



St. Mary's By the Sea, Northeast Harbor before 1903



St. Saviour's Church, Bar Harbor

The Episcopal Church Comes to Mount Desert Island

by The Rev. Edwin Atlee Garrett, III, Th.M.

History examined in depth brings an awareness that nothing exists in isolation. Every event, every action, every concept has both antecedents and consequences. As with all things, the story of the Episcopal Church on Mount Desert Island is not an isolated event or series of them; it has roots that stretch beyond the shores of Maine to England and in Apostolic Succession to Pentecost itself. We start with this fact: the Episcopal Church is the American branch—a sister communion—of the Church of England. It came into being as a consequence of the American Revolution; with this origin it also embodies the democratic principles of that Revolution. Its Constitution was written by many of the same men who led the Revolution and brought forth the Constitution of the United States of America.

Perhaps the first use on Maine soil of the *Book of Common Prayer*¹ occurred on August 7, 1605, at the foot of the cross erected by George Weymouth on an island which he called “St. George’s”—most likely Monhegan.² The first recorded services in Maine—the first being a Thanksgiving Service conducted by the Rev. Richard Seymour—were at the Popham Colony at the mouth of the Kennebec in 1607.³ Sir Ferdinando Gorges later brought several Anglican clergy to his royal grant territory in the Saco area.⁴ It did not take long, however, for controversy to arise between those loyal to the Church of England and the Puritan clergy of Massachusetts.⁵ This went beyond debate to imprisonment for the Rev. Richard Gibson by the Court of Massachusetts, charged as being “wholly addicted to the hierarchy and discipline of England.” His successor, the Rev. Robert Jordan, was equally persecuted by the Puritan clergy; he was wealthy, a prominent landowner in Spurwink resisting encroachment by Massachusetts, and a strong supporter of the Church of England. In constant disfavor with the Massachusetts government, he was frequently censured for exercising his authority as a priest in marriages, baptisms, and other rites of the Church of England. After baptizing three children in a portable font (now in the collection of the Maine Historical Society) Robert Jordan was carried in chains to Boston.⁶ Following Jordan’s death in 1679, regular services of the *Book of Common Prayer* ceased for about eighty years until 1755 when, by request of the settlers, a missionary from the English Society for the Propagation of the Gospel in Foreign Parts arrived at Dresden (then Pownalborough) and Georgetown. The most faithful of these was Jacob Bailey, a Harvard graduate, who was raised in the Congregationalist Puritan tradition, converted to the Church of England, and offered himself for work on Maine’s “Eastern Frontier.” To be ordained

he had to go to England. This handicap to an effective ministry by American Anglicans was not removed until after the Revolution.

Maine, being the "Eastern Frontier" since the seventeenth century, had the characteristics of every frontier. Away from the coastal towns, as in the 19th century West, frontier conditions fostered a less formal manner of worship; neither was there opportunity for, or emphasis on, an educated clergy as required by both Congregationalists and Episcopalians.⁷ Hence, the Congregational Church (though State supported even into Maine's statehood) became associated with the professional class and merchants in the prosperous coastal towns. The Episcopal Church, however, for its first half-century was still experiencing the consequences of association with the British Crown, which had cost the Church so many members during the Revolution. In the minds of many the distinction between the English Church and the English State became blurred. Thus, the second Episcopal Church in Maine, Christ Church, Gardiner (then called St. Ann's), built in 1771 by the noted Boston surgeon Dr. Sylvester Gardiner, was burned on August 22, 1793 by a deranged Revolutionary War veteran who felt himself "called by God" to burn the church and murder the rector, the Rev. Joseph Warren.⁸ The clergyman fortunately was absent; not so fortunate was a Kennebec Valley housewife, Mrs. Warren, who having the same name apparently met the veteran's requirement for fulfilling his idea of 'divine mandate.'⁹ The first Episcopal Church in Maine, having been built in 1763, was the old St. Paul's, Falmouth, which had been rebuilt after Lieutenant Henry Mowatt, of the Royal Navy, burned it and the town of Falmouth, as Portland was then known, in October 1775.¹⁰ These two burnings were for albeit opposite reasons, yet involved the two Anglican churches in Maine.

