been an interlude of pastors from Crane to Griffin not noted in the records), Reverend I. S. Hamblen [he accepted in 1891, but was he ever installed?], George T. Griffin (1891-) [I have no further accounting of him], Reverend Joseph M. Long (1891-1899), Reverend Albert Leach (1899-1903), Reverend Peter S. Collins (1903-1906), Reverend Robert Morris (1906-1910), Reverend Asa L. Lane (1910-1912), Reverend Benjamin S. Fifield (1912-1914), Reverend Edwin S. Longley (1914-1918), Reverend Levi F. Cook (1918-1923), Reverend Angus Lyons (1923-1924), Reverend George T. Griffon (1924-1928), Reverend Mildred B. Huffman (1928-1957), Reverend Robert E. Aspinwall (1957-1961), Gordon Sisson (1962-1964), Reverend Frank L. Irvine, Jr. (1964-1966), Reverend Daniel C. Tuttle (1966-1978), Reverend John D. McNeil (1978-1986), Reverend David F. G. Beal (1987-89) and Reverend Samuel Richards (1989-present).

Reverend Samuel Richard's ministry, at the East Winthrop Baptist Church, is the longest in its history.

At this writing he continues to serve the EWBC as its pastor. Our family attended the East Winthrop Baptist Church, at

times, under the ministry of these pastors: Tuttle, McNeill, Beal and Richards.

On November 14, 2017, David (Dave) Beal wrote this on **Facebook**: "I'm 16 years past my massive heart attack, 15 years past the debilitating stroke, and now I have been diagnosed with stage 3 cancer. On my desktop is a quote from Psalm 73:26. 'Though heart and body fail, yet God is the rock of my heart, my portion forever'."

Manchester Community Church at the Forks

There are two, very short histories about the Manchester, ME Community Church, so named, written well after its origin in 1833--in 1957--which were sent to me in 2017 by its pastor, Reverend Donald Daniel.

There is also a bit of history connected to their arrival at our 245 Main Street address on March 3, 2017. On February 21, 2017, the Winthrop, ME Post Office (not the one in East Winthrop) had been closed for business due to a fire which destroyed the interior of this seven-year old, handsome, brick structure. Reverend Daniel's post arrived along with other, personal and charred mail that had been found in the ruins by post office personnel. The two histories of Manchester, ME, which he sent came in this 'bundle' and were in good shape except for the odor of smoke and crinkling by their recent exposure to dampness.

I gleaned these pieces of information from those histories which provide evidence of the interrelatedness between the Manchester Community Church and the East Winthrop Baptist Church:

"During the years 1959-1988 the church at the forks [in Manchester] shared a pastor with the East Winthrop Baptist Church." (*History: A Brief History of the Little White Church at Manchester Forks*, ca. 2006)

The Manchester Community Church, 1833-1975 history gives this detail about the ministry of Reverend Daniel C. Tuttle:

"The present [1975] pastor is the Reverend Daniel C. Tuttle who serves jointly the Manchester Community Church and the East Winthrop Baptist Church, residing in the nearby community of East Winthrop.

Mr. Tuttle accepted the call to these churches in 1966. A Maine man, he has served many churches in other states, always with the thought of returning some day to Maine.

He and his wife, Harriet, have inspired new leaders as well as older leaders of the church to continue their work to build up this small church and to serve not only its members but the community at large. The average weekly attendance has increased to 50-75 [persons] under their capable leadership and continues to grow in all respects.

The Sunday School Program is most successful and has an average weekly attendance of 35 with seven fulltime teachers. In recent years, the Sunday School has received awards for the greatest growth of any church of its size in the state."

Pastors, who served both the Manchester Community Church and the East Winthrop Baptist Church, simultaneously, included:

Reverend Robert E. Aspinwall (1959-1961), Gordon Sisson (1962-1964), Reverend Frank L. Irvine, Jr. (1964-1966), Reverend. Daniel C. Tuttle (1966-1978) and Reverend John D. McNeil (1978-1986). (Their names are on a plaque on the back wall of the Manchester Community Church)

Stained Glass Painting

Artist, Colonel John Sapp, who presented a painting in the mode of a stained glass window to the EWBC in February 1990, said this in his interview remarks with a ***Kennebec Journal*** reporter.

