



Clark Fitz-Gerald in his studio, 1968.
Photo courtesy of Ed Miller, Jr.

Another Look at Castine's Famed Sculptor Clark Fitz-Gerald

In early June 2023, the Castine Historical Society will debut the second season of the exhibition, *Clark Fitz-Gerald: Castine's Celebrated Sculptor-in-Residence*. The exhibit was so popular we are bringing it back with many new sculptures! These additions will provide a fresh new look at this artist's amazing career.

Clark Fitz-Gerald: Castine's Celebrated Sculptor-in-Residence explores the life and work of the sculptor, Clark Fitz-Gerald (1917-2004). When Fitz-Gerald moved to Castine in 1956, he had already made a name for himself as a sculptor. Throughout his long career, he achieved regional, national, and international renown for his work. On display will be new sculptures lent from private and museum collections, along with Fitz-Gerald's drawings, historic photographs, and writings from the Clark Fitz-Gerald Archives.

The show is guest curated by art historian, Carl Little, who has organized numerous exhibitions on Maine artists. The

exhibition illuminates the ways in which Fitz-Gerald found inspiration in such disparate things as the Bible and myth, in science and the natural world, and in the human form. The exhibition will display a sampling from the sculptor's impressive body of work that touches on these major themes and which is marked by humanity and humor.

In 2017 Fitz-Gerald's children, Stephen and Leah, donated the Clark Fitz-Gerald Archives to the Castine Historical Society. Their gift, plus loans from collectors and museums, highlight the breadth of the sculptor's work. From caricatures and creatures to studies for major commissions, from abstractions to an Egyptian queen, the exhibition presents this major modern sculptor for the public to enjoy.

This exhibition is funded in part through two grants from the Maine Arts Commission, an independent state agency supported by the National Endowment for the Arts.

2023 Calendar of Events

All exhibits, events, and tours are free.

Pre-registration is required for Zoom lectures and some events as noted.

To register visit castinehistoricalsociety.org or call 207-326-4118.

Thursday, June 22

"The Singular Life of Mary Tyler Jackson"

7:00 p.m. / A talk via Zoom on two generations of Castine's African American Jackson family by local author and historian, Georgia Zildjian.

Saturday, June 24

2023 Season Open House

4:00-6:00 p.m. / Join us for a free reception and viewing of the new exhibits. Refreshments served.

Thursday, June 29

"Castine: Occupation, Accommodation, Collaboration, and Treason in the War of 1812"

7:00 p.m. / Hosted by the Castine History Partners, this talk by Dr. Joshua Smith focuses on the 1814 British occupation of Castine. Under military rule, Castine became the focus of traitors, smugglers, and spies. Via Zoom and in-person at the Wilson Museum's Hutchins Education Ctr., 112 Perkins St.

Tuesday, July 11

"Portland's Abyssinian Meeting House and Its Ties to the Underground Railroad"

5:30 p.m. / A talk on Portland's African American meeting house and its ties with Castine by Pamela Cummings, Board Chair, Abyssinian Meeting House. Via Zoom and in-person at Castine's Emerson Hall, 67 Court St.

Thursday, August 10

The 14th Annual Deborah Pulliam Memorial Lecture, "Cargos of Despair: Northern New England and the Slave Trade"

7:00 p.m. / Dr. Kate McMahon, Smithsonian Institution, will deliver a lecture on Maine and the slave trade. Via Zoom and in-person at Delano Auditorium, Leavitt Hall, Maine Maritime Academy, Castine.

Thursday, August 24

Annual Meeting and Program

4:00-6:00 p.m. / Following a brief CHS business meeting, staff will give a talk on new collection donations. Social hour to follow. Via Zoom and in-person at the Castine Inn, 33 Main St., Castine.

Thursday, September 7

"Abolition and the Underground Railroad in Maine"

7:00 p.m. / A lecture by Dr. Mary Freeman, University of Maine, that explores slavery and emancipation in Maine, antislavery activism and the role of African Americans, and Underground Railroad myths. Via Zoom and in-person at Castine's Emerson Hall, 67 Court St.

Saturday, October 14

Hidden Legacies:

A Walking Tour of Castine's African American History

10:00 a.m. / Join Georgia Zildjian and Lisa Lutts for an hour-long walking tour of Castine's African American history. Reservations required and limited to the first 15 people. Rain date October 21.

Abbott School Exhibits (17 School Street)

June 5 – September 4

Mon.-Sat. 10 a.m.-4 p.m. / Sun. 1-4 p.m.

September 8 – October 9

Fri., Sat., Mon. 10 a.m.-4 p.m. / Sun. 1-4 p.m.