In 1820 the Diocese of Maine was established by these two congregations, St. Ann's and St. Paul's, just one month after the District of Maine had become the State of Maine. It was a tribute to the commitment of both clergy and laity that many additional Episcopal congregations had come into being between 1820 and the 20th of July, 1867, when Henry Adams Neely, newly consecrated at Trinity Church, New York City, as the second Bishop of Maine, arrived on Mount Desert Island.¹¹ He came at the invitation of his Portland neighbor Jonathan Ignatius Stevens. Bishop Neely sailed from Portland with the intention of conducting a service in the Hulls Cove schoolhouse built by Capt. Stevens in 1863. Delayed by a gale, Bp. Neely's vessel put in on Saturday night at Northeast Harbor and the next morning he walked to Hulls Cove, discovering that, not only was he far too late for the scheduled service, but Capt. Stevens had been called back to Portland by unexpected business requirements.

Having missed the intended service at the Hulls Cove schoolhouse, Bishop Neely walked that July afternoon to Bar Harbor where he organized and conducted an evening service for a group of vacationing Episcopalians at the increasingly expanding hotel called the Rodick House. Before a week had passed, the Bishop was back in Portland at the bedside of Captain Stevens, who had suddenly taken ill and was breathing his last. Bishop Neely promised to send a clergyman to Hulls Cove as soon as he could. Recognizing an opportunity for mission, he returned to Mount Desert Island himself later that summer, the next year, and thereafter. By the summer of 1870 there were enough individuals—both ‘rusticators’ and local people at East Eden (later Bar Harbor)—to form a congregation and choose a name from the Victorian-romanticized tales of French settlement in Acadia: “Saint Saviour,” an anglicizing of “Saint Sauveur,” the short-lived Jesuit colony of 1613.¹² Summer services of worship were held either in, if available, the 1855 Union Church by the Rodick Family Burying Ground, now Mount Desert Street Burying Ground, or at one of the hotels.¹³ There was neither a book for recording worship services nor a Parish Register for recording communicants, baptisms, burials, or other official acts during the period between 1867 and 1879; hence, baptisms—and reportedly they did occur—were probably recorded by officiating clergy in their home parishes elsewhere. This was also true of those occasional summertime celebrations of the Holy Communion.

Impetus for the gathering of the first Episcopal Congregation on Mount Desert Island, which was also the first in Hancock County, came not only from people like Capt. Stevens and Bishop Neely, but from summer visitors—both clergy and laity—from Boston, New York, and Philadelphia. The “pilgrimage” character of the congregation, moving for worship to whatever site might be available, is symbolized by a crystal bowl used for baptisms in this early period, now among the treasured possessions of St. Saviour’s.

Land on Philadelphia Avenue, now Mount Desert Street, was purchased in 1875 by Gouverneur Morris Ogden, a Vestryman of Trinity Church, New York City, who built in 1868-1869 the second summer cottage, after fellow-Episcopalian Alpheus Hardy, a wealthy and cultured clipper trade merchant, built his in 1868. That land, to provide the future site for St. Saviour’s, was transferred to the Trustees of the Episcopal Diocese of Maine. The Trustees, in 1876, conveyed the title to Gardiner Sherman, of New York, who had offered to build a church. Excavation for a basement was done in the fall of that year, with construction continued throughout the summer of 1877, enabling services to be held late that summer. The following summer services, there being no resident clergyman, were conducted by the

vacationing clergy as well as by Bishop Neely. The liturgy for the Consecration of the new church (the transepts of the present building) was conducted by Bishop Neely on August 21, 1878, with Daniel F. Tuttle, Bishop of Missouri, as the preacher. For the sum of one-dollar Gardiner Sherman had conveyed the property plus the new rectangular church back to the Trustees of the Diocese.¹⁴ Among those conducting services in those early days was William Lawrence—first as a Harvard undergraduate, next as a seminarian, then as a Deacon, a Priest, and twenty years later as Bishop of Massachusetts. He would remain a faithful friend of the parish for over seventy years, until he died in November 1941.

