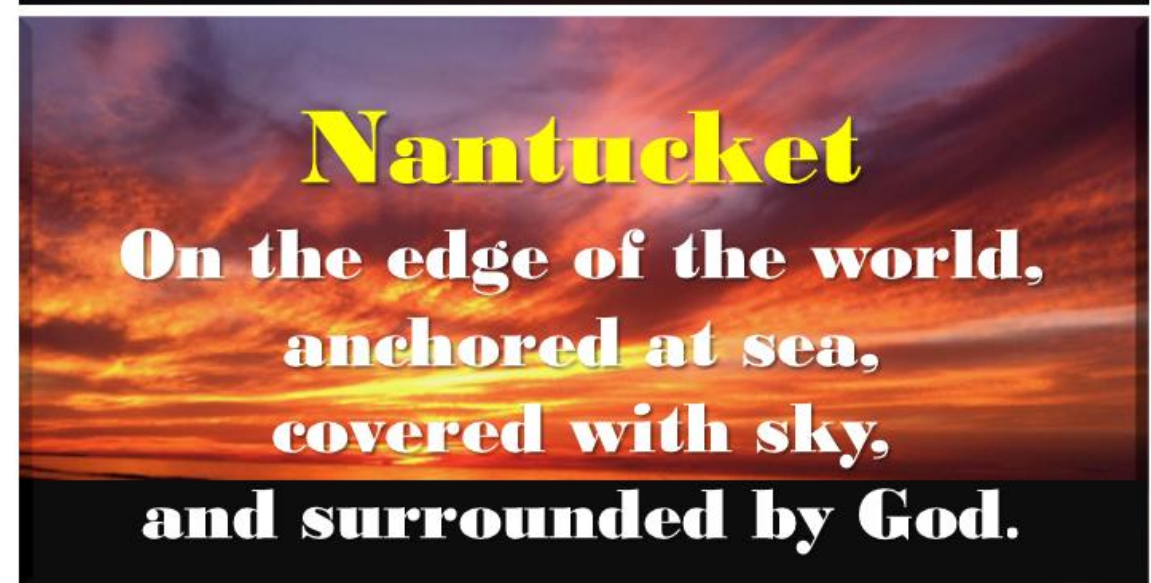
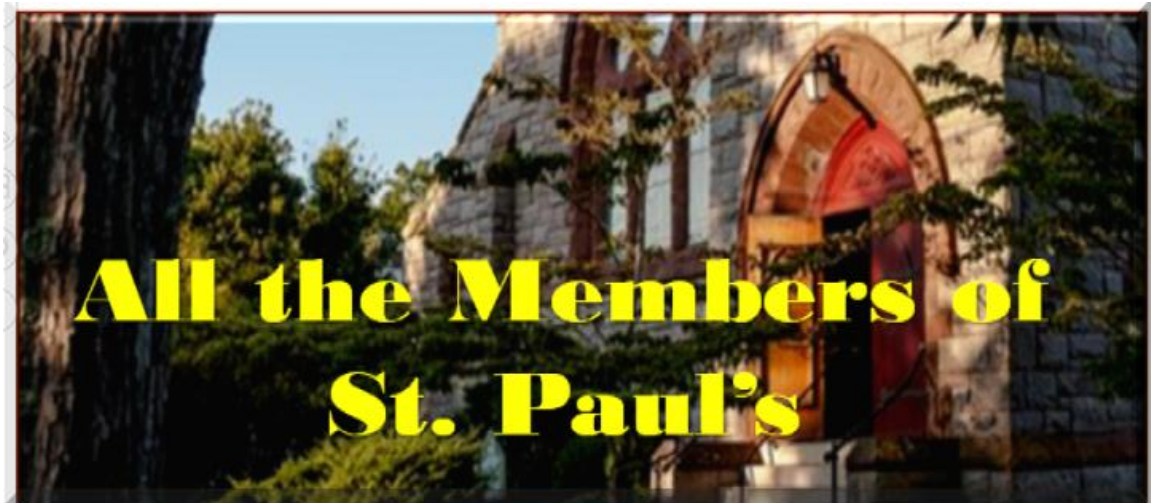


*Dedicated to:*



**All proceeds to benefit St. Paul's.  
Additional copies may be purchased through the church office  
or on Amason.com - Under books at Amazon type in:  
St. Paul's – 175 Years on Nantucket**

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**Second edition August 16, 2014**

## **Acknowledgments and Thank Yous.**

This book was not so much a writing project as it was a research venture, a compilation of articles, and editing task. Virtually everything in the book was found in print – somewhere – it just wasn't, as it is now, all in one place.

A thank you and note of appreciation must be extended to Martin McKerrow, whose skills with a camera enabled us to capture the windows of St. Paul's and provide the cover photo for this book. And thanks to Beverly Hall, whose diligence in photographing parish members and events over the years provided us with myriad pictures for our St. Paul's Scrapbook. We also want to thank Reggie Levine – artist, historian and long-term St. Paul's parishioner and past Vestry member – for his help and inspirational tour of the church and stained-glass windows. And to Elizabeth "Libby" Oldham of the Nantucket Historical Association. If it happened on Nantucket, she knows where to look it up.

We must give major credit to the incredible data resources of the Atheneum, the archives of the NHA, and the historic pages of *The Inquirer and Mirror*. Much of the material in this book was, thankfully, first chronicled by their archivists and reporters. We also want to give due credit to the NHA for the Nantucket historical photographs that we have inserted in this book. Clinton Macy's early histories of the church and the Rev. Dr. Ferdinand Ewer's reminiscences were also major sources of information.

We also want to thank our own Parish Administrator, Christine Borneman – who “always provided your editor with a key” to Dual's cabinet of church memorabilia. Finally, we'd like to thank Dual and Penny Macintyre, Curtis Barnes, Beverly Hall, Bill Sherman and Martin McKerrow for reading, commenting on, and correcting early drafts of this book. We also want to apologize to anyone whose contributions, gifts or time-related involvement in the church or names of those whose ashes are in the Garden that we might have missed.

Finally, your editor wants to thank, posthumously, the Reverend Dr. Gene McDowell who not only inspired the project, but offered his insight and encouragement.

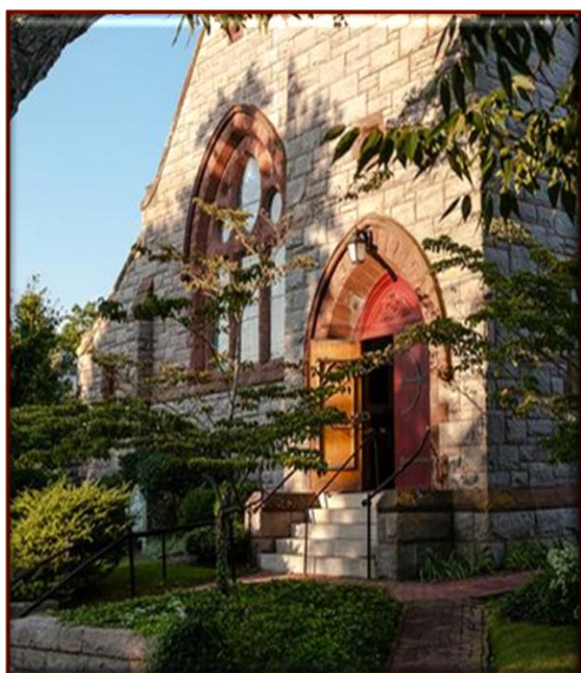
- Bob Ford

## **Now That You Have This Book, What's In It?**

This is not a non-fiction book in the traditional sense, but a historical compendium. At the same time, it might be considered a love story about a church, a parish, about parishioners past and present and the island of Nantucket. The first section is a chronological history of the church. You can start your journey in 1826, or just pick a more recent year and “jump in.” This is followed by a collection of thoughts about what St. Paul's means to parishioners. The third, fourth and fifth sections are a self-guided tour in which you will be told the stories portrayed in the stained glass and learn something about the people whose names appear on the windows and on the plaques.

You'll also find profiles of our rectors and a St. Paul's “Scrapbook” with a potpourri of pictures of parish members past and present. The rest of the book is, more or less, a reference source. It contains the names and gifts of many donors, and various articles under the heading of “*Episcopal Flotsam and Jetsam*” which is an eclectic collection of items, stories, and even humor that we believe will be of interest. We've also sprinkled in some interesting historical pictures of our island.

We hope you'll find this book informative and entertaining.





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JOHN HENRY FRIDGE  
DIED OCTOBER 27<sup>th</sup> 1885

BLESSED ARE THE DEAD  
WHICH DIE IN THE LORD

DIED IN 1885  
OCT 27<sup>th</sup> 1885

## I. The History of St. Paul's

"Call me Ishmael. Some years ago - never mind how long precisely - having little or no money in my purse, and nothing particular to interest me on shore, I thought I would sail about a little and see the watery part of the world."

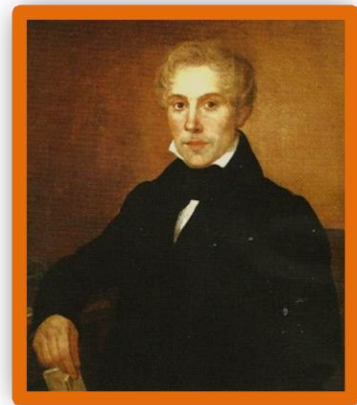
In a very real way, William Nathaniel Marcus, a college-educated young man from New York City, was much like the Ishmael of *Moby-Dick*. Lured to our island in 1836 by stories in New York newspapers touting the riches to be made in whaling and describing the excitement of the chase, William left his parents' comfortable home in New York and came to Nantucket intending to sign on to a whaler. Once on the island, he happened to meet Mr. Samuel Jenks, one of two or three Episcopalians on the island and editor of the Nantucket *Inquirer* (it wasn't merged with the *Mirror* until 1865). Apparently, Jenks strongly advised young Marcus against whaling. That he took Jenk's advice, coupled with his subsequent interest in a young woman on the island, was ultimately responsible for bringing the Episcopal Church to Nantucket.

### 1826

#### Almost a Church

But before we get to Marcus's love life, let's step back ten years to what might well have been (but was not) the origin of the Episcopal Church on Nantucket.

In addition to serving as editor of *The Inquirer*, Samuel Haynes Jenks was an outspoken advocate of free schooling for all children. He was a key player in the history of education on Nantucket, partly as a result of a conversation he had in 1826, with Admiral Sir Isaac Coffin\* (an Englishman and retired Royal Navy Admiral). Sir Isaac had arrived on the island for a visit. During his visit he was a guest in the Union Street home of William and Deborah Coffin, who just happened to be Samuel's in-laws. Samuel and Martha Jenks lived at 20 Union Street, across from the Coffins, so it was only natural that they helped host their English guest.



Samuel Haynes Jenks

Arthur Jenks, Samuel's nephew, some years later wrote about the visit: "Samuel Jenks had it in mind to form some sort of religious society after the Episcopal order. Had he been of a selfish nature while still an ardent churchman, how easily he could have induced Admiral Sir Isaac Coffin to build an Episcopal church. But he was wise

---

\*The **House of Coffin** originated in Normandy, France. The progenitor of the American Coffins was Tristram Coffin, a Royalist, who came to the colonies from Devonshire in 1642. Although the Admiral Sir Isaac Coffin was born in Boston, he was a Tory loyalist and an officer in the Royal Navy. He served during the American War of Independence, the French Revolution and the Napoleonic Wars.

in his generation. It was during a carriage ride with Samuel Jenks to Siasconset, that the Admiral disclosed that the purpose of his visit to Nantucket was to create a memorial to his family, the Coffins.

“Shall I build a church,” he asked, “or raise a great monument, or purchase a ship for the town's benefit?” The following reply was characteristic of the editor, who at that time, as noted, was in the thick of combat with the town authorities on the matter of supporting public schools.

“If you raise a monument, Sir Isaac, it will be looked at by no more than a hundred people once a year. If you build a church, as you are an Episcopalian, it will neither be supported nor attended, for there is scarcely one besides myself of that order in this place; and as to the purchase of a vessel, if done at all, it should be for the purpose of nautical instruction. The best thing you can do – the deed that will make you forever remembered – is to establish and endow a free school. You will thus benefit your numerous kinsfolk, and their grateful posterity, while you effectually perpetuate your name.”



The Coffin School

The English benefactor heartily adopted the suggestion, and the school known as the Admiral Sir Isaac Coffin Lancastrian School, was founded in 1827 for the purpose of “promoting decency, good order and morality, and for giving a good English education to youth.” (*Inquirer and Mirror*, Dec 20, 1902)

## 1838

### The Episcopal Church Comes to Nantucket

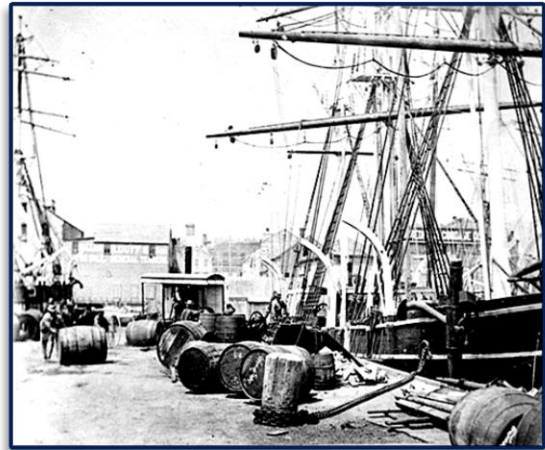
And so it was left to chance that William Marcus, seeking riches from whaling, set in motion events that would lead to the establishment of the Episcopal Church on Nantucket.

### It's Not for Him

Once Marcus learned that whaling was too hard a life for what Nantucket historian Alexander Starbuck described "as a minister's son, delicately brought up," one can imagine this "very green" but educated and proper young man's disgust at the smells of the docks, the pungent odor of whale oil being rendered, and finding himself surrounded by upwards of sixty grog shops offering cheap liquor and serving a disreputable collection of sailors.



In *Away Off Shore*, his excellent description of the island and its people from 1602 to 1890, Nathaniel Philbrick notes that in addition to the stench of whale oil, one also had to endure the smells coming from what once had been a Lily Pond and had degenerated into an open sewer. "The town's growth had also threatened its squeaky clean moral reputation." Keep in mind that until 1830 the Quaker influence, with its strict morality and restrictive lifestyle, had dominated the island. (See Quakers in the chapter heading "Flotsam and Jetsam.")



Courtesy NHA

Continuing from *Away off Shore*: "According to an account published in 1846 (but probably true as well in 1836) sailors frequented a section known as "Nantucket Hill" (which seems to have been in the vicinity of today's Cliff Road) where "vice knows no bounds and crime has no stopping place, the days and nights being spent in drunkenness and debauchery."

Perhaps Marcus might also have heard reports like the one found in *Etchings of a Whaling Cruise* by J. Ross Browne, who describes the crew's quarters in the ship's forecastle.

The forecastle was black and slimy with filth, very small and hot as an oven. It was filled with a compound of foul air, smoke, sea-chests, soap-kegs, greasy pans, tainted meat, sea-sick Americans and foreign ruffians. The ruffians were smoking, laughing, chattering and cursing the green hands who were sick. With groans on one side, and yells, oaths, laughter and smoke on the other, it altogether did not impress [me] as a very pleasant home for the next year or two. [I was] indeed, sick and sorry enough and heartily wish [myself] home.

Apparently, even after having decided not to seek his fortune in the whaling trade, Marcus liked the island well enough that he decided not to return to New York and applied for a job with Mr. Jenks at *The Inquirer*. While Jenks did not have a position for him, he did find Marcus employment teaching in the tiny, one room school house at Polpis.

The fact that he was educated and a gentleman soon brought him to be the attention of the "best people." Among these was a young lady by the name of Lydia Athearn Cary. Although little is known of their courtship, we know that he eventually proposed and she accepted. Because he was a minister's son, he wanted to be married by his father and asked him (the Reverend Moses Marcus) to come to Nantucket and perform the ceremony. Marcus Senior not only married his son, but was invited to preach at three churches. A note found in his memorabilia reads:



1837—Dec. 30. I, this day, made my first visit to the island of Nantucket.

Dec. 31. Preached in the Methodist Chapel, in the morning; in the Second Congregational in the afternoon; and the First Congregational, in the evening. I am the first Clergyman (we assume he meant Episcopal) who ever officiated on the island.

The wedding took place on January 1, 1838, and Reverend Marcus, who had intended to leave the island after the wedding, was persuaded by Jenks and others to hold yet another service. He agreed to do so only if a neutral place (meaning we suppose a non-church location) could be found where he would be at "perfect liberty in preaching." His request was met by renting the Atheneum. On January 3, 1838, Reverend Marcus conducted the first Episcopal service on the island. That he was able to fill the auditorium is either a testament to his reputation as a preacher or to the latent interest in the Anglican form. Curiously, given that there were only one or two Episcopalians on the island, a surprising number of prayer books were found to use for the congregation,

Upon his return to New York, he told his story to his diocesan bishop, Reverend Benjamin T. Onderdonk, and received his promise to ask Bishop Griswold to make Nantucket a missionary station. Within a matter of weeks, Reverend Marcus was appointed as a missionary by the Domestic Committee and directed to establish the Episcopal Church on the island. He arrived in Nantucket on March 31, 1838, and preached in the Methodist Chapel three times the next day. On April 4, the "Broad Street Hall" was hired, completely whitewashed, painted, cleaned, and fitted for Divine Service. On April 4, 1838, the following notice appeared in *The Inquirer*:

### **Protestant Episcopal Church**

The building hitherto known as the Broad Street Hall, on Broad Street, will be opened on Sunday morning next, the 8th of April instant, for divine worship according to the usages of the Protestant Episcopal Church, under the pastoral charge of the Reverend Moses Marcus, B. D., who, at the request of the Right Reverend Bishop Alexander Griswold, D. D., has been appointed a Missionary in the Eastern Diocese by the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America. Services to commence at 10 o'clock a. m. and at 2 1/2p.m.

A Sunday school will be opened in the same place at 9 o'clock, a.m. should sufficient encouragement offer.

All persons desirous of aiding the above objects are respectfully requested to attend.

Marcus described the room on Broad Street as "an upper chamber" under which was a carpenter's shop. On April 14, he read the Episcopal Burial Office for Nieman Jameison, and on April 22 he administered the rite of Holy Baptism for the first time in the new parish to George Lloyd Marvin. Although the newspaper notice mentions a Sunday school, the response was evidently not large enough to form a school and it was not offered again until June 3. On October 25, he administered the Sacrament of Holy Communion for the first time. Bishop Griswold visited the island that same day and thirteen persons were confirmed.

Reverend Marcus's life here was not without its parochial troubles. In a letter he speaks of "being surrounded on the one side by those totally disregarding religion (the sailors) and on the other by those denominations which imposed such burdens on its members that our church does not prescribe." (the Quakers). He states that there are many good people on the island, but the majority of them are diffident to a more full and public profession of the religion of the cross because of a desire to walk in conformity with their fellow men."

He also exhausted his own financial resources to benefit the church. In an attempt to find other sources of support, in May he advertised a Collegiate Institute, on island which offered board and someone to wash the students' clothes – all for a fee, of course.

## 1839

### Trinity Rises

In April of 1839, the Broad Street Hall (formerly a Friends Meeting House) was purchased, demolished and its timbers used to build Trinity Church from plans by Cyrus Pendexter of Boston. During construction, services were necessarily suspended while



construction was under way. Some sources state that the services were held at this time in the Atheneum, but there is no record of it.

#### Trinity Church - The Building

The drawing of the church shows it to have been of New England Gothic style, the exterior covered with plaster and Roman cement in imitation of stone, and with a tall, square, turreted tower eighty feet in height, boasting both a clock and a bell. The building was 45 x 60 feet, with a vestibule 14 to

15 feet square and a chancel 21 x 13 feet. The overall length was 80 feet.

The Reverend Dr. Ferdinand C. Ewer, who was born on Nantucket, was confirmed at Trinity, and though never a rector of either Trinity or St. Paul's, officiated at many services during his summer visits. He offered the following description of the new meeting house:

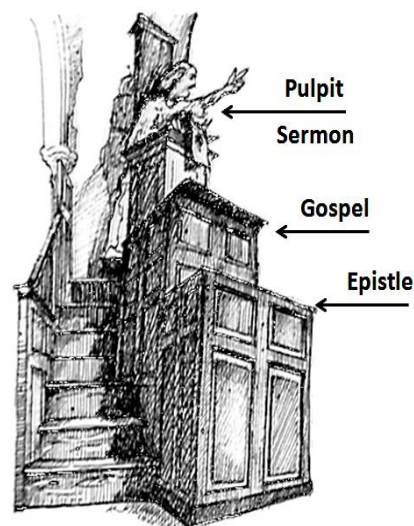
The interiors of the church and chapel were beautifully decorated with mural paintings, Mr. Thomas Morris being the artist. There were three Gothic windows on each side, and a graceful tower in front, surrounded with well-formed pinnacles. The interior, however, was not so satisfactory. It seated about 300. It contained a small but sweet-toned organ. It had two side alleys, without any center aisle. Its chancel was covered with a huge and hideously carved composite structure not exactly what is known as a “Three Decker”<sup>\*</sup> what may be called a “two Decker,” the main and striking elements of which were the Pulpit above and a reading desk below; the latter being a triplicate sort of affair with several curious compartments and receptacles such a wonderful wooden creation it was the custom in those days for the Priest to climb around, taking care when he appeared below to do so in spotless white, and when he appeared above to do so in jet black. As a piece of ritual it was marvellous.

This amazing carved fabric of which I speak, with its mysterious alcoves and stories and chambers had, if I mistake not, been discarded after long and loving use by Trinity Church, Boston for something that was at least one grade better, and had been generously donated by that parish to its namesake at Nantucket.

Reverend Pollard [see next page] had not held the rectorship long when the wooden abomination that stood clogging up the chancel was pulled out and pulled to pieces. Out of it a tall reeds or screen was made to stand at the back of the chancel, stretching across from one side to the other. Out of another part a lectern, and out of still another, a pulpit was constructed. The balance of timber, found its way into a stove. The reredos (a **reredos** or **raredos** is an altarpiece, or a screen or decoration behind the altar in a church, usually depicting religious iconography or images) served to conceal a flight of stairs leading to the vesting room which occupied the basement underneath the sanctuary.

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<sup>\*</sup> Three Decker: In the eighteenth century, triple-decker pulpits were often introduced in English-speaking countries. The three levels of lecterns were intended to show the relative importance of the readings delivered there. The bottom tier was for epistle and community announcements, the middle was for the gospel, and the top tier was reserved for the delivery of the sermon.



## 1839

### Cost Overrun

Although the church was attractive, it cost almost twice the original estimate. In order to try and pay off the debt, they decided to sell the pews to the parishioners. Unfortunately, the sale proceeds were not enough to cover the debt. So they mortgaged the church for \$4000 to pay off the construction costs.

Until the early mid twentieth-century, it was common practice in Anglican, Catholic, and Presbyterian churches to rent pews in churches to families or individuals as a principal means of raising income. Apparently Trinity decided to sell rather than rent.

Bishop Griswold consecrated Trinity Church on September 18, 1839, expressing a wish that the new structure would, for long years, "have a salutary bearing upon the character and morals of the people." The tower had not been completed at this time and the clock and the bell had not been placed in it, but the church proper was ready. It had been a great financial worry to the Vestry and Proprietors, but once finished, its beauty repaid the worry and troubles of the early churchmen.

After the erection of the new church, Nantucket was no longer deemed a missionary station and Mr. Marcus was recalled to New York, leaving Nantucket on September 28, 1840. Mr. Marcus, it was said, "had sown the seed, now it was for the generations after him to develop and bear fruit." (For more on The Reverend Moses Marcus see *Flotsam and Jetsam*.)

## 1841

### High Church/Low Church and the Rev. Frederick W. Pollard

As reported by Dr. Ewer in his December 7, 1872, historic reminiscence:

During some of The Reverend Marcus's absences from the island, a young deacon, the Reverend Frederick W. Pollard, had taken charge of the Parish and this young cleric was called to be the second rector of Trinity.

Of Mr. Pollard, it was said that he was a saintly man, deeply devoted to religious duties and to his people. His sermons were not lengthy or scholarly, but his pure life, his self-sacrifice, and his convictions about the Church stood out as his greatest works among his people. He did not ask for a salary and never received one. As long as he had shelter he was content.

He had an especial attraction for the young people and the children of the parish, and on many half-holidays he could be seen walking in any direction to the moors surrounded by a group of young men and boys. When three o'clock came he could be seen kneeling on the ground with his group saying the office of Nones. (Prayers originally said by Roman Catholic monks at their 3p.m. service)

Pollard, as it turned out, was a strong Anglo-Catholic. On his altar were two candlesticks and a picture of the Madonna and child. There seems to be some question as to whether these candles were used during Mr. Pollard's time, but St. Paul historians feel very sure that Mr. Pollard put them there to serve as the Eucharistic candles. There was also a small drawer at the back of the altar in which the Holy Eucharistic was kept. Many church members shared his beliefs and practices, others did not and as a result he became the source of great controversy.

## **The Oxford Movement**

In order to better understand the source of the controversy, it is first necessary to understand what was known as the Oxford Movement. What we know today as the High Episcopal Church was, in the 1830s and '40s, anathema to the local diocese. It all stemmed from this nineteenth-century movement centered at the University of Oxford, which sought a renewal of Roman Catholic thought and practice within the Church of England in opposition to the Protestant tendencies of the church. The argument was that the Anglican Church was, by history and identity, a truly "catholic" church. The movement rapidly became involved in theological, pastoral, and devotional problems.

One of the leaders of the movement was Edward Pusey (1800–82), a clergyman and professor at Oxford. "Puseyism" became the pejorative name given to the movement in America.

When emphasis on the Roman Catholic heritage of the church (High Church) became influential in the Episcopal Church in the 1840s, it enriched the worship services and spiritual discipline of the church. It also caused considerable problems, in both the laity and Diocese, because many Episcopalians preferred to emphasize the Protestant heritage (i.e. the Low Church). Known as Anglican Evangelicals, these Low Church proponents emphasized biblical faith, personal conversion, piety, and, in general, the Protestant rather than the Catholic heritage of the Anglican Communion. The label of "low churchmen" reflected the "low" place they gave to the importance of the Episcopal form of church government, the sacraments, and liturgical worship.

It wasn't long before the diocese to which Nantucket belonged, was intent on stamping out any trace of Puseyism on the island.

## **Nantucket – America's First High Church**

Once having discovered that Pollard was an Anglo-Catholic and that Trinity had become, under his rectorship, a High Church, Bishop Eastburn, who was a strong Anglican Evangelical, refused to visit Nantucket for several years, having labeled Trinity "as the one sore spot of his diocese."

Despite the fact that Pollard held High services, he nevertheless increased the membership of the church from ten to over a hundred. Those who had not wanted that type of ritual left the church, but they were replaced by many others for whom either the influence of the church or of its minister seemed to be beneficial.



Unfortunately, the controversy festered and this, coupled with some unrecorded illness, combined to motivate the Reverend Pollard to believe it best that he resign - which he did on October 30, 1844. If Trinity had nothing else to its credit, it could be said that it was the first High Episcopal Church in this country, the first to recognize and put into practice the Catholic Revival of many years later. The Reverend Pollard, after leaving Trinity, became the first assistant of the new Church of the Advent in Boston (*a very high church*). But in 1852, he was removed from the ministry by Bishop Eastburn when it was learned the he intended to enter the Church of Rome.

## 1844

### Calm After the Storm

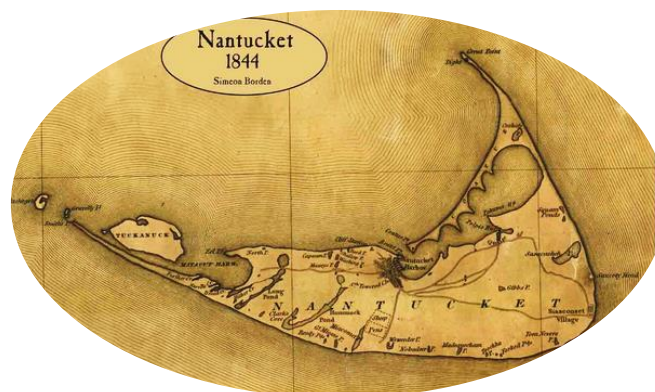
The Reverend Thomas Salters arrived in December of 1844 as the new rector. His arrival seemed to be the “calm after the storm.” It is reported that while he was unable to add to the membership, he did increase the size of the congregation. Those who had left during the rectorship of Mr. Pollard gradually came back, but new converts to the church were a little wary, fearing that what had happened to the practices of the church – (i.e., High Church) under Pollard, might by some chance happen again.

In a letter, Mr. Salter states that the parish had been laboring under somewhat heavy and peculiar embarrassments, not the least of which was a huge debt. When Trinity was built, the Board of Missions had withdrawn its support and the church building remained unpaid for. Under those circumstances, all the money that could be raised had to go to the actual support of the church and not to paying for the building. That fact was important, as a year later the decision was made to dissolve Trinity Parish.

When Reverend Salter decided to leave in December of 1845, Bishop Eastburn had to find a new rector. He was still very much intent on stamping out any last hint of Puseyism that might have been left by Mr. Pollard, so he appointed the Reverend Ethan Allen to the rectorship on February 23, 1846, fully believing him to be the one who would counteract any trace of the Anglican influence.



Reverend Allen



1846

## July 13 - The Conflagration

Reverend Allen had barely taken over when that fateful night of July 13, 1846, arrived. Little did the congregation suspect that on that day the last Matins had been said and that the walls of Trinity had re-echoed for the last time the solemn words of Vespers.

The fire broke out in the rear of William Geary's hat store in a stovepipe. Volunteers from two different fire companies arrived at the scene at about the same time—as they argued over who would put the fire out, the flames went through the roof and out of control.

The wooden structures of Main Street were quickly consumed as the blaze grew to frightening proportions, aided by the night winds. In an effort to stop the fire's rapid progress, residents tried to create firebreaks by blowing up buildings. But nothing, it seemed, could stop the flames. The entire business district was ablaze.



Helped to spread by its own currents and updraft, the fire headed for the waterfront. Wooden wharves, ropewalks, cooperages, and storage houses, all soaked with oil, and caked with pitch and grease fed the inferno. Then it reached the casks of oil stored in the warehouses. As they burst with the heat, the oil spewed out across the surface of the harbor until even the water was burning.\* *Excerpt from Nantucket Historical Association*

The fire at first was so far away from Trinity that no one thought it would reach the church. But it did. The flames reached Trinity in the early morning of July 14, and the church soon lay in ashes. The Communion Set and the books were saved, but the organ was destroyed, every pipe wailing its distress as the timbers of the loft fell. The bell clanged its descent from the top of the tower to the bottom as if calling for help in the conflagration. One has to wonder what those few Episcopalians thought in that dawn as they saw their fallen church, their hopes, their ambitions, and their ideals smouldering in its ashes.

The tower of Trinity Church contained a latticed window through which the wind blew, creating melancholy strains of fitful melody, very musical, like Aeolian harps. Concerning this tower, Mrs. Martha W. Jenks wrote:

### **The Music of the Tower.**

How sweet, how soothing, and how clear,  
Thou sacred tower, thy spirit's tone  
Sounds on the musing traveller's ear,  
Listening and lone!

Earnest and deep that spirit calls,  
Speaks to the wearied souls of home;  
Of holy rest within these walls:  
"Come hither, come."

And oh! responsive in the heart,  
An answering chord is wakened there,  
Whose voiceless chorus bears a part,  
And calls to prayer.

Methinks thy viewless minstrelsy  
Weaveth for all a soothing strain,  
In mingling notes of sympathy  
For joy and pain.

Young men and maidens, blithe and free,  
With gladsome heart draw near, draw near;  
Listen to the watch-tower's melody  
With chastened ear.

Mourner, who, unsubmissive still,  
Forget'st the hand that wounds to cure,  
Hear, in that note of magic thrill,  
A promise sure;

A pledge that He, whose power has given  
Enchanting music to the air,  
Thus sweetly sends a voice from heaven,  
To win thee there.

And thou mysterious sentinel!  
Invisible to human sight  
Hath not thy watchword speech to tell  
"What of the night?"

Happly it warneth that the night  
For me shall have no morning ray;  
That with my soul the fading light  
Shall flee away.

God of my life! Strength of my day!  
Oh, grant me courage from on high  
To hear thy summons and obey  
Without a sigh.

*Lent, 4th day, 1842*

## **Out of the Ashes**

After the fire, the spirits of the Episcopalians may have been at a low ebb, but services were resumed on the following Sunday in the Town Hall (according to the record) and thereafter in the Vestry of the First Congregational Church, which that society kindly and without charge loaned to Trinity Parish.

Even though there was now no church building, its debt remained. This was a great problem, and in order to solve it the parish was formally dissolved on September 21, 1846. The property was taken over by the creditors, and the Communion Set, the Bible, and the Prayer Books left the island as payment.

A new parish was formed on Sept. 28, 1846, and the Reverend Ethan Allen was asked to remain as rector. To him fell the honor of naming the new parish, and on October 11 it was named "The Church of the Messiah." Seven months later it was requested that the name be reconsidered and the vote of the Vestry upon this matter gave the majority (seven to six) to St. Paul's over St. John's.

Although the services continued to be held in the North Vestry (today's First Congregation Church) and, from 1848 to 1850, in Harmony Hall, which was hired for one dollar per Sabbath, the rector turned his attention to the building of a new church. A piece of land on Fair street was purchased and the first St. Paul's Church was erected there at a total cost of twenty-three hundred dollars – the funds being raised by subscription, a large gift from the bishop, and a grant from the Board of Missions.

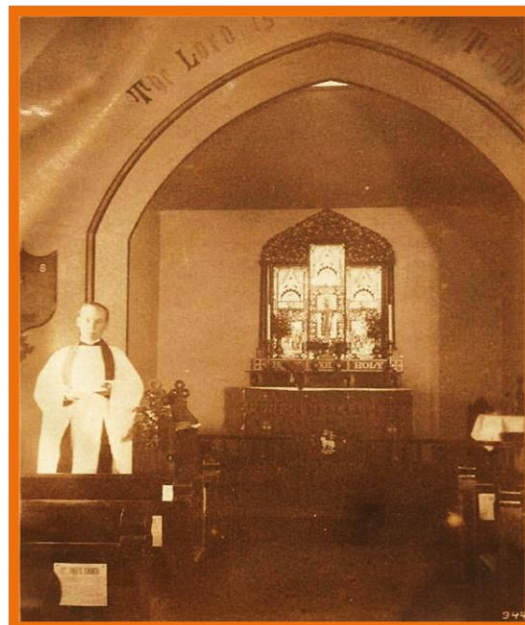
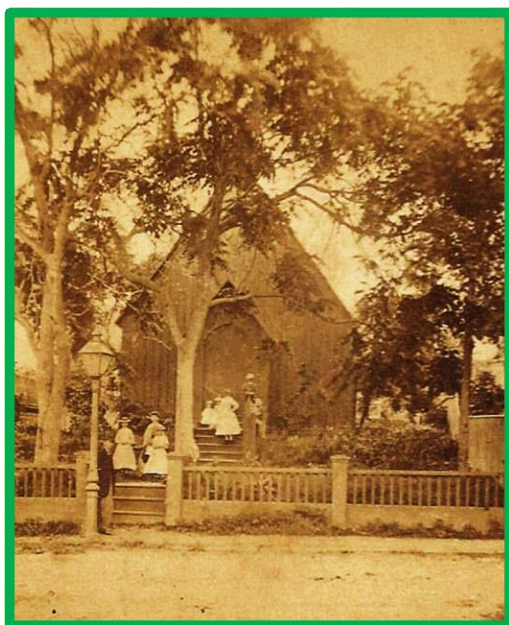
## **1850**

### **New Beginning**

The first St. Paul's was a small building, seating only two hundred persons. It was set back in the lot, "as if ashamed of itself and its position." It was clapboard on the exterior and surrounded by trees, which, at times, made the interior as well as the exterior somewhat gloomy. It was a "neat and tasteful" church building of Gothic architecture built from plans drawn by a Mr. Billings. The chancel was elevated one step above the floor, and the altar, unlike that of Trinity, was just a pine table. There was no method of lighting the church so that, when evening services were held, as on the visitation of the bishop, the services were held in other churches.

St. Paul's was consecrated by Bishop Martin Eastburn on Wednesday, September 24, 1850, the bishop being willing to consecrate the building only if it were fully paid for. He was assisted at the service by the rector, Mr. Allen, and by the Reverend Thomas Lambert, who accompanied the bishop. However inadequate it may have been, the building was a church. The bishop purchased, and presented as a gift to the parish, a nearby house that was repaired and used as a rectory.

By that time, the church, to say nothing of the whole town, was suffering from the decline of the whaling industry and the gold rush to California, which, with the effects of the Great Fire of 1846, reduced the town's population and importance. Business became slow and dull, many families moved away from the island, and Nantucket lost almost



everything except the past that made it what it was and has been ever since. The number of communicants was reduced to forty-four and the collections were too small even to pay the minister's salary, which at that time was only two hundred dollars a year.

Mr. Allen resigned his position in July of 1855, and there were no regular services in the church until April 1856, when the Reverend Charles Canfield became rector of St. Paul's, and with him more controversy. (Again, the issue was the rector's leanings toward the High Anglican service.) As the congregation dwindled, Canfield decided to cancel the Sunday morning service. To further add to the general upheaval, he excommunicated several members, (there is no record as to why, but given the High/Low church controversy one might assume it had something to do with that conflict.) The following notice in *The Inquirer*, inserted by Reverend Canfield, provides further evidence of the issue.

#### **A Course of Lectures**

In defence of the worship peculiar to the Protestant Episcopal Church will be delivered on successive Sunday Evenings, at St. Paul's Church, commencing at the regular hour service. Introductory Lecture to the Course, on Sabbath Evening next.

In addition to Canfield's efforts to "sell" the High Church and promote what he claimed was the "the renewal of interest in the church," he also had to confront the church's



financial situation. The following appeared under "Advertisements" in *The Inquirer* on August 29, 1856:

"Messrs. Editors – Please insert the following notice, from the Christian Witness of last week, and oblige the undersigned."

*The Inquirer* did indeed oblige:

"St. Paul's Church, Nantucket – We have received the following, which speaks for itself. We give it therefore, insertion just as it is.

Editor: – The ladies of St. Paul's Church, Nantucket propose holding a Fair sometime in the month of September. It is well-known that the parish is dependent upon the Board of Missions for a large part of the salary of its missionary (*i.e. priest*). Can you say something in your paper that will lead the benevolent to do something for us? We are slowly but surely increasing in two ways; in numbers and in grace. When I first took charge of the parish we had just 15 persons. Last Sunday we had in the afternoon 101 persons, and our average congregation is from 70 to 80. Should they be disposed to give, I leave it with you. The object for which our Fair is held is to aid us in procuring a new fence in front, and also in [replacing] the old worn out organ, one that will be of service to us, and also to help us pay up some debts of the church"

Truly your brother,  
C. H. Canfield

Unfortunately, it appears he had doubters of his claimed success. This from what was the equivalent of a "letter to the editor" appeared in *The Inquirer*, August 29, 1856:

We would ask if the above is strictly true? Is the Episcopal Church of Nantucket increasing in numbers and in grace? If but 15 persons were in attendance on the first Sabbath morning of Mr. Canfield's ministry, what prevented them and how many were present on the afternoon of the same day? If the numbers in the Church increase, why is the beautiful morning service emitted? Of the 101 persons present on the Sabbath alluded to above, how many were adults? And of the average attendance how many are Church people? Of the 15 persons who first heard him preach, how many of that same number are in constant attendance at present?

