

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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Celebrating George Clarke Houghton

Church growth and assisting working class families were the hallmarks for Houghton's ministry in Hoboken and NYC

by Ted Rowlands

Episcopalians today are faced in many cases with declining attendance, terrifying finances and old dilapidated buildings. It often seems that parish success stories are few and far between.

In such trying times it is heartwarming to read of past successes, and from my role as a parish archivist I have discovered a Victorian superman — the Rev. George Clarke Houghton. A man who over his tenure at Trinity Church in Hoboken, NJ increased church numbers from tens to hundreds, who cancelled the church debt he inherited, and who almost doubled the size of the church building. It is without a shadow of a doubt the most electrifying period in the history of what is today known as All Saints Episcopal Parish. His work at Trinity, Hoboken, and his later work at the Church of the Transfiguration in New York, deserve to be recorded and celebrated.

George Clarke Houghton was born on the December 17, 1850 in New



source: Hoboken Historical Museum

The Rev. George Clarke Houghton served as curate at Trinity Church, Wall Street before accepting the call to serve at Trinity Church, Hoboken. He later served as vicar and then rector of Church of the Transfiguration, New York City, a parish founded by his uncle the Rev George Hendric Houghton.

York City. His uncle, George Hendric Houghton, was the famous founder of the Church of the Transfiguration in New York (otherwise known as the Little Church Around the Corner). He was persuaded by his uncle

to enter the General Theological Seminary and graduated in 1870.

Such was Houghton's early promise that by the age of 23 he had already become a school headmaster, as well as lecturing in several others. He began his work with the church as a curate at Trinity Church, Wall Street, and then assisted at Saint Chrysostom's in the same parish. It was from here that Houghton came to Trinity Church, Hoboken in 1878, where he would spend almost the next 20 years. After this he would serve as rector the Church of the Transfiguration until his death in 1923. In 1895 he received the degree of Doctor of Divinity.

Throughout his career, Houghton was a staunch adherent to the High Church faction of the Episcopal Church. Pictures survive of him wearing a biretta during his time at the Church of the Transfiguration, a parish where he would also host the second Anglo-Catholic Congress. To him the presence of Christ in the sacrament was a vital reality. He ensured that all his churches were

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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, or not in the public domain.

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Historiographer deadlines

Winter 2019: December 15

Spring 2019: April 15

Summer 2019: July 15

Autumn 2019: September 15

IN BRIEF

Pusey house crowdfunding appeal

The Pusey House Library in Oxford, UK has started on a major new project to make records of its 30,000 printed books accessible online. The Library has launched a crowdfunding appeal to raise \$2,800 which represents 5 percent of direct costs for the first year of the two-year project. To improve access to the library's treasures as soon as possible, Pusey House has appointed two new members of library staff to work intensively on the project for two years, which will provide enough additional staff hours to create online records for the main collection of post-1800 books.

At present, just over 5 percent of printed collections have records available on the University of Oxford's printed books catalogue (<http://solo.bodleian.ox.ac.uk/>), with the remainder only accessible through a charming but impractical card catalogue which is housed in the library itself. This means that in many ways, Pusey House's rich collections are hidden from public view.

Pusey House Library is a reference library in Oxford specializing in Church History, Patristics and Anglo-Catholic theology. The House and its library are closely associated with the University of Oxford, but are an independent charity whose collections are open to all. The library has 75,000 books and pamphlets dating from 1478 to the present day, and 12 miles of archives dating from 19th century onwards.

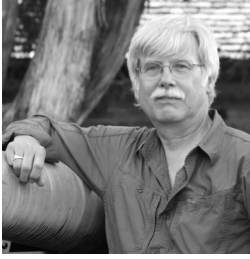
Hallelulah Anyhow: Church Publishing launches Bishop Barbara Harris's memoir

Church Publishing has announced the long-awaited memoir of the Rt. Rev. Barbara Harris, first woman bishop in the Anglican Communion. This inspirational book from a respected ground-breaker offers previously untold stories and glimpses into Bishop Harris's childhood and young adult years in her native Philadelphia, as well as her experiences as priest and bishop, both active and actively-retired.

"Her witness, born of deep spiritual roots and soulful joy, is not only a testimony from our past but a testament for a future. Her life and thought is a testimony and testament to the way of love that Jesus of Nazareth teaches, which is the key to genuine justice that is not disguised vengeance and reconciliation or cowardly retreat but the pathway to the very dream of God," said Presiding Bishop Michael B. Curry.

Are we better than this?

COMMENTARY — David Skidmore



With incidents of intolerance, disparagement and outright hatred mounting weekly, if not daily, along the fault lines of American culture and politics, a common catch phrase punctuating many commentaries is “America is better than this,” or simply, “We are

better than this.” Maybe not.

A year ago August, many thought the nation had reached a watershed moment with the Charlottesville Unite the Right rally which featured white supremacists, neo-Nazis and their sympathizers marching on the University of Virginia campus brandishing torches and chanting racist and anti-Semitic slogans, including one echoing the Brown Shirts in 1930s Germany: “The Jews will not replace us.” The backlash to the white nationalist assault on counter protesters swept across the country, pooling around the Oval Office where President Trump defied all logic, arguing that there “were some very fine people on both sides.”

In the year that has followed, the heat and reach of nativist extremism has only intensified. The Anti-Defamation League recorded a 57 percent rise in anti-Semitic attacks in 2017, and the tally in 2018 is on the same trajectory, including the horror at the Tree of Life Synagogue in Pittsburgh, where a white supremacist killed 12 worshippers, and wounded six, the deadliest attack on Jews in U.S. history. On the wider front of hate crime, The Center for the Study of Hate and Extremism at California State University found hate crime incidents in the nation’s ten largest cities increased by 12.5 percent in 2017.

For 2018, the anecdotal evidence is not encouraging: a black woman in Clio, Mich. wakes up to find the family’s pickup truck spray-painted with racist slurs; a grocery aisle argument between a white woman and a black woman ends with the white woman asserting “We are going to build this wall,” leaving little doubt who the “we” is; and at a post-prom gathering last spring in Baraboo, Wis. a group of male high school students posed with Nazi salutes for a Twitter photo, adding the comment “We even got the black kid to throw it up.”

Throw in the week of pipe bombs mailed to prominent critics of President Trump, and it seems the tidal wave of violent bigotry is ever rising, and the news feed litany ever exhausting.

