



A Pencil Drawing of Lee in 1842 by Addison Prentiss, the town clerk.

Note the high stumps on the left of the street where today we have large maples. The Mill House and the Buffalo House are easily recognized in this drawing for time has wrought but few changes in them.

were first used about 1833 and were considered a great improvement. The first cook-stove was brought to Lee about 1838. A few years later, the Hampden stove was introduced. It had an elevated oven and afterwards came into very general use.

Shoe-making for the most part, especially in large families, was done by some itinerant shoemaker who, with his kit of tools on his back, would wander through the settlement working for whoever desired his services. Some of the larger families would keep him employed for a week or more. Each shoemaker was obliged to make his own pegs and his shoe-thread was also home-made, spun from flax and often in the same family where it was used. The stock was bought, not by the shoemaker, as is the custom of the present time, but by the settler himself.

The Hampden stove which has been mentioned above, was very popular and extensively used for many years. Its enormous fire-box gave it a remarkable capacity for consuming wood and, as a natural consequence, it proved a great heat generator. When the box or "air-tight" cook-stoves, as they were sometimes called, first made their appearance in Lee they were regarded with much disfavor, and up to the year 1862 were little used in this town. Since then, however, they have steadily gained favor and have entirely supplanted their former rival.

The first threshing machine was probably purchased as early as 1845. It consisted of a double horse power and an iron beater, without any accessory machinery for separating and winnowing the grain. The latter operation was usually performed by the men with a hand-mill, in the evening after the completion of the day's work with the machine. Later machines with a winnowing attachment were constructed which soon superseded all others.

Among the early settlers various methods of ascertaining the flight of time were adopted. Some used a sand-glass, the contents of which would run from one compartment of the instrument to another in a given time, usually an hour. Others made use of the sun-dial, which was a rather uncertain chronicler, as the sun southed at a different time nearly every

day in the year. At night the hour was predicted from the position of certain stars; but on a cloudy night how lonely must have been the virgil of the anxious watcher. The first clocks brought into town were made of wood without cases. They cost upwards of twenty dollars. The cases were made by some ingenious carpenter, or they were occasionally suspended from the wall without a case.

Nails were hammered out, one at a heat, at the blacksmith's forge in early times, and consequently were very expensive. Indeed, but few could afford them, and in many instances boards were fastened to the frames of buildings by means of wooden pins.

The cheerful glow of the fire in the large open fire-place, with its fore-log and back-log, was the only evening light of which the cabin of the early settler could boast. After a time the tallow dips came into use. These were made, as their name indicates, by dipping wicks of cotton into melted tallow and allowing them to cool, then repeating the process until the dip attained the required size. To economize time a dozen wicks would be suspended from a slender rod, all of which were dipped into the melted tallow at the same time. Even so simple a matter as dipping candles required skill and judgment to produce a candle, firm in texture, which would burn with a clear, steady light. In this manner the thrifty housewife would make her year's supply of candles and suspend them from a numerously-branched hook for safe keeping. Moulded candles were also used to some extent, but at first when only a single or perhaps a double mould was used the process was slow and inconvenient. Lamps for burning fish-oil were afterwards introduced to some extent, but the oil had its disadvantages. A burning fluid, composed of camphene and alcohol, was used by a limited number. It gave a very good light, but was quite expensive. Most people regarded it as very dangerous, hence but few had the hardihood to use.

Kerosene oil was first used in Lee about 1862. Like other radical innovations upon established methods, it was regarded with much disfavor at first, but its illuminating qualities were so excellent that it rapidly gained favor and soon came to be very generally used.

The method of making maple-sugar has also undergone important changes since the first settler notched the trees with his axe, caught the sap in birch bark buckets and "boiled it down" in large iron kettles out of doors. The author has been told by one of the older-inhabitants of the town that his father made eight hundred pounds of sugar in this way in one spring, by his own unaided labor. Other settlers also made it in large quantities.

In the very first days of the town all marriages were "cried" in public religious meetings, for three Sundays in succession. The town clerk acted as crier on these occasions, and undoubtedly his announcements sometimes created quite a sensation among the assembled worshippers. Subsequently a written copy of the intention was posted, usually on the meeting-house, which supplanted the custom of "crying". For five years beginning Oct. 6, 1863, every certificate of intention of marriage, from the town clerk, required a five-cent revenue stamp to make it valid. Years ago a queer custom prevailed in newly-settled towns, where large numbers of swine were turned loose to roam the woods. Each year, at the annual town meeting, several hog-reeves were elected to capture and impound all hogs found trespassing on the settler's growing crops. Whenever a marriage occurred in the settlement, the happy groom was sure to be elected hog-reeve at the next annual-meeting. The custom still prevails in Lee except the happy groom is elected to the office of fence-viewer as it is no longer necessary to elect a hog-reeve.