Lewis H. Wendell  
George Reader  
Nantucket, August 29, 1856

So who was Lewis Wendell? He was truly "washed ashore." In 1833, the native of Stettin, Prussia, was a crew member on the *Florida* of Portland, Maine, having left Cuba with a cargo of molasses, sugar, and honey. As they approached Nantucket, the captain decided to cross the South Shoal, thinking he had enough depth to pass; he didn't. The vessel went down and Wendell and all but two others made it to Siasconset.

Wendell eventually made his way to town thinking he would earn enough money to replace the clothes that went down with the ship. As it turned out, he was befriended by John Beebe and his family. He never left the island; he got married, built a business and died here fifty years later. As is evidenced by the following, he must have prospered. Notices like this request to be paid for his goods and services appeared frequently in 1856 and '57. We also know that he and his wife ran a nursery or as they called it, "A Conservatory of Plants." It is recorded that they entered and won a number of "premiums" (prizes) in the Agricultural Society's contests for their flowers and fruits.

### **SPECIAL NOTICES**

The subscriber having a large amount due him for Flour, Coal, Wood, and Carting, in larger or smaller amounts, which should have been paid long before now, earnestly requests all persons indebted to him to make immediate payment. These bills will positively be left with an Attorney for collection if they are not paid immediately.

Lewis H. Wendell

He must have collected, as two years later another notice appeared in *The Inquirer*:

Mr. Lewis H. Wendell is now making an effort to get another ship taken up in shares of \$250 each, for the whaling business, to be commanded by Capt. Benjamin F. Riddel. This is well, and we hope you may succeed.

### **The Conflict Rages**

Of importance in terms of St. Paul's history, Mr. Wendell, a parishioner, was a vocal representative of those who had little use for the rituals of the High Church. As suggested by his letter (above) he was not a fan of Reverend Canfield. (He may even been one of those excommunicated). He also differed with Reverend Ewer as to the "real" history of the early church

In December 1872, Dr. Ewer wrote a long article for the Historico-Genealogical Society recounting his recollection of the church's origin and history. His perspective was most certainly from one favoring the High Church. Two weeks later Wendell's version of church history was published. Much of it was given to dealing with accusations that Reverend Pollard's was a Puseyite. He claimed they were unfounded. Mr. Wendell's letter

further illustrates the schism between the High and Low Church Episcopalians on Nantucket. (*You'll find both letters in the chapter titled "Episcopal Flotsam and Jetsam."*)

As the proverbial last straw, Bishop Eastburn withdrew his interest in the island parish, refusing to consider naming a replacement for Reverend Canfield, who left in 1857. It was as if he were "washing his hands" of the church which, since 1841, continued to be a nagging problem for the diocese due to its High Church character.

## 1859

### Decline

The 1850s marked the decline of Nantucket as a whaling capital. The sandbar at the mouth of the harbor made it increasingly difficult for the whale ships to get into and out of the harbor. The advent of railroad trains on the mainland made it more practical to deliver the whale oil to places like New Bedford, where it could be loaded on to rail cars and sent west. It is reported that the gold rush of '49 drew 500 men away from the island. Then, the discovery of an economical method of refining kerosene from coal oil followed by the discovery of oil in Pennsylvania spelled the end of whale oil as a fuel for lamps. Finally, the Erie Canal not only opened the Mid-west to new enterprise, it and other financial opportunities on the mainland drew island money away from Nantucket.



1869 The last whale ship leaves Nantucket

By 1859, not only had St. Paul's been abandoned by the bishop, but the parish was unable to afford the services of a clergyman. For twelve years, (1859-'72) St. Paul's had no resident rector.

Occasionally, in the summer, visiting clergy would celebrate the Eucharist, but the church received little or no support from the diocese. Undoubtedly, the small and struggling parish would have disbanded had it not been for the devotion of lay persons who faithfully continued to read services. One in particular, Dr. Arthur Jenks, had been a prime mover in the establishment of the new church. Of him, Dr. Ferdinand C. Ewer (then Rector of St. Ignatius Church in New York) wrote: "Many another man would have tried it for a while and then abandoned it. But Sunday after Sunday came, and years passed, and still he was faithful to his self-imposed duty."

Dr. Ewer came to Nantucket in the summers and held regular services. Under him, the communion table once more became an altar, with a super-altar added. Upon this were placed two candlesticks and, between them, a brass cross. The indignation of a handful of communicants over the high services caused many of them to leave the church. Their departure, apparently, did not phase or deter Dr. Ewer.

The issue of the High vs. Low Church continued to create controversy, as shown in this letter to *The Inquirer and Mirror* from Dr. Ewer on March 18, 1871, while he was rector of Christ Church in New York.

I noticed that you have copied an item from the New York Tribune in reference to me and my church, to the effect that "the services heretofore very ritualistic, will be tossed down, as four of the extremely High Church Vestrymen have resigned, and the places are filled by men of moderate virtues." The item, like most items that have for the last two or three years appeared in the newspaper about my church and its services, and indeed about the Catholic movement in general, as opposed to Romanism on the one hand and to Protestantism on the other, is, in many respects, entirely false. Many of those items are written by Roman Catholic reporters, in the interest of the Papal Church which hates our Catholic movement with a bitterness scarcely *excelled* by which the Protestants feel towards it. Rome knows full well that if in the course of a century or two, our movements succeeds, it will prove the downfall of herself as well as of effete Protestantism.

But touching the above-mentioned item. The fact is that two out of four men elected to fill the vacancies in my Vestry were Catholics in their sentiments. And then secondly, I have not retired from my position as a Catholic the fraction of an inch, nor do I intend notwithstanding the Protestant and Papal secular press seem determined to make it out either that I have, or that if I haven't, I probably will. And as for the services of Christ Church, they are not to be "toned down" a solitary particle, nor is there any need that they should be; our Sunday congregations are full both the morning and evening; and never have we had such large daily attendance at worship as during the Lenten Fast; the numbers coming up daily being from a hundred to a hundred and fifty. Will you, by inserting this, permit me to set myself straight before my fellow townsmen and friends at home in Nantucket?

F. C. Ewer.

## 1860 – '65

### War

Many Nantucket men served in the Union forces during the Civil War, eighty of whom served in Company I of the 20th Massachusetts Volunteer Infantry which was raised by islander George Nelson Macy (later a major general) and known as the "Bloody 20<sup>th</sup>."



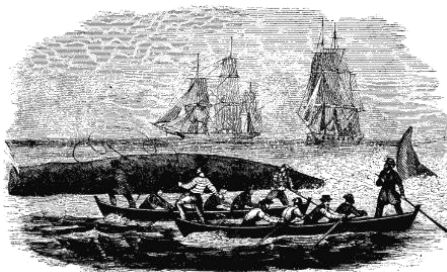
## 1870-72

### Remove Those "Offensive Things!"

In 1870, St. Paul's still without a rector, the bishop visited the church and at once requested that the high church altar ornaments be removed. This was quickly done, but no sooner had the bishop left for Boston when "the offensive things" reappeared in their places. They were later removed again by visiting churchmen.

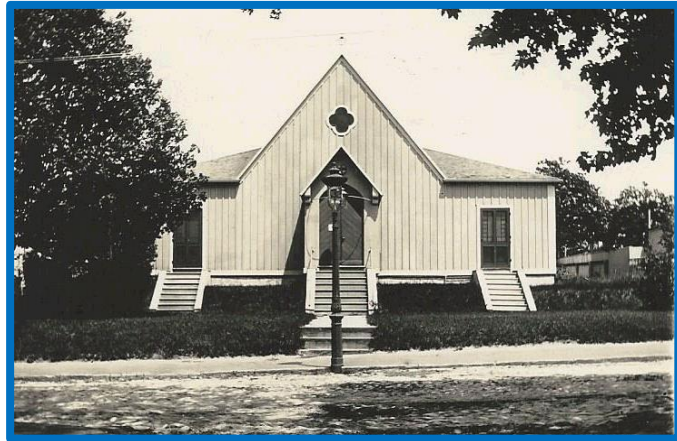
For two years St. Paul's was more or less a "Low Church." The bishop, however, suspecting that there was still in St. Paul's what he described as a "nest of Popery," sent in the Reverend Samuel Meade, fully expecting that he would administer a Low Church. He was wrong. No sooner had Dr. Meade arrived than the altar ornaments reappeared again and the services resumed in the manner of Reverend Pollard and Dr. Ewer.

The church then entered a period of comparative calm. The last two decades of the nineteenth century saw the declining fortunes of the island reach their nadir: by 1880 Nantucket numbered 3,450 souls, scarcely more than a third of the population recorded in 1840. St. Paul's, however, was fortunate in acquiring full-time clergy, though none of the incumbents served long terms. The church had eight rectors in twenty-five years.





Samuel Meade	1872--'75
William L. Hooper	1875--'76
Levi Boyer	1876--'83
Warren Fay	1883--'85
Charles F. Sweet	1885--'87
Charles P. Little	1888--'93
Edward C. Gardner	1893--'96
J. Cullen Ayer Jr.	1896--'99



Here the final form of the wooden church.  
Wings were added on each side.

## 1897

### A Word from the Rector

In May of 1897, the rector, the Reverend J. Cullen Aye, introduced a sixteen page church paper called *The Sword of St. Paul's*. Most of the text – all but the front page – was prepared in New York, printed with the front page blank – then sent to parishes, like St. Paul's so they could print their local news and information on the front page under the own masthead. In the first edition he wrote:

A Church paper for St. Paul's parish Nantucket! That may seem to many a very rash venture. But first, let us ask if it will help the work of the Church in this community. Elsewhere the parish paper has been found a valuable means of reaching people, and the constant increase in the number of such papers is evidence that they have proved useful. This encourages us to think that St. Paul's parish may be helped in this way. But as a fact, we need a paper to inform the people about the life of the Church in general, and to teach them about the Church with its doctrines and customs, and we confidently believe that such a paper as we are able to issue by arrangements with the publishers will be very much better for that purpose than any tract. Then we need a paper to reach many who would gladly learn more about the Church, and also those who are absent from the island much of the year and would learn about our parish.

As evidenced in both this and later issues, Reverend Ayer was clearly hoping that the parishioners would be willing to subscribe (fifty cents a year) - to help him defray the costs.

Remember the Rector and no one else is responsible for the finances of the paper, but he makes the venture as a part of his parish work because he feels warranted in counting upon the generous support of every loyal parishioner and their confidence in him and his work. If there are any pecuniary profits in publishing this paper, they will be devoted to parish purposes, but with increased support the character of the paper will be improved and its cost will be to some extent increased.

A month later he made the following appeal:

Every person receiving this paper, and who has not subscribed, is invited to do so. Send your names to the Rector who would be glad for any offerings to enable him to send out free copies.

Supporting the paper was not the only financial issue facing the Reverend Ayer. In the next month's issue May 1897, he wrote:

There are two ways in which people try to support a free church. According to one way, an offering is made if the weather is fine and a man goes to church and the amount of the offering will depend largely upon chance or habit. If the weather is disagreeable he stays at home and there is no offering made. The next Sunday the offering is not increased so to make up for the Sunday before the man was not in church. That is the slipshod, "pay-for-what-you-get" way of trying to support a Church and the result is generally failure, if two or three generous persons do not come to the rescue.

According to the other way, an offering is made for every Sunday, rain or shine, whether a man goes to church or stays at home, because the expenses of the Church are just as great, whether it is fair or stormy, warm or cold, whether 10 or 100 are present. This way is the way of those who believe that it is their duty to support that Church and his services, as part of their worship of Almighty God. It is also a way of those who are willing to cooperate with the Vestry and managing the finances of the Church in a businesslike manner. The only way to make this successful is by using the envelope system.

He then goes on to urge the parishioners to use the pledge envelopes so as to ensure that they will give the amount pledged.

Remember that the Rector and Vestry endorsed the Envelope System that the Treasurer attributes to the increase in offerings the past year over previous years in the system, that everywhere it has the endorsement of Churches.

In June of that same year, Reverend Ayer was back again asking for subscriptions to *The Sword of St. Paul*.

The large number of people who have already subscribed to the *Sword of St. Paul* has assured the Rector that he did not make a mistake in starting a parish paper. He has already received nearly enough subscriptions to place a copy of the paper, every month, in each family of the parish. He still needs for the subscriptions to make the venture financially successful, and it is to be hoped that many members of the summer congregation will help in this way. But everyone bear in mind that if, by any chance, any profit should come for the paper it is to go to the Altar Society.

Reverend Ayer also seems to have been concerned with the manner in which the parishioners were receiving communion. He offered the following suggestions:

- To remain standing until after the ablation of the bread and wine. The ablation is an act of the whole congregation and they join in it by standing.
- To kneel as they are at the end of the rail as conveniently as may be. Those who go forward to receive should pass to the extreme ends. In this way the rail will be filled completely and without confusion. The rail ordinarily accommodates 11.
- To receive this Sacrament of the Lord's Body in the bare palm of the right hand and to guide the Chalice by taking hold of the base. This is very important as in many cases it is impossible for the priest to see whether he has communicated with the person kneeling.
- To return to the seats, especially when there are many present, when the second person beyond me has received the Blessed Sacrament.
- To stand, according to the rubric, during the Gloria in Excelsis, and to kneel down immediately after.
- To remain kneeling until the Eucharistic lights have been extinguished.

In the July 1887 issue of *The Sword*, Reverend Ayer made yet another plea for money.

St. Paul's Church is a free church and is dependent upon the offerings of those who value its ministrations and are interested in its welfare. It is evident that a church placed as this is, to meet the spiritual wants of the small winter congregation and a large and changing summer congregation, cannot be other than a free church. But that means all should do their part in supporting it. There is hardly any worse

habit into which a parish can fall than letting some one or two persons do all the work and pay all the expenses.

In April 1898, Reverend Ayer wrote:

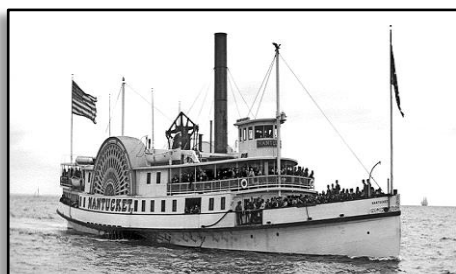
The *Sword of St. Paul* has passed through its first year without financial disaster though on the number of zones of subscribers has not been sufficient to pay expenses. The Reverend believes, however, that the paper has been appreciated by many in the parish, and proposes to continue publication for the present, trusting to the generous support of those who value the little paper, and are interested enough in the parish to help continue its publication. The Reverend hopes that he may receive subscriptions as early as possible for which begins with this issue.

As no further issues of *The Sword* can be found, it is believed that Reverend Ayer had to abandon the distribution of the paper.

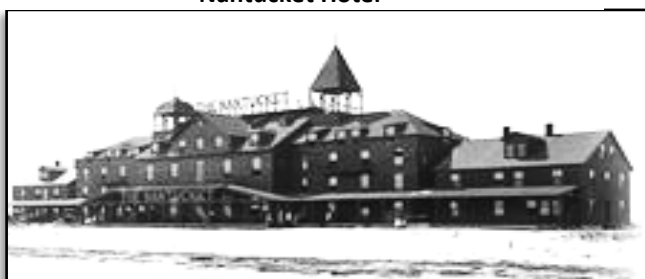
Sometime within the following year, Reverend Ayer departed the parish and the Vestry prevailed upon the Reverend Stewart C. Gardner, who had served from 1893 to 1896, to return to the parish. He remained until sometime in 1900, when, for health reasons, he had to resign. The rectorship was then filled by the Reverend John C. Gill for a very short period. He left, leaving the church, once again, without a rector.

## 1900

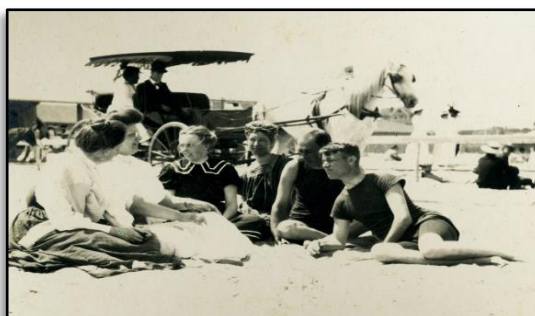
### Nantucket Rediscovered



Nantucket Hotel



Even before the turn of the century, the island had been discovered as an ideal vacation spot. The early 1880s saw a land boom—which ultimately collapsed—and the building of the first of the capacious summer hotels, designed to lure city dwellers. Nantucket ("Where summer is five



All Courtesy NHA

Septembers long!") also began to attract those who would acquire property in order to spend the season.

One of the summer people was Miss Caroline L. W. French of Boston, who purchased the house at 69 Main Street. Her island philanthropies were many: In August 1895, at a dramatic auction on the Square, she quietly donated the funds to the fledgling Nantucket Historical Association that enabled them to buy the 1746 Nathan Wilbur "Old Mill." It wasn't known for over four years that she was the donor.

Sometime around 1900, Miss French, a lifelong Episcopalian, approached the Vestry of St. Paul's and offered to build a new and more substantial church as a memorial to her father, Jonathan French, referred to as "an old-time merchant of Boston." It is reported that her \$40,000 gift covered the entire cost of construction. The installation of the Tiffany windows in the front and rear of the sanctuary was a gift from her to the church.

## 1901

### The New St. Paul's

Despite his initial reluctance to make the long and tedious journey to the island, noted architect Joseph W. Northrop was chosen to design the church. We're not sure why Caroline chose Northrop, who came from Connecticut, as there were many noted church architects in Boston. That is not to say that Northrop was not accomplished in his own right. It might be presumed that her decision was due to Northrop's having produced the exact same plans for St. John's in Essex Connecticut. He had only to reach into his files to come up with blueprints for St. Paul's.

### A Quiz: Which church is St. Paul's?



Answer: The one on the right is St. Paul's. St John's, on the left, was built around 1890 as the first Episcopal Church in Essex, CT. The Essex church, and ours, were both designed in the Richardsonian Romanesque style by the same architect.

Once the plans had been approved, the Vestry put the frame church up for sale. It was purchased by a long-time parishioner, Dr. Ellenwood B. Coleman, who had it placed on rollers and moved to Beach Street, where it was converted to a summer house.

**AUCTION  
SALE**

**Wednesday, June 26<sup>th</sup>,**

**AT 10 A .M.**

on the premises, the building  
on Fair Street known as the

**EPISCOPAL CHURCH**

Said building to be removed  
From the land on or before

**July 4<sup>th</sup>, 1901**

**A. M. MYRICK, Auctioneer**

Nantucket, June 22, 1901

#### **Laying the cornerstone – September 4, 1901**

The following article from *The Inquirer and Mirror* reported on the laying of the cornerstone on September 4, 1901:

Under the direction of the Right Reverend William Lawrence, Bishop of Massachusetts [the cornerstone] was laid with imposing ceremony in the imposing edifice on the afternoon of September 5, in the presence of a large number of parishioners and friends.

The new church is the gift of Miss Caroline L.W. French of Boston, who has a summer home at Nantucket, in memory of her father, the late Jonathan French. The church is now without a rector. The Reverend J. Morris Coerr, rector of St. Paul's Church, Norwalk, Connecticut, is temporarily officiating as rector.

Following is a list of the articles, placed inside the cornerstone, furnished by Miss French and officers of the church

- A nickel box with coins bearing dates from 1794 to 1901.
- Set of Pan American stamps.
- Photograph of Miss French.
- Letter of the Right Reverend Frederick Dan Huntington, Bishop of Central New York.
- Letter from Lewis Comfort Tiffany, the New York stained-glass artist.
- Boston papers of May 1901, containing notices of the death of Jonathan French.
- Magazines and papers containing accounts of Pan American Exposition at Buffalo, New York in the year 1901.
- A list of all the rectors of St. Paul's church.
- The New York *Tribune*, September 4, 1901.
- The Boston *Journal* September 4, 1901.
- Nantucket *Inquirer and Mirror*, August 31, 1901.
- Statement of the senior warden, George Howard Winslow, considering the gift of Miss French together with the names of the present officers of the church.

During the period of erecting the new church, services were held in the old post office building on Main Street which was temporarily fitted for the purpose. Sunday services were also held in the Atheneum's Great Hall and weekday services in Goldenrod Hall.



**1902**

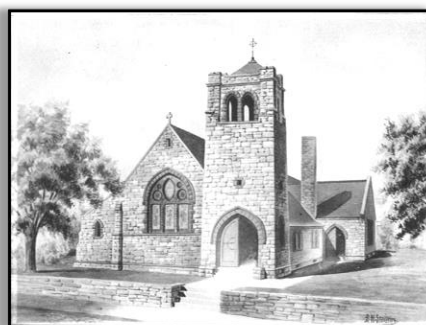
## **Consecration of St. Paul's Church**

Work progressed rapidly. The new church was ready by the following spring. The following appeared in *The Inquirer and Mirror*:

On Wednesday last, June 11, 1902, at 10 o'clock in the forenoon, the day of the feast of St. Barnabas, St. Paul's church, Nantucket, was impressively consecrated by Bishop Lawrence of Massachusetts before a large congregation including many visitors to the island. The exterior of the church building, which is constructed of granite, is 84 feet long and 67 feet wide and 39 feet high. The tower is 17 foot square, and 54 feet high, with space enough in the loft for bells. The church stands a little above and back from the street. Along the frontage there is a substantial granite wall, between which and the church, there is a well-kept lawn. An open roof finely stained, graces the interior of the building, and is supported by ornamental columns and capitals. The plaster work is tinted with a color of harmonious pea green. The memorial windows, east and west, are beautiful in design and transparency, such art pieces as can be furnished only by the Tiffany Co., New York.

The choir is elevated two steps above the nave, and will seat twenty or more. The organ chamber is north of the choir. The organ itself is one of the best of its size, of great volume, and rich in its tones, and is immediately connected with a water-motor in the basement. There is one step from choir to sanctuary, and two steps to the altar which bears the ornaments used heretofore. The altar is of oak, as are the Episcopal chair, pulpit and other furniture. The lectern, which is simple in design, is of polished brass. The pews will hold quite 400 persons. An elegantly carved marble font, with sardonyx columns, stands upon a platform in the northwest corner of the church. *(It was moved to the front when the basement stairway installed.)*

The sacristy, (which would one day become our chapel) as well as the church, is brilliantly lighted, and supplied with a vestment case of ash, a closet for sacred vessels, and a wardrobe for clergy. The ample choir-room has twenty-three lockers for vestings; there is a spacious case for Sunday school books; indeed there is no convenient furnishing lacking. Within the vestibule is a bronze tablet bearing the inscription:



**This church is erected by  
Caroline L. W. French,  
in memory of her beloved father,  
Jonathan French,  
an old-time merchant of Boston.**

**1902**

## The Church in Detail

The following was recorded during a tour of the church with Reggie Levine\* who is not only a long-time member of St. Paul's, but, as you'll read later, historian of our stained-glass windows and truly a man of the arts.

The church was built in the Romanesque style that was popular at the turn of the century. Though a bell tower was part of the original design, a bell was not installed until 1990. The church interior is based on a basilica plan with the nave, or central aisle, carpeted, initially, in ruby red, flanked by two aisles on either side beyond archways supported by carved wooden columns. Wrought-iron electric candle sconces between the arches provide the lighting. Though ash is used in the vestibule, Levine said most of the main church is made of oak including the pews that creak a bit with age, making it impossible for restless members of the congregation to go unnoticed. The nave leads to the choir stalls and chancel, which is in an architectural shape called apse or semicircular area.

The pink granite stone used on the church exterior came from Quincy, Massachusetts. All the outside detail is done in brownstone, a reddish-brown sandstone, which is easier to carve. The combined use of granite and brownstone is typical of the Romanesque style.

The interior is a basilica in style, which means it is composed of three basic units, the first being the narthex – the entrance – which in larger churches is along hall. From the narthex you enter into the nave or the sanctuary, which always has a large center aisle.

Originally, per Reggie, the center aisle was covered with a red carpet and the source of controversy, when it was proposed that it be removed. The congregation found itself divided into pro-carpet and anti-carpet. The anti side won out. Not only did the removal eliminate some of the mildew and odor and make cleaning the sanctuary easier, but it also improved the acoustics for the choir and the organ music. The third unit is the front of the church, the chancel, where you find the choir pews and the altar.

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\* **Reggie Levine** has been a witness to the arts and culture of Nantucket Island for many decades and has been at the center of Nantucket's arts renaissance. Founder and director of the seminal Main Street Gallery in 1970, over the course of a thirty year career he personally knew and exhibited the work of most of the important artists on Nantucket. He has also been a professional art conservator and restorer, set designer, actor, lecturer, and an accomplished artist painting in a variety of media. Formally trained in art history with a degree from Queen's College, he attended the Brooklyn Museum School and the Art Students League.

Reggie was a founder, former president and most recently president of the Nantucket Arts Council; president of the Nantucket Theatre Workshop; president of the Nantucket Atheneum; founder and president of the Nantucket Arts Alliance; vice president of the Nantucket Historical Association; volunteer Program Director at the Fair Street Museum; junior warden, senior warden and secretary of St. Paul's Episcopal Church; and mentor of the Nantucket Arts Festival. He has long been an advocate for a Nantucket Community Arts Center: a proponent that "The arts are the answer for the island! I believe the arts have an extraordinary thing to give to a community, and I believe that is particularly true of Nantucket now."

## Her Beneficence Continues

At the time, the new St. Paul's was considered quite a grand and expensive church for what was then a small congregation, primarily consisting of island families augmented seasonally by summer visitors. St. Paul's, however, remained a modest-sized parish under a succession of rectors through the Depression years and World War II.

As shown by this treasurer's report of 1905, Caroline French continued to be the major benefactor of St. Paul's.

### Treasurers Statement St. Paul's Parish Nantucket

Covering the 12 months from January 1 to December 31, 1905

Nantucket,  
Covering the Twelve months from  
January 1 to December 31, 1905.

Receipts:	
Cash on hand	51.75
Offerings during year	955.39
Parish Guild	400.00
Miss C. L. W. French	500.00
	1907.14
Payments:	
Rev. H. H. Ryder	1409.56
Organist	104.00
Janitor	68.75
Fuel	147.75
Gas	59.50
Water	33.00
Channing	16.45
Convention Fund	19.00
Retiring Clergy Fund	6.33
Check to Mr. Ryder	25.00
Repairs and supplies	16.16
	1905.50
Balance on hand Jan. 1, 1906	1.64
Bills Unpaid Jan. 1, 1906:	
Rev. H. H. Ryder	90.44
Gas bills for Dec '05	5.40
Janitor for Dec '05	6.25
Organists	2.00
M. F. Freeborn	5.50
	109.54

#### Receipts

Cash on hand	\$ 51.75	
Offerings during year	\$955.39	
Parish Guild	\$400.00	
Miss C. L. W. French	\$500.00	<u>\$1907.14</u>

#### Payments

Rev. H. H. Ryder	\$1,409.56	
Organist	\$ 104.00	
Janitor space	\$ 68.75	
Fuel	\$ 147.75	
Gas	\$ 59.50	
Water	\$ 33.00	
Cleaning space	\$ 16.45	
Convention Fund	\$ 19.00	
Retiring Clergy Fund	\$ 6.33	
Check to Mr. Ryder	\$ 25.00	
Repairs and supplies	\$ 16.16	<u>\$1905.50</u>

#### Balance on Jan 1 1906

\$ 1.64

#### Bills Unpaid January 1, 1906

Rev. H. H. Ryder	\$90.44	
Gas bills for December '05	\$ 5.40	
Janitor for December	\$ 6.25	
Organists	\$ 2.00	
M. F. Freeborn	\$ 5.50	<u>\$109.54</u>

## 1908

### The Candle Light Guild

Some time prior to 1908, a group calling itself The Candle Light Guild was formed and informal meetings held. Then, in October of 1908, the members decided to make it a more permanent fixture of the church. The following letter, dated October 12, 1908, was found in the St. Paul's archives:

Up to January 1908, no regular record was of the Guild meetings, which had been held mostly during the fall (of the previous year). On the meeting of January 13, 1908, an attempt was made to systematize somewhat the work of the Guild.

As the first step in that direction, the Articles of Agreement were drawn up and, informally adopted at an earlier meeting, were signed by all the members present. Next, in order that the work generally undertaken by the three directors might be specialized, Miss Lawrence agreed to act as chairman of the meetings, while Dr. Mann and Miss Starbuck consented to act as Treasurer and Secretary respectively. In accordance with the new and more serious spirit of the Guild, it was decided that one meeting each month would be of a devotional character with an address by the rector as its special feature.

It was also decided that one evening a month should be given to serving either for a home-sale or some charity away from Nantucket. The preference, of course, was for something connected with the Church of St. John the Evangelist in Boston in which the Guild is more especially interested. One evening was set apart for music and the remaining meeting was to be just social.

This carefully planned system seemed very fair division of the time of the Guild, but for many reasons it comes not to be followed without some changes. However the attempt was made and some experience gained which will doubtless be valuable in arranging another season's work. The 23 meetings after January were more generally well attended.

At this meeting of January 13, a copy of the Motto for the Year "Fidelity – Faithfulness" prepared by Dr. Mann was given to each member who also through Miss Beeks' kindness received each a *Girl's Friendly Calendar*. So the Guild started at the beginning of the year well-equipped for work and play.

Dr. Ella Mann, who was to play a major role in the Guild until her death in 1936, said that the purpose of the Guild was to "Influence and lead these girls (Guild members) so that they should become Christian women, lovers of their church, and useful members of the community."

## *Rules of the Candle Light Guild*

- *To attend at least one service at Church each Sunday, and Communicants to attend one Communion Service each month.*
- *To attend meetings of the Guild regularly and promptly.*
- *To exercise a friendly interest in each other with charity.*
- *To conduct ourselves with propriety.*

*Fidelity.*

*Our Motto for 1908*

- *Members failing to attend for consecutive meetings, without sufficient reason, will be dropped from the membership roll.*

The Guild ladies kept copious minutes of each meeting. From time to time, they made an effort to raise funds from sources other than their modest dues. Below is an example of how they attempted to solicit donations of . . . \$0.25.

### **MAKE-BELIEVE TEA**

Do sit down on Wednesday next  
When we are having tea,  
Stay calm and cool, no dressing up,  
Just drink it comfortably.  
And when you sip, please think of us  
For we're home, too, you see,  
To raise's some funds is our desire  
Via our "Make-Believe Tea."  
The price we ask is not immense  
We hope you will agree.  
Would you contribute 25-cents  
To our "Make-Believe Tea?"

-- The Candle Light Guild

The Guild members also seem to have possessed a great sense of humor. In her eulogy to Dr. Mann, Reverend Snelling's wife, Eugenia, reported:

One can hardly imagine anything more delightful than the opening exercises of the Guild's meetings, led by its amusing president, Dr. Mann, and ably seconded by its witty secretary, Miss Starbuck, when the business was often conducted amid gales of laughter, thus creating a wholesome atmosphere for the entire evening.

Another example was found in the minutes of a 1943 meeting. During the Second World War, sugar was rationed and generally not to be found in anyone's home in any measurable amount. The Guild secretary, Evelyn Barrett, reported on one exception:

It seems that Madam President (Gladys Swain) had made a slip and admitted that she had some extra sugar on hand. Immediately it was offered that she make some fudge for a meeting so to kindly help her use up some of the excess sugar. Mme. President, at this meeting, hereby made a presentation of a large box of chocolate fudge to Annie Olderich. It was duly accepted and very much enjoyed by all. I do not think that in the future Mme. President will prove so indiscreet.

For the record, at that meeting they reported that their rummage sale had grossed \$66.85 with the promise of more. Mrs. Bennett then contributed \$.15 so that the total amounted to \$67.00.

The meeting was then adjourned and then a very busy time indeed followed; such as, cleaning the dish closets, polishing the silver, and sewing on a sewing machine that refused to work. Refreshments of coffee, ginger ale and cookies were served by Clara Baker and Marjorie Appleton. The playing of the Candle Light Guild Hymn by Maud Macy closed the meeting.

The Candle Light Guild survived for almost seventy years with membership attendance in the late thirties as high as forty. After the war, the minutes show that fewer and fewer women were accounted for in the minutes. Then in 1977:

### **Annual C.L.G. Report to St. Paul's 1977**

The Candle Light Guild is no longer an active Guild but we do meet socially once a month with Mrs. Stevens as president.

We have a corporate commissioned and breakfast twice a year on the last Sunday in September to honor our founder Dr. Mary Ella Mann



and our dear Molly Starbuck – and another at Candlemas\* when we remember all our departed members.

We give money to the church at Christmas and Easter and Candlemas.

The treasurer Libby Tyrer tells us we have \$217.47 in our savings account and \$38.45 in the checking account as of January 28, 1978.

Virginia H. Wood Sec. pro tem

## 1914

### Memorial – Caroline French

Caroline French, after a long period of illness, died at the age of eighty-one. She was survived by her sister, Cornelia Anne French.

The following notice appeared in *The Inquirer and Mirror* on October 31, 1914:

Nantucket learns with regret of the passing of Miss Caroline L. W. French, for many years a summer resident of the island, at her home on Commonwealth Avenue, Boston, which she had maintained for forty-four years. Miss French was in her eighty-first year and had been in failing health for some time.

Miss French followed in her father's footsteps in the manner of active interest in charities, and gave liberally to a variety of causes. In the memory of her parents she built St. Paul's Episcopal Church in Nantucket, and it was through her generosity that the "Old Mill" came into possession of the Nantucket Historical Association. She was benefactor to Nantucket in many other ways, much of her good work being done quietly and without public notice.

## 1918

### The War to End All Wars

In February of 1918, Reverend Snelling, as he had done several times during the war, gathered the list of young men of the parish who were serving their country in Europe. He announced that:

On next Sunday afternoon I shall read the names upon this 'Honor Role,' and there will be special prayers for the safety and protection of these young soldiers and sailors. I feel special occasion and inviting them and all the townspeople to come together to pray to God for our own men, and for all who are sacrificing themselves in this terrible war.

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\*Candlemas is a Christian festival held on February 2 to commemorate the purification of the Virgin Mary (after childbirth, according to Jewish law) and the presentation of Christ in the Temple. Candles were traditionally blessed at this festival.

We who stay at home can support our Army and Navy in no stronger and better way than by our prayers.

The First World War, as it did to many towns, came home to Nantucket when word arrived of the death of a son or father. One of those was Corporal Chester F. Dunham, who grew up in our parish. His remains were brought to Nantucket accompanied by a military detail. Dunham was the second Nantucket boy to give up his life since the United States entered the war. He had seen the worst of it, and he returned from France broken and suffering from the effects of days and weeks of exposure in the trenches, having been gassed by the Germans.



Shortly after his arrival in the U. S. and placement in a military hospital, he began to fail from complications of the gas and disease. He underwent an operation for appendicitis, but never recovered his strength, and although he hoped to be able to return to his home in Nantucket, he died at the base hospital in Fort McHenry, Baltimore.

The funeral services were held at his father's home at 12 New Street on Saturday afternoon July 17, 1918, the Reverend Samuel Snelling, rector of St. Paul's officiating.



## Church Haven

Caroline French left her summer home at 69 Main St. to the Massachusetts diocese for use by clergy vacationing on the island. They named it “Church Haven.” It could accommodate nine guests.

It is reported Caroline asked that the large spare bedroom with a balcony at the Nantucket house be called the “Bishop’s room” on account of a favorite picture of Bishop Brooks hanging there. She

left word that she preferred that the room was to be used only by visiting bishops.

By the mid-fifties, fewer and fewer clergy made use of the house, so the diocese agreed to sell it to St. Paul’s for use as a parish house. As it was a gift of Caroline French, the probate court had to approve the sale, which it did. Although the title remained vested in the diocese, full and exclusive use was granted to St. Paul’s. The church raised money to remodel the building to accommodate a rector’s office, rooms for the various parish organizations, and church school, as well as a large reception room for parish gatherings. It was used not only for St. Paul’s functions, but for several town organizations including the Girl Scouts and various meetings. In January 1958, St. Paul’s sold the house to a Nantucket resident.



## 1927

### Death of the Reverend Lucien W. Rogers 1928 – 1927

The article in *The Inquirer and Mirror* read:

The death of the Reverend Lucien W. Rogers, Rector of St. Paul's Episcopal Church of Nantucket came as a distinct shock to members of the Community. Although it was generally known that Mr. Rogers was to undergo an operation, it was only among his intimate friends that it was realized that his condition was serious.

Mr. Rogers was a kindly Christian gentleman with a cheery greeting for everyone, and he will be missed by the community as a whole as well as by the members of his parish. He always had a pleasant word and was helpful in his daily associations with mankind.

## 1939

### Centenary of St. Paul's Church

As reported in *The Inquirer and Mirror* on September 28, 1939.

#### **Episcopalians Have Unique Birthday Party.**

It was a unique affair – that is, the Episcopalians and their friends entered into the closing event of the centennial observance first with reminiscence, wit and humor; then indulged in refreshments, and wound up with dancing, the evening being most enjoyable in every way. The Reverend Chauncey H. Blodgett, Rector Emeritus of St. Paul's, spoke at some length in a reminiscent vein, interspersing his remarks with a few anecdotes that everyone appreciated.

The Reverend William E. Gardner (memorialized in Gardner Hall) was next called upon and he said the birthday party really started off with a good family row. He wanted to wear the same Prince Albert coat that he wore when he walked down the aisle of the old Episcopal Church 41 years ago this September, but his wife objected strenuously and he was obliged to refrain from donning the garment which held so many pleasant memories of his wedding day. He then reminisced over the years that have since passed, and referred to the ministrations which he gave to a member of St. Paul's church after he became a priest, and his cordial greetings when he came back as Will Gardner, all of which keenly interested his hearers.

A bevy of young ladies from the girls friendly group served refreshments of ice cream and cake, and coffee was also served by Mrs. Jerome and Mrs. John Ditmars pouring.

## 1941 to 1945

### The World War II Comes Home

As one of the closest parts of America to Europe, Nantucketers were naturally concerned about their potential vulnerability to the war. Possibly the best description of Nantucket in 1941 as it prepared for war was provided by Jack Warner in his history of Nantucket called *Tom Never's Ghost*.

In December 1941, the total population of Nantucket was just short of 3000 people. During the next four years more than 400 islanders would leave to serve in uniform. Within two days, (of declaring war) air raid wardens were appointed and trained. Coast Card teams were dispatched to patrol the beaches against Nazi saboteurs or landing parties.

A watchtower was constructed near the Old Mill and staffed around-the-clock. New telephone lines were run to connect the lookout

posts to both Civil Defense Headquarters and to the Coast Guard stations. Sandbags were filled and stacked at key locations throughout the town, and citizens were advised to layer their attics with sand and to keep sand buckets in their homes to extinguish incendiary bombs. Citizens were warned that a single enemy bomber could release over 200 incendiary bombs, and that fighting the fires would be a personal responsibility because the entire island had only five pieces of firefighting equipment. Fortunately, the air and sea attacks never came. No bombs fell, no shots were fired, no Nazi saboteurs landed.\*

And yet, the war did come to Nantucket when islanders were brought home to be buried here or whose names were inserted on the town memorial as a salute to the sacrifice they made for their home and nation.

Ralph William "Billy" Gardner was one of those and his name is memorialized in one of the sanctuary windows. His story is in the chapter titled *The Names on the Memorial Windows*.

Another was chaplain Captain Barrett Tyler, the oldest son of Dr. Barrett J. Tyler, who served as rector of St. Paul's from 1938 to 1939. Capt. Tyler was thirty-three years old when he died. On the night of March 15, he was killed by an artillery shell. In the First World War, his father had been wounded in the same manner.



