

THE HISTORIOGRAPHER



OF THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS
AND THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH
AND THE EPISCOPAL WOMEN'S HISTORY PROJECT

Published to promote the preserving of church records
and the writing of parochial and diocesan history

SUMMER 2018

VOLUME 58 NUMBER 3

The Heroine's Journey

Tracing the path to sainthood
for four Episcopal women

by the Rev. Catherine Tyndall Boyd

The Hero's Journey is an archetypal plot pattern found across the world's literature, shared by epic stories through the ages. Most famously associated with mythologist Joseph Campbell, the Hero's Journey can be observed in tales from *The Odyssey* and the Bible, to the Lord of the Rings Cycle and the Chronicles of Narnia, to the Harry Potter and Star Wars epics. At its simplest, the pattern is this: a hero or heroine is called or forced to leave home, sets out on epic adventures, defeats hostile forces, and returns home transformed.

The Heroine's Journey was a key theme of the 49th Triennial Meeting of the Episcopal Church Women in Austin in July 2018. A series of talks traced the archetypal path to illuminate the individual woman's spiritual journey. Four Episcopal women from the church's calendar of saints served as guides along the way: Queen Emma of Hawai'i, Julia Chester Emery, Frances Perkins, and Deaconess Anna Alexander.

The heroine's journey begins at home, where her identity has been forged. The better she knows herself—her own history and her people—the stronger her grounding and the better prepared she is to face the challenges that await.

One woman who knew the importance of home was Queen Emma of Hawai'i (1836-1885.) Raised by four parents (two natural and two adopted who were both Hawaiian- and British-born), Emma lived with a foot in both worlds. When she was 20, she married the Hawaiian



source: public domain, photographer unknown

Emma married Alexander Liholiho June 19, 1856, a year after he had assumed the Hawaiian throne as Kamehameha IV. Her mixed ethnicity—her father was British and her mother Hawaiian—later proved an issue when she sought to succeed her husband as monarch following his death in 1863.

King Kamehameha IV. Both Kamehameha and Emma were known for their humility, approachability, and kindness to their people. After a smallpox epidemic, Emma personally solicited funds to build a hospital in 1859, which still exists

CONTINUED PAGE 8

THE HISTORIOGRAPHER

DAVID SKIDMORE, EDITOR
THE REV. PHILLIP AYERS, BOOK REVIEW EDITOR
thehistoriographer@gmail.com

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The National Episcopal Historians and Archivists were founded in 1961 to encourage every diocese, congregation, and organization in the Episcopal Church to collect, preserve, and organize its records and to share its history.

episcopalhistorians.org

The Historical Society of the Episcopal Church was founded in 1910 to promote the preservation of the particular heritage of the Episcopal Church and its antecedents, publish and distribute a scholarly historical journal and to cooperate with other societies concerned with the history of the Episcopal Church and the other churches of the Anglican Communion.

hsec.us

Begun on faith and the proverbial shoestring, The Episcopal Women's History Project was organized in 1980 by a handful of dedicated Episcopal Churchwomen in New York City.

Formed to raise the consciousness and conscience of the Episcopal Church to the historic contributions of its women, EWHP began, and has continued to gather the life stories of Episcopal Churchwomen who have served God faithfully and selflessly.

ewhp.org

Editorial office: PO Box 620, Sister Bay, WI 54234

For correspondence and submissions:
thehistoriographer@gmail.com

IN THIS ISSUE

Cover, 8-10 The Heroine's Journey

- 3 News briefs
- 4 Commentary
- 5 Notes & Queries – Polish BCP
- 6 Tri-History Conference, Call for Papers
- 6 Archives Arranger
- 7 EWHP annual meeting
- 12 HSEC addresses membership expansion
- 13 Subscription options for AEH journal
- 14 Book Review: From Tavern to Temple
- 15 Church Puzzler

The Historiographical Newsletter was established in 1961 shortly after the founding of the National Episcopal Historians and Archivists (NEHA). It was later renamed *The Historiographer*, and in 1999 it became a joint publication of NEHA and the Historical Society of the Episcopal Church (HSEC). In 2018 the Episcopal Women's History Project (EWHP) became a joint publisher. Back issues are posted online two years after the original publication at <https://issuu.com/thehistoriographer>

Articles submitted for publication will be edited according to space and style requirements. Source citations should follow *The Chicago Manual of Style*. Permissions or licenses are required for photos or artwork that are not the property of the author, or not in the public domain

CORRECTIONS

The review of the Harold Lewis book, *The Recent Unpleasantness: Calvary Church's Role in the Preservation of the Episcopal Church in the Diocese of Pennsylvania*, was incorrectly attributed to Phillip Ayers. The actual reviewer was Peter Williams, former NEHA board member and retired professor of Miami University, Ohio.

Historiographer deadlines

Autumn 2018: September 15

Winter 2019: December 15

Spring 2019: April 15

Summer 2019: July 15

IN BRIEF

HSEC awards \$13,000 in grants

The Historical Society of the Episcopal Church has awarded \$13,000 in grants for 2018. Applications received were reviewed by a committee, with recipients determined by the board of directors at their meeting in June at Virginia Theological Seminary. The Rev. Dr. Robert Tobin, chair of the Grants Committee, announced recipients from the applications received. Grants support scholars in significant research and publications related to the history of the Episcopal Church and the Anglican Communion. Recipients are encouraged to publish, when appropriate, in *Anglican and Episcopal History*, the quarterly academic journal of the Society.

Pusey House Library, Oxford, England, towards the electronic cataloguing of its collection, specifically those volumes about the history of the Episcopal Church and the Church of England in the eighteenth century.

Chrissy Yee Lau, Assistant Professor in Humanities at Texas A&M University – Corpus Christi, to undertake two research trips and present at the 2019 Tri-History Conference, as part of her work on the role of the Japanese Episcopal Mission in Los Angeles during the 1920s.

Russell M. Lawson, Professor of History at Bacone College, Muskogee, Oklahoma, to pursue research at the Massachusetts Historical Society in Boston as part of a project investigating the intellectual relationship between C17 scientist Robert Boyle and New England cleric John Eliot.

