

found necessary to install large storage tanks and this later evolved into the Grange Service Station on the corner of Bangor and Grange streets, east of the feed mill.

Many years prior to this innovation, the Grange also found itself catering to the carriage trade when it voted to build a blacksmith shop on a site west of the feed mill, on Bangor street. This department was added when farmers became irked at the fact the local blacksmiths formed a union and put into effect what they considered unreasonable charges for shoeing horses. This shop was conducted for a few years as an affiliated enterprise until the local smiths resumed their former scale of charges.

McGILlicuddy Takes Over

On the death of Byron R. Stewin April, 1943, his son-in-law, Paul A. McGillicuddy took over as store manager, or purchasing agent, which is still the official title. Under his management the store was rearranged and considerably modernized. When he left to form his own appliance business in 1946 and also become the Socony Mobile distributor in this area, he was succeeded by Arthur Scott who had charge until 1954, being succeeded by Andy Boutlier, the present manager, who has also made great improvements in modernizing the store.

In keeping with the principles of the organization, the Houlton Grange has placed great stress on the social and intellectual life of its members as well as on the practical aspects of husbandry. It has always placed its facilities at the disposal of agricultural interests and has always willingly cooperated with important local, state and national campaigns having favorable bearing on the welfare of its members.

It has also been just as ready to oppose innovations with which its members were not in sympathy. When Daylight Saving time began to be a growing trend,



the Grange took issue with the idea and sent delegates to Augusta to protest against the passage of such law as being unjust to agriculture. Albert G. Merritt, who consistently opposed Daylight Saving Time in annual Houlton Town Meetings, was head of the delegation that carried its objection to Augusta.

The order was equally adamant in its opposition to the 48 hour law when it was being discussed, on the theory that it would add still further to the burdens of farmers.

Over the past 83 years the organization of the Houlton Grange has been an institution for good in the town of Houlton and this community can be proud of the status it once held as the home of the largest Grange in the world. Large or small, the order has been a credit and benefit to this town.

Members of the First Baptist church have worshipped without interruption in this, their first and only edifice, erected here in 1865. It is one of the three Houlton churches that escaped either fire or lightning damage over the years, making a new structure necessary. Like the others, it has gradually been improved and enlarged by the parish.

Third Church Congregation Was Formed In Houlton By The Baptists In Year 1863

The First Baptist Church of Houlton, the missionary, despatched here by the State Baptist convention in 1842, was Dr. Henry Kendall and to him must go the credit for establishing the Court Street Baptist Church in Houlton as we know it today.

TWO BAPTIST ASSOCIATIONS
Actually, there were two Baptist Associations involved in this historic pilgrimage. The Penobscot Association, which was, of course chiefly interested in the Baptist Church in Patten which had been established some years before, and the State Baptist convention, were copartners, as it were, in the convention action out of which this church grew.
These two associations sent Dr.

His time was not wasted in this place, however, as he relates that he "preached four sermons and delivered a temperance lecture."

He arrived in Houlton on a Friday, the date not being given in the record, and found the Orthodox minister gone which made it possible for Rev. Kendall to preach in the Congregational church on two Sabbath days. After that the Unitarians "gave us the use of their house with all kindness and I preached in their house for six Sabbaths."

NO PREACHING FOR 12 YEARS

At this particular time there had not been a single "Sabbath preaching" in the village of Houlton for 12 years, so Rev. Kendall reported in his story of his mission to Northern Maine. He noted also that he was able to find only one Baptist brother and a few sisters in the village.

The task of organizing a congregation in such a sparsely settled area turned out to be considerable of a problem for the good minister. He had heard, also, that there were Baptists scattered in some of the new settlements around Houlton village and he undertook to round them up as a nucleus for the formation of a Baptist Church.

He had little success in this effort and he notes that "painful to tell, some of them had been living like the world around them. After much labor, I ventured to appoint a meeting to see if materials could be found to organize a church. At the appointed time a goodly number met, and I found them, most of them, sound in the faith and order of the gospel."

SECURED FINANCIAL HELP

Rev. Kendall was as resourceful as he was energetic. He was able to secure some financial help from Baptist Churches that were already established elsewhere in Maine. He also sent a set of communion vessels and a few hymnals to the Baptists in Houlton and Hodgdon.

It was in 1845 that one of the longest periods of missionary service began in Houlton. In that year Rev. Royal Spaulding, who was to remain here as a missionary pastor for 35 years, rejected a call to a Boston church in order to accept the post of missionary to this outpost district in Maine.

For the first dozen years or so he was obliged to preach in school houses and homes, there being then no church building owned by the Baptists here. Finally, in 1863, the small band of Baptists then

church building was raised and quarters for prayer meeting and the Sunday School department, were built into the basement. Ten years later came the next bit of refurbishing when the chairman of the business committee, Howard Tingley, supervised a paint job and a reshingling project.

A second mortgage burning ceremony was indulged in by the Baptists in 1943 when the encumbrance existing at that time was paid up and the instrument burned. The church was, from that time, completely free of debt.