**Nantucket World War II Memorial**

**1953**

## **The Windows**

Originally only the chancel and west wall (Fair Street side) windows were stained glass. They are, of course, memorials to members of the French family. The Deed of Gift from Caroline French includes this stipulation:

"No new memorial windows shall be put into the said church after this date, except with the consent of the said Caroline L. W. French if living, or of the said Trustees of Donations to the Protestant Episcopal Church after her death."

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\* *Tom Never's Ghost*, © 2006 by Jack Warner, Publisher. *Quatrefoil*, Siasconset p.182

Her motivation, according to the Reverend Bradford Johnson, "was that she sought to protect the parish from the inartistic choice of a country Vestry."

As early as 1945, then rector Reverend Strong wrote the trustees for permission to install a stained-glass window in the narthex in memory of the wife of the late Reverend Richard Clearly. The trustees gave permission, but for reasons unknown, the particular project was abandoned. In May, 1953, Reverend Johnson wrote to the trustees, informing them that a plan had been developed which, in his words "has not yet come to the attention of the Vestry" to gain permission to proceed with placing stained-glass memorial windows in the eight pairs of windows in the nave of the church. The letter Johnson wrote to the trustees is interesting both in terms of the proposal for the memorials and for what he says about the Tiffany windows. (See italicised copy).

May 26, 1953

Mr. Paul M. Hubbard, Treasurer  
Trustees of Donations to the P. E. Church

Dear Mr. Hubbard:

Referring to your questions – the church, built and given by Miss Caroline French, now has in it (by Deed of Gift) for Memorial Windows only those which she had placed therein – they are all memorials to particular members of the French family. They consist of five rather small windows in the curving east wall of the sanctuary and one large window in the three sections at the west wall of the church

*They are Tiffany and so not in particularly good repute! Artistically, (I am told by those who know) they are pretty bad. The sanctuary Windows depict flowers (with an occasional bird or butterfly) supposedly indigenous to Nantucket, but here the botanists are as critical as the artists. The West window is a rather vague landscape though here there is some ecclesiastical symbolism and the figure of a dove. The Windows are not garish and despite their artistic imperfection they do "grow" on people and some even find them uniquely beautiful. In any event they are unique. (Editor's italics)*

The proposal now before us relates to the small windows along the north and south walls of the church which are now simply of opaque glass. There are three pairs along the south wall and five along the north. Connick Associates' tentative plan for these involves "significant incidents in the life of Our Lord with emphasis on subjects related to the sea and water." Only one pair has been worked up to the point of a color drawing and it is this one that comes before us for approval. I am sure that Mr. Skinner of Connick Associates would be glad to have you see this and perhaps advise you further of the entire plan. My recommendation to the Vestry is to be that permission be granted for the placing of this particular pair now and blanket permission to



any who wish to add to the windows until the complete plan is achieved. But of course that is conditional upon the Trustees' permission.

To answer your question concerning the proposed windows fitting in with the Tiffany Windows: I do not believe there would be any clash since in no case will the Tiffany and these be adjacent. Mr. Skinner has examined the church and did so before evolving his plan. The only other windows remaining are the vestibule window, windows in the chapel and sacristy and a tiny window near the font which is in the northwest corner of the nave (that area is now the stairs leading to Gardner Hall. The font, which was in that space, has been moved to the front next to the Epistle lectern.) There are also dormer windows, but they are not fit or suitable for memorials. If there's any further question please let me know as I realize that you want to be fully informed before approving.

Sincerely yours,  
Bradford Johnson.

That permission was granted and a series of sixteen windows were completed in 1965. See the chapter III - Self-Guided Tour of The Memorial Windows.

## **Progress**

In March of 1954 the first pair of stained-glass windows was installed – the Menges memorial.

In August of 1954, the church purchased the property adjoining the Church at 14 Fair Street. The large white house had once been the home of Capt. George H. Brock, commander of several merchant vessels during the nineteenth century. .

It became the parish house for St. Paul's where the rector, Bradford Johnson, had his office along with where church school classes were to be held as well as meetings of the various church organizations. In addition, it was felt that the purchase would be a protection for the church property.

Up to this time, the parish house was located at 69 Main Street (formerly Church Haven and Caroline French's summer house) which now belonged to the Episcopal Diocese of Massachusetts and not to St. Paul's.

## **St. Paul's Fair**

St. Paul's Fair dates back to July 1903, when an earlier version of what we know today was held on the lawn at the Atheneum. Later it was moved to the Harbor House grounds under a large circus tent. Beginning in the mid-50s, it was held on Fair Street in front of St. Paul's and in the parking lot.

As Mayer Ham wrote years later in *The Inquirer and Mirror*:

Happily, there are experiences unique to a town the size of Nantucket. Since bigger generally begets a lesser sense of community, most cities cannot arrange an affair which equals St. Paul's. For down-home human interest, tempting taste treats and variety of experiences, the Fair has earned a five-star rating. For some it is a fun-for-the children afternoon. For others, it is an out-of-doors shopping novelty. For everyone, the Fair is a welcome chance to come close to Nantucket and the personality of its people. There are attractions for everyone. It is a most inviting experience.



**St. Paul's Fair - Circa 1950**

## **1963**

### **November 22 - Kennedy Assassination**

The profound shock that our community feels at the death of our president is, I'm sure, felt throughout the nation and we join with all other citizens in extending our sympathy to the family of John Fitzgerald Kennedy," said chairman of the Board of selectmen.

Requiem prayers were recited by the Reverend Bradford Johnson, Rector of St. Paul's Church, and the service concluded with the singing of hymns and recitation of the Apostles' Creed by the entire congregation.

## **1965**

### **Dr. "Will" Passes**

The headline in *The Inquirer and Mirror* read "Island Loses Beloved Dr. Will Gardner." The article follows::

William E. Gardner was a Nantucketer, not by birth but by ancestry, residences, schooling, and most of all, by his love for the island and its people. Dr. Will entered the Cambridge Episcopal Theological School and graduated in 1898. He was ordained a deacon in the Episcopal Church in May of that same year and a priest the following December. In September 1898, he was married to Mary Tracy of Nantucket at St. Paul's by his uncle Edward C. Gardner who was St. Paul's Rector from 1893 to 1896

For the next forty years Dr. Will was rector of several parishes in Massachusetts as well as holding positions with the Episcopal Board of Missions and the Board of Religious Education.

He retired in 1940, and returned to Nantucket, living with his wife at 33 Orange Street, the Tracy family home.

In the years between 1940 and 1963, Dr. Will assisted at St. Paul's, filling in during vacations, assisting at summer services, and continuing to help out long after his eyesight began to fail. He was designated Associate Rector of St. Paul's in 1960.



In addition to his love and work for St. Paul's, he took an active part in the life of the community, particularly in the work of the Nantucket Atheneum and the Nantucket Historical Association.”

In 1945, he authored the first of four major Nantucket books: *Three Bricks and Three Brothers*, *The Coffin Saga*, *The Clock That Talks* and *The Triumphant Captain John and Gardners and Gardiners*.

As a tribute to his contributions to Nantucket and to St. Paul's, Gardner Hall was named in his memory.

## 1967

### Chapel Conversion

What is now the chapel was originally the sacristy and choir room. After its conversion, it was the intent of the Vestry to replace the original windows with the Connick-style Gothic-type memorials. At the time, Henry Lee Willet of the Willet Glass Studios was a summer resident and an Episcopalian. He suggested that the church consider a different and more contemporary approach. Clearly, as you'll see the next chapter, he was persuasive.

## 1968

### The "I AM" Windows or (Clerestory Windows)

In August of 1968, Willet was asked to draw up plans for the dormers at the top of the nave. At that time, the rector writes:

I think it was you (meaning Willet) who suggested treating the church windows with symbols of the twelve Apostles – leaving them as opaque as possible. So do you think you can work up a set of plans for the dormers and the additional sanctuary windows? I just finished a tour

of the Church and Chapel with a summer parishioner who is anxious to do some kind of memorial (the window, preferably) for her aunt. It's possible we might let her have the "Good Shepherd."

In September 1968, Willet proposed what is now known as the "I Am" series of glass panels for the clerestory (dormer) windows. Reverend Johnson writes:

I think it highly preferable over my original twelve Apostles thought (*maybe it wasn't Willet who had suggested the Apostles*). Can the windows be opaque enough so that we don't lose much light? And, can the windows as shown to be incorporated into the rather difficult and more limited space available for them? I would think a person with normal eyesight should be able to read the inscriptions from the fairly considerable distance of the pews. Obviously space would not permit the listing of a person's name as a memorial, but that can be solved by a plaque elsewhere in the church.

## **The "Establishment"**

It may have been in response to the "sixties culture" and the perceived need to provide drug-free/alcohol-free contemporary entertainment for young people, but in the summer of 1968, "The Establishment," a new communication coffee house, opened in the basement of St. Paul's. It featured a complex of architectural and sculptural "environments" in which to sit, talk, sip coffee, and listen to music. The Coffee House was under the direction of the Reverend David O. Cowles during January and February when the rector, the Reverend Johnson and his wife were away on holiday.

The Vestry of St. Paul's voted unanimously to endorse the venture and to allow it to be housed in what was called the undercroft (basement area directly under the altar) of St. Paul's as part of its outreach and service to the island summer community.

For an entrance fee of twenty-five cents, The Establishment featured all manner of programs including folk singers, poetry readings, guest speakers, open discussion forums, games, impromptu performances, one-act plays, recitals, and just about anything anyone could dream up.

The Establishment operated for three summers and claimed to have hosted a total of more than 5000 people before it disappeared.

## **1970**

### **Excavation of Undercroft**

In 1970, the non-basement area under the church was excavated to provide for a large meeting room, a kitchen, and a robing and classroom area. As noted above, it was named in honor of Dr. Gardner. The Sunday school and other church activities were moved into Gardner Hall, and out of the rectory.

## 1978

### Wind Song

In 1978, a latter-day version of The Establishment appeared during the winter in Gardner Hall. Its purpose was to give Nantucket talent a place to be exposed. It was an entirely volunteer organization of poets, musicians, and for listeners. On Wednesday nights anyone interested brought their instrument, poetry or just their ears to Gardner Hall where the candle-lit room provided the comfortable atmosphere of a coffee house. Coffees, teas, juices, cookies, and cakes were served by a team of volunteer waitresses.

It appears that Wind Song, or at least the concept of a Coffee House with entertainment, moved on to another venue in late 1980.

## 1981

### The Willet Windows

In April of 1981, the Willet Glass Studios of Philadelphia covered the stained-glass windows with a protective sheet of Lexan, a clear, virtually bulletproof plastic, which not only protects the windows from storm damage and vandalism, but also provides insulation for the building.

## 1983 (Circa)

### A “Time Capsule” Retrospective

In the early 1980s, Merle Orléans, a parishioner (see “Women of St. Paul’s” after The St. Paul’s Scrapbook) and long-time writer for *The Inquirer and Mirror*, and The Reverend Herbert Stevens wrote the following capsule of St. Paul's history during the ‘70s and early ‘80s.

Since the early 1970s, new areas of Christian ministry have been emphasized in the life of St. Paul's. A gradual reorganization of the parish has resulted in more people's taking responsibility for the work and mission of the church here. In addition to the Episcopal Churchwomen, who have a long record of interest in community affairs, from funding various community activities to organizing programs of general interest, there have also grown up a Visiting Committee and an active Christian Education Committee. A Memorials Committee has been responsible for the creation of the needlepoint that now beautifies the chapel and the sanctuary, and most recently a Worship-Music Committee has taken on the task of publishing a bimonthly newsletter as well as assisting the rector in planning all of the parish's worship. No history of the past ten years can overlook the parish's ability to work through the turmoil attendant on the introduction of the new Book of Common Prayer with a minimum of breakage.

The leadership of the Visiting Committee stimulated provision of hospice care on the island, a project now administered by an independent board of directors and closely connected with the Nantucket Cottage Hospital. The Nantucket Teen Center grew out of a series of Friday night dances organized at St. Paul's. This program also came to have its own board, and has long since had a building of its own adjacent to the high school. Also, because of the interest and support of parishioners, the Nantucket Council on Alcoholism has come into being.

It has also been the policy of the vestry to make Gardner Hall, the parish hall, available to all non-profit groups that need a meeting place at no cost. Groups as diverse as the United States Department of Agriculture, the Theater Workshop, Boy and Girl Scouts, exercise and yoga classes, and visiting church and school organizations have taken us up on our invitations. Finally, the parish hall is always available to stranded travellers and people without funds for overnight accommodations.

The parish in the last decade has undertaken a slow but sure program of providing for long-deferred maintenance at a cost in excess of a quarter million dollars. Thanks to the Finance Committee this has been done without incurring any debt. In fact, the parish's financial state is far stronger than it was ten years ago. The last major work, repointing the church tower, is scheduled to be completed in 1984.

Last but certainly not least has been a continual interest in the things of the spirit, evidenced by the formation of two Bible classes for adults; a meditation group that has been learning the joys and strengths of contemplative prayer; and a prayer group. All of these meet weekly. "With a lively faith, a strong congregation, increasing participation and lay leadership, and plenty of community involvement, St. Paul's Church in Nantucket is perhaps most of all a thankful church

## **1987**

### **The Parish House**

In 1987, St. Paul's acquired the Barrett property bordering the church on the south. A capital-fund drive was launched to raise \$685,000 for renovation and expansion to include the creation of five classrooms, a youth center, business and counselling areas, music, and choir rehearsal room, library, a rector's office, and a large meeting area equipped with kitchen.



**Circa 1991 - Parish House**



## 1989

### Sesquicentennial

On September 14, 1989, the parish celebrated the 150th Anniversary of the Episcopal Church on Nantucket. The highlight of the sesquicentennial service was a celebration of the Holy Eucharist according to the 1789 Book of Common Prayer which was in use at the time that Trinity was consecrated on September 18, 1839.

The year-long program included an extensive series of events under the direction of Helen Seager and David Leggett. It was during this year celebration that the tower bell was dedicated.



Plague marking location of Trinity on Broad Street next to Jared Coffin hotel.

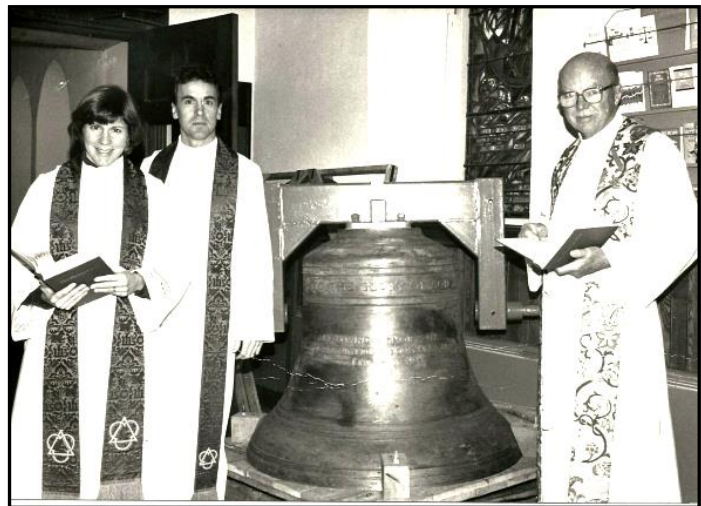
## 1990

### The Bell

When St. Paul's Church was built, a bell tower was included in the design. But a bell wasn't installed until eight-nine years later.

The new bell cast at the White-chapel Foundry in England was placed in the tower as a memorial gift to the church from the family of John Winston Fowlkes Jr. Special frameworks had to be built in the bell chamber of the tower. The bell, together with its cradle and striking mechanism, had to be winched into place by a crane.

The installation, selection of the bell and its adjustments was overseen by Linda Woodford, a well-known campanologist with wide experience in the hanging, conditioning, and ringing of bells. When the bell was ordered, care was taken that its tone would be harmonious with other Nantucket church bells, especially the Portuguese bell in the Unitarian Church tower.



Revs. Joyce & Doug Thompkins, the Bell and Reverend Wing

## 1991

### 1991 St. Paul's Cooperative Nursery School

To meet a pressing island need, the St. Paul's Cooperative Nursery School was established in the Parish House with a Board of Directors comprised of parishioners and other parents. It was the first cooperative pre-school providing parenting skills support and the first nationally accredited. Continuing for some 20 years as part of St. Paul's mission to the community, it started with founder Jean Sherman as Board Chair and later with Mary Casey as one of a series of very able professional teachers. The playground built by volunteers behind the Parish House survives.

## 1992

### Hard to Believe

It was, believe it or not, a first. A woman (a girl actually by the name of Kate Michelsen - a tenth grade Nantucket High School student) served as crucifer, leading the religious procession to begin the service. And a woman, the Reverend Katharine Black, a priest for three and a half years, and the student performed functions formerly forbidden, not only by the Episcopal Church, but by many other denominations as well. They and others like them led the way for women to take active roles in the religious celebrations.

## 1993

### Jackie McGrady

On May 29, 1993, the Reverend Jacqueline McGrady was ordained to the Episcopal priesthood in a ceremony at St. Paul's church.

She is the daughter of Lieut. Jack McGrady of the Nantucket Police Department and Pat McGrady of Atlantic Avenue. Jacqueline was ordained a deacon in 1992, and served as an assistant at St. Phillips of the Mountain Episcopal Church in Garrison, New York. She had a distinguished academic career: valedictorian of her class at Nantucket High School, cum laude graduate of Amherst College, a graduate of the Harvard Divinity School and the General Theological Seminary.



The McGrady's moved to Nantucket from Falmouth when their daughter was two years old. She grew up on Nantucket and was active as a young girl and teenager at St. Paul's. She was Nantucket's Junior Miss (now Young Woman of the Year) and placed fourth in the state Junior Miss competition. Her ordination is believed to be only the second to take place at St. Paul's church and the first of a woman, the other being that of the Reverend Clinton Thomas Macy in December 1951.

## 1993-94

### Restoration

This letter was sent out to the parish by Susan S. Ward, Chair of the Restoration Management Team.

Dear Parish:

In 1993 St. Paul's Church in Nantucket embarked upon a major restoration of its church building under the professional guidance of the architectural firm of Crissman, Solomon and Bauer of Boston. This was done not only out of the necessity of preserving this lovely building, but also from a desire to protect our heritage for future generations. The envelope of the church was in dire condition with many leaks in the roof and with rapidly crumbling masonry.

St. Paul's Church was built in 1901 in Richardsonian style and is constructed of granite and brownstone with a slate roof. Among the church's many treasures are five Tiffany windows in the apse and a very large west window, which was discovered during its recent restoration to have been signed by Louis Comfort Tiffany\* himself.

Due to the generosity of our small parish (150 or so pledging families) the Restoration Campaign gathered pledges of \$600,000. With these funds the work of securing the building began in June, 1994. The slate roof has been restored, all the masonry has been repointed, chimneys rebuilt, the bell tower made weathertight and the beautiful west window designed and executed by Louis Comfort Tiffany restored to its original brilliance. Although there is a great deal to be proud of, this work has come with a staggering price tag and there is still much to be accomplished.

Although many dream of refurbishing the undercroft (Crypt or subterranean room in what is now Gardener Hall) and renovating the sanctuary, the envelope of the church and the continued restoration of the stained glass windows remain our major priorities. In the apse, four of the five gorgeous Tiffany windows, which represent Nantucket wildflowers, are in need of immediate attention and the Connick windows in the nave (although not in as serious a condition) also need to be cleaned and properly covered and ventilated.

Arthur Femenella, of Femenella & Associates of Annandale, New Jersey, has been hired to undertake the restoration of the windows and has contracted to do so for the price of \$110,000, plus expenses. This contract price will, however, only be effective for another nine months at which time the cost of the work will escalate.

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\*Louis Comfort Tiffany (February 18, 1848 – January 17, 1933) was an American artist and designer who worked in the decorative arts and is best known for his work in stained glass. He is the American artist most associated with the Art Nouveau and Aesthetic movements. Tiffany was the son of Charles Lewis Tiffany, founder of Tiffany and Company

It had been our goal to fund the Restoration ourselves, but because of the small size of our parish and the expense of the work involved, we must ask for funds from the community at large to protect these outstanding artistic treasures. It is, therefore, our earnest hope that your Foundation will help us with this project.

Arthur Femenella, of Femenella & Associates of Annandale, New Jersey, has been hired to undertake the restoration of the windows and has contracted to do so for the price of \$110,000, plus expenses. This contract price will, however, only be effective for another nine months at which time the cost of the work will escalate.

We are hopeful that this project will warrant your favorable attention and we look forward to hearing from you soon.

Susan S. Ward  
Chair,

## 2000

### Rectory a Wreck

In August 2000, renovation work began on the 250-year-old rectory at Fair Street, which was found to be in terrible condition. Not only was the rectory renovated, but the entire building was moved one lot to the north. The decision to move it was made in response to concerns about privacy, as over the years everything happening inside the house could be heard inside the church and vice versa. The space between the buildings became our Memorial Garden which, essentially, was a gift of the parishioners.

While the work itself went well, it was not without complications. The Historic District Commission expressed its concern over the extensive renovation that was destroying the historic elements of the house and creating merely a



Rectory in 1991 before it was moved

copy. The architect countered that the house was not historically intact to begin with and that it had been worked on over time. The architect for the million-dollar project told the board that the renovations were necessary because major structural problems were found in the building after renovation began. "We were dealing with a building that was basically in structure failure. My concern," said Rob Newman the architect, "is the structural integrity of the building." The HDC finally gave its approval.

During the renovation, a board bearing the signature of David Macy and the date 1771 was discovered. Workmen found another board with the year 1885 clearly printed on the piece of sheathing.

**2001**

## **9/11 –The Twin Towers**

We may, in a metaphorical sense, "live on an island at the edge of the earth, anchored at sea and beneath the sky," but in a greater sense, we are like that which was expressed by poet John Donne - an Anglican - more than four hundred years ago:

**No man is an island,  
Entire of itself,  
Every man is a piece of the continent,  
A part of the main.  
If a clod be washed away by the sea,  
Europe is the less.  
As well as if a promontory were.  
As well as if a manor of thy friend's  
Or of thine own were:  
Any man's death diminishes me,  
Because I am involved in mankind,  
And therefore never send to know for whom the bell tolls;  
It tolls for thee.**

On September 11, 2001, the people of Nantucket Island were very much "a piece of the continent." Whether directly connected to the 9/11 events or not, all felt a sense of loss. People grieved for the loss of innocence and a world that is not as safe as we thought. The Reverend Joel Ives of St. Paul's Episcopal Church remarked on the level of grief shared by the community. "I've been contacted by people all afternoon. We rang the church bell in a funeral toll about a hundred times. People – as when President Kennedy was killed, or other national disasters of similar magnitude – were looking for a place to go to sanctify the moment and to bring something holy to something so evil."

On that day, the bells tolled for all of us. And as a memorial, the bell of St. Paul's is rung each 9/11: at 8:46 for the North Tower; at 9:03 for the South Tower; at 9:27 for the Pentagon and at 10:03 for the brave passengers who died at Shanksville, Pennsylvania. May we never forget.





## 2002

### Ives – Installation, then Tragedy

In July 2002, the Reverend Joel M. Ives was installed as the thirty-second rector of St. Paul's church. Reverend Ives had been the priest-in-charge following Reverend Foster's departure three years earlier. Both the congregation and Reverend Ives decided the fit was a good one, and the wardens and vestry of the church called him to be the new rector.

Tragically, a little more than a month later, on August 29, 2002, the son of Joel and Florie Ives was stillborn. A memorial service was held on Saturday, September 7, at St. Paul's church followed by interment in the Memorial garden whose creation Reverend Ives had overseen.

## 2011

### To the Point



The Rev. Gene McDowell blesses the altar rug.

Stitchers L to R: Nancy Bills, Neely Bower, Bill Walker, Jeannette and George Fowlkes

From *The Inquirer and Mirror*:

On Pentecost Sunday, June 11, 2011, a lovely needlepoint altar rug was blessed and dedicated. The idea of the rug was conceived by George Fowlkes, who had always been inspired by the Tiffany windows on the east wall behind the altar.

George commissioned Cindy Chilauskas, a needlepoint artist from Hyannis, to design a rug that would reflect the general design of the glass windows and fit on the flooring directly in front of the altar.

The design was divided into five sections which were stitched by Nancy Bills, Bill Walker, Neely Bower, and Nettie and George Fowlkes. The finished sections were later stitched together by Ms. Chilauskas and surrounded by a beautiful border.

The rug was given by those who worked on it “in thanksgiving for all that St. Paul’s has meant to them over the years. It reflects the appreciation all of us have for the natural beauty found on the island.”

## **2013**

### **From Strength to Strength – The Capital Campaign**

In 2013, St. Paul’s launched a capital campaign, and Endowment Fund (headed by George Fowlkes), which they named “From Strength to Strength.” As explained by Dual Macintyre, St. Paul’s treasurer:

The first priority for the capital funds raised will be the installation of a lift to provide handicapped access between ground level, the church, and Gardner Hall and then to restore the entryway once the lift is installed. That entryway, named for our beloved Sam Daume, will be finished with the same stonework as was used in the church. Gardner Hall will also have new bathrooms and a commercial kitchen so that the hall may be used for more community events, which will add to the income we receive for the use of our facilities.

Our second priority will be to restore and expand our vintage Hutchings-Votey pipe organ, part of the original gift from Miss Caroline French. The last time any major work was done on the organ was in 1984, and time since then has taken its toll. Our next priorities are to replace the roof on the parish house, to upgrade the heating system in the church to make it more fuel-efficient and reduce our carbon footprint. The final priority of the capital campaign is to provide funds for the ongoing maintenance of our physical plant.”

Ground-breaking for the new access to Gardner Hall took place on Sunday, October 6, 2013. St. Paul’s is much in debt to the Community Preservation Committee whose generous grant in large measure made the addition of the handicapped entrance vestibule possible.



## Groundbreaking – Oct. 6, 2013



Sheila Daume – Steve Paradis – Father Gene – Ken Beaugrand – George Fowlkes



Fall 2013 - The Foundation is laid.



Winter 2014 - Under plastic the addition emerges.

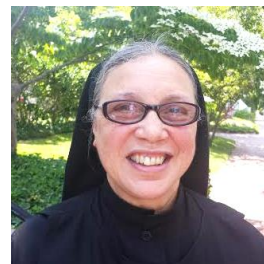
June 6, 2014 -  
**2014**



Getting close

## Sister Suzanne Margaret

On May 26th, 2014 following a year of discernment, Suzanne Fronzuto was received into community and clothed as a Benedictine novice at Conception Abbey. As a vowed member of the Companions of St. Luke, Sister Suzanne Margaret has the great privilege and responsibility of living as a Benedictine monastic outside the monastery, amidst the chaos and busyness of family life, a full-time job, church commitments and volunteerism. It is Suzanne's calling, and that of her brothers and sisters, to live a life of prayer and contemplation, a life of deep devotion to Jesus Christ and adherence to the Rule of Benedict.



It is a journey of listening, changing, holding fast to God and community. St. Benedict compels his followers through prayer and service to relieve the lot of the poor, clothe the naked, feed the hungry, visit the sick, bury the dead and console the sorrowing. Suzanne is a 21st century Episcopal Benedictine and hers is a life of prayer and service.

## A Gift from the Parish

On Sunday June 29, 2014 the parish presented a needlepoint rug to Gene and Cathy MacDowell as both an expression of our deep appreciation for their service and dedication to the parish and as a remembrance of their Nantucket parish home.





## The Hutchings-Votey Pipe Organ

The original organ was a gift of Caroline French and installed upon completion of the church in 1902. It wasn't until 1984 that the first repair and restoration was undertaken. In the intervening years the organ developed a number of age related problems. Wooden pipes dating back to 1902 showed cracks and many brass tubes were dented. The old pressure systems and the antiquated electric controls needed to be replaced. In the fall of 2013 the organ was removed and taken off island to the Andover Organ Company where the restoration work took place. (Note: Fortunately Ann Colgrove – pictured left - did not disappear, but 'played on' with our piano and her harpsichord during the organ's absence.)



**Now you see it.**



**Now you don't!**



**Back and Beautiful**



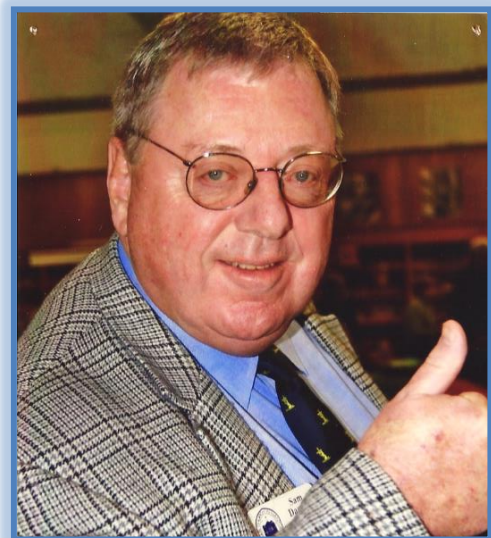
Then



...and now 6/29/14

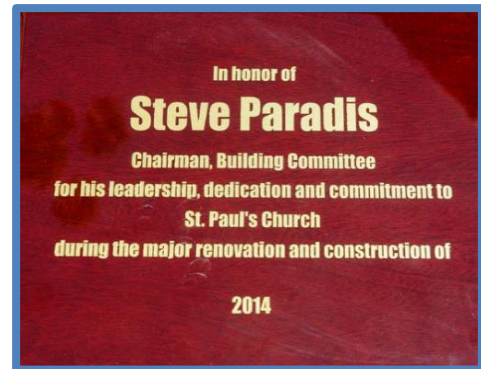
**2014**

### **Daume Entrance Dedication – June 29, 2014**



Sheila Daume cuts the ribbon to the new entrance named in honor of her late husband and a past Warden of St. Paul's whose vision was realized with this dedication.





Co-warden Ken Beaugrand presents a plaque to Steve Paradis in appreciation for his “leadership, dedication and commitment” to the renovation of St. Paul’s.



Dedicated and almost done.



## II. My St. Paul's

### The Parish Speaks

- “I can't remember a time before I had children or a time before I found St. Paul's.”  
*Pam Goddard*
- “There's a sweet, sweet spirit in this place, and I know that it is the spirit of the Lord.”  
*Anne Curlett*
- “To me St. Paul's is VIBRANT and full of love!”  
*Pat Newton*
- “St. Paul's has reached out to all who can hear its message of love and support.”  
*Jean Sherman*
- “St. Paul's loving community has shaped how I've expressed my faith through Hospice and many civic roles.”  
*Bill Sherman*
- “I feel loved and cherished, and I can freely love and cherish in return - St. Paul's is home.”  
*Vicky Goss*
- “St. Paul's sanctuary is suffused with an aura created by over a hundred\ years of prayers.”  
*Joan Altreuter*
- “A living, vibrant and evolving symbol of the good work of those who have gone before us.”  
*Jean Wagley*
- “A welcoming presence through the years to all those who enter her doors.”  
*Deacon Susan Phillips*
- “St. Paul's brings peace to my heart and mind.”  
*Elizabeth Murray*
- “A peaceful spot in a not so peaceful world!”  
*Dick and Jane Oman*
- “I owed Him one and St. Paul's provided the means to put a down payment on the debt.”  
*The Editor*
- “One of my favorite [memories] from a then three year-old granddaughter, Virginia was: ‘Listen Amma, the bells are saying I love you!’ Of course, it brings a smile to my face every time I hear the bells.  
*Marianne Felch*
- “St. Paul's continually helps me with my spiritual growth and gives me the opportunity to help other parishioners and those within our Nantucket community.  
*Randy Wight*

- “As a parishioner, seminarian, baptizer of grandchildren, guest preacher, occasional celebrant, and locum tenens ("place holder") for the rector, I have been welcomed, embraced, enlightened, and blessed by this remarkable loving and holy community.  
*Margaret Cunningham*
- “St. Paul's has become a center of our life on Nantucket, serving as a vital spiritual and social hub. As I've got older I have found a deeper faith that St. Paul's reinforces.”  
*Martin & Toni McKerrow*
- “We feel that we have finally come home.”  
*Bob & Bonnie Ford*
- “St. Paul's is that refuge for whatever your need is when you need the strength of our community the most.”  
*Ken Beaugrand*
- “St. Paul's is and always has been..."coming home"...to me.”  
*Peter Finch*
- “The people of St. Paul's make me want to be better than I am. ”  
*Marshall Keys*
- “St. Paul's evokes a welcoming spirit of joy and community in our hearts, a place of spirituality, a place of acceptance and tolerance, a place of hugs, smiles, generosity, and friendship.”  
*Dottie and Lou Gennaro*
- “For over forty years St. Paul's has provided us a wonderful place to worship and an opportunity to "give back" by joining many others in the various ministries of the church.”  
*Barbara & Morton McDonald*
- St. Paul's is the Rock on which we build our faith.  
*Curtis & Joan Barnes*
- Baptisms, weddings, a Funeral, Sunday worship - St. Paul's has always been there for our entire family - in time of need and in time of great joy!  
*The Fowlkes Family*
- St. Paul's helps me to understand who I am.  
*Sally Nash*
- "St. Paul's is made of stone but, when you enter, it radiates the warmth, love and spirituality of past generations."  
*Dual & Penny Macintyre*
- “A living, vibrant and evolving symbol of the good work of those who have gone before us.”  
*Jean Wagley*
- “St. Paul's is my Cathedral at sea. It is where my love of God and community meet. It is where I serve and am served— in the pew and in the pulpit, at the altar



on the vestry, with my camera and on the street. St. Paul's is where I share God's love and get more than my share back."

*Beverly Hall*

- "My forty-year association with St. Paul's has brought me to understand the exciting relevance of Bible study, the importance of hymnody, the nature of practical ethical decision-making, my inherent right to creative theology, the joy of helping others address issues important to them—basically, the Love, Joy, and Peace and all that I am as a Christian."

*Helen Payson Seager*





**Nantucket Street Circa 1870**

# **III. Self-Guided Tour**

## **The Memorial Windows**

### **The Stained-Glass Symbols and Colors - What They Mean**

In ancient churches, stained-glass windows were the first public “picture books” of the Bible. As far back as A.D. 350, churches used stained-glass windows to visually tell Biblical stories to an audience that was mostly illiterate and knew little about God, spirituality, mortality, and humanity. As the art form and architecture evolved, windows became more prominent in the great cathedrals of Europe in the ninth and tenth centuries and today are still used in churches of all sizes and denominations throughout the world.

Not only was the message contained in the pictures, but in the symbols that were used. For example:

#### **The Dove**

It is a symbol of innocence, gentleness, and affection; also, in art and in the Scriptures, it is the typical symbol of the Holy Spirit. God sent his spirit in the form of a dove to gather mankind into his church.

#### **Grapes**

They represent the blood of Christ, especially in references to the Eucharist. A vineyard represents the mission field, and grapes in this association may signify good works. A grapevine is a reference to Christ.

"I am the vine; you are the branches. If a man remains in me and

I in him, he will bear much fruit; apart from me you can do nothing."  
John 15:5

#### **The Fleur-de-Lis**

Its association with the lily represents purity, and in turn the Virgin Mary. As the Fleur-de-Lis is composed of three petals, it also symbolizes the Trinity.

#### **The Colors**

Finally, the story was also told by the choice of colors (as noted above) which conveyed messages and helped the viewers "identify the players."

**RED** The symbol of charity and martyrdom for faith, it signifies the blood of Christ. A reminder of the suffering and sacrifice of the Son of Man.

**BLUE** Signifies hope, the love of Divine works, sincerity and piety. It was the color assigned to the Virgin Mary.

**GREEN** Symbolizes faith, immortality, and contemplation; spring; triumph of life over death.

**VIOLET** Signifies love, truth, passion, and suffering.

**WHITE** Represents chastity, innocence, and purity, the hue of God.

**BLACK** Represents death and regeneration. The Black Rose was a symbol of silence among Christian initiates.

**YELLOW** Represents power and glory. The hue of the aura or halo of Saints, the Gates of Heaven.

**PALE BLUE** Symbolic of peace, serene conscience, Christian prudence; the love of good works.

**PALE GREEN** Represents the hue of Baptism.

**GRAY** Represents an emblem of Christ risen; a blend of the Divine Light of Creation and the darkness of sin and death.

**PURPLE** Signifies royalty; God the Father. Emblematic of suffering and endurance. Christ was believed to have worn purple garments before his Crucifixion.





# The Windows

**Start on the far left near the pulpit.**

The first pair of windows are devoted to the **Annunciation and the Nativity**. On the right, the Angel of the Lord appears to the Blessed Virgin. Over them is the dove representing the Holy Spirit. In Christian art, the Fleur-de-Lis is also attributed to the archangel Gabriel, notably in representations of the Annunciation. The dove is a symbol of innocence, gentleness, and affection. In art and in the Scriptures, it is the typical symbol of the Holy Ghost. God sent his Spirit in the form of a dove to gather mankind into his Church.

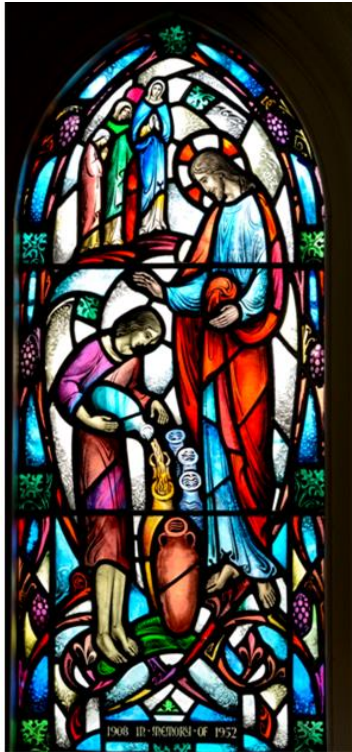


**Luke 1:26-38** "In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus."

The window to the left shows **Mary and Joseph attending the Holy Child in the Manger**, with the star of Bethlehem above. Mary, of course, is shown with blue robe. Note the Fleur-de-Lis, the symbol of the Trinity.

**Luke 2:1-20** "The time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn."

The second set of windows, often referred to at St. Paul's as the Menges Memorial, represents (on the right) the **Baptism of Our Lord by Saint John the Baptist** who is dressed in camel's hair and bearing the crossed staff.



**Mathew 3:16** "And Jesus being baptized forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven, saying: This is my Son, in whom I am well pleased."

The window on the left shows **Our Lord's First Miracle** at the wedding feast at Cana when He turned water into wine.

**John 2:2** "'On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding. When the wine was gone, Jesus' mother said to him, 'They have no more wine.'"



The right image in the third group of windows symbolizes the **Healing of the Crippled Man at the Pool of Bethesda**. It was an ancient tradition that when the Angel of the Lord hovers over water and agitates the waters one would be healed. Here we have Christ intervening and actually doing the healing.



**John 5:5** "For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, 'Do you want to be made well?'"

To the left we have Jesus beside the sea beckoning to Peter and Andrew who are casting their nets and calling on them to be **Fishers of Men**. In both lower window corners the Fleur-de-Lis symbolizes the Trinity.

**Mathew 4:19** "Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, 'Follow Me and I will make you fishers of men. Immediately they left their nets and followed Him'".







The window on the right depicts Our **Lord Preaching to the Multitude**. He stands in the boat to address the crowd because the crowd is so large there is literally no room for him on shore.

**Luke 5:1** “Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret and He saw two boats lying at the edge of the lake.”

In the window to the left **He Reassures His Fearful Companions** as He rebukes the winds and the sea.

**Mark 4:39** “Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, ‘Teacher, do You not care that we are perishing?’ And He got up and rebuked the wind and said to the sea, “Hush, be still.” And the wind died down and it became perfectly calm. And He said to them, ‘Why are you afraid? Do you still have no faith?’ ”





The window on the right depicts **The Transfiguration**, with Moses and Elijah beside the radiant figure of Our Lord. The Apostles Peter and John are shown sleeping below.