Business writing and correspondence were practiced under difficulties wholly unknown to the modern letter-writer. Quill pens were then used, and the writer must needs make and frequently thereafter mend his own pen. Indeed, it was as much a part of the pupil's education to become skilled in making and mending pens as it was to form the letters with neatness and accuracy. Without the one the other was hardly attainable. A deft hand was required to successfully whittle, point and split a quill pen. For this purpose a sharp, small-bladed knife was used, which thus gained the name of "pen-knife". The final and most difficult part of pen-making was to cut and split a point. Concerning this point of the opera-

tion, the following homely, but oft-repeated verse was their guide :

“Cut it on wood,
’Twill never be good;
Cut it on your nail,
’Twill never fail.”

Although quill pens have long since gone out of use, pen-knives are still sold by nearly every dealer in cutlery. Large sheets of heavy unruled paper were generally used. Envelopes were unknown. In correspondence the address was placed on the back of the sheet, which was then folded and sealed either with wafers or sealing-wax.

In those early days the Sabbath was rigidly observed, and dwelling houses were open for religious worship, while large congregations would be in newly finished stables, where Praise was rendered to the Babe of the manger.

To the credit of the first settlers be it recorded that especial care was taken to properly instruct the young. In this parents never tired. The fireside was a dedicated institution of learning, where goodness, truth, justice and love were taught. In this way parents and children alike became self-instructors. What they studied was practical, efficient and good.

The names of first settlers are interesting, but it is because they are first settlers. Of them I have no affecting tale to relate, no perils by fire, flood or field; but of them it can be said that they were a moral, religious, prudent people, who lived lives of industry, and admirable foresight, made the best of their situation, lived in quiet comfort, produced children and died.

An amusing anecdote is related of an Indian named Joe Dana who lived in a camp near where the residence of Ira Gifford now stands.

One very cold morning, Mr. Merrill, meeting him on the road, bantered him in regard to his half-clothed condition and remarked, “I should think you would be cold, Joe,” to which the Indian replied :

“Is your face cold, Mr. Merrill?”

“No,” replied Mr. Merrill.

“Well, me all face,” was Joe’s laconic reply.

Chapter IV.

THE RELIGIOUS HISTORY.

LEE was early made a field of labor for several religious denominations. About 1835 Rev. Samuel Lewis preached occasionally in Lee, and organized a Free-will Baptist Church here, starting one in Chester at the same time. In 1838 he was succeeded by Levi Moulton, who was succeeded in turn by John Banks, William Doble, and James Knights. Later, John Welch was pastor.

The Methodists organized a church in 1835, but did not have regular services after 1865.

The first church in Lee was organized by Rev. Mr. Dexter, of Dexter, Maine, a Calvinist Baptist, about 1831. Rev. Walter Marshall preached in this church several years and was succeeded by Rev. Alvin Messer. In 1882, Rev. Sylvester Besse was pastor. At that time the church had (25) twenty-five members. The first resident minister was known as Parson Sawyer, a Congregationalist. It is said that he lived to be more than a century old.

Between 1850 and 1860 Charles H. Emerson was pastor. Through his efforts, a fine church was built at a cost of six thousand dollars. This fine edifice stood in the center of the village. This church was not flourishing by any means and the building was sold to the town for a town hall. It was burned in 1908.

In 1835 a Universalist Church was formed, and the Rev. Amos Richards, E. W. Coffin, and J. C. Knowlton preached for the members. Rev. Daniel Stickney came to Lee in 1846 and remained with the Universalist Church until 1852.

Another church was formed under the direction of Mark Chase, who was succeeded by Rev. Mr. Butterfield, and in 1875 by Rev. James T. Carr, their last pastor, who remained two years. In 1881 this church had a membership of forty.

Most of these religious denominations held their services in

the town hall or what is now the upper part of the Academy building. In 1845 it was voted to admit all religious denominations, without distinction, to the hall.

The churches seemed not to have been in accord as to the use of the hall, so that, in 1846, by a vote, one-fourth of the time the use of the hall was given to the Calvinistic-Baptists, the Methodists and Congregationalists, the Universalists, and the Free-will Baptists.

Lee United Baptist Church.