Clark Fitz-Gerald: Castine's Celebrated Sculptor-in-Residence

Penobscot Expedition 1779: Making Revolutionary History

The Castine Community Bicentennial Quilt

Grindle House (13 School Street)

Staff work year-round Monday-Friday. To schedule a research appointment, contact collections@castinehistoricalsociety.org.

Castine Uncovered Walking Tours

June 23 – October 9

Friday, Saturday, Monday: 10:00 a.m. No reservations required. 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.

Our Mission

We make Castine history accessible, relevant, and inspiring to all.

Our Vision

The Castine Historical Society cultivates curiosity about our past to foster a more inclusive, empathetic, and informed society. Inside and outside our walls, we build relationships among individuals, organizations, and the community to enhance understanding of our collective experiences.

The Castine Visitor is published two times per year as a benefit of membership.

Karen V. Lyons, Editor



Help Us Envision the Future of the Castine Historical Society

MEMBERS – WE HAVE EXCITING NEWS TO SHARE!

The Historical Society is in the early stages of planning renovations to the Abbott School which will broaden accessibility of the building, expand our exhibit space, and create a permanent Castine history exhibit. We hope you will join us in this exciting process!

As you probably know, CHS uses only the first floor of the Abbott School for our changing history exhibits, gift shop, and a public restroom. The second floor is accessible only by a narrow staircase. As part of our new Strategic Plan, we intend to make both floors of the Abbott School fully accessible and redesign them to showcase an exciting new permanent exhibit on Castine's extraordinary history, as well as maintain room for changing exhibits.

We want to hear from you, our members, about what you want to see in a permanent exhibit documenting Castine's history.

- What stories must we tell?
- What artifacts should we exhibit?
- What modern technologies would help bring our fascinating past to life?
- What untold stories require illumination and exploration?
- What would spark your imagination and deepen your understanding of "how we got here" as a community?

To use the Abbot School's space fully, we anticipate installing an elevator and renovating the second floor into an exhibition gallery. We will engage architects, engineers, and exhibit

designers to make it all happen as the planning process unfolds in the coming years.

This summer we are hosting a series of stakeholder meetings, both in-person and via Zoom. We invite you to join us for one of these professionally facilitated meetings. Four opportunities throughout the summer will provide you the chance to participate. We will capture all shared ideas to inform our plans moving forward.

Thanks for your time, consideration, and ideas so together we can make Castine's history accessible, relevant, and inspiring to all. Please call or email us with questions at director@castinehistoricalsociety.org or 207-326-4118.

The stakeholder meetings/presentations will take place on the following dates:

Wednesday June 28 • 6:30 – 8:00 p.m. EDT

Zoom registration required at castinehistoricalsociety.org

Tuesday July 18 • 4:00 – 5:30 p.m. CHS Mitchell Room

No reservations required

Monday, August 7 • 4:00 – 5:30 p.m. EDT

Zoom registration required at castinehistoricalsociety.org

Monday August 28 • 6:30 – 8:00 p.m. CHS Mitchell Room

No reservations required

Surprising Aspects of Castine Life in the 1860s and 1870s: Insights from Female Diaries

By Julie Roy Jeffrey

Sarah Lawrence diary, 1880

Castine Historical Society's rich collection of nineteenth-century manuscripts includes several diaries written by women in the 1860s and 1870s. Journals kept by teenaged Ella Perkins (1848-1871), Phoebe Holmes (1804-1895), her aunt, both of Castine, and Sarah Lawrence (1793-1882), who lived off neck, detail the



Several of the many women's diaries in the CHS collection.

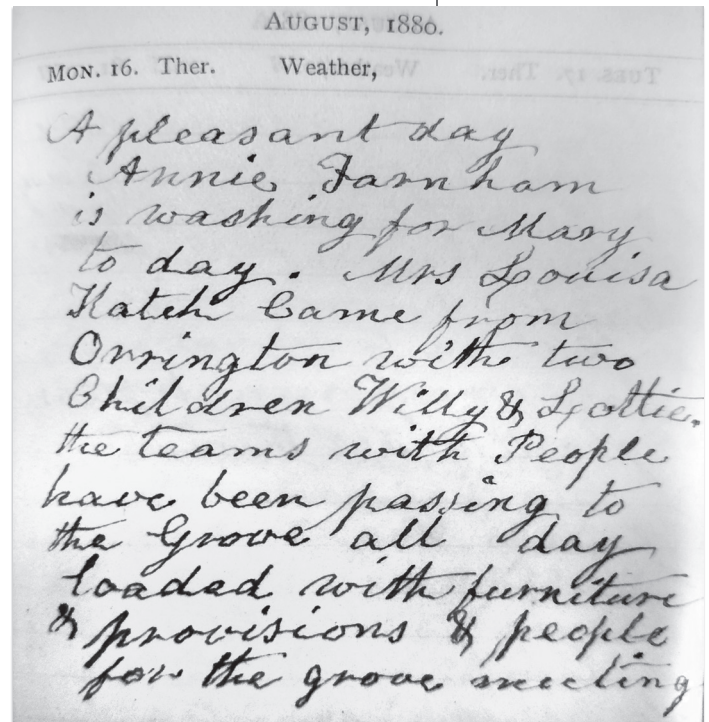
round of school, domestic work, visits, family, and church events that made up middle-class women's daily routine.¹ They describe a world that was familiar and comprehensible, a view that meshes with our nostalgic notions about the past.