John E. Magerus, Archivist of the James DeKoven Center in Racine, Wisconsin, to investigate primary material about the family and early life of James DeKoven at archives in Connecticut, as part of a projected biography.

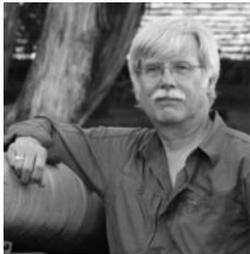
The Episcopal Center for Children, Washington, DC, towards organizing, cataloguing, and digitizing its archives. This project is undertaken as part of the Center's 125th anniversary celebrations coming up in 2019.

John Saillant, Professor of English and History at Western Michigan University at Kalamazoo, Michigan, to pursue research into African-American Episcopalianism in C19 Rhode Island at the Rhode Island Historical Society in Providence.

Additional granting details may be found at hsec.us/grants.

A republic, if we can keep it

COMMENTARY — David Skidmore



Is there an end to the long arc of history, as author and political scientist Francis Fukuyama famously proposed in his 1992 book, *The End of History and the Last Man?* Writing in the aftermath of the Soviet Union's dissolution, Fukuyama argued that the end of the Cold War marked "the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government."

His critics notwithstanding, Fukuyama has moderated his views over the decades since regarding the staying power of liberal democracy, noting in his 2002 book, *Our Posthuman Future*, that biotechnology could prove the undoing of liberal democracy (through genetic engineering). Once a supporter of neoconservatism, he became skeptical of the movement following the 2003 invasion of Iraq, and then condemned President George W. Bush and Republicans for their role in precipitating the 2008 Great Recession. Characterizing himself as a Wilsonian realist, Fukuyama advocated for economic and political development over military intervention as the key levers for international influence, continuing the post-World War II effort of expanding liberal democracy through such institutions as NATO, the World Bank, and the International Monetary Fund.

Biotechnology and robotics could eventually render liberal democracy obsolete, but in the near term the more pressing threat is pulsing in the reemergence of authoritarianism and nativist fueled populism in Europe, Asia and the Americas. Rodrigo Duterte in the Philippines, Turkey's Recep Tayyip Erdogan, China's Xi Jinping, and Viktor Orban in Hungary command the headlines but there are dozens more in their mold dismantling the values underpinning liberal democracy. Not only is the rule of law being dismantled, but also the basic rights of free expression; privacy; freedom of movement; the right to a fair trial before an impartial tribunal; and freedom of thought, conscience, and religion are being diluted if not jettisoned.

This is ominous news for those charged with preserving and promoting democratic values, and this includes historians and archivists, keepers of a society's heritage.

In Poland where the political sentiment is tilting far right, the parliament has passed a law prohibiting any reference to "Polish death camps," alleging, despite evidence to the contrary, that Poles were not complicit in the extermination of Jews, fellow Poles, and other Slavs by the Nazis at Auschwitz-Birkenau, Belzec, Majdanek, Treblinka and hundreds more. It is now a crime, punishable by up to three

years imprisonment, to claim otherwise. So much for freedom of thought and expression. First mute and distort the historical record, and then pursue the erasure of memory. It is not quite reaching the level of George Orwell's *1984* and *Thoughtcrime*, but it is getting close.

The situation is not much better on this side of the Atlantic where nativism, demagoguery and authoritarianism has struck a chord among segments of conservative, evangelical whites, goaded by a president who has declared the media "the enemy of the people," who has conducted an ongoing campaign to undermine the Justice Department and the Special Counsel, and who has regularly promoted racist and religious bigotry.

Particularly troubling is the president's disregard for the historical record, or more generally the truth. A habitual liar is not the standard bearer we deserve as the front person for democracy, or this republic, nor is he the model of leadership we need for younger generations assuming management responsibility in the business world and government.

A habitual liar is not the standard bearer we deserve as the front person for democracy, or this republic . . .

In this culture of the moment, the deafening sound of ambivalence among the majority members of Congress, and in much of the electorate is discouraging, but not baffling. History and historical memory are as devalued as the Turkish lira. The lessons of the past, whether they be McCarthyism or Watergate, are blithely ignored.

Ignorance may be our undoing. In a 2012 history comprehension survey by the Museum of the American Revolution more than half the respondents thought the Constitution established a democracy rather than a republic—a question that immigrants must answer correctly to obtain U.S. citizenship. A 2015 study by the American Council of Trustees and Alumni found that less than 20 percent of American college graduates could explain the effect of the Emancipation Proclamation. Is it any wonder that so many people put more stock in social media and supermarket tabloids than in traditional news outlets, or that so many are susceptible to demagoguery?

As Benjamin Franklin quipped at the close of the 1787 Constitutional Convention, responding to a bystander's question on whether delegates had opted for a monarchy or a republic: "A republic, if you can keep it."

That appears to be an open question.

NOTES AND QUERIES — Richard Mammana

Lost in translation: the first Polish language BCP

NOTE: The Diocese of Pennsylvania sponsored a robust mission among Polish-speaking persons from 1916 to 1969. These congregations were distinct from the two major independent Polish churches outside of the Roman Catholic Church: the Polish Old Catholic Church in America, led by Anthony Kozłowski (1857-1905), and the better-known Polish National Catholic Church, led by Francis Hodur (1866-1953). After the merger of the two groups, the Episcopal Church and the Polish National Catholic Church entered into full communion in 1946. The Foreign-Born Americans Division of the Protestant Episcopal Church's Department of Missions and Church Extension oversaw work among Polish-speaking Episcopalians in at least four distinct Philadelphia mission congregations by 1921. A *Living Church* article noted during this period that "Several whole Polish congregations have seceded from Rome and are requesting our bishops to take them over. This is a difficult matter to deal with." (August 6, 1921, p. 439)

The Polish Episcopal Church of the Advent met as a congregation at the Church of the Evangelists on Seventh Street above Catherine Street beginning in 1916 and continuing until 1940 at 507 York Avenue. (A lay reader, John Jasinski, attempted missionary work among Lithuanian-speakers in this parish in the late 1910s and early 1920s in a singular effort by Episcopalians in their language.) The major figure in this parish's history was the Rev. Dr. Joseph Odrwaz Pienonziek (1868-1933), born in Koło, Poland, and ordained as a Roman Catholic priest before his reception by the Rt. Rev. Philip Mercer Rhineland (1869-1939); his ministry in the Episcopal Church began in 1914, and he served widely in both Philadelphia and Camden, New Jersey. His funeral was attended by a large number of Episcopal priests, along with clergy from the Greek Orthodox, Russian Orthodox, Lithuanian National Catholic and Polish National Catholic churches.

