

From Maine to South Africa and Back to America: Marian Lydia Shorey at the Inception of Neuroembryology

by Marco Piccolino

In November, 2018 we received an email from a scholar in Italy, asking for information about Marian Shorey, a 1894 graduate of the Eastern State Normal School in Castine. Two things caught our interest. One, that we rarely get research requests from Italy, and two, that Marian Shorey's later scientific research proved to be groundbreaking in the discipline of neuroembryology. Thus began our correspondence with the delightful Dr. Marco Piccolino. We were happy to find information to help him. In doing so we learned about Marian, a young woman from Maine who trained to be a teacher in Castine and then went on to make important scientific discoveries. We thought Marian Shorey needed to be better known, and so asked Marco if he would write this lead article for our newsletter.

In 1986, Rita Levi-Montalcini was awarded the Nobel Prize for the discovery of the Nerve Growth Factor (NGF), a chemical agent released during the embryonic development, by some peripheral structures that are capable of controlling the growth and differentiation of specific groups of nerve cells. No mention was made when the Nobel Prize was awarded that the experimental work that lead Rita to that prestigious distinction was the continuation of the experiments carried out possibly in 1907 and written up in 1909 (the year of Rita's birth) by Marian Lydia Shorey, a young woman from Maine, in a published PhD dissertation at the University of Chicago.

Perhaps it is difficult to imagine two lives as different as those of Rita and Marian's. In Rita's case long (103 years), brilliant, intense, and richly diversified, even outside the scientific field; in Marian's short (49 years), difficult, with just a few shining moments and many disappointed expectations, with a very sad conclusion. Besides the unpredictability of personal histories, these differences could reflect the change in women's conditions from Marian to Rita, and the different family backgrounds of the two scientists (Marian came from a modest family of settlers-farmers from Albion, Kennebec County, Maine; while Rita belonged to an affluent family of the Jewish bourgeoisie of Turin, in Italy).



Marian Lydia Shorey (1874 -1922). Graduation photograph from the Eastern State Normal School, 1894.

In her 1909 experiments, Marian removed the limb buds from the chick embryo and observed a reduced growth of those specific groups of nerve cells in the spinal cord normally responsible for the control of limb muscles and skin sensory receptors. Marian attributed that effect to a chemical factor released by the peripheral structures that diffused through the extracellular fluids. More than fifty years later Rita would succeed, with the collaboration of Stanley Cohen and other co-workers, in identifying and characterizing this factor, the NGF.

Two years after her 1909 paper, Marian published another article on the results of her experiments, and afterwards she

2021 Calendar of Events

Bearing in mind that COVID is still with us, these are our *anticipated* plans for the 2021 season. Exhibits will be open on a limited basis and we will again offer our walking tours. Lectures will be held via Zoom and require pre-registration. After much discussion, we have postponed the Castine House and Garden Tour until July 2022. The summer edition of *The Castine Visitor* will have our final plans. *All events are free. For up-to-date information, check our website at castinehistoricalsociety.org, Facebook page, or call us at 207-326-4118.*

Thursday, April 29

Voting Down the Rose: Maine's Fight for Woman Suffrage Lecture
4:30 p.m.

Writer Anne Gass presents the history of woman's suffrage in Maine and the entire country through the experiences of her great grandmother, Florence Brooks Whitehouse.

June 11–October 11

Risky Business: Square-Rigged Ships and Salted Fish

Back for a second year, this exhibit invites visitors to step back in time to the 1800s when Castine's working waterfront thrived on a global market. Check website for open days and times.

June–October

Castine Uncovered Walking Tours

Meet your guide in front of the Abbott School gallery to take an hour-long history tour. You can arrange tours at other times with advance notice depending on guide availability. Check website for days and times.

Thursday, July 15

The 12th Annual Deborah Pulliam Memorial Lecture

7:00 p.m.
Noted maritime historian and author Lincoln Paine will deliver a lecture entitled, "Perfected Visions of the Past: Maritime Maine in Almost 2020 Hindsight."

Thursday, August 5

Maritime Music Concert with Castlebay

6:00 p.m.
An evening of traditional Maine seafaring songs will be performed by Castlebay, including those written by Castine sailor Amos Hanson on the Castine Town Common. *Rain date Tuesday, August 10.*

Thursday, August 19

Annual Meeting and Program

4:00-6:00 p.m.
Following a brief business meeting, Maine Maritime Academy professor, Captain Richard F. Miller will present a talk entitled "The Square-Rigged Ship: Form & Function – Then and Now."

