

THE HISTORIOGRAPHER



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

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and the writing of parochial and diocesan history

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Love perseveres amid fear and prejudice

Japanese immigrant and archdeacon's daughter flee San Francisco racism for a safe haven for their marriage in Seattle, but it comes at a steep price

by John Rawlinson



photo provided by author

Helen Emery, daughter of San Francisco Archdeacon John Emery, poses with her fiance, Gunjiro Aoki in 1909. The announcement sparked an outpouring of racist commentary and headlines in the local and national media.

The Aoki family story relates that centuries ago, during a samurai war, an ancestor was on the losing side, and fled with other warriors to hide among the mountains. People in the Church in Japan believe they were “hidden Christians”—people who for centuries maintained their Christian faith when it was illegal to do so. Settling in the small village of Aoki, beside the mountain of the same name, they took that as the family name to disappear from their enemies.

The Aokis of this story trace their roots to the town of Maruko-machi, nestled among what is known as the Japanese Alps in the center of Honshu Island, west of Tokyo. Hundreds of years of the Aoki heritage are documented there, and the identified graves of the parents and grandparents of the principal figures of our story are there as well.

There are gaps in the story, but likely connections. On March 18,

CONTINUED PAGE 8

THE HISTORIOGRAPHER

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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

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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.

IN THIS ISSUE

Cover, 8-10 Aoki Saga: Love Perseveres

- 3 News briefs
- 4 Commentary
- 5 NEHA 2018 Conference
- 6 HSEC annual banquet
- 7 Archives Arranger
- 11 New acquisitions for Episcopal Archives
- 12 The Litany as a mirror of history
- 13 Seeking Schereschewsky
- 14 Book Review: The Recent Unpleasantness
- 15 Church Puzzler

Episcopal Women's History Project joins The Historiographer

The National Episcopal Historians and Archivists (NEHA) and the Historical Society of the Episcopal Church (HSEC) welcome the Episcopal Women's History Project (EWHP) as a joint publisher of *The Historiographer*. EWHP joins NEHA and the HSEC in working together to distribute a quarterly publication to promote preserving of church records and writing of parochial and diocesan histories in the Episcopal Church. This joint publication will now reach a circulation of over 1,100. Members and non-members are encouraged to submit material for publication in the form of brief "snippets" of a few paragraphs or feature-length articles for publication. Learn more about submission guidelines at episcopalhistorians.org/historiographer.

Historiographer deadlines

Summer 2018: July 15

Autumn 2018: September 15

Winter 2019: December 15

Spring 2019: April 15

IN BRIEF

Volunteers needed for GC booth

Every three years, the Episcopal Historical Organizations (Episcopal Women's History Project, Historical Society of the Episcopal Church, National Episcopal Historians and Archivists, African American Episcopal Historical Collection), co-host a booth on the floor of the Exhibit Hall of the General Convention of the Episcopal Church. This booth affords the opportunity to raise awareness of the organizations and its objectives to the members of the Episcopal Church and visitors.

This year's booth is number 1135 located next to the Food Court. The booth is open from Friday, July 6 through Monday, July 9. We ask you to volunteer for at least two hours. Share your availability so we have an estimate of volunteers. We will confirm with you about your service a few weeks prior.

Visit hsec.us/general-convention to tell us your availability and to download a Volunteer Job Description.

AAEHC update on collections

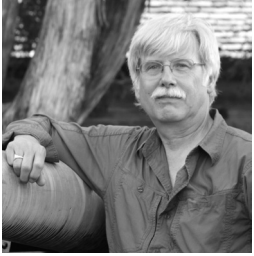
Since last August there have been these developments for the African American Episcopal History Collection: We received the papers of the late Frances Moore Speights, who was for many years a devoted member of the Union of Black Episcopalians; and we completed the processing of the Kenyon C. Burke Oral History and have made a finding aid and transcripts available online. Dr. Burke served as the head of the social justice unit of the National Council of Churches. Later this year, we will send out a complete update, but we thought you might like to have this little taste of things to come. *Reported by Joseph Thompson, director of Multicultural Ministries and archivist for AAEHC*

Historiographer commentary wins award from Episcopal Communicators

Episcopal Communicators, the church-wide network of communications professionals, has awarded *The Historiographer* the award of merit for editorial and commentary for the commentary by editor David Skidmore published in the Summer/Fall 2017 issue. The award was announced at the organization's annual conference and Polly Bond Awards presentation April 19 at the Kanuga Conference Center in Hendersonville, N.C. In his commentary "We have been here before," Skidmore addressed the resurgence in nativist and racist populism and how the church is pushing back.

The Power of Story

COMMENTARY — David Skidmore



How are we writing the stories of today that will be read in the albums of tomorrow? History is about the preservation of a community's experiences and achievements, not unlike the collection, categorization and storage of plant seeds in a subterranean vault — as with the Svalbard Global Seed Vault on Norway's Spitsbergen island — something that organizations like the National Episcopal Historians and Archivists, Episcopal Women's History Project, and the Historical Society of the Episcopal Church are very skilled and motivated to handle. But I wonder how adept we are with bringing these stories to light, with opening the album per se?

Our primary resource for church archives — the NEHA published booklet, *Archives for Congregations* — offers some ideas for sharing and integrating a congregation's historical record with church members and the larger community. This includes Sunday School and adult forum presentations, permanent exhibits in the congregation as well as exhibits at diocesan conventions and church conferences, articles for the church or diocesan newsletter or periodical, or local newspapers and magazines; and displays at farmers markets and civic events.

I fear this is not enough. Preserving and curating ensure there will be a record for the curious to explore, but by themselves they don't open eyes or ears or minds to the story of a faith community.

The challenge lies in convincing communities — in this case Episcopalians, active and nominal — that history matters and is meaningful, be it of a particular parish or the diocese. Living history if you will. How do we not only write the stories, but tell the stories, since it is in the telling that lasting impressions are made?

Disinterest is a short step away from irrelevance. If we are not prepared to share as well as write our narrative, then it will be written and posted by other voices, voices ill-informed, biased or indifferent to our mission. What is interesting to a community's founders and archivists, should be as interesting to the wider membership, at least as captivating as a Facebook profile and status update. It's time we became proactive.

We must find or create occasions for telling the stories of our places and people. Remember campfire circles? Yes, there were the requisite marshmallows on toasting sticks, but with the toasting were stories. My wife and I have racked up tens of thousands of miles with our trailer on expeditions with Colorado friends, and the moments where we bonded best were around the campfires sharing memories of our experiences together going back four decades.