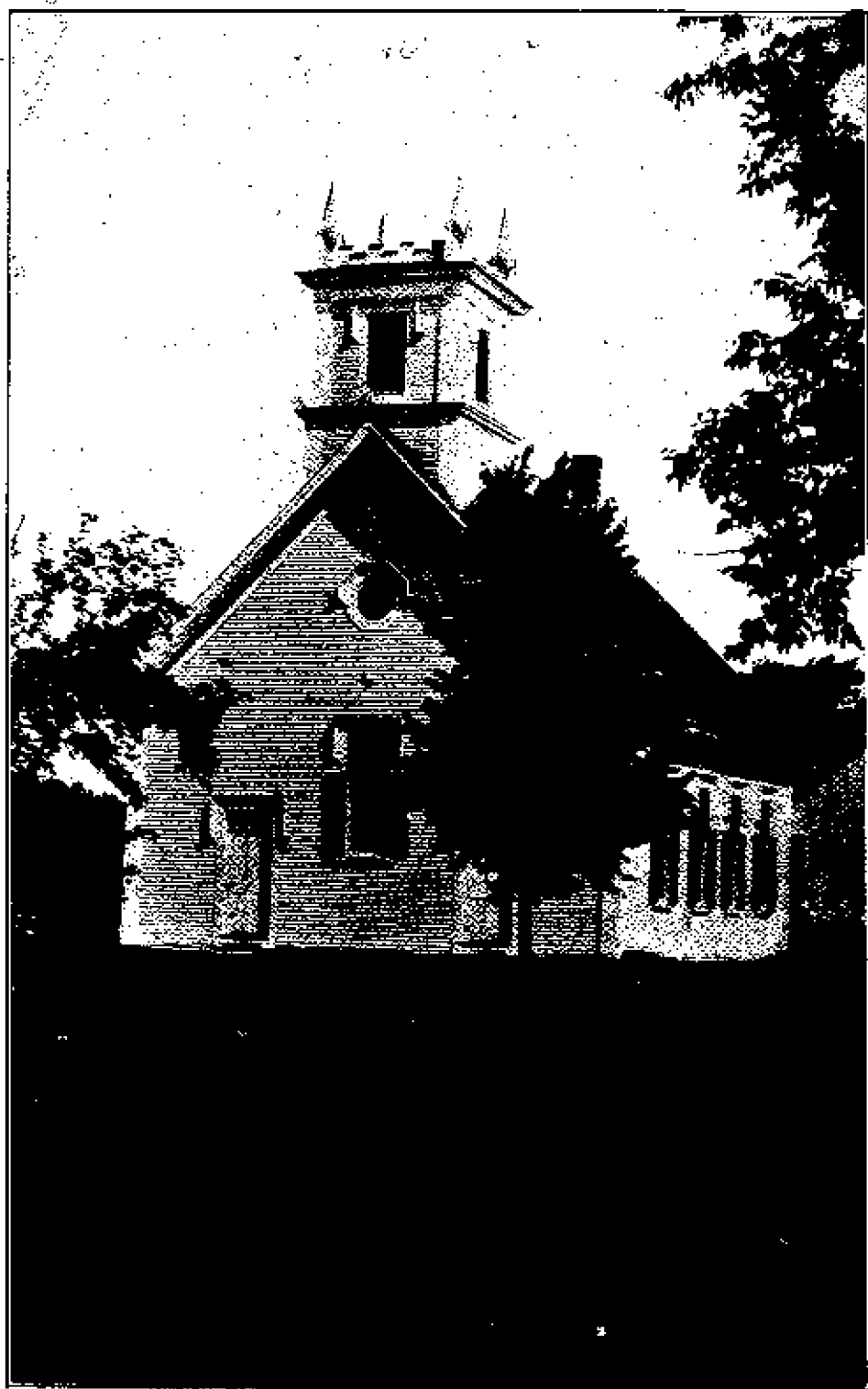
The Baptist Church was first organized under the labors of Rev. Sylvester Besse in the year 1858. The church property was acquired and the edifice built under his efforts and guidance; and part of the property was held by deed to him, the same being conveyed, by him, to the Lee Baptist Church in 1892.

Eliphalet Pratt and Daniel Trueworthy were chosen Deacons, and Maurice Barnes, clerk. Rev. C. G. Porter, many years pastor of the Second Baptist Church of Bangor, preached the dedication sermon. Among those who later labored were Rev. A. P. and Alvah Messer.

At the time of the church organization it reported to the Penobscot Baptist Association twenty-five members. It seems to have enjoyed some prosperity under different pastors and supplies until it was able to report fifty-six members in 1860-61. From this time it gradually declined from various causes, the chief of which was the want of pastoral care, until in 1876 when it reported twenty-six members. Later there was a general declension of Religion in the town and community and the church constantly lost through death and removals.