Normally, the nation’s chief executive acts as a damper on these flames, but President Trump has been more of a blowtorch: scorching the press with labels such as “fake news” and “enemy of the people,” mocking Supreme Court nominee Brett Kavanaugh’s accuser Christine Blasey Ford; and in the lead-up to the mid-term elections, nurturing xenophobia by describing a procession of Central American asylum seekers as an invading force of terrorists while members of his own party have been content to remain mute.

Trump may be an enabler of this cascading hate, but he did not create it. This disregard, distrust and disdain for the other has simmered and boiled over in American society since the

Mayflower disgorged its religious refugees in Plymouth, Mass. in 1620. Three decades after that landing, in one of history’s great ironies, the Puritans subjected Quakers to various punishments for the very reason that the Puritans left England: freedom to practice religion.

The index of hate crimes is a long one: over 240 years of enslaving African people and their descendants; over 400 years of displacing indigenous Americans from their tribal lands and attempting to exterminate them; over 150 years of depriving African Americans of their rights under the Constitution; and from the nation’s very beginning the periodic persecutions of immigrants.

Neither our history as a developing democracy, nor the principles enshrined and heralded in our Constitution and Declaration, ensure our immunity from the fever of xenophobia that has engulfed and laid waste to other nations.

The embrace of violence over tolerance, reception and understanding has been a common theme in our history. Depredations have piled up on depredations. In Missouri in 1838 Governor Lilburn Boggs issued an executive order calling for the eviction and/or extermination of Mormons, inspiring a militia attack on the Mormon settlement of Hauns Mill, resulting in 18 dead Mormons. In Utah in 1857 a Mormon militia massacred 130 emigrants headed to California.

Too few Americans have shown an appetite for the moral forensics of acknowledging and learning from our failures. In Oklahoma, it took the city of Tulsa 75 years to acknowledge the complicity of its government in the race riot of 1921 in which white mobs killed at least 36 African Americans. and burned and looted black neighborhoods, rendering 10,000 people homeless.

How do we part ways with this pathology? How do we remedy this rage against the “other”? Writing in *Time* magazine recently, author Phil Klay, a veteran of Afghanistan, noted the seductive pull of “performance rage,” and the ease of reducing those with whom you disagree to “the least charitable caricature possible.” Civil discourse, though devalued and dismissed by politicians and much of the public, needs resurrection, he argued: “. . . a civil argument is a plea to all fellow citizens to respond, even if in opposition. . . to fill in the gaps in my knowledge, to correct the flaws in my argument and to continue to deliberate in a rapidly changing world.”

Civil discourse is one area our church’s historical societies can model for the nation. The recent NEHA conference tackled some uncomfortable topics, including how the Episcopal Church was complicit in enabling and maintaining slavery, a topic that has found expression in church forums and workshops, inspired in part by the documentary *Traces of the Trade*, in which film maker Katrina Browne uncovers the leading role her New England ancestors played in the slave trade.

As we learned from South Africa, the road to reconciliation passes through the portal of truth. Through town halls, block parties and even in some corners on social media, we are inching toward that portal.

We may not yet be as good or as exceptional as we imagine, but perhaps we are on the road to getting better. We just need to start talking with and listening to our fellow travelers.

NEHA conference examines history of reconciliation in the Episcopal Church

by Allison Huggins

Gathered in the parish hall of the first gothic style church in North America, over 70 individuals came together for the 2018 National Episcopal Historians and Archivists Conference, “In Remembrance of Thee: The History of Reconciliation in the Episcopal Church,” Wednesday, August 8 – Friday, August 10. They came from all corners of the United States as well as Canada and Australia. The folks at Trinity on the Green in New Haven opened their doors and hearts for all interested in the wide gamut of topics under a thematic umbrella covered in three days.

The conference consisted of five panels of paper presentations: Survival of the Archival; Conflict Afoot in the Period of our New Republic; Roiling Waters out of Reconstruction; Knowledge from Beyond North America; and Here and Now: Going Forward. Papers focused on larger topics such as Church Archives 101, sustaining church records in a rural parish, and the Episcopal Church’s role in enabling slavery, to more focused papers on specific individuals such as Peter Fassoux Stevens, William Huntington, and Anna Julia Cooper.

Some papers reflected the context of this conference, choosing to focus on post-Revolutionary Connecticut and even the role of the 1700s rector of Trinity New Haven’s in the development of St. Luke’s in New Haven as the fourth “Black” Episcopal Church in the U.S. Each paper brought new light and insights to this crowd of history and archive enthusiasts, many of whom with a pen and notebook in hand were eagerly taking notes. Behind the panelists was an installment on the church’s participation in



photo by Matthew Payne

Presentations at the NEHA conference ranged from preservation of records in rural churches to the Episcopal Church’s role in enabling slavery. Canon C.K. Robertson spoke about conflict management while keynoter Barbara Lau spoke on the life of Pauli Murray, the first African American woman ordained priest in the Episcopal Church.

racism, entitled “Racism: the Worm in the Apple” by The Center for Reconciliation.

Each day, conference attendees were welcomed into the side chapel of Trinity for morning prayer and a delicious breakfast hosted by the parishioners of Trinity.

The first day included three panels, and a presentation by the Rev. Canon C.K. Robertson, Canon to the Presiding Bishop of The Episcopal Church, focused on conflict management, offering a unique way to look at the development of conflict and concrete steps to establish guidelines and boundaries for when conflict arises. Attendees enjoyed a Middle Eastern dinner by Sanctuary Kitchen, a local program of City Seed and IRIS (Integrated Refugee & Immigrant Services). After dinner the Trinity Players, a liturgical and teaching drama team based in Trinity, New Haven, performed *The Balance*, a play about the Rev. Harry Crosswell, rector of Trinity 1815-1858 and founder of

Washington College, later renamed Trinity College, Hartford.

Day two started with a panel of presenters and the National Episcopal Historian and Archivists’ Annual Meeting. The afternoon on day two was filled with tours of four predominant locations in New Haven. The first stop was an interactive tour of the Grove Street Cemetery, the first chartered burial grounds laid out in avenues and family plots in the United States. Conference attendees were in for a “fanciful visit” from their “friends in low places,” as the tour title reflected, hearing biographies portrayed by notable individuals such as the Rev. Harry Crosswell (1778-1858), Eli Whitney (1765-1825), Martha Townsend (1753-1797), and Noah Webster (1758-1843) to name a few. The second stop was the recently built Pauli Murray Residential College at Yale, named after the first African-American woman ordained to the priesthood in

SEE RECONCILIATION PAGE 7

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

Invest in safe and secure shelving

Good shelving can maximize the storage capacity of an archives. In addition to storage, you can use them to better see materials and organize them too. Investing in good shelving may be a bit costly, but the benefit in the long run is worth it.

