

# Chebacco

A stained glass artwork featuring two pinecones and two pine branches with needles. The pinecones are rendered in shades of yellow and brown, while the pine needles are in vibrant teal and blue. The background is a deep blue with a grid pattern of black lines, and the entire scene is framed by a yellow border at the top and bottom.

The Magazine of  
the Mount Desert Island Historical Society

HARBORING RELIGION: MISSIONARIES,  
CONVERTS, AND SOJOURNERS

Volume XX 2019

MOUNT DESERT ISLAND HISTORICAL SOCIETY

*Executive Director*

Timothy F. Garrity

*Board of Directors*

William Horner, M.D., *President*

Raney Bench, *Vice President*

Rick Wheeler, *Secretary*

P. Hamilton Clark, *Treasurer*

Ralph Stanley, *President Emeritus*

Marion Stanley, *Honorary Member*

Timothy Bannon

Dru Colbert

Susan Edson

Elise Frank

Julia Gray

Kathryn MacLeod

Tova Mellen

Nicole Ouellette

Diana Paine

Michael Pancoe

Benjamin Pierce

Genie Thorndike

Anne Walmsley

John Wilson

Jonathan Winthrop

*Administrative Coordinator*

Leah Lucey

*Eliot Fellow*

Eloise Schultz

*Visiting History Scholars*

Brittany Goetting

Darcy Stevens

# Chebacco

The Magazine of the Mount Desert Island Historical Society

Volume XX  
HARBORING RELIGION:  
MISSIONARIES, CONVERTS, AND SOJOURNERS

2019  
Mount Desert, Maine

## *Chebacco* Editorial Team

Guest Editors

R. Marie Griffith

Leigh Eric Schmidt

Editor

Tim Garrity

Artist in Residence

Jennifer Steen Booher

Designer

Rebecca Hope Woods

Copy Editor

Eloise Schultz

Proof Reader

Lynne Birlem

Production Manager

Leah Lucey

© 2019 by Mount Desert Island Historical Society

All rights reserved, including the right to reproduce in whole or in part, in any form, without prior permission in writing from the publisher, except for brief quotations in a review.

Please address all inquiries to:

Mount Desert Island Historical Society

PO Box 653

Mount Desert, ME 04660

[tim.garrity@mdihistory.org](mailto:tim.garrity@mdihistory.org)

[www.mdihistory.org](http://www.mdihistory.org)

Printed in Newcastle, ME by Lincoln County Publishing Co. Inc.

This publication is made possible by the generous support of

Peter and Sofia Blanchard

George and Nancy Putnam


Members of the Mount Desert Island Historical Society

and

The participating organizations of the History Trust, who are working to create a collective digital archive and hand down the region's historical collections intact, cataloged, digitized, and fully accessible to future generations. The History Trust participants are the Bar Harbor Village Improvement Association, College of the Atlantic, Great Harbor Maritime Museum, Great Cranberry Island Historical Society, Islesford Historical Society, Jesup Memorial Library, Maine Seacoast Mission, Mount Desert Island Historical Society, Seal Cove Auto Museum, Southwest Harbor Historical Society, and Tremont Historical Society

We would also like to acknowledge the Southwest Harbor Public Library Digital Archive and the assistance of Charlotte Morrill and George Soules in obtaining many of the historical photographs that illustrate this issue.





Detail of south  
wall window,  
ca. 1916, artist  
unknown. *Sz.  
Edward's Convent,  
Bar Harbor (currently  
the Bar Harbor  
Historical Society)*

## Contents

- 7 Introduction  
*R. Marie Griffith and Leigh Eric Schmidt*
- 17 Stained Glass Windows of Mount Desert Island  
*Jennifer Steen Booher*
- 21 Collisions of Faith on New England's  
"Pagan Skirts": Protestants, Catholics,  
and Religious Encounter in Early Maine  
*Laura M. Chmielewski*
- 35 "Ter-Centenary": Inventing Tradition  
for Maine's Catholics, 1913  
*James M. O'Toole*
- 45 Congregationalists on Mount  
Desert Island, Maine  
*Margaret Bendroth*
- 55 "He Has Abundantly Poured out His Holy  
Spirit in Eden and Mount Desert":  
The Baptist Connection on  
Mount Desert Island, 1790–1840  
*Brittany Goetting*
- 67 The William Foy Story  
*Mark Silk*
- 77 Elegy at Baker Island:  
Charles W. Eliot's Maritime Pastoral  
*David A. Hollinger*
- 87 George Hefflon's Silent Mission  
*Tim Garrity*
- 97 From Harvard's Semitic Museum  
to Mount Desert Island and Back  
*Mikeal C. Parsons*
- 109 The Jewish Presence,  
or Absence Thereof ...  
*Judith S. Goldstein*
- 121 The Episcopal Church  
Comes to Gott's Island  
*Craig D. Townsend*
- 131 Acadia National Park:  
A Soul and Spirit Stretching Place  
*Thomas S. Bremer*
- 143 "Moment After Moment  
After Moment": Cultivating a Zen  
Presence on Mount Desert Island  
*Brook Wilensky-Lanford*