Through the united efforts of Rev. S. Besse of Lincoln Centre, and Deacon A. P. Bickmore of the Old Town Baptist Church, they presenting their plea so successfully to the Board of the Maine Baptist Missionary Convention, the Board hired Rev. Alvah Chipman of Waterville, N. B. Mr. Chipman, with his family, moved here in 1884 and remained one year, going from here to Monson, Me.

In April 1888, Bro. Frank R. Spaulding, a licentiate of the Baptist Church in Kennebunkport, Maine, was sent to Lee by



THE BAPTIST CHURCH AT LEE.

the Board of Maine Baptist Missionary Convention. Soon after, he was joined by Bro. Thomas Moffat, a member of the Brundre St. Baptist Church of Lowell, Mass. These two brothers gave themselves to the work with great consecration and zeal. The Head of the Church graciously owed their endeavors: a good general interest followed and souls were converted.

On the 28th of July, 1888, a Baptist conference was held (the first in years) and the church reorganized. Four of the old members of the ten membership were present. Rev. Sewell Browne of the Old Town Baptist Church officiated at the business meeting and also at the conference. Mrs. Amanda Clifford was chosen deaconess and Mrs. Deborah Barnes, clerk. The following day being Sunday, Rev. Mr. Browne baptised eight. Later with other baptisms, and those who came into the church by letter and experience, the church reported a membership of thirty-two at the Baptist Association held at Old Town in September. Mr. Spaulding and Mr. Moffat remained here ten years, during their stay a Branch Church was organized at Carroll, Maine.

The year of 1890 Rev. Geo. Bixby, who was pastor of the West Enfield church, visited the church occasionally. The summer of 1893 Miss Florence Crosby and Miss MacGregor of the Gordon Bible School labored here and the following summer Miss Carrie Currant and Miss Emma Field of the same school were here. Miss Currant had been a missionary at the Kadiac Station, Wood Island, Alaska: the Lee Sunday School has sent contributions there since that time. Rev. Seth Benson, pastor of the Lincoln Centre church, acted as pastor here the year of 1895. The Misses Elinor and Frances Edwards were here a short time in the autumn of 1896, also Mr. Runyon of the Gordon Bible School. In 1897 Mrs. Jennie Seaman was here three weeks.

In June 1898, Rev. S. M. Thompson came from the Gordon Bible School. It was the beginning of better things for the Lee Church. He was an earnest and faithful worker. During his pastorate of four and one-half years, the Church was strengthened spiritually and temporally; new members were added; the Woman's Mission Circle was organized and Sun-

day Schools were organized until every district could boast of one.

Rev. Mr. Thompson was followed by Mrs. Sarah W. Trueworthy who was a brilliant and gifted speaker. On account of ill health Mrs. Trueworthy resigned and Mr. Hosea W. Rhoades came the first of June, 1906. At the same time Mr. E. W. Kenyon of Spencer, Mass., with his retinue of Christian men, were holding revival services at Lincoln. Mr. Klein Lowell invited them to Lee. They came and with them came the greatest revival in the history of the church. In a few years Mr. Rhoades married Miss Mabel Hanson of Belfast, Maine. The autumn of 1912 Mr. Rhoades prepared to be ordained, but his health failed and he and his family spent a year at Belfast. J. P. Hoyt of the Bangor Seminary supplied during his absence. Mr. Rhoades returned and again took up his work only to leave it for another season at Belfast. Mr. A. H. Graham of Gordon Bible School supplied for the summer. Mr. Rhoades returned in October 1915 but soon resigned and accepted a pastorate at Rockport, Maine, November 1915.

January 7, 1916, a call was extended to Rev. A. E. Kelley from Minnesota. Although Rev. Mr. Kelley was with the church only three months of bitter cold weather, he did a great work. He was an Evangelist, a business-man and everything to be desired in a pastor. He had our church incorporated and the name changed to the United Baptist Church, for we had formerly joined with the Free-will denomination here. The Church also adopted the five-year program and started church affairs on a business basis. He left Lee April 1, 1916. Rev. Claude D. Nutter followed Rev. Kelley. He remained here until May 1, 1917. He was succeeded by Roy Hilton Short of the Gordon Bible School. The first of Sept. the same year, Mr. Short married Miss Margaret Hanna of Cambridge, Mass. During the autumn of Mr. Short's pastorate, the Church lost much through the death of Mrs. Sidney Adams. Many years she was a professed Christian, but on account of poor health was not baptised until 1905. Afterwards, the Spirit came to her in the gift of song and poetry; she composed many beautiful hymns. On June 12, 1918, Mr. Short



The Old Congregational Church
which was built through the efforts of Rev. Mr. Emerson. Later known as Elmwood Hall. Burned Dec. 11, 1908.

was ordained at Lincoln Centre to the Baptist Ministry.