### **The Story of the Transfiguration**

According to the Gospels of Luke (9:28—36), Mark (9:1—8), and Matthew (17:1—6), the Transfiguration occurred when Jesus traveled to the top of a mountain to pray with three of the Apostles – Peter, John, and James. Upon reaching the summit, Jesus was transfigured, his entire body being filled with a shining white light, as though his person were filled with clear fire.

Moments later, the prophets Elijah and Moses appeared to either side of Jesus, and began to speak with him of his burden and impending death. Then, a blazing cloud appeared overhead, and a voice spoke from heaven (God), saying that Jesus was his beloved son, in whom he was well pleased. After the event was over, Jesus asked the three Apostles to keep the occurrence a secret until the Son of Man rose from the dead. For Christians around the world, the Transfiguration remains an important observance. It is a chance to reflect upon the glorious divinity of Christ made manifest in the material world.

The left window depicts **The Parable of the Good Samaritan**. Some artistic license was taken by the artist who substituted Christ in place of the Samaritan and has Him come to the aid of the unfortunate man left wounded by the wayside. At the top we see the two men who ran away.

**Luke 10:10:30** “A man asks Jesus, ‘And who is my neighbor?’ Jesus said: ‘A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

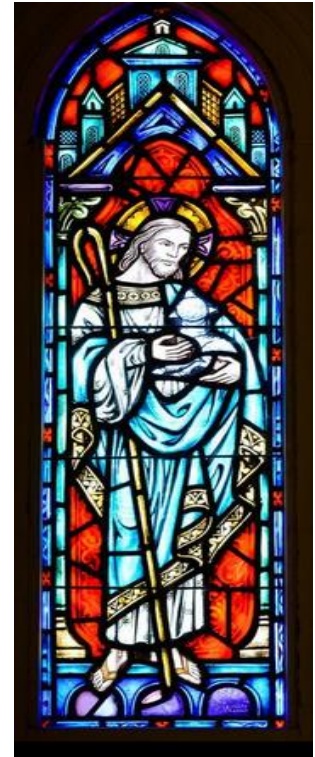
‘A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.

‘Which of these three do you think was a neighbor to the man who fell into the hands of robbers? The expert in the law replied, ‘The one who had mercy on him.’ Jesus told him, ‘Go and do likewise.’”



This image (in the right corner of the western facadel) depicts Christ as **The Good Shepherd**. This window was created later than those by Connick. It comes from the Willet Studio which was responsible for the design and installation of all the windows in the chapel and in the dormers at the top of the Nave.

**John 10:14** “I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep. I am the good shepherd; I know my sheep and my sheep know me— just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life—only to take it up again.”

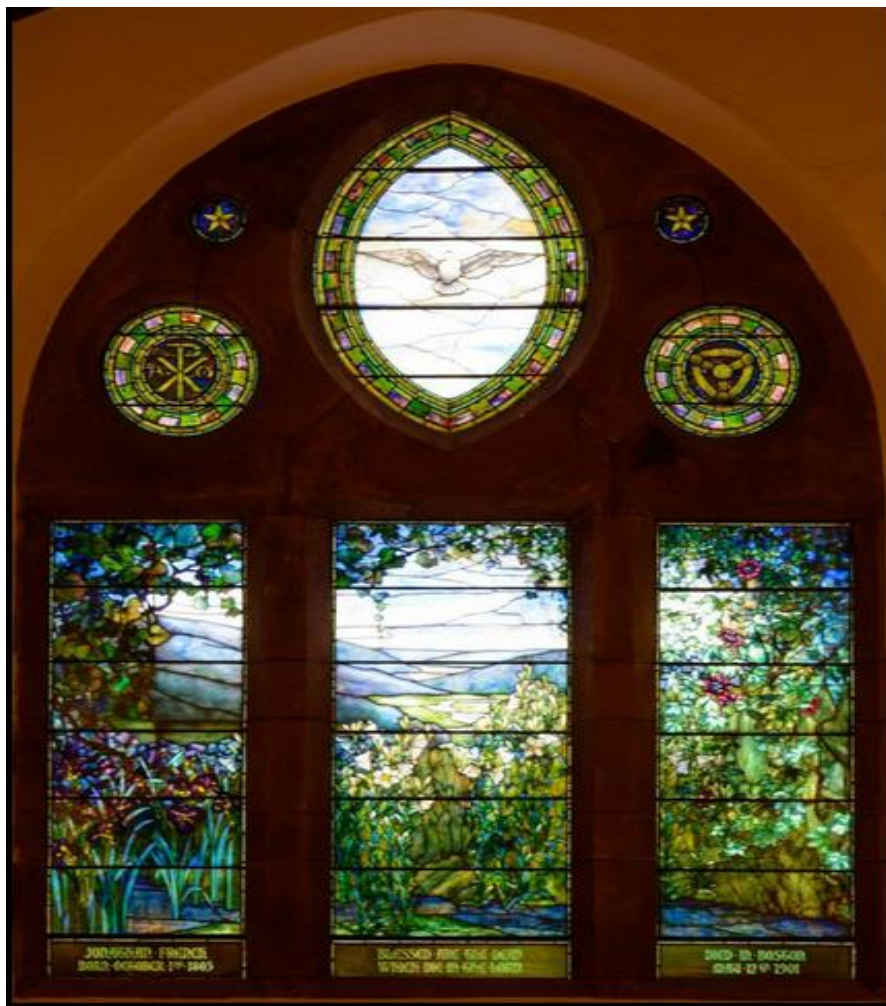




## The Tiffany “Water of Life” Window

The central window on the western façade (rear of church) titled “**Water of Life**” is dedicated to Jonathan French, the father of Caroline French who underwrote the entire construction of the church. The Tiffany stained-glass windows of St. Paul's Church are adjudged to be the equals of the best art glass ever produced.

The subject of the windows is rare in an ecumenical setting, for they depict landscapes and flowers with no figures. The reason is that in the early 1900s in the Low to Mid-Episcopal Church, they avoided anything like the storytelling that goes on in the Connick windows. They wanted something that was generalized or abstract. So Tiffany developed what we now know as the landscape window, and these are classic examples.



This Tiffany is fabricated from a rich and varied palette of opalescent drapery with mottled and flashed antique glass held in a lead/copper-foil matrix. On the large window there are seven layers of glass held in place by thin copper strips. When the window was completely restored in 1992, the process included: complete dismantling;

cleaning; edge-gluing; partial releading and adding a series of structural fins and design of a new protective glazing system. The cost of the restoration was over \$100,000.

During the restoration it was discovered that the windows on the rear wall and over the altar were signed by Louis Comfort Tiffany (February 18, 1848 – January 17, 1933). Tiffany was an American artist and designer who worked in the decorative arts and is best known for his work in stained glass. He is the American artist most associated with the Art Nouveau and Aesthetic movements. Tiffany was the son of Charles Lewis Tiffany, founder of Tiffany and Company.

Back when the Connick windows were being designed for the two sides of the church, it was suggested that the Tiffany windows (both this one and those behind the altar) be replaced with new windows in the Gothic Style. This is not to condemn the Connick Studios for any lack of sensitivity to the historic nature of the windows, but to reflect the artistic sentiments of the time. As it turned out, in the 1930s, the Tiffany reputation had plummeted in the eyes and of numerous art critics. As an unfortunate result, many of their windows in various parts of the country were removed and destroyed. In later years, Tiffany's reputation was restored in the art world and Louisa Comfort Tiffany was recognized as one of our great artists. Fortunately, the Connick suggestion to replace the windows was turned down by the vestry. In 1992, during the restoration of the windows, the expert in charge of the project told the parish that “on a scale of one to ten the Tiffany windows are an eleven.”



In the Narthex – to the right - as you enter the church we find the depiction of **Paul on his way to Rome**. To convey the Rome element, the artist has inserted St Peter's at the top which, of course, did not exist in A.D. 59. In the boat are other prisoners and, of course, the angel. The color violet is used for Paul and represents Love, Truth, Passion, and Suffering.

Paul is a Roman prisoner in Caesarea, and as a Roman citizen requests his case be heard by Caesar in Rome:

Paul, along with several other prisoners, boarded a boat bound for Rome. His travel to Rome is considered his fourth evangelistic journey. The ship soon encounters a fierce storm that drives it out to sea. During the storm he tells the men in the boat with him:

**Acts 28:17—31** “Last night an angel of the God to whom I belong and whom I serve stood beside me and said, ‘Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you.’ So keep up your courage, men, for I have faith in God that it will happen just as he told me.”

Eventually he makes his way to Rome and is allowed to live by himself, guarded only by a soldier (Acts 28:16). He is also allowed to receive visitors and continues to preach the Gospel.





On the Epistle side (right rear of church) Our Lord is represented in the home of **Martha and Mary**. Mary is at the feet of Christ, and Martha is busy about the duties of the home.



**Luke 10:38** “As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, ‘Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!’

‘Martha, Martha,’ the Lord answered, ‘you are worried and upset about many things, but few

things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her.’”

The window to the left shows **Our Lord Blessing the Little Children** who were brought to Him.

**Mathew 19:14** “But Jesus said, ‘Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.’”



These windows are devoted to the **Last Supper and the Crucifixion**. On the right, Our Lord offers the cup to His disciples gathered around the table.



**Luke 22:17** “Then he took a cup,\* gave thanks, and said, ‘Take this and share it among yourselves; for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.’ Then he took the bread, said the blessing, broke it, and gave it to them, saying, ‘This is my body, which will be given for you; do this in memory of me.’ And likewise the cup after they had eaten, saying, ‘This cup is the new covenant in my blood, which will be shed for you.’”

On the left, we see the **Crucifixion** with Mary, His Mother, and Saint John, the beloved disciple, on either side.

**John 19:26-27** “Jesus saw His own mother, and the disciple (John) standing near, whom He loved, He said to his mother, ‘Woman, behold your son.’ Then he said to the disciple, ‘Behold your mother.’ And from that hour, he took his mother into his family.”





The final pair represents the **Resurrection and the Ascension**. Our Lord, in radiant garments and bearing the cruciform banner of victory, rises from the dark tomb above the sleeping guards and is parted from the worshipping apostles as Christ ascends to heaven.

*"For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end."*





## The Tiffany Windows over the Altar

The five Tiffany windows behind the altar, as well as the great window at the west end of the church, were installed when the church was built in 1902. The people whose names appear on the windows (shown below) were selected by Caroline L. W. French, who, as noted earlier, provided the funds to build St. Paul's as a memorial to her father, Jonathan French. Although she had other siblings, only her oldest brother, Aaron, appears on the memorial, due, it would seem because her sister and other brother were still alive at the time of dedication..



The names on the windows, from left to right:



### **Elizabeth Davis French**

November 18, 1848, to September 21, 1891. She was the wife of Aaron Davis Weld French and Caroline's sister-in-law.



### **Aaron Davis Weld French**

December 15, 1835, to October 5, 1896. Hannah and Jonathan French's first son and Caroline's oldest brother. He was married to Elizabeth Davis French.



**Hannah Weld French** January 6, 1801, to October 23, 1878. Wife of Jonathan French and mother of Aaron and Caroline.



**John Davis Williams** January 28, 1772, to August 28, 1848. Father of Hannah French and Caroline's maternal grandfather.



**Ann Weld\* French** March 22, 1777 to August 30, 1859. Jonathan French's mother and Caroline's grandmother.

These five altar windows are called Lancet windows (a lancet window is a tall, narrow window with a pointed arch at its top. It acquired the "lancet" name from its resemblance to a lance). The flowers are Nantucket wildflowers. Caroline French is said to have requested that a bluebird be inserted in the window memorializing her maternal grandfather.

\*The French and Weld families often intermarried in the seventeen and eighteen hundreds.

In 2013, St. Paul's was the recipient of the John A. and Katherine S. Lodge Stewardship Award from the Nantucket Preservation Trust for restoring the Tiffany stained-glass windows. The restoration and preservation of the windows was aided significantly by a grant and the strong support of the Community Preservation Committee.

## ST. PAUL'S CHURCH IN NANTUCKET STAINED-GLASS WINDOW RESTORATION 2013 JOHN A. AND KATHERINE LODGE STEWARDSHIP AWARD



St. Paul's Church is the recipient of the Stewardship Award for the restoration of its stained-glass windows. St Paul's, constructed in 1901, contains stained-glass windows designed by three studios: Connick of Boston (north and south aisles); Willet of Philadelphia (clerestory windows in roof); and the original windows produced by Tiffany Studios of New York City (altar and west end). The restoration of these windows has included repair of frames, stained glass, identification of water infiltration, and remediation. Contractors included: Cheney Brothers, Nantucket, for the installation of motors to open four clerestory windows; Norton Preservation Trust, for the evaluation of water problems; James Lydon, Sons & Daughters, for the repair of the bell tower/roof; Wayne Morris, mason, for the repair of water-damaged walls; Westmill Preservation Services, Halifax, Massachusetts, for window-frame restoration; and Serpentino Stained & Leaded Glass, Inc., Needham, Massachusetts, for the restoration of stained glass.



# The "I AM" Windows

## Clerestory Windows (Dormers) at Top of the Nave

In August of 1968, Henry Lee Willet of the Willet Glass Studio was asked to draw up plans for the dormers at the top of the Nave. The Rev. Johnson writes:

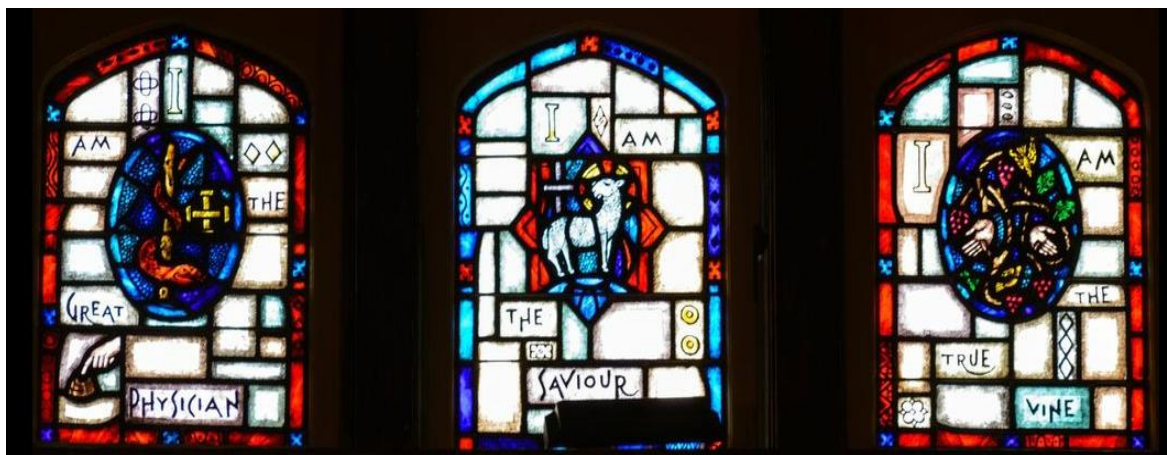
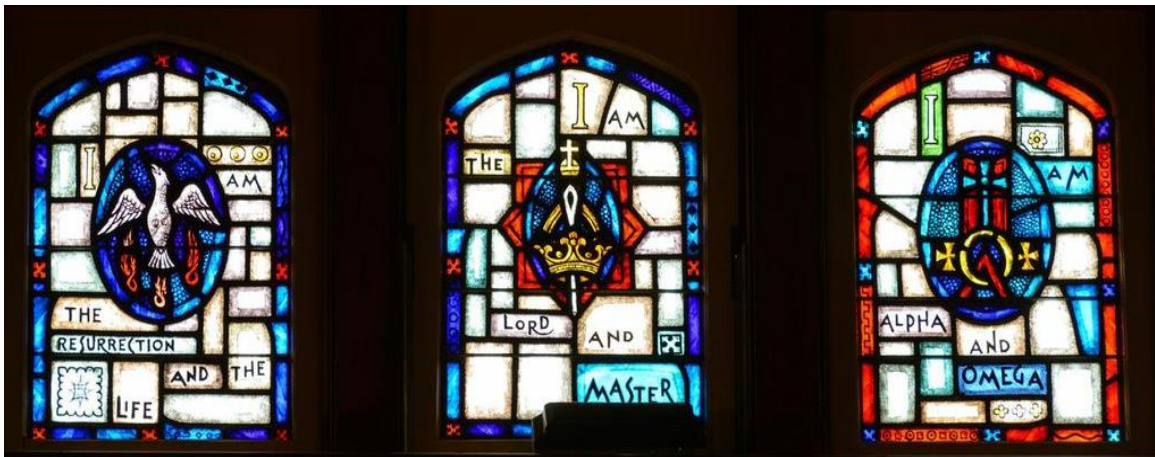
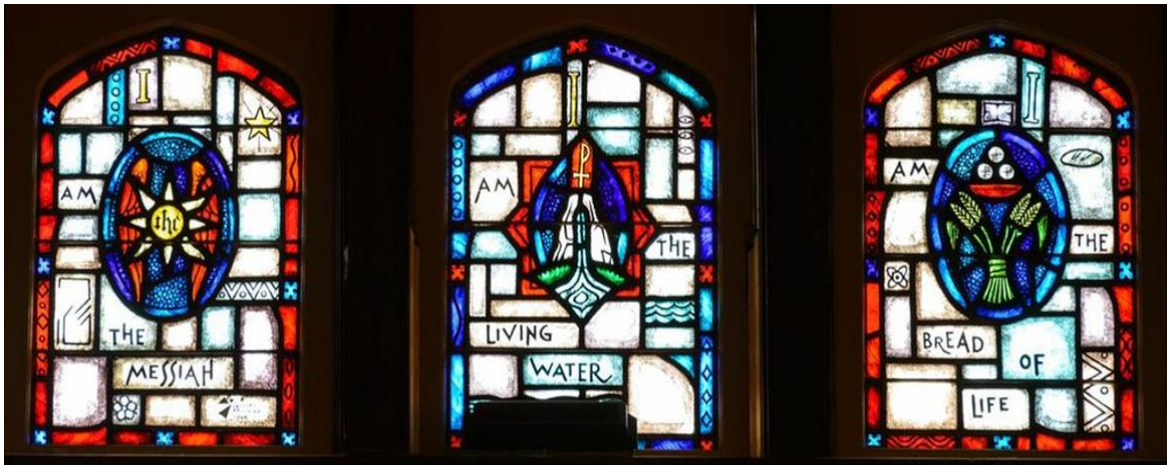
I think it was *you (meaning Willet) who* suggested treating the church windows with symbols of the twelve Apostles – leaving them as opaque\* as possible. So do you think you can work up a set of plans for the dormers and the additional sanctuary windows? I just finished a tour of the church and Chapel with a summer parishioner who is anxious to do some kind of Memorial for her aunt. It's possible that we might let her have the 'Good Shepherd' one for its price.

In September 1968, Willet proposed what is now known as the "I Am" series of glass panels for the dormer windows. The rector writes:

I think it highly preferable over my original twelve Apostles thought (maybe it wasn't Willet who had suggested the Apostles). Can the windows be opaque (plaque elsewhere in the church.(We believe he meant translucent.) enough so that we don't lose much light? And, can the windows as shown to be incorporated into the rather difficult and more limited space available for them? I would think a person with normal eyesight should be able to read the inscriptions from the fairly considerable distance of the pews. Obviously space would not permit the listing of a person's name as a memorial, but that can be solved by a plaque elsewhere in the church.







# The Chapel Windows

What is now the chapel was originally the sacristy and choir room. It was changed into a chapel at the same time that the basement was excavated (1964) to become what is now Gardner Hall. During the 1960s, it was the intent of the Vestry to replace the original windows in the chapel with the Connick Gothic styletype memorials. At the time, Henry Lee Willet of the Willet Glass Studio was a summer resident and an Episcopalian. It is believed he suggested that the church consider a different and more contemporary approach, one that is known as Dalle de Verre. Dalle de Verre, literally translated, means Pave Glass. We know it better as 'slabs of glass,' but Slab Glass also refers to glass blown into a box with the sides then cut apart. Dalle de Verre is often referred to as Concrete Windows.

The abstract windows were constructed from pieces of colored or clear glass hewn or cut from slabs of glass that are 1" x 8" x 12" in size. Once the glass is cut it is laid out on a sheet of acetate. The glass pieces are then bordered with wood battens to the size of the required panel. Then either copper or steel reinforced concrete or resin is poured between the Dalles to fix the glass together.

This style of window emerged in France after the Second World War when many of the classic stained-glass windows in churches had been destroyed. A group of French artists decided that they wanted to develop a style that would take the place of the destroyed windows and was more contemporary. They felt there was no way they could undertake the task of replicating the original windows.



According to Reggie Levine, at one time this was called the Creation Chapel.





If you look to the immediate left of the altar, you can see an example of the stone matrix and the imbedded glass. The window is called "The Song of the Turtle."



The small rectangular window to the right of the altar symbolizes baptism. The dove of the Holy Spirit descends with three drops of water. The two fish (you can see their eyes) represent Christians. And, finally, there is water at the bottom.

The following is from a letter dated September 8, 1968 presumably written by the then rector, Reverend Bradford Johnson:

I can best describe the plan (for the four Chapel windows) by quoting from Willet's descriptive paper accompanying transparencies of the planned windows:

The designs for the windows of the Chapel submitted by the Willet Studios were to be executed in one of their techniques in which glass dalles usually an inch thick are cut to the desired size and set in a matrix of epoxy resin. The inner surfaces of the individual pieces are chipped or faceted to enhance the design and add a jewel-like quality. The extra thick glass assures the breathtaking gradients and complete purity of color which are the outstanding characteristics of the medium.

A beautiful landscape in this beautiful glowing glass spreads across four windows. This illustrates the Benedicite, (A Song of Creation) the Canticle of the praise of God by all of nature. "All ye works of the Lord, bless ye the Lord: praise Him and magnify Him forever." It catalogues all that bless the Lord—animal, vegetable, mineral, human, angelic. The created universe sings a hymn of praise and thanksgiving.

As in the hymn, incorporated into this design are the sun, moon, and stars, mountains and hills, green things, seas and floods, fishes, even the whale, fowls of the air and many animals.

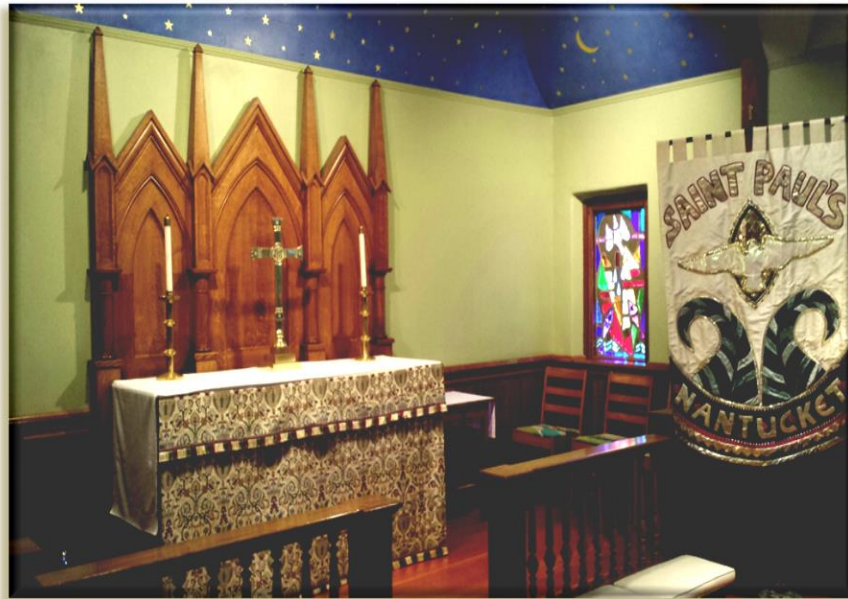
Mr. Willet believed that stained-glass windows should reflect contemporary times. "I have a great deal of reverence for beautiful windows, I was brought up on Chartres as a

boy, but I don't think we should copy them. I feel that we should do things that are representative of our times." Thus, he has created rich, colorful windows that are distinctive in their modern, slightly abstract design, to convey peace and spirituality that blends with the softer colors of the opalescent windows in the main church.

### **The Stars on the Ceiling over the Chapel Altar**

Note the stars in the ceiling over the altar. These are intended to reflect a Gothic Revival Church in London where the sanctuary ceiling is painted with stars. Our ceiling was painted by Mary Lacoursiere, a parishioner and local artist.

:



## **Jonathan French**

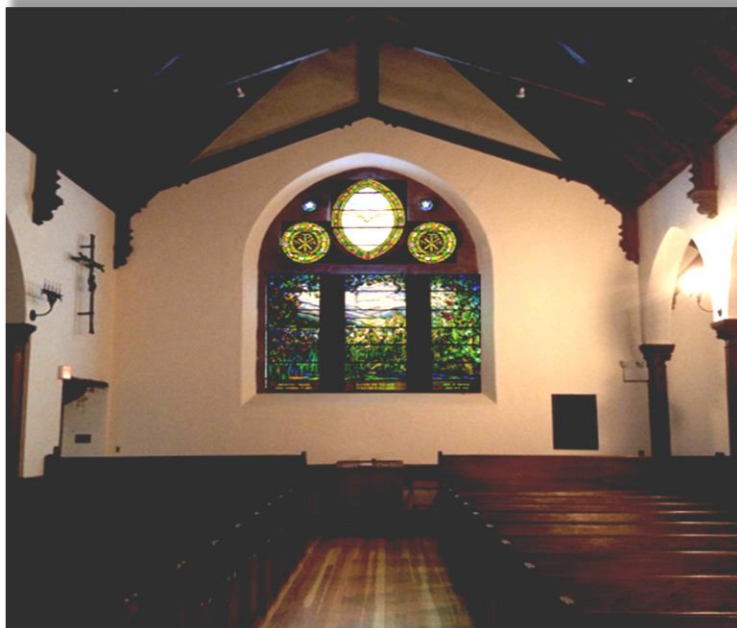
**1803 to 1901**

Jonathan French had long been identified as a successful merchant in Boston. That may have been what he was, but who he was is summed up in the eulogy delivered at his funeral in 1902 by Boston Emmanuel Parish Rector, the Reverend Leighton Parks, D. D.

There have been many deaths during the past year. Of only one of them will I speak at this time. Mr. Jonathan French died May 12, 1901, having reached the great age of 98 years. Mr. French not only lived to this great age and was witness to stupendous changes, social, political and religious, but he accurately judged the changes which he witnessed, and, until he was ninety, may be said not to have grown old. Mr. French had seen Boston grow from its

village beauty of quiet streets and lovely gardens and stately elms to become one of the great cities of the world, but he rejoiced and was willing to sacrifice the quiet of its exclusiveness to the larger usefulness with its inevitable roar. He inherited wealth, and never knew the struggles which have accompanied the accumulation of most fortunes. His earliest recollections were back to the Old South Meeting House, to which he went twice every Sunday, and almost to the last he could recall the names and characteristics of the good men whose ministries have adorned that historic church.

What he was to this Emmanuel Parish there is no need to state. In every good work he was interested, and gave with liberality that needed to be restrained rather than stimulated. More than once he was asked to become Warden of the Church, but he would not consent to greater publicity than was involved in membership in the Vestry. Here he served for over thirty years. No man is perfect, but I question that any of us has ever known so good a man. How graceful was his courtesy, how dignified his reverence, how wide in secret his liberality. He did justly. He loved mercy. He walked humbly with his God. It is well to recall such lives. They are incentives to nobler lives and they remind us that the Parish exists not primarily to collect money, nor hold beautiful services, nor to hear preaching, but to produce character.





# Caroline Louisa Williams French

## 1833 to October 1914

Caroline French never married but, like her father, she was a philanthropist, having been a benefactor of the Cathedral Church of the Diocese of Massachusetts, Christ Church, Boston, the Diocesan Board of Missions, and other church and charitable institutions.

We do not know when she became a summer resident of Nantucket, but it is known that hers was in the house at 69 Main Street. In 1895, the Old Mill was put up for sale and it was purchased by the Nantucket Historical Association with funds from an "unknown friend." It was not known until 1899, that Caroline was that "unknown friend."

The Minutes of the NHA meeting of August 5, 1899, tell us: "President Barnard read a letter from Miss C. L. W. French, saying that at the solicitation of friends, she has consented to have it made known that she was the donor of the \$750 given to the NHA in 1895."

A letter to Miss French, read at the same meeting: "It gave the members of the Council much satisfaction to be able to identify this 'unknown friend,' who has been so frequently referred to. And it was with great pleasure that we found the 'unknown' to be also the *known* friend to whose kindness and generosity we have already openly testified." And it was voted at the meeting "That the Mill committee be instructed to place a suitable tablet in the mill, stating that the mill was saved to the Assn. by the generosity of Miss C. L. W. French of Boston."



Courtesy NHA

As a summer resident and Episcopalian, Caroline attended the old wooden church on Fair Street. Sometime, just prior to 1900, she approached the Vestry of St. Paul's and offered the \$40,000 needed to build a new and more substantial stone church as a memorial to her father, Jonathan French. The cornerstone of the new building was laid on September 5, 1901, and the new church was consecrated for use the following June.

Tiffany Studios was commissioned to design and execute nature scenes for the east and west memorial windows to her father and five members of her family.

# History, Creation and Design of the Memorial Windows

## **The Artisans – Connick Studios**

All but one of the stained-glass windows on either side of the sanctuary are the work of the Connick Studios in Boston. From the time it began in 1913, until the time it closed in 1986, the Connick StudioS designed impressive windows for churches, cathedrals, chapels, schools, hospitals, and libraries throughout the United States and abroad.

Using pure, intense color and strong linear design, this guild of artists led the modern revitalization of medieval stained-glass craftsmanship in the United States. Their work reflected a strong interest in symbolism, design and color, and stressed the importance of the relationship between the window's design and its surrounding architecture. As if with an open mind and one pair of hands, the craftsmen in the Connick Studio worked collectively on their windows much like the twelfth and thirteenth century artisans whose craft inspired them.

## **History, creation and design as presented by Connick Studios**

From the rich spiritual regions of the Middle Ages we have inherited a symbolism of color that is still recognized in our workaday world. The red cross of devotion and sacrifice carries its message around a stricken world now to remind us that in the twelfth century, pure red was the color of Divine Love, passionate devotion, of self-sacrifice, courage, and martyrdom.

Blue immediately glows before us as the graciously supporting color of red, so we acquiesce with those wise colorists who said that blue is the contemplative color, the color of Divine Wisdom and the color given to the Virgin Mary. Blue also symbolizes eternity, Heaven itself, and the steadfastness of enduring loyalty that in our speech today we call "True Blue." Green is the color of hope, springtime, youth, and victory — while Gold, which we characterize in the expression "Good as Gold," symbolizes spiritual treasures, worthy achievement, and the good life.

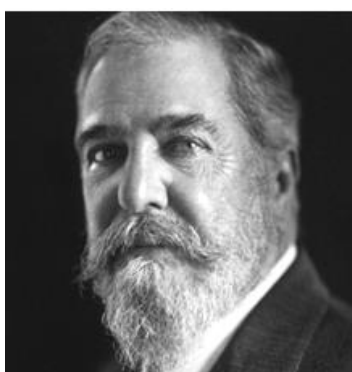
Violet symbolizes justice, mystery, pain, and penitence. It forms ,in some ancient windows a beautiful background for shimmering silvery white, the symbol of Faith, of the light of truth, of peace, and serenity — a radiant and significant symbol. Color has a way of expressing emotional ideas beyond the reach of words, and symbolism is the poet's way of expressing spiritual visions. Thus, the craftsman in stained glass possesses the means of setting forth high ideals in patterned form and color.

To the devoted craftsman, color and light come first in his thought of windows. His successful designs have always been made to take full advantage of light, as the arrangements of great musical composers deal in sound.

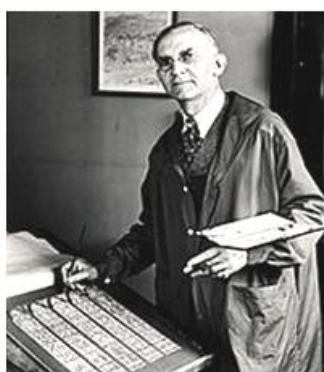
No one realizes as clearly as does the glassman that colors cannot be separated and placed in a vacuum. In his daily work he is constantly reminded that no color lives in itself alone, but in its relation and association to other colors, just as the notes of musical composition gain significance through association.

Orchestras do not take many liberties with movements and moods as they are suggested by the composer; but the composer of stained glass scores must work with "Brother Sun" in changing skies, to gain the deciding spirit of his movements and moods of color.

As in color, so in form, stained glass finds expression in symbolism. It is the underlying ideal, not the surface appearance, the inner reality rather than the exterior manifestation of nature that the true craftsman seeks to represent in design and pattern. He strives to convey the essential image in symbolical form.



Louis Comfort Tiffany



Charles Connick



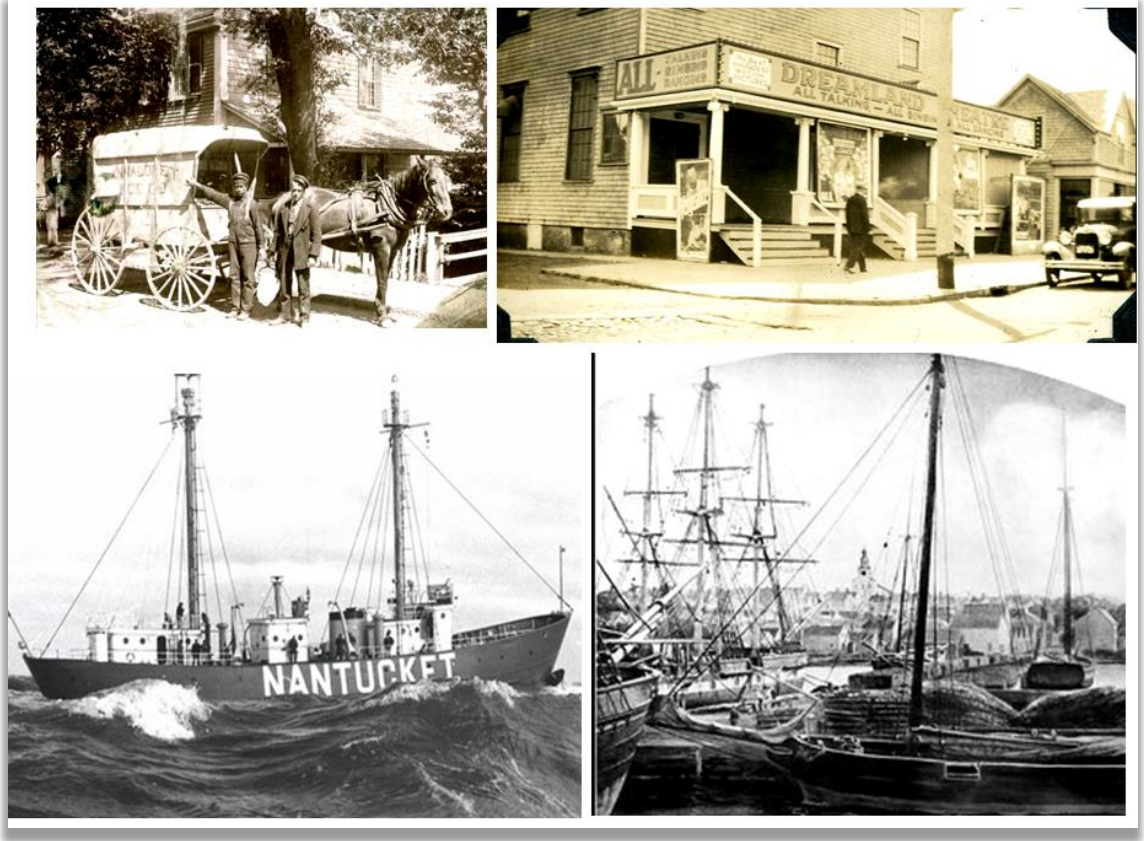
Henry Lee Willet

The stained-glass craftsman may be likened to the builder and harmonizer of Aeolian harps, grouped together on a large scale to voice in a volatile fashion the shifting winds of praise and prayer of multitudes.

These windows are composed of bits of colored glass from many distant places; some from abroad, and others made in our own land. Their technique rests upon the foundation of many centuries of practice and experience, coming down to us from the master craftsmen of the twelfth and thirteenth centuries who so gloriously decorated their Gothic cathedrals, through many vicissitudes, to enrich our own place of worship. Details of the design were painted by hand, and permanently incorporated with the glass at its melting point – about 1,200 degrees of heat. The bits of glass are bound together and held in place by bands of lead. They are the product of highly skilled and specialized hand work based on the integrity of individual craftsmanship.

The aisle windows of St. Paul's Church are designed in a free, informal manner, though well within the decorative province of stained glass, to harmonize with the dominant axial windows.

Alternating basic patterns with pleasant variations involving ruby contrasted with silver, for the backgrounds of the subjects, insures interesting variety and individual character without disturbing the over-all harmony throughout the group.

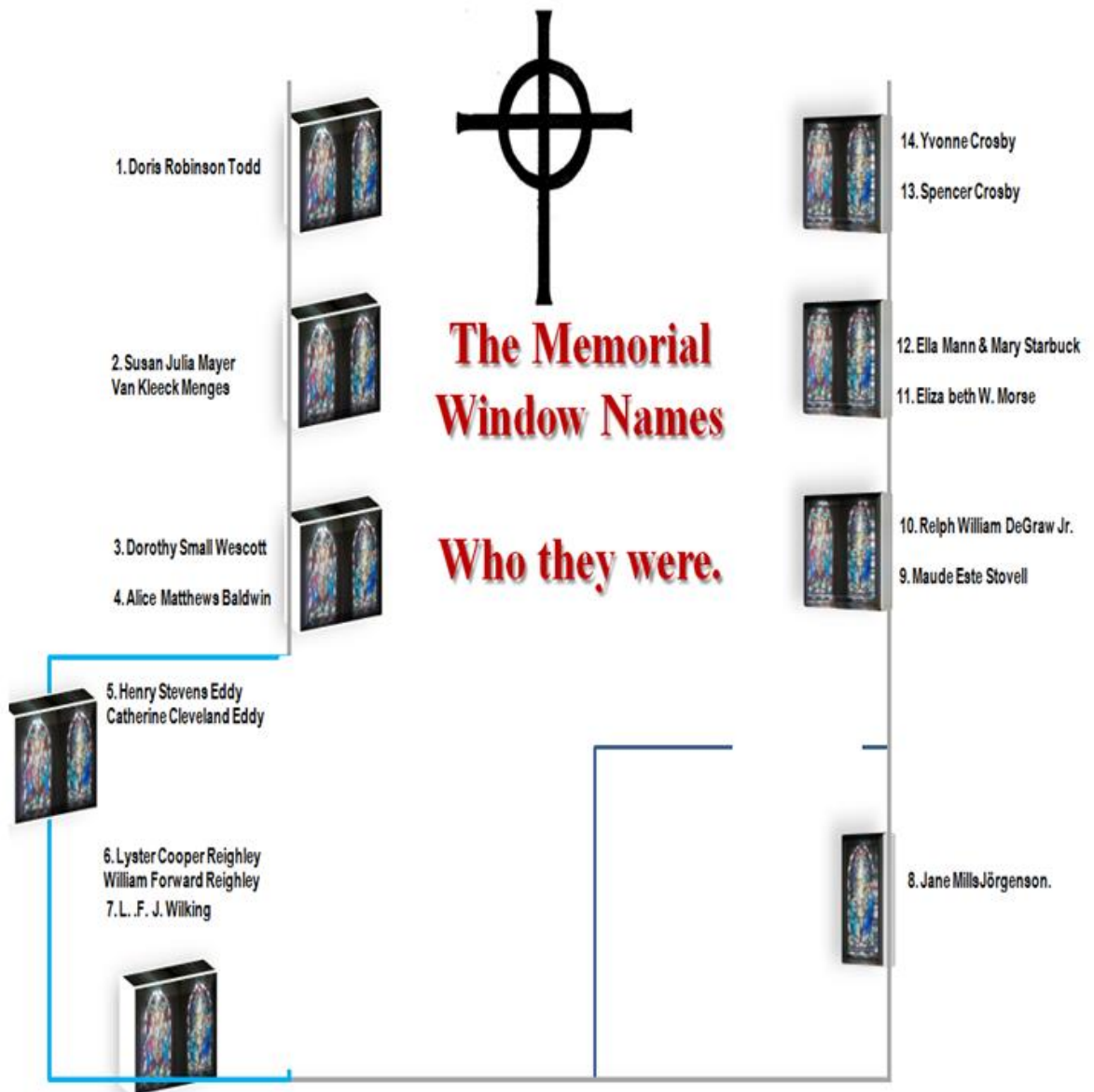


Long gone

## IV. The Names on the Window Memorials

**“For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”**

James 4:14





## **1. Doris Robinson Todd – 1897-1958**

The following account comes from *The Inquirer and Mirror*:

Nantucketers were shocked to learn on Thursday of the death of Mrs. Doris Robinson Todd, 61, wife of Mitchell Todd, Sr., at her home in Kailua, Hawaii, on Friday, September 26, 1958.