In 1918, the Polish Mission of the Redeemer was founded by St. George's Church, Richmond.

The Church of the Messiah in Port Richmond (Huntingdon and Thompson Streets) had the Rev. John Bronislaw Panfil (1885-1953) as its pastor, and a thriving congregation among shipyard workers in urban Philadelphia. By 1919, its parish school had 60 students receiving education in English and Polish, and using a Polish translation of the 1892 Book of Common Prayer. This congregation was formed in 1918 by former members of the Polish National

Catholic Church of St. Valentine in Frankford.

St. Mary's Polish Episcopal Mission, Manayunk met in a succession of established parish churches with majority Anglophone populations: St. Timothy's Church, Roxborough, St. David's Church, Manayunk, and St. Stephen's Church, Wissahickon. This congregation overlapped with Holy Trinity Polish Mission in Conshohocken, initially under the care of the Rev. Edward M. Baczewski from 1925 and then served by his brother the Rev. Ambrose Baczewski from 1928 until his death in 1938.

In 1964, Holy Redeemer Polish Episcopal Church, Richmond and Ann Streets, merged with St. George's Church, Indiana Avenue and Livingston Street, Philadelphia; its long-serving vicars were the Rev. Edward Bak and the Rev. Edward M. Baczewski.

QUERY: For the use of these congregations of Polish-speaking Episcopalians, the Bishop White Prayer Book Society published a translation of portions of the Book of Common Prayer with the following bibliographic description:

Modlitewnik czyli ksiązecka do nabozenstwa. Philadelphia, 1927. 124 pages, 12° (13 cm); abridged translation of the 1892 Book of Common Prayer.

Until 2009, this was the only Polish-language translation of the American Book of Common Prayer. David Griffiths notes a copy of this book at Chicago's Newberry Library in his *Bibliography of the Book of Common Prayer 1549-1999* (The British Library/Oak Knoll Press, 2002), page 547. Correspondence with the Newberry Library in 2009, 2017, and 2018 has resulted in consistent replies to the effect that the library has no record of ever having had a copy of this title. The Archives of the Diocese of Pennsylvania at the Lutheran Seminary of Philadelphia also have no copy of this publication, and the Bishop White Prayer Book Society has no record of the title. Can anyone identify an extant copy of this publication in a library or other collection?

NEHA life member Richard Mammana is the founder and director of Project Canterbury (Anglicanhistory.org) and a member of the Connecticut Academy of Arts and Sciences. His email address is richard.mammana@gmail.com.

TRI-HISTORY CONFERENCE: *Call for Papers*

Trauma and Survival in the Contemporary Church: Historical, Archival, and Missional Responses

The Joint Planning Committee of the Tri-History Conference welcomes proposals for papers and workshops by established scholars, graduate students, archivists, and other researchers and practitioners, clerical and lay, on any topic related to the theme of Anglican/Episcopal responses to historical experiences of traumas from the Reformation to the present.

Some examples of potential traumas include: political and social upheavals; displacement and refugee identities; personal, psychological trauma and experiences of sexual abuse; Indigenous identity and the legacy of Residential Schools; community disestablishment, realignment, and schism; war; liturgical and doctrinal revision; and natural and human made disasters. In addition to substantial consideration of the identified trauma from historical and theological perspectives, and the response of the Church, archival implications (sources, preservation, migration, erasure, memory, research) should also be addressed

Submitted proposals should be no longer than 300 words and include a title, abstract, author/proposer information, and any special technical requirements. Acceptable presentations will be delivered in 15-20 minutes, with a few more

For presentation during the Tri-History Conference, a cooperative, triennial conference on the history of the Episcopal Church and its antecedents, to be held at Trinity College and Wycliffe College in the University of Toronto, Toronto, Ontario, Canada June 18-21, 2019.

minutes for audience interaction. Submit proposals by email to Dr. Jonathan Lofft (jonathan.lofft@mail.utoronto.ca) **no later than January 1, 2019**. Those making proposals will be notified of their receipt within a week of submission. Acceptance or rejection of the proposal will be communicated before February 1, 2019.

The Tri-History Conference is sponsored by the Episcopal Women's History Project (EWHP), the Historical Society of the Episcopal Church (HSEC), and National Episcopal Historians and Archivists (NEHA). Additional conference information may be found at trihistory.org/2019.

ARCHIVES ARRANGER

Disposing of duplicates

It happens in libraries. It happens in archives. It even happens at home. We realize we have two copies of the same book. Make sure it really is a duplicate, because it may look the same, but sometimes could be a different edition or version.

Disposing of the duplicate is often an attractive option because archives have limited space. Disposing doesn't mean throwing away. The archival term is deaccession - officially removing an item from your holdings. So how can you dispose of the duplicate?

Can you give it away? Perhaps there is another archives needing a copy, or your local library or even museum. Check with the Archives of the Episcopal Church in Austin, especially if it is a church history. Another possibility is the Theological Book Network (www.theologicalbooknetwork.org/

donate-books) which provides titles to international partners and libraries. Taking some time to give it away is not only good manners; it can also be a good public relations opportunity.

Can you sell it? Selling deaccessioned items is considered ethical when proceeds go to collections care. Before you follow this path, check with the powers that be, maybe even getting approval from the vestry or other governing body.

