

the CASTINE VISITOR

CASTINE HISTORICAL SOCIETY NEWSLETTER

Winter 2010

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CELEBRATING FRANCIS W. HATCH, JR.

On July 18th of this year, at the invitation of his widow Bambi, more than a hundred friends and family gathered at Turner Point to celebrate and reminisce about the life and contributions of Francis W. (Frank) Hatch, Jr. (1926-2010). Stories were told, songs were sung, and food and drink consumed.

One of the guests had not realized that the man he voted for for Governor of Massachusetts in

1978 was the very same man who had graced our summer community for so many years. Members of the Castine Historical Society noted that he had been one of the driving forces behind the creation of the Society itself. Frank's generous gift in 2004, dedicated to the memory of his father, resulted in the Society's unique electronic exhibit commemorating the 1779 Penobscot Expedition. Now the Society has been the beneficiary of a \$50,000 bequest in his will that guarantees its upkeep in perpetuity. Frank's commitment to the exhibit was merely one facet of his larger interest in history, in the Navy, and in his beloved coast of Maine.

His former political opponents in Massachusetts were unanimous in describing his "integrity, decency, and dignity." Commenting in *The Boston Globe*,

Congressman Barney Frank called him "a wonderful man, representative of an old-style Yankee."



His friends celebrated him in Castine

Photo by Colin Powell

Francis W. Hatch, Jr. was born in Cambridge, Massachusetts in 1926, the only child of Francis W. Hatch, Sr., and Marjory (Kennard) Hatch, who themselves were long-time Castine residents.

Following his

graduation from Harvard, Frank, Jr. enlisted in the Naval ROTC during World War II. He participated in the attack on Iwo Jima in 1945 and was awarded the Purple Heart. After a brief stint as a cub reporter for the Minneapolis *Star-Tribune*, Frank returned to Massachusetts and entered Republican politics, first as a town alderman, then as a state representative. He served as Minority Leader in the Massachusetts House of Representatives for eight years, followed by his unsuccessful run for Governor in 1978.

After leaving elective office Frank turned his attention to a variety of issues, of which the most important for him was environmental protection. Even while in the minority in the Massachusetts legislature, he authored the Massachusetts Wetlands Protection Act, commonly known as the

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**CASTINE
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2010-2011**

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**Our thanks and recognition are extended
to the following for recent additions to
the Castine Historical Society collections:**

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Castine Garden Club

Castine Unitarian Universalist Congregation

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The mission of the Castine Historical Society, a 501(c)(3) nonprofit organization, is to collect, preserve, protect, and make available a variety of materials that illuminate the historical development of the Castine-Bagaduce River Area from its beginnings to the present.

The Castine Visitor is published three times a year by the Society for its members and friends.

Lynn H. Parsons &
Anne H. Parsons.....Editors

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**Castine
Historical Society**

PRESIDENT'S REPORT

This is the issue of the *Visitor* where I report on the summer activities of the Castine Historical Society when our doors are open to the public and our programs are in full swing. The task is particularly rewarding this year because in addition to our regular activities, I can include the highly successful House and Garden Tour, an event which turned out to be much more than just a well organized tour.

Early in 2010, Ruth Scheer and Lynne Dearborn began an organizational effort that brought together working groups of Castine's strongest supporters. Logistics, transport, publicity, site selection and management were addressed in a highly efficient manner. Over three hundred volunteers spent countless hours making the event a success demonstrating a remarkable depth of talent and community spirit. Nearly 800 people, many visitors to Castine, bought tickets. The positive benefits to the town and our merchants cannot be overstated. I particularly thank those who opened their homes and gardens to make the event a success.

I would also like to extend a special thanks to Carolyn and Morten Arntzen who opened their newly restored Agency Cottage for the very successful pre-tour reception organized by Leila Day. The net financial return from the reception and tour was impressive. At its October meeting the CHS Board resolved to put the majority of those funds back into the community in a visible way that is consistent with our mission. I will report the details to you in the next *Visitor*.

The Second Annual Deborah Pulliam Memorial Lecture was delivered by Pulitzer Prize winning author David Hackett Fischer. Dr. Fischer discussed his book, *Champlain's Dream*, and the history of French settlement in the New World.

Sally Foote along with Marcia Mason and Susie Hatch put together an impressive Summer Exhibit focusing on the effect of the Civil War on Castine and particularly on our merchant shipping. Sally's scholarship, aided by Paige Lilly, our curator, highlighted an aspect of the war which is not widely known.