Detail of "Angel of Praise,"  
1893, Louis Comfort Tiffany,  
USA. *St. Saviour's Episcopal  
Church, Bar Harbor*



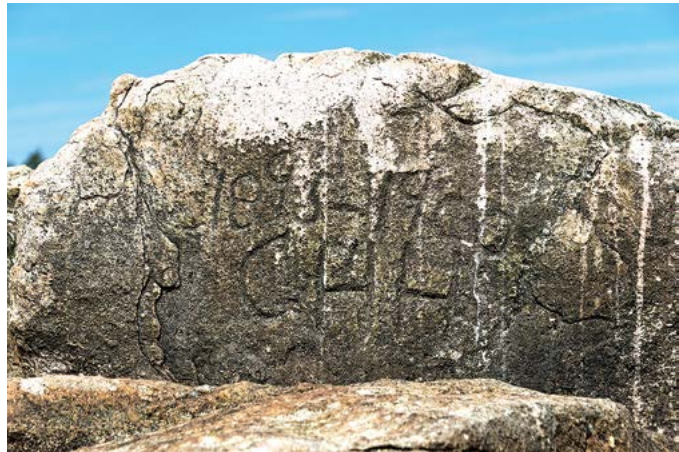
## George Hefflon's Silent Mission

By Tim Garrity

By the causeway at the northern end of the Seawall area of Acadia National Park, a natural pier of granite extends a quarter-mile into the Western Way, the channel that separates Mount Desert Island from Great Cranberry Island. When the water is calm, high tide laps at the base of the ledge. During storms, curling waves overwhelm it, their foamy brims flying in the wind all the way to the causeway. When big waves recede, sea-borne stones rattle back towards the ocean. On a vertical face of this outcrop, someone has carved an inscription:

1895–1900  
GHH

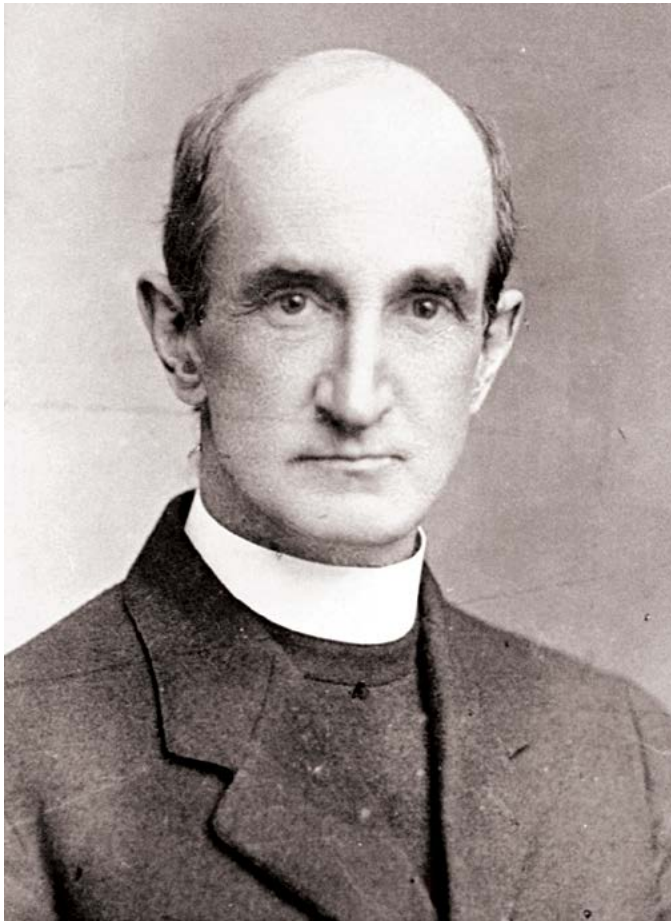
The meaning of the inscription has long been a mystery. The most common explanation is that it marks the spot where a child was swept out to sea and drowned. Annabel Robbins, who owned the nearby Seawall Dining Room, told the *Bar Harbor Times* in 2007 that a "child was washed out to sea from that spot but she couldn't recall the name." Don Lenahan, in his 2010 book, *The Memorials of Acadia National Park*, noted that the inscription might be either "CHH" or "GHH" but that "No individual has yet been identified to these letters." Lenahan concluded, "The mystery remains."<sup>1</sup> In the summers of 2015 and 2016, Theo