Can you recycle it? What if no one wants it and it isn't worth anything? If you have space, hang on to it. But if space is at a premium, recycling may be the best option - a difficult decision to make. If you find yourself in this position, check that there are other copies extant (available) at the WorldCat catalog, the world's largest network of library content at www.worldcat.org.

Matthew P. Payne is Historiographer and Archivist of the Diocese of Fond du Lac in northeast Wisconsin. He serves on the Board of the National Episcopal Historians and Archivists. Contact him at archives@diofdl.org or (920) 830-8866.

Jo Ann Barker elected president of EWHP

The Episcopal Women's History Project held its annual meeting on July 7, 2018 at the J.W. Marriot in Austin, Texas. The meeting included a luncheon provided by EWHP. Those gathered joined with President Matilda Dunn in praying the EWHP Prayer written by one of the founders, Joanna Gillespie (*see below*).

Reports were received on the healthy financial standing of EWHP, the 2017 conference in Baltimore on "Women of Color in the Episcopal Church", the growing membership, communication efforts including becoming a publishing partner with *The Historiographer*, and a new brochure which was distributed in bundles for those to share with others. Board members and officers were elected (*see page 2*).



Photo by Matthew P. Payne

Mark Duffy, Canonical Archivist of the Episcopal Church reported on the work of the Archives and about the new building for the Archives in Austin.

EWHP plans to host a conference in 2020 and is seeking suggestions for both a topic that addresses the role of Episcopal women in the history of the

Episcopal Church as well as a possible location to host. Contact the new president, Jo Ann Barker at joann.barker@gmail.com if you have ideas.

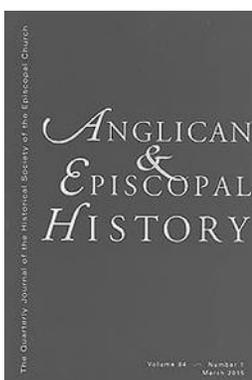


Photo by Matthew P. Payne

As the new EWHP President, the Rev. Jo Ann Barker announces plans to host a conference in 2020. Barker retired as rector of St. Anne's in Middletown, Delaware in 2011 after 20 years serving parishes in Arkansas and Delaware.

EWHP Prayer

O God, Creator of all life, bless the unsung lives of countless Christian women in every century who were your hands and feet, who kept alive your compassionate presence by feeding the hungry, nursing the sick, clothing the naked, comforting the sad, praying and petitioning, strengthening those in prison, teaching the stories, sewing and singing, weeping and rejoicing. Grant us the wisdom to discern our ministries in this day as our foremothers found theirs; lead us in new and timeless forms of discipleship; and let us joyfully find our place in this procession of praise, offering our varied gifts and voices together with them and Mary, the Mother of our Savior Jesus Christ. Amen.



Anglican and Episcopal History (ISSN 0896-8039), formerly the Historical Magazine of the Protestant Episcopal Church, is published quarterly in March, June, September, and December. AEH seeks to raise the level of discussion, provide a forum for exchange of ideas, and review books of real worth and of interest to educated Anglicans.

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A Heroine's Journey

CONTINUED FROM FRONT PAGE

and bears her name to this day. Emma and her husband petitioned the Church of England and Queen Victoria in 1860 to send missionaries to establish the Anglican Church in Hawai'i.

Emma committed her life to good works. One biographer said, "There's no one like her. A devout Christian who chose to be baptized in the Anglican church in adulthood, and a typically Victorian woman who wore widow's weeds, gardened, drank tea, patronized charities and gave dinner parties, she yet remained quintessentially Hawaiian." Emma was fully devoted to her home, and her entire life was lived in the service of the Hawaiian people. She was responsible for schools, churches, and efforts on behalf of the poor and the sick. Queen Emma and her husband are honored in the Episcopal calendar of saints on November 28.

Although the heroine's roots are at home, her journey does not truly begin until she leaves home. There comes a moment when some catalyst propels her out the door and onto the path. Her leaving home may be involuntary, in response to a crisis, or it may be voluntary, in response to a sense of calling.

Julia Chester Emery

Julia Chester Emery (1852-1922) answered a missionary call to leave home and family to travel the world spreading God's kingdom. She was born in Dorchester, Massachusetts into a family who were devout Episcopalians, and this home-grounding in the faith ultimately made a difference worldwide. Several of the eleven Emery children became active in religious service: two sons became priests, and at least three daughters were involved in missionary work. When the 1871



Source: Hawaii State Archives

Queen Emma stands beside the silver christening cup sent to her and her husband by Queen Victoria in 1862. Queen Victoria had agreed to become godmother by proxy to their son Albert who had been born two years earlier.



Source: public domain, photographer unknown
Julia Chester Emery served as the National Secretary of the Women's Auxiliary of the Board of Missions for forty years, from 1876 to 1916.

General Convention passed legislation to organize a women's society, Mary Abbott Emery became its first corresponding secretary. Her sister Julia took

over as Secretary of the Women's Auxiliary in 1876 when she was 24 years old.

Julia Chester Emery was National Secretary of the Women's Auxiliary, now called the Episcopal Church Women, from 1876 until 1916. Her 40 years of service were characterized by leaving home, following the call of God all over the world: Emery visited every diocese and missionary district in the U.S. She traveled to London as a delegate to the Pan-Anglican Congress, as well as Japan, China, Hong Kong, and the Philippines.

Emery's work for the Women's Auxiliary of the Episcopal Church was quite non-traditional for a Victorian lady. In her time, there were strictly defined domains for the sexes: the female sphere was primarily the world of childrearing and home-keeping.

Emery wrote that she went where God called her "with hope for enlargement of vision, opening up new occasions for service, acceptance of new tasks." She fought for canonical status for deaconesses and founded the United Thank Offering, and advocated for education, social issues, and leadership development for women. Julia Chester Emery is honored in the Episcopal calendar of saints on January 9.

For the heroine who has set out on a journey, the sense of adventure starts to wear thin after a few miles. Looking back, she can see the path clearly. But looking forward, the path seems obscure, and hardships come.