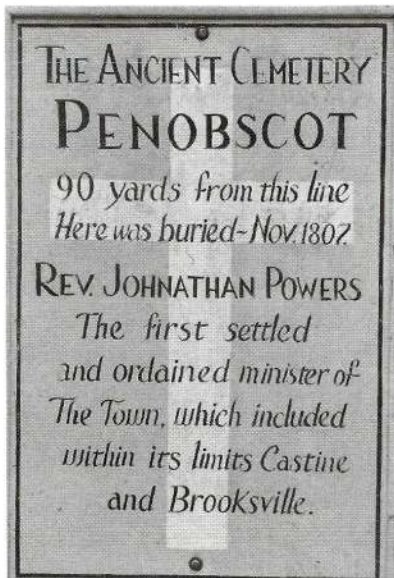
At our Annual Meeting this year, the membership elected Ruth Basile, Helen Miller and Doug Benjamin to the Board of Directors replacing Al Boyer, Barbara Griffiths and Tom Coony. I would like to welcome our new Board members and express my gratitude for their service to Barbara, Al and Tom. The membership also elected me President for another year.

I close with the hope that you all had a good summer and that you participated in and enjoyed the Society's programs.

Michael Coughlin

THE TROUBLED TALE OF JONATHAN POWERS

Lynn Parsons



On the right-hand side of Route 166 as you leave Castine during the spring and summer months there is a sign informing the traveler that ninety yards away lies the grave of "Rev. Johnathan [sic] Powers, the first settled and ordained minister" of the Town of Penobscot, which then included Castine and Brooksville.

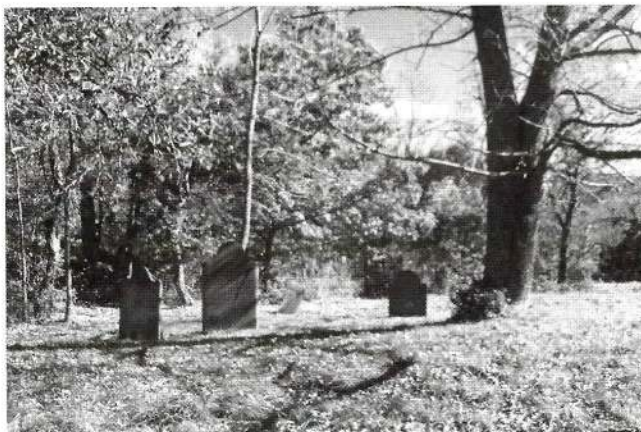


Photo by Anne Parsons

The old cemetery is not easy to find. You have to walk the ninety yards down the adjacent road, turn to your right, and if you know where to look, you'll find Rev. Powers' gravestone, or what is left of it. Hidden in a grove of trees on private property, it sits forlornly among four or five other stones in equal disrepair. The quiet solitude of the site is misleading, for in fact, the good Reverend's short life, and even shorter service in Penobscot, was anything but quiet. His story is one of theological principle, town politics, and personal ambition.

To become a town's "first settled minister" in eighteenth-century Massachusetts (including, of course, the District of Maine) was no small matter. Not only was the town required to provide for his support through taxes, but the *first* settled minister was entitled to real estate as well, equal to one sixty-fourth of the town. In Penobscot's case, this meant 300 acres. The town records for 1795 indicate that Jonathan Powers was a leading candidate for the job. Born in 1762, the thirty-three-year-old Powers was a graduate of Dartmouth College and was the son of the well-known Rev. Peter Powers, the settled minister in nearby Deer Isle. After considerable negotiation an offer was made to the younger Powers by a search committee, which he accepted in the spring of 1795.

Then his troubles began. The vote at the parish meeting in support of the offer was 31-21, not exactly a show of confidence. Dr. Wheeler, in his *History*, suggests that there was a problem with Powers' theology, and this is supported both by the town records and in Powers' own recollections. Young Powers seems to have been a hard-nosed Calvinist, committed to the ideas of human depravity and predestination. At the parish meeting one citizen gently suggested that

"there were many ways to get to heaven as there were points on the compass." To which Powers firmly replied that there were only two points on *his* compass, and that "whoever sailed by one would get to heaven." Sixteen people signed a petition a week later, asking for a second meeting to reconsider the vote of the first.