In the best of worlds, shelving is open metal racking secured to the floor and ceiling (connecting to walls, especially exterior walls, can cause dampness). I have limited space in my archives, so we invested in a heavy-duty wire metal shelving unit on wheels. The mobility allows us to have units next to each other until we pull them out to access materials, almost doubling our storage space.

Many of us have wooden shelves. If you do, make sure it is sealed and treated with fire resistant solvent-free paint or water-based varnish. Otherwise the wood may give off acetic acid causing deterioration.

Leave space between shelves to allow for circulation of air as well as easy inspection and removal of items from the shelf. The lowest shelf should be 6 inches from the floor level for air circulation which helps prevent dampness. Shelves must be strong enough and large enough to fully support items stored on them. Avoid overhang and remember books can be quite heavy!

You can find all varieties of shelving from kitchen supply stores to local design centers. Online catalogs offer the most variety, though shipping costs can be high. Your local big box store often has shelving you can order and have shipped to the local store at no cost. The key is to measure and measure again to make sure it will all fit.

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.

Reconciliation

CONTINUED FROM PAGE 5

the Episcopal Church and first African-American woman to receive a J.S.D. degree from Yale Law School. The third stop was to Berkeley Divinity School at Yale Divinity School. The tour specifically focused on the library and newly installed exhibit about Berkeley Divinity School, including a 1950's time capsule found at the old location of Berkeley (the new location of Pauli Murray College). The fourth and final stop was back at Trinity, where conference coordinator, architect, and history enthusiast Margaret (Peg) Chambers gave a quick lecture on the history of Trinity on the Green and its architect, Ithiel Town. The afternoon concluded with a Taizé Eucharist.

Thursday evening's reception and banquet was hosted at the Graduate Club at Yale on the New Haven Green, and included a concert from St. Luke's Steel Drum Band, New Haven, and a keynote address by Barbara Lau, Director of the Pauli Murray Project at the Duke University Human Rights Center, on the life and work of Pauli Murray. Lau walked through the family history of Pauli Murray, her work as an activist, her time in law school, and her call to and work within the priesthood.

The presentation also focused on the work of the Pauli Murray Project, particularly the restoration project of Pauli Murray's childhood home, which will become a center for history and social justice, and will open in 2020. A former classmate of Pauli Murray, attending as a conference attendee, offered some fond memories of his time with her in seminary during the post-presentation discussion.

The final morning of the conference included a panel of presenters, and an open time for group discussion and shared conversation. Susan Stonesifer, President of NEHA, reported that Nell Braxton Gibson, Board Member of the Episcopal Urban Caucus, and social activist and author, discussed her experience as a member of the Black and Brown Caucus at St. Mark's in the Bowery. Dr. Joanne Pope Melish, member of the Coordinating Committee of the Center for Reconciliation, Episcopal Diocese of Rhode Island spoke of the ongoing ownership of enslaved people in the New England, well into the 19th century. And the Rev. Dr. John Rawlinson, Archivist of the Diocese of California discussed the history of the rite of reconciliation and penitence

within the Episcopal Church. This conversation really epitomized the need for these conversations to happen within our church, our community, and our world.

A Tri-History Conference, co-sponsored by the Episcopal Women's History Project, Historical Society of the Episcopal Church and the National Episcopal Historians and Archivists, will be held June 18-21, 2019 in Toronto. Entitled "Trauma and Survival in the Contemporary Church: Historical, Archival, and Missional," it will be held in partnership with the Faculty of Divinity of Trinity College and Wycliffe College (both in the University of Toronto) and the Canadian Church Historical Society (a co-operator with the General Synod Archives of the Anglican Church of Canada). Papers and proposals are now being collected and can be submitted through the 2019 Conference website: <http://www.trihistory.org/2019>.

You can find more information about National Episcopal Historian and Archivists on their website at www.episcopalhistorians.org.

Allison Huggins is digital communications associate for the Diocese of Connecticut

NEHA board addresses transitions and 2019 conference

The Board of the National Episcopal Historians and Archivists (NEHA) met for their annual retreat at the Virginia Theological Seminary in Alexandria, Virginia on Friday, October 5. Greetings were shared by Christopher Pote, archivist at VTS, and Sarah Stonesifer, digital missionary at VTS and member of the Episcopal Church's Executive Council. Highlights included a general theme of transitions throughout the discussions. Some of those topics included the handing over of the chair of the Membership Committee to Jeannie Terepka; the

need for a new membership brochure; and the recruitment for a new treasurer in 2019.

One of the most fascinating discussions was led by the canonical archivist and ex-officio board member, Mark Duffy. Duffy promoted the digitization of, not only parish and diocesan records, but also those of NEHA. The board also lauded the wonderful August conference at Trinity on the Green Episcopal Church in New Haven, Connecticut. Board member Margaret (Peg) Chambers was thanked profusely for all of her hard work, as

well as that of her cadre of volunteers.

During a break, the NEHA Board was visited by the Rev. Canon C.K. Robertson, a speaker at the past conference and the Very Rev. Sylvia Sweeney, a member of the board of the Historical Society of the Episcopal Church, who were in attendance at another meeting at VTS. Toward the end of the gathering the Tri-History Conference in Toronto (www.trihistory.org) in June 2019 was on the agenda and consideration was given to how board members would be supporting the event.

Houghton

CONTINUED FROM FRONT PAGE

appropriately embellished to act as a fitting location for the liturgical and ritual life of the church.

Trinity Church, Hoboken was built in 1856. Although the building's original design had been made by Richard Upjohn (who designed, among others, Trinity Church, Wall Street), a local German architect had attempted to "improve" on the design and spoiled the interior. Houghton due to his "unremitting devotion to the beauty of holiness in the house of God" was adamant that the church should be renovated.

Thus, in 1882 the church was completely remodeled and enlarged to include a new chancel. A reredos was purchased by contributions from the couples he had married in the church. In 1895 a beautiful memorial baptistery (in honor of John Stevens, a wealthy local Hobokonite) was built, described by *The New York Times* as, "A magnificent marble baptistery, one of the most artistic of its kind in America..." It is a testament to Houghton's success at Trinity that at the baptistery's dedication he was able to bring together from distant and neighboring cities a large and notable gathering of distinguished bishops, including the bishops of Newark, New York, Wyoming and Delaware.