"We (at the church) feel, as I do personally, the children are the future of the world and the future of the church, of course."

Tom Farkas placed that quote, prominently, in his article, "Painting to be unveiled at local Baptist church," published in the ***Kennebec Journal*** for its February, 24-25, 1990, Weekend Edition.

The remainder of the article is summarized, thusly:

"The painting depicts Jesus holding a baby over his left shoulder while a mother, four other children and two disciples surround him. One of the disciples smiles at the baby he is holding but the other one looks on with skepticism.

Below the scene are words from the gospel:

'Let the little children come to me.... For the kingdom of God belongs to such as these.... And he put his hands upon them and blessed them'.

Retired Army Col. John Sapp, who is a member of the East Winthrop Baptist Church, created that scene in a seven-foot high painting that resembles a stained-glass window. He said the scene symbolizes the universality of Jesus.

Sapp and other parishioners at the church will celebrate that theme at the first day of Lent with a special Ash Wednesday service. During the 7 p.m. service, they will witness the unveiling of the painting which Sapp has donated to the church.

'It might be said that Jesus was ahead of his time in recognizing the children', the 68-year old artist said Thursday at his Memorial Drive home in Winthrop.... For that reason, during the unveiling, the children in the congregation will come forward and lend a hand, Sapp said. The service is open to the public.

Sapp said he and his wife, Dorothy, who is a church deaconess, recognize the importance of children, in part, because they have four of their own and nine grandchildren."

Known as Colonel Sapp to many, "...he said the decision to paint a scene focusing on Jesus and children was an easy one.

He thought about painting a nativity or crucifixion scene but decided to pursue a more year-round or universal scene rather than one symbolizing a particular religious event.

A member of the church for about 10 years, Sapp said he got the idea to do the painting a couple of years ago. But his work on other projects--particularly the murals he painted at the Maine Military Museum in Augusta--prevented him from getting started on it until last month [January 1990].

Five months ago, though, he presented the idea to Pastor Samuel Richards and the church deacons, who gave him the okay and later suggested he complete it in time for Lent.

'It's really my own design based on research and looking at the masters' such as those by Michelangelo and Leonardo da Vinci, Sapp said.

He explained how his decision to create the painting at his home ultimately affected the final product.

The problem was the Sapp's basement ceiling measures eight feet high, so he made the painting as big as he could and still be able to stand it up while he worked on it.

The low ceiling, he said, meant he had to scale back the painting's size a little.

Sapp said he plans to take the painting to the church early next week and apply a few finishing touches before mounting it in a wooden frame he also made.

'I just feel it will be a good addition', he said."

The March 3-4, 1990 edition of the *Kennebec Journal* showed a photo of Colonel Sapp standing with the painting demonstrated vividly in the background.

The Unveiling

I observed and wrote about the painting, mostly for my personal satisfaction and its unveiling in the form of a 'short story' which described the event. (Donald W. Beattie, February 18, 1990) It follows and has some additional detail not noted in the article, above:

"Amidst a joyous Lenten service of preparation for Easter, members and friends of the East Winthrop Baptist Church unveiled and dedicated a stained glass painting whose art work represented many hours of devotion by its author, retired Colonel, John Sapp, of Memorial Drive, Winthrop, ME.

Ten children including two of his own grand children pulled several red ribbons which were attached to a huge white covering and the seven by four foot picture of Christ, several children of varied races, two disciples and a woman with a babe in arms.

The painting was enveloped in a white frame which almost corresponded in color and style to the pillared columns within which it is hung.

It...[was fixed] to a backdrop of a soft, colonial blue, painted wall.

Beautiful reds, blues, greens and white colors were used by the Winthrop artist and long-time member and chairperson of the Church's Board of Trustees, in presenting the graphic's title and theme: 'Suffer the Little Children to Come unto ME'.