Don't have a fire ring in the church yard? Then gather in the parish hall or nave, or in smaller foyer groups in members homes. Invite a founding member to share his or her memories of the church's beginning, or a longtime member to shed light on key moments in the church's earlier life.

The approach used by the Network of Biblical Storytellers is worth considering for parish historians. Storytellers steep themselves in the scriptural passages, internalizing the scene, characters, and actions, not strictly relying on rote memorization; and relaying the story as a stage play, with the storyteller taking on all the roles. Scripture comes to life in these presentations, and the audience experiences deeper connection to their faith story and transformation. Imagine using this approach to bring to life the fateful moments and players in Anglican history, or the genesis of a mission church on the North Dakota prairie.

Every time there is a change in ordained leadership, a parish engages in story telling, through a written profile, and often through a timeline taped to the fellowship hall walls. On a visit last month to a parish near Green Bay, Wis, I spent some time traveling the timeline posted in the hallway (the parish is in a search process); intrigued by references to various locations and buildings. Only in conversation with the senior warden did I learn the full story, including what happened to the original downtown church building when the parish relocated to the countryside. (it became a pizza parlor, which was sold and turned into a higher end pizzeria attracting customers from Milwaukee). Imagine having a timeline on permanent display at a parish and periodically having various members relate their experiences in creating that history

Story telling makes the past present, and infuses it with relevance and consequence. Consider the story behind our lead article on the romance and marriage of Gunjiro Aoki and Helen Emery who followed their hearts amid a storm of racism and xenophobia in pre WWI San Francisco. With neither the church, the diocese, or the families eager to publicize the 40 years of ostracism, division and denial, their story would have remained a footnote without Brenda Aoki's determination to learn and tell about her grandfather Peter and grand uncle Gunjiro in her 1997 play "Uncle Gunjiro's Girlfriend."

The duet featuring Brenda as storyteller playing multiple roles and her husband Mark Izu as bass accompanist brought together her extended family at the first performance, and became the catalyst for recovering their past. Two years after the play debuted, Brenda and her family discovered Gunjiro's grave in a San Francisco suburb, in a cemetery that had been reserved for Japanese.

This is the power of story, nurturing, compelling, reconciling. In telling the story we empower the community and its mission. Let's tell it.

NEHA Annual Conference

“In Remembrance of Thee: The History of Reconciliation in The Episcopal Church”

August 7 – August 10 2018 New Haven Connecticut

Historians, archivists, anyone interested in how the Episcopal Church historically has addressed the need of reconciliation in the world are invited to attend. Speakers, tours, exhibitions, worship, and workshops with an archival focus, will be woven with food and fellowship. Most activities take place at Trinity on the Green, New Haven.

For the conference schedule and lodging options, and to register: <https://www.episcopalhistorians.org/2018.html>

Papers and Discussion Panels

Wednesday August 8 9 -11 am

Survival of the Archival:

Moderators: Marianna McJimsey & Suzanna Lenz

Susan G. Rehkopf, Archivist and Registrar for the Episcopal Diocese of Missouri, *Church Archives 101 – What to Keep and How to Keep It*

Edna Johnston, Principal and Founder of History Matters, LLC and History Matters' Episcopal Project & Jessica Neubelt, Researcher and Preservation Planner, History Matters, LLC and Episcopal History Project *Bringing Archives to Life: Preserving, Publishing, and Protecting Records of a Rural Parish*

Lynn Smith, Registrar-Historiographer of the Episcopal Diocese of Massachusetts *Striving to Thrive: Open Discussion*

Wednesday August 8

11:15 am - 1:15 pm

Conflict Afoot in the Period of our New Republic:

Moderators: Susan Stonesifer & Alli Huggins

Stephen P. McGrath, Adjunct Professor of History, Central Connecticut State University *From Anglicans to Episcopalians: Reconciliation in Post-Revolutionary Connecticut, 1783-1800*

The Rev. Stephen J. S. Smith, Buffalo, NY *The Slaves of the Society for the Propagation of the Gospel in Foreign Parts*

The Rev. Rowena Kemp, Grace Church, Hartford, CT & Meg Smith, Archivist, Episcopal Church in Connecticut (ECCT) *The Rev. Harry Crosswell & the St. Luke's Dilemma*

Joan R. Gundersen, Ph.D., Archivist, Episcopal Diocese of Pittsburgh *“God sees in the negro cabin:” Antebellum Episcopal Women as Emancipators*

August 8 Luncheon Speaker

Chuck Robertson Canon to the Presiding Bishop of The Episcopal Church. Speaking on “Navigating the Conflict Spiral.”

Wednesday August 8 2:45-5:15 pm

Roiling Waters out of Reconstruction:

Moderator: Franklin Robinson (Moderator to be confirmed) & Cecil Tengtenga

The Rev. Dr. Francis H. Wade, adjunct faculty, Virginia Theological Seminary, Alexandria, VA *Peter Fassoux Stevens: A Challenge to His Day and Ours*

The Rev. N. Brooks Graebner, Historiographer, Episcopal Diocese of North Carolina *A Reappraisal of the Works of the Freedman's Commission Under the Rev. J. Brinton Smith, D.D.*

The Rev. John Ander Runkle, RA, Sewanee, TN *There Is A Balm in Gilead: Three Material Examples of the Anglican Church Offering Reconciliation for Enabling the Institution of Slavery*

Charles Lemert, Ph.D., Professor Emerita, Wesleyan University, Middletown, CT & Senior Research Fellow, Sociology, Yale University, New Haven, CT *Anna Julia Cooper: A Black Feminist and the Colored Woman's Office After Reconstruction*

Cecil “Ngoni” Tengtenga, M.Div., Health Program Manager, City of Hartford, CT & Historian in the Diocese of the Episcopal Church in Connecticut *William Huntington & the Chicago Quadrilateral*

Thursday August 9 8:45-10:30 am

Knowledge from Beyond North America:

Moderators: The Rev. Dr. G. Shattuck, (moderator to be confirmed) & Matthew Payne

The Rev. Dr. Gardiner Shattuck, Jr., Warwick, RI *Christian Internationalism or Genocide Denial? The Lausanne Treaty Controversy and the Episcopal Church, 1926-1927*