Tuesday, August 24

Maine's Mid-Century Moment: Castine's Katharine Butler Hathaway, Author of *The Little Locksmith*

7:00 p.m.
University of Maine Professor of English, Lisa Botshon, will moderate a symposium about Castine resident Katharine Butler Hathaway and her best-selling 1943 memoir, *The Little Locksmith*. This program is sponsored in part by the National Endowment for the Humanities.

Wednesday, September 22

Cotton's Ocean: Castine and the Antebellum Cotton Trade

7:00 p.m.
Dr. Stephen J. Hornsby will give a talk on the importance of the cotton trade in Maine before the Civil War and how Castine fit into this world of oceanic commerce.

Abbott School Exhibits (17 School Street)

June 11 – October 11

Open days and times will be announced.

Risky Business: Square-Rigged Ships and Salted Fish

Penobscot Expedition 1779: Making Revolutionary History

The Castine Community Bicentennial Quilt

Grindle House Exhibits (13 School St)

At this time, staff offices and library are closed to the public. Staff work year-round Monday - Friday.

Researchers may contact research@castinehistoricalsociety.org.

Castine Uncovered Walking Tours

June – October

Tour days and times will be announced. Private tours may be booked with advance notice subject to guide availability.

Virtual History Tour of Castine

To download the app or access the web version of the tour, visit castinehistoricalsociety.org. Go to the "Visit" drop down button and click on Castine Virtual Tour.

We seek to invigorate our community through collaborative exploration and stewardship of our region's rich history, engaging residents and visitors of all ages in Castine's extraordinary past and, through it, that of New England and North America.

The Castine Visitor is published three times a year by the Castine Historical Society as a benefit of membership.

Karen V. Lyons, Editor

Researching Castine's African American Citizens

by Lisa Simpson Lutts

2020 was a year like no other in my 37-year career in the museum field. I, along with the staff and Board, were challenged in many ways. We were forced to reevaluate how we viewed a typical museum day, how we served the public, and even how we interpret history. Yes, COVID played a big role in the year, but the pandemic was not the only cause of upheaval.

For me personally, the death of George Floyd and the subsequent unrest in the country rocked my complacent mind view. During my career, except for a brief foray in two southern cities, I have always worked in museums in predominantly white communities. I admit, as a museum director I gave lip service to telling the history of people of color. "Let's be sure to tell diverse stories when we can." But did we? And when we did, who was telling the story?

Like many museums, after the death of George Floyd, the Castine Historical Society wrote a statement on the racial unrest in our country. But we knew we did not want to write and publish the statement, brush our hands off, and say "done." With that in mind, we are embarking on a number of first steps toward becoming a more inclusive institution. Please note, these are just that – tiny baby steps.

First, I have attended as many Zoom diversity and inclusion training sessions offered by the museum profession as I can. I hope the sessions will help us as an institution as we embark on our next long-range plan, which is tentatively scheduled to begin in 2022.

Second, we are working with our guest curator and board member, Richard M. Ames, as well as members of The Atlantic Black Box Project (atlanticblackbox.com), to update a section of our 2021 exhibit, *Risky Business: Square-Rigged Ships and Salted Fish*. We now realize that the original exhibit glossed over an important historical fact: While we have found no evidence that Castine residents were directly engaged in the slave trade, they were complicit in perpetuating the institution of slavery through their maritime trade with the south.

Castine was home to one of the largest fishing fleets in Maine that caught and salted cod. Castine shipped the cod to southern ports and sold it to feed enslaved plantation workers, as well as French and Irish Catholic immigrants. In turn, the ship captains



purchased raw cotton to sell in European mill ports where they then purchased salt for the return voyage home.

From this highly lucrative trade, Castine ship builders, captains, investors, and their families amassed large fortunes, making Castine one of the wealthiest towns per capita in mid-19th century Maine. We needed to make it clear in the exhibit that Castine's wealth came from this maritime economy with the south. Was Castine the only town that profited from supporting the institution of slavery? No, virtually all New England coastal communities enriched themselves by trading with southern ports, and many were directly involved in the slave trade.

