

THE HISTORIOGRAPHER



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

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

SPRING 2019

VOLUME 59 NUMBER 2

Loyalist rector succumbs to the Revolution

The Rev. Philip Reading rallied his congregation to oppose the French but a decade later he refused to renounce his loyalty to the Crown

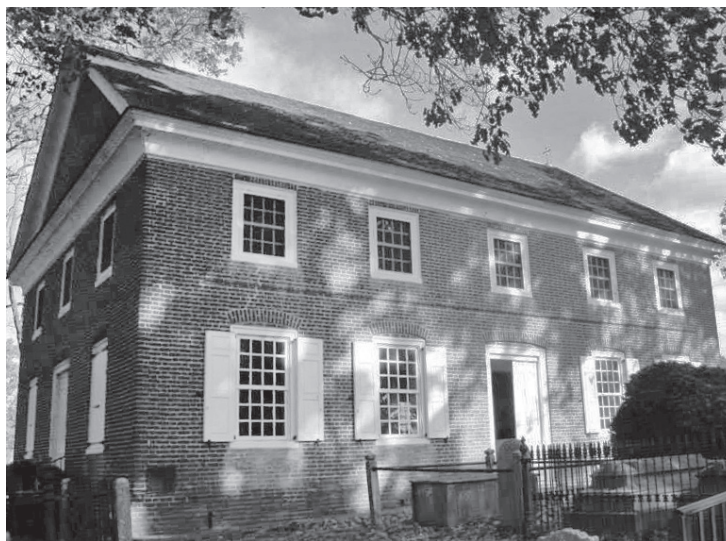
by Bruce Bendler

America in the mid to late-18th century was not of one mind on the question of independence from Great Britain. For every Patrick Henry there was an equally adamant Loyalist such as Benjamin Franklin's son William, governor of New Jersey, or Anglican clergyman such as Myles Cooper, president of King's College, or Philip Reading, missionary for the Society for the Propagation of the Gospel in Foreign Parts.

On April 7, 1746, Philip Reading was ordained to the priesthood of the Church of England. The son of William Reading, an Anglican minister who also served as librarian of Sion College in London, Philip Reading attended Winchester School and University College, Oxford. By July 1746, he was in New York, and he soon assumed his duties at St. Anne's parish, Appoquinimink, in "The Three Lower Counties on Delaware" as a missionary for the Society (the parish was established in 1703 near Appoquinimink Creek near present day Middletown and Odessa, Del).

Reading would faithfully serve the parish for over thirty years until his death in 1778. In those years, Reading saw Roman Catholic France threaten Britain's North American empire, a threat that Britain repelled. He then witnessed the disruption of that empire when the thirteen colonies declared their independence on July 4, 1776.

Philip's father William Reading had a connection of his own with the mid-Atlantic British colonies. As



Photograph © 2019 Museum of Fine Arts, Boston

Old St. Anne's Church in Middletown, Delaware as it appears today. The brick church was completed in 1772, replacing the original wooden church building constructed in 1705. The new church design conformed to Reading's own deeply held sense of order and hierarchy.

librarian of Sion College, he had no doubt earned the respect of bibliophiles throughout the English-speaking world. Among those who sought William Reading's advice was James Logan, who had held a number of high offices in the province of Pennsylvania. In addition to his responsibilities in the provincial government, Logan had assembled, by colonial standards, an enormous library. Logan had met William Reading in London in 1723. From 1727 to 1729, he had corresponded with Reading about purchasing more books for his already vast collection, asking the librarian to scour the bookshops of London for titles to add to

CONTINUED PAGE 8

THE HISTORIOGRAPHER

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

NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS

NEHAHQ@AOL.COM | 920-543-NEHA (6342)

PRESIDENT

Susan Stonesifer (2019)
Historiographer
Diocese of Washington

SECRETARY

Marianna McJimsey (2020)
Historian and Archivist,
Grace and St. Stephen's,
Colorado Springs, Colorado

Peg Chambers (2020)
History Ministry
Trinity on the Green
New Haven, Connecticut

Jeannie Terepka (2021)
Archivist, St. Michael's
New York, NY

Dr. Bruce Mullin ex-officio
Historiographer of the Episcopal Church

The Rev. Robyn M. Neville, Ex-Officio
President, Historical Society of The
Episcopal Church

Vice-President

The Rev. Sean Wallace (2021)
Church of the Resurrection
New York City

Treasurer

Matthew Payne (2019)
Historiographer and Archivist
Diocese of Fond du Lac

Susanne M. Lenz (2020)
St. James Cathedral, Chicago

Franklin A. Robinson Jr. (2021)
Archives Specialist, National Museum
of American History

Gloria Lund (2019)
Archivist, Diocese of Spokane

Mark Duffy ex-officio
Canonical Archivist
of the Episcopal Church

HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

ADMINISTRATION@HSEC.US | (920) 383-1910

PRESIDENT

The Rev. Robyn M. Neville
Diocese of Southeast Florida

FIRST VICE-PRESIDENT

Dr. J. Michael Utzinger
Hampden-Sydney College

SECOND VICE-PRESIDENT

The Rev. Dr. Robert W. Prichard
Virginia Theological Seminary

The Rev. Dr. Alfred A. Moss, Jr.
Chair, African American
Historical Collection

Dr. Edward L. Bond
Editor-in-Chief
Anglican and Episcopal History

Nancy J. Hurn (2019)
Archivist, Anglican Church of Canada

The Rev. Dr. Daniel
Joslyn-Siemiatkoski (2020)
Seminary of the Southwest

The Rev. Jonathan Musser (2017)
Virginia Theological Seminary

Dr. Suzanne G. Bowles (2021)
William Paterson University

SECRETARY

Dr. Pamela Cochran
Loyola University, Maryland

TREASURER

Robert Panfil
Diocese of Virginia

Matthew P. Payne
Director of Operations

Dr. Bruce Mullin ex-officio
Historiographer
of the Episcopal Church

The Rev. Dr. Terrence A. Walker (2021)
Lawrenceville, VA

The Very Rev. Dr. William S. Stafford
(2020)
Retired Dean, School of Theology,
University of the South, Sewanee

The Very Rev. Sylvia Sweeney (2019)
Bloy House, the Episcopal School of
Theology at Claremont

The Rev. Dr. Robert Tobin (2021)
Oriel College, Oxford

The Rev. Dr. Lauren F. Winner (2019)
Duke Divinity School

EPISCOPAL WOMEN'S HISTORY PROJECT

EWHP.ORG

President

The Rev. Dr. Jo Ann Barker
Sewanee, TN

Vice-President

The Rev. Nan Peete
Chevy Chase, MD

Secretary

Susan Johnson
Harlingen, TX

Membership Secretary

Robin Sumners
Lago Vista, TX

Treasurer

Judi Lane Gregory
Diocese of Delaware

Past-President

The Rev. Dr. Matilda Dunn
Silver Springs, MD

Historiographer

Barbi Tinder
Stoneham, ME

Elizabeth Campbell
Northfield, MN

The Rev. Yein Esther Kim
Redondo Beach, CA

The Rev. Rose Mary Joe-
Kinale
Wadsworth, NV

The Rev. Dr. Sheryl
Kujawa-Holbrook
Claremont, CA

The Rev. Deacon Cecily
Sawyer Harmon
Newark, DE

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

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>

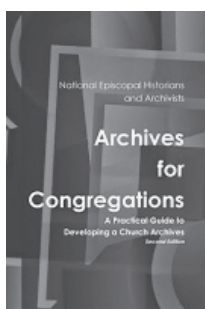
IN THIS ISSUE

Cover, 8-11 The Rev. Philip Reading

- 4 Remembering Peggy Hansen
- 5 Notes and Queries: Missing M'ikmaq liturgy
- 6 Tri-History Conference in Toronto
- 7 Amateur Archivist
- 7 Obituary: The Rev. Stanley Upchurch
- 12 Chicago Fire and a cathedral font
- 12 Sources: Philip Reading, loyalist rector
- 13 Book Review: *From Tavern to Temple*
- 15 Church puzzler