Houghton distinguished himself as a great leader with his amazing sense of work ethic. While rector of Trinity Church, Hoboken he also stepped in to become temporary rector of St. John's Church and formed a mission called Trinity Chapel, both in nearby Union City. This mission would have attendances in the hundreds and produced guilds devoted to good works. Its success led it to become an independent parish and is today known as Grace Church. He also built the Church of the Transfiguration, Pine

Hill out of rough boulders and timbers in Pine Hill in the Catskills, where he spent his holidays. He and a vestryman did most of the physical labor themselves, heaving stone and hauling logs. While in Hoboken he was also chaplain to such diverse organizations as a regiment of the National Guard, a masonic lodge, a yacht club, and a local hospital. This was clearly a man to be reckoned with!

George Clarke Houghton's seemingly breathtaking work rate also went hand-in-hand with his passion for education. He formed many agencies of work among the poor of Hoboken, believing that it was important to, "... help the poor by teaching them how

Every hour of honorable toil in secular pursuits is a storage for the highest Christian life."

The sermon's message was said to have been given in his, "... usual eloquent and forcible manner." Many guilds were founded with the purpose of inspiring self-help among the needy. For example, at his next parish, the Church of the Transfiguration in Manhattan, he set up the St. Martin's Guild to help supply the poor with clothing at a nominal price. His stated reason for setting a small fee was that:

"The Christian religion ought not to aid in pauperizing but is bound to inculcate self-respect and self-support among all classes of people."

"No one need hesitate to call upon this church in time of sickness or death. We do not ask if he is rich or poor, our service is given gladly in His name."

The Rev. George Clarke Houghton

to help themselves." In this vein, he was instrumental in setting up sewing, dressmaking, millinery, and cooking classes. In 1885 he was elected by the State Board of Education in New Jersey as Superintendent of Instruction, and would serve in this role for 12 years. In 1887 he organized the New Jersey Industrial Education Association, and in the same year helped found the Manual Training College (of which he became president). It was important to him to put his educational theories into practice.

Houghton's view on work and education came from his Christian faith. In his Baccalaureate sermon on Commencement Week at Stevens University in 1897, he said:

"The precepts of the Christian religion are the golden precepts of the secular life. Christ, by his working life, raised the whole level of man's working life to the plane of the Christian life.

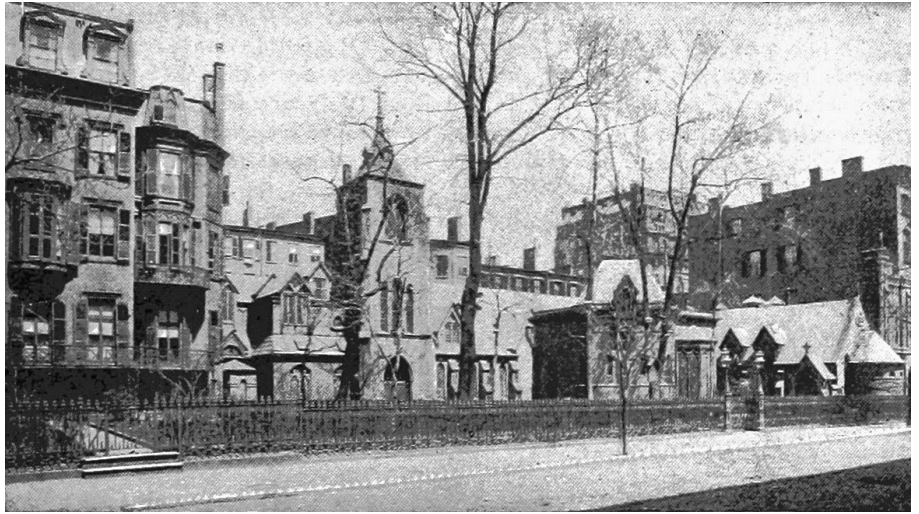
The importance of individual responsibility in the church at the time can be seen with Bishop Potter's remarks at the opening of the baptistery at Trinity. Potter remarked that the baptistery stood for "religious education and that the alarming rate of juvenile crime proved how necessary it was to make religion and education inseparable".

George Clarke Houghton, however, should not be thought of as some ordained Scrooge. It was said that he was constantly at work amongst the poor of Hoboken trying to find work for the unemployed. During his ministry at Transfiguration it was reported that, "Dr. Houghton frequently made personal deliveries in hansoms and, later on, in his motor car, leaving groceries and medicine at tenement homes." Houghton himself said:

CONTINUED NEXT PAGE

“No one need hesitate to call upon this church in time of sickness or death. We do not ask if he is rich or poor, our service is given gladly in His name.”

In September 1897 he was appointed vicar of the Church of the Transfiguration, a move designed to help his uncle, the Rev. George Hendric Houghton (whose health was then failing), in the pastoral and administrative affairs of the parish. By November his uncle had died, and he was installed as Transfiguration’s new rector. In this role he would continue to enhance and expand upon the church that his uncle had founded. The altar was entirely reconstructed and enlarged, with a rood wall installed with mosaics depicting the symbols of the Holy Eucharist. A mortuary chapel was also built and dedicated to St. Joseph of Arimathea in 1908.



Source: Hoboken Historical Museum

Church of the Transfiguration on East 29th Street in New York City was founded by Houghton’s uncle, the Rev. George Hendric Houghton, in 1848. The congregation initially met in homes until a new church building was completed in 1849. During the Civil War it became a sanctuary for African Americans fleeing white mobs during the 1863 draft riots.