At that meeting, Powers' opponents, without prior notice, changed the rules to allow anyone "from sixteen years old and upwards" to vote. Thus fortified, they carried the day, 47-31. Powers' friends then objected. Maintaining that the second vote was a violation his contract, they called for an "Ecclesiastical Council" to decide the matter. The Council met a few weeks later. Perhaps unwisely, they chose as their chairman none other than Rev. Peter Powers, the candidate's own father, and lost little time in declaring the second meeting invalid. Then they voted to proceed with the Jonathan Powers' installation immediately.

Installation was one thing, getting paid was another. The citizens of Penobscot now refused to appropriate funds for Powers' salary other than a token twenty-five pounds (U.S. currency being in short supply in those days). They may have seen this as the equivalent to severance pay, hoping Powers would go away. He had no intention of doing so. He remained fixed in his belief that he was entitled not only to a salary but to the 300 acres as the Penobscot's "first settled minister." He bought two acres of land, built a home, and began preaching anyway, probably at a nearby meeting house built a few years earlier with private funding. He must have had some success, for Penobscot's town meeting of May 16, 1796, listed an article "to see if the town will join in union with those who have settled the Revd. Mr. Powers." The answer was "No." Nor was the town willing to pay for a meeting house with taxes, as required by the terms of its incorporation.

For the next five years, Penobscot was divided between the followers of Jonathan Powers and his Calvinism, and a growing proportion of dissenters, including a contingent of Methodists who wanted nothing to do with either. But so far as Powers was concerned, the town had made a commitment, and he intended to see to it that it was upheld. In 1797 the pro-Powers faction won a narrow victory, 37-34. This time the anti-Powers group complained, alleging "certain persons" had "obtruded themselves into the meeting as voters" who had no object other than to "palm upon the town a minister . . . whose tenets are quite disagreeable to us."

Then Powers blundered. Claiming that at last he had been "settled," he proceeded to stake off 300 acres of vacant land in north Penobscot, and forbade anyone from trespassing. This prompted a special town meeting to see if indeed Powers was the town's settled minister. The vote against him this time was overwhelming, 58-14. Then the town threatened to sue Powers for trespass on land that was not his. Rev. Powers' stubbornness had not only resulted in a rejection – for the second time – of his appointment as Penobscot's settled minister, he now faced prosecution for trespass.

Then he executed a strategic retreat. If Penobscot would accept him as settled minister, he offered not to claim the taxes of anyone attending religious services elsewhere. No mention was made of the 300 acres. To this Penobscot reluctantly agreed, provided Powers came personally before the town meeting and accepted the terms. This he did, and his salary was fixed at exactly \$266.37.

His concession indicates that Powers was getting competition, probably from the Methodists, who were granted the legal right to establish their own separate "society" in 1799. Eventually they built their own meeting house, which some have claimed to seat a thousand worshippers.

The emergence of the Methodists marked a turning-point in the history of religion in Penobscot, as well as in the life of Powers himself. In the same year it recognized the Methodists, Penobscot revoked Powers' financial support. He may have been the town's "first settled minister," but he had little to show for it.

But he was not ready to give up, and struck back with the only weapon he had left – his claim to the ministerial lands. This time Powers appealed directly to the Massachusetts legislature. At first Penobscot voted to send an agent to Boston to oppose Powers, but thought better of it after Powers agreed to "release, acquit, and discharge" the town from any claim he might have as first settled minister to a salary, if he could have the land.

More disappointment lay ahead. The new town of Castine had seceded from Penobscot in 1796, and had appointed William Mason as its "first settled minister." As such, Mason claimed half of the land that had been set aside when Castine was part of Penobscot. It was a dubious argument, but in 1800 Powers nonetheless signed an agreement dividing the land evenly with Mason. And he once again relinquished any further "rights, title, which I now have or ever had of being the first settled minister in Penobscot."

It was the beginning of the end of Powers' career, and his influence. The record indicates trouble in his congregation in the following years, with continued defections to the rising tide of Methodists, quarrels over theology, and a curious concern with a want of "discipline" in the church. He was frequently absent from the pulpit, apparently with the congregation's approval. He became affiliated with the American Missionary Association, a group formed to defend orthodox religion in New England and elsewhere. He journeyed to Boston in 1807, presumably upon the Association's business,

and fell ill upon his return. He died in Bucksport on November 7, 1807, aged forty-five. He left no will, and his treasured ministerial lands were sold off.



Photo by Lynn Parsons

The gravestone off of Route 166 makes no mention of his troubled career. Its location suggests that it is on the land once owned by Powers himself, but we cannot be sure. It was placed there, not at the time of his death in 1807, but fifteen years later by two of his children. They selected for his epitaph: "Praises on tombs are titles vainly spent. A man's own good, is his best monument."