In an otherwise plain and simplistic sanctuary, this painting replaced a former wine-colored drapery and pine board cadenza and brightened this central focal point of the church--the altar--in a quiet though serene fashion. It is...as if one were viewing a similar painting in a Brugge, Belgium, medieval art

gallery-museum, off city square in that moat-circled city with the tower bell ringing in its midst.

The gift to the church, at its unveiling, seemed to give a gentle peacefulness to the place of worship and stir the worshippers to think about the type of gifts God gives to those who let him work through their lives.

This was the central idea in Reverend Samuel Richard's short homily to the congregation at the Ash Wednesday service. His homily was centered on the importance of craftsmanship in the Scriptures and a tribute to Colonel John Sapp: 'The sensitive and expressive art that Colonel Sapp depicts in form, color and design', said Pastor Richards, 'demonstrates the importance to all members of how God does and will work through each individual whether it be through art, music, dance or many other ways of caring and serving'. The characterization and narrative description on the painting are both meant to depict how children teach adults to enter God's Kingdom. It emphasizes that the Kingdom of God, is, in fact, for children as much as for adults'.

As children pulled the veil from the stained glass painting, the congregation dedicated the graphic with these words:

'It is with great joy that we come before thee, our Father. We praise thee for this marvelous work, this act of praise which brings color and movement, shape and design into one harmonious whole. We thank you for that capacity which enables us to move from conception to completion, for the force of inspiration that lifts us up into transcendent celebration. We therefore dedicate this painting to your greater glory and praise, that it might enhance our worship and enliven our reading and preaching of God's Holy Word. We dedicate this painting for the bringing together of peoples of all ages and all races'.

Communion was served, the congregation sang a hymn and all the people enjoyed the new art object and had joy in congratulating the artist and his family...."

Summary of Margaret Alice Tibbetts' Life

It was natural for me to blend Margaret Alice Tibbetts' professional career and her Christian experience with a short history of the church she attended and loved.

I continue to recall Margaret Tibbetts' pleasant smile, sage demeanor and love of people, particularly in church. She

was present for the unveiling noted above. I celebrate her extraordinariness as a Maine teacher, learner, churchperson, educator, leader and human being, including this somewhat duplicated summary of Margaret's life:

"WINTHROP [ME]--Margaret Alice Tibbetts, 108, died Wednesday, April 6, 2005, at Winthrop Manor, Winthrop.

She was born in Exeter, December 4, 1896, one of two children born to Clarence and Elizabeth (Laird) Tibbetts.

She spent her early years on the family farm in Exeter. She attended the local Exeter schools, driving her horse six miles each day to and from high school.

She later attended Eastern State Normal School (now Maine Maritime Academy) at Castine and afterwards attended and graduated from the University of Maine (Orono).

She was the first woman in her hometown to earn a college degree.

Margaret taught for three years in Newton, Massachusetts and for several years in various rural schools in Maine

However, by far the greater part of her 43-year teaching career was spent in Augusta, Maine where she served as classroom teacher and guidance director at Lincoln and Buker schools

Margaret never married and her lifelong theme was to be of service to others and to God.

She belonged to the East Winthrop Baptist Church for many years, serving as organist and choir director.

Margaret accumulated friends as some might gather other kinds of wealth.

Her generous spirit and lively interest in people was never failing.

Following her teaching career, she contributed her time and energy in a variety of volunteer ways for the next 25 years. She was active with the Family Violence Center and Literacy Volunteers.

In 1986, she received the Jefferson Award for public service.

Margaret was a great cook and often entertained friends for lunch or dinner.

Her generosity of heart will be missed by many, including former students who continued to contact her throughout their adult lives.

Margaret was predeceased by her parents and a sister, Celia. Most of her many friends have themselves passed on. Surviving friends included the Ernest Henderson [Jr.] family and the Vesta Mitchell family. [Those families have since passed].

Mrs. Connie Burnham and her staff at [now, the former] Nicholson's Long term Care and Rehabilitation Center were particularly appreciated for the loving care Margaret received during her last years.