But the women's occasional

observations complicate this picture of an orderly, sociable, and stable community. Like other Maine towns, Castine was changing.² Among the most obvious indications of change were references in the diaries to people leaving to pursue opportunities elsewhere. Ella noted a young friend who moved away before she herself accepted a teaching position in Connecticut. Others of her circle departed as well. Phoebe's relatives had scattered to nearby Belfast and Portland but also had relocated as far away as Ohio and Illinois. A few came to visit but did not stay.

While some were abandoning Castine, however, outsiders were arriving and transforming the character of the community. Some of these newcomers brought welcome income and contributed to town sociability. But others behaved in ways that offended norms of middle-class propriety and order. More disturbing, however, were threats to harmony and tranquility, rowdies on the street, destruction of private property, even arson, that came from within. While Castine was probably never as orderly as some of its residents wished, Phoebe Holmes' diary in particular revealed those hovering on the margin of respectable society who disrupted her life and that of the larger community. Their activities hinted at the disappearance of a way of life as the country moved away from a largely agricultural face-to-face society to a more anonymous and complex industrial urban society.³

On May 26, 1870, Phoebe Holmes diary entry recorded the presence of "strangers in town." The comment suggests Phoebe's



keen awareness of who belonged in Castine and who did not. The outsiders Phoebe mentioned that May were probably relatives of students graduating from the Normal School, the new teacher training institution established in 1867, that pulled many young "strangers" to Castine. In mid-August, 1880, Sarah Lawrence watched as vehicles loaded with furniture, food, and another group of outsiders passed her house all day long, headed for the summer Methodist camp meeting off neck. The excitement, generated by a lengthy revival meeting centered mainly in the grove where it was held, probably had minimal impact on the town. But, like the Normal School students who came to town, those who came as pleasure seekers in the decades following the Civil War directly affected daily life.

In addition to its place as a training center for aspiring teachers, Castine was becoming a tourist destination. Visitors came at all seasons. Even during the very cold winter of 1875, ladies and "gents" from Searsport traveled across the ice. During the summer, excursions from Augusta, Belfast, and elsewhere arrived. Phoebe Holmes thought it was nice for people to walk and ride around the town and to sail in the harbor. But their presence was transforming Castine. Once a prosperous working port, it was becoming a place for leisure pursuits and amusement and its residents subjects of curious observation and inspection.

Other outsiders included peddlers who sold a variety of useful and ornamental goods ranging from eye glasses to imitation

marble statues. Much less welcome in town were beggars and other homeless men who lived outside normal society and whose presence suggested a troubled social and economic order. As the country moved away from dependence on agriculture towards industrial production, homelessness and unemployment increased, especially in the depression of the 1870s. Out of work rural laborers and factory workers, former Civil War soldiers, rogues, and thieves, and many others were on the road, reaching even remote areas of the country. Americans became obsessed with the fearful tramp “problem,” and blamed vagrants for all kinds of misdeeds and character failings. They were considered lazy and unwilling to work; they were seen as untrustworthy and a particular danger to women and children.⁴ It was not surprising that women, who might be alone when an unknown man turned up at the kitchen door, shared this general cultural fear. The diaries suggest that the Castine women did. The “ragged” appearance of one beggar asking for bread was so frightening that Sarah Lawrence gave him all the recently baked bread in