But, in my opinion, George Clarke Houghton’s crowning achievement was St. Mary’s Chapel, built in 1906 to memorialize his wife. *The New York Tribune* would note, “In the center window there has been

painted a perspective of the east end of the church (Transfiguration) proper; nothing of this kind has been before attempted in glass, and the effect is most novel and decorative

SEE **HOUGHTON** PAGE 10

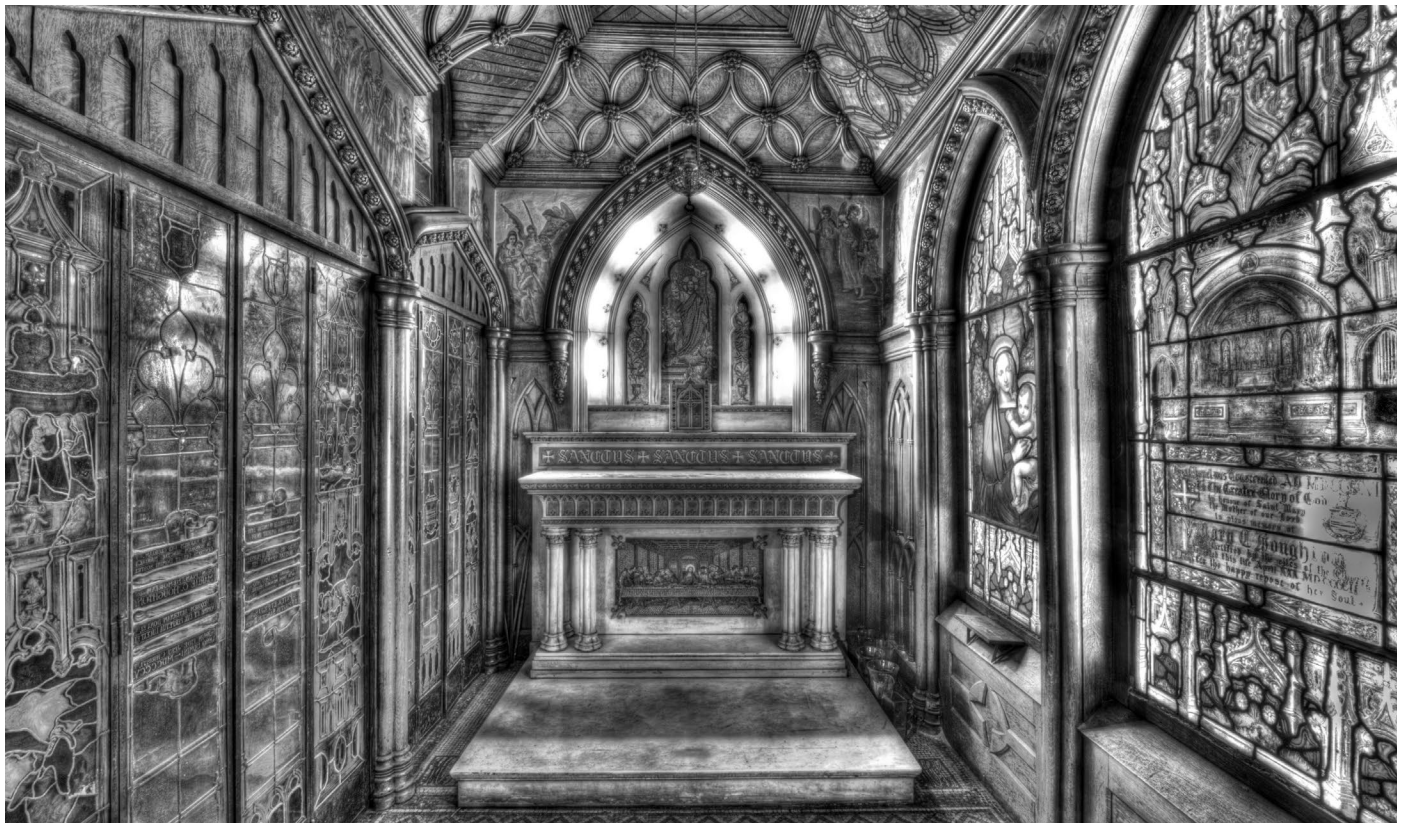


Illustration provided by the author

The Lady Chapel (Chapel of the Blessed Virgin Mary), was built in 1906 by the Rev. George Clarke Houghton as a memorial for his wife, Mary Cremer Pirsson Houghton, who died suddenly in 1902. During Dr. Houghton’s lifetime it was for his and his daughter’s personal use only. After his death it was opened to the public and is now used to hear confessions, for private consultation with the clergy, and as a place for quiet and meditation. On the left are three double doors of stained glass, which may be folded open. On the right, the far window is a copy of Raphael’s (1483-1520) “Madonna del Granduca”.

Houghton

CONTINUED FROM PAGE 9

in the excellent technique, the perfect blending of gold and brown and the extreme fineness of details.” Houghton’s successor at the Church of the Transfiguration, The Rev. Randolph Ray, described it as, “a quiet retreat which is an exquisite example of the English pointed-Gothic style.” For myself, there is not a more special place in New York City.

Houghton had always been lonely and a little unhappy in his younger years. However, his life was transformed after meeting his wife Mary. In his book *My Little Church Around the Corner*, the Rev. J. H. Randolph Ray observed:

“What he adored about his wife was that she was a gay and fun-loving person, always singing, always playing the piano, and always acting the fairy godmother to a horde of young boys who played about the rectory.”

In Hoboken students from the Stevens Institute would recall years later the long evenings in the ivy-covered rectory in Hoboken, where George and Mary Houghton

would entertain the students with “ghost stories over a flickering fire.” There is no doubt that his successful career owed a lot to the help and support his wife Mary gave him. She continued to be his tower of strength when he moved to New York to take over from his uncle at the Church of The Transfiguration. However, in April 1902 Mary Houghton died. George Clarke Houghton would spend the rest of his life never reconciled to this loss. Mrs. Houghton was buried in Kensico Cemetery, where her husband had a white granite mausoleum built for her. Every year, on the anniversary of her death, he took along a full choir with stringed instruments to give a concert of holy music at her grave after he had sung the requiem mass. He also insisted that lights be kept burning inside the mausoleum, “... so she would not lie there alone in the darkness.”

When George Clarke Houghton died in 1923 he was placed next to his wife at the mausoleum. His successor at Transfiguration, the Rev. Dr. Randolph Ray describes the scene

when he discovered that all air had been pumped out of the grave.

“There I looked for the first and last time, on the face of Mary Houghton. I don’t know, frankly, what I had expected, but there she lay as serene and intact as Snow White upon her bier. Twenty years of death had not ravaged her appearance, and if I had not known she had been lying in that tomb since 1902, I would have found it impossible to believe.”

Perhaps the best description of Houghton was made after the 50th anniversary of his ordination in 1921. The *World’s Work* magazine said:

“Dr. Houghton was honored by all sorts and conditions of men because many years ago he hung a little sign on his door welcoming all those in “trouble, sorrow, need, sickness, or any other adversity.” Dr. Houghton’s lovable character personifies his principle, “be kind.”

Ted Rowlands is parish archivist and historian at All Saints in Hoboken, NJ. He wrote about the Warrior Shrine at the former parish of St Paul’s in our Winter 2017 issue.