A memorial service...[was] held...at the Manchester Community Church, with the Reverend Ernest B. Johnson Jr., officiating. Burial...[was] at the Tibbetts Family Cemetery in Exeter [ME]." (*The Bangor Daily News*, September 25, 2008)

Afterword

Reverend Josiah Houghton. "Reverend Josiah Houghton was originally a cabinet-maker, but left his trade early and studied for the ministry. He became a Baptist minister, and was settled in Turner and in Winthrop, Me. Between 1815 and 1822, Reverend Josiah Houghton was pastor of the East Readfield Baptist Church, [in] Readfield, Kennebec County, Maine." {**Kin O'Mine (Rev. Dec. 25, 2016)--p.--Freepages Ancestry.com**}

Reverend Josiah Houghton is important to the early development of Readfield, ME and Winthrop, ME churches.

Elder John Butler (b. April 13, 1789; d. in Franklin, Ohio on July 1, 1856 at age sixty-seven at the home of his son, Charles Butler; a Dr. John R. Butler, died at age forty-five, a year later, in Hallowell, Maine—perhaps a son of Reverend John Butler) "...Mr. Butler resigned the pastoral office [at the Hanover, MA Baptist Church] early in 1824" {*History of the Hanover Baptist Church* (1889); Charles Bowdoin Fillerbrand, *The Family of Rev. John Butler* (2012); <http://www.ebooksread.com/authors-eng/charles-bowdoin-fillebrown/the-family-of-rev-john-butler--lli/1-the-family-of-rev-john-butler--lli.shtml>}

The quoted materials in this section come from the last source and as otherwise indicated.

Reverend John Butler wrote in his Journal in 1851 at age sixty-two:

"I hope I experienced a saving change of heart in 1802, within a few months of my being fourteen years old. I have reason to believe that my mind was awakened and brought under

saving conviction for sin by the preaching of Reverend Thomas Paul, a colored man, and very humble and faithful servant of Christ whose labors were blessed to the salvation of man souls"

He was ordained by this church at age twenty-one and served there during the years, 1810-1824.

"From Hanover, Mass., he removed in 1824 to Waterville, Me., where his son Nathaniel was born. Here he had charge of a school for one year, preaching in various places during the ...[year, when] He baptized sixty persons...."

On "May 1, 1825, he was installed as the first pastor of the Baptist Church at East Winthrop, Me., Mr. Phineas Bond...a licentiate, having supplied the pulpit for about a year subsequent to the dedication of the \$3000 edifice, November 19, 1823. The parsonage, built for him in 1824 at a cost of \$800 and in which he lived seven years, was after him occupied by Elder Fogg for fourteen years, and later by W. Harrison Parlin during his life and is now owned and occupied (1907) by Frederick C. Rowe of an old Winthrop family...."

Apparently, later, if not earlier, at Hanover, NH Baptist Church, having the term Reverend attached to his name, "... Elder John Butler came...[to Winthrop, ME to preach the gospel and to help educate young women] in April, 1825...."

Coming with Reverend Butler and his family was "... Miss Elizabeth Lewis, a celebrated school teacher. Together, they established a school [in Winthrop, Maine] for young ladies, in which were taught the higher English branches, astronomy, painting, etc...."

The elite "...school, or Female Seminary, or 'Butler's School', as it was familiarly called, became exceedingly popular, so much so that from all parts of the State young ladies of wealth and refinement attended."

The Female Seminary "...was very large, [with] the scholars filling every house that could, or would, accommodate boarders, and during term time, causing the inhabitants of the village to be composed, apparently, mostly of females...."

The students were from "...the ruling element and gave tone to society. They were a lively set. "

So much so, "The young native swains of the village were mostly too unsophisticated, uncouth and bashful, to venture on an intimate acquaintance with the representatives of so much

wealth and caste, except in one instance, to which reference will be had anon. "

Butler's "...school occupied the gallery and vestry [this would have been the EWBC's first vestry; another was built in either 1868 or 1869] of the [East Winthrop, Baptist] church...."

Once "...those premises were too limited, the school house [across the street from the Church] was used as an annex to relieve the crowded condition of the church...."