Howard Harris, University of South Australia, Adelaide, Australia & The Rt. Rev. Christopher McLeod, Assistant Bishop, Diocese of Adelaide, Australia *Fostering Reconciliation through Liturgical Engagement with Indigenous People*

Thursday August 9 8:45 - 1030 am

(continued)

Patricia Stone, Ph.D. candidate, Centre for Art History and Art Theory, Australian National University, Canberra, Australia *Outward and Visible Signs of Reconciliation in Australian Church Vesture*

Friday August 10 9-10:45 am

Here and Now, Going Forward:

Moderators: The Rev. Rowena Kemp & Jean Terepka (Moderators to be confirmed)

Nell Braxton Gibson, Coordinator of the Episcopal Urban Caucus, social activist & author, New York, NY *Power to the People, a Demand for Racial Justice in One Episcopal Congregation*

Joanne Pope Melish, Ph.D., Associate Professor of History Emerita, University of Kentucky, and member of the Coordinating Committee of the Center for Reconciliation, Episcopal Diocese of Rhode Island *Wrestling with Racial Reconciliation: Bringing a Troubling Past into a Troubled Present*

The Rev. John Rawlinson, Ph.D., retired priest of the Diocese of California, Oakland, CA *Reconciliation: The Development of a Rite*

**Friday August 10 10:45 am - noon
Coffee hour & informal discussions**

Moderators: Peg Chambers & Gloria Lund (Moderator to be confirmed)

Jonathan Lofft, Ph.D., Tri-History Facilitator, Toronto, ONT, Canada *Invitation to Tri-History Conference, 2019, Toronto*

August 9 Keynote Speaker Barbara Lau

Director of The Pauli Murray Project at the Duke University Human Rights Center. Speaking on “Speaking Truth, Envisioning Transformation: the Gifts of Pauli Murray.”

Miami University scholar to give Manross lecture at HSEC annual banquet on June 16 at VTS

The Historical Society of the Episcopal Church will hold its annual meeting and banquet on Saturday, June 16, 2018 in the Lettie Pate Evans Room of Virginia Theological Seminary, Alexandria, Virginia. The evening will include the Manross Lecture, named for noted historian and Society patron, William Wilson Manross. All events are open to the public who are encouraged to attend.

The Manross Lecture will be presented by Peter W. Williams, Distinguished Professor Emeritus Comparative Religion and American Studies, Miami University, Oxford, Ohio. He received his Ph.D. in Religious Studies from Yale in 1970, after which he taught courses on American religious and cultural history at Miami University. He served for several years as director of the Program in American Studies and chair of the Department of Comparative Religion at Miami. He also held visiting appointments at Bexley Hall Seminary, Bowdoin College, and Stanford University, as well as three grants from the National Endowment for the Humanities.

Williams will be speaking on “Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression,” dealing with what Williams calls the “Episcopal Project” of creating a network of institutions, social movements, cathedrals and churches, and philanthropic projects to seed an informal Anglican hegemony in American society reflecting an incarnational theology.

The Manross Lecture, named for historian and the Society’s chief benefactor William Wilson Manross (1905-1987), was inaugurated in 2006. Manross was librarian of the Church Historical Society from 1948 until 1956. He was professor of church history and librarian at the Philadelphia Divinity School from 1958 until his retirement in 1973. His two major books are *A History of the American Episcopal Church* (1935), and *The Episcopal Church in the United States, 1800-1840: A Study in Church Life* (1938).

The evening begins at 6:00 p.m. with a reception. The cost is \$60 and increases to \$75 on June 9. Tickets may be ordered at hsec.us/banquet.

Episcopal Archives selects digital preservation firm

The Archives of the Episcopal Church has chosen Arkivum PERPETUA as their data archiving, preservation and safeguarding solution. Arkivum PERPETUA is a leading end-to-end digital preservation solution that utilizes open standards and open source components to address the unique requirements and challenges of cultural heritage institutions.

Mark J. Duffy, Executive Director of the Episcopal Archives said: “Given the vital importance of this decision,

we have invested time to research and evaluate to ensure a digital preservation approach that supports flexible and sustainable open source solutions. We are delighted to choose Arkivum PERPETUA as it best meets our priority requirements and delivers assurance that our valuable historical data will be preserved and remain accessible today and as it grows over time.”

Established by its main governing body, the General Convention, in 1835, the Episcopal Archives holds records dating back to colonial times. As the official repository of The Episcopal Church, it holds and manages both historical and contemporary corporate records. The Episcopal Archives is also the repository for official publications of local and national Church entities, and personal records of prominent Episcopalians. The Episcopal Archives has selected Arkivum PERPETUA to provide a scalable, OAIS compliant, fully managed digital repository for collection, description, preservation and access to electronic records. The initial volume of data to be archived is around 100 TB, and this is expected to grow.

Arkivum PERPETUA is a leading end-to-end digital preservation and archival secure safeguarding solution designed from the ground up to address the unique requirements and challenges of the heritage, libraries and higher education markets.

CORRECTIONS

The Pacific Northwest parishes served by WWII army chaplain, the Rev. Frederick McDonald, who was profiled in the Winter 2018 issue, were incomplete and in one case placed in the wrong state. While McDonald was serving as priest-in-charge of St. John’s in South Bend, Washington (not Oregon); he also was priest-in-charge of St. John’s in Centralia, Washington (since closed).

The article on The Rev. Dr. A. Toomer Porter in the Winter 2017 issue misidentified Porter’s parish as Holy Communion Anglo-Catholic Episcopal Church. While subscribing to an Anglo-Catholic perspective, the parish’s official name since its founding in 1848 is the Church of the Holy Communion. In addition, Porter was not the founding rector. The congregation was organized by then Bishop Christopher Gadsden in November 1848. The Rev. Edward Phillips was appointed minister-in-charge by Bishop Gadsden and he was succeeded by the Rev. Edwin Wagner who served until the calling of Porter in January 1854.

Landmark churches fund preservaton through entry fees

by David Paulsen, *Episcopal News Service*

Planning for a half million people a year to step foot in your church may seem like a rector's foolish pipe dream. In reality, though, Old North Church is one of Boston's most popular tourist destinations, and it doesn't maintain itself.