Finally, George Floyd's death motivated me to take a personal interest in looking deeper into Castine's African American population. While I don't do much research in my role as Director, from time to time I help. During the research phase of *Risky Business*, one of my tasks was to conduct census research to discover the percentages of Castine men in the maritime industry as well as researching statistics about family wealth. While doing this, I saw the names of African Americans – both families and individuals. With the census as my starting point, I have begun researching Castine's African American citizens. This issue of *The Visitor* has the first of what I hope will be several articles on this ongoing research to make Castine's African American history visible.

continued from page 1

From Maine to South Africa and Back to America: Marian Lydia Shorey at the Inception of Neuroembryology

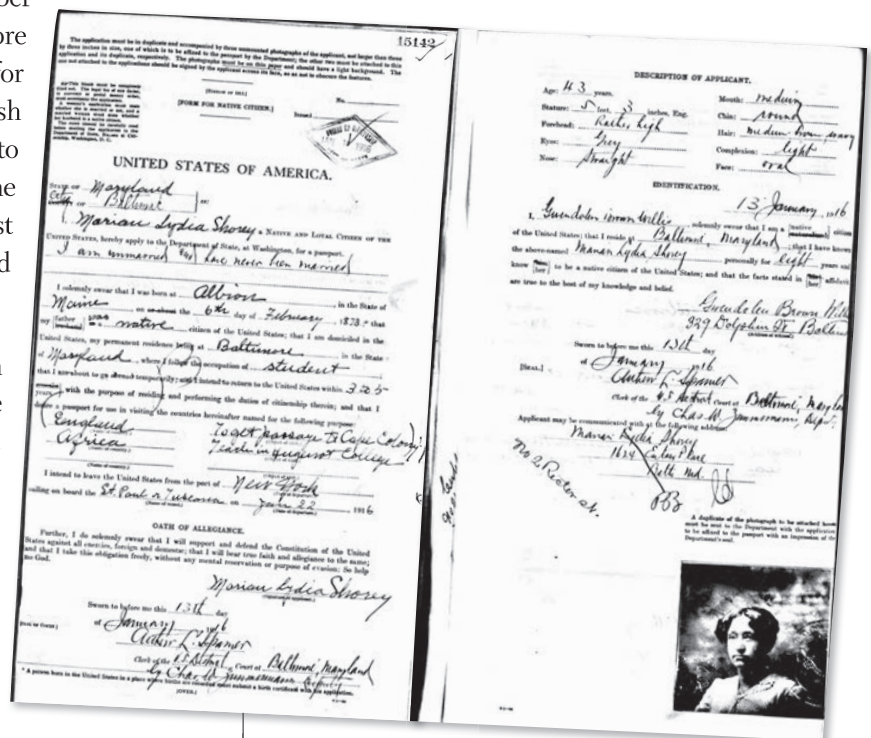
disappeared from scientific literature. Until my recent research, information about Marian's life has remained extremely scanty. I have collaborated on my research on Shorey with Germana Pareti from Turin University, and with the help of many collaborative local historians, archivists, and librarians around the world.¹

We now know that in 1890, Marian enrolled in the Eastern State Normal School in Castine, coming from Albion (where she was born on February 6, 1873) because she wished to pursue a career as a teacher. For many women in the late 19th century, teaching was a valuable career option, partially because the number of immigrants arriving in America created a need for more educators. Becoming a teacher was also an avenue for young women, especially in rural Maine, who didn't wish to marry at an early age and produce a flock of children to raise and educate to work on the farm – something she saw in her own family. Marian was the third of at least nine children of Gustavus Benson Shorey and his second wife, Mary Ellen Gilman.

Soon before her arrival in Castine at the age of 17, Marian had already taught for a short time in Albion. During the period in Castine, she continued to teach to support herself, as she attended only one term per year in the period 1890-1893, instead of the three terms normally required for ordinary students.

The courses in the Normal School covered a great variety of disciplines of both humanities and the sciences, with a predominance of these last ones. Among the courses offered, 17 had a clear scientific basis, and only 12 could be ascribed to the humanities. Marian may have been particularly influenced by the courses taught in Castine by an eminent figure in the local community, Edward Everett Philbrook, the Normal School's professor of Natural Sciences, an M.D. from the Boston School of Medicine. After graduation, Marian continued teaching, and in 1900 she was listed as a teacher among the residents of Southborough, Massachusetts. However, she was probably not satisfied with her condition and decided to apply to Pembroke College in Providence, Rhode Island, the female division of Brown University. Marian spent six years at Brown, where, in 1904, she obtained a Bachelor's degree of Philosophy, and, in 1906, a Master of Arts degree in Physiology, Bacteriology and Organic Chemistry. In the last two years before graduation, she also acted as "instructor in physiology and household economics".²

After graduation, in 1907, she enrolled in the PhD program at Chicago University, where – as we know – she made her important neuroembryological experiments. After that period, probably because no position was available for her in Chicago, she moved to Wisconsin, taking a position as Professor of Biology at the Milwaukee-Downer College, from which she resigned in 1915. After a short period in Baltimore, Maryland for "studying and resting", on January 22, 1916 she sailed from New York to Liverpool and from there to Cape Town.³ Marian went to South Africa as professor of Zoology at the Huguenot College of Wellington, the first female university in South Africa.