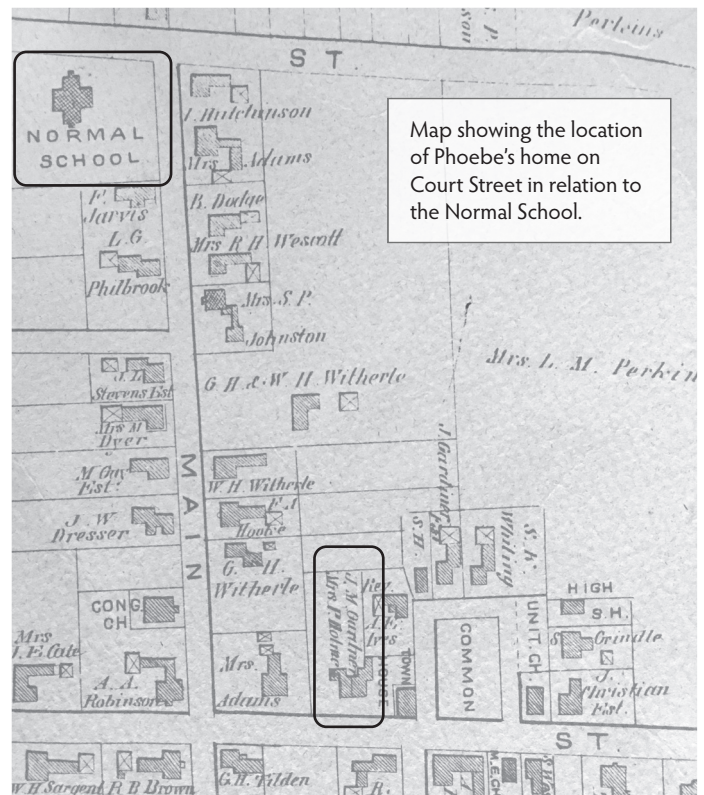
■ Sarah Orcutt Lawrence

the house, no doubt hoping to get rid of him as quickly as possible. Similarly, Phoebe Holmes saw a strange man sitting on her porch steps and rushed to lock the door. Dangerous outsiders also committed terrible crimes that alarmed the community. Tramps, seen “lurking” around town, attacked a young man at one of the forts at night, beat him up, and robbed him.

More long-term benign outsiders were pupils at the new Normal School. Female students were eligible to attend the school starting at 16; male students had to be at least 17.⁵ While not all “Normals” were that young, the school attracted numerous teenagers, free, perhaps for the first time, from the supervision of their families. Since there were no dormitories, students boarded for each three-month term with local families, and their presence directly affected domestic life. For some families, of course, boarders brought a welcome form of income. Phoebe Holmes was a widow and found it hard “to get along.” Starting in 1867, she began to take several girls into her home for each school term. Clearly, she appreciated the financial help boarders provided. Sometimes, they were a pleasant addition to her life. When she was ill, one of her “Normals” sat with her to keep her company.

But there were downsides to having boarders. Their presence undermined the middle-class ideal of domestic privacy. The students also added extra work for her cleaning, arranging, and moving furniture, and scouring their “filthy” quarters after they departed. As an adult, not surprisingly, she was often “sick of

the noise” the teenagers made. She dreaded Saturdays when the young women took over her kitchen to prepare food for the coming week. The “racket” and “confusion” and laughter destroyed the tranquility of her home. Even more distasteful was behavior she found unseemly and ungenteel. They did as they pleased, staying up late and laughing, “at nothing.” Some did not go to church; others did go to church, but for the purpose of meeting young men. And when they did, they sometimes brought them back to her house to talk, laugh, flirt, and even occasionally to be entertained in their rooms, even though that was against school rules. Phoebe, of course, lacked parental power to monitor behavior, and sometimes they made it clear that she was no authority figure. Boys and girls congregated on her front porch and did not have the courtesy to move aside when she wanted to leave her house. She found it “very unpleasant to me, to pass through them.”



These young people offended her sense of middle-class propriety and good manners. Boys from Castine, however, destroyed her property. They were a far cry from the culturally appealing notion of the rural barefoot boy who might be naughty but not bad.⁶ Phoebe's diary reveals yearly assaults by “troublesome” boys, hard to discipline when there was only a constable (or constables) to keep the peace. She never named the boys, perhaps because they existed only on the fringes of her social world. They stole apples, currents, and flowers from her garden. They threw stones at her kitchen door, broke a limb off one of her trees, robbed a sparrow's nest, and broke the hinges on her

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Surprising Aspects of Castine Life in the 1860s and 1870s: Insights from Female Diaries

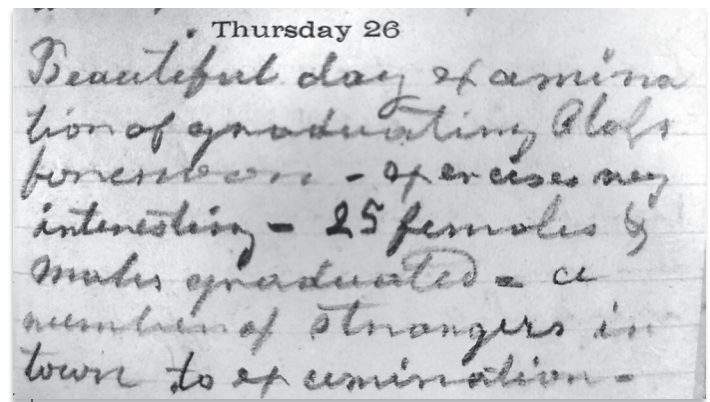
gate. Their “havoc” was not confined to her property, and her diary suggests an undercurrent of delinquency in town. Residents suspected that boys had set fire to an empty house, and Phoebe agreed that “some in town are bad enough to do it.” Boys were tried (apparently the trial was some kind of hearing) for firing a gun at Adam Doves, but were “set at liberty for which [she was] . . . sorry.” Others were accused of cutting the brass off fire engine hoses and still another for insulting Elisha Perkins and breaking one of his windows. Such behavior lay outside the bounds of normal boyish pranks and undermined cherished middle-class ideals of childhood.