She meets monsters in the woods, creatures who try to dissuade her from her chosen journey and play on her worst fears. This is the point in the journey where the heroine must face herself. When the path gets dark, the heroic traveler must rely on her wits and instincts, coming to terms with the challenges before her.

CONTINUED NEXT PAGE

Frances Perkins

An excellent guide when the going gets tough is Frances Perkins (1880-1965), a woman who prevailed over many challenges and much opposition. Born in Boston, Frances discovered the Episcopal Church as a young adult and was confirmed at the Church of the Holy Spirit in Lake Forest, Illinois. She was a faithful and active Episcopalian for the remainder of her life.

After earning her bachelor of arts degree at Mt. Holyoke College, Frances took a teaching position at Ferry Hall School in Lake Forest and volunteered at Hull House and other settlement houses in Chicago. One of her first assignments was to investigate bogus employment agencies that lured immigrant girls into prostitution.

She earned her graduate degree in political science at Columbia University in 1910 and took a position as director of the New York Consumers League. In 1911, Perkins happened to witness the Triangle Shirtwaist Fire, in which 146 workers died, primarily young Jewish and Italian women. Witnessing that tragedy transformed Perkins into a practical crusader who felt called to commit her life to making workplaces safer. She left the Consumers League shortly after the fire to become the executive secretary for the Committee on Safety of the City of New York.

In 1913 she married New York economist Paul Caldwell Wilson, and successfully defended in court her right to retain her birth name. The couple had one daughter, Susanna, who, like her father suffered from manic depression. Perkins became the sole source of support for the family.

Appointed as the inaugural Commissioner of the New York State Department of Labor by then Governor Franklin D. Roosevelt, Perkins pursued a vigorous reform agenda.



Source: U.S. Department of Labor

Frances Perkins at her desk at the U.S. Department of Labor. Appointed Secretary of Labor by President Roosevelt in 1933, Perkins served 12 years, the first woman Cabinet member.



Perkins at her office at the New York Consumers League in New York City.

She expanded factory investigations, reduced the workweek for women to 48 hours and championed minimum wage and unemployment insurance laws. She worked diligently to end child labor and to provide safety for women workers.

In 1933, President Franklin Roosevelt appointed Perkins Secretary of the Department of Labor, a position she held for twelve years. She was the first woman Cabinet member in

the United States and thus, became the first woman to hold an office in the presidential line of succession. As Secretary of Labor, Perkins wrote New Deal legislation, including minimum-wage laws, helped create the Civilian Conservation Corps, and drafted the Social Security Act of 1935. She accomplished these things under constant fire at the office and in the news for her gender. Fellow Cabinet members were known to pass notes about her during meetings, and President Roosevelt—who gets credit for appointing her in the first place—nevertheless did not always defend her. A biographer said Frances Perkins “was a great lady who rarely took off her hat in public but knew how to take her gloves off when it mattered” for Americans. Frances Perkins is honored in the Episcopal calendar of saints on May 13.

When on her journey the heroine emerges victorious from the woods,

SEE **HEROINE** PAGE 10

Heroine

CONTINUED FROM PAGE 9

she knows she is on the final stage, nearing the destination. She enjoys a new sense of accomplishment: she has faced her fears, overcome obstacles, and has been transformed by the process. The conflicts faced during the dark night of the soul invigorate and strengthen her for her work.

Deaconess Anna Ellison Butler Alexander

Deaconess Anna Ellison Butler Alexander (1865-1947) embodies the fruits of the Spirit borne out of struggle. Born to recently emancipated slaves on St. Simons Island, Georgia, Alexander is the only African American in the Episcopal Church set aside as a deaconess, an order conferred upon her in 1907.

Deaconess Alexander founded Good Shepherd Church in rural Glynn County's Pennick community, where she taught children to read in a one-room schoolhouse. Tradition says that for her lessons she used *The Book of Common Prayer* and the Bible. She ministered in Pennick for 53 years, making a 40-mile roundtrip by boat and on foot every Sunday, always wearing the distinctive dress of a deaconess.

Deaconess Alexander served in difficult times. The Diocese of Georgia segregated her congregations in 1907 and African-American congregations were not invited to another diocesan convention until 1947. She is a model of faith translated into active love. She gave herself in service to God by serving her community and church, living and working within a culture of bigotry. Although Anna Alexander lived in a society that was often hateful, she rejected hate, and rejected anger as a wasteful emotion. Under "Jim Crow," educating rural black children mattered little. What



Deaconess Alexander is the Episcopal Church's only African-American deaconess. Ten years after her death the church recongnized her and other deaconesses as being full members of the diaconate.

the state denied, the Church must provide. Whatever Alexander accomplished, she found the resources herself. It was only in the 1950s—after her death—that women set aside as deaconesses were recognized as being in deacon's orders.

In 1998, Bishop Henry Louttit, Jr. of the Episcopal Diocese of Georgia

SOURCES

Campbell, Joseph (1904-1987), was a professor of literature at Sarah Lawrence College. See: *The Hero's Journey: Joseph Campbell on His Life and Work*.

For the feminine model adapted from Campbell's work, see Maureen Murdoch, *The Heroine's Journey*. Shambala Press, 1990.

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Journal of the General Convention of The Episcopal Church, Salt Lake City, 2015 (New York: General Convention, 2015), pp. 933-944.

Resources by and about Anglican women

Project Canterbury is a free online archive of out-of-print Anglican texts and related modern documents, founded in 1999. It is an all-volunteer effort, not affiliated officially with any church body.

On its page "By and About Anglican Women," one can find over 75 articles covering the centuries,

named Anna Alexander a Saint of Georgia. The 2015 General Convention of the Episcopal Church added Anna Ellison Butler Alexander to the Episcopal calendar of saints. She is honored on September 24.

The Episcopal Church's reverence of saints is captured in this collect: "Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer."

While this great cloud of witnesses is made up of epic heroines and heroes, it also contains ordinary people whose extraordinary journeys serve as a model for our own journeys. As the hymn writer Lesbia Scott says, "The saints of God are just folk like me, and I mean to be one too."