Davis Award goes to Sue Rehkopf of Missouri

The Rev. Canon John W. Davis served as NEHA President for over a decade and at the end of his tenure, the 1993 NEHA Annual Meeting, incoming officers announced the creation of an award in his name to pay tribute to outstanding contributions a NEHA member has made to the organization and/or the field of Episcopal Church history and archives.

The 2018 recipient is Sue Rehkopf, archivist of the Diocese of Missouri. A long time member of NEHA, she is the first second generation Davis Award winner, her father, the Rev. Charles Rehkopf, having

won 20 years ago in 1998. Among her many roles in NEHA leadership have been as a board member, a conference coordinator for the event in Racine, Wisconsin, and sharing her knowledge of archival practice. Ms. Rehkopf was cited for her faithful attention to preserving the Diocese of Missouri’s historical legacy by keeping careful watch over its well-documented archives, managing them expertly through change, and using them to the church’s advantage. She is a dedicated archivist and public historian, who cares about the church as both institution and the community of the faithful.

The award was given the second day of the NEHA Conference on Wednesday, August 9 at Trinity on the Green, New Haven, Connecticut. Several previous Davis award winners were there including Mark Duffy, canonical archivist of the Episcopal Church (2013); Julia Randle, archivist of the Diocese of Virginia (2012); Art Leiby, archivist of the Diocese of Easton (2007); and The Rev. Canon Robert Girard Carroon, former archivist of the Diocese of Connecticut (2002).

Reported by Susan Stonesifier

Replacing hate with understanding

Remembering Matthew Shepard 20 years after his abduction and brutal murder in Wyoming

by Franklin A. Robinson, Jr.

This October marked the 20th anniversary of the beating and death of Matthew Wayne Shepard in 1998. Matthew was a young, gay, University of Wyoming student when his brutal abduction, beating, and subsequent passing galvanized the nation, bringing the all too frequent phenomena of hate crimes to the public consciousness.

Matthew had just begun his studies at the University of Wyoming in the fall of 1998 when on the evening of October 6; Aaron McKinney and Russell Henderson lured him to his death. McKinney and Henderson drove Matthew to a remote location outside of Laramie. There he was robbed, mercilessly beaten, and left bound to a split rail fence bleeding and unconscious in near freezing temperatures. Not satisfied with all they had done, the perpetrators stole Matthew's shoes before abandoning him to the cold. He was found the next day and taken to Ivinson Memorial Hospital in Laramie. Due to the severity of his wounds, he was then transported to Poudre Valley Hospital in Fort Collins, Colorado where he died on October 12, 1998 surrounded by his family.

Almost immediately, the public outrage over his beating and death led to an unprecedented national and international outpouring of sympathy, anger, and activism.

In the midst of this shock and suffering, there was the immediate necessity of planning a memorial service. Matthew and his parents, Judy and Dennis, and brother Logan, were members of St. Mark's Episcopal Church in Casper, Wyoming. The family worshipped there and Matthew

RIGHT: Matthew Shepard in an undated photo. Source: *Episcopal News Service*

BELOW: A cross made of stones marks the site where Matthew Shepard was tied to a split rail fence, brutally beaten, and left for dead in October 1998. Source: *Associated Press*



had served as an acolyte. St. Mark's was chosen as the venue for the requiem Eucharist and celebration of life to take place on October 16, 1998.

St. Mark's is Casper's oldest Episcopal congregation. The Rt. Rev. Ethelbert Talbot, Episcopal Missionary Bishop of Wyoming established St. Mark's on South Wolcott Street in 1891. Pledging \$500 of his own money for the mission, he reportedly approached saloonkeepers to contribute to the mission. The first priest to serve St. Mark's was the Rev. Mr. F. H. Argo. The congregation had sustained itself for over a century when in 1998 it was set to become the stage for an event of national attention.

October 16 dawned cloudy, snowy, and cold, weather not out of the ordinary for Casper at that time of the year. St. Mark's was secured for the invitation only funeral. Members of the ultra-conservative Westboro Baptist Church, under the leadership of Fred Phelps, had travelled from Kansas to protest during the funeral. They demonstrated across the street from St. Mark's carrying placards with such messages as, "NO TEARS FOR QUEERS", "THERE'S NO SUCH THING AS A CHRISTIAN FAG", and "NO FAGS IN HEAVEN."

Prior to the beginning of the service, Jim Peck, Judy Shepard's brother, asked the gathered crowd

SEE **REPLACING HATE** PAGE 12

Researcher uses AAEHC collection to uncover “bilateral Blackness” in the Haitian diaspora

Since 2014, the Historical Society of the Episcopal Church has funded travel grants that support individuals who wish to conduct research in the African American Episcopal Historical Collection (AAEHC), a joint project with Virginia Theological Seminary, curated at Bishop Payne Library. Every researcher is required to give a presentation about his or her project while visiting the collection. Over the years, the topics have ranged from the Black church's response to the HIV/AIDS crisis, to the Social Gospel in American life, to respectability politics within the Black church.

On Friday September 21, 2018, the most recent researcher, Dr. Ronald Johnson, delivered his presentation, “A Tale in Three Cities: The Haitian Diaspora and African American Episcopalians in Early America”. The presentation explored the influence of

political developments in Haiti and of Early African Protestantism in the U.S. on the evolution of American identity and citizenship from the founding era to the early twentieth century.

Dr. Johnson's investigation into Anglican practices of Haitians in New York, Philadelphia, and Savannah uncovered the “bilateral Blackness” of Haitian immigrants who successfully assimilated into early American life while still maintaining strong ties to Haiti. Johnson's engaging presentation led to an insightful discussion with all who were present. A particularly notable topic from the discussion was the inner conflict between cultural identity and Anglicanism that many Haitians, and other persons within the Diaspora, face.

Dr. Johnson is an Associate Professor of History at Texas

State University and the author of *Diplomacy in Black and White: John Adams, Toussaint Louverture, and Their Atlantic World Alliance*. Through the travel grant he was able to utilize several collections within the AAEHC to conduct research for his forthcoming book, *Racialized Diplomacy and the Haitian Diaspora in Early America*.

The AAEHC is currently accepting applications for the 2018-19 travel grant cycle. The grant is available to individuals who would like to use the AAEHC for research. Faculty, graduate students, undergraduates, independent researchers, Episcopal clergy, and laypersons are encouraged to apply. Funds may be used for transportation, meals, lodging, photocopying, and other research costs. For more information visit <http://www.vts.edu/aaehc>.