The rock at Seawall is inscribed, "1895–1900 GHH."  
*Photograph by Jennifer Steen Boober*

Gardiner, then a student at the Harrow School in London, UK, tried to find the inscription's meaning. After a thorough but fruitless search of local newspapers, Gardiner went to the Maine State Archives in Augusta and examined all the birth records from 1895 and all the death records from 1900 but found no one with corresponding initials and lifespan. Gardiner searched news accounts and obituaries from Mount Desert Island, Boston, New York, and Philadelphia, but to no avail. He appealed to the public for answers in a press release published in the *Mount Desert Islander* in July 2015.<sup>2</sup>

Gardiner's article caught the attention of George Gilpin, a church historian for the Southwest Harbor Congregational Church. Gilpin walked into the offices of the Mount Desert Island Historical Society



George H. Hefflon, undated. *Courtesy of Gallaudet University Archives*

in the spring of 2018 and said, "I think I know who this is." Working in the church archives, Gilpin remembered the inscription when he came across the name of Rev. George H. Hefflon — GHH — who served the church as minister from 1895 to 1900.

Gilpin had unlocked the mystery. The life of George Henry Hefflon is quite transparent. Public records of his life are plentiful but it is his journals that are most revealing. He was a faithful diarist,

writing a page or so almost every night for twenty-five years, recording his daily experiences and intimate thoughts. He left his entire diary collection to Yale University, his alma mater.

We know from his private diaries that he was unsettled in his vocation, was celibate but wished to be married, was poor with few prospects of earning a living wage, and experienced deafness that eventually became total. These personal challenges barred him from some of the things he wanted — a loving marriage, comfortable income, and peace of mind. His impediments also guided him toward the only avenue that seemed open to him — a life of self-sacrifice and service among the poor and the Deaf, a ministry that was appreciated by a wide-spread community of people who needed him.<sup>3</sup>

Hefflon was born July 10, 1865 in Deep River, Connecticut. The son of a carriage maker and blacksmith, he graduated from Yale in 1891, studied at Drew Theological Seminary, and proceeded to pastoral assignments, first in Massachusetts, then as a Congregational Minister in Tremont in 1895. When he arrived on Mount Desert Island, he was thirty years old, tall and slim, with thinning hair. He had a marked hearing impairment that grew more pronounced in time.<sup>4</sup>

The young pastor immersed himself in work for the Mount Desert Congregational Church of Tremont, which then had two branches, in Southwest Harbor and Bass Harbor. He preached, visited congregants, read, and prepared sermons. Though public reports describe him as well-

liked, his diaries reveal the thoughts of a discontented and restless young man. Uncertain about his career, unhappy in his present circumstances, and worried about his future, Hefflon was easily wounded by social slights and irked by difficult people. He felt the sting of little humiliations, as when another minister was asked to officiate at the funeral of one of his congregants, or more painfully, when a member of his church, "said some hateful things. That she thought we ought to have a new minister."<sup>5</sup> All around him he saw impoverished and unattractive neighborhoods that raised up young people bound for unruly lives. He wrote of one young man, "I never liked the fellow especially since I knew of his seducing two Bass H. girls having children by both, and his stealing \$25.00 from the debating society."<sup>6</sup>

He recognized that some people seemed to appreciate him, though they were not always members of his own church. When he filled in for other pastors and preached at Manset and Seal Cove, he reported that "Several spoke kindly of my work. In evening had the largest crowd I have faced in a long time." In 1897, he founded the Southwest Harbor Literary Club that was popular among men and women in the community. Though he would never get rich as a small-town pastor, he occasionally saw that he could improve the lives of people around him.<sup>7</sup>

One problem concerned him most. Hefflon longed for female companionship. "When work is all over I feel thankful," he wrote, "yet empty hearted, starved of sentiment. I'd like