Ed: This article is adapted from an eight-part series presented at the Episcopal Church Women Triennial Meeting in July 2018

The Rev. Catherine Tyndall Boyd is rector of St. Martin's Episcopal Church in Williamsburg, Va. She formerly served as rector of Trinity Church in Marble Falls, Texas; and chaplain at Trinity Episcopal School in Austin, Texas.

including the 1907 *The Churchman* article on "The Deaconesses of the Church in Modern Times." These are available for your reading enjoyment, research, or greater awareness of the impact and influence of women on the church.

See more at anglicanhistory.org/women.

Nelson R. Burr prize awarded to Dr. Emilie Amt

The Historical Society of the Episcopal Church has awarded the 2018 Nelson R. Burr Prize to Dr. Emilie Amt, Hildegard Pilgram Professor of History at Hood College, Frederick, Maryland. She is honored for her article entitled “Down from the Balcony: African Americans and Episcopal Congregations in Washington County, Maryland, 1800-1864” published in the March 2017 issue of *Anglican and Episcopal History*.

While her professional focus specializes in the experience of religious women and in 12th- and 13th-century English government, finance and war, for the last eight years she has been researching slavery in western Maryland. This work grew out of a desire at her church,

St. Mark Episcopal Church-Lappans in Boonsboro, Maryland, to know more about the enslaved people who

attended when it was built in 1849. Her work has also contributed to the Truth & Reconciliation project and Trail of Souls Pilgrimage in the Diocese of Maryland. Her most recent book is *The Latin Cartulary of Godstow Abbey*, published by Oxford University Press for the British Academy in 2014. She earned a B.A. from Swarthmore College and a D.Phil from Oxford University.



The Burr prize honors the renowned scholar Nelson R. Burr, whose two-volume *A Critical Bibliography of Religion in America* (Princeton: Princeton University Press, 1961) and other works constitute landmarks in the field of religious historiography. Each year a committee of the Society selects the author of the most outstanding article in the Society’s journal, *Anglican and Episcopal History*, as recipient. The award also honors that which best exemplifies excellence and innovative scholarship in Anglican and Episcopal history.

Those interested in obtaining a copy of the article may contact Matthew. P. Payne, Director of Operations of the Society at administration@hsec.us or (920) 383-1910.

Non-parochial clergy’s long struggle for acceptance

by John Rawlinson

Statistical studies of the Episcopal Church include congregations, baptisms, deaths, parishioners, money, and parish clergy. While that would seem to be complete, it is not. Statistics are not readily available as to non-parochial clergy. This implies that they are unimportant clergy, and that they are irrelevant in any strategy for ministry and mission.

This is not a new issue, it was evident in the 1960’s. It was particularly a “bi-coastal” phenomenon in that time, and that appears to still be the case. In that decade the phrase “worker-priest” came into use. In line with that terminology, James A. Pike, the resigned bishop of California, termed himself “the first worker-bishop in the Church.” Clergy outside the Episcopal Church were also in “religious transition.” During the same period, Richard N. Bolles, a priest-graduate of the Church Divinity School of the Pacific, began working with clergy “in transition”

in a way which resulted in multiple editions of his famous book *What Color Is Your Parachute?*

Gatherings of worker-priests were held throughout the country: Washington, D.C., Los Angeles, Milwaukee, Chicago, Northern Indiana, San Francisco, and there were two national conferences. Some of the gatherings were self-organized, others were called by bishops.

As late as 1970 the president of the Church Pension Fund reported an inability to determine the number of worker-priests in the church. This was three years after the General Convention officially acknowledged, “There is a growing number of priests engaged primarily in secular work in the Episcopal Church....” During that period there were only prevalent impressions that the number of worker-priests was increasing— though unknown. In 1965, one national ecumenical study indicated that 68 percent of seminarians expected to graduate, and enter parish work, but only 33

percent of them expected to be in a parish context “eventually.” In a simple 1969 survey of eight Episcopal seminaries, seven faculty responses reported “moderate” to “exercising an increasing influence” student interest in the worker-priesthood.

At the end of the 1960’s there were at least two academic surveys of the attitudes of Episcopal bishops to the worker-presbyterate. In both cases, the episcopal reactions to the movement were positive — though a wide variety of reasons was expressed. In one of the studies some 66 percent of the bishops expected an increase in the numbers of worker-priests. In general, the bishops saw the worker-presbyterate as another form of ministry. In the other study the bishops identified six major causes of the increase of the movement (in descending order): 1) inadequate remuneration, 2) disillusionment with the institutional church, 3) crises of faith, 4) conflicts with laity,

SEE **NON-PAROCHIAL CLERGY** PAGE 15

HSEC board addresses membership and publicity

by Matthew Payne

Meeting in mid-June on the campus of Virginia Theological Seminary, the nineteen member board of directors of the Historical Society of the Episcopal Church acted to provide funding for scholars and researchers while planning to expand the Society's membership base. The Rev. Robyn Neville, president, led the board as it made changes to its membership structure to reflect digital publication of its journal, *Anglican and Episcopal History*.

The first course of business were active committee meetings. These meetings review the work of the past year and prepares proposals for the board to consider. The committees meeting were Grants and Research, Publications, and Membership and Promotion. The Finance and Audit Committee and Steering Committee of the African American Episcopal Historical Collection (AAEHC) met earlier in the year. The Executive Committee meets quarterly by teleconference.

Following the committee meetings, members appreciated touring the holdings of the AAEHC, housed at the Bishop Payne Library at VTS. Ebonee Davis, Processing Archivist of the AAEHC, led the tour and shared about the benefits of AAEHC being a joint project of VTS and HSEC.

Following lunch, the full board met, first reviewing the three objectives of the Society: promoting the preservation of the particular heritage of the Episcopal Church and its antecedents; publishing *Anglican and Episcopal History*; and working cooperatively with other societies concerned with the history of the Episcopal Church and the other churches of the Anglican Communion. Bob Panfil, Treasurer, reported on the positive financial status of the Society. Matthew Payne, Director of



photo by Matthew Payne

Members of the HSEC board tour the holdings of the African American Episcopal Historical Collection housed at the Bishop Payne Library at Virginia Theological Seminary.



photo by Matthew Payne

HSEC board members gather for a group photo with NEHA President Susan Stonesifer and the Rev. Dr. Matilda Dunn, president of EWHP.