Editorial office: PO Box 620, Sister Bay, WI 54234
For correspondence and submissions:
thehistoriographer@gmail.com

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. Editorial guidelines are available at <https://www.episcopalhistorians.org/historiographer.html>.; or by contacting the editor: thehistoriographer@gmail.com



Archives for Congregations

Only \$6

Order at: bit.ly/nehabook or
920-542-6342

Historiographer deadlines

Summer 2019: July 15

Autumn 2019: September 15

Winter 2020: December 15

Spring 2020: April 15

IN BRIEF

Navajoland awarded grant for chapel

The Episcopal Church in Navajoland has been awarded a grant of \$262,500 from the Arthur Vining Davis Foundations for the restoration of the historic John Gaw Meem Chapel at Good Shepherd Mission in Fort Defiance, Arizona. The grant will enable The Episcopal Church in Navajoland to make essential renovations to the Chapel, including an updated heating and cooling system, electrical work, and restoration of the exterior masonry. The Meem Chapel was built in 1954 by renowned architect John Gaw Meem, considered the father of the Pueblo Revival or “Santa Fe” style. It is a gem of Southwestern ecclesiastical architecture and a spiritual home to hundreds of Episcopalians in the area, the majority of whom are Navajo. It is also the largest and most frequently visited Episcopal Church in Navajoland, drawing thousands of visitors each year.

Restoration funding campaign for California’s first Episcopal church

Emmanuel Church in the Marshall Gold Discovery State Park was the first Episcopal church in California. Built in 1855, the white wooden structure has quite a history -- and it’s in need of extensive repairs. “Got to the point where we thought it was unsafe to hold services here anymore,” said park historian Edwin Allen. The park association says it has raised \$25,000 for restorations so far -- but its goal is a hefty \$3 million. If you would like to donate to their GoFundMe page <https://episcopalhistorians.us3.list-manage.com/track/click?u=10c5cdb6340e107f0cac865e3&id=9dfeb42e35&e=873318b407>

Texas church graced with Tiffany windows

The stained glass windows that adorn St. Luke’s Episcopal Church in Denison, Texas date back to the late 1800s, and three of them were made by the prestigious Tiffany Studios in New York. St. Luke’s is the oldest Episcopal place of worship in Grayson County, and it’s full of rich history. Each of the Tiffany windows was designed differently. “It’s very unusual for a church here in North Texas to possess something like this,” The Rev. Donald Perschall said. “It carries with it a lot of responsibility ... they’re irreplaceable, and that’s why they’re covered and cared for the way they are.” The windows attract visitors from as far away as Houston and Oklahoma City.

in memoriam

Peggy Ann Hansen: Olympia's first archivist

by Diane Wells

Peggy Ann Hansen passed away on January 7, 2019 at the age of 87. Peggy was my predecessor and the first archivist for the Diocese of Olympia. It is because of Peggy and her passion for history and the documentary heritage of the Church, that the Diocese of Olympia Archives exists today.

Peggy was born on October 24, 1931 in Balboa, Panama (Canal Zone) to Arthur M. and Louise J. (Walters) Veney. A graduate of Balboa High School, Peggy went on to State College in West Virginia and received certification in dental hygiene and later, from the University of Washington where she took courses in archives. Peggy married Walter (Wally) J. Hansen on April 10, 1953 in Palm Beach, FL. She worked as a dental hygienist until marrying Wally. She later volunteered her time as a librarian for the Diocese of Olympia's Department of Education, overseeing the Church by Mail program, sending out materials to families in rural and isolated areas of the diocese. While in this position Peggy also published *The Lamplighter*, the monthly publication of the Pacific Northwest Association of Church Libraries, receiving an award for this work in 1976.

Although her college training was in dental hygiene, her interest in history and skill in record keeping moved her to begin a process of preserving the records of the diocese and the important papers of former bishops. In 1976 she was instrumental in establishing the diocesan archives and became the first archivist for the Diocese of Olympia. Peggy held this position for 18 years, during which time she built a professional archives of which the diocese can be proud while also instituting a records management program which, in essence, is still in place today.

Peggy was an active member of National Episcopal Historians and Archivists (NEHA), serving first as secretary and then as treasurer; and a member of the Episcopal Women's History Project, and was well known for her work at the diocese. She hosted NEHA's annual meeting in Seattle in 1985 and was awarded the John W. Davis Award in 1996. When Peggy retired in 1994, she addressed the diocesan convention and closed her remarks with her personal philosophy about archives: "I have been asked many times over the years, what does archives, and records management have to do with the Church? Why should we fund an archivist or records manager?" Her response was: "Your archives saves and preserves the records of God's people in the Diocese of Olympia. When records are studied and used to write history or answer questions, they tell us how God has acted in our lives and the lives of the communities in which we live."



photo by Christine DuBois for *The Olympia Churchman*

Peggy Hansen served for 18 years as the Diocese of Olympia's first archivist. She is pictured in the diocesan archives room in the 1980s.

Peggy was passionate about preserving the records of the Diocese of Olympia and its congregations. She was also passionate about Diocesan House – the former Leary Mansion where the office of the bishop and his staff as well as the archives – are located. She knew the history of the House and shared that history with individuals and tour groups, making Diocesan House a warm and welcoming place for visitors.

In 1985 Peggy was awarded the Bishop's Cross by Bishop Robert H. Cochrane in recognition of her many years of service to the church in the Diocese of Olympia.

Peggy was my friend and colleague. Whenever I had a question about the archives or the diocese, I could always count on her to help me out. During my first year as archivist, she introduced me to members of the archival community – many of whom I still work with today. I will always be grateful to Peggy for her help and support. I miss her, and I'm sure that those of you who knew her, will miss her too.

Diane Wells is archivist and records manager for the Diocese of Olympia



Editor's Commentary returns in the Summer issue.