In 1867 Bishop Neely urged Christopher Starr Leffingwell, a lifelong friend from Trinity College, Hartford, to accept election as Rector of Christ Church, Gardiner, and twelve years later to come to Bar Harbor. Leffingwell was the Ohio-born scion of an old Connecticut family. Following a typical Connecticut pattern, he had been baptized in the Episcopal Church, but had grown up in Ohio as Congregationalist. As a young man, however, he came into the Episcopal Church while studying law for two years in the New York office of Clarkson Porter. Feeling a call to Holy Orders, he began studies at Trinity College, Hartford, graduating with an A.B. in 1854, A.M. in 1857, and completing theological studies in 1859 at Berkeley Divinity School, Middletown, Connecticut. After being ordained that year, and marrying Catherine Alsop, daughter of the Rector at Holy Trinity, Middletown, he served churches in Connecticut and western New York until he responded to the call to Maine. As Secretary of the Maine Episcopal Missionary Society from 1870 to 1881, and a Clerical Deputy to every General Convention from 1859 in Richmond, Virginia, to 1901 in San Francisco, Leffingwell was a well-known, highly gifted and experienced clergyman. Bishop Neely's choice was wise and laid the foundation for what was to become one of the major parishes in the Diocese of Maine. It required faithful commitment for Leffingwell to take an unusual action for a priest; at age fifty-two, to resign as Rector of Christ Church, Gardiner, the oldest parish in the Diocese, in every respect a very prominent and secure position, to accept appointment for the newest and least secure congregation in Maine, St. Saviour's Church, Bar Harbor. Although records at Gardiner do not show his stipend there, Leffingwell's successor was paid \$1,000 per annum. While the purchasing power of the dollar was far greater then, it should be noted that some of the wealthiest men of the era deemed it adequate for him to receive \$1,200, out of which he had to provide housing, utilities, and medical care. Nor was there any pension awaiting him at retirement. From his arrival and purchase of what became known in the twentieth century as "The Old Rectory" on July 4, 1879, until his resignation in 1899, Christopher Starr Leffingwell laid, through his self-sacrifice, the

secure foundation that made St. Saviour's in many ways the Mother Church for almost all Episcopal Churches in Hancock County.

In the late 1890s a plumber in the village was reported to have said, when deducting a fraction from the bill, "I am doing this, Mr. Leffingwell, not because you are a minister, but because you are a good man." A greater compliment could not have been made; yet why was it made? From the outset, Mr. Leffingwell (the title in those days, indeed, was "Mister") gave freely of himself to all sorts and conditions of men, moving with as much ease among the wealthiest of the era (William H. Vanderbilt, Gouverneur Morris Ogden, William Jay Schiefflin, Burton Harrison, J. Montgomery Sears, John DeKoven, J. P. Morgan, Joseph Pulitzer, etc.) as he did among the local people of the town with whom he had an affectionate relationship.¹⁵ During the diphtheria epidemic of 1885 Christopher Starr Leffingwell and Catherine, his wife, by their fearless devotion, feeding and nursing of the sick, won the hearts of many who recognized that among them was truly a man of God. The same presence of the grace of God in Catherine Alsop Leffingwell was honored by the parishioners in a handsomely carved Prayer Desk in her memory, originally placed in the church at the foot of the chancel steps; currently in the Chapel.