These activities were in effect "...before the church was altered in '58...."

At that time, "The gallery then occupied three sides of the house, and the vestry was where the singers' seats now [written in 1907] are, separated from the auditorium and gallery by a partition...."

After "...the close of each term there was an exhibition, which drew from far and near the parents and friends of the pupils, with their stylish turn outs, to convey them home, there being no railroad trains as now [written in 1907].... "

It was "During these exhibitions the village [of East Winthrop, ME] had an overflowing population, more emphatically so than during an Association or Convention...."

Most "...of the scholars had painted maps, some three or four feet square, and these were placed on the walls of the [church's] gallery extending nearly around it. At the bottom of each was the name of the artist, thus, 'Projected by Miss Betty Blank'...."

"The 'Orrery' [a mechanical model of the solar system] was, to young eyes, a marvelous piece of mechanism. By just turning a small crank a miniature world was set in motion, each and every planet revolving in its allotted time and in its orbicular place.

The representative of the sun was a golden ball stuck on a wire in the centre, about as large as a peach; Mars was a little red fellow; the earth resembled a potato ball; and the other planets were white and of ivory, each in its proper station moved, having its relative proportion, stretching away into the regions of space, till far off Uranus completed the miniature world...."

Elder Butler's "...school was of great renown and its fame had gone out into all the earth. The establishment of a permanent 'Female Seminary' on the opposite side of the street

from the church was much mooted at one time. The site was all that the most fastidious could desire, the location central, and the wants of the public required it...." Butler was its Principal.

During "One summer in term time a tribe of [Native American] Indians [Early Peoples] camped in the woods on the other side of the lake, just east of Cuba [Island, located in Lake Cobbosseecontee]. Elder Butler several times preached to them.

All the boats to be had plied continually on the lake, carrying the scholars and others over to see the Indians [Early Peoples]. Their visits were often returned by the red men [Early Peoples] in their birch canoes, in order to trade at the store—exchanging their baskets for 'firewater' and decorative trinkets...."

Upon leaving the EWBC, "From 1831 to 1837 Elder Butler was settled at North Yarmouth, Me. For one year and eight months, beginning October 10, 1835, he was the Agent of the Maine Baptist Convention, traveling during the first twelve months something over five thousand miles. This office he resigned on account of failing health. For ten following years, 1839 to 1849, he was an "evangelist," residing most of the time at Hallowell, Me...." {*The Reverend John Butler* (1907—redone by Charles H. Fellebrow in 2012); "This book is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible; <https://books.google.com>, Charles H. Fellebrow; (*Ibid.*)

Addendum

Dr. Frank L. Irvine (1934-2016) Obituary

"Reverend "Frank L. Irvine, a dedicated advocate for peace and justice, passed away in Concord [NH] on July 27, 2016, at the age of 81.

The son of Frank and Rosalyn (Birchall) Irvine, he was born in Nashua on August 29, 1934. He graduated from Nashua High School and earned degrees from Gordon College, Gordon-Conwell...[Seminary] and Andover Newton Theological School.

He was married to Frances (Allen) Irvine on October 3, 1959, and they celebrated their 56th wedding anniversary last year.

He served as a member of U.S. Army intelligence and later as an Army chaplain in Virginia, Korea and California.

He was the minister of multiple churches in Maine and New Hampshire and co-director of the Department of Pastoral Services at New Hampshire Hospital before co-founding a group practice of pastoral psychotherapy in 1979. He left the group practice in 1994 to serve as chaplain/director of Clinical Pastoral Education at Havenwood-Heritage Heights in Concord.

A licensed pastoral psychotherapist, he was a member of the N.H. Association of Chaplains, N.H. Pastoral Psychotherapy Association and the American Association for Marriage and Family Therapy. As a supervisor in the Association for Clinical Pastoral Education, he trained others to become pastoral psychotherapists and served on their National Certification Commission.

He was a diplomate in the American Association of Pastoral Counselors (AAPC), teaching and training others how to supervise pastoral psychotherapy students.

He served on the AAPC's Northeast Region Ethics Committee and Northeast Region Professional Concerns Committee and chaired the National Ethics Committee.