"That's a lot of wear and tear on the building," the Rev. Stephen Ayers said. His church, while remaining free for all who come to worship and pray, soon will begin charging admission to most of its hundreds of thousands of annual visitors. Boston is a city steeped

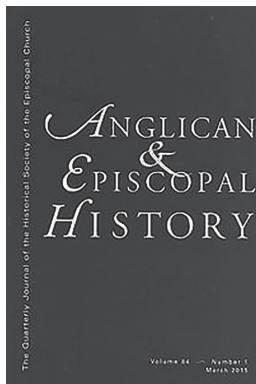
in Revolutionary War history, and Old North Church is one of its most treasured historical landmarks.

Landmark Episcopal churches make up an even smaller group, and some already have set up ticket counters for the paying public. Trinity Church in Boston, popular for its architecture, art and central location on Copley Square, has charged admission for more than a decade, except on Sunday mornings and other worship times.

In New York, Trinity Church Wall Street, a wealthy congregation founded in 1697, keeps its historic church,

cemetery and nearby St. Paul's Chapel open to the public for free, while the Cathedral of St. John the Divine created a \$10 admission fee in September 2017. It had promoted a suggested donation for decades and also charges for guided tours of the 125-year-old building, one of the world's largest cathedrals.

"We do not, nor will ever, require a fee from anyone coming here for private prayer, attending a worship service or seeking respite or sanctuary," Isadora Wilkenfeld, St. John the Divine's programming and communications manager, said in an email.



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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ARCHIVES ARRANGER

Creating online timelines

We've seen them a lot — an online timeline we can scroll through to see events and images. These are useful to the archivist for several reasons, not the least of which is presenting a church history in a visual and relational way.

A number of programs can be discovered through a Google search. Some cost money, some don't. My recommendation is ViewShare, a free web application for managing and creating access to digital collections. It allows the creation of interactive maps, timelines, and tag clouds for users to experience your digital collections. It is administrated by the National Digital Information Infrastructure and Preservation Program at the Library of Congress at viewshare.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.

Fish Award deadline extended to July 1

The Rev. Phillip Ayers, chair of the Fish Award committee, is pleased to announce that a number of books have been received for consideration for the 2019 award. They include histories of parishes in Kansas City, Missouri, New York City, rural Indiana, Washington State, Connecticut, and Pennsylvania. Books may be sent to the readers, as is now our policy which facilitates reviewing. Ayers will gladly supply addresses upon contacting him at players@hevanet.com or 3232 NE 12th Ave., Portland, OR 97212. Deadline for this is July 1, 2018. The committee consists of Ayers, Susan Witt, Peter Williams, Franklin Robinson, and Gloria Lund.

Love perseveres

CONTINUED FROM FRONT PAGE

1903 there was a special worship service in San Francisco at which the Episcopal Bishop of Kyoto, Japan was the preacher. About six months later, on September 25, 1903, Archdeacon Emery, of California, recommended Peter Chojiro Aoki as a postulant for holy orders in the Diocese of California, and he was listed as a postulant. There is no indication that Aoki had the support of any local congregation. Just five days later, on September 30, 1903 at a meeting of the Standing Committee, Bishop William F. Nichols "received Peter Chojiro Aoki as a Candidate for Deacon's Orders," again without any indication of parochial support. That, of course, suggests that perhaps Aoki had some processing and preparation in Japan, and there was some arrangement between the bishops of Kyoto and California.

In the fall of 1904, Peter Aoki began his theological studies at the Church Divinity School of the Pacific, then located in San Mateo, California. During the final year of his student days, on October 1, 1906, Aoki was admitted as a candidate for the priesthood in the Diocese of California. On the morning of May 22, 1907 Peter Aoki, and the other two members of his graduating class were ordained as deacons. Shortly thereafter it was announced that "Mr. Aoki will take up the work of the Japanese Mission in San Francisco, after his return from a visit to Japan."

The Japanese mission had been established by the Nippon Sei Ko Kai (Holy Catholic Church of Japan) in 1895 as an outreach to Japanese immigrants, many of whom were students. The Sei Ko Kai mission, under the leadership of the Rev. Masichi Tai, became a second home to these students, providing English lessons, and job referrals. The congregation was not listed as an



source: Christ Church Sei Ko Kai

The current location for Christ Church Sei Ko Kai is a 19th century Victorian home in San Francisco's Pacific Heights neighborhood.

official congregation of the Diocese of California at that time as it was considered an outlying mission from the Nippon Sei Ko Kai. Some years later it became an organized mission of the Diocese of California, and today is known as Christ Episcopal Church Sei Ko Kai.

Aoki's ministry in San Francisco was something of an anomaly as the usual state of affairs in U.S. denominations was for American missionaries to travel to foreign lands, not for foreign born

clergy aspirants to be ordained here to serve missions planted by their home country churches in the U.S. More striking is that the bishop of California appointed Aoki to serve a mission, Sei Ko Kai, that was technically under the episcopal oversight of the Church of Japan.

About a year after graduating from the seminary, on June 10, 1907, Aoki and the other two members of his graduating class were ordained as priests. While serving as priest-in-charge at Sei Ko Kai, Aoki co-founded Nihonjin Machi, or Japanese Peoples Town, which occupied a 30 block area near Union Square. Japantown (Nihonmachi) is one of only three Japanese cultural centers remaining in the U.S. Peter served at Sei Ko Kai until 1909 when he accepted the appointment to lead a new Japanese mission in Oakland.

Reunion and engagement

Peter Chojiro Aoki (born, June 15, 1875) was the middle of three brothers. Sometime before 1908 Peter's older brother Jitsuji (born, February 2, 1873) and younger brother Gunjiro (born, July 1, 1878) came to the San Francisco Bay Area. Jitsuji crossed the

CONTINUED NEXT PAGE



source: John Rawlinson

Members of the Sei Ko Kai mission in San Francisco in 1905. Peter Chojiro Aoki is seated at left in the front row.

Bay to Oakland and established a noodle-making business in which he was engaged for many years. Gunjiro stayed with Peter at the mission in San Francisco. Following San Francisco's 1906 earthquake and fire, Gunjiro went to live with the Episcopal archdeacon and his family in Marin County—a commuter ferry ride north of San Francisco.

In addition to having a safe place to live, he seems to have had two goals. One was to improve his knowledge of English. The other was to improve his knowledge of Christianity. To soothe local prejudices, Gunjiro was portrayed as a family servant.