A Lost Liturgy in Mi'kmaq

Richard Mammana

NOTES AND QUERIES

NOTE: The Reverend Thomas Wood (1711-1778) was a physician, surgeon, and Church of England clergyman active in New Jersey, Pennsylvania, New Brunswick, and Nova Scotia in the second half of the eighteenth century. Born in New Jersey to Quaker parents, he traveled to England in 1749 for ordination after an early career as a military doctor; in the absence of a colonial episcopate at this time, transatlantic travel was necessary for all ordinations. On his return to the colonies, Wood served mission parishes of the Society for the Propagation of the Gospel in Elizabeth and New Brunswick, New Jersey. After just under two years in New Jersey, he requested transfer to Nova Scotia, and commenced work in Halifax. From Halifax, Wood began missionary journeys to western Nova Scotia and parts of New Brunswick, where he undertook language study among the Mi'kmaq. By the early 1760s, his spoken Mi'kmaq—added to English, French, and German in the polyglot environment of contemporary Halifax—was fluent enough for preaching and public prayers. He commenced a grammar of Mi'kmaq in two volumes and a translation of the Book of Common Prayer, to be published by the SPG. In a letter to the SPG committee dated May 31, 1766 at Annapolis Royal, Wood wrote “I hope in 6 Weeks or 2 Months I shall be able to send you my first Vol. of the Indian Mickmack Grammar &c. to be Printed.” There is no textual record of Wood's engagement with Mi'kmaq for the last eleven years of his life. His son and four daughters married into prominent colonial families in Halifax and Annapolis Royal, and his wife Mary died several months before him in 1778.

QUERY: No Anglican liturgical bibliography lists a Mi'kmaq-language translation of portions of the Book of Common Prayer. The Summer Institute of Linguistics estimates, based on 2016 census data, that there are currently about 6,700 Mi'kmaq speakers out of an ethnic population of about 14,000 on Nova Scotia, Cape Breton, Prince Edward Island, Lennox Island, New Brunswick, Newfoundland, and the Gaspé; read and written literacy is now believed to be at about 1,000 individuals. Although the language is in decline, it is taught in concentrated revitalization efforts among children and adults, much like Mohawk and Māori in other contexts.

Despite the apparent absence of an identifiable published translation in online union catalogues, references to Wood's Mi'kmaq grammar and liturgy persist in histories

of the SPG through the nineteenth and twentieth centuries, as well as to the 2007 Oxford history of Anglicanism and the British Empire, c.1700-1850. Can anyone supply bibliographic information on this translation, or propose an archival repository for the manuscript, if it was not printed?

REFERENCES

- American Material in the Archives of the USPG, 1635-1812* from <http://www.britishonlinearchives.co.uk>
- Arthur Wentworth Eaton, *The Church of England in Nova Scotia and the Tory Clergy of the Revolution* (New York: Thomas Whittaker, 1891).
- Karen Evans, *Masinahikan: Native Language Imprints in the Archives and Libraries of the Anglican Church of Canada* (Toronto: Anglican Book Centre, 1985).
- David Griffiths, *The Bibliography of the Book of Common Prayer 1549-1999* (London: The British Library; New Castle, Delaware: Oak Knoll Press, 2002).
- John MacLean, *Canadian Savage Folk: The Native Tribes of Canada* (Toronto: W. Briggs, 1896).
- William Muss-Arnolt, *The Book of Common Prayer among the Nations of the World* (London: SPCK, 1914).
- Daniel O'Connor, *Three Centuries of Mission: The United Society for the Propagation of the Gospel 1701-2000* (London: Bloomsbury, 2000).
- Rowan Strong, *Anglicanism and the British Empire, c.1700-1850* (Oxford University Press, 2007).
- Summer Institute of Linguistics: <https://www.ethnologue.com>
- C. E. Thomas, “Wood, Thomas (1711-78),” in *Dictionary of Canadian Biography*, vol. 4, University of Toronto/Université Laval, 2003–, accessed January 15, 2019, http://www.biographi.ca/en/bio/wood_thomas_1711_78_4E.html.
- Leslie F.S. Upton, *Micmacs and Colonists: Indian-White Relations in the Maritime Provinces 1713-1867* (Vancouver: University of British Columbia Press, 1979).
- Personal correspondence with the Archives of General Synod, Anglican Church of Canada, November-December 2011.
- NEHA member Richard Mammana is the director of Project Canterbury (Anglicanhistory.org) and a member of the Connecticut Academy of Arts and Sciences. His email address is richard.mammana@gmail.com.*

TRI-HISTORY CONFERENCE:

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

June 18 - 21, 2019

Learn more at <http://www.trihistory.org/2019.html>

Under the title of Trauma and Survival in the Contemporary Church: Historical, Archival, and Missional Responses, presentations at the Tri-History Conference in Toronto, Ontario will focus on the Anglican/Episcopal tradition responding to historical experiences of traumas from the Reformation to the present.

Hosting the conference is a partnership of 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).

As two of the most important hubs of theological education and training for ministry in Canada, members of the ecumenical Toronto School of Theology, Trinity and Wycliffe represent the breadth of the Anglican tradition, an ideal location for welcoming friends and colleagues from United States of America, and beyond. Divine Worship,

speaker sessions, meals, and social events would take place at both Trinity and Wycliffe, conveniently located in immediate proximity to each other.

Highlights

Keynote address June 18 by Professor Eric Taylor Woods of the University of East London, UK, author of *A Cultural Sociology of Anglican Mission* and the *Indian Residential Schools in Canada: The Long Road to Apology*.

Opening Eucharist with the Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada, presiding.

A Healey Willan-themed concert June 19 in cooperation with the Rev. Canon David Harrison, rector and Andrew Adair, director of music at the Church of St. Mary Magdalene in Toronto.

Formal banquet June 20 at the Faculty Club of the University Club of Toronto. Presentations by organizations.

PRESENTATIONS (partial list)

Alex Faseruk (Memorial University of Newfoundland), **Daphne Rixon** (Saint Mary's University, Halifax), **Judy Rois** (Trinity College) – Glass Ceilings For Female Clergy: How Many Panes/Pains are there to be Encountered

Alan L. Hayes (Wycliffe College) – Self-Determination of Indigenous Anglicans in Canada: Historical Background and Precedents

Norman Knowles (St. Mary's University, Calgary) – 'Behold the Deaconess and the Rector of St. George's': A Case Study of Sexual Harassment, Church Polity and Middle Class Respectability at the Beginning of the Twentieth Century

Richard Mammana (The Episcopal Church) – Occupation and Vocation: The American Sojourn of Maria Takiko Nagasawa

Stephen P. McGrath (Central Connecticut State University) – A Tale of Two Churches: Anglicans in Connecticut and Virginia Recover from the American Revolution

Jonathan David Musser (Virginia Theological Seminary) – Memorializing the Myth: Exploring the legacy of souperism in the Irish imagination

John Rawlinson (Church Divinity School of the Pacific) – The Episcopal Phoenix: After the destruction of 1906

Jane Samson (University of Alberta) – Trauma Avoided? The Melanesian Mission and the Labour Trade, c. 1860–1900

Chrissy Yee Lau (Texas A&M University – Corpus Christi) – The Japanese Episcopal Mission

REGISTRATION

Full Conference \$200 USD (\$260 CAD) [\$250 after May 20]

Day Rates

Tuesday \$25 USD (\$30 CAD) [\$50 after May 20]

Wednesday \$75 USD (\$100 CAD) [\$100 after May 20]

Thursday - no banquet \$75 USD (\$100 CAD) [\$100 after May 20]

Thursday - with banquet \$150 USD (\$200 CAD) [\$175 after May 20]