Mr. Short was followed by Rev. A. E. Perry, who remained until July first, 1921. Mr. Perry was followed by Rev. Hosea W. Rhoades who resigned in Sept. 1924. He was succeeded by the present pastor, Rev. W. B. Bullen.

After the church had been reorganized a few faithful women kept the fires burning. Mrs. Clifford, who was deaconess for fifteen years, carried the burdens of the church. Mrs. Hook, who was the Church clerk, and Mrs. Adelia Tobin, who was for many years superintendent of Sunday Schools, and Mrs. Anna Tribou, Mrs. Anna Crocker and Mrs. Almatia Bartlett all did a great work for the church.

The Church was helped and encouraged by Dr. A. P. Dunn, Secretary of the Maine Baptist Convention; Dr. Geo. B. Illsley of the Second Baptist Church of Bangor, Rev. Sewell Browne of Old Town and Deacon A. P. Bickmore of Old Town, also Rev. S. Besse of Lincoln Centre. They visited the church and brought cheer and comfort to the workers. For twenty-five years Rev. C. E. Young of West Enfield has blessed the Church with his visits, giving to the church wise council and guidance. Some of these friends have passed to their reward.

In the beginning of the Church's struggles, Rev. Besse promised to deed his holdings in the church property to the Lee Church, if they would repair the church edifice. The members and friends united in the work. Among the friends were Mrs. Joseph Burke, Mrs. Clarence Burke, Mrs. Mabel Burke Brown, Mrs. Addie Clemons John and others who did much to help. They were repaid by the Lee Baptist Church receiving a deed to the property from Rev. S. Besse.

Later a Circle was organized, the proceeds used for the benefit of the church. A bell and furnace were purchased and from time to time repairs were made. During Mr. Rhoades' first pastorate a steel ceiling was put up, and the Church was presented with the pulpit-set by the Belfast Baptist Church. The communion-set was given to the Church by Mrs. F. L. Riggs, Nellie B. Haskell and their aunt, Mrs. Clara Poore.

In June 1908, the Church lost a faithful friend, Mrs. Geo. H. Haskell. She had always been a generous supporter of

the Church during her life and left by her will \$500 which was used to purchase the Frank Lowell residence for a parsonage. Rev. A. E. Kelley advised the Church to purchase a more commodious set of buildings and so after his departure, when Pastor Nutter was here, the old parsonage was sold to Mrs. Jane Mallett and the Harold Haskell residence on School Street was purchased.

In the history of the Church the Haskell family have been of untold benefit to the support and work of the Church. Miss Nellie B. Haskell was a faithful church worker many years before she was baptised. Then for thirteen years she was treasurer and carried the burdens of the church, doing all the collecting and financing. Having means of her own she supplied that which was lacking for the Church work and missions. She was a leader in all the work of the Church. She brought to the Church the valuable help of many years' business experience. She was of a gentle and modest disposition and a student of high order, well informed and kept in touch with all the activities of the Baptist Denomination. Where she led it was safe to follow. She was taken sick the last of February in 1917, although her case had been of a serious nature, she seemed to have recovered: when suddenly she grew worse and operation followed operation and she passed away April 7, 1917. The power of the Church was greatly shaken by her removal.

Knowing that she was going to her Heavenly home her thoughts turned to her beloved Church and by her will she left five hundred dollars to finish paying for the parsonage and one hundred dollars for the vestry fund.

The story of the revival in 1888 is best told in the following paragraphs taken from the Church Records.

“According to arrangement the ordinance of baptism was administered by Rev. Sewell Browne, Pastor of the Baptist Church of Old Town, Maine, to the following:—

John D. Jones	Jane Trueworthy
Chandler B. Coffin	Anna Hook
Mary Deering	Sadie F. Trueworthy
Agnes A. Burrill	Virginia Clifford

"The scene of the baptism was a beautiful spot at the bridge in Lee village; the weather was delightful and the Spirit of the Lord hovered over the large concourse of people who witnessed the solemn and beautiful rite.

"Those who thus put Christ before the world were very happy and the old members, who had wept and prayed for what they now saw and hoped against hope, were overjoyed.

"In the evening, before the sermon, those who had been baptised were welcomed to the Church, the hand of Fellowship being extended to them, as well as to most of the other members, by Rev. S. Browne.