Rev. Hefflon frequently visited the Carroll family and he was in love with young Nellie Carroll (second from left). Nellie turned down his proposal of marriage. She became Mrs. Seth Thornton, the author of a local history, *Traditions and Records of Southwest Harbor and Somesville*. Photograph ca. 1888. Courtesy of Southwest Harbor Public Library Digital Archive, image 5906

to go courting some lovely girl." He feared his own desires. "I dread the winter," he wrote, "its temptations to me may be many. I fear myself."<sup>8</sup>

His diaries record his attraction to several young women of his congregation, among them the beautiful young Nellie Carroll. Miss Carroll, alas, did not reciprocate. She tried to let him down easy by blaming his profession. She told him that she could never be a minister's wife, whose job description appealed to her not at all. "She never could like church work," he wrote, "never could do it." Hefflon did not handle the rejection well. When he replied in a letter to Nellie, he wrote, "I suspect that she will not like some parts of it."<sup>9</sup>

Soon, another young woman caught his eye, but left him flummoxed. One evening he, "Saw Julia K. [Kittridge] and talked awhile with her. I



wish that girl would take me for a husband or else leave me alone. I am utterly taken by her." At one social gathering, he "Had a miserable exhibition of my weakness for that girl. I don't know what I shall do." One foggy evening, he came home to find that Julia had slipped a letter under the door of his room. She said that she could not marry him because she was in love with someone else. He wrote woefully, "I am not fit to live alone. Not to get married either. Have little or no confidence in my ability to take care of myself." His wounds accumulated to the point that he "wished that there was a new opening in life for me somewhere — a new church or better still a new work."<sup>10</sup>

Hefflon's hearing loss increased his isolation. His hearing steadily deteriorated in these years and he would sometimes give up on conversations that he could not hear. The fact that he had to lean in close to hear people made him familiar with many forms of bad breath.<sup>11</sup>

He found escape from his cares in the outdoors, especially in bike riding, even when rough roads and dark nights made his exercise dangerous. He would often ride his bike from his lodgings in Southwest Harbor to Seawall's windswept ledge where, "it was good to feel the storm buffeting you."<sup>12</sup>

By 1900, he was ready for a change. Though the church voted in April to retain his services for another year, six months later, the board of deacons reduced his salary from \$75 to \$50 per month. He applied for an opening at a church in Ellsworth Falls and took the job when it was offered to him. Despite the personal turmoil of the previous five years, he received a nice send off from his congregation. An admiring notice appeared in the newspaper that spoke in glowing terms of his service and regret at his departure. It was, he said, "Hard to leave."<sup>13</sup>

Hefflon stayed in Ellsworth Falls less than two years, then took a church assignment in Dublin, New

Hampshire. While ministering in New Hampshire, he attended Andover Divinity School, receiving a degree in 1906. As a student, he found it difficult to hear lectures. He wrote, "Exams bring to mind my painful limitation." He had difficulty seeing how he would make a living. "Can't make out what my future is going to be," he wrote, "church work if I can find it, or create it. Tough time probably."<sup>14</sup>

In the early twentieth century, religious institutions were beginning to recognize the needs and potential of Deaf people and to advocate on their behalf. The Episcopal Church had long been in the forefront of ministry to the Deaf. In 1851, Rev. Thomas Gallaudet founded St. Ann's Church for the Deaf in New York City and was the first to incorporate sign language into worship services. In November, 1906, Hefflon went to New York with his sister, Jessie, and, "attended St. Ann's church for deaf mutes — a very interesting experience. This is my future work."<sup>15</sup>

Hefflon began to see a path forward. He started to learn sign language and discovered the presence of a community of Deaf people who seemed to appreciate his ministry. In 1907, he was ordained a Deacon in the Episcopal Church and committed himself to serving the Deaf. As he crossed from the hearing to the silent world, Hefflon increasingly accepted his solitude. "I live by myself," he wrote, "My deafness cuts me off from others. Yet I am not unhappy in it." In his forties, the internal and interpersonal conflicts that troubled his early ministry lessened. As his own deafness increased, he found his

place among the Deaf, and he determined that their physical and spiritual well-being would be his life's work. From 1907 to 1909, Hefflon served as Assistant Minister in Philadelphia's All Souls' Church, learning lip reading and sign language and serving the Deaf of the community.<sup>16</sup>

He remained a very human saint, however, who continued to fight his discontentment. Once on a crowded train car, he shared a bench with a "frowsy wretch" who fell asleep on his shoulder. The man overwhelmed the preacher with his smell of stale gin, tobacco, and body odor. Hefflon asked himself what Christ would have done and so he tolerated his burden, though inside he recoiled with disgust, imagining a violent cleansing for the fellow, and lamenting his own poverty that forced him to keep such company.<sup>17</sup>

In his two years in Philadelphia, Hefflon continued to struggle with a sense of weariness and futility. He wrestled against his weakness and temptation.