Occasionally, the streets were unsafe. Phoebe was nearly run down by boys sledding, but sledding was a normal seasonable hazard. Drunkenness and rowdy behavior were not. Phoebe woke in the early hours of the morning to a “great noise” that made her a “little frightened.” More volatile was the noise late at night coming from the crew of the steamer, *Lewiston*, who were all ashore. The constable had to hustle them back on board to prevent a fight. The fact that the streets were entirely dark at night must have magnified the sense of threat and lack of order.

The town experienced a variety of crimes. In 1878, a detective arrived in Castine to discover who was illegally selling liquor in a dry state. He arrested six people in town and two in North Castine; all faced a trial in Bucksport or a fine. Many criminals operated at night. The transition to a cash economy meant stores stored cash on the premises. They became tempting night-time targets for thieves. Seventeen-year-old John McClusky tried to rob Witherle’s dry goods and grocery store on Water Street on three separate occasions, while another robber broke into Hooper and Shepherd’s shop, also on Water Street. Houses were burgled as well. In addition to burglary and break-ins, unknown people set fires that potentially threatened the safety of the entire village. The fire at the Normal School in 1868 and the two attempts to burn down Fred Jarvis’ house were three dangerous examples of arson in town.

The presence of mentally unstable people also disturbed community equanimity. Perhaps as many as half of those considered insane were not in an institution but lived at home. While home care may have been preferable to an asylum, families were not always able to control those in their care.⁷ At least one Penobscot man wandered away from home and was found dead in the woods some weeks later. Some were desperate and committed suicide. Fanny Stearns ran down to the shore and drowned herself, having been “insane” for some time. Another hung himself. Discovering these former neighbors dead and dealing with their remains must have been a terrible experience. Even when they were alive, these impaired men and women could upset town residents. A “crazy man” from Deer Isle frightened Deacon Hatch and his family and had to be locked up for his own safety. Whatever “crazy” Carl Fitz did Phoebe Holmes did not specify, but when he was transported to Ellsworth, she expressed her relief.

Such troubling and disruptive events did not occupy more than a few lines here and there in the women’s journals. Not surprisingly the women filled most of the pages of their diaries with descriptions of everyday routines and concerns. The weather, good or bad health, friends, and social entertainments, these most obviously affected daily life. Yet the allusions to outsiders, troublesome boys, crime, and mental illness show a more complicated and complete picture of Castine society and the changes it was experiencing in the decades after the Civil War. They provide valuable information about the lives and actions of those who left no written records behind.



Excerpt from Phoebe Holmes’ diary May 1870.

Endnotes

1. The term “off neck” and “on neck” are terms going back into the 19th century to describe land northeast of the British Canal being “off neck” and land to the southwest of the Canal being “on neck.”
2. Robert Mitchell, “Tradition and Change in Rural New England: A Case Study of Brooksville, Maine, 1850-1880,” *Maine History*, 18 (1978), 87-106, details the major exodus from that town. Paul S. Taylor and Ann Loftie, “The Legacy of the Nineteenth-Century New England Farmer,” *New England Quarterly*, 54 (1981), p. 253, point out that land under cultivation in New England dropped off by almost 50% after the Civil War.
3. Susan Sessions Rugh, “Civilizing the Countryside: Class, Gender, and Crime in Nineteenth-Century Rural Illinois,” *Agricultural History*, 76 (2002), 58-81, discusses the unease caused by change in one rural community and the fear of outsiders and crime.
4. *Ibid.*, p.711; Lawrence M. Friedman, “Crimes of Mobility,” *Stanford Law Review*, 43 (1991), 657.
5. Edward Ballard, “Eastern Normal School at Castine,” *The Maine Normal*, 1 (1867), 423-424.
6. Margaret May, “Innocence and Experience: The Evolution of the Concept of Juvenile Delinquency in the Mid-Nineteenth Century,” *Victorian Studies*, 17 (1973), 19; Sarah Burns, “Barefoot Boys and Other Country Children: Sentiment and Ideology in Nineteenth-Century Art,” *The American Art Journal*, 20 (1988), 25-26. Ann-Marie Szymanski, “Stop Thief! Private Protective Societies in Nineteenth-Century New England,” *New England Quarterly*, 78 (2005), 410, discusses rural constables who were often working part-time and without salary. While they might earn some fees for doing some tasks, they usually received nothing for catching or identifying criminals.
7. Hiroshi Maeda, “The Discovery of Mental Hospital Patients: A Historical Epidemiology of Institutionalization in the American North, 1880-1920,” *Social Science History*, 3 (2016), 467-468. The Federal Census for 1870, accessed through Ancestry.com, lists three insane people living in Castine.