It was only a little over a year ago that Mr. and Mrs. Todd sold their home on Easton Street and moved to Hawaii to make it their permanent home. They had lived in Nantucket for about 13 years. Mrs. Todd was born in Andover, Massachusetts, but attended the Nantucket schools for several years while living here with her parents.

She afterwards graduated from Dana Hall. Mrs. Todd participated actively in the work of the Cottage Hospital. She served as a nurse's aide for over 10 years and gave generously of her time and efforts whenever called upon. She assisted the Red Cross Blood Mobile on its visits to the island and was one of the most generous donors of whole blood in Nantucket.

A communicant of St. Paul's church at Nantucket, she was a member of the Women's Auxiliary. She was also a member of the Nantucket Yacht Club, Nantucket Historical Association, and the Wharf Rat Club.



## **2. Susan J. M. Van Kleeck Menges – 1908 -1952**

Susan Van Kleeck Menges was the wife of Dr. Ernest Menges, a much-loved and respected doctor on Nantucket. She attended St. John the Baptist School in Mendham, N. J., and later the Castle School in Tarrytown, NY. She is of Dutch and Colonial ancestry and is a granddaughter of the late Archdeacon Frederick B. Van Kleeck, who was Rector of Grace Episcopal Church at White Plains, NY for forty-five years. According to a handwritten note, found in the St. Paul's archives, her husband, Dr. Ernest Menges, suffered a stroke in 1972, which, "while it did not affect his mind, it had a serious effect on his physical condition. In the last few years his condition worsened to the point where he was confined to his bed.

The end came in his 78th year (1982) only a short time after he had been transferred to the Nantucket hospital." The note goes on to say: "He came to Nantucket as a young doctor in the mid-1920s. During his long and active career, Ernest Menges made many friends. His solicitude for his patients was characteristic, and he was sought by both young and old for his knowledge and his concern. He seemed to be a natural part of Nantucket.



### **3. Dorothy Small Wescott -- 1899-1956**

She was born on Nantucket and lived in Englewood, New Jersey, for the last five years of her life. She was president of the Old People's Home in Nantucket, head of the Nantucket Red Cross, head of the USO in Nantucket during World War II, and a member of the board of directors of the Nantucket Hospital. She was survived by her husband, Dr. Oliver S. Wescott of Englewood and one daughter, Mrs. James T. Lamb of Nantucket, and her three grandchildren.



### **4. Alice Matthews Baldwin d. 1954**

A friend of Alice's, Martha H. B. McKnight, posted the following in the *Inquirer and Mirror* on May 15, 1954:

Alice Matthews Baldwin will long be remembered on the island where she spent so many summers. A familiar and well-loved figure who regarded Nantucket as home.

Hers was a life filled with kindness and thought for others. Her greatest characteristic was her affectionate understanding of and love for people. She needed people, and they were always cheered and refreshed by her gracious friendship and hospitality. We are better for having known her, and our thoughts of her will always be starred with shining memories of integrity, her sincerity and her human goodness.

She was the second wife of Frank C. Baldwin (his first wife died in 1922). He was a summer resident who loved the island, and while his profession was that of architect, he was also a professional cabinet maker. He died on December 1, 1945.



#### 4. Henry Stevens Eddy – 1875-1944 & Catherine Cleveland Eddy – d. 1952

Henry Stephens Eddy was a prominent member of the Art Colony from its inception until his death in his Nantucket home in 1944. He created vibrant canvases of Nantucket's rambling lanes and alleys and light-splashed waterfront views, using a bright palette and generous swaths of paint applied with the palette knife, mixed with choppy, expressive brushwork capturing light at a specific time of day. A review of the Easy Street Gallery's first exhibition in the *Inquirer and Mirror* signaled out Eddy for praise: "One feels in [his canvas] the beauty and quietude of the early morning." A reviewer of the 1923 Candle House Studio show writes: "The colorful charm of *Monday Mornings* has been finely caught by Henry S. Eddy."

On Nantucket, he lived in the heart of the Art Colony in a series of studios including Barnsite on lower Main Street, the Forge studio (Main Street), and ultimately purchasing 119 Main Street as his summer home. Eddy was a member of the Pacific Club, a natural affinity for a painter drawn to marine scenes who also happened to be the great-grandson of a New Bedford captain of the whale ship *Ann and Mary*. Eddy was honored after his death by his inclusion among the five artists "of national importance" (along with Anne Ramsdell Congdon, Edgar Jenney, Emerson Tuttle, and Eastman Johnson) in the 1946 Kenneth Taylor Galleries retrospective.

Catherine Eddy was a well known landscape painter. She died suddenly in England on June 1, 1952.



*Union Street, ca. 1930*  
Henry Stephens Eddy (1875 – 1944)

Courtesy NHA



*Fair Street, 1925*  
Henry Stephens Eddy (1875 – 1944)



## **5. Lyster Cooper Reighley – 1891-1956**

### **William Ford Reighley – 1919-1947**

H. Ward Reighley, a long-time summer resident of Nantucket and member of St. Paul's, died in March of 2011. This window is dedicated to his father, Lyster, and to his brother, William, who died of cancer at the age of twenty-eight.

His obituary read:

Lyster C. Reighley, aged 65, a summer resident of Nantucket for many years, died November 10, 1956, of a heart attack at the home of a friend in Montclair, N. J.

Mr. Reighley had entered the stock brokerage business in 1908, and had been a member of the New York Stock Exchange since 1922. In 1925, he joined De Coppet & Doremus and became a member of the firm four years later. He had been senior partner for the past twelve years.

He was member of the Montclair Golf Club, the Union League Club of New York, the Recess Club, the Nantucket Yacht Club, and the Pacific Club of Nantucket.

Ward also funded the conference room in the Parish House. The memorial plaque dedicates the gift to his father, brother, and his mother, Elisabeth.



## **7. L. F. J. Wilking – 1882-1961**

Leo F. J. Wilking was born in 1882, in Amsterdam, Holland, the youngest of nine children. He was trained as a chemist and came to the United States in 1908 when he was twenty-six.. He settled in Port Arthur, Texas, where there was a small colony of ex-patriot Dutchmen and where the east Texas oil fields offered work for a man with expertise as a chemist. He was employed by the Texas Company, later Texaco, at its refinery in Port Arthur. In 1910, Leo F .J. Wilking married Elionora van Tyen in Nederland, Texas. They had four children.

He initially worked in the Port Arthur refinery's laboratory and invented new steps in the process of refining oil into gasoline. In 1927 or 1928, the Texas Company transferred him to Houston to become head of its refinery there. In 1931, he was asked to become the regional director for the Texas Company's refineries in Colorado, Montana, and Wyoming, and he moved his family to Casper, Wyoming, where the company had its largest refinery in that region.

Leo was on Nantucket only once, in 1960, when he came from Wyoming to Nantucket to visit his son, Dr. Leo F.J. Wilking. Dr. Wilking and his wife, Virginia, both physicians practicing in New York City, had purchased a cottage in Quidnet in 1953, and they would return to the island every summer thereafter until they were in their seventies. They regularly attended the 8:00 a.m. Sunday service at St. Paul's. Leo was enthralled with Nantucket when he visited it the year before his death -- the whaling history, the cobblestones on Main Street, the beaches, the moors. There is a saying: "As Holland is always under threat from the sea, that Dutchmen have both blood and seawater in their veins." Because Leo so much enjoyed his trip to Nantucket, his family felt it appropriate to have a memorial to him on the island.

(Text supplied by the Wilking family.)



## **8. Jane Mills Jörgensen – 1860-1919**

This window was given by Mrs. Vivian M. Lewis in memory of her mother Jane Mills Jörgensen. She also gave the lectern on the Epistle side in memory of her husband, Vivian Lewis.



## **9. Maude Este Stovell – 1880-1950**

She was born April 23, 1880, in California. In her early childhood the family moved to Philadelphia, where she lived until the early 1920s. She left Philadelphia and came to Nantucket and purchased the house on Fair Street which she made famous as "The Woodbox." A trained dietician, Maude established herself as one of the best cooks on the island, preparing meals herself for many guests.

Originally, Miss Stovell owned only The Woodbox property at 29 Fair Street, but she later acquired the adjoining house at 31 Fair Street, which she converted into several small apartments

The following appeared in *The Inquirer and Mirror* on April 29, 1950 shortly after her passing:

Maude Stovell's life was built on a cornerstone of singleness of purpose – to serve the needs of others happily. With what utter and tender devotion to the work at hand –



during the past 30 years, the well-being of those lucky people at the Woodbox – “My little flock” – did she plan and master each delicious detail.

The embodiment of courage and loyalty, with a rare sense of humor, she was that unusual businesswoman, sagacious and successful, yet entirely self-effacing and feminine. The goodwill bequeathed by her must have had more than efficiency and profits in mind, to carry on. A 100% friend – we cannot see her again – but let her fortunate friends be glad for their loved ones who have passed on; Maude Stovell's willing hands and tender, courageous spirit are with them now, for such qualities are indestructible.



## **10. Ralph William "Billy" DeGraw – 1925-1944**

Billy was born on Nantucket July 11, 1925, and was a graduate of the Nantucket High School, receiving his diploma in uniform at the June exercises. He had enlisted in the Navy in the spring and was partially through his training at the time of the graduation. At the time of his death, he held the rating of Motor Machinist's Mate Second Class.

In November of 1944, Billy fell on the deck of his ship, suffering back injuries that resulted in temporary paralysis of his legs. He spent some time in the hospital, then in a wheelchair, and eventually was released for further duty, his back being strapped. He fell again, while training for amphibian service, and the paralysis again set in.

Evidently it moved too rapidly for him to be transferred from Fort Pierce as was planned, and he passed away from paralysis of the brain on Thursday afternoon

During the funeral services, Billy's favourite hymn, "Onward Christian Soldiers," was sung by the St. Paul choir, in which Billy had been a member as a boy. The Reverend Richard Strong said, "It seemed like a challenge to us who remained to fight on bravely, that the noble sacrifice of his young life and the lives of countless others shall not be in vain for the noble cause in which we are now engaged."



## 11. Elizabeth W. Morse – 1869-1953

She was a long-time summer resident who was active in fund-raising activities for the Cottage Hospital. Upon the death of her son, Henry Bailey Morse in 1919 after a long illness, she left an endowment fund at the hospital, the income of which was to be used to maintain a room in memory of her son. Her other son, who funded the window as a memorial to his mother, was Huntington T. Morse, director of the United State Shipping Board in Europe.



## 12. Mary Eliza Starbuck – 1856-1938

Known as "Molly," she was the daughter of a Nantucket whaling captain and became the founding secretary of the Nantucket Historical Association, a poet, and the author of a book of memoirs, *My House and I*. Gifted with words and enchanted with a sense of Nantucket's fragile past, this "minor Mary" dwelt in the quiet twilight of a vanished world, but was one of the island's first modern women.

Unmarried, she lived alone at 8 Pleasant Street in her family house with the astronomical clock and telescope made by her brother, Walter Folger Jr., and her beloved Isabella grapevines. She remained betrothed to her house: "We have our friends, my house and I, even our lovers." As chronicled in Wikipedia:



As a witness to an era of transition, Starbuck was privy as a girl to "the first stirring of womanhood toward public self-expression, the first awakening to the consciousness of woman's right to 'live her own life.'"

When the first woman in bloomers appeared on island, her mother delivered 'a sort of impersonal smile, the Woman's Smile of Wisdom.' Starbuck's own spacious mind had ample room for both horns of the dilemma: for her mother's sceptical smile and for the new stirring of 'self-expression.'"

Her own self-expression would take many forms, including a small volume of poems first published in 1911 bearing the title *"Nantucket" and Other Verses*. Individual poems in that collection, amplified and reprinted in 1922, paint word scenes of Miacomet, Pocomo Head, 'Sconset, and other familiar haunts in quaint, convincing atmospheric strokes. In addition to the majority of weather-and-sea-filled pieces, something more modern and modern and introspective emerges in a few poems, such as *"Consciousness:"*

Starbuck lived at 8 Pleasant Street until her death in 1938. Years earlier, she had attended the last Quaker funeral on Nantucket, "A sad and uncomfortable day – soft, moist and gray in the early spring – the petulant gusts of a 'smoky sou'wester' blew gritty clouds of dust from the road." She had learned from the Quakers in her midst, she said, "the principle of not saying anything unless one has something to say. Of course the other lesson has to be learned later, the trick of saying something when there isn't anything to say." With the last prayer at the Quaker's graveside, "that we might be at home in peace with Thee,' I saw that the man was trembling and trying to control himself." With her own death, she took her deepest memories with her.

## **12. Dr. Ella Mann – d. October 3, 1936,**

She was the founder of the Candle Light Guild in 1898, (a woman's service group). Mary Starbuck succeeded her as its president. This from her obituary in 1936:

More than thirty years ago, Ella Mann gathered together a little band under the name of the Candle Light Guild of St. Paul's Church, her purpose being to so influence and lead these girls that they should become Christian women, lovers of their church, and useful members of the community.

One can hardly imagine anything more delightful than the opening exercises of the Guild's meetings, led by its amusing president, Dr. Mann, and ably seconded by its witty secretary, Miss Starbuck, when the business was often conducted amid gales of laughter, thus creating a wholesome atmosphere for the entire evening.

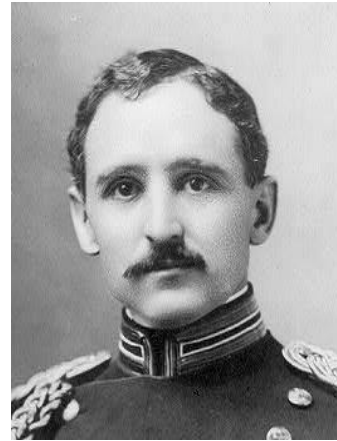


## **13/14. Spencer Cosby – 1867-1962 & Yvonne Cosby 1887-1980**

Spencer Cosby was born on October 10, 1867 in Baltimore, Maryland, the son of Frank Carvill and Charlotte Melvina Spencer Cosby. He married Yvonne Shepard at Washington, D.C., on September 15, 1909.

Colonel Spencer Cosby served as White House administrator and commissioner from March 1909 to October 1913. Cosby was "first" in his West Point class and well versed in the social graces.

Shortly after his appointment, Cosby oversaw design and construction of new executive offices at the White House. One new office for President William H. Taft's use became known as the Oval Office. Cosby remained commissioner into the early months of President Woodrow Wilson's administration. He not only helped guide the new president through his first inauguration, but also worked with his family on remodelling their quarters. Cosby went on to become military attaché to the American Embassy in Paris, France, as World War I began in Europe. After additional diplomatic and military service, Cosby retired in 1928 as Division Engineer of the Lakes Division in Cleveland, Ohio.



Colonel Cosby directed the planting of the famed Japanese cherry trees in Potomac Park. He was military aide to President William Howard Taft when the Mayor of Tokyo offered the trees to the people of Washington. As District Engineer Commissioner, he had become interested in developing Potomac Park, then "just a mud hole," and it was at his suggestion that the trees were planted there in 1912.

He served in Puerto Rico during the Spanish-American War and from 1913 to 1917 was military attaché in Paris. Colonel Cosby returned to this country to help organize and train engineer regiments after this country entered World War I. He retired from the Army in 1928.

*- Arlington National Cemetery Website*



**Engineer Colonel Spencer Cosby (center), Commissioner of Public Buildings and Grounds for the District of Columbia, and President Woodrow Wilson**



## V. The Plaques

The following people were memorialized by gifts to St. Paul's and plaques from their families and friends.

(Start on left side of church)

### **Laurence Belding Cummings A soldier 1881-1947**

He was born in Columbus, Ohio, February 5, 1881, his parental ancestors being among the first settlers of the Dartmouth Township in Massachusetts. He was graduated from Harvard University in 1903. In 1910 he obtained a law degree from Indiana Law School, but never went into the practice of law

When World War I broke out, he became a staunch advocate of the Allied cause, and, in characteristic decision to "do something about it," he enlisted as an ambulance driver in June, 1916. During the balance of the year he served with the American Ambulance Corps. In April of 1917, he enlisted in the "26th Yankee Division."

His initial experiences in France, coupled with his natural qualities for leadership, were soon recognized, and he was commissioned a Captain. In June, 1917, he became an aide-de-camp to General Hale and ended the war as Chief of Staff of the 26th Division.

As a man of strong convictions and high principles he was always ready to respond when matters of public interest were involved. He purchased a residence on Pleasant Street that became his permanent home. Always keenly interested in the life of the community, he was soon called upon to put his vast experience toward solving island problems.

With the advent of World War II, he served on the Committee of Public Safety and drew up the program for Civilian Defense which was adopted by the Town. With the end of the war he was called upon to head the Veterans' Employment and Apprentice Training Program. His ability at organization made the local program one of the most successful in the entire state, as the Reverend Mr. Strong so aptly stated in the eulogy at his funeral: "He had the qualities of mind and heart that were strong and deep, and a love for his fellow man and his country's God that were outstanding."





## Fred McFeely Rogers – 1928-2003

He was an ordained Presbyterian minister, but in the summers when he lived in Madaket, as there was no Presbyterian Church, he attended St. Paul's. Fred was known to millions of children simply as Mr. Rogers.

He was most famous for creating and hosting *Mister Rogers' Neighborhood* (1968–2001), which featured his gentle, soft-spoken personality and directness to his audiences. Initially educated to be a minister, Rogers was displeased with the way television addressed children and made an effort to change this when he began to write for and perform on local Pittsburgh-area shows dedicated to youth. WQED developed his own show in 1968, and it was distributed nationwide by Eastern Educational Television Network.

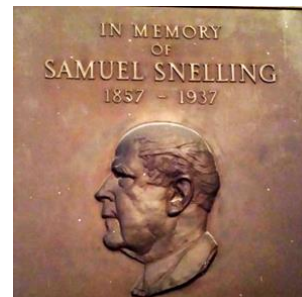
Over the course of three decades on television, Fred Rogers became an indelible American icon of children's entertainment and education, as well as a symbol of compassion, patience, and morality. He was also known for his advocacy of various public causes. His testimony before a lower court in favor of fair-use recording of television shows to play at another time (now known as time shifting) was cited in a U. S. Supreme Court decision on the Betamax case, and he gave now-famous testimony to a U .S. Senate committee, advocating government funding for children's television.



## Samuel Snelling – 1857-1937 - Rector 1913 and then again from 1917 to 1924 (Plaque on back wall)

Samuel Snelling, whose death occurred in Dedham, Massachusetts, on October 15, 1937, was born in Boston in 1857, and was a graduate of Harvard in the class of 1879, and of the Episcopal Theological School, Cambridge, in 1882. He was ordained in June of that same year. Sometime shortly after, he married Eugenia Meneely.

In August 1883, he became rector of Grace Church, Amherst, and served there until 1888, when he was called to the rectorship of St. Paul's Church, Providence. Two years



later he was named rector of St. Thomas' Church, Whitemarsh, Pennsylvania and continued there until the latter part of 1900, when he began a twelve year period as rector of the Emanuel Episcopal Church in West Roxbury.

After a short time abroad in 1914, when he served as guest rector of several English churches, he returned to this country and served at churches in Philadelphia and at Grace Church, Medford. In November 1917 he became rector of St. Paul's Church in Nantucket, retiring as rector emeritus on January 1, 1925.



### **Hallie Dewar Heyer d. 2004    Cross over main door**



Hallie and her husband, George, were born in San Antonio and came to Nantucket to escape the heat. After three years as renters they bought a house on Mill Street in 1983. She was a devoted Episcopalian and a summer friend. The metal cross was given in her memory by her husband, George.

The cross was designed by C. D. Weaver, a retired pastor from Austin, Texas who studied metal arts, blacksmithing and jewelery fabrication at the Austin Community College. He was successful enough to be inducted to the Texas Society of Sculptors. Though he'd never worked in metal the size of the cross, George approached him about creating the memorial to his wife that hangs over the door to the Narthex.



## **John Winston Fowlkes Jr. & Lucy Burwell Allen Fowlkes** **( The bell in the Bell Tower)**

Dr. John Winston Fowlkes Jr. was an ear, nose, and throat doctor. His wife, Lucy Burwell Allen Fowlkes, and he came to Nantucket as visitors in 1936. Like many visitors, they fell in love with the island and bought a house on New Dollar Lane in 1937. They lived there, when on island, for the rest of their lives. John was born in 1890, and died at a relatively young age in 1949.

Dr. Fowlkes was attending otolaryngologist at St. Luke's Hospital in New York City, a post he had held for five years. Previously, he was head of the ear, nose, and throat department at Bellevue Hospital.

He was a diplomat of the American Board of Otolaryngology and a Fellow of the American College of Surgeons. He held membership in the American Academy of Ophthalmology and Otolaryngology, the New York Academy of Medicine, and several other medical groups in his own field. He was also on the staff of the New York Infirmary.

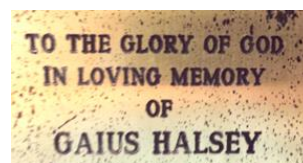
At his funeral, in lieu of flowers, the family (at his request) asked that contributions be made to the Cottage Hospital. Lucy Fowlkes continued to live on at Dollar Lane and in New York. Sometime in the 1980s, the rector of St. Paul's, the Reverend Doug Tompkins, sent out a letter saying that while St. Paul's had a bell tower, it had no bell. Three people notified Reverend Tompkins that they'd like to fund the purchase of a bell, but Lucy was first with the offer and it was installed and dedicated in 1990. When Lucy passed, her name was added to the plaque.



## **Gaius Halsey, d. 1978 - Plaque Inside Front Door - Narthex**

J. Gaius Halsey was born in Wilkes Barre, Pennsylvania. He attended Choate School and graduated from Yale University in 1917. During the First World War, he served as a lieutenant in the U. S. Army Balloon Corps in France. After the war he entered the textile business where he had an active career. He held executive positions with Dupban Mills and Skinner Mills. Later, at Marshall Field & Company, he was for many years the manager of their North Carolina synthetic-fiber division and woollen mills.

Retiring to Nantucket in 1955, he served for many years on the Vestry of St. Paul's Church, in Nantucket, also serving as both junior and senior warden and head usher. He was a member of the Pacific Club and the Nantucket Yacht Club. For many years he served as chairman of the Nantucket Insect Control Commission and was a trustee of the Nantucket Cottage Hospital. He died in 1978, at the age of eighty-three. The front doors were given in his memory.



### **Hans Eskildsen Møller – 1865-1933** Plaque on right wall

Hans Møller was a well-known, highly esteemed summer resident. After World War I, Mr. and Mrs. Møller made Nantucket their home, making occasional visits to New York. They purchased the property at 7 Pleasant St., which was remodeled and transformed into an attractive home, where they entertained their friends and acquaintances.

Mr. Møller maintained active business interests in New York and made periodic trips between this island and the city. Hans was a native of Copenhagen, Denmark, and for many years had been a treasurer and a trustee of the American Scandinavian Foundation. He was an officer of a railroad company, president and director of a mining and milling company, and was head of several realty firms in New York. According to Mr. Møller's wishes, he was cremated and his ashes buried at sea.



### **Vivian M. Lewis June 8, 1869 – March 14, 1950** Epistle Lectern

The inscription on the side of the lecture reads

**To the glory  
of God  
and in loving  
memory of  
Vivian Murchison Lewis  
1869-1950**

**The law of truth was in his mouth,  
and not found in his lips:  
he walked with me in peace and equity,  
and did turn many away from iniquity.**

Lewis was born in Paterson, New Jersey in 1869, to Isaac Arriston and Hanna (Davies) Lewis. He attended local schools in Paterson. As was the custom of the time, he studied law with private tutors and was admitted to the bar in 1892. During this time he also wrote for New York newspapers.

In 1897, he was elected as a Republican to the New Jersey General Assembly. He was re-elected in 1899 and 1900, serving as majority leader in the Assembly during his last term.

In 1910, Lewis was nominated to be the Republican candidate for Governor of New Jersey, facing off against Democrat Woodrow Wilson, then President of Princeton University. Wilson ran a spirited campaign declaring his independence from machine politics, promising that party bosses would not control the state if he was elected. Lewis could reply only that he agreed with Wilson's position. Wilson defeated Lewis in the general election despite the fact that Republican William Howard Taft had carried New Jersey in the 1908, presidential election by more than 80,000 votes.

Lewis married Charlotte A. Jorgensen (daughter of Jane Mills Jørgensen - window in Narthex) on September 27, 1916, and they had two sons, Henry C. and John C. Lewis. He died in 1950, in Paterson at the age of 80.



## **Peyton S. Hawes III 1964-68**

In the chapel below the second window from the right there is small plaque memorializing Peyton S. Hawes III who died at age four. A gift toward the windows was made in Peyton's memory and both the gift and plaque were donated by Albert Lee Hawes, a summer St. Paul's parishioner, and brother of Peyton's father, Peyton S. Hawes II, who with his wife Mary have a summer home on Nantucket..





## **VI. Rectors of the Episcopal Church on Nantucket**

Some of the rectors played major roles in the life of St. Paul's, others just "passed through," fulfilling their clerical duties but leaving little or no record of their rectorship. As you will see in the next pages, many rectors left indelible impressions on the church, and their legacy of service has survived them.

### **Rectors of Trinity Church**

#### **Moses Marcus, 1838-41**

Reverend Marcus was appointed as a missionary by the Domestic Committee of the General Board of Missions to establish the Episcopal Church on the island. He arrived on Nantucket on March 31, 1838, and preached three times the next day in the Methodist chapel. On April 4, the "Broad Street Hall" was hired, completely whitewashed painted, cleaned, and fitted for Divine Service. (See History of St. Paul's and biographical sketch in Flotsam and Jetsam.)

#### **Fredrick W. J. Pollard, 1841-44**

It was said that he was a saintly man, deeply devoted to religious duties and to his people. His sermons were not lengthy or scholarly, but his pure life, his self-sacrifice, and his convictions about the church stood out as his greatest works among his people. He did not ask for a salary and never received one. As long as he had shelter, he was content. It was under his care that Trinity Church in Nantucket became the morning star of the Anglican movement in this country, -- i.e. a High Church.

#### **Thomas Salters, 1844-1846**

He was brought in by the bishop to counter the High Church practices initiated by Reverend Pollard, (See St. Paul History page 7.)

#### **Ethan Allen, 1846**

Reverend Ethan Allen had barely taken over when the church was consumed by the great fire of July 13, 1846. Little did parishioners realize on that day the last Matins had been said in the sanctuary.

## **Rectors of St. Paul's Church**

### **Ethan Allen, 1846-55**

A new parish was formed on Sept. 28, 1846, and the Reverend Ethan Allen was asked to remain as rector. To him fell the honor of naming the new parish. On October 11, it was named "The Church of the Messiah." Seven months later the name was reconsidered, and by a vote of the Vestry, the majority (seven to six) chose St. Paul's over St. John's.



From a portrait in the Parish House

### **Charles H. Canfield, 1856-57**

In 1856, parishioners unanimously voted to invite Reverend Canfield, who had come as an interim priest, to remain as their rector. The announcement of his acceptance was greeted with the following notice in *The Inquirer and Mirror*:

We are glad to learn that there is a fresh interest awakened among the members of this Church, and efforts are being made to raise sufficient funds to enlarge the present building.

As noted earlier, Rev. Canfield resorted to an advertisement to raise funds and he certainly "awakened" the congregation to the point where some left, while others made sure he left.

### **Noah Disbrowe, 1858-59**

As he followed in the wake of the termination of Reverend Canfield, there is some question as to whether Reverend Disbrowe was ever invited to be rector. In any event, he remained less than two years. Chances are the parish was unable to pay him enough to live on.

### **Samuel Meade, 1872-75**

The bishop sent him to Nantucket intending that he stamp out any last vestige of "Puseyism" in the church. Instead, he brought back the High Church service promoted by Dr. Ewer.

### **William L. Hooper, 1875-76**

He came to St. Paul's as a Lay Reader, and in November of 1875 was ordained as an Episcopal priest by the Rt. Reverend Benjamin Paddock, Bishop of the diocese.

## **Levi Boyer, 1876-83**

A fund-raiser in August of 1879 advertised a concert "In Aid of St. Paul's Church." With tickets costing only twenty-five cents, one has to wonder what kind of dent the concert proceeds could have produced in the church's debt. St. Paul's also benefited in 1876 from a gift of Mrs. Franklin H. Delano, a great aunt of President Franklin Roosevelt and the daughter of William B. Astor. She gave them what was then the relatively handsome of \$50 plus a yearly income of \$200 to help pay down the debt.

The next four rectors – 1883 to 1893 – left only "slight footprints" in the historical sands of St. Paul's. What mention is found in the various archives relates to their performance of Sunday services, weddings, funerals, and participation in church-related events.

## **H. Warren Fay, 1883-85**

## **Charles F. Sweet, 1885-87**

## **Charles P. Little, 1887-93**

## **Edward C. Gardner, 1893-96, 1899-1900**

The Reverend Edward C. Gardner was highly respected. At his death, his eulogist declared, "He was a man of gentle manners, and of an amiable character. His name will be spoken by many a poor widow and orphan in this town, at Christmastide, in remembrance of the substantial gifts which he bestowed unheralded; thus he illustrated by his deeds, his belief that pure religion, undefiled, is to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world."

## **J. Cullen Ayer Jr., 1896-99**

Joseph Cullen Ayer Jr. (1866-1944) was educated in theology and philosophy at Harvard (A.B. 1887), and in Europe at Leipzig (Ph.D. 1893). Ayer had a long career as a clergyman and theologian and served as St. Paul's rector from 1896 to 1899, as rector of St. Peter's Chapel, Osterville, Massachusetts (ca. 1903-13); rector of St. Philip's Church, Philadelphia, Pennsylvania (1929-36); and as Professor of Theology at the Philadelphia Divinity School of the Protestant Episcopal Church (1913-36).

## **Edward C. Gardner, 1899-1900**

When Reverend Ayer departed to accept another church, the Vestry prevailed upon Reverend Gardner to return to the parish. He remained until sometime in 1900, when, for health reasons, he had to resign.

## **John C. Gill, 1901**

After the Reverend Gardner's departure, the rectorship was then filled by Reverend Gil for a very short period. He left, leaving the church, once again without a rector.

## **George H. Patterson, 1901-03**

As reported by one of the parishioners:

"The Reverend George Herbert Patterson served as minister-in charge. By his wise direction, and by his masterful tact and adjustment of issues at variance with the parish when he first assumed charge, he proved himself to be worthy of a call to the rectorship of the church. His sermons were spiritual analyses of Scriptural texts; indeed every one that I have heard was a thoughtful discourse, scholarly, and delivered with a sincerity of utterance that rivets attention. Under his competent musical direction, a vested choir was so well trained that in the event of the impressive consecration services (June 11, 1902), Bishop Lawrence publicly congratulated and thanked Mr. Patterson that his choir had given such a spiritual uplift to the services of the day and evening.

## **H. H. Ryder, 1903-11**

*The Inquirer and Mirror*: Reverend Ryder attended the Middleborough schools and after graduating from Middleborough High he went to Boston University. After graduating, he taught school in Hopedale for a while and then took a course of study at the Episcopal Theological School in Boston. In 1896, he married Miss Isabel Paun of Lakeville, Massachusetts.

Following ordination to the Episcopal clergy, he came to Nantucket, which was his first parish. After leaving Nantucket in 1911, he filled pastorates in Massachusetts, Florida, and Maine.

## **Edward L. Eustis , 1911-13**

Reverend Eustis was born in Portland, Maine, and educated at Harvard College and the University of Colorado. After being ordained, he studied at the Episcopal Theological School in Cambridge. His early ministry was spent in Colorado. From there he was called to the rectorship of St. Peters Church, Cambridge, Massachusetts, numerically the largest of the six churches in Boston at that time. During his rectorship of four years, a \$5,000 mortgage on the rectory was paid off.

He came to St. Paul's church for family reasons, (we do not know what those reasons were). It is said that he ministered to the residents and summer people with marked success and developed a harmonious and united parish, which he left in excellent financial condition.

In addition to his duties at St. Paul's, he was a member of the school board. He was one of the prime movers behind the creation of the Nantucket Hospital and served as president of its board of trustees.

He was said to have been a leader in all matter of social services in the community.

### **Samuel Snelling, 1913 (Minister in Charge), Rector 1917-24**

Samuel Snelling, whose death occurred in Dedham, Massachusetts, on October 15, 1937, was born in Boston in 1857 and was a graduate of Harvard in the class of 1879 and of the Episcopal Theological School, Cambridge, in 1862. He was ordained in June of that same year. Sometime shortly after, he married Eugenia Meneely.

In August 1883, he became rector of Grace Church, Amherst, and served there until 1888, when he was called to the rectorship of St. Paul's Church, Providence. Two years later he was named rector of St. Thomas' Church, Whitmarsh, Pennsylvania and continued there until the latter part of 1900, when he began a twelve year period as rector of Emanuel Episcopal Church of West Roxbury.

After a short time abroad in 1914, when he served as guest rector of several English churches, he returned to this country and served at churches in Philadelphia and at Grace Church, Medford. In November 1917, he became rector of St. Paul's Church in Nantucket, retiring as Rector Emeritus on January 1, 1925.

### **Charles Mallory, 1914-17**

Reverend Mallory was born in Wisconsin of New York and New England parentage. He was a graduate of the Nashotah Theological Seminary, of which he was a trustee for many years. Much of his parochial ministry was spent within the diocese of Milwaukee, and he filled about every office in the diocese, except that of bishop.

Archdeacon Mallory was one of the four honorary canons of the All Saints Cathedral, which he helped to establish. Besides being pastor of the Cathedral congregation, he was pastor of two other parishes in the diocese, which grew and prospered under his administration.

He accepted a call to the rectorship of St. Paul's Church and began his work in May of 1914.



### **Lucien Rogers, 1924-27**

He was born in Providence, Rhode Island, April 11, 1867, son of Horatio Rogers, who was justice of the supreme court of Rhode Island and Lucia (Waterman) Rogers. He graduated from Trinity College in 1891, and from the



Episcopal Theological School in 1894. He was ordained by Bishop William Lawrence. He came to St. Paul's in 1924, and died while still rector in 1927.

### **Chauncey H. Blodgett, 1927- 38**

*The Inquirer and Mirror Nov. 11, 1960.*

During the ten years of his service in the parish, he endeared himself to his work, his quiet and cheerful manner and his keen sense of humor most often noticeable only by the friendly twinkle in his eyes. He was born on March 23, 1870, in Pawtucket, R. I. He received his Bachelor of Arts degree from Harvard University in 1892, and graduated from the Episcopal Theological School with a Bachelor of Divinity degree in 1895. He was ordained to the diaconate of Bishop Lawrence in June 1885, and to the priesthood in June 1887. In January of that year he married the former Tempe Austin Hamilton.

His first assignment was as assistant to the rector of St. James Church in New York City, and then, in the same capacity, at Grace Church, New York, where he remained for two years. He was then transferred for a period of four years to St. Paul's Church in Rochester, also as assistant to the rector. He then became Rector of St. John's Church in Fall River and late of St. James' Church in Roxbury, Massachusetts.

He came to Nantucket in 1928, following many years of service as rector of Grace Church in Colorado Springs. Upon his retirement from the ministry here in 1938, he was made Rector Emeritus of St. Paul's Church, an honor which he valued highly.

His son was tragically killed in an auto accident in May of 1932, while a senior at Colorado College. On his way home from a football game in Denver, his car collided with a truck that was parked by the side of the road without lights.

### **Barrett P. Tyler, 1938-39**

For twelve years he was rector of All Saints Church in Brookline, Massachusetts. He resigned that position in 1932 and took up work in the Indian mission in Ethete, Wyoming. In May of 1938, he came to Nantucket as the new rector and officiated at the funeral of Mary Starbuck in June of that year. For reasons unknown, he left in May of 1939, and moved to Rhinebeck, New York. His wife died of complications after an appendectomy in November of that year. His son, Captain Barrett L. Tyler, was a chaplain in the Pacific with the 43 Artillery Division and was killed at Luzon on May 15, 1945.

### **Daniel A. Bennett, 1939-43**

In 1943, the Reverend Bennett spoke to what he found to be St. Paul's assets and benefits:

Now a brief estimate of the values in this parish.  
We possess a church of great beauty.

We have one of the best rectories in the Diocese.

We have the beginnings of a parish house that will help us develop a parish family life and give our boys and girls club life and classes that will cause them to remember St. Paul's all the days of their life.

We have no debt. We have been blessed by having good friends who have provided us with much that other parishes have to work long years to secure.

We have great responsibilities. Our property—tax-free —lays upon us the task of helping Nantucket to be an outpost for Christian living and Christian thinking. We must, in these days, talk and live "the brotherhood of man" because we know the Fatherhood of God.

And, most important: We have over four hundred men and women and boys and girls who, in one way or another, think of St. Paul's as "my church."

And, in addition, we have a summer congregation of men and women who prize the short service on summer Sunday mornings and are glad to help us maintain this parish on an effective working basis all the year round.

These are very great assets. They are assets that make this parish desirable so that when we are faced with calling a new rector we are not long in finding clergymen who are willing to consider a call.

### **Richard A. Strong, 1943-49**

*The Inquire and Mirror* wrote the following as a farewell to Reverend Strong:

The Reverend Richard A. Strong came from a New England family which for many generations lived in Morrisville, Vermont. His father moved to Central Point, Oregon, to engage in experimental farming and there Richard was born in 1914. His mother died in the epidemic of 1918 and his father, with two boys and two girls, returned to the East and settled in Westford, Massachusetts. In 1922, his father died. Richard then became part of an uncle's family in Westford and later in Billerica, where he attended Howe High School.

He entered Monson Academy in Monson, Massachusetts, where he became president of the senior class. He entered Tufts College, then transferred to Trinity College in Hartford, where he received the degree of Bachelor of Arts in 1934. The degree of Bachelor of Theology was awarded by the General Theological Seminary, New York City, in 1941. He was immediately appointed Vicar at St. Andrew's Church, Hartford, and advanced to Priest-in-Charge, January 1943.