I know I would steal if I was strongly tempted. It is not easy for me to walk right with God or man. I want to go into a saloon and drink beer and ale when I feel thirsty, I have at times a sort of sensual desire for woman. I can lie, and do sometimes. I distrust myself — am afraid of myself. The possibilities in me for evil, for easy surrender to the Devil are horrible. Yet I never will give up struggling to do the right thing. It is a long fight. When people slight me I feel it for days without end.<sup>18</sup>



Hefflon served as pastor of the Congregational Church on High Road in Southwest Harbor from 1895 to 1900. *Mount Desert Island Historical Society*

He lamented the misfortunes of his deafness, celibacy, and poverty. He wrote, "In work, in love, in friendship, in aspirations I seem to have been balked continually."<sup>19</sup>

Living among the poor, Hefflon began to sympathize with their political causes, including



Tremont Congregational Church, ca. 1900. Rev. Hefflon often rode his bicycle from Southwest Harbor to the Tremont Congregational Church in Bass Harbor, passing the ledge at Seawall on his journey. *Mount Desert Island Historical Society*

those of anarchists and socialists. The Yale alumnus, familiar with the privileges of his wealthy classmates, wrote, "All my sympathies are with the poor. I have a sort of hatred in my heart of the rich. So selfish — so ostentatious, their automobiles, that beautiful luxurious home — their every indulgences in fine things — travel, art, fine living, friends, etc. — while 1000s suffer for common comforts all around them."<sup>20</sup>

One cold day in February, 1907, Hefflon saw two boys stealing coal from a freight car. A boy climbed onto the car and threw down chunks of coal to his accomplice, enough to fill two heavy bags. As one of the boys struggled to drag his load up a bank, Hefflon climbed down to help him. He saw that the child's stockings showed through holes in his shoes. In his diary that night, Hefflon acknowledged that his small act of abetting a theft left him feeling that he had really helped someone.<sup>21</sup>

In 1909, Hefflon moved from Philadelphia to Hartford, Connecticut, to take a position with The Episcopal Mission for the Deaf. It was a risky step. Small numbers of Deaf people were scattered about cities in the region, a handful in Springfield, about thirty in Hartford, ten or twenty in Bridgeport, and a dozen or so in New Haven. He wondered how such tiny and wide-spread gatherings could produce the minimal income he would need. He asked, "And how shall I live? God knows."<sup>22</sup>

Hefflon began his work with "The Silent Mission" in May 1909. A newspaper reporter who visited a worship service wrote, "One of the most peculiar public services ever held in Hartford was that in the chapel of the Church of the Good Shepherd yesterday afternoon, a service for deaf mutes, peculiar, impressive, and pathetic. It was conducted in silence, the sign and manual language being used and the audience, while small, was most attentive."<sup>23</sup>

For Silent Mission services, Hefflon translated the elegant text of the *Book of Common Prayer* into sign language. Where the equipment was available, he accompanied his sermons with illustrations from lantern slides and motion pictures. At larger mission sites, robed choirs would sign hymns like "Nearer, My God, to Thee," "Lead Kindly Light," and "Just as I Am."<sup>24</sup>