Friday \$25 USD (\$30 CAD) [\$50 after May 20]

Banquet Only \$75 USD (\$100 CAD) [\$100 after May 20]

Register online:

<http://www.trihistory.org/2019.html>

ANNUAL MEETING SCHEDULE

Wednesday afternoon June 19

HSEC and NEHA

Thursday lunch June 20

EWHP

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.

in memoriam

Stanley Upchurch

The Rev. Stanley Ray Upchurch, former archivist of the Diocese of Oklahoma, died Sunday March 31, 2019. He was born September 15, 1946 in Ardmore, Oklahoma as the only child of Major Stanley B. and Elizabeth G. Upchurch. He lived with his family in Brazil, Japan, Astoria, New York City, Baldwin New York, Atlanta Georgia, and finally in 1960 moved to Norman, Oklahoma. His mother was a teacher at several Norman schools for 25 years; after 27 years in the Army his father taught at Norman High School until his death in 1967. Stan graduated from Norman High School in 1964, and entered the University of Oklahoma that summer. On February 14, 1965 Stan joined the United States Army and served in Korea, returning home to serve at Ft. Polk, LA and Ft. Sill Oklahoma. On May 2, 1969 he married Carol J Wages, the only child of Harrison and Mildred Wages of Norman,

Oklahoma. Stan called himself a “Jack of All Trades and A Master Of None” for from 1969 until 1979 when he graduated from the university he was a store manager, stockman, dog trainer, horse trainer, parts manager, salesman of boots and campers. In 1979 he graduated from OU with a degree in Elementary Education. He taught at Central Elementary in Moore and Cleveland Elementary in Norman. While a teacher he studied for ministry and was ordained a deacon in the Episcopal Diocese of Oklahoma. He served for 20 years as a prison minister, diocesan archivist, and a deacon at St. John’s, Norman and St. Timothy’s, Pauls Valley.

He leaves behind, Carol, his beloved wife of 50 years; and only child, Kimberly Noel Shields and her husband Weston Shields, their sons Jordan and Jace. A funeral was held April 8 at St. John’s in Norman.

Austin property value leads to sale

Episcopal News Service

The Episcopal Church has sold its Austin, Texas property, originally acquired as the new home for the church’s archives, to CPG Block 87, LP a Texas limited partnership. The sale was completed last December.

The Austin city block was purchased by the Episcopal Church in 2009 for the ultimate purpose of building a national archives facility. At its meeting in April 2018, the church’s Executive Council received an update on the Archives Project. “At that time, church leadership agreed that our decision to move strategically with the development of this parcel had resulted in a significant increase in value,” said the Rev. Canon Lang Lowrey III, an advisor to the Church. “ Presiding Bishop Michael Curry said the sale “broadens the church’s opportunities and creates new possibilities for addressing the archival needs of the church.”

AMATEUR ARCHIVIST

by John Rawlinson

NEW COLUMN

Facing and conquering fears

Few church organizations can pay a professional archivist. Two options remain: 1) simply to fill various boxes with a random array of old records, in random order, or 2) to depend on the services of an untrained volunteer archivist.

A volunteer archivist is beset by many fears. These include doing something wrong, that the tasks seem overwhelming, and of having one’s ignorance publicly disclosed.

As for doing something wrong, the only “wrong” action is disposing of material which should be retained. While that is always possible, it is usually well-controlled by the advanced preparation of a good set of policies as to what should be retained. Amateurs can do what professionals usually do — consult with others. So, an amateur need not be alone, but can borrow the experience of others in the formation of policies. It is important to remember that archival work does not need to be done rapidly, so there is

time to pause, think, consult and learn. So, an uncertain archivist, can simply wait, and consult, before taking an action.

Usually what the volunteer might fear is a mistake, is really only a matter of judgment. If others would make a different judgment, that is not an error. The truth is that others will not know the details of how things are organized, and they will not be troubled by differing judgments as to where to locate materials. Others will be impressed by the fact that there is any form of organization. The amateur should consider the balance between the struggles and possible minor “errors” on one side, and the many benefits of having organized materials. Awareness that the balance is in favor of the benefits should help one conquer the fears—and take on the archival tasks.

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

Loyalist rector

CONTINUED FROM FRONT PAGE

it. Philip Reading was about nine years old when the correspondence between his father and Logan abruptly ended. Perhaps, though, knowledge of it and dinner table conversation sparked young Philip's interest in the remote North American colonies.

Soon after his arrival in America, Philip Reading married and started a family. He wrote his brother on October 10, 1748, informing James Reading that he had married "the daughter of Matthias van Bebber and widow of Elias Naudain, childless at the age of twenty-one." Reading wryly noted that he had married a young widow "by birth an Indian [born in the colonies], by extraction low Dutch, and by widowhood a Frenchwoman." Reading added that "I eat and drink every day and lie every night with three different nations at once." Furthermore, Reading reported that he was related to half of his congregation and that his marriage "bids fair to stock the population with a colony of our name."

In spite of his evidently happy marriage, adjustment to his new homeland proved hazardous. Reading had to cope with the diseases that beset the marshy Appoquinimink area. In late August of 1748, he had become ill with "an intermitting fever" and was treated "at bedside" by a "papist physician." But perhaps the gift of a wig from a loved one back in England improved his morale and raised his spirits. He reported to his brother that it fit perfectly, and he also reported that his predecessor John Pugh's widow thought it an "honorary badge." In addition, Reading had acquired three slaves, two women and a young male. He dressed the little boy "in livery" and "set up a chaise" to travel around his parish. In spite of his illness, Reading's prospects, both ecclesiastical and material, were



source: St. Anne's Church

Pulpit in Old St. Anne's Church. The interior has been restored to appear as it was in the 18th century, including orienting the pews to face the pulpit.

improving. He asked his brother to send "three or four of the latest newspapers" to his distant parish.

Reading assumed his parochial duties in the waning years of the Great Awakening. On November 14, 1746, Reading noted the presence of "several dissenters" at his service of worship, but he further noted that they behaved "decently and reverently." His own parishioners proved "steady and firm" in the midst of "confusion, the wild notions of Methodism having spread themselves as wide in this, as in any part of Pennsylvania."

Reading praised the "circumspection" of his congregation, viewing it as deserving of the Society's notice. Reading did have another word of commendation for the dissenters in his midst. Noting their "very punctual" observance of family worship, the young rector hoped that his parishioners

would emulate the dissenters at least in that regard.

But it was an external threat to the British Empire about seven years later that aroused Reading's concern and perhaps his fear. Conflict with France in North America broke out on the Pennsylvania frontier in 1754 and, by 1756, the major powers of Europe were at war. In the early years of that war, Britain's position in North America was precarious. On June 22, 1755, Reading preached a "Sermon on Occasion of the Present Encroachments of the French" at Christ Church in Philadelphia. Reading had clearly earned the respect of his fellow clergy after nine years of ministry at St. Anne's. His sermon was "published at the request of several of the clergy before whom it was delivered," by the printing firm owned and operated by Benjamin Franklin and David Hall.