Mrs. Strong's maiden name was La Pointe. Her mother descended directly from Gideon Welles, of Revolutionary War fame, the family being one of the first settlers of Wethersfield, Connecticut. Their marriage took place at St. James', West Hartford, where Mrs. Strong was a communicant.

Since learning of the Reverend M. Strong's resignation from St. Paul's a month ago, the following expressions of esteem and regret have been received. They represent the sentiments of both summer and year-round residents of Nantucket who make St. Paul's their church home.

Mr. Strong has awakened his parishioners to be cooperative in the Christian way, for he has shown them that there are jobs in the church for every one of them, and it is the responsibility of each to fulfil his opportunities. As expressed by one parishioner: 'During the service Mr. Strong worships with us, and, after the service, he – as well as we – is greater. If I lived on Nantucket, I'd come regularly to St. Paul's. Mr. Strong is sincere. I have always admired Mr. Strong's zeal for the church. I think it is this quality that has drawn us to St. Paul's the past few years. Through Mr. Strong, I know that Jesus was a man, that wherever I am, whatever I am doing, He is there.'

And about his work in the community: 'Mr. Strong has done more good in this town than any one person knows, for his right hand does not know what his left hand has done.'

As for his work in the parish, one member of St. Paul's stated: 'How many projects has he initiated? Well, among them have been the Women's Society, Advisory Council, Rotating Vestry, Parish House and Men's Committee. These he has more than initiated; he has established them. Furthermore, the bishop has remarked that St. Paul's stands as well as any parish of its size financially; also we realize that more people are working for the parish than ever before in the history of St. Paul's.'

The Reverend Mr. Strong preached his last sermon at St. Paul's on Sunday, February 20, 1949.

## Bradford Johnson, 1949-72

### *The Inquirer and Mirror:*

The retirement, on his 64th birthday, marked the end of a long and rewarding tenure for Mr. Johnson. The church, during his years, experienced a remarkable transition from a small gathering to a medium-sized parish with a strong and plentiful visitation and a leader in the ecumenical movement under his direction.

Mr. Johnson was born on April 19, 1906, in West Pittston, Pennsylvania. He received his B.A. from Bowdoin College in 1929. He was a claims adjuster for the Liberty Mutual Insurance Co. from 1929, until 1943; at which time he felt the strong desire to enter the ministry of the church. He entered the Episcopal Theological School in Cambridge, Massachusetts, and received his B.D. in 1945.



REV. BRADFORD JOHNSON,

He was ordained a deacon while in seminary and after graduation was ordained to the priesthood at St. Paul's, Brunswick, Maine, where he served as rector from 1945 to 1949. In 1949, he accepted the call of St. Paul's in Nantucket and began the transformation which the church now knows.

During his rectorship, he presided over the complete transformation of the church basement from a mere mass of dirt and concrete to a fully equipped hall – now known as Gardner Hall – boasting a large modern kitchen, classrooms, sitting rooms, and dining facilities for 250 persons. It was made possible for all services to be "piped in" when the main sanctuary was filled.

It was under his guidance that the memorial stained-glass windows on the sides of the sanctuary and the chapel were funded, created, and installed.

It is testimony to his zeal, courage, and dedication that he served over twenty-three years in one parish.

## Herbert Stevens, 1972-85

### *The Inquirer and Mirror:*

The Reverend Herbert S. Stevens, secretary of the Episcopal Diocese of Massachusetts and Canon to the Ordinary under Bishop Burgess, has accepted the call to serve as succeeding rector of St. Paul's.

Canon Stevens, a native of Greenwich, Connecticut, and a Princeton graduate, served in the Navy submarine branch in World War II and from 1947 to 1950 was National Advertising Manager for the Huntington Publishing Company of Huntington, West Virginia. He graduated from Episcopal Theological School in 1953 and was ordained a deacon in that year and a priest in 1954.

He served parishes in West Virginia as deacon-in-charge and rector, and was Examining Chaplain, Chairman of Christian Education and President of the Standing Committee, 1959-61, until being called as Canon Preceptor at St. Paul's Cathedral in Boston.



He was Executive Director of the Diocesan Venture in Faith under Bishop Burgess in 1964-65 and of the Diocesan Call to Action under Bishop Lawrence in 1967. Canon Stevens had also been Secretary of the Diocesan Conventions since 1966, a Fellow of the College of Preachers since 1967, and a Deputy to the General Conventions of 1967, '69, and '70.

He married the former Louise McCoy, a registered nurse specializing in cardiac conditions, who worked at the Waltham Hospital and the Veterans Administration Hospital in West Roxbury.

### **Katharine C. Black (interim) 1985-86**

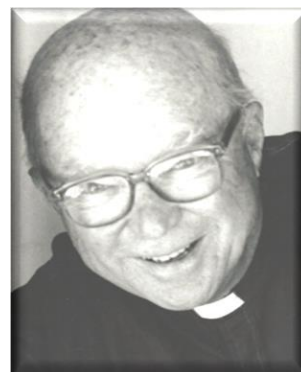
Katharine became St. Paul's Interim Priest in partnership with Reverend John Wing who served as Priest-in-Charge. She and John took turns in the pulpit and celebrating the Holy Eucharist. With the help and guidance of former rector Herb Stevens, St Paul's sponsored her for Holy Orders. Her St. Paul's friends, clergy and lay people, gave support along the way as presenters at her ordination to the diaconate June 11, 1988 and again on May 11, 1989 to the Sacred Order of Priest. Her first sermon after her ordination was at St. Paul's. For more on Katharine, see her reminiscence in Flotsam and Jetsam.





### **John D. Wing (interim) 1985-86**

His interim in the pulpit lasted from September of 1985 until June of 1986, serving ably as the bridge between Reverend Stevens and Reverend Douglas Tompkins. In 1988 he returned briefly to Washington, D. C. as priest in charge of St. James Chapel in Bowie, Md., before continuing his seventeen-year association with St. Paul's as interim minister, associate rector and subsequently as rector emeritus. He was a volunteer at the Nantucket Cottage Hospital, Meals on Wheels and a member of the board of the Saltmarsh Senior Center of Nantucket.



### **Douglas G. Tompkins, 1986-93**

Reverend Tompkins came to St. Paul's Church from Short Hills, New Jersey, where he had been assistant rector at Grace Church for four years.

He was born in Newport, Rhode Island, but grew up in LaCrosse, Wisconsin, studied at the University of Wisconsin, and then entered Nashotah House, a small Episcopal Seminary in Wisconsin. Two years later he transferred to the General Seminary in New York City. It was there that he met Joyce Ulrich, who was also studying for the ministry. They were married in 1988 and they have a son, Matthew.



**The Reverend Joyce and Rev. Doug Tompkins**

Both Tompkins had served as assistant rectors in New Jersey, but Mrs. Tompkins was in Nantucket principally as a wife and mother. She was, however, the guest preacher from time to time.

It was his letter to the congregation seeking funding for a bell in the tower that led to the Fowlkes contribution.

## Andrew Foster, 1993-98

### *The Inquirer and Mirror:*

After his ordination as a deacon and to the priesthood in his home diocese of Washington, Foster was called to be the Episcopal Chaplain at the University of Michigan in Ann Arbor, where he served for fourteen years with the Episcopal Student Foundation, better known as Canterbury House. He then moved to a very different kind of campus ministry as chaplain of Kenyon College, a small liberal arts college associated with the Episcopal Church



Making the shift to parish ministry, he accepted the position as rector of St. Paul's Church in the fall of 1993. Father Andrew, as he preferred to



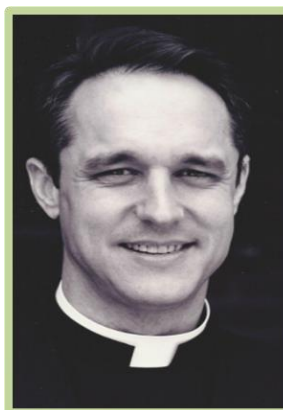
be addressed, brought a familiarity with the academic community and a lifelong love of music. His well-trained baritone voice moved seamlessly from a cappella singing of the liturgy to anthems with the choir. Father Andrew's flair for inspiring, masterful sermons was known as well.

His other interests included needlework, theater, and the crafting of traditional religious icons. One of his icons (to the right) is of St. Paul.

## Joel Ives, Priest-in-Charge 1999 to 2002; Rector, from 2002-06

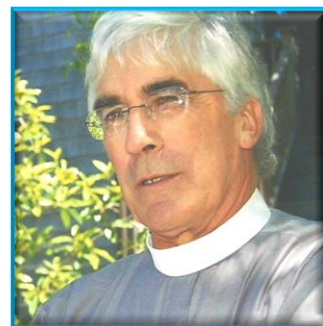
The Reverend Joel M. Ives was installed as the thirty-second rector of St. Paul's Episcopal Church on Monday, July 8, 2002. Reverend Ives had been at St. Paul's for three years serving as priest-in-charge. In 2002, both the congregation and Reverend Ives decided the fit was a good one and the wardens and vestry of the church called him to be the new rector.

In December 2006, Reverend Ives accepted the call to serve the Church of Our Saviour in Brookline, Massachusetts. Father Joel had been our rector, spiritual leader, and friend for seven years. With an expanded family of three young children born on Nantucket (one with special challenges) Joel and Florie grew to understand that they needed to be more accessible to family and special facilities.



## **William (Bill) Eddy, Interim, March 18, 2007-2008**

Reverend Eddy succeeded Reverend Joel Ives. Reverend Eddy and Mrs. Eddy lived in the rectory during this time. He had been an interim in the diocese of Massachusetts for the past sixteen years and spent eight years on Martha's Vineyard.



## **Rev. Dr. Eugene McDowell, August 2008 – August 12, 2014**

Before coming to St. Paul's, Nantucket, Gene was the interim rector at St. Paul's in Riverside, Connecticut. In both parishes, Gene has found a focus in the desire to do the will of God on earth as it is in heaven. The spirit at St. Paul's, Nantucket, continues to be one of courage, caring, and the parishioners' constant prayer for the God-given capacity to love and care for all of God's creation.

Gene was born in Spartanburg, SC and continues to own a small farm, complete with horses and assorted dogs, in a small community between Charlotte and Asheville, NC. He and his wife, Cathy, a Nurse-Practitioner, have a grown daughter, Laura McDowell-Townsend.

Gene is a graduate of Wofford College, (Spartanburg, South Carolina), Yale Divinity School, and Boston University. He has more than twenty-five years of experience as a parish priest, and prior to ordination in 1986 was Professor of Religion at Brevard



College (Brevard, North Carolina). He is a Richard Hooker scholar and continues to work on Richard Hooker curricula, which he started through the Department of Ministry Development in New York. In the spring of 2008, Gene taught at the Berkeley Divinity School of Yale University and became a member of its National Advisory Board.

In the 1980s Gene co-founded a wilderness-education school and continues to lead back-country and wilderness trips and programs. Related to this, immediately following the devastation of Hurricane Katrina, Gene organized a community-wide response that consisted of five teams working to bring healing and hope to ravaged communities in Mississippi.

Prior to joining St. Paul's, Nantucket, Gene served as Canon Theologian to the Episcopal Diocese of Western North Carolina. He has been active in the National Episcopal Church and, after fourteen years, continues to work with the Board of Examining Chaplains and the General Ordination Exams for new clergy. He has served as vice chair of the Standing Committee's commission on National Concerns. St. Paul's on Nantucket is one of those parishes that realizes its voice locally, nationally, and the and Gene finds it a joy and a privilege to be part of their intentionally God-centered ministry.

*On June 6, 2014 the Parish got sad news from Father Gene:*

Dear St. Paul's Family,

I give thanks to God for your ongoing energy and love to keep St. Paul's Church alive on Nantucket! You have risen to your call as ministers of our faith, and you still continue to keep the church alive. In my absence services were held, the choir was glorious, study groups and the youth groups met The fellowship members provided multiple lunches to keep the organ workers on task, committees discussed and organized ideas, and the Daume entrance construction pounded away and still does.

Please know how much this means to Cathy and me. We feel very fortunate to be a part of a community that cares this much. We too feel your support and energy while we deal with something we never dreamed would happen. Although the myeloma continues to regress, and I am feeling stronger. I write today to let you know that I find it is the time that I retire from an active role in the priesthood. As of November First of this year 2014 we will be returning to North Carolina. Cathy agrees.

It needs to be noted that am retiring and not resigning. In other words, my career ends with each and all of us together. I can think of no better way to leave active ministry. If I were resigning, it would mean I was moving on to another parish or other position.

Every good priest senses a call to come to a certain parish, and he or she also senses when it is time to go. I truly felt a call to St. Paul's, but I think the gifts I brought can soon be advanced by a seasoned priest with the gifts needed to lead you through the next phase of your journey of faith.

I came here as your rector; however, seven years later, Cathy and I will be leaving here as your friends. Never doubt that you will always have such an "oh so special place in our hearts."

Yours in Christ,

*Gene*

While through June and July the parish hoped and prayed that a potential treatment at Mass General Hospital would drive his cancer into remission and make it possible for he and Cathy to return to their beloved farm in North Carolina to live out

their years, word came to the parish the first of August that Bishop Harris had given Gene last rites. A prayer on August 3<sup>rd</sup> was offered by co-wardens Ken Beaugrand and Randy Wight at both services.

Gracious God, Loving Father, we ask you to be with Gene and Cathy and their family at this time of trial. We give thanks for Gene's ministry among us in the time you have given him to us. We thank you for the leadership he has brought to our parish; for his love; for the concern he has shown for all of us as we have grown together as a parish family; for his humility; his grace; his wit; and also his charm as he has led us through uncharted waters. Because we never got a chance to say thanks or goodbye, may our prayers now give him that message and help to sustain him and uplift him as he continues his own journey into your heavenly kingdom, where one day we will join him to once again celebrate a life well lived. All this we ask in the name of our Savior Jesus Christ. AMEN





## *In Memoriam*



On August 6<sup>th</sup>, he was brought back to Nantucket from Mass General to spend his last days on the island that he had come to love and that loved him.. Father Gene, after a long and courageous struggle, passed into God's hands on August 12, 2014. A service of Celebration for the Life of The Reverend Dr. Eugene C. McDowell, October 9, 1949 – August 12, 2014, was held at St. Paul's at 11AM on Saturday August 16, 2014 . Our prayers are with Cathy and his family.

*No better priest.  
No better man.  
No better friend.  
A pillar of faith.  
A profile in courage.*



# St. Paul's Scrapbook

## People and Events We Want to Remember



**Ann Colgrove and Friends**



**The Rev. Joel Ives &  
Bishop Barbara C. Harris**



**Connie Congdon, Father Gene, Lucy Bixby**



**Easter Egg Success**



**Curtis Barnes, Town Crier**

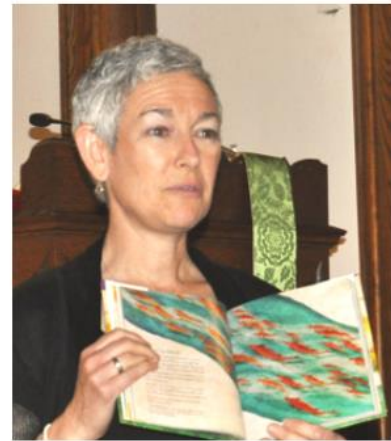


**Richard Busch, Organist**





**Children's Choir**



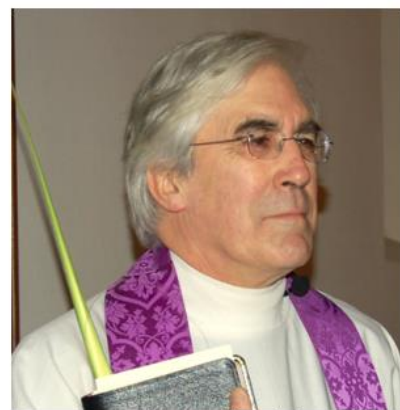
**Mary Casey**



**Susan Philips - Deacon**



**Sheila Daume**



**Father Bill Eddy**



**Patti Barrett & Lucy Bixby**



**The Rev. Katharine  
C. Black**



**Reggie Levine & Beverly Hall**



**Elizabeth & Lily**



**Andrea and her Mother**



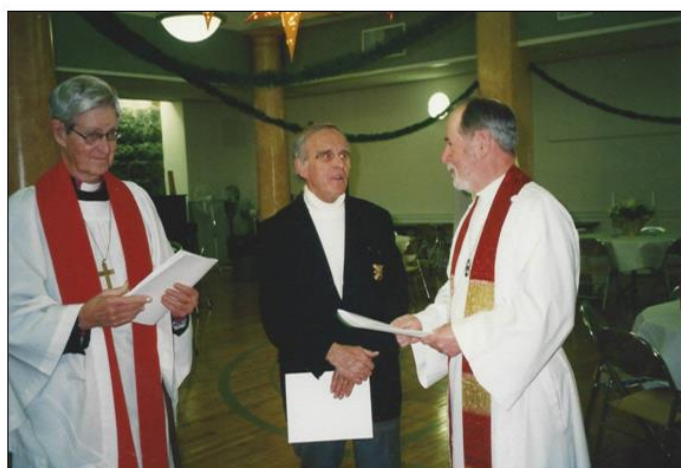
**James Carroll**  
1<sup>st</sup> Stendahl Speaker



**Frable Children**



**Eric Goddard Nancy Bills Kiril Coonley Mary Lacoursiere**  
**Beverly Hall Dual Macintyre Lou Gennaro**



**Kristian Stendahl, David Wood, The Rev. Arthur Kimber**



**Bishop Johnson - Revs. Joyce  
& Doug Tompkins**  
Dedication of new Parish House





**Diana Eck**  
2<sup>nd</sup> Stendahl Speaker



**Blessing of the Animals – Condon Family**



**Ann Colgrove**



**The Rev. Dorothy Austin**

**Brita Stendahl**



**Children at  
St. Francis  
service**





**Waiting for the Blessing**



**Curtis Barnes &  
Just Blessed Friend**



**Stacey Stuart & Peter Greenhalgh**



**Joan Barnes**

**Cathy McDowell**

**Peter Barnes**

**Sunday  
Voices**





**Vi Allen      Randy Wright**  
Prayer Shawl Ministry



**Senior Warden Walter Groetzinger  
Joyce & Doug Tompkins**



**A New Parishioner**



**The Rev. Diane Wong**



**Little Friends**





**Merle & Art Orleans**



**Dorrit Gutterson**



**Barbara Hobson**



**Louise Stevens**



**Jackie Barnes**



**Betty Moore**



**The Fosters**



**Hammie Herd**



**Barbara Nelson  
and niece**



**Sally Nash**



**Barbara Melendy**



**Patti Barrett's Confirmation Class & Bishop Barbara Harris**





**Esther Nekyere**



**Rev Whitney Burr - Beverly Hall - David Billings**



**Sam Daume**



**Ben Jesser**



**Bill & Lucile Hays**



**Ellin Leggett**

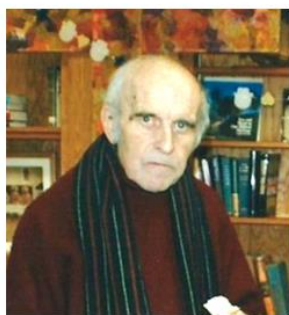
**Deacon Susan Philips**

**Rev. John Leggett**





**Betty Moore - Charlotte Mattison**



**David Wood**



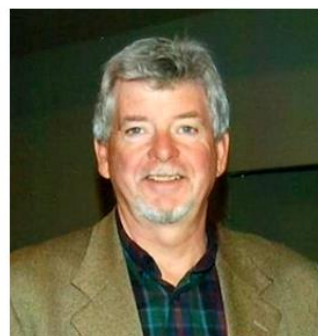
**Laura Byrne**



**Father Gene**

**Normand Berthelette**

**Ken Beaugrand**



**Kip Arsenault**



**Pat Newton**

**Cathy McDowell**



**Barbara Nelson**

**Virginia Ord**

**Louise Wareham**

**Leticia**



**Daphne and Bill Walker**



**Gussie Beaugrand**



**Jeannette (Nettie) Fowlkes and all the little Fowlkes**



**Beverly Hall – David Billings**



**Charles McGill – Ann Colgrove**



**Bonnie Ford**



**Helen Seager**





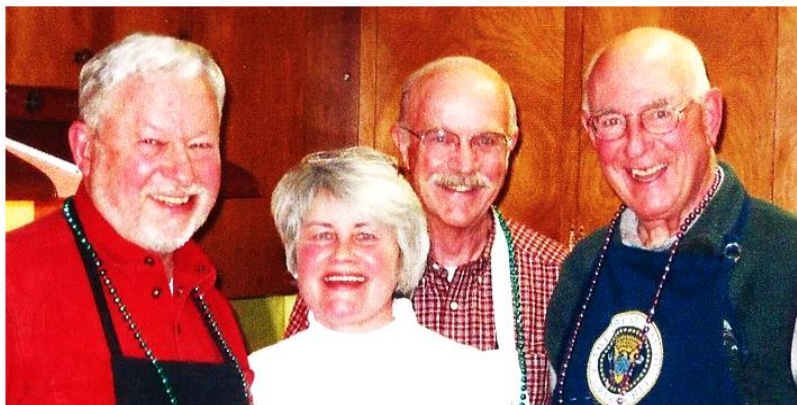
**Jack Curlett**

**Pat McGill**

**Anne Curlett**



**Peter Greenhalgh - Stacy Stuart - Sheila Daume - David Billings**



**Kiril Coonley Cathy McDowell Dual Macintyre Curtis Barnes**



**Nigel Goss**





**Judy and Kiril Coonley**



**Pam Goddard**



**Vi Allen**



**Rev. John Rice & Rev. Whitney Burr**



**Sheila Daume and family at the Daume entrance dedication.**

## Women of St. Paul's

One of the more interesting, informative and yes, rewarding aspects of editing this book has been researching and discovering assorted St. Paul memorabilia found buried in bookshelves, piled into file cabinets and stuffed into various nooks and crannies in the Church and parish house. This includes nearly 70 years of minutes of the Candle Light Guild, aging pictures of old St. Paul's, past parish records, dozens of articles, pamphlets, old newsletters and, interestingly, a dusty three-ring binder titled **Women of St. Paul's**. In it were brief bios of several women prepared as loving reminiscences by family and friends.

You will not find their names in history books or imprinted on our stained-glass windows. They were just ordinary woman who loved St. Paul's, loved Nantucket, and whom we memorialize here in brief excerpts as both snapshots of years gone by and to pay tribute to all the women, past and present, who have, each in her own way, made St. Paul's the special place that it is.

### In Memoriam

#### Mary Louise Aphorp 1909- 2001

*As remembered by her granddaughters Jenny Paradis and Lucy Leske, with comments by Barbara Nelson.*

She became involved with St. Paul's when she moved here in 1987. She was a member of St. Paul's Guild, was very close to the Reverend John Wing, and loved going to his Bible-study classes.

She was intellectual about religion, talked about its art, literature, music, but she had a very private relationship with God. She kept a diary in which she wrote letters to God, and herself. She never questioned publicly, never showed a sign of weakness. She knew what she was all about — she had firm ideas. She was never a "why me" person out loud, but in her letters to God she'd ask why about her various ailments, or asked if she'd ever have a close relationship with a man again.

For her, going to Church was the right thing to do — she was always socially correct. Her granddaughters were surprised to learn how deeply she felt about God.

She was a strong woman, the center of the wheel. She was what brought Jennifer and Lucy to St. Paul's.





## **Peg Coffin 1919 -89**

*As remembered by Peg's niece-in-law Ann Thayer; Joan Altreuter and Jean Bennett*

When Peg was preparing to go to college, WWII began so she became a WAVE. After the war the GI Bill paid her way through college at the University of Vermont where she majored in nursing. After graduation, she went on to Boston University and received a master's degree in nursing.

Peg always had dreams of reconnecting to the Coffin family and her sister on Nantucket. She came to Nantucket and looked at properties and eventually bought a small lot on Gardner Lane off Pleasant Street, and worked at the Nantucket Cottage Hospital.

Peg never felt old. When she turned seventy-five she couldn't believe it because she still felt like a schoolgirl. She often volunteered at the Nantucket schools, was a volunteer at the Thrift Shop, was involved with St. Paul's Tuesday prayer group, and knitted sweaters for the St. Paul's Fair. Peg was a fervent advocate for women, both her accountant, and her attorney were women. She would have been so pleased that both Patti and Diane (grand-nieces) have served as priests here at St. Paul's.



**Circa 1941**

## **Barbara Coffin Hobson 1931-2004**

*As remembered by Sandy Williams, one of Barbara's' daughters-in-law.*



She loved being with her children and her grandchildren loved being with her. They truly loved her. Barbara thought of her children and grandchildren as gifts from God and that God brought the best and fullness of life through her children and grandchildren. Her last words were that she was going to miss them so much.

Barbara's involvement at St. Paul's included serving on the vestry, helping with coffee hour, and working on the needlepoint rug. Her work behind the scenes was not generally recognized as she was not interested in fanfare; she just wanted to give and found joy in giving. Jenny Paradis remembered Barbara as a person of faith.

Barbara's faith and spiritual life were my primary influence. With Barbara, for the first time in my life I shared another's faith without feeling that I was being judged. She strengthened my faith; and I could see how faith blossomed in Barbara. The two of us would go to church together, along with the children. Seeing how Barbara lived her faith made me see how I, too, can live my faith.

## Julia Jelleme 1909-93

*As remembered by Howard Jelleme (son), Barbara Jelleme (granddaughter-in-law), Barbara Melendy (friend), and Jean Bennett (friend)*

Julia was born in 1909 in Warren, Rhode Island; and she died at home in Nantucket at the age of eighty four. She lived in 'Sconset for a while and then moved to Mulberry Street. Julia's ministry was not restricted to the church. She opened her house to all people all the time, particularly to one family during the Depression. Whether it was someone snoring at the back of the church or someone who just showed up at her home, Julia would "attach herself to the lost soul."

Julia played the organ for church services and gave money to have it restored. She was faithful and loyal, always attending the meetings every Saturday morning at nine.

St. Paul's cottage was named after her. When Carl, Julia's grandson, agreed to help with the cottage, it became his way to honor his grandmother, who had played such a large part in the life of the parish

Julia's life was not without hardship, as her daughter was mentally ill and it was a difficult time for Julia and her husband. But the hard times did not take Julia away from church and from her faith and it did not stop her from opening her heart and her home and serving and loving people.



## Maud Thomas Macy 1891-1973

*As remembered by her daughter, Doris Kenyon*

Maud was born on Nantucket growing up in a house on Union Street and then moving to Westchester Street. She was active with the Candle Light Guild, and as head of the Altar Guild, and would walk to St. Paul's two or three times a day. During bad weather, she would do the same thing. Being involved with the church was a great part of her life. Her son Clinton Thomas Macy became an Episcopal priest (and his memoirs provided some of the history included in this book.)

Maud was a walker; she did not like to drive. She worked at the hospital, cooking the meals, and she walked there as well. When the family lived in Madaket, on Sundays she took her children to church and would drive into town by Upper Main Street, leave her car at the monument, and walk the rest of the way to church.



## Merle Elizabeth Turner Blackshaw Orleans 1911-95

*As remembered by her son Kenneth Blackshaw with comments by Helen Seager and Joan Altreuter.*



Merle was born on October 12, 1911, at the family home at 3 Chestnut Street. W. F. Macy wrote a poem to commemorate her birth, telling her how special she was, especially since she was a girl and it was becoming an era when girls would shine. Her father, Harry Baker Turner, was the owner and publisher of *The Inquirer and Mirror* newspaper from 1910 to 1948. Her mother, Gertrude Coffin Holmes Turner, died in 1921. Merle was stricken by this and never again mentioned her. Harry was a photographer as well, and won an award for a photo of Merle when she was just a year old, listening to a pocket watch. Merle's half-brother, Gordon Baker Turner, was born in 1927 and died in 1976.

While growing up in a newspaper family, she wrote, edited and helped to put the paper out in many ways. When her father died, he left the paper to Merle and her brother, and they ran it for many years. Merle is best remembered for her "Looking Backwards" and "Here and There" articles.

Although, as reported by her son, she was a "pillar" of St. Paul's, faith and religion were seldom discussed at home but she insisted that her son go to St. Paul's Sunday school. When she sang in the choir she asked, "Do you want me to sing alto or soprano?" "Alto" "Well, I think I'll sing soprano." Helen Seager remembers Merle's perfect copperplate script as she took notes for Vestry meetings when she was clerk, recording perfectly accurate notes of the meetings. Merle worked in the office at St. Paul's, and although she had a Rolodex, the more complete memories of births, deaths, family relationships and marriages were in her head.

She met Kenneth Dean Blackshaw while she was playing the organ at the Congregational Church. They paid \$5 a week, better than the Episcopalians. Kenneth's mother had brought him to Nantucket with her as she had gotten a WPA job, organizing Nantucket's Town Records, during the '30s. Merle married him in 1940 and their only son, Kenneth, was born in 1941. Her second husband, Rene Arthur Orleans (Art) was a pilot. They were married in 1956.

## Dorothy Strong, "The Preacher's Wife"

*Interviewed by Helen Seager, fall, 1989*

Mrs. Strong moved back to Nantucket in 1976. She had lived on Nantucket previously when her husband, Richard Strong, was rector (1943-49). Following are excerpts from the interview that provide a brief snapshot of St. Paul's in the 1940s.

## **Beginnings**

"We had a very beautiful rectory, not the one there is now. [It was located] on the corner of School and Pine. Our first month there, I remember, we had five rooms upstairs and the equivalent of five downstairs. The living room was a huge single room, but it could easily have been two rooms. So we lived there. Being very young, we turned up the heat, and the first thing we knew we had a \$90 bill!

## **Winter People**

The people here in the winter were not wealthy. They depended very much on the wealthy summer people naturally. Of course, Will Gardner was retired then, so he was here year-round. We went over to Will Gardner's for tea with some elderly women and he had a little whiskey there. The ladies were having tea. He poured me a glass of whiskey and said, "You have this — it'll do you more good!" So he corrupted me! (*We assume she said this in jest.*)

## **Activities**

The winter was kind of dull and long and there wasn't much here for the young people. I took a group of girls once a week — met with them at the parish house — "Fleur de Lis Girls" they were called. They were teenage girls who wanted somewhere to go after school one night a week, so we had meetings there. There was also a boys' group, the Sir Galahads, and my husband would meet with them once a week.

Then on Friday nights we started taking a group of kids up to Mill Hill to play outside games. There was nothing else for them to do; it wasn't like it is today with so many activities here. Before we knew it, that group got so big because all the town kids joined in.

We also had a Couples Club. There was one school teacher here — I don't think I remember her name — she came to my husband and said why don't we start a couples club? All young people, all with children, would meet every Sunday at the rectory. We would have some serious programs, some light programs, some entertainment, and a buffet in the dining room.

## **World War II**

Do you know Sandy Craig? His mother owned the West Brick when we were here. There were Navy and Coast Guard men stationed here, and no USO or anything. She started what is now Hardy's as a canteen for the servicemen. She rented it, supplied some food, and got some girls to come down from the High School to dance with them. I volunteered three times a week serving coffee and doughnuts. I thought Margaret Craig was great to do something like that for those boys. That canteen was filled with servicemen. Sometimes the Coast Guard and the Navy would get into little clashes. But it gave them a place to go.

## **Organ Music**

Mrs. Wesley Fordyce, who lived on Darling Street, was the organist. She went away one weekend and Mrs. (Eleanor) True was going to substitute, but she was quite nervous because she hadn't played before, that is, never in the Episcopal Church. She was a Congregationalist. She said to my husband before the service, "When do I play and when



do I not play?" He said, "While I am talking, you do not play; when I stop talking, you play."

### **Changes**

St. Paul's parish was very different when we came from what it is now. Can I say winter people were poor people? My husband came here to work for about \$4000. There weren't too many retired people on island then except in the summer, and the wealthy people were here in the summer, too.

There were pews in the chapel when we were here. My husband held evensong in the chapel at 5:30 on Sundays because he realized that people wanted to go to the beach during the day. He'd say, come in your shorts, or whatever, but COME! We had Sunday morning services at 8 o'clock and 11 and in between we had Sunday school at 9:30.

### **Buildings**

Now another thing: There was no undercroft (basement). There was an old house where the parking lot is now and we tore that down. It was a shambles, really not a pleasant place. The first year we were here we had our Sunday School in that building next door and our little group of winter people met in that building. It was torn down when we got permission to use Church Haven on Main Street.

The Victorian house behind the bank was Church Haven. It had been owned by Caroline French, who left the building to the diocese as a vacation home for clergy who would like to come to the island, but they really couldn't afford to. It wasn't used at all. It was closed up for years. My husband finally went to the diocese and said, "I could use that building," and so for years we used it as our parish house. He had Stanley Whelden put in heat. Our Sunday school met there and my husband had his office there. It had a big double parlor for parish dinners and it was really a lovely place to meet.

### **Worship**

We didn't have the High Church/Low Church issue at St. Paul's. My husband was pretty Low Church; it was just his style.

## **Louise Wareham 1918-2005**

*As remembered by Barbara Nelson, Beth Whelden and Helen Crocker*

Louise spent many years volunteering at St. Paul's Episcopal Church on Nantucket. Among her many contributions were leading the development of St. Paul's Guild and acting as treasurer of St. Paul's nursery school. Her community contributions included recognizing the need for, and leading the initiative to found Hospice Care of Nantucket.

*This from Hospice Care of Nantucket Foundation*

She was one of the people who conceived the idea of starting Hospice care on Nantucket. She and several friends sat around her kitchen table and came up with a plan that they brought to the hospital. Nancy Minus and Joan Altreuter were also part of the founding group and volunteered every day for the first five years of service.

As her daughter, Joanne wrote in the Hospice newsletter after her death: "Louise continued to teach us, even during her illness and approaching death, both of which she approached with acceptance and grace." Her daughter sat with her during her final hours and was moved by many statements Louise made. The newsletter shared her comments because they felt they gave so much insight into the process of dying, when people very often speak of visions and experiences they are having.

Her daughter writes, "The last few days before my mother's death were difficult but, as she came closer to the end she felt a great peace. I recorded her words as she seemed to move back and forth between the two worlds. She spoke forcefully and convincingly. Here are some things she said: 'The music is in the air. They set up the chairs and after the concert was over, they took the chairs down. But the music is still in the air.' 'Life is beautiful and all those people, you think they're gone, but they're still there.' 'I feel wonderful. All that awful feeling is gone.' 'I love you so much, from the first moment I knew you were coming.' She then said something I didn't understand and I asked her what she'd said. She seemed surprised and replied, 'If I said something, it was peaceful and I feel I can deal with it now. Yesterday, I felt I couldn't deal with it.' Then she said, 'Love reaches out everywhere.'"



## **Betty Moore**

*A remembrance by William Moffett Moore Jr.*

Elizabeth McClellan (Betty) Moore was a devoted member of St. Paul's for almost thirty years. She served on several search committees for new pastors, was a major force in creating the day school and the playground, and worked tirelessly for the annual St. Paul's fair, where her many handmade quilts always sold out. She was a person of deep faith who gave generously of her time and self to all aspects of St. Paul's. Betty's remains were interred in the Ash Garden in 2004, following the earlier interment of the remains of her mother, Katherine McClellan.

Betty no doubt was with us in spirit in 2010 when I was married in St. Paul's to the lovely Siobhan Clare O'Mahony, and later in 2011 at the baptism of Betty's twin grandsons, Finnbar McClellan and George Moffett Moore. We consider ourselves blessed to carry on the loving nature of Elizabeth Moore, all of us nurtured by our relationship with St. Paul's.



## **VIII. Episcopal Flotsam and Jetsam**

In maritime usage, *flotsam and jetsam* are now used loosely to describe any objects found floating on the sea or washed ashore. Taking full creative license, your editor is using it as the heading for a collection of odds and ends of church and related Nantucket history that, like your editor, have been metaphorically "washed ashore" or that have popped to the surface during the research for this book.

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## Anglican History in America

This short history of the Anglican and Episcopal Church in America was compiled by the Reverend Dr. Eugene MacDowell discovered during St. Paul's Adult Lenten Program.

1. The first Church of England service was Holy Communion on St. John the Baptist's Day, September 3, 1578—Martin Frobisher captain, the Reverend Robert Wollfall, minister and preacher.
2. The first service read from the Book of Common Prayer on American soil was on June 19, 1579, in a harbor north of San Francisco on land claimed for Queen Elizabeth I. The site may have been near Astoria, Oregon. Sir Francis Drake, captain of the *Golden Hind*, probably led the service.
3. The first parish to record a Church of England baptism was the Lost Colony of Roanoke on Roanoke Island in the Virginia Colony, land that is now in the state of North Carolina —1585-87.
4. There were three ways to conduct services and promulgate the Church of England in America:
  - Masters of ships often led the Prayer Book services. Charles I wrote, "On Sundays Divine Service is to be said by some of the Masters of ship, such as prayers as are in the Book of Common Prayer."
  - When possible, ships would carry ordained clergy, appointed by the government, who would then stay with settlers and conduct services. The first Church of England parish was founded in Jamestown, Virginia, in 1607 under the charter of the Virginia Company of London.
  - Clergy would sometimes be employed by the "merchant adventurer" companies.
5. The Church of England was designated the established church in Virginia in 1609; in the southern part of New York in 1693; in Maryland in 1702; in South Carolina in 1706; in North Carolina in 1730 and in Georgia in 1758. Local taxes paid to the state helped to pay for the churches. Vestries used these and other funds to operate churches, schools and hospitals.
6. The Massachusetts Bay Colony had an established Church of England presence, the first parish being King's Chapel. However, John Winthrop saw to it that the Congregational Church was the established state church. It was not disestablished until 1837. During the English Civil War, the anti-reform Archbishop of Canterbury, William Laud was beheaded. This violent act took center stage over aiding the promulgation of the church in America.
7. On the eve of the Revolutionary War, about four-hundred congregations were reported within the colonies. There were divisions. Patriots saw the Church of England as



synonymous with “Tory” and “redcoat.” On the other hand, about three-quarters of the signers of the Declaration of Independence were Anglican laymen, including Thomas Jefferson, George Washington, Patrick Henry, Alexander Hamilton, and John Jay. Some interesting facts about this period are:

- Many Vestry members were loyalists.
- Only about 27% of Anglican priests in the colonies supported independence. Many of these were in Virginia.
- Close to 90% of the New York and New England clergy were Loyalists. In general, Northern clergy tended to be Loyalists and Southern clergy tended to be patriots.
- Follow the money: Clergy in the North were paid by funds from England. Clergy in the South received their funding from the local vestry and church.
- When peace returned in 1783, over 80,000 loyalists had left the 13 colonies. By 1790, in a nation of 4 million, Anglicans numbered around 10,000.
- Of the 107 parishes in Virginia between 1800 and 1811, only forty-two could support a priest.

I hope you have enjoyed these early facts about our church.

The Reverend Dr. Eugene McDowell



## 1915

*The Inquirer and Mirror*  
August 21, 1915 The wholesale price of first quality gasoline went to 15 cents a gallon on Tuesday – an advance of one cent. The increase was announced first by the Standard Oil Company, and then their lead was followed soon by Gulf Refining and Texas companies. This price is one cent higher than last summer and in January the price dropped to 13 cents. The present wholesale price means that motorists must pay 17 or 18 cents for 5-gallon lots in most garages.



In 1906 Nantucket banned the automobile from its roads. The battle to lift the the ban lasted for ten years. In 1916 Clinton Folger, who had the contract to deliver mail to the town of Siasconset, brought his Overland to the island and frequently challenged the ban. He engaged in a thid piece of political theater by hitching his car to horses which pulled the car within town limits, and then unhitching them at the town line, where cars were legal on the state highway.