On March 10, 1909 in the San Francisco Chronicle, Gunjiro Aoki and Helen Emery—the daughter of the archdeacon—announced their engagement to marry. The newspaper headlines were blaring. That day one banner headline said “Cleric’s Daughter Will Marry Samurai.” Two days later one headline was “Friend of Emery Family Seeks Medical Advice as to Whether Hypnotism Can Explain Girl’s Wild Infatuation for Japanese.”

There was no legal bar to Japanese immigration, but the Chinese Exclusion Act of 1882 was still in effect and there was a strong anti-Asian bias. All Asians were under threat of physical harm. As a result, one newspaper reported that San Francisco’s Japanese residents had collected \$1,000 to offer Gunjiro if he would end the engagement; he refused. Also a delegation of San Francisco’s Japanese residents went to the Emery home “picturing their countryman in the blackest colors.” So, there was opposition from both Caucasians and Japanese.

Because of this engagement, the California state legislature took up an emergency bill. On March 16—a mere six days following the engagement—a law was passed barring a



source: John Rawlinson

Racism was blatant in the newspapers of the time, including this front page story on the Aoki-Emery marriage in The Seattle Star.

Because of this engagement, the California state legislature took up an emergency bill. On March 16—a mere six days following the engagement—a law was passed barring a marriage between a Caucasian and a Japanese.

marriage between a Caucasian and a Japanese.

The proposed marriage seriously affected the Emerys. The archdeacon, in harmony with the prevalent culture, vehemently opposed the marriage, and the newspapers trumpeted his opposition, and that he brought various people to plead with his daughter to end the relationship. The archdeacon’s wife approved and supported the relationship. The difference destroyed their marriage.

All aspects of the Aoki-Emery relationship were carried in newspapers throughout the nation for more than a year. During March 1909 it was constantly on the front pages of the newspapers. All parties to the situation were under constant observation. Nine days after the engagement announcement, Gunjiro, Helen and her mother were in San Francisco’s



source: John Rawlinson

In an undated photo, Helen stands with her mother Sarah, both appearing somewhat somber. Given their dress, this could have been taken by a Seattle Star photographer just before or after the wedding.

Ferry Building—likely waiting for a ferry to Marin County—discussing the proposed marriage. The following day the over-heard conversation was reported in great detail in a major newspaper.

Getting married was almost a cloak and dagger adventure. Helen and her mother went to the train station to flee—accompanied by a crowd pelting them with various items—with an illustration in one newspaper. One paper reported that Gunjiro had disappeared. As previously arranged, in Sacramento Gunjiro boarded the train. Telegrams were sent to all towns along the route urging that no marriage license be issued to them. The district attorney in Portland announced that if they were found together on the streets he would

Love perseveres

CONTINUED FROM PAGE 9

arrest them as a “public nuisance.” In Tacoma, the archdeacon joined them. There was a plan to take a boat into international waters, and be married there. For the sake of propriety, the archdeacon prevailed on a friend from seminary to marry them. So, on March 27, 1909, in Trinity Episcopal Church in Seattle, Washington they were married in a private ceremony—with an armed guard. The archdeacon and his wife signed the marriage certificate.

The three branches of the family had very different futures. Jitsuji continued in business until he was forced into a Japanese relocation camp at the outset of World War II. A court stripped Helen of her U.S. citizenship, and she became “stateless.” Several years later in 1932, when Gunjiro died, a court restored her citizenship, but she was forced to abandon “Aoki” and take a Caucasian name. So she chose “Oakie”—the closest equivalent to the Japanese name. During World War II, she and her children were harbored by a Native American tribe in California’s

Sierra Nevada mountains—thereby escaping being sent to a Japanese relocation camp.

Peter Chojiro was sent to Utah in 1917 to minister to the small Japanese population there. Each year thereafter, his stipend was reduced to the point that eventually he became a tenant farmer, and sometime janitor to support his family. Having been shunned by his diocese and San Francisco’s Japanese community, Peter struggled with feelings of shame and regret. He and his wife died within a few years of each other, leaving ten children to fend for themselves on the farm. Throughout his life, he remained on the clergy roles of the Diocese of California, and unknown to the Episcopal Church in Utah.

Famiy’s saga inspires a play

This saga came to light when one of Peter Chojiro’s granddaughters, Brenda Wong Aoki—raised in poverty in Utah—began to investigate the secret which caused shame to the family. What she discovered became a brilliantly done one-person stage presentation titled “Uncle

Gunjiro’s Girl Friend.”

The three branches of the family had lost contact with each other, and any sense of their origins. The Oakies knew nothing of their Japanese heritage, and until researching her family origins, Wong Aoki didn’t think of herself as Japanese, given her Chinese, Scottish and Spanish ancestry. Her curiosity put her in contact with other members of the family, including Gunjiro’s side, and at the play’s first performance in 1998 several of Gunjiro’s descendants attended.

What began as a matter of shame, was converted into a badge of honor. Before their wedding in 1909, Gunjiro told a Japanese newspaper reporter “To Christian spirit, all things are equal, If you understand about love, you know it is the same in all nationalities. What is the color of love?”

Helen shared her exasperation and her conviction: “I love him. Can’t you people understand that I just love him?”, she said, adding “We’re all immigrants. What’s wrong with marrying another immigrant?”

John Rawlinson is assisting priest at St. Cuthbert in Oakland, Calif., and former archivist of the Diocese of California

NYTSD yearbooks are digitized and available online

by **Richard Mammana**

Wayne Kempton, archivist and historiographer of the Diocese of New York, has digitized a run of twenty-two year books for the New York Training School for Deaconesses (NYTSD), formerly located on the grounds of the Cathedral of St. John the Divine in Morningside Heights. The NYTSD, founded in 1891 by Mary Twing (1845-1901) and William Reed Huntington (1838-1909), was a major center for women’s formation in ministry until it closed in 1948. NYTSD year books contain a wealth of information about

the school: the names and positions of faculty, admission procedures, curricula, calendars and daily schedules, lists of students and graduates, and appendices with liturgical forms.

The collection, spanning from 1894 to 1927, is available online free of charge through Project Canterbury at the following URL: <http://anglicanhistory.org/women/nytsd/>. Anyone with information about the whereabouts of missing volumes for 1919, 1921, 1923, 1924 and 1926 may contact the diocesan archives at archives@diocesenyc.org or 212-316-7419.

This collection supplements the earlier work of the Episcopal Women’s History Project in digitizing the NYTSD alumnae bulletins from 1913 to 1967 (available online at <http://www.ewhp.org/resources/nytsd/>).