"Thus the Church which on the previous day could number but ten members, both resident and non-resident, today numbers 25. It was a blessed day for Zion in Lee. To God, the Giver of all mercies, be the glory. The evening sermon was by Rev. Browne, text John 3:7. The meeting closed with a testimony service at which many spoke of their love for Jesus and some rose for prayer.

"Signed, D. W. Barnes, Ch. Clerk.

"Lee, July 29, 1888."

BAPTISMS OF THE LEE CHURCH SINCE JULY 29, 1888

July 29, 1888

John D. Jones	Anna Hook
Chandler B. Coffin	Sadie Trueworthy
Mary Deering	Agnes Burrill
Jane Trueworthy	Virginia Clifford,

September 9, 1888

Charles Stevens	Millie Harris
Mattie Hale	Abbie Hook
	Ella House

June 9, 1889

Charles Harris	Angie Clifford
	Rhoda Clemons

September 25, 1889

Ida Flinn	Joseph Jones
	Eliza Jones

October, 1893

James Currie	Fred Knight
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	September 15, 1894	Almatia Bartlett
	October 21, 1894	Henry Hook
Cyrus Sweet	October, 1897	Evie Getchell
	February, 1897	Orin Hunt
	August 14, 1900	Mrs. Mary E. McFarland
Mrs. Olive Philbrook		Miss Mattie M. Lyons
Ambrose H. Howard		Mrs. Cora A. Lyons
Mrs. Emma Howard	August, 1901	
Addison Olmstead		Madge Wallace
Bennie Olmstead		Rachel Lowell
	June 15, 1903	Mrs. Harriet Lewis
Leslie Bartlett		Nellie B. Haskell
	August 4, 1904	Mrs. Cora Adams
Mrs. Belle Brean	June 5, 1906	Mrs. Grace Lowell
Mrs. Lilla Pickering	July 22, 1906	Lida Haskell
Maud True	August 3, 1906	Mina Bubar
	August 5, 1906	Lois Pingree
Georgia Ames	August 19, 1906	Lloyd Brean
Leon Tuck		Cora Campbell
	August 26, 1906	Sydney Adams
Klein Lowell	February 3, 1907	Mrs. Florence Mallett
	June, 1907	Blanche Ludden
	July 28, 1907	Lee Delano
Lura Gifford		Lloyd Ludden
Ethel Merrill		Lloyd Coffin

September 29, 1907

Mr. George Hanscom
Mrs. George Hanscom
Mrs. James Hanscom

Mrs. Jerry Hanscom
Mrs. Harry Crocker
Eugene Currie

October 13, 1907

Mrs. Grace Houghton

Mrs. Nettie McLaughlin
Miss Mildred Crocker

July 10, 1911

Mrs. Cora Bartlett Hanscom
Mrs. Agnes Rideout
Mrs. Jennie Merrill
Mrs. Ruth Hanscom
Mrs. Elva Gifford
Mrs. Lena Hamm

Mrs. Sadie Barnes
Mrs. Inez Thurlow
Mrs. Ethel Delano
Miss Mabel Brean
Mrs. Gussie Riggs
Mrs. Martha Crocker

July 12, 1914

Mrs. Florence Hook

Miss Rowena Hanscom

September 20, 1914

Miss Lillian Young

Miss Esther Tucker

August, 1916

Linwood Riggs
Joseph Brean

Jerry Hanscom
Mrs. George Lowell

June 18, 1916

Mrs. Francis Barnes

Mr. Wallace Crouse

Mrs. Ralph Matthews

June 2, 1918

Mrs. Kate Bartlett

August 4, 1918

Mrs. Ida Mulherin

November 17, 1918

Otto Thurlow

Pansy Lowell

Una Lowell

June 15, 1919

Mrs. Thomas Worcester
Mrs. John Collins
Miss Elsie Blake

Miss Dora Mallett
Miss Olivia Benson
Mr. Harry Crocker

Miss Viola Jodrey

September 14, 1919

Mr. John Cummings

Mrs. John Cummings

July 18, 1920

Mr. Bennie Cole
Mrs. Bennie Cole
Mrs. Barbara Speed
Mrs. James Rideout
Mrs. Olive Murchison

Mrs. Irving Lyons
Mrs. Ella Hanscom
Mr. Leonard Blake
Miss Elizabeth Haskell
Mrs. Ora Thurlow

Mrs. William Whitney

July 29, 1920

Mr. Torrie Nute

Mr. George Crocker

Mrs. Frank Speed

February 20, 1920

Miss Hazel Crocker

Miss Irene Kimball

June 10, 1923

Clinton Thurlow

May 24, 1925

Miss Muriel Johnson

Miss Olga Chase

Miss Georgia Wakefield

Since July 28, 1888, thirty-nine baptisms have been held. One hundred and twenty-eight people have been baptised and joined the Lee United Baptist Church. Two others were baptised and joined the Danforth Church. The largest baptism was held July 10, 1911, when twelve persons were baptised. On nine occasions but one was baptised.