# The Oxford Movement

*Source: Pousey House St. Giles Oxford*

The term 'Oxford Movement' is often used to describe the whole of what might be called the Catholic revival in the Church of England. More properly it refers to the activities and ideas of an initially small group of people in the University of Oxford who argued against the increasing secularisation of the Church of England and sought to recall it to its heritage of apostolic order, and to the catholic doctrines of the early church fathers. The success of this theological task was so great, one might argue, that it is now difficult to distinguish between those who were given the name Tractarians (see below) and the wider Anglo-Catholic wing of the church which built on and developed their ideas.

## Origins

In the early 1830s, at Oriel College in Oxford, a growing number of young and extremely able Fellows, informally grouped around the slightly older John Keble, were increasingly outspoken about the needs and shortcomings of the contemporary church. These were heady times in England. Catholic emancipation had come, and the forces surrounding the Reform Act of 1832, were felt in all walks of life. The old status quo was being threatened, but many questions about church government and doctrine were left unanswered. There was a feeling that there was everything to play for. In Dean Church's words, the leading figures of the Oxford movement were "men of large designs."

John Henry Newman dated the beginning of the Oxford Movement to Keble's Assize Sermon of July 1833, on National Apostasy. The subject matter may seem remote: a protest against parliamentary legislation to reduce the absurdly large number of bishoprics in the Church of Ireland. But the theme was crucial. Was the Church of England a department of the Hanoverian state, to be governed by the forces of secular politics, or was it an ordinance of God? Were its pastors priests of the Catholic Church (as the Prayer Book insisted) or ministers of a Calvinistic sect?

Newman, Vicar of the University Church of St Mary the Virgin; Richard Hurrell Froude, a junior fellow of Oriel; and William Palmer, a fellow of Worcester joined with Keble to launch a series of "Tracts for the Times," developing these themes (hence the name Tractarians). During the following eight years, ninety such Tracts were published. Did Baptism bestow an indelible character on the soul? What does consecration of the Eucharistic elements signify? Was the Reformation and Elizabethan Settlement a release from papal bondage, a disaster imposed by a heretical state, or a sophisticated debate via media between these two extremes? How were the "golden ages" of the early Church Fathers and seventeenth-century Anglican theology to be recovered?

From the very beginning, the history of the Oxford Movement is a history of controversy. The jostlings of university politics which now might seem insignificant were in fact crucial to the future of the Church of England. The unsuccessful attempt of the Tractarians to prevent Renn Dickson Hampden (later Bishop of Hereford), whose theology they viewed with suspicion, from becoming Regius Professor of Divinity is a case in point. The publication in 1838, of Froude's *Remains*, is another. Froude went much further than anything hitherto in asserting the Church of England's inherent Catholic heritage. Catholicism is not confined to the Roman communion, nor Orthodoxy to the eastern

churches. Perhaps the greatest explosion occurred in response to Newman's Tract Ninety, which appeared in 1841, and argued that there was nothing in the Thirty-nine Articles contrary to the Council of Trent.

### **Edward Bouverie Pusey**

In 1834, another young fellow of Oriel, Edward Bouverie Pusey, threw in his lot with the Tractarians, contributing a characteristically learned tract on Baptism. Keble had retired from Oxford in the early 1820s. The weight of leadership of the Oxford Movement had largely been borne by Newman, the Vicar of University Church, but in the wake of the furore which accompanied Tract Ninety he increasingly withdrew to his semi-monastic establishment at Littlemore. Pusey was inevitably seen as the emerging figurehead of the movement in Oxford.



In 1843, he preached a sermon before the University entitled "The Holy Eucharist a comfort to the penitent." Much of the sermon appealed to the Fathers and to the Caroline divines, but in an increasingly politicised situation it was too much for the Evangelicals including Philip Wynter, the Vice Chancellor - to tolerate. Despite Pusey's exhaustive explanations and massive public support, he was suspended from preaching for two years. No sooner had Pusey served his suspension than he was thrust into an even more prominent position. Newman was received into the Roman Communion in October 1845. Pusey was the only one to whom his bereft followers could turn.

Richard Church's celebrated history of the Oxford Movement ends in 1845, the year of Newman's conversion. Certainly by this time the Tractarian disputes were a thoroughly national phenomenon. Encouraged by Tractarian theology, there was a great revival of interest in liturgy and church architecture, stemming not least from the Cambridge Camden Society, which had been formed in 1839. Among its leaders was John Mason Neale, for whom the society was not simply artistic and antiquarian, but very much theological. Its journal, *The Ecclesiologist*, which first appeared in 1841, argued for the importance of symbol and decoration in the mysteries of worship and championed the ideas of a young Roman Catholic architect, Augustus Welby Northmore Pugin, who saw Gothic as the only proper style of church architecture, reflecting as it did the continual religious priorities of striving for heaven through prayer, sacrament and the Christian virtues.

The progress made by the "Puseyites" as they were often called, continued to go hand in hand with controversy. Newman's conversion was as notorious as any of his tracts. With the Gorham Judgement (which saw a Judicial Committee of the Privy Council overturn a bishop's decision not to institute to a parish a priest who held an unorthodox doctrine of baptism), many left the Church of England, convinced that it was bound by an Erastian state, among them Archdeacon Henry, later Cardinal, Manning. In the 1850s, Archdeacon Dennison, of Taunton, was unsuccessfully prosecuted for teaching the Catholic doctrine of the Real Presence. At the same time there were increasing vocations to the religious life. On Trinity Sunday 1841, Pusey heard the first profession of a nun in the Church of England for three centuries, Mother Marian Hughes. Pusey, along with Neale

and such other great names as Richard Meux Benson, Priscilla Lydia Sellon, and Thomas Thelluson Carter was a driving force behind this revival.

The strong doctrinal theology preached by the Tractarians had by now found its expression in contexts very far removed from the Universities. From the very first, the call to holiness – individual and corporate – had been at the heart of the Tractarians' teaching. It was inevitable that their attentions would turn to the social and evangelistic problems of the industrial working class. Young men who had sat at Pusey's feet found themselves called to work in new and demanding slum parishes. The ritual innovations of which they were accused were entirely rooted in the desperate pastoral needs they encountered. Miss Sellons's Devonport Sisters of Mercy worked with the clergy of St. Peter's Plymouth in the cholera epidemics of the late 1840s, and petitioned the parish priest, Fr. George Rundle Prynne, for a celebration of the Eucharist each morning to strengthen them for their work. So began the first daily mass in the Church of England since the Reformation. Similarly, the clergy of St. Saviour's, Leeds (a parish Pusey had endowed), laid what medicines they had on the altar at each morning's communion, before carrying them out to the many dozens of their parishioners who would die of cholera that very day.

These slum churches and their priests are far too many to mention, but their audacity and their piety are to be marvelled at. The Church of England, at this time, looked upon ritual as a wicked aping of a Papist Church. Vestments were horrific to most, and yet in places such as the mission church of St. George's in the East, thuribles were swung, genuflecting was encouraged, the sign of the cross was made frequently, devotion to the blessed sacrament was taken for granted. Confessions were heard, holy anointing was practised. Here a group of priests, led by Fr. Charles Lowder, were carrying through their interpretation of the Tractarian message. The poor must be brought the ministry of Christ, in the celebration of the sacraments and the preaching of the gospel.

Beauty and holiness were to go into the midst of squalor and depression, as a witness to the Catholic faith in Jesus Christ, the incarnate God, present and active in his world. And, perhaps most significantly, the sick and dying were to receive this sacramental presence as far as was possible. Deathbed confessions, the oil of unction, even, occasionally, communion from the reserved sacrament, became the priests' weapons against, for example, the appalling East London cholera epidemic of 1866.

The ritualists gave rise to a long and bitter battle, in which priests were imprisoned, many more dismissed, parish riots took place, rent-a-mob crowds were brought in, and bishops issued edicts from palaces to areas into which they would not dare set foot. Priests such as Alexander Heriot Mackonochie were persecuted and prosecuted zealously and repeatedly for practices which are now not just acceptable but actually the norm in the Church of England – using lighted altar candles, for example.

To tell the rest of the story would be to write the whole history of the modern Church of England. But by this time, the Oxford Movement proper had long ceased to be. Though he did not see the end of dissent and dispute, Pusey (who died in 1882) lived to witness the theology of a Catholic Church of England carried into all areas of the land.

## **The High/Low Church Controversy**

### **The Ewer-Wendell Letters**

The following two articles, written in 1872, some thirty-odd years after the fact, first by Dr. Ewer and then, as a somewhat indignant response, by Lewis H. Wendell (a parishioner) illustrates how two men with very differing views (i.e. High Church vs. Low Church) can, over the space of time perceive, the same events and people quite differently.

On December 14 of 1872 Ewer begins his letter by saying that he has been asked to recall the history of the Episcopal Church on Nantucket: "And so much I do gladly; not only for the sake of my native town, but because what was begun at Nantucket in the '40s by the little band of Churchmen and their Rector, forms an interesting leaf in the chapter of the earlier history of what has since become a vast and exciting struggle throughout the Anglican Church, wheresoever's spread to the world: a struggle, in which every one of the 20 millions of that communion is deeply interested; which has been accompanied by mobs and riot; which has been carried into the arena of the highest civil and ecclesiastical courts of England; which started when the Low Church party were in the overwhelming ascendancy everywhere within the Church, which has seen it dwindle to what a late review calls its Decline and Fall.

In 1833, the Oxford Tracts and other works by Pusey, Newman, Keble, Wilberforce, and others, made their appearance, and began, amidst much opposition, to leaven the mind of the Church. They took the ground that the *Anglican Church* was Catholic, while the same time Her members have become unfaithful to her doctrines: in short, that her members *prayed* one thing out of the Prayer Book, but *preached* another out of the pulpit and *held* to that other in the pews.

Ewer then goes on to recount how the Reverend Moses Marcus came to the island and organized the first parish and built Trinity church. He picks up the story again in 1843.

Meantime Mr. Marcus had retired from Nantucket, and the Reverend Frederick Pollard, a young man recently graduated from the General Theological Seminary, had been called to the church. Dr. Littledale says: 'there have been many men and women of eminent piety who have lived and died in the Anglican Church since its isolation from the rest of Christendom. But it will not be contended by any that lives of exceptional and enthusiastic holiness have been, not to say, common, but even occasionally manifest among us.

The Reverend Ewer goes on to say of Pollard: "His was a life not only of righteousness, but also of rare and enthusiastic holiness; a life of something higher than mere morality; something purer and less earthly than morality; something which, taking the most rigid morality for granted as a matter of course, goes on to what is higher and more ethereal, it was a life of spirituality and he



showed it in his face and his whole manner. In short, to those who knew him well, as I did, the young cleric of Trinity Church, Nantucket, during the memorable days of which I am writing, stands out in rare exception among men and clergymen. I know of no one today in the Anglican Communion with whom I can compare him, unless it be Carter, Pusey, Keble or Benson of Cowley with some of the latter's monks. I do not mean that I would compare young Pollard in intellect or ripe scholarship; but in that humility, the continuous re-collected thus that spirit of self abrogation and objection, in short that supernatural life which springs alone out of the Holy Sacraments, and which though rare in this bare, cold, dark, and tender faith-lacking age was illustrated during the brilliant medieval times and by innumerable saints, and during earlier ages by many martyrs.

In the real poverty he practiced richness of spirit. Surrounded by real riches he practiced true poverty. He was fasting often; in much meditation and private prayer; and quiet but most earnest labors to build up his spiritual charge he was unceasing. Some of the communicants of St. Paul's today may remember the occasion when our beloved young Rector of Trinity fainted during service because of his severe fast. And yet withal he was most unobtrusive. He never asked for a salary, and I believe he never received any during his rectorship at Nantucket having food and shelter and he was content.

At morning service he seldom went into the pulpit, but usually preached from the steps of the altar. His sermons were never very long, somewhat above the average homily of the day; yet they were not marked with extraordinary mental ability, but his whole heart was in them. His manner during delivery was always earnest, and often rose to great energy and sincere enthusiasm. His private life as he walked so humbly in and out among us, his gentle earnest words to us in social seclusion, and his spirit of self-sacrifice, were his greatest preaching.

I need not say that this remarkable young man was what was then contemptuously called a Puseyite, but what is today called a Catholic. He did not believe in praying Baptismal Regeneration at the Font and the Real Presence at the Altar, and then going into the pulpit and preaching that there was no such thing as either. He believed what his church had told him in Her Catechism and Homilies that the "Inward Part" of the Sacrament of the Lord's Supper was "The Body and Blood of Christ," which were on the Altar under the forms of bread and wine. He did not believe in altering the church's doctrines, but in restoring those which she still set forth in Her Formularies. Like Wesley, he did not profess to invent new practices of devotion, but simply to revive what the church already had.

Thoroughly consistent, unselfish and self-sacrificing enough to do right and leave the consequences to God, he lived and acted up to his convictions, and patiently suffered for them. The consequence was that Trinity Church, Nantucket, under his cure, became the morning star – indeed in some respects of ritual and worship, antedated by years the Catholic or so-called ritualistic phase of the great revival in the Anglican Church. People to whom such things are familiar now are astonished when I tell them facts like the following, namely:

that a quarter of a century ago, in the little town of Nantucket, my dear Rector taught me as a boy, to reverence the altar as I passed it. People are astonished when I tell them that a quarter of a century ago we used Sable decorations in our little church at Nantucket on Good Friday. In short, Mr. Pollard was a thorough-going Tractarian.

In describing the chancel, he goes on to say: There stood a beautiful altar – a thing unheard of in those days, which were days of tables each with, what the Bishop of Ohio called, honest legs. The altar was elevated on steps. On the altar were two candlesticks and between them a picture of the Madonna and Holy Child. The Gospel and Epistle were read from what are now understood to be their proper stations. At the North side of the chancel stood a Credence Table, another thing common enough now, but almost unheard of then, especially in the Diocese of Massachusetts.

That Morning and Evening offices were said at a stool facing the altar, and that Lessons were read from the Lectern. Unleavened wafer – bread was used at the Eucharist, at least for a while, and the altar rail bore a houseling – a cloth for the communicants. Furthermore, the priest was always served by a minister, although the lad who served in this capacity was not, as nowadays, clothed in a surplice.

Under Mr. Pollard's administration also, the interior of the church and the interior of the little Chapel in the rear were beautifully decorated with mural painting. Mr. Thomas T. Morris was the artist. In 1842, '43, and '44, the Parish increased very rapidly in numbers. Many were baptized and large classes were presented in quick succession to the Bishop for the sacrament of Confirmation.

The influence which the Rector had over youth was not merely strong, it was positive fascination. His flock are now after the lapse of thirty years widely scattered, but I will venture to say, that, with few exceptions, all look back with tender gaze, to those precious days when Trinity Church was in its glory. And there are those who have carried the stamp which he gave to their characters and inner religious life ever since, and will carry it thankfully to their graves, ever seeking to emulate "dear Mr. Pollard," but never hoping to equal him in the supernatural and sacramental life.

We used to have half-day holidays which came on Wednesdays and Saturdays. And Mr. Pollard might often be seen walking out of town after dinner on those days, accompanied by a little band of youths. His favorite walks were to the Hope Ponds and thence out to Saul's Hills; where, perhaps, when the hour of three would be striking in town on the South Tower Bell, he might be seen humbly kneeling on the greensward near some rock, with his loving boys around him, all saying the Office of Nones. How the precious clues and doctrines of Catholicity dropped from his lips on those quiet strolls!

The year 1845 came and a disaster was drawing rapidly down on the delightful parish. The famous Church of the Advent was started in Boston. Young Pollard was called to be assistant to its rector, the Reverend William Crosswell. In July 1846, the great Nantucket fire occurred simultaneously with the decline of the whale fishery upon which the island depended almost solely

for its prosperity. The conflagration swept both sides of Broad Street and left sweet Trinity Church in ashes. It was left with heavy debt: some of its parishioners were scattered; those remaining on the island were either heavy losers or ruined by the fire; two years afterwards, the California gold rush broke out, and the population of the town began to rapidly diminish; altogether it was impossible for the parish to rise from under the mortal blows it had in quick succession received, and so passed from existence.

I was no longer a resident of Nantucket at the time, and I know therefore little of the career of "Episcopalianism" there from 1846 to 1860. An effort was, however, made after a while by the little remnant of the faithful still on the island, to restore to themselves the Holy Sacraments and the other privileges of the church.

A new parish was organized under the name of St. Paul's of Nantucket. An eligible site was secured on Fair Street, a small church erected, and a commodious rectory purchased. From this new parish the bishop of the diocese expressed himself as determined to "crush out the Puseyism." Alas, that historical truth should demand that in his effort to carry out this purpose, he came very close upon "crushing out" the parish itself; at any rate from 1862 to 1872 the little flock was kindly nurtured by being left entirely without a pastor. And, if I mistake not, all that time except the last two years, the parish did not receive a single Episcopal visitation.

Meantime services were said at the rarest intervals now by one clergyman and now by another who happened to visit the island for a week or so. At last, two or three years ago, Dr. Arthur E. Jenks, a well-known resident layman, kindly volunteered to serve the church as lay-reader; and thus at least keep the so dearly beloved but quite neglected flock together until a better day should come. With a spirit of noble perseverance, he stuck by the task, until, through the efforts of off-island friends of the parish, a rector was secured in the person of the Reverend Dr. Samuel H. Meade, who has recently taken the charge.

It is rarely that a young man can be found willing to assume as unusual and conspicuous of posts as that which Dr. Jenks has so well filled. It was a step which required no little self-sacrifice on his part. There is many another man, who would have tried it for a while and then abandoned it. But Sunday after Sunday came, and years passed, and so was he found faithful to his soft – impose duty. He initially deserves thanks not only of the Wardens and Vestry men of the Parish, and all of his parishioners, but also of every non-resident friend of the parish." - F. C. E.

### **Lewis H. Wendell's Response**

This "rejoinder" appeared in *The Inquirer and Mirror*, clearly suggesting he and others found the High Church ritual an anathema.

*The Inquirer and Mirror*, December 21, 1872: "Messer. Editors: Some months ago a History of the Episcopal Church in Nantucket was talked about. I waited

for abler pens than mine to write that History. Since reading F. C. E's article in your last paper on the History of the Episcopal Church in Nantucket, I feel called upon to say it is very incorrect, and if we are to have a history of the Church, we ought to have a correct one. I have in my possession all the material for a true history, but had never felt confident to do the work. I have Nantucket newspapers as far back as 1836, and church struggles of the Convention since 1840.

Here then, let me begin and give you the facts about the Protestant Episcopal Church in Nantucket. In January 1838, the Reverend Moses Marcus, B. D., of New York came here on business (he was obviously unaware of the fact that Reverend Marcus came to marry his son) and while here, learned that a few Episcopalians were living who would be very happy to have a church of their own to go to. After his return to New York he wrote to Bishop Griswold of Massachusetts; the bishop approved the plan and Mr. Marcus was appointed as a missionary to this place.

He returned in March, and held the Episcopal service two Sundays at Atheneum Hall. In the meantime, the building on Broad Street known as the Friend's Meeting House was hired by the Episcopal Society. The first service in that building was on Sunday, April 8, 1838. We had regular services there for one year. The site was then purchased and the old building taken down and all that was suitable was used for Trinity Church, which was then being built. While the church was building, we had no services, as Mr. Marcus was in New York the greater part of the time.

We should never forget the first Christmas; it was in the old building. Mr. and Mrs. Marcus, with their family, worked late and early to make the old Friends Meeting House look church-like. When all was done, and all the Christmas Evergreen split up, we scarcely knew the old place.

Well, Trinity Church was consecrated on September 18, 1839, by the Rt. Reverend Alexander V. Griswold, D. D. Mr. Marcus did not long remain here, but while here he labored faithfully for the church. He was instrumental in organizing this society known as the Episcopal Benevolent Society and always encouraged us in our work. In the rear of the church was the Chapel; in it the Sunday school was held, also our Wednesday and Friday evening lectures. This was on the lower floor. The upper room was used by the ladies for their sewing circle; there we met every Wednesday evening, not to gossip, but to work for the church.

In 1840, Mr. Marcus went to New York hoping to get money to pay off the church debt. He invited Mr. Pollard, who was then deacon, to come to Nantucket and officiate during his absence. It was at that time the church discovered Mr. Marcus's family was too large (six children) to be supported by the church. Mr. Pollard was a young man, not burdened with a family. So the parish lay the matters before Mr. Pollard, and after due deliberation, he consented to become our rector. Mr. Marcus never came to Nantucket again.

When Mr. Pollard took charge of the church, in 1840, there were about ten communicants. Mr. Pollard was a Puseyite, and brought into the church the

first "Ism." It makes my heart sad to think that Mr. Pollard was what was called a Puseyite, for he always conducted the church service according to the American Prayer Book, (the American Low Church version of the Anglican Book of Common Prayer), and his labors were crowned with success.

On September 19, 1841, Mr. Pollard presented to Bishop Griswold forty candidates for the sacrament of confirmation. The writer was one of that happy number. That was a day never to be forgotten. The aged, the middle-aged and the youth all knelt together before the saint-like bishop. I think even now that I hear him ask God's blessing to rest upon me, and feel his hands on my head. On this occasion the church was full, and every seat occupied. There were ninety pews in the church, and five hundred people could be comfortably seated.

In Trinity Church we had an altar, elevated one step; we also had candlesticks, and the candles were used to light the chancel in the evening, and were never burning during the administration of the Holy Communion. I freely admit we had a picture of the Madonna and Holy Child, but I feel safe in saying that no member of our church congregation ever saw Mr. Pollard bow or cross himself while passing before the Madonna.



Yes, in Trinity Church we had an altar, not a pine table, and on the first Sunday in each month we received Holy Communion at which time the whole altar was covered with a white linen cloth, and the elements are also covered with a white cloth, as the rubric in the American Prayer Book requires. In Trinity church we had no red altar cloth with yellow fringe, neither were the elements ever covered with a red silk cloth, nor did Mr. Pollard hold the elements up to be seen by the people, for the American Prayer Book and the Dictionary of the church both forbid.

Mr. Pollard is fresh in our hearts today; we should never forget the lessons he taught us during the four years he remained with us. Twice and twice only was the altar rail covered with white napkins. We were always regular communicants at Trinity Church, but never saw unleavened wafer bread used at the Holy Communion. In 1842, Mr. Pollard presented a class of twenty-two candidates for the sacrament of confirmation to Bishop Griswold; in 1848 a class of nineteen candidates was presented to Bishop Eastburn, and in 1844 a class of fourteen was presented to the same Bishop.

In those years the church was in her glory. At last the time came when the rector and his flock must be parted. It was a sad blow to us and the church. Never shall I forget his last sermon; his text was "The Time of My Departure Is at Hand." The church was filled and every face was buried with tears. In October 1844, Mr. Pollard resigned. At that time there were one hundred and four



communicants. (Reverend Pollard was called to Boston's Church of the Advent, a very High Church.)

In December 1844 the Reverend Thomas G. Salter took charge of the church for one year. There were no additions to the church during his stay, and he left in December 1845. In March 1846 the Reverend Ethan Allen took charge of the church at the request of the wardens, and with the approbation of Bishop Eastburn. Scarcely had Mr. Allen's labors commenced before our beautiful little church was laid in ashes, by the fire of July 1846. That was a severe blow for us. But in our day of trouble we found kind friends. The members of the North Congregational Church offered us the free use of their Vestry for Sundays, which we thankfully accepted, and for more than two years we had regular Sunday services there. In November 1848 the parish hired Harmony Hall, as it was then called, for \$50 a year.

There we had the church service until St. Paul's Church was built. This church was consecrated July 24, 1850, by Bishop Eastburn. It is small – will seat only 200 people – and was built for the small sum of \$1500. The lot cost \$800, making the entire expense twenty-three hundred dollars, which was all paid before the church was consecrated. Mr. Allen remained here until the summer of 1853. At that time there were only forty communicants. Some had been removed by death; others had removed from the island. We were then without regular service until October 1855 when Charles H. Canfield was ordained Deacon, and at the request of Bishop Eastburn he came here to take charge of the parish. With him came the second “Ism” this time it was Spiritualism, and sad work it made for Bishop, Deacon and the whole parish. He remained here but little more than a year, but long enough to sow the seeds of discord and strife. Now thirty communicants remained.

In May 1858, the Reverend Noah Disbrowe was transferred from Frederickton to this diocese, and at the request of the bishop, took charge of St. Paul's Parish. Mr. Disbrowe remained here about two years. Then the communicants were reduced to twenty, and the Sunday school scholars to eighteen. Since 1858, the Parish has been dependent on clergymen and deacons visiting here.

Mr. Thomas M. Thorpe, deacon, officiated one season; Dr. – now Bishop – Neely, one season, and Mr. A. H. Rogers, one season. About the year 1862, I think it was, Dr. Ewer came here to spend the summer. It was at that time the third and last “Ism,” under the name of Ritualism, came into our little parish. Up to that time the services in the church had been conducted as in Trinity Church, according to the American Prayer Book.

Now came a great change; the pulpit and reading desk were removed, and things I cannot name put in their place. The pine table that stood in the chancel had been raised to look like a High Altar, and a super-altar added. A cross and candlesticks were placed on the altar. The old members were sorely grieved, and some left the Church. On July 11, 1870, Bishop Eastburn was here on a visit, and requested those offensive things to be removed, and they were

taken away. But the day the Bishop left the island, they were all placed back again.

For the past two years or more, Dr. Arthur E. Jenks has read the Church Service when we had no visiting clergyman here. The past summer we have had clergymen from New York and other places that did not like the High Altar, and it was removed by those having the authority. The thick heavy curtain was also removed from the window, and for a while the church looked like St. Paul's in the olden time.

But alas, another change has taken place in this little parish. The Reverend Dr. Samuel H. Meade has come here from New York, and again the High Altar is seen. A large brass cross is seen upon it, and two candlesticks, in which candles are burning during the celebration of the Holy Communion. At ten o'clock, on the first Sunday in the month, the Ritualists pay great respect to the High Altar, candles, and the brass cross. In the olden time, down in the dark ages, they had altars made of solid gold, and candlesticks made of hammered gold. In large temples there were ten candlesticks, and the priests were all night in the temples, snuffing the candles and serving the lamps. As Dr. Meade has not, according to the canons of our church, been transferred, and was not invited by any clergyman in this Diocese, he cannot properly be called our Rector.

The present number of communicants is only twelve, confirmed here. Those who were not willing to accept Ritualism have quietly withdrawn from the parish. They leave the church of their choice with sad hearts. After bearing the burden faithfully in the heat of the day, they are driven from the church they dearly loved, because they will not accept Ritualism.

- L. Wendell. Nantucket

Whose version of church history do we accept? It is left for you to decide.

## Nantucket's Railroad



Photo courtesy of Nantucket Historical Association

In 1895, the line was rerouted. It still ran from Steamboat Wharf, along Washington Street, and across Orange Street, but instead turned along Sparks Avenue toward (what is now) Fairgrounds Road. Of course, at that time the fairgrounds (also known as the Agricultural Society grounds) was located at the corner of Old South Road and Fairgrounds Road. From here the line ran through the airport's current location. It cut down the middle of the island and eventually returned to the crossing at Tom Nevers Head. The railroad abandoned Surfside — the hotel and realty group both went bankrupt. (Lots were sold at \$2.80 a piece by the end.) However, Tom Nevers became the new hot spot. Even today we can see the remnants of that land speculation. Look at any assessors map and you can see the little tiny slivers of land that make up Tom Nevers. There was a Tom Nevers Lodge, a club, speculation brochures, and long streets laid out (with names from the North End in Boston).



## Biographical Sketch of the Rev. Moses Marcus, B.D.

*Contributed by Pamela Athearn Filbert, a great-great-great-great-granddaughter of James and Lydia Cary Athearn. She is married to Brandon Filbert, Rector of St. Timothy's Episcopal Church in Salem, Oregon, whom she met at the parish church of St. John-at-Hampstead in London.*

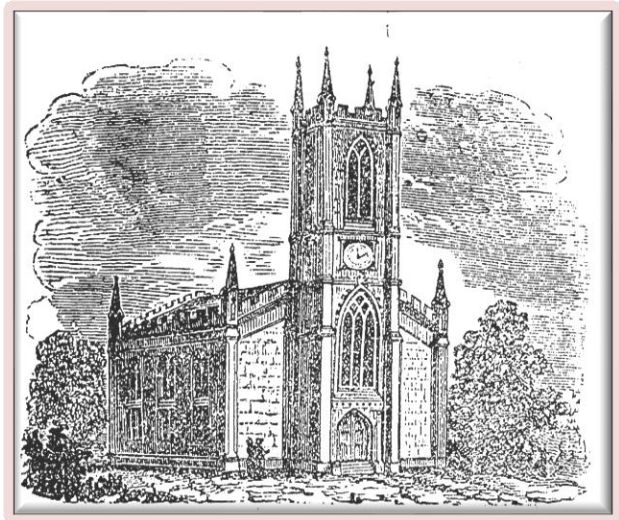
Moses Marcus was born within the boundaries of St. Andrew's Parish, Holborn, London. Eventually, both Moses and his brother Lewis were ordained in the Church of England. Marcus married Kezia Page on January 1, 1817, and welcomed their first child, William Nathaniel Marcus, on November 11, 1817, and it was this son who was to become pivotal in the Episcopal Church's establishment on Nantucket.

In April 1830 he became chaplain to the Consulate and British residents in Ostend, Holland. This appointment is our first evidence that Marcus was a High Churchman. Since the Dutch at this time were trying to woo British chaplains into allegiance in exchange for financial support, the only tool bishops back in England had was to appoint Catholic-minded chaplains whose mettle was strong enough to resist this bait. Throughout these years, both in England and on the Continent, Moses Marcus also worked as a teacher; the evidence for this is contained in an ad for a "Collegiate Institute" placed in the Nantucket *Inquirer* in 1838.

He arrived in New York, alone, in April 1834. Whether part of his original plan, or because it was the only position he could secure after his arrival in North America, Moses began a year as Headmaster of the Prince Edward District school in Hallowell, Ontario, Canada on August 11, 1834. Sadly Kezia died in January 1835 and was buried in the churchyard of St. Mary's, Bletchingly, Surrey. How his motherless children made their way to America is unknown, but one can assume that they were reunited with their father around the time he began serving the Diocese of New York in September 1835.

During his time in New York, Moses Marcus began to court a young woman named Marian (alternately spelled Marianne), daughter of Col. E. G. and Nancy House of Boston. She was only a few years older than Moses' eldest son. Perhaps this played a role in the hasty departure of young William to seek his fortune on a whaler out of Nantucket.

As is related elsewhere in this history of the parish, he arrived on the island December 30, 1837, to solemnize the marriage of his eldest son to Lydia Athearn Cary. After preaching in three pulpits on Sunday, December 31<sup>st</sup>, Moses united the young couple (they had both just turned 20 the previous November) in holy matrimony on Monday, January 1, 1838. This happened to be the 21<sup>st</sup> anniversary of his own marriage to the boy's mother. The ceremony was held at the home of the orphaned bride's guardian



and namesake aunt, Lydia Cary Athearn, and her uncle, James Athearn, president of the Pacific Bank. This places the first known service conducted according to the *Book of Common Prayer* on the site of the present-day Sherburne Hall on Centre Street.

The second Prayer Book service was held two days later at the Atheneum, housed in the building of the former Universalist Church. The reception Moses Marcus received persuaded him that the time was right to plant an Episcopal congregation on Nantucket. It is hard to imagine how busy the next three months would have been for this cleric: obtaining permission from Bishop Griswold of Massachusetts to allow the new congregation, finding funds from the Board of Missions of the Protestant Episcopal Church, wrapping up his chaplaincy work...and one thing more. According to the New York Evening Post, Bishop Onderdonk officiated at the marriage of the Rev. Moses Marcus and Miss Marian House on March 27, 1838—only four days before he arrived on Nantucket as the new Episcopal Missionary!

Three months after Moses began his work on Nantucket, tragedy struck. It affected the island as a whole, and his son's new in-laws in particular. A fire broke out in the steam ropewalk of Joseph James, just after two AM on Saturday, June 2nd. It quickly spread to many nearby houses and commercial establishments. Since the Athearn storehouse was located between the flaming ropewalk and the harbor, James and his son and sons-in-law hurried to roll barrels of whale oil into the harbor, where everyone presumed they would be safe. In actuality, oil floating on the water's surface ignited and turned much of the harbor into a lake of fire.

When the last ember had been extinguished, the damage was staggering, and James Athearn led the list of losses. There was no time for Marcus to compose a sermon addressing the tragedy the following day (which, ironically, was the Feast of Pentecost), but he preached a sermon for Trinity Sunday that was one of encouragement and thanksgiving for the fact that no lives had been lost, and that the fire had not consumed more. Several members of the church entreated him to publish this sermon, along with an appendix relating many details of the fire. *The Christian Witness* of Boston subsequently published an article condemning the theology of this sermon, but *The Inquirer's* editor (and senior warden of the church), Mr. Jenks, spent more than one entire column taking this Low-Church publication to task!

Marcus left the island to become Rector of a brand new congregation in New York City, the Anglo-American Free Church of St. George the Martyr, which met in a hall on Broadway near Canal Street

Just as the Rev. Thomas Mayhew—the first person to plant churches on Nantucket—had done 190 years earlier, Moses Marcus headed back to his homeland on an errand of family business, and to raise funds for his missionary activities. Moses was diligent in his fundraising efforts; he appears also to have conducted a school near the British Museum.

On Friday, November 26, 1852 the Rev. Moses Marcus departed this life, aged 57, and joined the Church Triumphant.



## **Dr. Ferdinand C. Ewer**

### **Who He Was and What He Did**

The father of Dr. Ewer was Peter Folger Ewer, an eminent merchant of Nantucket. In 1836, when Ferdinand was nine years old, he was placed at the boarding school of Charles G. Greene, in Jamaica Plain, near Boston. He seems to have made good progress in his arithmetical studies, and he composed and delivered a speech upon "Our Forefathers"—a fair specimen of juvenile rhetoric. The boys had a speaking society, as a member of which he began "to spread his elocutionary wings."

He left Jamaica Plain in 1838, when, going back to Nantucket, he was placed in the school of Mr. James B. Thompson, author of a once-popular treatise on the Higher Mathematics. The subsequent winter was spent by the family in Providence, where the lad attended the Greene Street school, in which Margaret Fuller was either then or afterward an assistant teacher.

The preparation for college had begun, for college training had been resolved upon. To the study of the classics he appears to have come with very little of avidity; but having changed his teacher, and with an impression that the time for trifling had gone by, he applied himself resolutely to the study of Greek and Latin with good success. Now, too, at the age of sixteen years, his natural interest in religious matters, already noticed, was by no means abated. He has left upon record some account of his thoughts and speculations at that time and in that rarefied atmosphere of Unitarianism.

He was at first astonished to find the whole body of Unitarians so very small; he began, with the assistance of the Bible, to investigate for himself; and he found himself quite unable to reconcile the Unitarian hypothesis with Holy Writ. Historical study also softened his opinion of the Roman Catholic Church. Then the question of baptism coming in, he decided against immersion. Even then he thought that the Episcopalians had the best of the historical argument. Then, having determined to be baptized somewhere, he went to the Reverend F. W. Pollard, Rector of Trinity Church, Nantucket, asked for the administration of the rite, and was received into the church, on the 24th of March, 1843. It was from this point on that he came under the influence and guidance of Pollard.

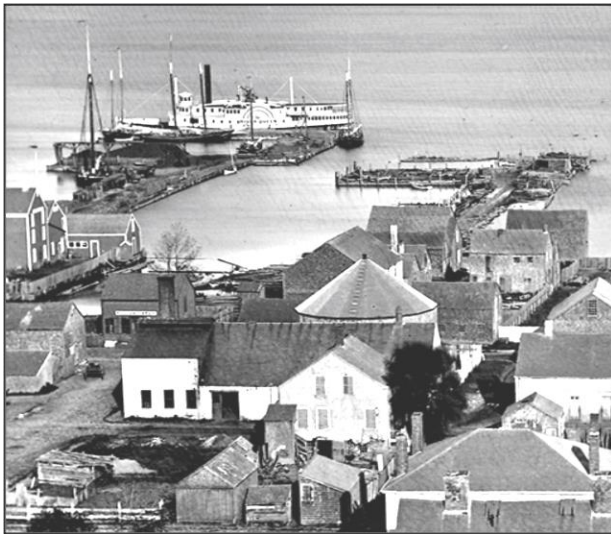
The following is from the archives of the Atheneum:

Our founding Rector, Dr. Ferdinand C. Ewer moved from his Nantucket Unitarian-Quaker background to a boyhood embrace of the Episcopal Church. On occasion, he attended St. Thomas Church in New York City (on Houston Street and Broadway at that time) but turned away from Christianity and embraced quasi-transcendentalism during his years as a Harvard College undergraduate. After being graduated from Harvard in 1848, Ewer joined the '49ers, and worked as a journalist in California. He also held a post with the San Francisco Board of Education.

The earnest, honest searcher experienced a deep turning to Christ in a mining camp barroom conversion. With great determination, he pursued theological studies and was ordained a priest in 1858 in San Francisco, at Grace Church (now Cathedral). Ewer began his ordained ministry at Saint Anne's Church for deaf mutes in New York City under the rectorship of Dr. Thomas Gallaudet (who is remembered on our Church Calendar on August 27th) in 1860. He then followed a

call to become Rector of Christ Church, New York City, where he was considered an outstanding preacher.

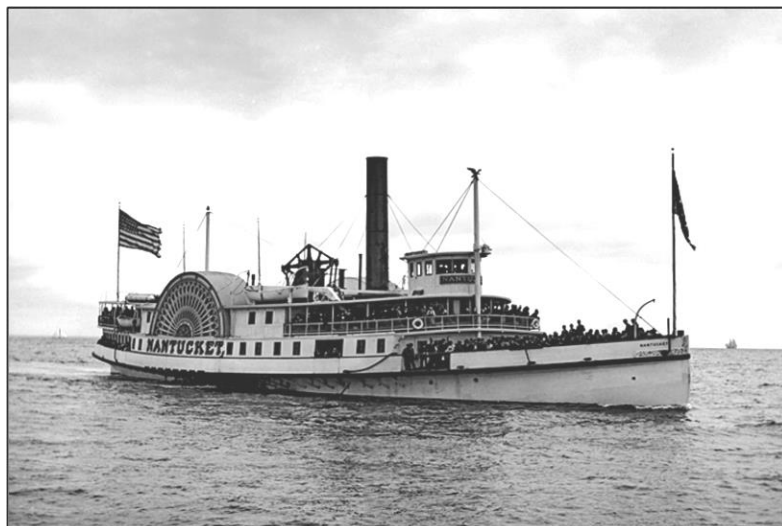
The Parish of St. Ignatius was founded in December of 1871 by Dr. Ewer during a time that marked the height of Protestant and Roman Catholic antagonism here in New York. Dr. Ewer left his rectorship at Christ Church following a dramatic controversy over his defiant stand for the Catholicity of the Church, the centrality of the historic episcopate, and his devotion to the Anglo-Catholic Movement. Dr. Ewer died in Montreal, in 1881 in dramatic circumstances, while preaching a sermon on Philippians 3:20: *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.*



**Steamboat Wharf**



**Franklin Nickerson House  
at Martins Lane**



**All the above courtesy Nantucket Historical Association**

## **The Rev. Canon Dr. Katharine C. Black**

### **Her history with St. Paul's**

"St. Paul's had sponsored for me for ordination starting in the last years of Herb Stevens' tenure as Rector. He'd actually left before the Vestry had signed its consent for my application, so John Wing did that. I'd known Mr. Stevens from The Cathedral Church of St. Paul, and he was at my adult baptism. When he came to E.D. S. to pursue a Doctor of Ministry, we had coffee several times. I'd told him about the complexities at the Church of the Advent and its disinterest on sponsoring any women for ordination, he said, "If you ever need to be in touch with a rector who can ask a Vestry a reasonable question, and they'll consider it, not necessarily to answer, 'Yes,' or 'No,' but will consider it carefully, contact me." When the Advent's Rector, Father. Richard Holloway, told me he'd been called back to the U. K., he summoned me to strategize. I observed that Herb Stevens had made that statement to me, and maybe we should contact him. Father Holloway considered carefully and smiled. He said, "St. Paul's? Nantucket?" He said, "You know they send us money for our coffee hour. We collect some here, but they send some every month or so. Herb Stevens writes to say, 'We have enough.' Of all the parishes in this diocese, I can phone him." He did, and that began a careful, faithful, and wonderful process for me.