Marian Lydia Shorey's passport for her trip to South Africa.

Undoubtedly, in Wellington Marian hoped to establish a center in order to continue her research on the nervous system development in chick embryo, and indeed, among the instruments available at Huguenot College after her arrival is listed an incubator in which may be traced the development of the embryo in the egg. Apparently things did not go as she expected and, in 1919, she came back to America where she seems to have been unable to find an academic position. We know that in September 1921, she was working as a clerk at Scovill Manufacturing in Waterbury, Connecticut, the town where less than a year afterwards, on August 26, 1922, she decided to take her life, in a way that was desperate, but also very carefully planned.

In preparation for her suicide, she sent a typed letter to the local newspapers. A passage of this letter, reported by the *Waterbury American* of August 28th, reads as follows:

If this letter is delivered to you it will be because I have been found dead as the result of my own act. The world is always so surprised when any one chooses to leave it that it immediately asks all about him, even though it may not have paid the slightest attention to him alive. I earnestly ask that I may be allowed to remain as unknown in Waterbury dead as I have been alive.

Sadly, these few lines, written with great dignity just before her tragic act, are the only examples of Marian's personal writing of a non-scientific character that we have been able to find in our historical research. She seems like a fleeting star that showed herself just at the moment of disappearing.

We are extremely grateful to the archivists and librarians who have assisted us in our historical research. They are too many to be listed here in full, but we need at least to mention Lisa Lutts from the Castine Historical Society, Debra Morehouse from the Wilson Museum, Carolyn Picciano from the Connecticut State Library, and Isabel Murray from the Dutch Reformed Church Archives of South Africa. With their competence and kind collaboration, they allowed us to throw some light on the obscure life of Marian Lydia Shorey, a great scientist whose 1909 chick embryo experiments are a milestone in the birth of modern neuroembryology.

Marco Piccolino is an Italian professor of General Physiology, with a deep interest in the history of sciences, initially stimulated by his experimental studies on the neurophysiology of vision. In the field of history, he has published several papers and some books, in both English and Italian, dealing particularly with Luigi Galvani and the origin of electrophysiology, and on the theme of vision and senses in the work of Galileo Galilei. For several years, he has also carried out personal research on the Nazi-Fascist massacres in Tuscany during WWII. He is proud that, during his mountain walks, he rediscovered the story of several mountain villagers who protected a Jewish family during the time of racial persecutions. These four villagers, a priest, two farmers, and a doctor, were honoured as "Righteous among the Nations" by Yad Vashem.

Marian Lydia Shorey's photograph from Brown University. Courtesy of Brown University Archives.



Endnotes

1. In a book in Italian that Piccolino is now editing, there is a chapter with a relatively detailed biography of Marian Lydia Shorey, that he wrote in collaboration with Isabel Murray, of the Dutch Reformed Church Archives of South Africa (see Piccolino, 2021). Piccolino is planning to write a book in English, entirely dedicated to Marian, her science, and her life.
2. Mitchell, Martha. *Encyclopedia Brunoniana* (Providence: Brown University Library, 1993).
3. *Alumnae Bulletin*, Milwaukee-Downer College vol. 7, no. 2 (May 1915) p. 5.

References

- Piccolino M. (ed.) (2021) *Rita Levi-Montalcini e il suo Maestro. Una grande avventura scientifica nelle neuroscienze del Novecento*. Pisa: ETS.
- Shorey M. L. (1909) The effect of the destruction of peripheral areas on the differentiation of the neuroblasts. *Journal of Experimental Zoology*, 8: 25-63.
- Shorey M. L. (1911) Study of the differentiation of neuroblasts in artificial culture media. *Journal of Experimental Zoology*, 10:85-93.