Editors' note. This essay is drawn from a number of sources at both the Castine Historical Society and the Wilson Museum. Thanks in particular go to Mark Honey who provided us with copies of Powers' will and his agreement with Rev. Mason, and to Harold Hatch who helped us find Rev. Powers' grave.

THE SAMUEL P. GRINDLE HOUSE (1850)

Roger W. Moss

In 2008 the Castine Historical Society purchased a Greek Revival Style house facing School Street on the northeast side of the town common, situated between the Society's headquarters in the Abbott School and the Parish House of the Unitarian Universalist Congregation of Castine. This acquisition, made possible by the generous bequest of Deborah Pulliam, who was devoted to the cultural life of Castine and its historic architecture, assures the preservation of the house while providing future exhibition, storage, and office space for the Society.

Having assumed responsibility for a second historic building on the town common, the Society's board of directors hired Sutherland

Conservation & Consulting to research the history of the structure and prepare detailed measured drawings and large format photographs for submission to the Historic American Buildings Survey (commonly known by the acronym "HABS"). Founded in 1933, HABS is the oldest historic preservation program of the Federal Government; it is charged with recording American buildings of all types and styles ranging from monumental and architect-designed to utilitarian and vernacular.

Submissions that conform to standards set by the Secretary of the Interior are deposited in the Library of Congress, Prints and Photographs Division, where they "provide architects, engineers, scholars, and interested members of the public with comprehensive documentation of buildings . . . significant in American history and the growth and development of the built environment."¹



Abbott School (1859) and Samuel P. Grindle House (1850) photo by Todd Caverly, 2010, for submission to the Historic American Buildings Survey

Previously no building in Castine had been so documented.

The first step in tracing the history of a structure is to determine the chain of title for the land.² Here both the Abbott School and the house next door

share a common

title in a parcel of land sold by John Perkins to one Josiah Crawford, a tanner, in 1794. Crawford immediately built a tanning yard between the future site of the Whitney House and the Abbott School where a spring provided water to fill vats used to soften the animal skins and remove flesh, fat, and hair by soaking the hides in lime or wood ash. (The noxious odors from this process doubtless wafted over parishioners in the nearby First Parish Meeting House, but our forebears possessed more tolerant olfactory sensibilities.)³

Collateral confirmation that Grindle was the builder of the present house is provided by deed references to the

Architectural historians would

describe the Grindle House as a two-story (double pile) five-bay, center hall, Greek Revival Style dwelling. According to Maine's historic preservation officer, Earl G. Shettleworth, Jr., Greek Revival was the dominant architectural style in pre-Civil War decades. "Its bold classical vocabulary," he writes, "translated easily and practically into local wood, brick, and stone to create a dignified appearance for any building type. The style embodied the Yankee ethic of forthrightness and simplicity."⁵



Celebrating Francis W. Hatch, Jr.

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Hatch Act. "Frank's signature achievement was the Hatch Act, the very first wetlands protection act in the country and possibly the world," Douglas Foy, an old friend, told *The Boston Globe*. "Frank was not only a visionary, but a crusader. He knew how important environmental issues were." While President of the Conservation Law Foundation, he led campaigns to force the clean-up of Boston Harbor, prevent off-shore drilling in the Georges Bank, and ban all-terrain vehicles from the beaches of the Cape Cod National Seashore. Closer to home, Frank was a leader in the campaign to preserve the Pingree Woods in Northern Maine, and in filing a precedent-setting lawsuit that forced the cleanup of mercury dumped by HoltranChem into the Penobscot River, near Orrington.

His other causes included the Isabella Stewart Gardner Museum in Boston and the New England Conservatory of Music.



His family celebrated him in song

Photo by Colin Powell

Those of us in Castine remember Frank as a lanky six-footer who favored bow ties, even in the summer. In his earlier years he was a regular participant in Castine's sailing regattas. He appeared in Castine's summer galas, and in 2003, then in his late seventies, he performed a rousing rendition of his father's famous song "Madockawando's Daughter," complete with Native American tom-tom.

In the words of his good friend Henry Miller, writing in the *Huffington Post* of April 16th of this year, "Frank Hatch led an extraordinary life of civic engagement and public service, and commitment to the environment, to other societal needs, to the communities of which he was a part, and to his family. His legacy is one to be cherished and celebrated for its lasting impact and as a model of citizen activism and responsible philanthropy."

He will be missed.