What's New in the Gift Shop

We are excited to show you some of the new products exclusive to our gift shop this season. All make perfect housewarming, birthday, or wedding gifts. Please remember that your purchases help support the Castine Historical Society!

Some of our newest items for the 2023 season include:

- Castine compass rose wooden tray holder for wine and glasses
- Four flags logo wine charms
- The second in the series of Castine Bicentennial Quilt mugs
- Ship *Castine* decorative pillows and placemats
- Indigo color CHS logo baseball caps
- Castine nautical chart dish towels

Our popular items are back in stock too. They include our best-selling CHS logo fleece jackets, elegant four flag stemless wine glasses, and several versions of unique-to-us Castine totes. Stop by the gift shop during our open hours. If you don't live locally or wish to shop when we're closed, please shop online. Go to castinehistoricalsociety.org and look for the "Shop" button in the upper right. If you shop online, we can ship directly to you, or we can arrange for local pick up.

And don't forget that all current members get a 10% discount!



Hidden Legacies: Uncovering Castine's African American History

We are excited to present our 2023 educational series on African American history in Castine. Funded by a grant from the Maine Humanities Council, this series uncovers the stories of Castine's African Americans who lived, worked, and prospered in our town.

All events are free. Pre-registration is required for Zoom lectures and some events as noted. To register, visit castinehistoricalsociety.org or call 207-326-4118.



The Singular Life of Mary Tyler Jackson

Thursday, June 22 • 7:00 p.m. Via Zoom

Local historian Georgia Zildjian will give a talk via Zoom on her research into two generations of the Jackson family. You will learn how John Jackson, an African who planned and executed his escape from enslavement in Brazil, ended up in Castine. Here he met a local African American woman named Catherine Boyce, married her, and started a family. John and his oldest son, John Jr., were sailors and cooks aboard the Whiting family ships. John and Catherine's youngest child, Mary, was orphaned at age 14 and was taken in by the Whiting family where she remained as both a family friend and servant until her death in 1917. Zildjian will tell this story of a remarkable family's adversity, courage, and resilience.



Mary Jackson with the Whiting family at their Town Common home.

Portland's Abyssinian Meeting House and Its Ties to the Underground Railroad

Tuesday, July 11 • 5:30 p.m.

In-person at Emerson Hall, 67 Court Street or via Zoom

Pamela Cummings, Board Chair of Portland's Abyssinian Meeting House, will talk about this important structure located at 75 Newbury Street in Portland. The Meeting House was the religious, educational, and cultural center of Portland's vibrant



Pamela Cummings in Portland's Abyssinian Meeting House

19th-century African American community. The building has a unique tie to Castine because one of its founders, Abraham Niles, was born, raised, and educated in Castine before moving to Portland to continue his career as a sailor. Cummings will focus on the history of the Meeting House and its ties to the Underground Railroad. The Meeting House was closely associated with the Underground Railroad, and leaders and members of the Abyssinian Church actively participated in concealing, supplying, and transporting refugees from enslavement.

The 14th Annual Deborah Pulliam Memorial Lecture – Cargoes of Despair: Northern New England and the Slave Trade

Thursday, August 10 • 7:00 p.m.

In-person at Delano Auditorium, Leavitt, Hall, Maine Maritime Academy, Castine or via Zoom

Dr. McMahon will discuss the ways in which the United States prohibited its citizens from participating in the African slave trade in 1808. Nevertheless, from 1808 until 1862, northern New Englanders, including Mainers, continued plying the coasts of Africa in increasing numbers and transporting and selling hundreds of thousands



Dr. Kate McMahon

of captive Africans to the Caribbean and South America. This talk will discuss how this brutal traffic occurred, and the ways in which African people resisted their enslavement.

Kate McMahon is a Museum Specialist and historian at the National Museum of African American History & Culture and leads research efforts at the Center for the Study of Global Slavery. She received her B.A. in Art History and M.A. in American and New England Studies from the University of Southern Maine. She completed her Ph.D. in History at Howard University in 2017. Her dissertation was entitled *The Transnational Dimensions of Africans and African Americans in Northern New England, 1776-1865*. Her current research explores New England's connections to and complicity in the illegal slave trade and colonialism from 1809 to 1900. She is committed to exploring the living legacies of slavery and the slave trade in the present day and interpreting this history for a broad public through frequent public speaking engagements and scholarly production.