Using Song of Solomon 8:8-9 as his text, Reading compared the American colonies and the Anglican Church there to the younger maiden sister spoken of in that chapter of Solomon's love song. The church must be a "defense against Heathenism and Infidelity," for which the British Empire must "exert [its] utmost force and power for her protection and defense."

Reading went to some length to set forth the connection between the Protestant faith and British constitutional liberty. Conversely, he posited a linkage between "the slaves of France" and "the Inquisitors of Rome." Indeed, Reading praised the "particular blessings" of British rule and warned of French efforts "to deprive us of our civil and religious liberties." Reading did not place the entire burden on London, exhorting the colonists themselves to act in the spirit of the inhabitants of Jerusalem in the days of Nehemiah, who held their weapons in one hand while rebuilding that city's wall with the other.



source: ushistory.org

Declaration of Independence, an oil on canvas painting by American artist John Trumbull, now hangs in the U.S. Capitol. Trumbull, known as The Painter of the Revolution, completed this depiction of the presentation of the draft Declaration in 1818. It is one of four Revolutionary period paintings by Trumbull on display in the Capitol Rotunda. During the war, Trumbull served as personal aide to General George Washington and later as deputy adjutant general to General Horatio Gates.

Divided colonies

When the first Continental Congress convened in 1775, the share of colonists loyal to the British Crown was around 500,000, about a fourth of the American colonies population. Some were wealthy landowners and merchants, notably in New York and the Carolinas, while others held titles or worked in official capacity for the British Crown. Many though were shopkeepers, farmers, and tradesmen. Over half the Anglican clergy, serving in the colonies in the Church of England, identified as Loyalists, but just less than a third aligned with the Patriot camp, and the rest adhered to a neutralist stance. Between 1776 and the Treaty of Paris in November 1782, around 80,000 Loyalists fled the colonies for Canada, England, and British colonies in the Caribbean. Most though stayed in the American colonies, including Samuel Seabury, rector of St. Peter's in Westchester (now part of the Bronx), who would be consecrated the first bishop of what would become the Protestant Episcopal Church in the United States of America in 1789.

Additionally, Reading set forth an argument that became a hallmark of his loyalty to the Crown in forthcoming years. The British Constitution made “us the envy of every slave, and the Praise of every Friend to human Liberty throughout the whole Earth.” He raised the analogy of a family, saying of the British people that their faith was “defended by kings, their nursing Fathers, and Queens, their nursing Mothers.” Reading praised the “mild auspicious Reign” of the sitting monarch, George II. Reflecting the premise of his sermon text, Reading pointed out that the King had indeed extended his hand in defense of “this infant sister of his British Dominions.”

Reading tailored his message to local dissenters, especially the large number of Presbyterians. He emphasized stark differences between “rational” and biblical Anglican worship with “corrupt,” tyrannical, and superstitious practices of Roman Catholic France. He sought to downplay dissimilarities in beliefs and practices of Anglicans and dissenters, by pointing to even greater dissimilarities

between Protestants and Roman Catholics. He coupled his religious arguments with observations about the absolutist French state and the constitutional British state. The British constitution protected the rights of not only the state church, but those of dissenters as well, especially in colonies without a religious establishment.

Reading, and indeed all British Americans, had more reason for hope by 1759. In a letter to his brother on the first day of that year, Reading noted the favorable turn of events on the North American continent. Jeffrey Amherst and James Wolfe “had entirely reduced Cape Breton,” and John Forbes had driven the French from Fort Duquesne. Reading noted that the British capture of that fort had driven a wedge into the heart of France’s North American empire. After reviewing British setbacks such as the defeat of Edward Braddock in 1755, the turn of events under the leadership of William Pitt, upon whom Reading heaped special praise, no doubt overjoyed Reading.

Reading also voiced optimism and

contentment with his own circumstances at the beginning of 1759. He called Pennsylvania, including the Three Lower Counties, “one of the finest countries under the sun,” even noting a resemblance to England itself in “climate and soil.” The colony was fertile and productive with “everything transplanted from your side of the ocean to be of easy culture here.” The colonial capital of Philadelphia offered “variety and goodness of provision” unexcelled by London itself. Reading’s personal circumstances were favorable; he awaited completion of a new brick house for himself and his family, which he hoped to occupy by the forthcoming summer.

The British triumph in the Seven Years War did not lead to the peaceful, Protestant commonwealth envisioned by Philip Reading. Faced with a staggering national debt, the government in London called upon its colonies to assist in repayment of the debt. In 1764, Parliament passed the Sugar Act which, though lowering the duty on sugar, tightened

SEE **LOYALIST** PAGE 10

Loyalist

CONTINUED FROM PAGE 9

enforcement procedures. But it was the Stamp Act of 1765 that aroused vehement opposition in the colonies, as Americans challenged the authority of Parliament, in which they had no direct representation, to levy direct taxes upon them.

As the crisis began to develop in 1765, Reading preached a series of five sermons to his parishioners at St. Anne's and nearby parishes on Biblical aspects of love, both divine and human. For the most part, Reading's sermons focused on Christian doctrine and its application, making no mention of the brewing imperial crisis. But in the fourth message in the series, entitled "On the Love of the World," Reading set forth his view of the proper roles of the government and the governed.

Using I John 2:15 as his text, which enjoins Christian believers against inordinate love of the world or worldly objects, Reading raised the question of whether St. John's command prevented the Christian ruler from taking the titles of, and exercising the prerogatives of office. "Must the prince divest himself of his royal robes, his crown, his scepter, and his sword?," Reading asked. He answered his own rhetorical question in the negative. Neither God nor Christian charity promoted "such levelling principles, nor afford[ed] them the least countenance." God Himself "puts the sword into the hands of the magistrate. . . .for the support of good government in the world."

Nevertheless, Reading had words of caution for those who held high office. Honor "must be procured upon noble and generous designs." Reading pointed out that his text and its context forbade "inordinate love, love to base and dishonorable ends"

of power, rank, and the privileges of high office. Reading further noted that "the mere affection of a great name, the smiles and favors of the powerful, the praises and acclamations of the multitude" could result in "the dethroning of God in our own and others' hearts." Biblical teachings defined and restrained the exercise of state authority. Those in authority must exercise power in the Biblical context of not loving power for its own sake. The governed must respect Biblically mandated and exercised authority. Reading offered a subtle rebuke to both British authorities and colonial protestors.

A new church for St. Anne's

Despite the controversies, Philip Reading had the privilege of overseeing a time of growth in his parish, so much so that the parish began to construct a new church building, completed in 1772. The building itself, as described by Reading in letters to the Society and his brother James, reflected his own deeply held sense of order and hierarchy. A "Venetian window" on the east side, a pulpit and reading desk "on an elegant plan," spacious convenient pews, and a "commodious gallery on the West Wall for the reception of Negro slaves as an encouragement for them to attend divine services" all bespoke a sense of social and religious order. The donation of a "folio Bible and common prayer book" could only enhance the overall ambiance.

As construction on this building proceeded, Reading had reason to believe that controversy with Britain had subsided. In 1767, Parliament had enacted a series of duties on imported goods at the behest of Chancellor of the Exchequer Charles Townshend. Protests had erupted across the colonies, leading to non-importation agreements and suspension of trade between the colonies and

Britain. In 1770, Parliament repealed the duties, save that on tea. Colonists saw this action, though incomplete, as a step in the right direction, and responded by removing their restrictions on trade with the mother country. On May 18, 1770, Reading noted this with evident approval, commenting on the revival of "extensive communication betwixt England and her colonies" occasioned by the "seasonal repeal" of the duties.