The Church of Our Father was established in Hulls Cove through the devotion of Mr. Leffingwell to his congregation there. Until he bought his horse "Rufus" in 1886, Mr. Leffingwell had walked in all kinds of weather from Bar Harbor to make parish calls, to minister to the sick and to conduct services at Hulls Cove every Sunday afternoon. These services were originally held in the Schoolhouse and, after 1890, in the Church of Our Father, built by Mary and Cornelia Prime, summer residents from Philadelphia, in memory of their father. For many years this relationship continued, sometimes happily; more often as the "stepchild" of St. Saviour's. It is now a prospering parish of its own.

In the years after Canon Leffingwell had been taking the Church to the people, his vision was further amplified by worship services and pastoral ministrations conducted by the clergy of St. Saviour's, both within and beyond the village of Bar Harbor.¹⁶ Early in the 20th century the Rev. Aubrey C. Gilmore, Curate between 1906 and 1909, was very successful in bringing Mount Desert farmers into the Episcopal Church. During this period, travel not being easy, chapels were established utilizing two schoolhouses: one was in the Thomas District, near Knox Road, known as St. Paul's Chapel, West Eden, and the second was the schoolhouse in Young's District, 4-1/2 miles out Eagle Lake Road. A storefront was also utilized as the West Street Church Mission. The West Street Church Mission, during the rectorship of

Albert Cecil Larned (1913-1917), ministered to an area on the edge of the 'Red Light District' next to the 'Back Yard'.¹⁷ It also brought the Gospel and worship with *The Book of Common Prayer* to those who felt uncomfortable and too ill-clad to attend packed church services on Mount Desert Street during the summer months, especially when the height of fashion and Parisian gowns, together with all the appurtenances of the very rich, were to be seen, or even during the winter months when the leading citizens of the town were the major part of the congregation. These "chapels" in the manner of small rural churches, all served by the staff clergy and a Deaconess, brought into St. Saviour's Church in later years some of its most valuable members: 'Lettie' Long was one of these faithful Christians whose lives enriched their families, church and town.

As members of the Bar Harbor summer colony began to weary of the social whirl in what had become an international resort, they sought refuge in "camps" which, like the "cottages" of Bar Harbor, were often built on a grand scale. Much of the business community and labor force in Bar Harbor had come from Sullivan, Gouldsboro, and Hancock; now some of the summer colony were establishing retreats in those very areas, e.g. William Jay Schiefflin in Gouldsboro. The building of the Church of the Redeemer, Sorrento, in the late 1880s met the desire of this group for worship. As usual, the clergy of St. Saviour's as well as the summer colony leaders were present for its launching; indeed, the choir of St. Saviour's travelled to the north end of Frenchman Bay by schooner to provide the music for the opening service at the Summer Chapel, atop a then-barren hill with a view down the bay. A century later, the choir made the same voyage for their centennial celebration, to a church devoid of vista and hidden amidst tall spruce trees.

The same desire for worship, using the forms set forth in *The Book of Common Prayer*, led to the establishment in 1910 of the "Southern Mount Desert Mission" by the clergy of St. Saviour's. St. Andrew's-by-the-Lake, Seal Cove, was erected in 1914, and the first service was held on January 2 the following year. Recognizing the limitations of the clergy at St. Saviour's for ministry in such a widespread territory, now including the Seal Cove and Pretty Marsh areas, in 1913 the Right Rev. Robert Codman, third Bishop of Maine, assigned the Rev. William T. Forsythe as Vicar to this challenging position. By 1918 St. John-the-Divine, Southwest Harbor, was added to his area; ironically, St. John's had its Vicar's funeral conducted by Bishop Brewster, Bishop Codman's successor, as its first service. This great effort to meet the needs of the summer colony and reach out to local people was begun by the clergy of St. Saviour's in Bar Harbor as part of their "chapel" system. The need for these chapels, seemingly close together by today's

standards, is illustrated by Bishop Brewster's account of an April, 1928, visit to Mount Desert Island:

On April 29th, Sunday, at St. Saviour's, Bar Harbor, celebrated Holy Communion; at later service confirmed 12, addressed them and preached. In afternoon went to Church of our Father preached, went to Southwest Harbor and thence for evening service to Seal Cove with Mr. Carson (the Vicar), preached in St. Andrew's Chapel, muddy road forced us to leave car in mud hole about two miles from chapel and walk. I was driven home skillfully in a Ford whose lights went out due to the jarring. Mr. Carson, with the aid of friends from the church, finally extricated his car. I was the guest for the night of Judge and Mrs. Fuller.¹⁸

As has been true of most congregations, St. John's and St. Andrew's had their ups and downs and became a parish in 1958. In 1981 the two parishes were merged and the Seal Cove building closed during the winter months. The devotion of Seal Cove parishioners such as Frances Gray and Harold Butler, as well as the commitment of such summer people as the Parkman family, should be gratefully remembered for their wholehearted commitment to the wellbeing of that congregation.

Another form of outreach was developed by the Rev. William Edwin Patterson in 1922: Released Time Religious Education. This was highly praised at the time by the Maine Commissioner of Education as a new and innovative way to teach the Bible and Christian values to an increasingly unchurched population. From the fall of 1922, children walked from the nearby school to the Parish Hall behind St. Saviour's Church. This pattern was copied both in Bar Harbor, jointly by the Congregational and Methodist Churches with classes meeting at the YMCA, and throughout Maine. The classes, both at St. Saviour's and at the YMCA, were taught by paid trained teachers. This outreach to the community was continued until the Supreme Court decision of June 1963, banning such released time programs in public schools.

From the 1940s into the 1970s, clergy from St. Saviour's led services and ministered in Blue Hill, Castine, and Ellsworth, helping each community form its own congregation. Trinity, Castine, became a parish as recently as 1999.

Even as the Gilded Era was unfolding in Bar Harbor, another summer colony was emerging in Northeast Harbor that regarded itself as less pretentious in worldly vanities, and more intellectual. Leadership was more

or less assumed by Charles William Eliot, President of Harvard, and the Rt. Rev. William Crosswell Doane, Bishop of Albany. Bishop Doane erected and consecrated, in August 1881, a small wooden chapel on two parcels of adjoining land donated by one-time Bear Island Lighthouse keeper Stephen Smallidge and by the Bishop's daughter Daisy.¹⁹ This was across South Shore Road from Squire Kimball's boarding house, and next to Bishop Doane's cottage *Magnum Donum*. A stone church later replaced the original wooden structure. For this church Bishop Doane requested and received the original pipe organ given to St. Saviour's by J. Montgomery Sears.²⁰ To this church, once every summer aboard his yacht *Corsair*, came J. P. Morgan, a regular summer worshiper at St. Saviour's, to present a hundred-dollar gold coin to Bishop Doane before the congregation, with Bishop Doane telling the congregation about the coin the next Sunday. A parish house, a short distance toward the village from the church, constructed in 1894, was renovated in 1912 to provide the local congregation with a more easily heated first-floor Winter Chapel.

St. Mary's extended its mission to start St. James', Sound, and St. Jude's, Seal Harbor. St. James' was created by the Rev. Cornelius Smith, Rector of St. James', New York City, and a long time member of the summer colony. It was used for many years for ministry to people in that area. After a brief second life as a camper's chapel, it was sold to become a summer cottage. St. Jude's Guild House, Seal Harbor, a winter chapel, was used until services were united with those at St. Mary's. St. Jude's Chapel, however, continues to operate every summer in the manner of many of the summer chapels, with prominent clergy on a working vacation. Unlike St. Saviour's pattern of year-round worship in one building, the existence of a summer and a winter church in Northeast Harbor produced a summer colony congregation quite distinct from the local congregation, with only a handful of either group venturing into the life of the other.