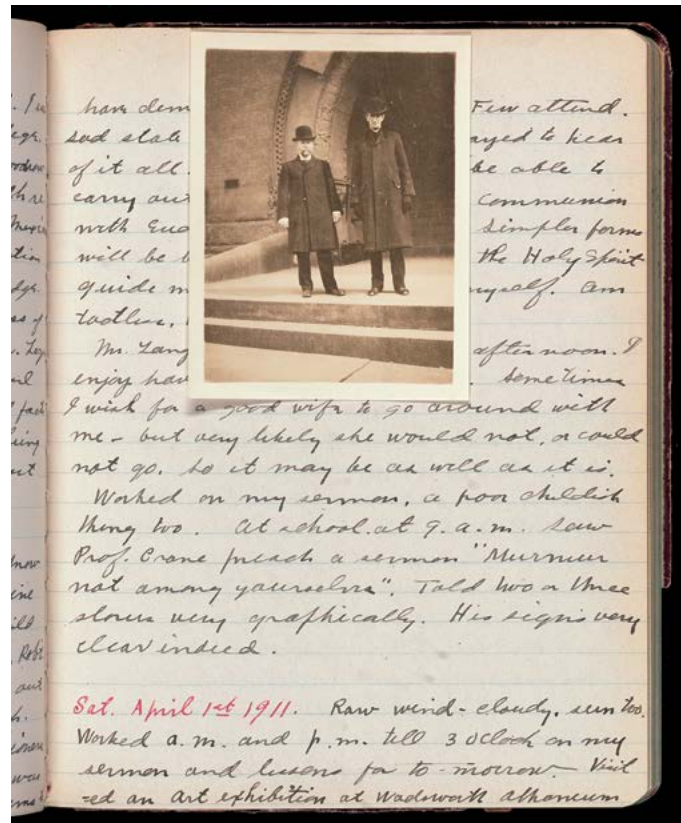
A woman who knew him provides a sketch of his appearance and personality. Margaret Gillen, a granddaughter of Rev. Thomas Gallaudet, wrote, "His earnest speech, gauntness and deep eyes had



stirred us deeply — like a voice crying in the wilderness." She also described a lighter side. She wrote, "One day in July, 1917, he met us on a busy Hartford street and made a deep bow, and we promptly dropped him a curtsy, which delighted him."<sup>25</sup>

Hefflon's immersion into church work mostly eclipsed the discontent of his youth. In 1912, he wrote, "busy till late in evening not a moment to spare. Not time for a bath even. I am a busy man. May God direct me daily amen." But the demands of his work eventually exhausted and overwhelmed him. In 1923, a newsletter for the deaf community reported he would take a respite from his pastoral duties due to ill health. The report said, "The great exertion he put forth to carry forward the Christmas festivities in various cities in New England was too much for him to shoulder and the result was he simply broke down." Hefflon undertook a long convalescence, taking time for rest and recreation. He even learned to play golf.<sup>26</sup>

In September, 1924, Hefflon returned to Mount Desert Island. Now he was fifty-nine years old and feeling the effects of age. He saw that much had changed for the better since he left Maine eighteen years before. The quality of steamer transport had improved. Towns and villages were cleaner and more prosperous. He stayed at the upscale Claremont Hotel, played eighteen holes of golf at the course by Norwood Cove, and toured the island from Bar Harbor to Sargeant Drive by auto. With friends, he cruised by motorboat to Baker Island, Northeast Harbor, and Somes Sound. Among the party aboard the boat was, "a dear blue-



Rev. Hefflon kept diaries recording his most intimate thoughts nearly every night for twenty-five years. In this entry, he inserts a photograph of himself standing with an unknown companion by the entrance to a church in Hartford, Connecticut. *Courtesy of Beinecke Rare Book and Manuscript Library*

eyed 'flapper' who smokes too many cigarettes." He visited with Grace Carroll, the younger sister of his former love interest, Nellie Carroll Thornton.<sup>27</sup> On an afternoon as blue, clear, and mild as a Maine September can conjure, Hefflon went down to the rocks at Seawall with a party of old friends. They made a fire and roasted clams and lobsters, ate crackers, rolls, and olives, and washed it all down with coffee boiled on the spot. Then,

he wrote, "We had fun with the waves. Tide was rising and one could stand on a rock and watch for a wave to catch him, as it invariably did."<sup>28</sup>

Returning to Southwest Harbor from Seawall in late afternoon, Hefflon visited a cemetery and the graves of several of his former friends. On Sunday he attended three services, the Episcopal at St. John's Chapel and Congregational in Southwest Harbor and Bass Harbor. He thought, "of those I prayed with, and long walks or bicycle rides I took watching the sea, or the sunsets." He remembered his old congregants who once filled the pews and now were gone. "Happy Memories!" he once wrote, "Yes, we all have them — glints of mellow and golden light falling lovingly across the path of the bygone years, mingling with the shadows of our failures and sorrows and sins — but tender glints of heavenly light just the same."<sup>29</sup>

Hefflon's life came to an end in April 1925. In Providence, Rhode Island, he stepped out of an automobile and into the path of a street car. He was struck down and severely injured. The news of his death three days later brought shock and sorrow to Mount Desert Island and to the Deaf community throughout New England. Said one eulogist, "No more self-sacrificing and self-immolating man ever lived. How he subsisted on his infinitesimally small stipend is incomprehensible. He served the cause of the deaf, and carried to them the office and comforts of the Church, with zeal and love, and they should ever revere his memory."<sup>30</sup>

In my search of diary entries in the Hefflon collection at Yale, I did not find an acknowledgment that he inscribed the rock at Seawall. But it seems certain that Hefflon is the subject and probable that he is the author of the carving. The rock at Seawall, with its inscription, "1895–1900 GHH" marks the sojourn of a man who struggled as a young pastor here for five years and then moved on, until the misfortunes that vexed him — deafness,

celibacy, and poverty — guided his path towards a life of service to the Deaf.