THE CURATOR'S CORNER

Paige Lilly

Two potential donors recently asked me to describe the Castine Historical Society's policy for accepting long-term loans. It's a natural question. The desire to preserve and share historical records sometimes conflicts with legitimate reasons for retaining ownership. My response was based on the current CHS Collections Policy which states that the Society accepts materials "given without restrictions as to use or disposition" and that any variation from this policy requires a vote of the Board of Directors. This policy, standard practice in the museum world, is based on the experiences of many non-profit organizations contending with legal issues

resulting from well-intentioned loans received generations ago.

The policy allows for exceptions, however, that need to be approved by the Board. An example is an alternative arrangement in which the donor stores the records at the CHS for a defined period. Such an agreement would require a contract describing expectations for care, use, and management as well as options for renewing the contract or converting the storage agreement to a donation.

Recently, the Unitarian Universalist Congregation donated certain records to the CHS, stipulating that they must remain in Castine, and revert back to the Congregation should the CHS deaccession them, or if the CHS is dissolved. The Board agreed to this at its October 12th meeting.

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Grindle House (continued from page 8)

In Maine the Greek Revival Style often found vernacular expression in simple five bay houses with corner pilasters as opposed to the temple with classical columns usually illustrated in books on the style. This "Greek" influence survived in the villages of Maine long after other 19th century revival styles became popular in urban areas. For example, the most "high style" Greek Revival house in Castine, the John H. Jarvis House on Main Street, with its wrap-around porch of Doric columns, also dates from the 1850s. Based purely on style, the Samuel P. Grindle House could not have been erected by the Freeman family in the first decade of the 19th century as has been suggested by some authors⁶

In addition to documenting the history of buildings based on primary sources (deeds, estate inventories, building accounts, etc.), the Historic American Buildings Survey requires a full set of accurate measured drawings including site plan, floor plans, elevations, sections and construction details.

For the Grindle House survey, Sunderland Conservation & Consulting prepared ten sheets of detailed drawings. HABS also requires that the final report include a set of large-format black and white photographs depicting the appearance of the property and areas of architectural significance

This brief essay only skims the surface of the 160 year history of the Grindle House, but one additional episode may be of interest. After selling his new house to Samuel Wescott in 1852, Grindle appears to have had second thoughts; in April of 1859 he *repurchased* the house. The following month he sold a building lot to the north of his house to the Castine School District on which the town promptly erected the Abbott School in the newly fashionable Italianate Revival Style. The Castine Historical Society purchased the Abbott School in 1994.

¹ Secretary of the Interior's Standards and Guidelines for Architectural and Engineering Documentation: HABS/HAER Standards. Cultural Resources Program, National Park Service, U.S. Department of the Interior (Washington, DC, 1990).

² All references to land transfers are based on Roger W. Moss, "Grindle House (1850) Chain of Title," Castine Historical Society (June, 2010).

³ Jerome S. Rogers, *Home Tanning of Leather* (Washington, DC: U.S. Department of Agriculture. Bulletin No. 1334), 1962.

⁴ Grindle is listed as a "ship carpenter", age 27, with a wife named Eliza J., age 30, and a son, Brooks, age 11 in the U.S. Census for Castine, Maine, 1850. In the 1860 Census, Grindle is listed as a "carpenter" age 37, wife Eliza age 40, and four minor children. On the H. F. Walling, Map of Hancock County, 1860, Grindle is listed as a "ship carpenter" with a residence on the town common between the school and the First Parish Meeting House valued at \$1,200.

⁵ Joyce K. Bibber, *A Home for Everyman: The Greek Revival and Maine Domestic Architecture* (Lanham, Maryland: University Publishing Associates, 1989), p. x.

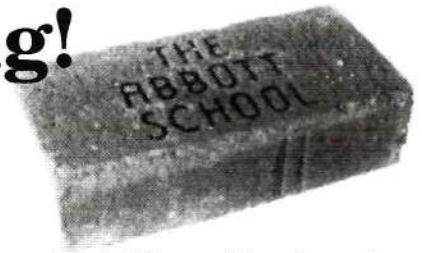
⁶ Russell Wright, "William Freeman House," Maine Historic Preservation Commission, Historic Building/Structure Survey Form, 1996. See also, Mark E. Honey, "William Freeman, Part I, Part II, Part III," *Castine Patriot* (September 4, 12, 25, 2008).