Soon after the close of World War Two, a new Austin pipe organ was purchased and installed, this event being made possible by contributions from members and friends as a memorial to the boys and girls of the church body who served in the Armed Forces during that war. A few years later the church interior was further re-

modeled and two additional Sunday School classrooms were made available. Following that a set of chimes was presented to the church by Mrs. Isabelle R. Hess and her sister, Miss Francis Richards, in memory of their late mother, Mrs. Jennie Richards. In 1956 a complete sprinkler system was installed.

By and large, the pastors who have occupied the pulpit of this church have had periods of service of considerable time. Several have retired while in residence here.

Rev. Charles G. Porter was pastor here for the first five years of the life of this church. His was followed by brief tenancies by Rev. Charles M. Herring and Rev. Benjamin Shaw.

Following these came Rev. Isaiah Record for eight years and Rev. Newell P. Dutton for ten years.

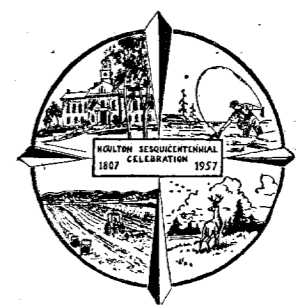
Next came Rev. Charles E. Owen who was to remain until the turn

of the century before transferring to Waterville. Even after he left here he did not lose his interest and it was through his intervention, while in Waterville, that enabled this town to be the recipient of a donation of \$10,000 from the late Andrew Carnegie for the purpose of building the Cary Library.

Rev. Owen introduced the envelope system of financing, which is still in use. He remained here until 1901 and was followed by Rev. J. A. Ford who was here until 1909. After him came Rev. F. W. Irvin and then, Rev. H. G. Kennedy, who remained here until the year of the beginning of World War One.

Rev. Henry Speed came to Houlton in 1917, remaining, until 1923, when he was succeeded by Rev. William B. Chase. His pastorate was concluded at his retirement in 1936 and was the longest up to that time. Rev. Thomas L. Brind-

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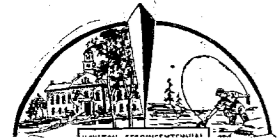
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TWO-PRIOR CHURCHES

The prior churches in Houlton, which had been established during the 1830's were, a Congregational church, known as the Orthodox church, and a Unitarian church, which was an offshoot of the other and which came about as the result of a controversy which split the Congregationalists into two parts of divergent viewpoints.

But, we are concerned here with the birth and subsequent development of the First Baptist Church to be established in Houlton and not with the story of others of the Protestant faith. Its establishment, we are told, may be likened to that in which that first and greatest of missionaries, Paul, established the first churches in Ephesus and Corinth.

In the case of the First Baptist

church grew.

These two associations sent Dr. Kendall here to explore the moral state of the St. John watershed. He is described as a little man, attired in mouse-colored velvet, wearing glasses which were more often pushed back on the top of his head than perched on his nose.

It was said of him that he was always in fear of his health, but he was nevertheless described as a man of enormous energy and deep devotion to his work as a home missionary.

He received his appointment as a home missionary to this section of Maine at a convention in June of 1842. The appointment was for 12 weeks at the princely remuneration of \$2.50 per week. He started out on his long journey on the 29th day of that month.

12 WEEK APPOINTMENT

In his own words he spoke of this section of the country in this fashion: "as yet the moral condition was but little known. The first of June I attended our convention and received an appointment for twelve weeks . . ."

Further study of the records of this religious foray into the primitive wilds of this then so sparsely settled country reveals the disconcerting fact, as it is related to our present day, that Dr. Henry Kendall, in return for the "generous" stipend granted to him was also obliged to furnish his own horse and conveyance.

Further testimony from Rev. Kendall states that, "I traveled 120 miles the first three days and arrived (at) Sanders' in Passadumkeag and tarried over the Sabbath".

the Baptists here. Finally, in 1863, the small band of Baptists then comprising the congregation, determined to form a church. In March of that year they formed their church under the laws of the State of Maine with 12 members. Francis Barnes was chosen as clerk of the church and also was one of the deacons.

DATES FROM CIVIL WAR

And so, in that year, the First Baptist Church of Houlton, or, as we know it now, the Court Street Baptist Church, came into being and its history dates from those Civil War days.

In the following year of 1864, a lot was purchased and, in 1865 the first church edifice in which those of the Baptist faith were privileged to worship, was erected on the same spot on which it now stands. In 1869 a parish house was built to contribute to the social life of the church. That same year was also significant for another reason; the mortgage on the original building was paid off and burned with, we may assume, appropriate ceremony and rejoicing.

1870 was also an active year in the history of the church for two very good reasons. It was in that year that the first parsonage was built so that the minister might occupy church owned quarters. Also, a vestry was added to the church building.

In 1895 the building was enlarged and reshingled and it was to remain in same size and form for the next quarter of a century before any further expansion took place.

In 1920 the growth of the parish membership indicated the need for additional space. Accordingly, the

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