Operations, reported on the research of the source of funds in the Manross Endowment, with such endowment supporting nearly 2/3 of Society activity. The Rev. Dr. Al Moss, co-chair of the AAEHC steering committee led a number of reports on AAEHC activities over the past year. The Rev. Dr. Robert Tobin, chair of the Grants and Research Committee presented recommendations for the distribution of \$13,000 in grants to many scholars and projects which were approved. Dr. Mike Utzinger, chair of the Publications Committee, reported on the recipient of the Nelson R. Burr Prize (see page 11) and the committees

initial work to call the next editor of *Anglican and Episcopal History*, pending retirement of Ed Bond, the current editor.

President Neville, chair of the Membership and Promotion Committee, reported on several initiatives to raise awareness of the Society on seminary campuses as well as plans to promote it through placing ads in a number of media outlets. Dr. Jonathan Lofft reported on the Tri-History Conference Joint Planning Committee's plans for that conference in Toronto in 2019. Presidents Susan Stonesifer of the National Episcopal

SEE **HSEC BOARD** PAGE 13

Digital and print options approved for AEH journal

by Matthew Payne

Over the past few years the Historical Society of the Episcopal Church office has received more and more requests to receive its journal, *Anglican and Episcopal History*, in an electronic format. Back issues to Volume 1, Issue 1 (1932) are available through JSTOR.org, a digital library providing access to more than 12 million academic journal articles, books, and primary sources in 75 disciplines available in 10,215 institutions and 76 countries, but not the most recent two years. A current digital edition was launched in 2018 for members, produced and managed by Sheridan Digital Editions as PDFs with feature-rich HTML5 viewing for desktop or mobile device.

The Society's board of directors considered the options for the past few years with the goal to provide content in the way most effective for members and subscribers. Following research of other organizations' structures and fees it was discovered that most memberships include electronic journal access with a printed journal available as an "add-on" for an additional fee. A cost analysis revealed that the total production cost of the journal was greater than

HSEC board

CONTINUED FROM PAGE 12

Historians and Archivists, and the Rev. Dr. Matilda Dunn of the Episcopal Women's History Project gave reports on activities of their respective organizations.

A full reporting of the board's activities will be included in the December issue of *Anglican and Episcopal History*. Perhaps the most significant decision was approval of a membership structure change reflecting the movement to provide the journal in a digital format (*see story above*).

the regular membership fee and the print production cost of the journal was more than the retiree/student membership fee. With the continued shift to non-print sources in the education sector, the board decided now is the time to be a part of that change.

Starting on October 1, 2018, a new structure of membership rates and subscription rates will be put in place. The rates will not apply to current members until their renewal periods. Current members receiving the print issue will be contacted to determine if they would like to have a digital only subscription.

Membership rates may not change much but include the digital edition of *Anglican and Episcopal History* and the print edition of *The Historiographer*. The print edition of AEH may

be added for \$30 although sustaining, patron and benefactor members may add it by request at no additional charge. Memberships rates starting October 1, 2019 will be: Student (\$15); Retiree (\$30); Regular (\$45); Institution (\$60); Sustaining (\$100-\$249); Patron (\$250-\$499); Benefactor (\$500 or more).

Subscription rates include the print edition of *The Historiographer* with these categories: Digital only (\$70); Print only (\$100); Digital & Print (\$150); Add \$30 non-US print.

Recognizing that change can be difficult and takes time to implement, there will be flexibility in the implementation of the new system. Any questions or clarifications may be directed to the Director of Operations, Matthew P. Payne, at administration@hsec.us or (920) 383-1910.

AAEHC travel reimbursement grants available for researchers

Travel reimbursement grants are available to individuals who would like to use the African American Episcopal Historical Collection (AAEHC) for research. Faculty, graduate students, undergraduates, independent researchers, and Episcopal clergy and laypersons are encouraged to apply. Funds may be used for transportation, meals, lodging, photocopying, and other research costs.

The AAEHC is a joint project of the Historical Society of the Episcopal Church and the Virginia Theological Seminary. Through documents, institutional records, oral histories, personal papers, and photographs, the collection documents the experiences of African American Episcopalians. Individual collections contain significant references to

religious faith and involvement in the Episcopal Church, particularly at the regional, diocesan, and local levels.

The following list details some of the topics that are among the collection's strengths:

- The Afro-Anglican conferences
- The histories of black Episcopal parishes
- Networking and mentorship among black clergy
- The history of the Union of Black Episcopalians
- The history of the Conference of Church Workers Among Colored People
- The editing of the *Lift Every Voice and Sing* hymnal
- The work of artist Allan Rohan Crite
- The Episcopal Society for Cultural and Racial Unity

For more information, visit vts.edu/aaehc.

BOOK REVIEW

A parish for the wealthy and the working class

During the nineteenth century, Auburn, New York grew from a frontier settlement to a prosperous industrial city near the route of the Erie Canal, which opened upstate New York up for settlement from Connecticut especially. Although Presbyterians were influential here from early on, St. Peter's was founded the same year as the city itself (1805) and played a major role in Auburn's social as well as ecclesiastical life. (William H. Seward, Lincoln's Secretary of State, was a lifelong member.)

The history of St. Peter's prior to the Civil War was somewhat spotty. Rectors changed frequently, and their quality was not uniformly high. The most dramatic event during these early years was the death of Bishop John Henry Hobart in the parish rectory in 1830 while on a visitation tour through a diocese that at the time encompassed the entire state of New York. Hobartian churchmanship prevailed during the ensuing decades, and a handsome Gothic building was erected in 1833. St. Peter's stood as a bastion of resistance to the waves of revivalism precipitated by the evangelistic tours of Charles G. Finney, who brought his "New Measures" of

FROM TAVERN TO TEMPLE: St. Peter's Church, Auburn: The First Century.
By Robert Curtis Ayers. Scottsdale, AZ: Cloudbank Creations, 2005. Pp. 226. \$39.95.

conversion preaching to the "Burnt-Over District" in which Auburn was central. (Seward's wife Frances characterized Finney as "a low comic with a dozen stories".)