Castine Historical Society Annual Meeting and Program

Thursday, August 24 • 4:00 – 6:00 p.m.

In-person and via Zoom.

The Annual Meeting will be held at the Castine Inn with a Zoom option for those who can't attend in-person. Zoom reservations at castinehistoricalsociety.org or by calling 207-326-4118. The meeting is open to members as well as to the general public. The event begins with committee reports and election of new officers and members to the Board of Directors. After the business meeting, staff will present objects and archives in the CHS collection related to Castine's African American history. A social hour will follow this demonstration.

Abolition and the Underground Railroad in Maine

Thursday, September 7 • 7:00 p.m.

In person at Castine's Emerson Hall, 67 Court St. or via Zoom



Dr. Mary Freeman

as the complicated relationship between myth and historical fact in understanding Mainers' involvement in the Underground Railroad.

Dr. Mary Freeman, University of Maine, will explore Maine's long history of slavery and emancipation before discussing antislavery activism in Maine during the decades leading up to the Civil War. She will pay particular attention to African Americans' role in advancing abolition in Maine as well

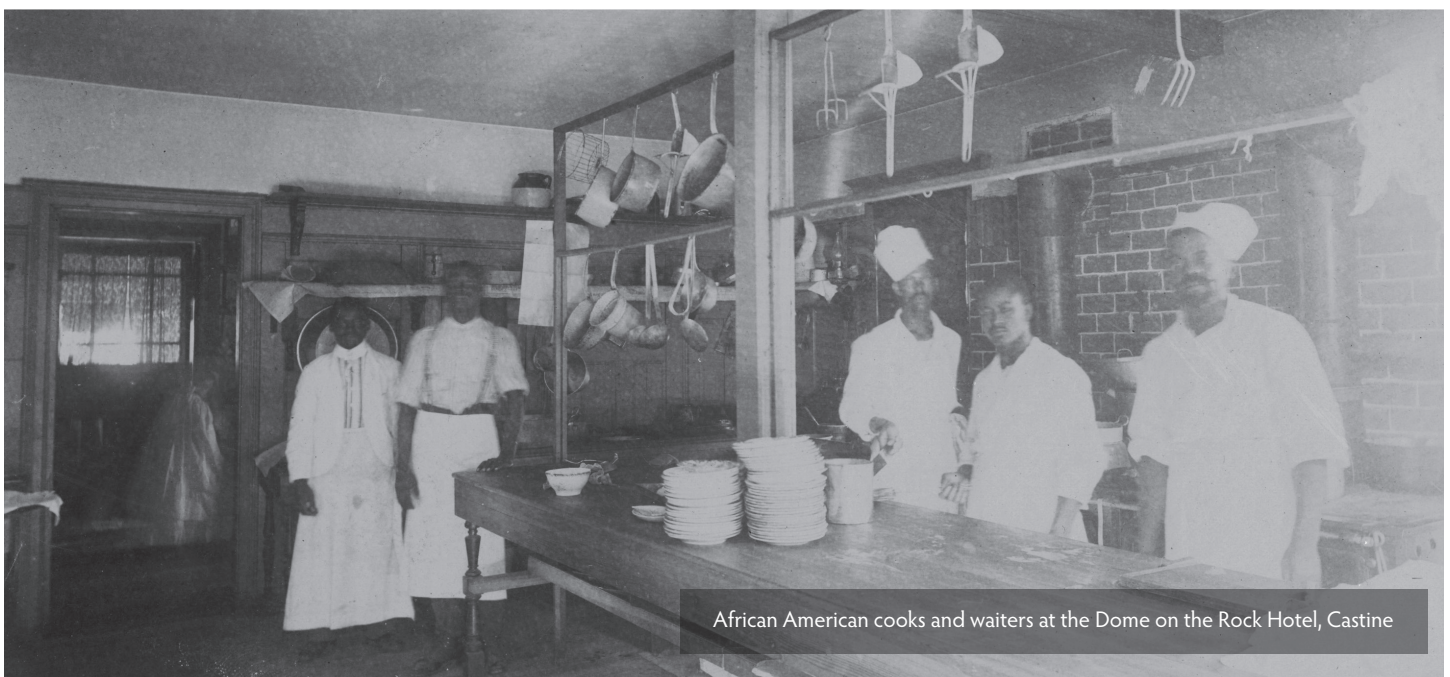
Hidden Legacies: A Walking Tour of Castine's African American History

Saturday, October 14 • 10:00 a.m.

with a rain date of Saturday, October 21

Reservations at castinehistoricalsociety.org are required. Limited to 15 people.