Replacing hate

CONTINUED FROM PAGE 11

to allow the family to, “. . . comfort one other without distraction.” He then introduced Dennis Shepard who made a statement thanking Dr. Rulon Stacey and the staff of the Poudre Valley Hospital, Albany County and Laramie City law enforcement, and the staff of Iverson Memorial Hospital. He then expressed thanks for the outpouring of consolation and sympathy around the world and asked that the family might be allowed to, “. . . share a quiet good-bye.”

The Celebration of Life taken from the Book of Common Prayer, Burial for the Dead, began with hymn 405, “All Things Bright and Beautiful.” The celebrant was the Rt. Rev. Bruce Caldwell; the officiant for the service was the current rector of St. Mark's, the Rev. Mr. Royce W. Brown. The

service continued with Psalms 121 and 23. Readings were selected from Ecclesiastes, Romans, and the Gospel of John. The Rev. Ms. Anne E. Kitch, a cousin of Matthew, rector of St. Peter's Episcopal Church in Peekskill, New York delivered the homily. Steve Ghering, Dennis Shepard's former fraternity brother and one of Matthew's godfathers, spoke of how he believed that, “God intends now to use this for good,” a reoccurring theme throughout the service. Nearly all those who spoke believed that out of this act of darkness, light would prevail. Ghering offered, “Matt would never have wanted anyone to return evil for the evil done to him.” Closing with “Lift High the Cross,” the service ended.

After their arrest, McKinney and Henderson maintained a “gay panic defense” claiming Matthew had made

sexual overtures to one or both of them justifying their actions. The investigation proved this was not the truth. Henderson pled guilty to the charges of felony murder and kidnapping. McKinney went to trial facing the identical charges. When found guilty, McKinney faced the possibility of the death penalty, but upon request of the Shepard family he received two consecutive life sentences, as had Henderson.

The beating and death of Matthew prompted sympathy and reflection in the public at large. Over a ten-year period, Judy Shepard and the Matthew Shepard Foundation fought for national hate crime legislation. It was not until 2009 that Congress passed The Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act,

SEE REPLACING HATE PAGE 13

Dioceses put records online with Ancestry.com

by Richard Mammana

Ecclesiastical records continue to be a major focus of the genealogical work pioneered in digital media by Ancestry.com. During 2018, the following record collections of interest to Episcopalians were launched—augmenting the 20 billion existing records from more than 80 countries. The Diocese of Long Island, the Diocese of New Jersey, the Diocese of Rochester, and several other dioceses will join this group in 2019 in an arrangement that gives each diocese a high-quality local copy of its own records at no cost, a permanent subscription for researchers at diocesan archives, and free indexing of sacramental records held by the diocese.

Episcopal Diocese of New York Church Records, 1767-1970

This collection includes baptism, confirmation, marriage, and death records from the archives of the Diocese of New York church records between the years of 1767 and 1970.

Episcopal Diocese of Newark Church Records, 1809-1970

This collection consists of parish registers from Episcopal churches in the Diocese of Newark. Each register provides a record of the baptisms, marriages, and burials performed in that church.

Episcopal Diocese of Spokane Church Records, 1870-1947

This collection includes baptism, confirmation, marriage, and death records from the Episcopal Diocese of Spokane between the years of 1870 and 1947. The Episcopal Diocese of Spokane includes 38 congregations and covers all of Washington State east of the Cascade Range, as well as the northern Idaho panhandle.

Evangelical Lutheran Church in America Church Records, 1781-1969

This collection contains baptism, confirmation, marriage, and burial records from more than 2,000 Evangelical Lutheran Church in America (ELCA) congregations.

The ELCA was formed in 1988 with the merger of the American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America. The Episcopal Church has been in a full communion relationship with the ELCA since 2000.

Boston Archdiocese Roman Catholic Sacramental Records, 1789-1900

This index includes records of marriage, baptism, confirmation, birth, burial, death, and ordination. The Archdiocese of Boston historically included all of Massachusetts, Connecticut, Maine, New Hampshire, Rhode Island, and Vermont.

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.

Replacing hate

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also known as the Matthew Shepard Act, on October 22. President Barack Obama signed the act into law on October 28.

A Service of Thanksgiving and Remembrance for Matthew Shepard was held Oct. 26 at Washington National Cathedral, led by Washington Bishop Marian Budde and retired New Hampshire Bishop Gene Robinson, the Episcopal Church's first openly gay bishop and an acquaintance of the Shepard family. Until now, Shepard's parents had not settled on a final resting place for his remains out of concern the site would

be vandalized. As they approached 20 years since their son's death, Robinson helped the family make arrangements at Washington National Cathedral.

"For the past 20 years, we have shared Matt's story with the world," said Judy Shephard. "It's reassuring to know he now will rest in a sacred spot where folks can come to reflect on creating a safer, kinder world."

The Shephard Foundation continues to this day bringing good from evil, empowering individuals, ". . . to embrace human dignity and diversity through outreach, advocacy and resource programs," and, ". . . to replace hate with understanding, compassion and acceptance."

Sources

Matthew Shepard Papers, Archives Center, National Museum of American History, Smithsonian Institution.

St. Mark's Episcopal Church website: <http://stmarks.diowy.org/> accessed August 2018.

Matthew Shepard Foundation website: <https://www.matthewshepard.org/> accessed August 2018.

Episcopal News Service article by David Paulsen published October 11 2018

Franklin A. Robinson, Jr. is a NEHA board member and an archives specialist with the Archives Center, National Museum of American History, Smithsonian Institution.

Ohio's evangelical bishop: Charles Petit McIlvaine

The subject of Thomas Garrett Isham's absorbing biographical study, Charles Petit McIlvaine, born in 1799, lived through one of the most fruitful and tumultuous periods in the Episcopal Church as it endured agonizing trials with the growing nation. McIlvaine's personal history was as eventful as that of his church.

McIlvaine, from a prominent family in Burlington, New Jersey, entered the College of New Jersey (later Princeton) at an early age, graduating in 1816. There during a religious revival in 1815, he experienced a spiritual rebirth. He also had, while in his father's house one day, what he felt was a personal confrontation with evil, in the form of, in his words, "a messenger of Satan. It was an awful encounter."