As Canon Missioner of the Diocese of Maine, Russell Hubbard, Rector of St. Saviour's, later Suffragan Bishop of Michigan, and afterward Bishop of Spokane, had, among other areas responsibility, all of the mission congregations in Hancock County. Episcopalians would gather in living rooms for services; for many years the home of Gladys Bragdon on Pine Street in Ellsworth was used. Before and after the consecration of Russell Hubbard as a bishop at St. Saviour's, the Rev. David T. P. Bradley, Vicar at Hulls Cove, first assisted and then took over responsibility for this work. In 1951 the Rev. Leopold Damrosch, who was Rector of St. Saviour's between 1959 and 1963, returned from the Philippines and undertook the task of centralizing this work. He first called a meeting at Ellsworth City Hall at which twenty-five were present. It was decided to rent a garage on Pine

Street for a monthly \$12.50, and after much work by the usual dedicated few, the first service in the “Holy Garage”—the birthplace of St. Dunstan’s—was held by the Rt. Rev. Oliver L. Loring on June 3, 1951. Father Damrosch ministered to the group, meeting in the Ellsworth garage, and faithfully went to the Franklin home of an elderly woman, Lottie Horn, whose surprise bequest of her entire estate made possible the building of St. Dunstan’s Church in Ellsworth. Father Damrosch also gathered the Bucksport group that for a number of years was known as St. Stephen’s.

The role of St. Saviour’s Church has been very important in the developing presence of the Episcopal Church on Mount Desert Island and in Hancock County. Perception of religious faith must be passed from person to person like the flame of candles from wick to wick. The flame of Christian faith, seeking expression through the doctrine and discipline of *The Book of Common Prayer*, came to Mount Desert Island in the lives of rusticators, hotelers and cottagers. It quickly spread into the community that had assembled on the island in pursuit of economic opportunity. There it took root, and as subsequent generations of young people have left in search of employment opportunities they have carried the same flame elsewhere in Maine and beyond. In its 130-year existence it has enjoyed moments of glory and times of great sadness; it has witnessed many changes in the population and manner of life in the town. Two of its Rectors became bishops; through the years most of its clergy and many of its laity have taken leading roles in the Diocese of Maine, the Province of New England, and the National Episcopal Church. Change stands at the center of human life; the flame of faith, which brought the Episcopal Church to what was then a newborn village, burns still, albeit in different ways. In the continuing saga of St. Saviour’s, all have had their share in cherishing, and carrying into community and the greater world beyond, the flame of faith which first burned on the coast of Maine four centuries ago.

The Rev. Edwin Atlee Garrett, III, President of the Bar Harbor Historical Society, has just short of three decades of association with St. Saviour’s Church: worshiper, teacher, choir member, frequent ‘supply,’ sometime Interim, ‘Honorary Assistant,’ and Parish Historian. He is also very active in Bar Harbor town activities, serving on many committees. A recipient of the National Society of the Daughters of the American Revolution Award for Excellence in Community Service, he is also Governor of the Society of Colonial Wars in the State of Maine. Born in Lansdowne, Pennsylvania, he served in the Army as a machine gunner in WWII. He received an A.B. in History from Harvard, a B.Th. and a M.Th. from the Philadelphia Divinity School. He served as Episcopal Chaplain to Bucknell University, Rector of St. Martin’s Church, Philadelphia, first Vicar and first Rector of St. Francis’-in-the-Fields, Sugartown, Pennsylvania.