---

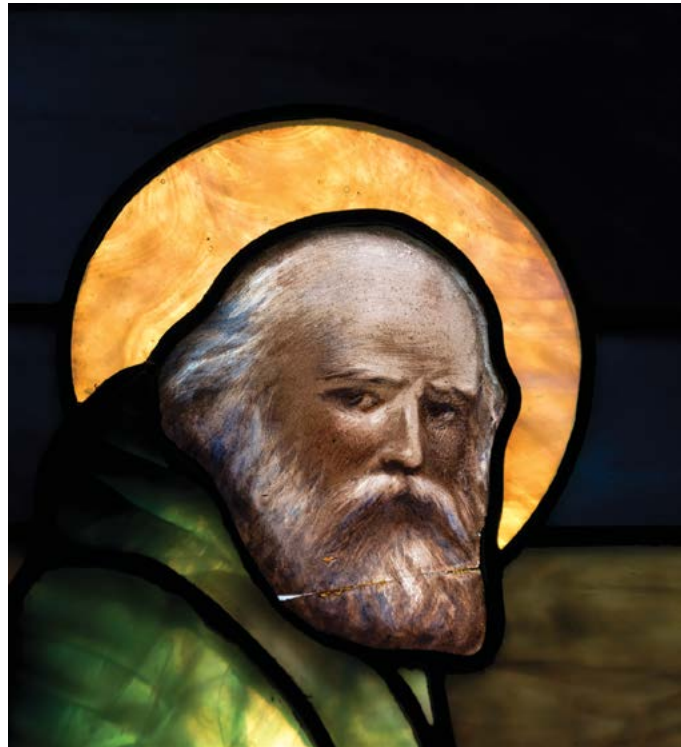
*Tim Garrity has served as Executive Director of the Mount Desert Island Historical Society since 2010. He has contributed to nine issues of Chebacco as an author and/or editor. He and his wife, Lynn, reside in Somesville.*

*Acknowledgments:*

*For unlocking the mystery, thanks to Theo Gardiner, George Gilpin, and the staff of the Beinecke Rare Book and Manuscript Library at Yale University. For editing this issue of Chebacco and recruiting their friends and colleagues to write articles, thanks to Marie Griffith and Leigh Schmidt. Thanks also to Charlotte Morrill and Lynne Birlem, who helped to find images and archival sources at Southwest Harbor Public Library. This is for the people in my family who have been affected by deafness, including my father, Thomas Garrity, my daughters, Laura Garrity Peterson and Megan Garrity, and my grandson, Oscar Peterson.*

- 
1. *Bar Harbor Times*, 2007, (Clipping in the files of Mount Desert Island Historical Society. The precise date is unknown); Don Lenahan, *The Memorials of Acadia National Park* (Bar Harbor: Printed by author, 2010), 69.
  2. *Mount Desert Islander*, July 23, 2015.
  3. I follow the custom of using the upper-case "D," "Deaf" to designate the culture of Deaf people who primarily use sign language to communicate and lower-case "d" to indicate the medical condition of deafness.
  4. At the time, the town of Tremont included the villages of Southwest Harbor and Bass Harbor. Southwest Harbor separated from Tremont in 1905, becoming its own town; Obituary Record of Yale Graduates, 1924–25, Bulletin of Yale University, New Haven, Twenty First Series, August 25, 1925, No. 22.
  5. George H. Hefflon Diary, manuscript, June 1, 1900, box 1, MSS-51, Beinecke Rare Book and Manuscript Library, Yale University. Hereafter diary references are given as "Hefflon Diaries, (date), (box number).