"When Herb Stevens left, John Wing asked to interview me before he signed the Vestry form. I went to the Island and we had a long conversation. I asked whether we'd need to start the time of getting to know each other over again, roughly, a two-year period. He replied, "I can judge the cut of a man's collar pretty quickly. I can sign your papers now."

"Then the Tompkins' came. Doug presented me for Ordination, and we kept in touch while they were there. I went to the Annual Meetings and listened as the plans for buying the Parish House developed, and then the Tompkins' left. I'd been working at the Parish of the Epiphany, Winchester, as assistant Interim, and then sole Interim. When Bishop Birney asked whether I could arrange my life and in particular taking care of my husband and my five school-aged children, and go to Nantucket as Interim. It seemed like a most welcome and unique opportunity to say a beginning "Thank you," to the parish, one I knew I'd never be able to finish.

"Bishop Birney said I'd go as the Interim. I observed that John Wing had assisted Herb Stevens in summers when he was on Island and after he'd retired. He was not only senior to me, but had many, many more years of experience both as a priest and at St. Paul's, and that surely I'd be his assistant. "No." Bishop. Birney said that Bishop Johnson was clear that he wanted someone who was canonically resident in Massachusetts to be Interim for him, and that John Wing had kept his residence in Washington, D. C. He wanted it to be clear that the Interim was connected, under the authority, of the Diocese and its Bishop. I chatted with Bishop. Birney about how to do that. We talked about perceptions and realities, as well as just plain manners. It seemed to me that the parish needed John Wing, and that I was—the off islander. We enjoyed working together. John was much loved in the parish, as was and is, his remarkable wife, Merillion.

"We worked together relatively seamlessly. There was an occasion when we did have different points of view, and John asserted his experience. I opined that I'd decided that we had to do it my way in line with Diocesan policy. He finally became somewhat angry and said, "You're acting as though you're in charge." I took a deep breath, and said, "I am. You remember the Bishop said he had to have a Massachusetts Diocese person in charge, and in most things that hasn't been at issue, but this, this one I have to decide." He laughed, said he'd forgotten and we went back to working together amiably.

One of the most interesting occurrences in that period happened at a Profile Committee Meeting. The members had worked hard, and were finishing up the Profile. People took turns reading it all aloud, so we could all really hear the way it sounded to us, and would sound to interested people. One sentence included some phrase about Nantucket was "bleak in winter." A long, long harangue followed. The Real Estate folk said, "It's a deal breaker." The art people said, "No, it's an evocative word, one of silence, beauty and stillness." The two sides went back and forth. As the meeting was ending, it was decided to just strike the word "bleak" for some simpler word. I observed that I thought that on the inside cover of the Profile, a summary of the discussion over the word should be included, with the comment that the discussion, and both sets of feelings about the word gave a good picture of both life on Nantucket and its lively residents.

"In that interim time, we also celebrated on Island the Ordination of Jackie McGrady. Bishop Johnson came from America and The Rev. Dr. John L. Hooker, editor and commentator on the additional hymnal *Wonder, Love, and Praise* also came to help on music. Jackie and he had done Clinical Pastoral Education together, and so he was pleased to come to celebrate the occasion for her. Other highlights of that time were a baptism every Saturday evening from Memorial Day to Columbus Day, so that we wouldn't lengthen every Sunday Service. Susan and Warren Phillips and their two sons, and Mort and Barbara MacDonald were regulars and made a regular "baptizing community" for those quiet focused occasions. I remember an astonishingly successful Fair, as I believe is quite regular; that year a parishioner even won the rug! I remember a few regular parishioners in that time who were a little intimidating for someone as recently ordained as I was then. Bishop Krister Stendahl, Professor of New Testament at Harvard Divinity School and Bishop of Sweden of the Lutheran Church, and his theologian and remarkable wife Britta, Mister Rogers, PBS's long-time children's TV program leader and graduate of a Presbyterian Seminary, and his pianist wife were often there throughout the summer. One Sunday, one of the servers looked out and said, "Do you know how many bishops are out there this morning?" "Nope, and I'd just as soon not know, and I'll bet they'd prefer that too." Joan Hunter Altreuter was a fixture in the office and did all the numbers and was a gracious teacher and support. She was the force that made the office, its finances, and parish function smoothly during that entire period.

"That whole time was more than formational for me. It provided me a deep and lasting spirituality and a joy in liturgy, always still seeing the sun through the wild flowers and the butterfly in the east end and the misty and splendid moors of the island. The chapel and its regular early morning parishioners, often the same three faithful women, and its Saturday congregations, have continued to give me an icon for tranquil worship. The whole Interim time was precious to me, and I am still grateful and shaped by the place and experience. Thank you. - KCB

# Nantucket's Historic Churches

## Text and Pictures Courtesy Nantucket Historical Association

Nantucket boasts several historic churches, but anyone who has traveled to Nantucket will recognize the iconic clock tower of the Second Congregational Meeting House, now known as the Unitarian Universalist Church. Easily one of the most photographed buildings on the Island; the church is still welcoming guests to Nantucket as it has been doing for more than 200 years.

Most of Nantucket's historic churches date back to the early nineteenth century. The following is not a complete list of the island's churches and includes only those with buildings of historical and/or architectural significance. Many of these churches are open for worship.

### African Meeting House

Museum of Afro-American History

This small building was erected about 1827 in a segregated community known as New Guinea, where it served as a church, a school, and a meeting house. The restoration of the Meeting House was completed in 1999, and it is open to the public on a seasonal schedule.



### First Congregational Church



*Built c. 1725, the Old North Vestry is the oldest continually utilized house of worship on Nantucket,*

One of Nantucket's most photographed historic churches, the original Vestry was built about 1725, but dismantled and moved to its current site in 1865. The first tower was built in 1795 and a bell was hung in the tower in 1800, the first one on the island. The tower was removed and the church moved to the back of the property to make room for the current church in 1834. The current tower was added in 1968.

### Quaker Meeting House

Quakerism gradually became the dominant religion during the most prosperous days of Nantucket's whaling industry. The Quaker (Friends) Meeting House on Fair Street was erected in 1838 and originally served as a Friends school. The building was purchased from the Friends in 1894, and became the Nantucket Historical Association's first museum. In the 1940s, Quakers formed a worship group, and began to meet once more in the historic meeting house.



### **St. Paul's Episcopal Church**

The original church, Trinity Episcopal Church, constructed on Broad Street, was destroyed by the devastating Great Fire of 1846. Trinity Parish was formally dissolved, and a group of parishioners banded together to form a new church. The new church, erected on Fair Street in 1850, was eventually sold, placed on rollers and moved to Beach Street. The current building, which features memorial windows made by Tiffany, was erected in 1901.

### **'Sconset Union Chapel**

This beautiful Gothic Revival-style chapel was completed in 1883. A recital was held that July and attendees were charged 25 cents each to raise money for a sanctuary organ. Other than having undergone some necessary repairs and renovations over the years, 'Sconset Union Chapel appears much as it did when it was first constructed.

### **Summer Street Church / First Baptist Church**

Originally known as the First Baptist Church, this beautiful church was conceived in 1839 and built in 1840. A new steeple was dedicated on October 22, 2000, and the church name that had been popular a century ago, "Summer Street Church" was adopted.

### **The Church of St. Mary-Our Lady of the Isle**

Construction of this historic church began in 1896 and was completed in July 1897. The first Mass was celebrated on August 8, 1897. The church building features lovely stained-glass windows and a beautiful statue of Our Lady of the Isle in front of the church, sculpted in Italian marble by DePrato and donated by parishioners in 1956. The church doors are open to all people, every day of the year.

### **Unitarian Universalist Church (Second Congregational Society)**

In 1809 the meeting house was built and the Second Congregational Society incorporated. Its bell was brought from Lisbon, Portugal, in 1812. The town clock was placed in the tower in 1823. In 1837 the Second Congregational Society (also known as the South Church) officially became Unitarian.

### **United Methodist Church**

This beautiful church entertained the New England Conference of 1837 and survived the fire of 1846. It has one of the five known Thomas Appleton pipe organs in existence, and is the only one that has been in continual play since its construction in 1831. The organ was taken to Nantucket by the *W.G. Nettleton* packet ship in 1859. Per author/historian Nat Philbrick: "In a tradition that may be too good to be true, Maria Mitchell was the person who rushed to the building's defence. The argument was that the convection currents created by the fire at the head of Main Street would blow the flames away from the church."

# A Brief History of Religion on Nantucket

by the Rev. Georgia Ann Snell for the Nantucket Historical Association

As the Reformation spread through Europe in the early sixteenth century, the Protestant interpretations of belief and scriptural validity brought chaos to religious life. When Henry the VIII established the Church of England it became the basis for the



Protestantism that not too long after came to America. The Puritans, who were in existence by 1559, attempted national reform in England, but the Catholic Stuarts made things difficult for them and many fled to Holland. In the 1630s the Puritans began coming to America. The New England colonies were founded predominantly by the Puritan settlers of Massachusetts and Connecticut, who then established communities in Maine, New Hampshire, and on Long Island. Under the leadership of Roger Williams, who fled from the Bay Colony Rhode Island became a refuge for those seeking freedom of conscience, Baptists, Quakers, and other independent spirits flocked to Rhode Island, including those who were seeking freedom *from* religion.

Beginning in 1642, Thomas Mayhew of Martha's Vineyard made missionary forays to Nantucket, and in addition to claiming pasturage for his sheep managed to "Christianize" a good number of the native population. By the time the first settlers came to Madaket Harbor that winter of 1659, many of the Indians were already converted. The Proprietors came to Nantucket in search of economic opportunities and a desire to be outside the jurisdiction of the Massachusetts Bay Puritans. They rejected religious politics and preferred nonconformist religious practices. They opposed the Puritan idea of collective discipline, and were advocates of toleration and sectarian diversity.

The Nantucket native population of between 2,500 and 3,000 welcomed the English settlers. During the early years, the Indian Christian movement grew, led by Peter Folger, who had settled on Martha's Vineyard and moved to Nantucket as a religious teacher, among his many other occupations. By 1674 there were nearly 300 "Praying Indians," as they were called, in three churches. One was at Oggawame (or Jephtha's town, northeast of Gibbs Swamp); one at Wammasquid (Quidnet); and one at Squatesit (Polpis). Daniel Gookin, supervisor of the New England missionary effort, reported that there were four teachers at that time: John Gibbs (Assasamoogh), pastor; Caleb (Weekochisit); and two others, Joseph and Samuel. The Praying Indians evolved from the Anabaptist beginnings fostered by the Mayhews.

Because Nantucket was then a part of the New York Colony, the separation of church and state was already an accepted tenet of Nantucket's religious life. Even after the island was ceded to Massachusetts, this ethic was strongly adhered to by the settlers. At the end of the seventeenth century, nonconformity, diversity, and religious pluralism prevailed; private and public worship services were held but they were not formalized congregations with settled ministers.

In 1702 the English Quaker, John Richardson, came to Nantucket and addressed a large group of interested citizens at the home of Mary Coffin Starbuck, who was already

committed to Quaker ideals. That meeting is considered to be the beginning of the highly influential Quaker movement on Nantucket. At about the same time, Congregationalists were meeting in homes in the old town of Sherburne. Oral tradition has it that the first Congregational house of worship may have been in existence in 1711, an assumption based on a bill for lumber that cannot at present be located. It is known, however, that in 1725 town records ordered that notices be posted at two meeting houses, presumably the Friends Meeting House on upper Main Street and the Congregational Meeting House, the Old North Vestry, which by then had been moved to Centre Street.

On June 24, 1799, the Reverend William Beauchamp (pronounced Beecham) organized the Methodist Society in an upper back room in the Pearl Street residence of Ebenezer Rand. Methodism had arrived two years earlier when the Reverend Jesse Lee visited in April and preached sixteen sermons. In 1798, when the Reverend Joseph Snelling of Boston came to preach on Nantucket, there was such a large group of black people who wanted to attend but could not that the Reverend Snelling went to the open air on Mill Hill where all classes, rich and poor, white and black, assembled. Nineteen people organized the Methodist Society, and services were first held in the Town Hall at the corner of Main and Milk Streets, until 1800. A new meeting house, built to seat 1,000 people, was erected on Centre Street at Liberty Street in 1823, at a cost of \$14,000.

In 1809, a division in the First Congregational Church resulted in the Second Congregational Society being formed and a new meeting house erected on Orange Street. Reasons for the break are unclear but they may have been a protest against undue strictness, differences in matters of church governance, and the need for more space for a growing community. Calling their church the South Meeting House, the congregation became Unitarian in 1837, after a majority of the members signed a covenant used for admission into the Church of Harvard University, the old First Parish of Cambridge.

In March 1824, a meeting was held at Aaron Mitchell's house to form a Universalist Society. The cornerstone of the new meeting house that resulted from that meeting was laid at the corner of Federal and Pearl (now India) Streets. A scroll with the names of the proprietors and principal builders, memoranda, a copy of the *Inquirer*, U.S. coins, and a lock of hair from the late lamented John Murray were placed in the cornerstone. It was a simple gothic structure, sixty by fifty feet, with ten gothic windows, each eighteen feet high. The sixty-four pews were painted a delicate straw color. The Universalist Society survived only until 1834 when the building (completed in 1826) was purchased by the proprietors of the Nantucket Atheneum. The original building was destroyed in the Great Fire of 1846 and replaced by the existing library building.

The African Baptist Society was formed in 1825 and built its meeting house at Five Corners, the center of the segregated community. It was designed from the start to be a multipurpose space — primarily as a school and church, a lecture hall, and a social center. The Black Anti-Slavery Society and the Colored Temperance Meeting used it as well. The deed specified that a schoolhouse be erected on the lot — with the intent to keep it there forever — confirming the importance of education to the black community. In 1835 another black church was founded, the African Methodist Episcopal Church, also known as the Zion Methodist Episcopal Church. The first known lay minister there was an escaped slave named Arthur Cooper. He and his wife Mary were protected by abolitionists on Nantucket when agents from Virginia came looking for them.

The First Baptist Church was organized in 1839, and first met in Franklin Hall on South Water Street until the Summer Street meeting house was built. The first pastor was the Reverend Daniel Round Jr. The congregation, as happened several times on Nantucket, split in 1896. One group removed to a York Street location, while issues were discussed. Eventually the group that had moved out was reinstated in the Summer Street building upon approval and recognition by the Massachusetts State Convention. A group that had been forced out formed the People's Baptist Church in 1897, which lasted until 1902 when their Centre Street meeting house (formerly a Friends meeting house) was sold to John Roberts. The building became an annex to the present-day Roberts House.

In the mid-nineteenth century, the Episcopal Church came to Nantucket when Reverend Moses Marcus came to Nantucket to perform the wedding ceremony of his son, who was living here after serving on a whaling ship and then being employed by the newspaper, *The Inquirer*. Reverend Marcus preached at the Methodist Chapel, the Second Congregational, and the First Congregational all on the same day. Realizing that he was the first preacher of the Episcopal faith to be on the island, he stayed and ministered to a new group that was interested in the denomination. The group organized and created Trinity Episcopal Church. A building was erected in 1839 on Broad Street, and was the last building on the north side of Broad Street to be destroyed in the Great Fire. For two years the congregation met at the First Congregational Church, but it essentially dissolved as Trinity Episcopal. Discussion among the trustees resulted in the change of name to St. Paul's Episcopal Church (by vote of seven to six over St. John's), the church reorganized. A new building was built on Fair Street and used until 1901 when the current building was built on the same site.

The Roman Catholic faith came to Nantucket in 1849 when Father Thomas McNulty of New Bedford celebrated Mass in three locations: Town Hall at the corner of Main and Milk Streets; the Quaker school-house on Broad Street; and in Pantheon Hall. St. Mary's Roman Catholic Church (site of former Harmony Hall) was consecrated on Federal Street in 1858. The present structure was erected in 1897.

Worship services were held in the Siasconset school house as early as 1875. In 1883, when the Union Chapel was erected, Roman Catholic services were held in the morning followed by a nondenominational service in the afternoon.

The twentieth century brought a number of other faiths to Nantucket's rich and varied religious history. An Assembly of God Church was established early in the century and the Christian Science Society in 1903. There is a congregation of Jehovah's Witnesses, and the Latter-Day Saints (Mormons) and the Baha'i both have a presence on Nantucket today. In 1985, Congregation Shirat Hayam was formed for the Jewish population.

. The diversity of Nantucket's religious history is continuing with a spirit of cooperation and ecumenism that has been characteristic of the twentieth-century religious community.

# Quakerism in Early Nantucket

Text and Pictures Courtesy of Nantucket Historical Association

The Society of Friends was the first group to formally organize on the island. This firm commitment was a direct outgrowth of the missionary visits of Friends from off-island, including Thomas Chalkley, a Quaker missionary-merchant from Philadelphia, and John Richardson, a well-known English Friend. Between 1704 and 1708, a number of other Friends visited Nantucket from Rhode Island, Long Island, Philadelphia, and England.

Mary (Coffin) Starbuck (1645–1717) and her husband Nathaniel led the Quaker movement on Nantucket. The Nantucket Meeting was formed in 1708 with Mary serving as an elder and her son Nathaniel Jr. as clerk. The first meetings were held in the Starbuck home, called “Parliament House,” in the original Sherburne settlement at Capaum. [Tradition has it that the house was moved into the Fish Lots at 10 Pine Street, but it is more likely that only materials salvaged from the original house were used.] John Richardson wrote of a meeting at which Mary

“Spoke trembling. . . . Then she arose, and I observed that she and as many as could well be seen, were wet with Tears from their Faces to the fore-skirts of their Garments and the floor was as though there was a Shower of Rain upon it.”

In the forty-year period after 1708, the Meeting outgrew a series of meeting houses and expansions. By the late 1750s, the Friends meeting house at the corner of Pleasant and Main Streets served 1,500 persons. In 1762, with the Quaker community having grown to almost 2,400 persons, the much larger Great Meeting House was built at the crossroads of Main Street and Madaket Road.

The Quakers on Nantucket were strong politically and financially; many were involved in the lucrative whaling industry. They were in the majority for most of the eighteenth century, and their devotion to simplicity and strict adherence to traditional ways influenced Nantucket’s architecture, home furnishings, clothing, and social behavior.

## Factionalism in Nantucket Quakerism

The Revolutionary War and the War of 1812 were disastrous for the Society of Friends. Their doctrine of pacifism led them to read out of meeting dozens who had supported and/or participated in the “American Cause.” After 1820, Quakerism on Nantucket started to decline rapidly, with a great decrease in the number of Quakers by the 1840s. Members were read out of meeting for marrying non-Quakers and for nonattendance. Around 1830, the Hicksite division had a devastating effect on American Quakerism. The Nantucket Meeting broke into factions, with older, more orthodox, Quakers unable to accept the changing times. Three different sects—the Hicksites, the Gurneyites, and the Wilburites—held separate meetings on the island, thus shattering



**Old Quaker Meeting House  
& NHA Research Library**



Quaker unity. By the late 1860s there were only a few Quakers on the island, and by 1900, it is said, there were none.

### **Quakers Today**

Since 1939, members of the Religious Society of Friends have used the Quaker Meeting House on Fair Street for worship according to the Quaker manner on Sunday mornings during the summer. Since 2000, a small group has been meeting there year round. Today, the Religious Society of Friends is one of the recognized Christian denominations with about 120,000 members in the United States and perhaps about 200,000 in all other parts of the world. Present-day Friends believe that the old Quaker principles and manner of worship are applicable in modern life.



**1880 The Train to Surfside and 'Sconset**



**Images courtesy of NHA**

## **An “Enlightened” Communion**

^ The following is to prove that the Reverend Ayers' communion instructions in *St. Paul's Sword*, (see page 19) have nothing on this priest one hundred years-plus later, we give you the following for your "enlightenment."

### **To the Parish:**

I have noticed with growing alarm a state of confusion surrounding the distribution of communion. As someone with a keen interest in the correct and proper procedures, let me take a few moments to explain EXACTLY how things are supposed to work. All persons are welcome to receive Holy Communion. However, it is important that they be prepared to recite the Catechism and the Thirty-Nine Articles from memory before proceeding to the altar rail.

If you prefer to receive communion under the conventional species of bread (St. Mary's Convent, Wahoo, Nebraska) and wine (Ernest & Julio Gallo Classic Port, California, 2009) please stand or kneel with your hands by your sides at the rail. If the nitrates in the port induce nasal congestion, you may indicate your wish for a light Chablis (Sutter Home, 2008) or Zinfandel (Paul Mason), by placing your right hand behind your head.

Two non-alcoholic selections are also offered. For red grape juice (Tucker's Berry Farms), place your left hand behind your head. If you prefer a white, pasteurized grape juice product, kindly place both hands behind your head. To express solidarity with oppressed farm workers in the grape industry, place both hands tightly over your mouth and hum "Les Marseillaise."

To receive an ordinary, unleavened communion wafer, kindly wink your right eye as the minister approaches. For a certified organic, whole-grain wafer, wink your left eye. For low-fat, low-salt bread, close both eyes for the remainder of the service. Children may receive a blessed animal cracker by showing the minister that they can cross their eyes. Parents who are concerned about the violence implied in eating animal-shaped foods may join a support session that will try to lobby the church for change. Unfortunately, we have had to discontinue the distribution of blessed gummy bears to the children after Billy Watson's recent encounter which I do not wish to dredge up at this time.

Next, a word on the consumption of the host. If you wish to have the host placed in your hands, please cup them together in front of you. If you are expressing a wine preference, the minister will allow you ample time to change postures. If you feel uncomfortable using your hands, simply assume the baby bird position as the minister approaches. Do not extend your neck so far that the server can't see your eyelids when you express your bread preference.

Finally, those with airborne allergies should know that some Lay Eucharistic Ministers wear Royal Copenhagen given to them by the Bishop at Christmas. The Rector may or may not be wearing cologne, but his wonderful wife has been known to wash his cassock in scented laundry detergent and dry it with a Downy sheet. The Deacon wears all cotton garments washed in pure, organic soap and rinsed with mountain spring water. She wears no scented products and scrubs her hands with hospital-approved antibacterial soap.

At St. Paul's it is our commitment to see that the worship experience will be as meaningful, efficient, and error free as possible. In this vein, an electronic billboard will soon be installed over the altar outlining all Prayer Book instructions. If anyone has additional questions about worship, please join me for coffee in the Parish Hall where I will be beginning a 32-week series entitled "Identifying 13th Century Monastic Communities Through Hair and Garment Analysis."

**Dear St. Paul's in Nantucket,**

I do not know about you; however, given all that is going on in the world, I am ready for a little light heartedness. I hope that you enjoyed the above letter written by the Reverend Donald Schell to his parish.

Go with Christ.  
Gene McDowell, Rector,



**First Congregational Church**



**India Street**



**Images courtesy of NHA**

## **The Ultimate Truth - Out of the Mouths of Babes**

Bill Walker, a long-time St. Paul parishioner, and as of this date a member of the Vestry, tells the story of how he was carrying the cross and leading the procession down the aisle when he heard a little girl ask her mother: "Is that God?" Well, maybe he's not God, but a man who has given greatly of his time and talent to St. Paul's church and church school. One Sunday in 2013, in place of the regular sermon, Bill was asked to read an essay he found by Danny Dutton - an eight year old boy from Chula Vista, California - who was given the homework assignment to "Explain God." Clearly, out of the mouths of babes" often great insight flows.



### **"The Explanation of God"**

One of God's main jobs is making people. He makes them to replace the ones that die so that there will be enough people to take care of things on earth, He doesn't make grown-ups, just babies. I think because they are smaller and easier to make. That way he doesn't have to take up his valuable time teaching them to talk and walk. He can just leave that to Mothers and Fathers.

God's second most important job is listening to prayers. An awful lot of this goes on, since some people like preachers and things, pray at times besides bed time. God doesn't have time to listen to the radio or TV because of this. Because he hears everything, there must be a terrible lot of noise in his ears unless he has thought of a way to turn it off!

God sees everything and hears everything and is everywhere which keeps him pretty busy. So you shouldn't go wasting his time by going over your Mom and Dad's heads asking for something they said you couldn't have.

Atheists are people who don't believe in God. I don't think there are any in Nantucket at least there aren't any who come to St. Paul's.

Jesus is God's son. He used to do all the hard work, like walking on water and performing miracles and trying to teach the people, who didn't want to learn about God. They finally got tired of him preaching to them and they crucified him!

But he was good and kind like his Father and he told his Father that they didn't know what they were doing and to forgive them. God said, "OK" and God did not let Jesus stay in the grave, but raised him from the dead.

His Dad (God) appreciated everything that he had done and all his hard work on earth so he told him he didn't have to go out on the road anymore. He could stay in Heaven. So he did and now he helps his Dad out by listening to prayers and seeing things which are important to God to take care of and which he takes care of himself without having to bother God. Like a secretary, only more important.

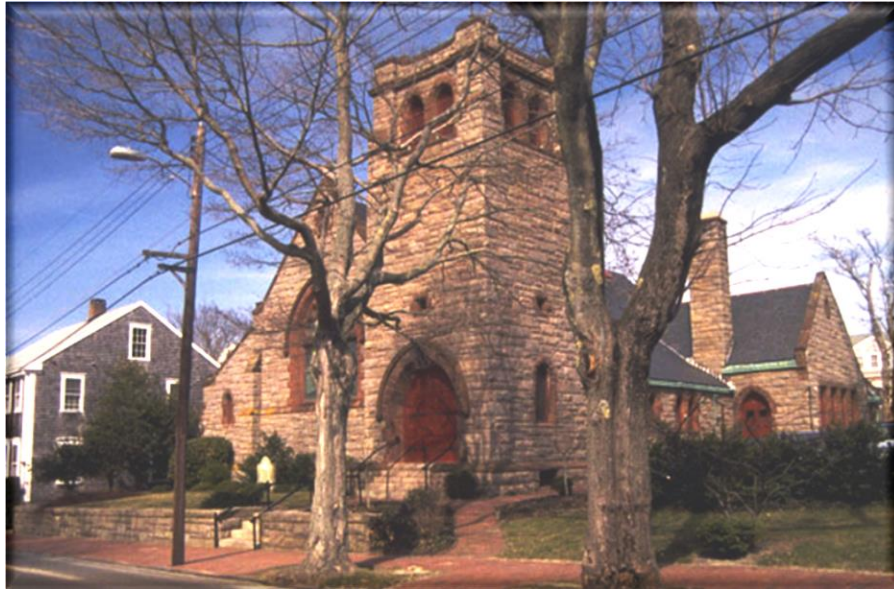
You can pray any time you want and they are sure to help you because they got it worked out so one of them is on duty all the time.

You should always go to church on Sunday because it makes God happy and if there's anybody you want to make happy, it's God!

Don't skip church to do something you think will be more fun, like going to the beach. This is wrong and besides the sun doesn't come out at the beach till noon anyways.

If you don't believe in God, besides being an Atheist, you will be very lonely because your parents can't go everywhere with you, like to camp, but God can. It's good to know He's around you when you're scared, in the dark, or when you can't swim and you get

thrown into big, deep water by big kids. But you shouldn't just only think about what God can do for you. I Believe God put me here and he can take me back any time he pleases! And that's why I believe in God!



**Rectory at 14 Fair Street to left before it was moved.**



### **A Minor Inconvenience**

A clipping found by the Reverend John Wing reported that a former St. Paul's pastor (circa between 1850 and 1860) had to deal with a "minor inconvenience" after leaving the parish and the island. Out of discretion, and apparent deference to a fellow clergyman, the Reverend Wing did not supply a name. While serving another parish on the mainland, this priest was surprised when "a blue-eyed, golden brown-haired and well-formed young woman showed up claiming to be his wife." Since he already had a wife, this caused him some degree of tribulation. (*And who knows what else?*)

## **IX. Gifts to St. Paul's**



## **The Clerestory Windows (Dormer in Nave)**

**Mr. Everett U. Crosby  
Mrs. Margaret P. Crosby  
Mrs. Marguerite H. Fordyce  
Martha Grundy**

## **The Chapel Windows**

**Mr. Robert W. Stark  
Mr. Lee Niedringhaus  
Mr. Jack Grout  
Mrs. Olivia Elphinstone  
Mrs. Evelyn Coffin  
Mrs. Garrett D. Pagon  
Burnham Dell, Jr.**

## **A Holy Water Stoup (Chapel)**

**Shedden Sanguinetti II 1982-83**

## **The Processional Crosses**

**In memory of  
William Ripley Nelson 1891-1977  
&  
Mary Ann Starbuck**

## **Chapel Doors**

**John Stewart Chapman, Jr.**

## **Episcopal Church Flag**

**Mrs. Nancy Stratton**

## **Cross on Altar**

**Edwin Coffin Gardner**

## **Chapel Reredos**

**The Reverend John D. Wing**

## **Parish House**



**Mr. and Mrs. John Franklin Maury and Family**

**H. Ward Reighley**

**Curtis and Joan Barnes**

**Anonymous Donors**



**St. Paul's Restoration of the Windows - 1998  
Given to the Glory of God  
In Loving Memory of**

**The John Atlee Family  
The Berlin DeF. Baird Family  
Murial Carver Barnum  
Mr. and Mrs. John S. Beale  
Evelyn G. And Arthur Broll, Sr.  
Ralph William DeGraw, Jr.  
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Margaret Eaton and John Weeden Grout  
Theresa Howley Maury  
Earle M. C. Causland  
Juliet M. and Harold Tompkins  
Edward H. Ward, Jr.  
Gladys Wood**

## **The Memorial Garden – 2003-2013**



**Grant of initial funding to facilitate architectural and landscape planning and creation of St. Paul's Church Memorial Garden**

**Given by Carlee Charitable Trust in Memory of  
Jane Heyburn Carlee**

### **Donor**

Donald & Martha  
Harleman

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Warren Wills

Dan & Nancy Bills

Charles & Cynthia Fisher

Jane Lamb

### **In Memory of**

Baby Ives

Katherine McClellan

Marilyn K. Wills

Miriam C. Bills

Warren & Georgie Fisher

John Westcott Lamb

### **Gift**

Leland Cypress

Heath, Day Lily  
Japanese Holly

Towards Chapel Table

Cormus Kousa

Boxed-leaved Holly

Box-leaved Holly

Janet Dickinson	Frederick Charles Cupek	Hamamelis Intermedia
Hilliard Wood and Marie Anne Werner	Hilliard O. Wood, Sr. Kornelis de Boer	Hermercallis
Andrew & Joan Jessiman		Towards Rose Arbor
Hannah Shipley	John Rugge	Magnolia Grandiflora
Elizabeth Husted John & Betsy Husted Pamela & Piers Lloyd Owen .	John G. W. Husted, Jr	Leland Cypress
Patty Gibian	Pudge & Gleed Thompson	Magnolia Stellata
Louise Wareham	Robert S. Wareham	Heath
Sam and Sheila Daume	Baby Ives	Colo. Blue Spruce
Charles J. Allard	Carole Jean Allard	Pieris Japonica
Dual & Penny Macintyre	Our Parents	Rosa New Dawn
Laurie & Moncure Chatfield – Taylor	Gordon Lyon Woodhouse Johnson	Teak Garden Bench
Greg & Amy Hinson	Joan Slaymaker	Garden Gate & Fencing
Stacey W. Stuart	Carole Whittier Stuart	Japanese Holly
Don & Barbara Russell	Jeffrey C. Robinson	Jap. Holly, Ilex crenata
Randall Wight	Margery Kimball Clifford	Irrigation System
Ruth & Bill Yarmy	William W. Yarmy Jonathan Yarmy	Teak Garden Bench
Jeanne Riggs	Lawrason Riggs, Jr. Lawrason Riggs, III	Stone Entrance Landing



Caroline Ellis		Rose Arbor
Dorothy M. Riley	Lawrence D. Riley	Leland Cypress
Barbara Melendy	Mr. & Mrs. M.B. Melendy	Leland Cypress
Elizabeth Glendinning	Richard E. Glendinning	Rose Arbor
Paul J. Dobrowoski	Mr. & Mrs. S. Dobrowoski	Japanese Holly
Mr. & Mrs. George Baker	Sarah Ella Wilburn Jones	Gate & Entry Fencing
David & Stephanie Deutsch	Kitty Deutsch	Leland Cypress
Drucker Family	George L Hamilton	Japanese Holly
The Reverend Stephen & Susan Apthorp	Mary Louise Apthorp	Rose Arbor
Dick & Cornelia Bower	Pudge & Gleed Thompson	Erica Carnea
John & Deborah Speer	Grace & John Speer, Sr.	Heath
Catherine Fenci Oliver John Lawrence Oliver	Frances Grey Massey	Teak Garden Bench
John & Ann Curlett		Leland Cypress
Erick & Anne Ferguson	Mr. & Mrs Lyster C. Reighley William F Reighley Janet R. McIntyre	As Needed
The Reverend Joel & Florrie Ives	Baby Ives	Irrigation System
John W. Field	Priscilla Brown Field	Day Lily & Solomon Seal

C.S. Lovelace	Olivia Lovelace Elphinstone	Ilex Crenata Convexa
Jetti & Louis Ames	Frances Faeth	Rose Arbor
Donna Tillotson	Theodore Loren Tillotson	Toward Leland Cypress
Noni & Russell Smith	Robert J. Maelyn J. Leichter	Stone Entrance Landing
Mr. & Mrs. Robert Ernst		Garden Endorsement
Anthony & Theresa Molis Marsh, Eric & Ryan	Fred Rogers, (Mr. Rogers) in honor of his lifelong dedication to children	Heath
Mr. & Mrs. Wyatt Walker, Jr.		Japanese Holly
George & Marian Peacock	George L. & Gertrude McKenzie	Heath
Williams & Marilee Matteson.	Herbert Marache	Garden Fund
Mr. & Mrs. Ryan Brown	Elizabeth K. Cluxton	Rose Arbor
Linda Berry	David Berry	Japanese Holly
E. Tennant		Endowment
Judith Drake	Judith Ogden Taylor	Heath
Linda Berry		Garden Fund
Peggy, Chuck, Julie, Whitney & Anne Gifford	Skip Gifford	Heath
Martha Harleman		Garden Fund
Mary Margaret Holmes	The Honorable Burwell Baylor Wilkes	Garden Fund

Wendy Gifford	Richard C. Gifford	Garden Endowment
Bill & Lucille Clarkson	Ruth Tiffany Barnhouse	Leland Cypress
Nancy Ives	Baby Ives	Garden Endowment
Susan & Coleman P. Burke		Garden Fund
Daintry & Julia Jensen	Christopher Todd Jensen	Chapel Table
Leslie Baldwin		Garden Fund
Mrs. Nathan Allen, Jr.	Marjorie S. Thebaud Jules M. DeR. Thebaud	Garden Fund
Ann Bond	Wilson Browning Jackson Bond	Belgian Block Edging
Toni & Martin McKerrow		Garden Endowment
Dual & Penny Macintyre	George Scott, Patricia Petnik Edna Marie Lightbody Coburn Diane Novissiom	Leland Cypress
Abergavenney Whiteford	Emily "The Best Dog"	Vinca Minor Bowles
Beverly Hall	Gary Mack	Apostles' Pot
Sally Willauer Nash	Thomas Jackson Willauer Whiting Willauer Louise Willauer Jackson	Memorial Garden Ledger
Sandy & John Knox-Johnson	Jessica Woodle	Teak Garden Bench
Gleaves Rhodes Summer Bible Study Caroline B. MacKenzie	Charles W. Sutton 1913-2004	Garden Planting

**.... we therefore commit his/her to the ground,  
earth to earth, ashes to ashes, dust to dust....**

The concept of the Memorial Garden was to create a sacred space in which we can celebrate the lives of people who have died and, through this natural setting, can emphasize the Easter message of hope and new life. Inscribed into stones on the wall of the church facing the garden are some of the parishioners whose ashes have been scattered in the Garden. The others are listed here.

**LILO BORNEMANN  
5 -21-1908 – 12- 23-1981**

**ALFRED BORNEMANN  
4-6-1906 -- 9-13-1997**

**JOHN DURHAM WING III  
6-19-1917 -- 2-16-2002**

**BABY IVES  
8-29-2002**

**MARILY N. WILLS  
10 -14-2002**

**VIRGINIA A. T. HART  
3-12-1913 -- 7-20-2003**

**WILLIAM BUTTS MACOMBER  
3 -28 1921 -- 11-19 -2003**

**RONALD E. ELDER  
12 -18-1951 -- 5-17-2004**

**ROBERT C. BEUSCHER  
11-5-1951 -- 1-4-2005**

**BARBARA NELSON  
8-19-1923 -- 2-2-2006**

**DONALD OLIVER**  
**10-10-1935 – 1-13-2006**

**ALFRED BORNEMAN – 10-12-2003**

**LIESOLETTE JUST BORNEMAN – 10-12-03**

**DANIEL EULRICH THAXTON – 8-04-2006**

**JANET LOGAN SMITH – 6-25-2007**

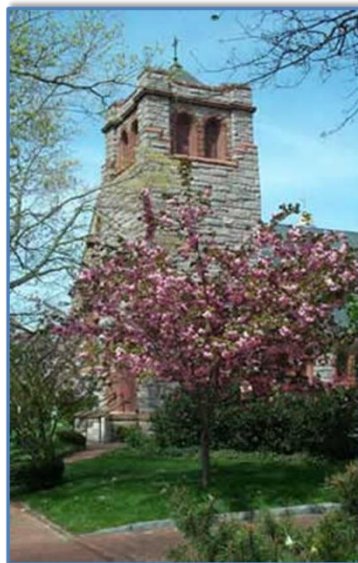
**AGNES ELIZABETH STONE – 6-25-2007**

**JOHN COX ROGERS – 7-14-2007**

**DIANA ROGERS MURPHY – 4-12-2008**

**THOMAS BOSS COGDON – d 12-23-08 – Buried 7-15-2009**

**THE REVEREND DR. EUGENE C. McDOWELL**  
**10-9-1949 – 8-12-2014**





## **X. The Parish Vestry - 2014**



**Ken Beaugrand, Co-Warden**  
**Randy Wight Co-Warden**



**Dual Macintyre, Treasurer**  
**Jeff Blackwell**  
**Asst. Treasurer**



**Pat Newton, Clerk**  
**Martin McKerrow**



**Normand Berthelette**  
**Robert Brust**





**Stacey Stuart**



**Cece Fowler**



**Lou Gennaro**



**Jean Wagley**



**Malcolm MacNab**



**Sheila Daume**



**Steve Paradis**



**Bill Walker**



**Bambi Mleczko**



**Bob Ford and Father Gene –June 29, 2014**

**This book was created at the suggestion of  
Father Gene McDowell  
and concluded on:**

**August 16, 2014**

**Now to the future:**

**For many long years to come,  
may God shine his countenance on St. Paul's,  
bless and keep the members of this parish.**