Notes

- ¹ *The Book of Common Prayer* establishes the standard of worship in all those Churches related to the Church of England and constituting the Worldwide Anglican Communion, which, next to the Roman Catholic Church, is the second largest international organization. As developed and published in 1549 by Thomas Cranmer, the Archbishop of Canterbury, it for the first time collected in one book the Medieval heritage of the Missal, Lectionary, Breviary, Pastoral Offices, Pontifical, and Psalter. Having had several revisions reflecting changing patterns of life during four hundred and fifty years, it is used today throughout the Anglican Communion and beyond in many languages.
- ² Richard Judd, Edwin A. Churchill and Joel W. Eastman, *Maine: The Pine Tree State from Prehistory to Present*, (Orono: University of Maine Press, 1995), 42; *The Diocese of Maine, 1820-1920*, (Boston: D.B. Updike, The Merrymount Press, 1920), 26.
- ³ Henry S. Burrage, *The Beginning of Colonial Maine* (Portland, Maine: Mark's Printing House, 1914), 69-70; 72-73; Judd, et al, 41-47; *Diocese of Maine*, 26.
- ⁴ Sir Ferdinando Gorges, prominent advocate of colonization in the Court of James I, was born in Somerset c.1566; died in Gloucestershire 1647. He was knighted in 1591 for valor in battle. He felt that colonizing should be a royal endeavor modelled on the medieval fiefdom pattern. He was active in promoting the settlement of what became York County; he financed fishing stations as a monopoly until 1623.
- ⁵ The Puritans were alienated from the Church of England because they felt it was not sufficiently "reformed." Cf *Maine*, 70-72.
- ⁶ *Maine*, 71; *Diocese of Maine*, 27
- ⁷ Cf works of Samuel Eliot Morison on education and the history of Harvard University.
- ⁸ One of the leading spirits in the Plymouth Company, formed to exploit the land upon the Kennebec River, Dr. Gardiner in 1754 acquired from the Company the land on both sides of the river now embracing the City of Gardiner, and the towns of West Gardiner, Randolph, Pittston and several other towns. He was one of the most eminent physicians of the time; in connection with his profession he had a large and profitable business in drugs and medical supplies.
- ⁹ Mrs. Warren was not at home, having gone up the Cobbossee stream to visit her sick mother; not daunted, the veteran travelled up stream in a canoe to the home of her mother, snatched a knife from the table, and cut her throat from ear to ear.
- ¹⁰ *Maine*, 152-155; John S. C. Abbott, *History of Maine*, (Boston: B. B. Russell, 1875), 377-380. This is the event to which reference is made in the Declaration of Independence: "...plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people..." For the full story: James S. Leamon, *Revolution Down East*, (Amherst: The University of Massachusetts, 1993).
- ¹¹ Other congregations in the Diocese included: St. Mark's, Augusta, 1840; St. John's, Bangor, 1833; Grace, Bath, 1849; Christ, Biddeford, 1855; St. Paul's, Brunswick, 1843; St. Anne's, Calais, 1850; St. Thomas', Camden, 1854; St. John's, Dresden, 1849; Christ, Eastport, 1856; St. Matthew's, Hallowell, 1844; Good Shepherd, Houlton, 1843; St. Luke's Portland, 1851;

St. Stephen's, Portland, 1851; St. Peter's, Rockland, 1852; Trinity, Saco, 1827; St. John-the-Baptist, Thomaston, 1867; Trinity, Westbrook, 1831; St. Philip's, Wiscasset, 1847.

¹² In 1913 the new Roman Catholic Church in Bar Harbor, replacing St. Sylvia's Church on Kebo Street, was given the same name by the Bishop of Portland in its English translation: "Holy Redeemer."

¹³ Site of the present Bar Harbor Congregational Church.

¹⁴ The original structure was incorporated into the enlargement of 1885-1886.

¹⁵ A comparison of names appearing in the Parish Register with those of the list compiled by the Overseer of the Poor will find many on both.

¹⁶ Canon was a title of honor, conferred by his appointment to the Chapter of St. Luke's Cathedral, Portland.

¹⁷ The "Back Yard" was the area behind the buildings lining Main, Cottage, Rodick, and West Streets; mostly parking lots today. The "Red Light" area had some better "maisons de tolerance" conveniently located on Main Street just up from the Maine Central Wharf.

¹⁸ *Journal of the 110th Convention of the Diocese of Maine*, (1928), 40.

¹⁹ Gunnar Hansen, *Not A Common House* (privately printed, 1981).

²⁰ The case for this organ, long since 'guttled,' still remains at St. Mary's.