Fitz-Gerald Collection Update

by Paige Lilly

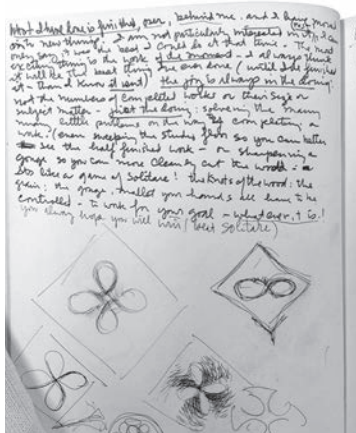
“The joy is always in the doing: not the numbers of completed works or their size or subject matter – just the doing”

– Clark Fitz-Gerald, circa 1981, Sketchbook 32

Sculptor and long-time Castine resident Clark Fitz-Gerald recorded this line, part of a longer sentiment, in the corner of a sketchbook page. It’s a gem and exactly what a curator wants to discover, especially when designing an exhibit about the sculptor’s work and his life in the Castine community. The Historical Society has hired guest-curator Carl Little to conduct research and design such an exhibit for 2022. But how will he know where to look in 56 sketchbooks, 19 diaries and letter books, 5 boxes of correspondence, lectures, and clippings, and 3 boxes of annotated drawings?

Ideally, the archivist caring for such a monumental collection will have “processed” the papers ahead of time. That’s archival speak for organizing, preserving, and describing the artist’s materials consistent with how he used them and how researchers will use them. What follows is true behind-the-scenes work, starting with an overview of everything and a plan of attack.

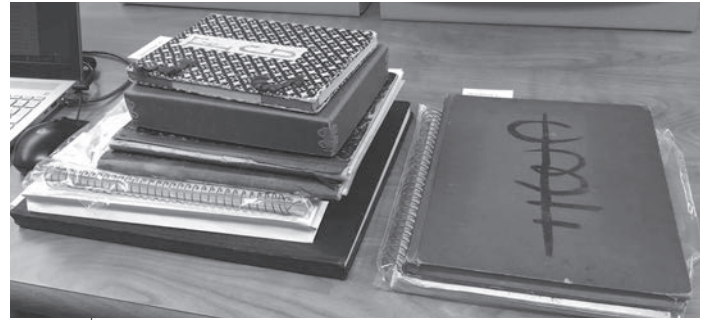
The overview considers how the categories of files relate to each other. In other words, what was their original order? Filed by type? Organized by date? Grouped by subject, with all the photos, letters, sketches, clippings, and gallery information about a single sculpture kept together? If the “original order” is clear, archival principles dictate keeping this filing system. If it is not clear, the archivist considers an organizational scheme that will reduce handling of the artwork and writings and best serve researchers consulting the collection.



The 1981 sketchbook page showing the entry quoted at the head of this column.

Clark’s paperwork (by now the archivist is on a first-name basis with the sculptor) came to us in labeled folders or envelopes, sometimes by the work and sometimes by the name of institution commissioning the work. By and large, however, his archives arrived at the Historical Society organized in groups by type; drawings grouped loosely by subject, photographs in stacks, spiral bound and hardcover notebooks in boxes, with magazine

Editor’s note: Three-and-a-half years ago, this column featured the Clark Fitz-Gerald Collection, then a new donation to the Historical Society (Curator’s Corner, The Castine Visitor, Fall 2017, page 8, available at castinehistoricalsociety.org/castine-visitor). It’s time for an update!



Labeled and ready for storage: notebooks sleeved in plastic due to missing covers; pages of two 1930s books interleaved with glassine to prevent further damage from charcoal; and a book with a broken binding housed in its own box.

and newspaper profiles of him or his work in other boxes. Luckily, the assessment aligns perfectly with the archivist’s preference for preserving photographs together, interleaving large drawings in drawers, keeping notebooks protected in boxes, and filing everything else in folders!

Are you still with me? The overview and processing plan complete, the next step was to process and preserve the documents. Our 2017 intern, Brittany Goetting, “arranged” Clark’s filing groups into acid-free folders and boxes, making sure stray documents, lecture notes, and clippings were filed appropriately. She further organized these by date and created a detailed box and folder list before moving on to appraising the photographs. In the course of this work, Brittany learned enough about the sculptor and his work (and his handwriting) to draft summary descriptions of the material she organized.

Fast forward to summer 2020, and the Exhibit Committee’s decision to base the Historical Society’s 2022 seasonal exhibit on the Clark Fitz-Gerald Papers. The sketchbooks in the collection, containing early ideas for specific pieces created by the sculptor, would be central to building the show. These volumes needed to be processed and cataloged. However, these 56 volumes were mostly undated and lacked context, posing a challenge to cataloging. Fortunately, Clark’s son, Stephen Fitz-Gerald, delivered a slide talk in 2017 that highlighted the significance of the sketchbooks (view the event online at castinehistoricalsociety.org). We set to work collating the information and images from the slideshow with the books themselves.