In 1989, then-Governor Judd Gregg appointed him to the New Hampshire Board of Examiners of Psychology, and in 1996, he received the AAPC Distinguished Service Award for the Northeast region.

In his retirement, Frank made many trips to Guatemala and worked with the organization Mayan Hands to help Guatemalan women and families living in extreme poverty.

Passionate about promoting peace and justice, he was active in New Hampshire Peace Action and Veterans for Peace.

He was a long-time member of South Congregational Church, United Church of Christ and loved to sing in the choir and play jazz piano during worship services.

His great admiration for the tenets of the Quaker faith led him to also become a member of Concord Friends Meeting.

He was an associate of the Northeast Guild for Spiritual Formation and participated in retreats in order to deepen and expand his spiritual life.

An avid sailor, he achieved the highest level of certification through United States Power Squadrons and educated others in safe boating practices.

He was a licensed, amateur, radio operator (call sign K1FLI) for more than 25 years and enjoyed attending meetings of the Contoocook Valley Radio Club in Henniker.

Never one to sit idle, he was also an active member of the New Hampshire Weavers' Guild and the Pawtuckaway Beekeepers' Association."

The next paragraph "...was written by Frank at a retreat in 2015, is how he would like to be remembered.

'Frank is married to Fran, the person whom he says showed him how to love. His military service during the war in Vietnam and the first of many visits to Guatemala kindled a passion for peace and justice and compassion for the suffering of those on the margins, those left out and ignored. He would say his was a rich life—the riches of family and many companions along the way who helped him try to live into the values he espoused. Many will remember him as a good friend, a kind person and a good man'.

He is predeceased by his parents, his sister Marjorie Bilbow of Concord, sister Barbara Rollett of Concord, and his son Todd Allen Irvine of Minneapolis, Minn. He is survived by his wife Fran, his son Jock Irvine, daughter-in-law, Dionna Irvine of Concord, grandchildren Walton Irvine, Samuel Irvine, Jillian Irvine, and Frank Irvine, as well as many nieces, nephews and close friends." (Legacy.com; *Concord Monitor*, July 31, 2016; *Stillpoint, the Magazine of Gordon College* (Spring 2017, 37)

Obituary of Col. John J. Sapp

"WINTHROP [ME]—Retired, Army Col. John J. Sapp, 81, of Winthrop died unexpectedly in his sleep at home on Thursday, January 15, 2004.

Col. Sapp was born in Portland on April 30, 1922, the son of Ray J. and Dora L. (Herman) Sapp.

He graduated from Portland High School in 1940 and was inducted into federal service as a member of the 240th Coast Artillery, Maine National Guard, on September 16, 1940.

He was on duty at Fort Williams at the time of the attack on Pearl Harbor and remained on active duty with the Artillery and Missile Branch at various locations until October 17, 1945. He was discharged as a first sergeant.

Upon discharge he went to work for the Portland Co. in Portland [ME] as an iron molder in the foundry.

Two years later he went to work in the company office in the order department and as an expediter in the shops. He eventually became advertising manager, illustrator and technical artist, designing company advertising and machinery brochures. Col. Sapp designed and built trade-show displays to advertise the company products, and he traveled with them to major shows in New York City, Chicago, San Francisco and other areas in the textile, graphic arts, plastics and packaging industries.

During this time, Col. Sapp rejoined the Maine Army National Guard (in January 1947) and was instrumental in helping organize and activate a National Guard unit in Portland.

Because of demonstrated ability as a first sergeant during World War II, he received a direct commission as a lieutenant with duties as battery commander of the 240th AA Headquarters Battery.

Col. Sapp left the Portland Co. in 1968 and moved to Winthrop [ME] to join the adjutant general's department at Camp Keyes, Augusta, to become assistant G-1 for personnel. As a general staff officer, he also served as the state safety officer and developed the State Awards and Decorations Program for the Army and Air National Guard; he established the federal program to administer to the approximately 600 full-time Army and Air National Guard personnel throughout the state. While in the service, Col. Sapp had the distinction of serving in all of the enlisted grades from private to first sergeant while on active duty during World War II, and he achieved all of the commissioned officer ranks from lieutenant to colonel by the time he was discharged from the National Guard in 1983. His combined service totaled more than 41 years.