He attended the seminary at Princeton, with a year off for home study while recovering from one of his periodic episodes of ill-health, which appear to have been less physical than psychological or emotional. After completing his studies, McIlvaine at age 21 was called as rector of Christ Church in Georgetown, Maryland. There he made a powerful impression and was elected chaplain of the United States Senate in 1822. McIlvaine was soon recruited to the posts of chaplain and professor at the US Military Academy at West Point, where he remained for three years before taking on the rectorship of St. Ann's Church in Brooklyn, New York. He once again suffered an attack of "illness" and in 1830 embarked on a five-month-long visit to England where he met leading figures in the church.

Back in New York McIlvaine was considered a candidate for the see of Ohio, and was elected bishop in 1832. Until 1840 he served concurrently as president of Kenyon College, in Gambier, Ohio, where he engaged in

BOOK REVIEW

A Born Again Episcopalian: The Evangelical Witness of Charles Petit McIlvaine. By Thomas Garrett Isham. (Birmingham, Alabama: Solid Ground Christian Books, 2011. Pp. [viii], 285. \$24.00, paper.)

reviewed by Francis J. Sypher Jr.

successful fundraising and building projects, as well as promoting his personal style of evangelicalism. From 1846 he lived in Cincinnati. McIlvaine opposed slavery and secession, and during the Civil War he was called upon by President Lincoln to act as a special envoy to Britain in connection with the 1861 Trent Affair. In later years McIlvaine traveled extensively in Europe and in 1867 attended the Lambeth Conference. He died in 1873.

Isham discusses McIlvaine's career with sympathy and from extensive research (there are notes and a bibliography, but no index). His book is not so much a conventional biography as a series of reflections on aspects of McIlvaine's career. In fact, the life history is summed up in one initial chapter. The remaining nine chapters discuss themes such as the bishop's inner battles with his "divided self"; his activities as a controversialist; his evangelical commitment in daily life; his efforts as a revivalist and as an opponent of Tractarians and rationalists; his engagement with social issues such as the temperance movement; and his standing as a churchman amid the divisive politics of his time.

An attractive episode was McIlvaine's championship of an African American student at Kenyon, William J. Alston, who was—one is appalled to learn—refused Holy Communion by the chaplain of the college unless he took it separately

from the other students. When McIlvaine heard of this, he "went to the chapel and took his place by the side of Alston, who was seated apart from the rest of the students." When the time for Communion came—as told by McIlvaine's daughter—"my father waited until the clergy of the place had communicated, and then, stepping forward and bidding Alston follow him, advanced and knelt at the chancel, placing the colored man by his side." That was the end of the matter. Alston graduated in 1859.

Although Isham does not mention further details of Alston's career, it was impressive. He was born in Warrenton, North Carolina, and attended Oberlin College, graduating in 1858. After study at Kenyon and ordination to the diaconate in 1860, he became an assistant at St. Philip's Church in New York, and was ordained to the priesthood by Bishop Horatio Potter in 1860. Alston then became rector of St. Thomas Church in Philadelphia, and in 1872 returned to St. Philip's as rector. He died in 1874 at age 47.

One reads Isham's study with admiration both for Bishop McIlvaine and for the dedication and enthusiasm of the author in undertaking the work. A more conventional biographical approach might have lent more drama to the book in following McIlvaine's personal development in his struggles and triumphs. But in any case this is a valuable and welcome contribution to the history of the Episcopal Church and especially of the American evangelical movement in the nineteenth century.

Francis J. Sypher Jr. is author of *Strangers & Pilgrims: A Centennial History of the Layman's Club of the Cathedral Church of St. John the Divine* and of *St Agnes Chapel of the Parish of Trinity Church*. He is a graduate of Columbia University and lives in Manhattan.

UTO grant to fund Lakota translation of BCP

by David Paulsen
Episcopal News Service

The Episcopal Church is expanding its investment in translations of the Book of Common Prayer into indigenous languages, with the Diocese of South Dakota receiving a United Thank Offering, or UTO, grant to pay for a new Lakota translation.

That grant comes a year after a similar grant was awarded to the Diocese of Alaska in support of a translation of the prayer book into Gwich'in, the language of many Native Alaskans, and future translations may include the prayer book used by Navajo Episcopalians.

“Language is important. Without it, you can’t really understand or appreciate the culture of the people,” said the Rev. Bradley S. Hauff, Episcopal Church missionary for indigenous ministries. “And a big part of the [indigenous] culture is spirituality, and just knowing the language really opens up doors for understanding that English does not.”

The nine tribes in the Diocese of South Dakota rely on a partial translation of the 1928 Book of Common Prayer known as the Niobrara Service Book. The language is comprehensible but archaic, said the Ven. Paul Sneve, the diocese’s archdeacon, who is overseeing the translation.

“I always tell people, if you can imagine the difference between speaking King James English and speaking English on the street, they’re a little different,” Sneve said.

There are other linguistic challenges as well, such as the Lakota language’s lack of gender pronouns. References to God as male are difficult to translate. “It actually makes it kind of awkward. We don’t talk that way,” Sneve said.

The \$45,000 received from the UTO program will allow Sneve to assemble a team of elders and other fluent Lakota speakers, who will meet and discuss the linguistic, theological and cultural factors in producing a full Lakota translation based on the 1979 prayer book. But Sneve also hopes to go beyond the prayer book and develop additional liturgical resources based on the needs of congregations and communities in the diocese.

The rate of youth suicide and overdose is high among Native people in South Dakota, so one goal is to develop a funeral liturgy that can be adapted for burying a child. Home blessings and blessing of tombstones are part of some tribal cultures, so Sneve hopes this project will accommodate those as well.

“It’s not just a translation of the ’79 book,” he said. “It is our book.”

By adding to those existing resources, the Episcopal Church has another purpose in mind: to help preserve Native languages that are at risk of being lost at a time when many younger Native Americans are learning English as their first language.

Can you name and place this church?



our new puzzler

This church was established as a mission in 1878, the third Episcopal church plant in its home state. It is positioned in a mountain valley which draws anglers from throughout the U.S. This Gothic-Romanesque style church was built in 1902 and features a stained glass Rose window crafted in Germany and paid for with pennies collected by the valley’s children. In 2014 the church foundation was rebuilt and a office added along with handicapped access.

Email your best guess to
thehistoriographer@gmail.com

Answer to last issue’s puzzler:
St. John’s Episcopal Church, in Bisbee, Az.
Congratulations to Christine Campbell, director of administration for church relations at the Church Pension Group, for the correct answer.

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Allan
Rohan Crite
African-American
liturgical artist