NEHA life member Richard J. Mammana is archivist of the Living Church Foundation and a member of the Connecticut Academy of Arts and Sciences. He is clerk of the vestry at Trinity Church, New Haven, Connecticut.

New acquisitions for Episcopal Archives

by Mark Duffy

As the City of Austin prepares to host the General Convention, long-time residents reflect on the city's changes over the last thirty years from sleepy state capital to major metropolitan area and pop cultural draw. It's also the 60th anniversary year marking the move of the Church's historical collections to Austin from the Philadelphia Divinity School, one of several homes for the archives since Francis Lister Hawks was commissioned to gather the holdings by General Convention in 1835. Newspapers illustrated the line of railroad box cars that delivered the crates of manuscripts and books, and put a mark on the just formed Episcopal Theological Seminary of the Southwest.

History has a way of rewinding itself if you live long enough to relish that treat. The recent arrival at the Austin repository of the archives of the Philadelphia Divinity School (PDS) closed the loop on our last move just as we entertain the logistics of the next. The PDS archives were a large piece of the archives of Episcopal Divinity School, which has taken on a new profile as EDS@UTS, an association that promises to be a dynamic new formulation stemming from two historic church training programs. The EDS archives include not only the earlier Episcopal Theological School, but special collections of figures such as Jonathan Daniels, William Reed Huntington, Daniel Stevik, and Episcopal organizations such as the Catholic Commonwealth, and the Boston Industrial Mission, and a comprehensive collection of the Society for the Propagation of the Gospel on film. These are gems in the school's archives that await further discovery.



source: author

Director of Archives of The Episcopal Church Mark Duffy stands with a few of the boxed records at the Archives facility in Austin, site of the 2018 General Convention.

If that weren't big enough news, this past year has brought two other personal collections that are spectacular additions to The Episcopal Church's Archives. The Lawrence family donated the papers of Charles Radford Lawrence II, who was the 27th president of the House of Deputies. Dr. Lawrence was a prominent voice in the House even before his election as the first African American officer of the Church. He is remembered as much for his advocacy for women's ordination as for his call for ending racism. The nine cubic feet of records capture his work as a sociologist, husband and father, as well as a Church activist. It is a premier addition to the Archives' Afro-Anglican Collections.

Liturgical revision lies ahead, and what better time to consider the impact of the Rev. Dr. Massey Shepherd on the sacramental traditions and ritual re-enactments of our

worship life. Thanks to the archival work of the Rev. John Rawlinson and the gift of the Shepherd papers to The Archives of the Episcopal Church, a study of this theologian, ecumenist and Dante scholar is now possible. Fr. Rawlinson worked several years to organize approximately 50 cubic feet of material and produced a stunningly comprehensive finding aid and bibliography. The Church Divinity School of the Pacific donated the papers in the interest of joining them with the Archives' rich trove of material on prayer book revision, study and experimentation.

Acquiring this and other rich primary sources and then distributing them across multiple storage locations is not conducive to research, education or administration of a modern archives. We push forward by inches and without compromise to obtain a safe and inviting central place for the

SEE ARCHIVES PAGE 14

The Litany as a mirror of history

by Lawrence N. Crumb

The Litany is a very ancient form of prayer. It is the oldest service in English and, in some ways, the most interesting; every version has reflected current or recent events. It first appeared in 1544 (Henry VIII). The break with Rome was only ten years old, and feelings were still strong. One of the petitions included “from the tyranny of the Bishop of Rome, and all his detestable enormities ... Good Lord, deliver us.” Otherwise, it was very traditional, to be chanted in procession, and included an invocation of saints.

The first Book of Common Prayer, in 1549 (Edward VI), was more Protestant and dropped the invocation of saints. The revision of 1552 made only minor changes in wording and added prayers in time of famine, war, or plague; with an even more Protestant emphasis, it was now said kneeling. In 1559 (Elizabeth I), the mention of the Bishop of Rome was dropped, and prayers for the queen and for “Bishops and Curates, and all congregations committed to their charge” were added. The revision of 1604 (James I) was minor and did not affect the Litany except that the prayer for the sovereign had to be adjusted, and a prayer had to be added for “Queen ANNE, Prince HENRY, and all the King and Queen’s Royal progeny.” [Prince Henry died young, and James was succeeded by his second son as Charles I. The other “Royal progeny” included Princess Elizabeth, later Queen of Bohemia, from whom George I and most of the royal families of Europe are descended; others are descended from Princess Henrietta, a daughter of Charles I.]

The 1662 edition (Charles II) came at the Restoration, after the Civil War and Commonwealth under Oliver Cromwell; the word “rebellion” was



added to the petition for deliverance from sedition and privy-conspiracy. Clergy were now described as “Bishops, Priests, and Deacons,” emphasizing the three-fold ministry as opposed to the single order of ministry used by the Puritans.

In America, the independence of both country and church from England required a new book, which was adopted in 1789. Several prayers for king and royal family were replaced by a single prayer for “all Christian Rulers and Magistrates.” Ironically, the word “rebellion” was not removed, and took on a new meaning years later during the American Civil War. The revision of 1892 added “That it may please thee to send forth labourers into thine harvest,” reflecting the founding of the Domestic and Foreign Missionary Society in 1820 and the inclusion of all baptized members in 1835. The revision of 1928 added “from earthquake, fire, and flood,” recalling the San Francisco earthquake of 1906 and the 19th Century experience of fire and flood on the frontier; and the petition for travelers added “by air” to “land and sea”. A separate petition for the President of the United States was also added, possibly influenced by the prayers for the president in Morning and Evening Prayer.

In the current (1979) edition, the separate petitions for the President and for “all Christian Rulers

and Magistrates” was replaced by a single petition for “the President of the United States (or of this nation), and all others in authority,” reflecting a greater religious diversity in the United States, and the use of the book in other countries. New petitions include “That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord, and to bestow freedom upon all peoples” (expanding the previous petition for unity, peace, and concord). Another petition adds “the homeless and the hungry” to portions of two previous petitions.

Until the mid-19th century (and, in many parishes, later), the Anglican service on Sunday morning consisted of Morning Prayer, Litany, and Ante-Communion (followed, four times a year, by the rest of the Communion service). I can remember when many Episcopal churches still had a prayer desk, called a litany desk, at the head of the nave, where the officiant of the Litany would kneel, although some parishes revived the practice of chanting in procession. I have often thought of the petition for deliverance “from earthquake, fire, and flood” during recent disasters.