At the end of 1772, Reading could focus on ecclesiastical, not political, matters. He wrote to his brother about his role in the Widows' Corporation, "the most venerable body of people in America," whose role was to insure the care of widows of the Society for the Propagation of the Gospel's clergy. Indeed, years before, Reading had taken steps to secure remuneration for the widow of John Pugh, his predecessor at St. Anne's. Reading also noted that he had become trustee of a school, an "infant institution."

The relatively tranquil relationship between Britain and its colonies soon ended. In 1773, Parliament passed the Tea Act, which, while reducing the duty on tea, granted the financially-ailing East India Company a monopoly on its marketing in the colonies. Colonists responded with a wave of protests, most notably the Boston Tea Party. Similar protests occurred much closer to St. Anne's parish, with tea burnings taking place in Greenwich, New Jersey, and Chestertown, Maryland. Britain's response, the Coercive Acts of 1774, reignited the tensions that had abated after 1770.

As the First Continental Congress convened in September 1774 in response to such punitive measures, Philip Reading again wrote his brother, noting James's concern "for the general situation of American affairs," which Philip acknowledged was "truly alarming." Although

Loyalist

CONTINUED FROM PAGE 10

Boston “was the seat of parliamentary displeasure,” the other colonies were “disposed to espouse the quarrel” and met in a general congress in Philadelphia to “consider what is proper to be done under these present circumstances.” Reading himself hoped that the Congress would “adopt a petition and remonstrance to the throne for redress of grievances,” the “wish of the moderate party,” a better alternative to “more violent” proposals.

Reading soon found that his moderation led to friction with at least some members of his congregation. Some of them “discovered a particular backwardness in promoting the measures” adopted at the local level that they “attributed to some maneuvers of my contriving.” Indeed, someone reported that the rector had written a pamphlet to dissuade his congregants from joining the protests at all. Certain “demagogues” sought to locate the pamphlet but their efforts “ended in nothing.” That pamphlet, according to Reading, had “no further existence than in the brains of some hot-headed Presbyterians.”

Reading’s earlier positive relationship with dissenters became fraught with tension with the pamphlet controversy. Presbyterians in Delaware, as elsewhere, tended to be at the cutting edge of the protest movement, in sharp contrast to Reading’s self-proclaimed, sincere moderation. In 1755, Reading pointed to a threat from the Roman Catholic French, feared by both Anglicans and dissenters. Now, no such common concern now united Reading with the dissenters in his parish. Reading remarked that the dissenters, “ever numerous in this place,” looked upon him with an envious eye and as greatly prejudiced against their “republican interests.” Indeed, Reading concluded

this missive to his brother with a wish that he could retreat to “some remote quarter of England” where he “could eat my bread in peace,” avoiding “rebuffs, disappointments, anxieties, and distress.”

To Reading, the real danger was not from Papists as in the 1750s, but from “Dissenters of various kinds.” The effects of the Great Awakening, over thirty years before, remained present. The “New Light Phrenzy which broke out at Mr. Whitefield’s first appearance,” had taken “deep root in this place and occasioned some defections from the church,” at least in part because of Reading’s political moderation. Even so, most of Reading’s parishioners maintained “regular devout behavior” and “great esteem” for the ordinances of the Church of England. But the conflict with Britain had not left St. Anne’s untouched. Local dissenters attempted to “draw off the weak and unwary” even though overall, the church continued “in as good a state as can be expected in these times of threatening and danger.”

The conflict between Reading and his rebellion-minded parishioners came to a head later in 1775 and in 1776. When he again wrote London in September of 1775, he reported “much effort has been used to render me obnoxious to popular resentment,” evidenced by the inscription penciled on the church door, “No more passive obedience and non-resistance.” Even before adoption of the Declaration of Independence, Reading had received threats to his own safety for continuing to follow the Anglican liturgy, which included prayers for the King and the royal family. By his own account, he did retain the respect and support of “some gentlemen of influence and authority” in the parish, enabling him to continue at least some of his clerical duties.

Indeed, when dissenters united to

support a perceived threat to their liberties from London, Reading parted ways with them. Two decades earlier, Reading took the lead in encouraging resistance to the French, uniting with Presbyterians such as William Tennent in so doing. Even then, however, he had reminded his readers and listeners that they defended an empire governed by a benign constitution against the arbitrary and despotic rule of Roman Catholic France. By 1774, colonists themselves, in Reading’s view, wrongly defied that benign government. To Philip Reading, the conflict brewing in 1775 was quite different from that of the 1750s.

Reading continued to serve his parish on a limited basis after the achievement of independence, performing baptisms and mercy ministries. He suspended regular services of worship because he could not follow the prescribed liturgy. Indeed, by August 1776, Reading reported to his superiors in London that “the Church of England has now no longer an existence in the united Colonies of America.”

Reading viewed the colonists’ violent resistance to British authority as unjustified, illegitimate and selfish. The clash between Reading’s own vision of an ordered empire with a closely linked church and state, and the Americans who thought the British government had violated its own constitutional precepts of order and liberty, forced Reading to concede that his ideals no longer held sway. This proved particularly true in a former colony where the Church of England had never held the prerogatives it enjoyed where legally established.

Bruce Bendler is adjunct professor of history at the University of Delaware. He has been published in Delaware History, New Jersey Studies, and the quarterly newsletter of the Salem County (N. J.) Historical Society.

The Chicago Fire and a cathedral font

by Susanne Lenz

Two serious religious artifacts rest at St. James Cathedral, Chicago: one an elaborate 'Jenny Lind' silver chalice by Tiffany in 1851 (see *The Historiographer* Winter 2017 V57 No1) and an 1874 marble baptismal font, both given by women neither of whom were life-long Episcopalians.

The western world in the 1850's and thru the 1870's was like a ship on the boiling seas: The Austro-Prussian War, Italian Risorgimento [unification], the Franco-Prussian War, our own Civil War, the Chicago Fire, and the Oxford Movement within the Episcopal Church. And of course, the disenfranchisement of women. Though basically kept at home, their curiosity and reasoning skills grew, fed by books sent home by relatives. It was impossible to keep women under lock and key.

An example is Julia Ward Howe. Married and with children, Howe published a book of prose, *Passion Flowers*, anonymously without her husband's knowledge and which Ralph Waldo Emerson thought "warm with life." The book was said to



source: the author

The font at St. James Cathedral was sculpted in Rome in 1874 and given by a wealthy Chicago family in memory of their infant daughter who died from asthma following the 1871 Chicago fire.

proffer 'sensational sentiments.' The *Atlantic Monthly* in 1862 published Howe's words to the music of John Brown's *Body as The Battle Hymn of the Republic*. Suffering in a repressive marriage, Howe in 1852 moved to Rome to live with her sister and took two of her children with her. Upon her return she continued publishing, lecturing extensively, saying that

she could make more contributions speaking than as a poet. And Howe's religious views changed. Her father viewed God as being stern declaring his views with a "fiery gospel" as "all mankind were by nature low, vile and wicked." Julia, at some point, decided that God did not expect blind obedience but rather saw Him as a loving Creator who reached his creation through reason. Howe was known as a 'liberal' Christian and in the late 1860's she felt called to preach that in public.