He attended military schools and is a graduate of the Command and General Staff College at Fort Leavenworth, Kansas. He received the Meritorious Service Medal, Army Commendation Medal, American Defense Service, American Campaign and various other awards and medals.

Long interested in Maine military service and history, he was a founder of...and was instrumental in recruiting a few like-minded National Guardsmen in developing...a military museum. An old stable at Camp Keyes was renovated with help from National Guard troops, and the Maine Military Historical Society

Museum was opened on October 12, 1988. [I was his guest, there, several times; many old documents were strewn on the top floor of the museum during its early months.]

Col. Sapp spent much of the winter of 1987-88 designing displays and painting wall murals in the then-unheated building. On December 20, 1999, he was awarded the Department of Defense, Veterans and Emergency Management Distinguished Service Medal in recognition of his efforts in creating and operating the military museum.

He was an artist, woodworker, builder, gardener, all-around handyman and a collector of military memorabilia [including some I donated through John to the museum by this author—Army boots and coats] and antique weapons.

He became interested in the Winthrop [ME], Community Wall Mural activity and had been a member of the committee for several years, helping to design the murals and paint them.

Col. Sapp was a member of First Baptist Church in Portland and East Winthrop Baptist Church in East Winthrop. While at East Winthrop Baptist Church, he served on many committees and was the church moderator and an elder.

He painted and donated to the church three large, stained glass-type paintings that now adorn the sanctuary. They depict the Nativity and the Ascension. A life-size painting shows Jesus blessing children. He was also a member of Hope Baptist Church in Manchester [ME] and served there as an elder.

He was a member of Ralph D. Caldwell Post 129 American Legion of Woodfords, serving as post adjutant and post commander.

He was a graduate of the American Legion College in Indianapolis, and was a member of Alfred W. Maxwell Post 40 of Winthrop.

Col. Sapp was a life member of the National Guard Association and the Maine Military Historical Society. He was also a member of the Winthrop Rotary Club and the National Rifle Association.

He is survived by his wife [known best as Dottie] of 62 years, Dorothy (Mercer) Sapp of Winthrop...."

Colonel John Sapp was interred at "...at the new, Maine Veterans Memorial Cemetery on Mount Vernon Road in Augusta [ME]." (<http://www.khrfuneralhomes.com/obituaries/Col-Sapp-20040115/#!/Obituary>)

Donald W. Beattie, Ph.D.
245 Main Street
Winthrop, ME 04364
January 18, 2018

MARGARET TIBBETTS: TEACHER AND COMMUNITY VOULUNTEER



Donald W. Beattie received his Ph.D. at Boston University in 1966. As an historian, he also completed post-doctoral work in alcoholism rehabilitation, counseling psychology, and educational leadership. He was teacher, professor, dean, president, counselor and school superintendent in his professional career. Beattie's works include:

George Washington's New England Fleet (1969)

Origins of the American Navy (1969)

The Army's Navy in a Year of Revolution (1976)

Chronicle of a Country Town: History of Hamilton, MA (1976)

A Distant War Comes Home: Maine in the Civil War Era (1996)

Togus: America's First Disabled Veterans' Home and Hospital

Miniature Federal City (2007)

Wooden Federal Village (2010)

Veterans Administration Maine Healthcare System (2016)

A Heartfelt, Healing Community(2017)

Sunrise Patriots (2010)

David Thurston: Winthrop, ME Abolitionist (2011)

Mackintosh: Legacy of a Scottish Lad (2011)

Baileyville: Entrepreneurs and Reformers (2011)

Educating Winthrop: Necessities and Choices (2011)

William Woodford: Victory at the "Great Bridge" (2011)

Maranacook's Southern Lakeside Resorts (2013)

Estambrugge: Legacy of a Flemish Lass (2014)

Educating Winthrop: A Wellness Perspective (2016)