Without going into more detail (phew!), I can report that all sketchbooks are dated, described, and digitally linked with scans of sample pages in our database. Each is now identified with its intake (accession) number and date on an acid-free bookmark with the most fragile housed in custom boxes. The cataloging records include contextual information along with reference to the artist’s notable comments, like the quotation heading this column.

2020-2021

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Castine's African American Population – Slavery and the Jabin Niles Family

by Lisa Simpson Lutts

In the 2010 census, Castiners self-identified as 96.6% white. Other races included .39% African American, along with smaller percentages of Native American, Asian, and other races. Was Castine always so white? And is it really true that Maine is a “white state”? The answer is no in both cases – there has always been and is still today a sizable African American community living in Maine. The history of African Americans in Maine, like the history of Native Americans, has been erased from the historic narrative. The lack of documentation makes conducting research on Castine's late 18th- and 19th-century African American population difficult.

Research began by using Castine's census records, which document who lived in Castine decade by decade from 1790 to the last published census in 1940. While census records can be goldmines of information, they are still problematic. Census takers were known to discount people of color, especially if they lived in outlying districts. Census takers also misheard names or spelled them incorrectly. But despite these problems, census records were a good starting point for the research.

From the records, we learned that Castine had a small African American population that reached its peak during the 1830-1850 census period. 1840 represented the year with the highest number of African Americans and “mulattos” (the term used in early censuses to denote mixed-race individuals) in Castine, where there were three families consisting of a total of eleven individuals. While the number seems small, statistically it represents .92% of Castine's 1,188 residents. In 1840, there were 1,355 black and mulatto residents in Maine, which shows that .27% of Mainers were African Americans. Castine's African American population was higher per capita than was Maine's.

The census numbers raised important questions. Who were these individuals? What drew them to Castine? And why did they leave? The census shows a steady decline in African Americans living in Castine during the period from 1860-1910. In fact, only one African American, Mary Jackson, was recorded as living in Castine from 1880 up until her death in 1917. The 1920-1940 census period lists no African Americans as permanent residents.

The dearth of information about these families and individuals complicates the research. The census, depending on the questions it asked in a given year, tells us names, ages, birthplaces, relationships, whether individuals could read or

write, if they owned property, and their occupations. But these are just bare facts. To delve further we used a variety of town records, including tax records, school records, poll tax records, and birth and death records. George A. Wheeler's *A History of Castine*, 1875, also yielded some information. However, the book mentions only one African American and short notations on residence dates of a few other African American individuals.¹

What brought African Americans to Castine and when did they first arrive? The earliest records from the late 18th century imply they were individuals brought by their enslavers when they moved from Massachusetts and towns in southern Maine. Slavery was legal in Massachusetts, of which Maine was a part, up until 1783. Despite the 1783 law abolishing slavery, not every enslaved person received his or her freedom. Manumission was a slow and gradual process that is difficult to document. It would not have been unusual for the six African Americans listed in Castine's 1790 census, just seven years after the Massachusetts law was passed, to still be enslaved.

Colonel Gabriel Johonnot's account book from 1785-90 notes people from the area with whom he did business that included Richard Hunnewell and “negro man Emanuel,” Matthias Rich and “girl Esther,” and Joseph Perkins and “his negro girl.” It seems likely that Emanuel, Esther, and the unnamed girl were enslaved people since they were mentioned only by first name, or not named at all, always in association with a white man, and always in a possessive form.²

The 1790 census of Penobscot, as Castine was called at the time, lists no ages or sex, but confirms that Hunnewell and Perkins still had African Americans living in their families' homes – three in Richard Hunnewell's and one in Joseph Perkins'. Added to the list were one African American in John Lee's home and one in Jeremiah Wardwell's.

All of these men were part of Castine's wealthy mercantile demographic, which was a group who commonly owned enslaved people in New England. In the case of Jeremiah Wardwell, reminiscences of his grandson in 1890 confirm that Wardwell owned a slave in the 1790 census.³ But unless more documentation comes to light, we may never know if the others listed on the 1790 census were enslaved or free in that year.