The Curator's Corner (continued from page 9)

These questions highlight the importance of writing an expanded Collections Management Policy. The new policy will be a document to support consistent decision making about collections, particularly as staff and volunteers change, and it will make our priorities and policies more transparent. The policy will be shared with donors and community members to articulate what CHS does to manage and maintain historic materials. The Collections Committee is now reviewing a draft of the proposed policy, carefully written to comply with guidelines set by the American Association of Museums as described in *Things Great and Small: Collection Management Policies* (2006) and several other publications recommended by AAM, the New England Museum Association, and the American Association for State and Local History.

A Brick in Every Stocking!

This holiday season give a commemorative brick to that special someone!



Join the hundreds of CHS supporters who have remembered their parents, children, friends and even pets by purchasing a personalized brick for the Abbott School walkway. This is the perfect gift for the holidays, a great way to support the Society, and a lasting remembrance for future generations.

Please indicate below how you want the brick to look, using up to 12 letters, numbers and spaces on each of three lines. Also, please provide names and mailing addresses so we can notify recipients of your gift.

Line 1 _____

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Line 3 _____

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Phone (H) _____ (W) _____

Address _____

The tax deductible price for each brick is \$50.00. Please make checks payable to the Castine Historical Society and mail to P.O. Box 238, Castine, ME 04421.



Give a gift of the CHS for the Holidays!

This is the season of thanksgiving and celebration. Perhaps you wish to honor someone with a gift certificate of membership in the Castine Historical Society. If you do please use the form below

Each new or renewed gift membership conveys all privileges of being a member of the Society, including a subscription to *The Castine Visitor*, published three times a year.

- | | | |
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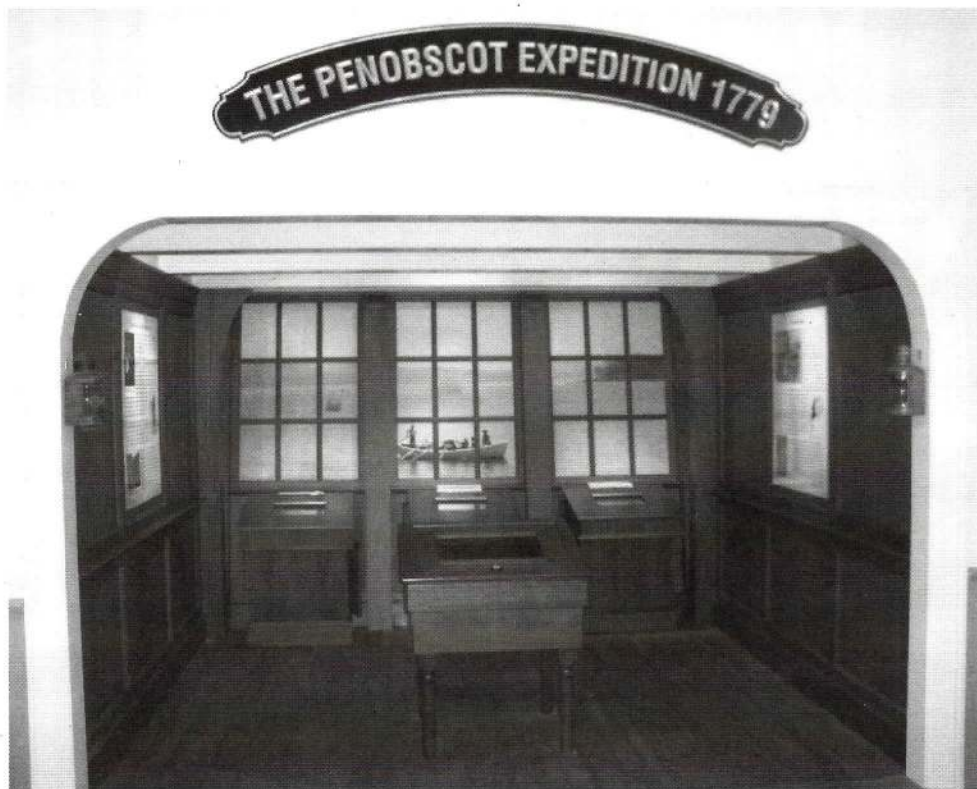
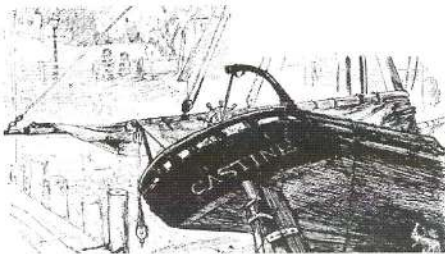
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A Lasting Castine Legacy from Frank Hatch Photo by Anne Parsons