The 1852 photo of Julia Ward Howe, with literary giant, Henry Wadsworth Longfellow, his wife, a son and the British/Italian sculptor Augusta Latilla Freeman, taken at Newport, Rhode Island, is indicative of the people with whom Howe hobnobbed. Howe brought Augusta Freeman and her husband James along to the Longfellow Newport home at this time. He would rent a large home in or near Newport, invite friends and relatives and charge them rent. Nannies and nurses were half-price.

SEE **CATHEDRAL FONT** PAGE 14

SOURCES FOR LOYALIST

Barton, Thomas. *Unanimity and Public Spirit: A Sermon Preached at Carlisle, and Some Other Episcopal Churches, in the Counties of York and Cumberland, Soon after General Braddock's Defeat*. Philadelphia: B. Franklin and D. Hall, 1755.

Bell, James B. *A War of Religion: Dissenters, Anglicans, and the American Revolution* (New York: Palgrave Macmillan, 2008).

Bononi, Patricia. *Under the Cope of Heaven: Religion, Society, and Politics in Colonial America*. New York: Oxford University Press, 2003 repr.

Casino, Joseph J. "Anti-Popery in Colonial Pennsylvania" in *The Pennsylvania Magazine of History and Biography* 105:3 (July 1981), 279-309.

Colburn, Dorothy Rowlett. *St. Anne's Church in Appoquinimy, Delaware: A History of One of Delaware's Oldest Churches from its Founding in 1704*. Middletown, DE, 2011.

Colburn, Dorothy Rowlett. "No More Passive Obedience and Non-Resistance" in *Historical Magazine of the Protestant Episcopal Church* XLVI:4 December 1977.

Miller, Rodney K. "The Political Ideology of the Anglican Clergy" in *Historical Magazine of the Protestant Episcopal Church* 45:3 (September 1976)

Peterman, Robert J. *Catholics in Colonial Delmarva*. Devon, Pennsylvania: Cooke Publishing Company, 1996.

Peterman, Thomas J. *Bohemia 1704-2004*. Devon, Pennsylvania: William T. Cooke Publishing, 2004.

Reading, Philip. "Sermons on Various Subjects Preached at Appoquinimink in the Year 1765," handwritten manuscript, Special Collections, Morris Library, University of Delaware, Newark, Delaware.

Reading, Philip. *Letters to the Society for the Propagation of the Gospel*. 1746-1776.

Sweet, William Warren "The Role of the Anglicans in the American Revolution" in *Huntington Library Quarterly* 11:1 November 1997.

Upton, Dell. *Holy Things and Profane: Anglican Parish Churches in Colonial Virginia*. New Haven: Yale University Press, 1986.

Wolf, Edwin 2nd. "James Logan's Correspondence with William Reading, Librarian of Sion College" in *Homage to a Bookman: Essays on Manuscripts, Books, and Printing Written for Hans P. Kraus on his 60th Birthday October 12, 1967*. Berlin: Gebr. Mann Verlag, 1967.

"A God of Order and Not of Confusion: The American Loyalists and Divine Providence" in *Historical Magazine of the Protestant Episcopal Church* 47:2 June 1978.

Tracing the first century of St. Peter's, Auburn

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

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

The period after the Civil War was dominated by John Brainard, the

BOOK REVIEW

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

reviewed by Peter W. Williamson

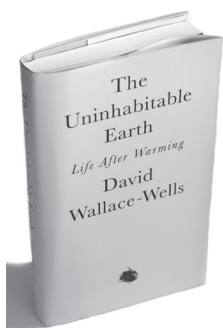
rector who served St. Peter's from 1863 to 1906. During these decades the parish grew rapidly, dominated by wealthy businessmen but also attracting large numbers of German and Irish workers. (African Americans, at first as slaves, were congregants from the parish's beginnings.) The detailed and uninterrupted parish records reveal that in 1875 ten per cent of the baptisms were from wealthy families; another twenty-five per cent from the middle class; and a full three-quarters from the ranks of working people. Women also played a major role in parish life. A sewing school for girls founded in 1870 graduated over six thousand children during its first quarter of a century. The ebullient personality of the rector dominates this part of the narrative. Brainard, a genial but not particularly profound sort, might have been right at home in a Sinclair Lewis novel, or as a drinking companion with Warren Harding. The last sentence of the book describes his tenure as "a time of 'cheery and manly religion'."

The virtual superfluity of statistics, journals, and other records cuts both ways in the hands of the author. On

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

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

Reviewer Peter W. Williams is Distinguished Professor Emeritus at Miami University of Ohio. His book Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression was reviewed in the Winter 2019 issue of The Historiographer.



Historiographer editor's pick: *The Uninhabitable Earth*

This is not a book to leave on a shelf but to grip tightly into the late night hours as David Wallace-Wells spells out the litany of horrors that will unfold over the next 100 years thanks to humanity's reluctance to make the necessary changes to limit global warming. Every aspect of human life will be affected, and the worst of it will fall on our children's children. One question for archivists is what must be preserved and how should it be protected in the face of massive sea level rise, a cascade of category 4 and 5 storms, chronic drought with accompanying water shortages and wildfires, frequent failure of the power grid, and a disintegration of civil order. And there is the more ominous question: Will there be a generation to receive this historical record?

Cathedral font

CONTINUED FROM PAGE 12

The Freemans lived in Rome, he as a painter of ‘pretty pictures’ and US Consul to Aconda, a papal state, and she one of several female sculptors in that Eternal City. The couple, it seems, though not the most gifted artists, were involved in what today we would call social outreach. He helped plotters in the on-going Italian political chaos get out of the Rome with fake passports and they actively helped poorly paid artists models.

It turns out that Augusta Freeman in 1874 created the baptismal font used at every baptism at St James Cathedral, Chicago. The font was given in memory of a baby who lived for 14 months and died from asthma as a result of the Chicago Fire of 1871. The baby was Gertrude Griswold Ayer, born in October 1870-and dying in December 1871, although the date on the font reads Oct 1870-Dec 1870. The newspaper account clearly states the date of death of the baby as 1871 at age 14 months.

The mother, Harriet Hubbard, was raised in the Episcopal Church, church records show. Born June, 1849, she attended a private school and married Herbert Copeland Ayer in the year she completed that school in 1865 at age 16, he being some years her senior. Harriet came from a wealthy family: Her father was a banker, and she married into a wealthy family, her husband’s father was into iron ore and steel.

Herbert, it turned out liked his drink a bit too much, was not happy with his wife who read extensively and could hold her own in evening gatherings which could include actors Edwin Booth and John McCulloch. Harriet traveled to Paris for long stays and with her stylish clothes and natural beauty she was ‘often mistaken for royalty’ in the Brompton’s she used

for city travel. Harriet learned French so well that returning to Chicago she could not only translate French plays — one being , ‘The Widow’ — she could perform in them. In ‘The Widow’ she took the main part and with others in the Anonymous Club production provided an evening “of highly professional entertainment. “ This coming from a woman who as a child was shy and somewhat withdrawn, according to her daughter’s biography.