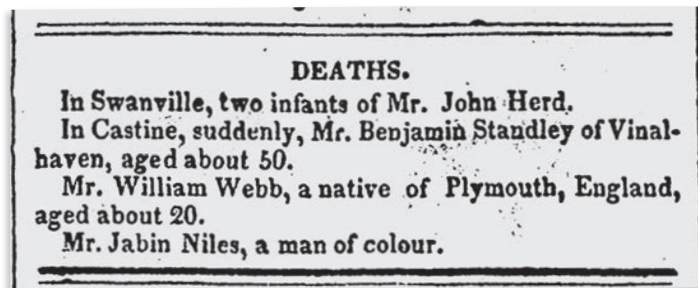
In the town report of 1796 and the 1800, 1810 and 1820 censuses, African Americans are not listed by name but are found living

with white Castine families. However, one notable exception in the 1820 census is the family of Jabin Niles – a family of four living in their own household.

From censuses, school records, town birth records, and Ancestry.com a somewhat fractured history of the Jabin Niles family emerged. Jabin appears to have moved to Castine probably in 1802.⁴ Early census records did not record his occupation, but he was probably a sailor, a common occupation for African Americans living in coastal Maine. He married an African American woman named in various documents as Judy, Judith, or Judah. Could she have been one of the African Americans living in a Castine family in the earlier censuses? The couples' first child, Francis, was born August 23, 1803 and they had four more children over the intervening eleven years.

But many questions still abound, and often records lead to confusion. For instance, why was the Niles family not listed in the 1810 Castine census when, according to town birth records, they had three children born in Castine by this time? Also puzzling is that, in the 1820 census, Jabin and Judy are listed as having only two boys under 12, probably their youngest sons, Russell and Cyinica. Yet, the Castine school records say that *three* Niles children were attending school from 1819-1825. While it is plausible that the two older boys were at sea when the 1820 census was taken, Francis at age 17 and Abraham at 13, why was Rosanna, age 15 not listed in the 1820 census? She may have been a servant in the household of William Abbott or that of David Coffin, each of whom is shown in the census with a female African American aged 14-24 living in his family.

One other source of information for the Niles family research came from Ancestry.com where family researchers had a number of important documents. The first was a death notice for Jabin Niles, who was called a “man of colour” from Castine in the *Portland Advertiser* of November 29, 1825.



Jabin Niles' death notice from the *Portland Advertiser*, November 29, 1825. The same notice appeared in the *Hancock Gazette*.

The second was information on one of Niles's sons, Abraham, born in Castine in 1807. Abraham and his older brother, Francis, both sailors, moved to Portland in the late 1820s or early 1830s. Abraham married in 1831, and he and his wife, Harriet, were

among the original founders of Portland's Abyssinian Church. Deacon Niles, as he was called, remained actively involved in the church. The Abyssinian Church served as a cultural and religious center for African Americans in Portland, as well as a center for the abolitionist movement and one of Maine's northernmost stops on the Underground Railroad. Tragically, Abraham Niles died in 1852 after falling into the hold of a ship bound from Panama to San Francisco. The Niles family home still stands in Portland next to the Abyssinian Church.



The Abraham Niles home built in Portland next to the Abyssinian Meeting House. Photo taken for 1924 tax records. Courtesy City of Portland and Maine Historical Society.

We know bits and pieces of the other Niles children's lives. Francis married Caroline Lewis in Portland in 1829. Presumably, she died because he later married Mary Jackson (not the Mary Jackson of Castine) in Boston in 1854. Both marriage certificates list Francis as a mariner. Rosanna married William Warren in Boston in 1834. Judy Niles and her youngest son, Cyinica, are last mentioned in Castine in the 1830 census. We know that Judy moved to Portland as she passed away there on April 28, 1847 and was buried in the Eastern Cemetery. Cyinica cannot be traced past the 1830 census.

At this point the trail ends on the Niles family, the first free African American family known to have lived in Castine. Subsequent issues of the *Visitor* will highlight further research to bring this important history to light.

Endnotes

1. George A. Wheeler, *History of Castine. The Battle Line of Four Nations* (Bangor: Burr & Robinson, 1875), mentions Andrew Walker, an escaped slave from Virginia who arrived in Castine on board ship with Mrs. Temperance Johnston. Walker remained a servant in the Johnston home for the remainder of his long life. p. 418.
2. *The Bangor Historical Magazine*. Vol. 1 (Bangor: J.W. Porter, 1886), p. 57.
3. Hosea Wardwell, "The Early Settlers of the Town of Penobscot," *Belfast Republican Journal*, 1890.
4. Wheeler, p. 337.

Membership or Annual Appeal Donation: What's the Difference?