6. Hefflon Diaries, April 14, 1900, box 1; Hefflon Diaries, September 2, 1899, box 1.
7. Hefflon Diaries, June 3, 1900, box 1; Mrs. Seth Thornton, *Traditions and Records of Southwest Harbor and Somesville* (Auburn, ME: Merrill & Webber, 1938), 123; Hefflon Diaries, December 12, 1900, box 1.
8. Hefflon Diaries, April 8, 1900 and September 2, 1889.
9. Hefflon Diaries, September 25 and October 2, 1889, box 1. Nellie later became Mrs. Seth Thornton and published a popular local history.
10. Hefflon Diaries, April 10, 18, and 19, 1900, box 1.
11. Hefflon Diaries, April 12, 1900 and May 24, 1900, box 1.
12. Hefflon Diaries, April 10, 1900 and October 14, 1900, box 1.
13. Hefflon Diaries, May 17, 1900, box 1; Hefflon Diaries, October 15, 1900, box 1; Hefflon Diaries, October 14, 1900, box 1; *Bar Harbor Record*, November 7, 1900; *Bar Harbor Record*, November 7, 1900; Hefflon Diaries, November 14, 1900, box 1.
14. Hefflon Diaries, November 1, 1906, box 2.
15. Hefflon Diaries, November 11, 1906, box 2.
16. Hefflon Diaries, November 11, 1906, box 1; Ibid, March 24, 1909 and April 16, 1909, box 2.
17. Hefflon Diaries, March 28, 1909, box 2.
18. Hefflon Diaries, April 9, 1909, box 2.
19. Ibid.
20. Hefflon Diaries, December 7, 1908, box 2.
21. Hefflon Diaries, February 7, 1908, box 2.
22. Jack R. Gannon, *Deaf Heritage: A Narrative History of Deaf America* (Washington, DC: Gallaudet University Press, 2012), 185; Hefflon Diaries, April 9, 1909, box 2.
23. "The Silent Mission," *Hartford Courant*, May 3, 1909, clipping in Hefflon Diaries, May 17, 1909, box 2.
24. Preston Barr Jr., "The Silent Mission in New England," *The Spirit of Missions* 86, no. 7 (July, 1921): 468. accessed September 15, 2018. <https://tinyurl.com/ybastpbp>



Detail of "The Flight into Egypt," 1891, Louis Comfort Tiffany, USA. *St. Saviour's Episcopal Church, Bar Harbor*

25. Otto Benjamin Berg, *A Missionary Chronicle: Being a History of the Ministry to the Deaf in the Episcopal Church (1850-1980)* (Hollywood, MD: St. Mary's Press, 1984), 105.
26. Hefflon Diaries, December 5, 1912, box 2; "The Deaf World," *The Silent Worker* 35, no. 7 (April, 1923): 304. accessed 5 January, 2019. <https://archive.org/details/silentworkerv35n7>
27. Hefflon Diaries, September 6 and 7, 1924, box 4.
28. Hefflon Diaries, September 6, 1924, box 4.
29. Hefflon Diaries, September 7, 1924, box 4; George H. Hefflon to Friends of the Christian Endeavor Society, Southwest Harbor, ME, June 4, 1912, Southwest Harbor Congregational Church.
30. Berg, *A Missionary Chronicle*, 105.





The mission of the Mount Desert Island Historical Society is to foster meaningful engagement with the histories of Mount Desert Island.

Visit [www.mdihistory.org](http://www.mdihistory.org) to:

- Become a member
- Check our calendar of events
- Find resources and links on the histories of Mount Desert Island

For more information, please contact:

Tim Garrity

Executive Director

PO Box 653

Mount Desert, Maine 04660

[tim.garrity@mdihistory.org](mailto:tim.garrity@mdihistory.org)

(207) 276-9323

The Mount Desert Island Historical Society is a nonprofit, 501(c)(3) tax-exempt organization. All donations are tax-deductible to the amount allowed by law.

Cover design by Rebecca Hope Woods based on Jennifer Steen Booher's photograph of a stained glass window in Saint Saviour's Church, Bar Harbor.



Chebacco silhouette adapted from a photograph by Len Burgess for the Essex Shipbuilding Museum.

Our magazine, *Chebacco*, is named for a type of boat built in the eighteenth century in Gloucester, Massachusetts and nearby towns. In 1762, Abraham Somes, his wife, and four young daughters sailed in a Chebacco boat to make their home in Somesville and become Mount Desert Island's first permanent Euro-American settlers.

We invite you to voyage through the histories of Mount Desert Island in this contemporary Chebacco.



Published annually by the Mount Desert Island Historical Society, Mount Desert, Maine