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Seeking Schereschewsky

by John Rawlinson

Diane and Ted Bright have spent many years and traveled widely while seeking the traces of Samuel Isaac Joseph Schereschewsky—her great grandfather, and sometime Episcopal Bishop of Shanghai, China. His is a fascinating story of a Lithuanian Jew who became a Christian (Episcopal) missionary bishop in China. In search of more information, the Brights have visited Lithuania, Germany, and China.

Their experiences have been like one of Gertrude Stein, the American feminist author who made a return visit to her childhood home town—Oakland, California. She was taken to the “renewed” sites of childhood experiences, and told what used to be there. When offered a trip to her childhood home, reflecting on the fact that at the former sites there was nothing for her to go back to, she is reputed to have asked, “Why would I want to go ‘there?’— there’s no ‘there’ there!”

By and large the Brights had similar experiences. In Lithuania, all remnants of Schereschewsky’s were no longer “there”— the victims of World War II Nazi efforts to obliterate all vestiges of Judaism. In Israel they visited a long, canyon-like monument with the names of vanished Jewish communities like that in which Schereschewsky was raised. All those sites were victims of the Nazi efforts to obliterate Jews and Jewish culture.

Schereschewsky went to Breslau, Germany. Yet again, there are no known vestiges of his presence there. It is widely reported that it was there that he began reading a German translation of the New Testament, and began to see the promised Messiah in Jesus. Still, there are no details about those reports. It is also uncertain whether or not he was Christian

in mind and belief — even before his baptism in New York. Again, there is no ‘there’ there!

The Brights came across indications that Schereschewsky’s move to New York was in some way “sponsored.” Still, the indications are vague. Hints there may be, but again, there is no ‘there’ there.

Those who search for Schereschewsky have to be content with finding occasional “hidden” details. There is the account of a British naval naturalist (Thomas Wright Blakiston, *Five Months on the Yang Tze*) for whom a newly-ordained Schereschewsky apparently served as a translator. One remarkable element in that part of the story is that Schereschewsky had been in China only about two years, yet was already sufficiently functional in Chinese as to serve as translator. The recently-republished account of that expedition also includes an etching of a bucolic riverside scene with a lounging bearded man resembling a young Schereschewsky, but there is no identifying note. That raises the question of whether or not there is any “there” there?

Apparently the bishop’s descendants have retained neither his evangelical fervor, nor family stories of his life and ministry. More than 70 years ago, one of the bishop’s grandsons was known to tell “the usual type of anti-Jewish jokes” which were then common. His father — the bishop’s son — took him aside and informed him “you are one-quarter Jewish.” It was a sobering moment for the young man, who knew virtually nothing about his grandfather — the bishop.

Bishop Schereschewsky and his wife are buried in a cemetery in Tokyo, Japan. The Brights have heard that there is a tendency in Japan to disinter the remains of foreigners buried there. They are checking that

rumor in the hope that at least for the graves, there will be a “there” there!

What does remain are printed materials. As an active parish priest, Schereschewsky regularly conducted worship services, and prepared people for baptism. As an Episcopalian, he needed a copy of the Book of Common Prayer in Chinese. Since none was available, he translated the most important parts rather early in his ministry, then in 1872 completed and published the whole book.

More importantly, Schereschewsky was a voluminous Biblical translator. He translated particular books and portions of both the Old and New Testaments, but was never satisfied and re-worked earlier versions, and produced later translations in various Chinese dialects. These included *The Gospel of John* (1864), the *Psalms* (1874), the *Old Testament* (1874), the *Pentateuch* (1875), the *New Testament in Wenli* (1898), the whole Bible in a Chinese literary style and language (1902), the *New Testament “Union” version* (posthumously, 1913), and a *Mandarin Bible* (also posthumously, 1915). There was also a translation of the Bible into “easy Wenli.” As early as 1872 Schereschewsky was a co-translator of a Mongolian version of the *Gospel of Matthew*, which was re-printed in 1894. Ted Bright said it was his understanding that at the time of Schereschewsky’s death, he was working on a large Mongolian dictionary. These translations have endured, and continue in use. In them, there is a “there.”

Even with his debilitating paralysis, Schereschewsky was actively working to guide others in the production of dependable translations of the Greek and Hebrew Testaments into Chinese dialects. He cooperated with the Bible

SEE **SCHERESCHEWSKY** PAGE 15

Archives

CONTINUED FROM PAGE 11

Church's archives. The lot purchased in Austin in 2009 has grown in value to multiples of its original purchase price, making it possible to capitalize on the asset to leverage a new building. As big a victory as that is for the Church, we have still to raise or set aside an endowment to maintain the structure without dipping into annual Church budgets. That fact keeps the project and our options in suspense. The constant revisiting of our goals in light of changing realities amazes the archivists in Austin every day: whether in our research work,

acquisitions, or physical plant planning, working with archival materials has taken on a Groundhog Day (the movie!) rhythm. No surprise then that we've adopted a General Convention slogan to match this triennium: Archives: History Born Again.

Speaking of things redux, Archives staff will be working as the Legislative Research office again this General Convention and we'll be hosting a booth in the Exhibit Hall. Convention visitors are invited to stop by for a visit in the Exhibit Hall for more news, advice, and insider scoops on our fair city.

Northern California episcopate histories are online

The Diocese in Northern California, by The Rev. Charles Eldon Davis, as well as histories of the episcopates of the 4th, 5th and 6th Bishops of the Diocese, written by The Rev. Canon John L. Bogart, late diocesan historiographer, are now available online. You can find them on the diocesan website at:

<http://www.norcalepiscopal.org/history-of-the-diocese>

BOOK REVIEW

Harold Lewis dissects Pittsburgh's "recent unpleasantness"

This book's title is a deliberate allusion to the litotic euphemism that originated in the wake of the Civil War. In that case it arose to describe a conflict that grew out of – besides the rather obvious issue of slavery – the rights of a minority who find themselves legally bound to an institution against which they had grown into an "irrepressible conflict."

Defenders of the Old Order in the American South developed an ideology that not only defended as tolerable but eventually came to elevate as normative the superiority of states' rights and chattel slavery.