Join Georgia Zildjian and Lisa Lutts for an hour-long walking tour that will take you to the homes, places of work, and burial sites of Castine's African and African American citizens. Along the way you will hear stories of the remarkable lives of sailors, students, cooks, waiters, and essential workers who made a difference to Castine.



African American cooks and waiters at the Dome on the Rock Hotel, Castine

Enchanted Evening at the Pink Palace

by Lisa Haugen
Chair of the Development Committee

Imagine...summer breezes wafting through dazzling rooms of a splendid, exotic mansion. You are enjoying the hospitality of elegant hosts and guests of honor, combined with delicious hors d'oeuvres prepared by a celebrated local chef. Then add summery cocktails and an array of exciting items and experiences to bid on, all to benefit your favorite historical society. Welcome to an "Enchanted Evening at the Pink Palace"!



SAVE THE DATE

On Wednesday, July 26, Castine will experience a special fundraiser that is sure to be one of the summer's most anticipated social events. "Enchanted Evening at the Pink Palace", generously hosted by Emily Eerdmans and Andrew McKeon, will feature a cocktail party combined with a silent auction held at their magnificent villa located on Battle Avenue in Castine.

The history of the home dates back to 1924, when it was designed by notable architect William Lawrence Bottomley for Miss Effie Branch, of the Branch banking family from Richmond, VA. This Mediterranean-Revival style villa must have raised many an eyebrow in Castine during that era of shingled summer cottages and colonial-styled homes. The stuccoed villa was originally painted pink, and as such is still affectionately known

as the "Pink Palace" by locals "of a certain age." Though it has been a more subdued shade of cream for decades now, when Eerdmans and McKeon purchased the home in the fall of 2021, they immediately knew they wanted to restore it to the original pink color. Thus the "Pink Palace" will continue to capture the imagination of a whole new generation.

The occasion will also be an opportunity to honor and celebrate two of the Historical Society's longtime and outstanding supporters, Leila and Jim Day. Jim was first elected board president in 1990, and both he and Leila have taken on many leadership roles in the Historical Society ever since. They were instrumental in the successful capital campaign undertaken to acquire and preserve the Abbott School as the Historical Society's permanent home, as well as establishing the Historical Society as a 501(c)(3) entity. Theirs was an era of great growth. Leila was busy with fundraising events, finance meetings, and publicity activities through the years. Jim concentrated in the areas of buildings & grounds, funding sources, and governance. Together they were a powerhouse team. The Castine Historical Society would not be the success it is today without the benefit of Leila and Jim's hard work, clarity of vision, and steadfast generosity. Their standard of excellence continues to inspire and inform the Castine Historical Society to this day.

Watch your mailboxes for this special invitation to join your friends, enjoy a fabulous party, thank the Days, and raise money for a great cause!



Leila and Jim Day pose in front of their fireplace in 1996.

Board, Staff, and Donations

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James and Leila Day
in memory of Rick Armstrong

James and Leila Day
in memory of David Austin

James and Leila Day
in memory of Dixie Gray

Annual Appeal Donations Since January 2023

Lynn and Jeb Baker

Barbara Cooper

Theresa Edwards-Dymally

Shannon and Vincent Signorello

Miscellaneous

Financial Donations

Rosemond Rea

Steve Wright

Donations to the Permanent Collection

Sarah Perkins Bourne
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CHS Debuts the Clark Fitz-Gerald Maine Sculpture Trail

The updated Clark Fitz-Gerald exhibit includes 23 new sculptures, and yet while these additions expand the exhibit in a variety of ways, we cannot come close to showcasing the incredible variety and vast expanse of Clark's collective works, both national and international. In an effort to share more of his art, we have created the Clark Fitz-Gerald Maine Sculpture Trail.

This tour encompasses sculptures placed in outdoor spaces and several visitor-friendly locations. Although this tour focuses on the state of Maine, Clark's work can be seen all over the country and the world.

Visitors to CHS can consult the large map on the wall of the Abbott School and pick up printed maps at the docent's desk. Soon, people will be able to access the map on the CHS website, at castinehistoricalsociety.org, where they can find contact information, addresses, details about each piece, and pictures for each stop. The information also supplements the printed map.

We encourage visitors to see more of Clark Fitz-Gerald's work, along with more of Maine, by following the Maine Sculpture Trail. You will not be disappointed.

Clark Fitz-Gerald poses with *Continuity of Community*, 1969
now displayed at the Bangor waterfront.

CONTACT US:

(207) 326-4118

info@castinehistoricalsociety.org

VISIT US:

13 & 17 School Street
Castine, Maine 04421

castinehistoricalsociety.org