A baptistery was constructed in the front of the Church in January 1920, by Pastor A. E. Perry and Deacon Riggs. The rite of baptism was administered in the new baptistery for the first time on February 20, 1920, to Miss Hazel Crocker and Miss Irene Kimball.

ANNUAL MEETING 1924

At the annual meeting, which was held at the Parsonage, the following officers were elected:

Deacons—Klein Lowell, Lee Delano, Harry Crocker, Leslie Bartlett.

Trustees—Mrs. Grace Houghton, Mrs. Belle Brean, Mrs. Anna Hook, The Deacons.

Treasurer—Mrs. Josie Lowell.

Clerk—Mrs. Grace Houghton.

Organist—Mrs. Margaret Hanson.

REVISED LIST OF RESIDENT MEMBERS OF THE LEE BAPTIST CHURCH

(1922)

Mrs. Anna Tribou

Mr. Leslie Bartlett

Mrs. Anna Hook

Mrs. Belle Brean

Miss Sadie Trueworthy

Mrs. Grace Lowell

Mrs. Rhoda Clemons

Mrs. Maude True

Mr. James Currie

Mr. Sidney Adams

Mrs. Rachel Lowell

Mr. Klein Lowell

Mrs. Lura Gifford	Miss Una Lowell
Mr. Geo. Hanscom	Mrs. John Collins
Mrs. Geo. Hanscom	Miss Elsie Blake
Mrs. Grace Houghton	Miss Viola Jodrey
Mrs. Mildred Welch	Miss Dora Mallett
Mrs. Josie Lowell	Miss Olivia Benson
Mrs. Cora Bartlett Hanscom	Mr. Harry Crocker
Mrs. Agnes Rideout	Mr. John Cummings
Mrs. Ruth Hanscom	Mr. Bennie Cole
Mrs. Sadie Barnes	Mrs. Bennie Cole
Mrs. Inez Thurlow	Mrs. Barbara Speed
Mrs. Ethel Delano	Mrs. James Rideout
Mrs. Gussie Riggs	Mrs. Irving Lyons
Mrs. Lena Hamm	Mrs. Ella Hanscom
Mrs. Florence Hook	Mr. Leonard Blake
Mrs. Joseph Coffin	Miss Elizabeth Haskell
Mr. Lee Delano	Mrs. Olive Murchison
Mrs. James Hanscom	Mrs. Ora Thurlow
Mrs. Geo. Lowell	Mr. Joseph Traeworthy
Mr. Linwood Riggs	Mr. Torry Nute
Mr. Joseph Brean	Mr. George Crocker
Mr. Jerry Hanscom	Mrs. Frank Speed
Mrs. Francis Barnes	Mrs. Alvin Carver
Mrs. Ralph Matthews	Miss Irene Kimball
Mrs. Kate Bartlett	Mrs. Richard Currie
Mr. Otto Thurlow	Mrs. Harriet Leeman
Miss Pansy Lowell	Rev. H. W. Rhoades
	Mrs. H. W. Rhoades

LIST OF NAMES OF THE MEMBERS OF THE BRANCH CHURCH IN
CARROLL, MAINE

Joined 1888

Calvin Lane	Moses Aldrich
Lydia Brown	Nina M. Aldrich (Thornton)
Mary Ames	Charles Bowker
Fannie M. Clay	Clotild Bowker (Smith)
Samuel A. Oliver	Mary J. Hebb (Bowker)
William Cossar	Mary Owens (Sutherland)

Joined 1890

Susan Wallace	Addie Palmer
Gilman Bowker	Minnie Blanchard
James Wallace	Sona Wallace (Averill)
Ida Wallace	Grace Moores
Effie Wallace	

Joined 1891

Emma Monroe
Jerome E. Neal
Amanda M. Owens

Lewis Thornton
Rosetta Thornton

The history of churches cannot be represented by figures, by organizations formed, by meeting houses built, by money raised, or by any record of noble lives who have labored with them. Spiritual forces like chemical forces are mainly unseen, silent and unreportable. Its power in moulding society is a thousand fold more than any statistics which the books record. Religion makes a people, not the people the religion. Man is what his religion is.

This chapter is a brief and imperfect record of our churches. It contains no great events, and no famous names. We have no great cathedrals, only a plain meeting house, with an honest preacher and the simple worship of our common people. These churches were planted by our fore-fathers that we might sustain them; they lifted up the cross that we might lift it higher.