After marriage Harriet was totally caught up in the social life of Chicago, New York, and Europe. The Herbert Ayers were not registered as St. James parishioners. The Hubbards were still members and their children were baptized and confirmed, but no Herbert Ayer appears on the rolls.. although the name appears in the ‘social’ press of the time.

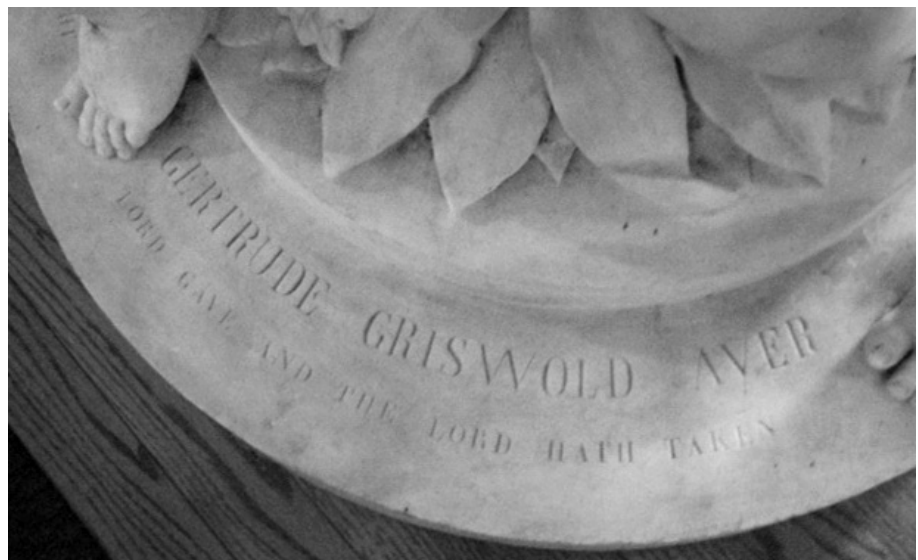
The Feb. 7, 1875 *Chicago Daily Tribune* noted a benefit of the St James [Episcopal] Industrial Society was a brilliant success being the French drama ‘The Ladies Battle’. “With the remarkable beauty of great

dramatic ability,” Mrs. Herbert Ayer “who raised the performance above the usual grade of amateur efforts and produced an effect rare even when supplemented by professional talent and knowledge.” It was held in the home of Mr. Julian S Ramsey, and raised \$500 for the cause.

By 1882 Harriet became increasingly stifled by her husband; she left him to live in New York City putting her two girls to school in Germany. Needing an income she took a job with Sypher’s furniture and worked as a home decorator which included travel to Europe on buying trips. It was on one of these trips that she came across a chemist’s shop and M. Mirault who manufactured a face cream said to be of the same formula as that used by Mme. Recamier, the early 19th century beauty of painter David fame. Harriet Hubbard Ayer, whose beguiling portrait was painted by William Merritt Chase, also was also a fan of Mirault’s face cream.

Harriet, lacking neither drive nor entrepreneurial ability, started the earliest company for women’s beauty products. She was very successful until one of her two daughters, Hattie,

SEE CATHEDRAL FONT PAGE 15



source: author

The memorial inscription on the base of the font gives the wrong year for the death of the Ayers’ daughter Gertrude. It should read December 1871, not 1870. Gertrude at age 14 months succumbed to asthma brought on by the Chicago fire in October 1871.

Cathedral font

CONTINUED FROM PAGE 14

Hattie's husband and Harriet's former husband whom she had divorced in 1886, and another male financial backer had her declared insane and committed to the Bronxville, NY asylum where she languished incommunicado for 14 months. In April 1894 she was freed on a technicality and left the asylum wearing the same clothes she wore on entering.

From this point Harriet went on a speaking tour, a popular entertainment of the day, about mental institutions, changing her clothes during her 'performance.' One engagement site was Chicago.

By this time she had lost her company: Harriet Hubbard Ayer

products. It eventually was sold for \$5.5 million to Lever Brothers. Harriet went on to become the highest paid female newspaper staff writer, on beauty, for Joseph Pulitzer's New York World. Harriet died in 1903 at the young age of 54 but not before bringing her ill husband to New York City, paying for his care and bringing her two daughters back into the fold. She is buried in Graceland Cemetery, Chicago.

But when and how did Harriet Hubbard Ayer come across Mrs. Horatia Augusta Latilla Freeman, the British/Italian sculptor in Rome, and enlist her to carve the baptismal font in 1874 resting in St James today? Many of Chicago wealthy families, women and children, having survived the disastrous fire of 1871 moved

to Paris and Rome while their new homes were being built. The new St. James was restored at a cost of \$100,000. Sculpture was de rigueur: Potter and Bertha Honore Palmer in Italy on their honeymoon in 1871, during the great Chicago fire, had their busts carved in Rome by Hiram Powers (d 1872).

Further description of Augusta Latilla Freeman's works are recounted in *The Artist-Journal* (London) of 1866, her genre being "Putti" (children). The author of this 1866 article writing from Rome described a variety of American and British women sculptors working there profitably.

Susanne Lenz is a member of St. James Cathedral and a member of the board of National Episcopal Historians and Archivists

Can you name and place this church?

our new puzzler



This North American cathedral in the heart of downtown held its first service in the late 1880s and by the dawn of the 20th century its Gothic church building was dedicated. In the 1970s the congregation sought to replace the church with a high-rise but a public outcry put an end to those plans. A 100-foot steel bell tower equipped with four custom bronze bells and clad in stained glass was added this century as part of an extensive renovation. Outreach ministry includes an affordable housing project, and a cafe open weekdays that serves seniors, homeless persons, tourists and local workers.

Email your best guess to
thehistoriographer@gmail.com

Answer to last issue's puzzler:

St. Paul's Episcopal Church in Marionette, Wisconsin. Congratulations to Richard Dickie of Madison, IN for the correct answer. In his email Richard said finding the answer was "too easy" as all he had to do was research deliveries of Jaeckle organs in the mid-1990s. So, readers, our future mystery churches will be in more obscure locales and be presented with more cryptic clues. Good luck.

THE HISTORIOGRAPHER

PO BOX 620

SISTER BAY, WI 54234

ADDRESS SERVICE REQUESTED

TRIHISTORY CONFERENCE: TORONTO June 18 - 21 2019

<http://www.trihistory.org/2019.html>

Join an organization:

Episcopal Women's History Project

ewhp.org/membership

Historical Society of the Episcopal Church

hsec.us/membership

National Episcopal Historians and Archivists

episcopalhistorians.org/membership

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

*Details at:
episcopalhistorians.org/historiographer.*

INSIDE:

4 Remembering Peggy Ann Hansen

5 Missing M'ikmaq liturgy

12 Connecting the dots between the Chicago Fire and a cathedral font

13 Review: *From Tavern to Temple*

NEXT ISSUE:



Tri-History Conference

Report from Toronto
Trauma and Survival
in the Contemporary
Church