The period after the Civil War was dominated by John Brainard, the rector who served St. Peter's from 1863 to 1906. During these decades the parish grew rapidly, dominated by wealthy businessmen but also attracting large numbers of German and Irish workers. (African Americans, at first as slaves, were congregants from the parish's beginnings.)

The detailed and uninterrupted parish records reveal that in 1875 ten per cent of the baptisms were from wealthy families; another twenty-five per cent from the middle class; and a full three-quarters from the ranks of working people. Women also played a major role in parish life. A sewing school for girls founded in 1870 graduated over six thousand children during its first quarter of a century. The ebullient personality of the rector dominates this part of the narrative. Brainard, a genial but not particularly profound sort, might have been right at home in a Sinclair Lewis novel, or as a drinking companion with Warren Harding. The last sentence of the book describes his tenure as "a time of 'cheery and manly religion'."

The virtual superfluity of statistics, journals, and other records cuts both ways in the hands of the author. On the one hand, they provide the raw material for an unusually detailed portrait of the parish's life and growth, especially in its accounts of how the operation financed itself. On the other, the details do place a burden on the narrative flow and are probably of interest primarily to historians trying to see a narrative behind them. Short, choppy paragraphs also interrupt the pacing, and the absence of an index is problematic.

This story of a regionally influential congregation in a time of dramatic change and growth is an interesting and useful microstudy of an American parish, unique as all parishes are unique, but in many ways typical of the ways in which the Episcopal Church manifested itself in the America of its day. Although dominated by a local elite, St. Peter's inclusion of such a large number of ordinary people among its ranks gives one pause about the usual perception of the Episcopal Church as an ecclesiastical playground for the wealthy. An epilogue that briefly traced St. Peter's religious and social trajectories to the present day would have been welcome. Or, perhaps, that could be the subject of another book.

Reviewed by Peter W. Williams, Distinguished Professor Emeritus at Miami University of Ohio. His book *Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression* will be reviewed in a future issue of *The Historiographer*.

For Archivists of Congregations of Women Religious

Lord, let us remember that
the trailblazers of yesterday
Are our traditions today
Boxed and labeled and catalogued
They leap from our shelves
Our forebears who fashioned
new stories to tell.

Their spirit escapes in new
patterns, new plans
Our web site of findings that
links and expands
To whatever the future is
waiting to give.

Lord, let your Spirit spur us
To tell the pulse of our work
In our quest for the best.

Amen.

Written for ACWR by Sister Anne Courtney
Sisters of Charity of New York, August 1997

Non-parochial clergy

CONTINUED FROM PAGE 11

5) a desire to witness elsewhere, and 6) desire to be involved in rapid social change. Half of the bishops spoke of the value of worker-priests who supplement the work of the paid clergy. More than 25 percent of the bishops believed that worker-priests could help make the “sacred” comprehensible to the “secular.”

The majority of paid parish clergy had strong negative reactions to those who left parish work and became worker-priests. The result was widespread poor relationships. Often worker-clergy were not accepted as members of a congregation’s ministry team. As a means of proving the inadequacy of worker-priests, paid clergy often assigned only the least attractive tasks to a local worker-priest — such as

visiting only the “non compos” aged parishioners. Throughout the country worker-clergy faced various forms of opposition. The worker-clergy also found themselves isolated from both paid and worker-clergy. They were slowly and gently excluded from the clergy aspect of the institutional church.

As clergy remuneration rose, and many congregations had trouble covering those costs, the use of part-time clergy increased. The costs of seminary education rose, and “late vocations” (i.e., older men with families and financial responsibilities, who nonetheless felt a calling to priesthood) increased. As a result, a wide variety of local educational programs were operated in dioceses such as Idaho, Michigan, Los

Angeles, California, West Virginia, North Dakota, and Nevada,

Throughout the decade there were many motivations behind the increase in the number of worker-priests: 1) a desire to improve the parish life experience, 2) desire to relate the “sacred” and “secular,” 3) interest in specialized styles and nature of ministries, 4) unpleasant treatment by bishops and parishioners, 5) desire to extend the mission of the church, and 6) financial reasons. The list includes positives and negatives. Nonetheless, in spite of increasing numbers and issues, and without consideration for the numbers involved, this movement remained outside the formal purview of the institutional church.

John Rawlinson is the former archivist for the Diocese of California

our new puzzler

Can you name and place this church?

This desert church was organized as a mission in 1896 and its wood frame building dedicated in 1904. The first wardens were a mining company executive and the hospital’s chief surgeon. Tiffany windows were installed at the time of

construction, and on Pearl Harbor Day stained glass windows were installed in the sanctuary. Mining was the economic backbone of the local town which became a county seat in the 1920s. In the 1960s, as mining was declining, the town

became a magnet for artists and hippies of the counter-culture movement. Tourism development accelerated through the 1980s and 1990s, becoming the communities economic driver. Nestled in a river canyon, the picturesque city is home to cafes, antique shops, galleries, and brew pubs.

Email your best guess to thehistoriographer@gmail.com

Answer to last issue’s puzzler: Church of the Holy Faith in Santa Fe, NM. Congratulations to Jane Meyers for the correct answer.



THE HISTORIOGRAPHER

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episcopalhistorians.org/membership

Contribute to The Historiographer. Share an article, news item, snippet, or resource with others in the historian and archival community.

*Details at:
episcopalhistorians.org/historiographer.*

INSIDE:

4 *Commentary* A republic, if we can keep it

5 *NOTES & QUERIES:*

Lost in translation, the Polish *BCP*



Altar at Church of the Holy Redeemer in Philadelphia's Port Richmond district.

6 Tri-History Conference, A Call for Papers

12 HSEC membership and journal

13 subscription changes