OUR MISSION:

We seek to invigorate our community through collaborative exploration and stewardship of our region's rich history, engaging residents and visitors of all ages in Castine's extraordinary past and, through it, that of New England and North America.

Several ways to support the mission of your Historical Society exist: collection donations, memorials, purchasing a commemorative brick, memberships, and Annual Appeal donations. The latter two often confuse people, so we thought we'd clarify some issues regarding them.

Memberships, which are renewed annually, may not be fully tax deductible because the donor receives benefits, goods, and services. Benefits of membership in the Castine Historical Society, for example, include:

- Three issues of our newsletter *The Castine Visitor*
- 10% discount on gift shop items
- Early registration to our events which often sell out

Memberships are the financial backbone that help an organization like the Historical Society run smoothly. They bring stability and reliable income each month and allow for more accurate financial planning. Memberships also create a bond between the Historical Society and our members, producing a working relationship that helps support our mission. For instance, members often volunteer, attend events, visit regularly, and talk about the Historical Society to their friends and family.

Each year in late October, the Historical Society launches an Annual Appeal drive, an optional year-end donation. Unlike your membership gift, you receive no goods or services (such as the newsletter or the gift shop discount) in return for your Annual Appeal donation, so your donation is tax deductible to the extent permitted by law.

Historical Societies and museums are often asked whether it is more beneficial to join as a member, to make a year-end financial donation, or to do both. Clearly this decision is personal, but of course we are thrilled when a member chooses to support both.

Your membership gift fills a valuable role: these gifts support the ongoing day-to-day work of the Historical Society that the



Members Jane Bagot and Mary Barlett enjoy the sold out Summer in Full Bloom party in 2019.

occasional grant won't cover such as paying salaries, the light bill, and heating. Not very exciting, but extremely important to the running of the institution.

While memberships are our backbone and stability, an Annual Appeal donation can allow for the creation of new programs and community engagement. Memberships and Annual Appeal donations work together to allow for growth and change while keeping the Historical Society financially stable.

Last year, we were pleased and grateful for your support. Thanks to you, we exceeded both our membership dues goal, raising \$25,895 and our Annual Appeal goal, raising \$32,685. Every contribution, whether it is a membership, an unrestricted financial donation, or a donation of an item to the collection, is of vital importance to an organization like ours. We understand that numerous nonprofits need additional funds, and we are grateful to our members and donors who choose to support our mission.

If you ever have questions about the differences between membership and Annual Appeal donations, we welcome your inquiries. We thank you for your donations and look forward to bringing you more exciting programs in 2021, thanks to your ongoing support!

DISCLAIMER: This article should not be considered a representation of tax law. Please consult your tax advisor for the most current information available and the best way to approach your personal tax situation.

Become a Member of the Castine Historical Society!

New membership Renew my membership Gift membership

Name (as it should appear on the mailing list)

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City

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Membership Level: Friend • \$35 Family • \$50 Contributing • \$100
 Patron • \$250 Benefactor • \$500 Noah Brooks Society • \$1,000

Please send this form and your check to: Castine Historical Society, P.O. Box 238, Castine, ME 04421

To pay by credit card, or for more information, please call 207-326-4118

OR join online at castinehistoricalsociety.org/membership

The Castine Historical Society is a 501(c)(3) non-profit organization.

Thank you for your support. What we do is not possible without you!

Buy an Abbott School Walkway Brick



Join the hundreds of CHS supporters who have remembered their parents, children, friends, and even pets by purchasing a personalized brick that will be installed in the Abbott School walkway. This gift is a great way to support the Castine Historical Society and create 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 3 lines.

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The tax-deductible price for each brick is \$50.00.

Make checks payable to: Castine Historical Society and mail to P.O. Box 238, Castine, ME 04421.

To pay by credit card, call 207-326-4118 or order at castinehistoricalsociety.org.



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Eastern State Normal School building, c.1890.

Photograph by A.H. Folsom.

For Women's History Month, we are pleased to uncover the story of how Marian Lydia Shorey, a female graduate of Castine's Eastern State Normal School class of 1894, went on to conduct groundbreaking scientific experiments. Shorey would have attended classes in the building now known as Dismukes Hall. Built in 1872, the building served as classrooms and offices for Maine's second teacher's college, the Eastern State Normal School. The college was part of a trend to improve and standardize the training of educators in Maine. Hundreds of teachers graduated and went on to teach at the elementary or high school level, or as in the case of Shorey, pursue a higher academic career. The Eastern State Normal School continued until World War II when the campus closed and the property was sold to Maine Maritime Academy.



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