Although the conflict that led to the secession of Robert Duncan's Anglican Church in North America from The Episcopal Church (TEC) resulted in no reported fatalities, it did manifest, noisily and expensively, the self-righteousness of a sectarian movement asserting its definition of

The Recent Unpleasantness: Calvary Church's Role in the Preservation of the Episcopal Church in the Diocese of Pittsburgh. By Harold T. Lewis. Eugene, Oregon: Wipf and Stock, 2015. \$18.00 (Paperback)

doctrinal purity as a touchstone for membership in the larger community within which it had arisen.

Harold Lewis, who served as rector of Calvary Episcopal Church during the years of struggle precipitated by the election of Gene Robinson as the first partnered gay bishop in the Episcopal Church in 2003, here presents a plausible if openly partisan narrative of the attempt by Bishop Robert Duncan to lead the Diocese of Pittsburgh into secession and ally with his own ACNA in collaboration with bishops of the Southern Cone and many bishops in Africa. Calvary is a very large and affluent parish with a history of challenging both episcopal and civil authority, and found itself playing a central role in bringing the court suits that eventually demolished Duncan's hegemony in the diocese. Lewis here provides a brief, readable, and impassioned primer on these

events and their eventual denouement.

Brevity is often a virtue, and Lewis's account is admirably brief. In a lengthier and different sort of book on the same topic, the author might have placed the brief historical account of Calvary with which Lewis's work ends in an expanded form at the beginning, giving a fuller sense of exactly why Calvary – a wealthy congregation of business and professional leaders with an African American rector – emerged as one of the few parishes willing to challenge Duncan. The author might also have provided a fuller and more vivid account of the personalities of the protagonists, which would have been difficult for someone who was himself one of those personalities.

Finally, such a book might have provided a deeper sense of the sociological issues involved, and why Pittsburgh – as opposed to a similar situation in Cincinnati – found itself so divided by the issues leading to schism.

Reviewed by Philip Ayer. To submit reviews or suggestions, contact Philip at players@hevanet.com

Schereschewsky

CONTINUED FROM PAGE 13

Society to provide translations which would be ecumenically useful. Though he was not able to travel to the meeting, the bishop sent an essay on translation to be read at the General Conference of Protestant Missionaries in China, in 1890. As to why it was taking so long to produce a common Chinese translation of the Scriptures, he summarized the centuries-long processes of producing the Latin Vulgate translation, and similarly long process for the creation of the English Bible. He then indicated the pathway which would produce a Chinese Bible which was both technically correct, and popularly readable, while avoiding the pitfalls of bring denominationally-motivated.

Perhaps his most concise urging was: “The diction should be concise but unconstrained, voiding diffuseness on the one hand, and stiffness on the other. It should be clear and idiomatic. Idiom and clearness must not be sacrificed to literality.”

In 1877 Schereschewsky published an appeal for funds to establish a “missionary college” in China. When established, it was named St. John’s College. Quite early in its life, the college earned a reputation for providing a high

quality of education. Generations of Chinese leaders in many fields are alumni of St. John’s, and because its teachers are Chinese it has long been an institution of which the Chinese are proud. In spite of the destructive effects of “the Cultural Revolution,” St. John’s survived and is now known as the East China University of Political Science and Law. On a visit to China, the Brights were able to meet with leaders in that school and share long-forgotten information about their bishop-founder. In the original St. John’s building is another “there” which is there.

There are two notable books about Bishop Schereschewsky. James Arthur Muller (sometime Professor of Church History at the Episcopal Theological School in Cambridge, MA) wrote *Apostle of China: Samuel Isaac Joseph Schereschewsky* (New York: Morehouse, 1937). Drawing on and quoting many of Schereschewsky’s letters, and interviews with those who knew him, Muller wrote an engaging true history in the style of a novel. Many years later Irene Eber, a Jewish scholar of the Chinese language and culture, wrote a carefully footnoted study titled *The Jewish Bishop and the Chinese Bible: S.I.J. Schereschewsky (1831-1906)* (Leiden and Boston: Brill, 1999). Written from different perspectives and in different styles, both are worthy of reading.

our new puzzler

Can you name and place this church?



This Anglo-Catholic parish embraces a high liturgical tradition using Rite I, and has an extensive music program, partnering with the local opera and chorale society. It is also high in topography as its host city sits over a mile high along an extensive mountain range. It was founded as a house church in 1863, and the cornerstone of the present “folk Gothic” structure was laid in 1881. It is the oldest Episcopal church in its home state.

Email your best guess to thehistoriographer@gmail.com

Answer to last issue’s puzzler:
St. George’s Episcopal Church in
Fredericksburg, Va.

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.

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IN REMEMBRANCE OF THEE: THE HISTORY OF RECONCILIATION IN THE EPISCOPAL CHURCH

**2018 Annual Conference of the National
Episcopal Historians and Archivists**

Tuesday, August 7 – Friday, August 10
New Haven, Connecticut

Historians, archivists and anyone interested in ways in which the Episcopal Church, over the span of its history, has addressed the need of reconciliation in the world are invited to attend our 2018 National Episcopal Historians and Archivists (NEHA) Conference. Speakers, tours, exhibitions and worship, as well as workshops with an archival focus, will be woven with food and fellowship. One may register for the entire conference or for specific days. Information regarding full and partial conference registration is available on the NEHA website: <https://www.episcopalhistorians.org/conference-registration.html>

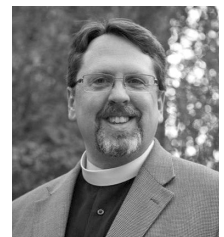


Barbara Lau, Director of The Pauli Murray Project at the Duke University Human Rights Center, will speak at the Keynote Dinner on Thursday, August 9 to the remarkable life and work of Pauli Murray (1910-1985). The Rev. Dr. Pauli Murray's life and legacy are an

inspiration for social justice and reconciliation. Barbara will introduce us to Pauli as activist, feminist, lawyer, poet and Episcopal priest in the context of enduring inequities of mid-20th century America.

The Rev. Canon C. K. Robertson,

Ph.D., Canon to the Presiding Bishop of The Episcopal Church, will speak at the luncheon on Wednesday, August 8. Canon Robertson is a Fellow of the Episcopal Church Foundation and Distinguished Visiting Professor



at the General Theological Seminary. He holds a BA in communication from Virginia Tech and a M.Div. from the Virginia Theological Seminary and Ph.D in theology from England's Durham University.