Chapter V.

SCHOOLS

SINCE schools lie at the foundation of all good government and are among the first considerations of the intelligent settler, I will treat this subject first of the more detailed matters. Before school districts were organized the mothers and fathers taught their children what they themselves knew.

The first school in town was in a log-house, warm and homelike, as they often are, and located on the ridge on a farm which was later owned by Solomon and George Crocker and which is now abandoned. This school-house was built by Jeremiah Fifield and the first term was taught by his daughter Lucy. Among the first male teachers were Joseph Towle, of Bangor; Benjamin Arnold and John Jackson.

Among the early settlers were those endowed with large capacities and rare abilities, who, sensibly feeling the want of schools in their own early life, resolved to do all in their power to enable the young by early instruction to become more fully educated than themselves, and thus imbued with the truth that the present time is the planting hour, busied themselves as best they could in depositing the acorn, that those coming after them might find the oak.

At this time the venerable Father Sawyer, "The pilgrim of a hundred years," whose efforts had much to do in establishing the Theological Seminary in Bangor, while on his missionary labors through the Penobscot regions, visited the newly made settlements, and with that mind which sheds light on whatever it sees, and with fitting words in voice sweet to the ear of childhood, he spoke truths which overwhelmed them with floods of happy thought; the influence of that good man's words live even to this day, as they lived nearly a century ago with the early settlers, who then were putting forth

Preble, now a prominent physician of Old Town, and Mary M. McIntosh.

The books used by the pupils in the early days consisted of Murray's English Grammar, National and Towne's readers, Pike's Arithmetic, Webster's spelling book and the American First Class Book. The schools were in session only a few weeks during the year, and the boys and girls were obliged to travel long distances over poor roads filled with snow to obtain the little education that could be then had from the common school.

In 1849 the town voted \$400 for support of schools. The interest in the schools was increasing, and the Board of School Agents of the last year made some propositions to the town for their improvement — among others, that the school agents should visit the schools immediately after their commencement and immediately before their close, and endeavor to form the best possible opinion of their progress in literature, and report the same and such other things as they should deem necessary, that the town might "know to what advantage the money raised for the support of schools is disposed of"; that they should examine teachers and recommend in writing those suitably qualified.

A former resident of Lee who attended school here about 1851, writes as follows: "The schools of those early days were held in little wooden, square school-houses with a stove, entry and desk in the side where the outer door could best be located. The generally red hot stove-pipe traversed the room. It was hot enough over head. We sat on our feet to keep them from freezing after we were big enough to occupy a back seat. The smaller scholars were seated nearer the fire on account of the warmth. One of these little school-houses held about 20 pupils when well packed. The teacher taught everything from A, B, C, to Latin, algebra and geometry.

"These were good schools because we had good teachers and scholars who wished to learn. We did not march in and out to music, but our lessons were well learned. Once in a while we had, as a great recreation, a spelling school in the evening, and great was the rivalry between the district having the school and the neighboring school which was invited.

“For some years our school was taught by Mr. Johnson, an excellent instructor and a thorough scholar. He had the faculty of imparting knowledge, and was much loved by his pupils.

“When I hear scholars of today reading, I think of the line upon line, and precept upon precept of Mr. Johnson. Never a false inflection was allowed. Never any mumbling of words. We were never allowed to read a word the meaning of which we did not know. If we did not read but one paragraph a day we had to read that right. In consequence of their ability and thoroughness the old school at Crockertown, or the Stetson school as it is known today, turned out good scholars and wherever found now the pupils of our old school remember with gratefulness the excellent work done by our good teachers in the olden times.”

Model School.

The first movement for the establishment of a Model School in Lee was made in 1903 under the supervision of Harold L. Haskell, assisted by the trustees of Lee Normal Academy. Besides the usual amount raised by the town and State each year, it received a special appropriation of \$100.

The school continued to improve, the numbers attending became greater and greater each term. The building became too small and at the annual town meeting it was voted to sell the school building to James D. Foss and erect a new and modern building.

A lot was purchased from Mrs. Melvina Foss, opposite the Gymnasium. The new building was erected at a cost of \$4500. The new structure is modern and hygienic. It contains two rooms, one for the three primary grades and one for the five upper grades. The windows are all in the north and south ends. The walls opposite the windows are occupied by blackboards. In this way, annoying glares and cross lights are eliminated.

In 1921, through a special State Equalization fund, a school bus was purchased, and is used to bring the scholars in from the Union district, school having been discontinued there. The advantages are many. It brings the children of the town-