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

WINTER 2021 VOLUME 61 NUMBER 1

Christian missionaries in Hawaii

Arrival of Protestant missionaries in 1820 led to profound changes in Hawaiian culture, education and government

by Willis H.A. Moore

source: author

The Hawaiian Mission Houses Historic Site in the heart of downtown Honolulu includes the first missionary residence, Hawaii's oldest wood frame house shipped in pieces from Boston and reconstructed here in 1821. In the right foreground is the Chamberlain House built in 1831 from coral blocks cut from off-shore reefs and lumber salvaged from shipwrecks.

The story of Christians in Hawai'i from the time of Captain James Cook's arrival in 1778 is varied and fascinating. Anglicans and Episcopalians were an informal and unorganized minority on the Island scene until 1862 when an Anglican bishop arrived to begin formal work. They had been preceded by Protestant Congregational missionaries sent by the American Board of Commissioners for Foreign Missions (ABCFM).

These "Puritan" missionaries managed to learn Hawaiian, educate 95 percent of Hawaiians to read and write, and to work with the chiefs to craft governing institutions based on law instead of royal whim. After 20 years working in the Islands, the "Sandwich Islands Mission" proudly presented the Hawaiian language translation of the entire Bible, which remains in use today in Hawai'i.

The first recorded Christian worship in Hawaiian waters was aboard Captain James Cook's two ships, The Discovery and The Resolution, off the coast of Hawai'i Island in December 1778. A second recorded act of Christian worship occurred at Napo'opo'o in an Hawaiian heiau (temple) in 1779 when the Burial Order was read from the Book of Common Prayer on the occasion of the death of one of Cook's crew. Details of Anglicans and Episcopalians in Hawai'i before and after 1862 are to be found in a monograph by Willis H A Moore, Episcopal Pastor–OK; Anglican Bishop–No!.

During the 42 years from Cook's discovery to the arrival of the first ABCFM missionary company, thousands of white beach combers, Botany Bay convicts, fur-traders, whalers, and others, including black-birders (slave traders) in the South Seas, with noteworthy exceptions, lived up to the then-prevailing motto that "there was no God this side of Cape Horn," or when they rounded the Cape, "hung their consciences on the Horn". These adventurers were bent solely on their own profit and pleasure; "They brought muskets, alcohol, infectious and contagious diseases, promoted licentiousness and exploited the natives, without a thought for their rights or welfare." (Governor Walter Francis Frear – 1935)

The year 1819, in historic perspective, was a seminal year in history of Hawai'i. King Kamehameha I died at about age 60. The social, economic, and religious

CONTINUED PAGE 8

THE HISTORIOGRAPHER

David Skidmore, Editor
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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

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, 8-10 Missionaries arrive in Hawaii

4 Commentary

5 NEHA president's message

6 Newland Smith honored with peace award

7 Kujawa-Holbrook is new AEH editor

12 Tracing the history of HSEC (part 1)

13 Members make it happen

14 Book review: Urban hospitality in Denver

15 Amateur archivist; church puzzler

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CORRECTIONS

The Autumn 2020 issue's profile on parish historian Ann Maria Mitchell, superintendent of Boston's Home for the Incurables, misspelled her name in the headline and captions. The correct spelling is Maria, not Marie.

Episcopal Communicators Polly Bond Awards

Award of Merit, Commentary	2018
Award of Excellence, Commentary	2019
Award of Merit, Commentary	2020

Historiographer deadlines

Spring 2021: April 15

Summer 2021: July 15

Autumn 2021: October 15

IN BRIEF

HSEC offers syllabi sharing resource

The Historical Society of the Episcopal Church offers a Syllabi Sharing resource through its website. Syllabi include a class structure outline, texts, assignments, and resource lists. They may be used by those teaching on or reading about the history of the Episcopal Church. They may be adapted for use as a teaching series in a parish, a church history course or for personal edification.

Three syllabi are currently available from educators in the field. The Rev. Dr. Robert Prichard, recently retired from Virginia Theological Seminary, shares two syllabi. The first includes the Colonial Era and Early National Period of the Episcopal Church with the second encompassing the period from 1830 to the 21st Century. The Rev. Dr. Lauren Winner, Duke Divinity School, shares a syllabus entitled The Anglican Tradition: History of the Protestant Episcopal Church in America. Educators are encouraged to submit additional syllabi that will be considered for addition to the sharing page.

Access to syllabi are a benefit of membership in the Historical Society. Members are able to log in to access a number of resources which are unavailable to the public. For information on becoming a member, visit hsec.us/membership.

Support for Episcopal Black colleges

Presiding Bishop Michael Curry invites Episcopalians to deepen their participation in Christ's ministry of reconciliation by dedicating offerings at observances of the Feast of Absalom Jones (February 13) and making individual donations to support St. Augustine's University in Raleigh, NC, and Voorhees College in Denmark, SC, two historically black Episcopal institutions of higher education.

St. Augustine's and Voorhees provide a liberal arts education to thousands of students, the vast majority of whom come from low-income households, and over 40% of whom are the first in their families to attend a four-year college. These schools also provide robust campus ministries which both evangelize and form young adults as followers of Jesus and his way of love.

Donations to the Historically Black Colleges and Universities will help support scholarships and financial aid for students in need as well as funding for facilities, faculty recruitment and retention, and the development of religious life on campus.

For more information, contact Cecilia Malm, senior development officer, cmalm@episcopalchurch.org, 212-716-6062

Many of you may have received your copy of the Autumn issue later than normal. Usually, The Historiographer is delivered one to two weeks after mailing, but over the holidays the U.S. Postal Service experienced record volumes while dealing with reduced staff due to Covid.19. The Autumn issue was mailed December 3 and some subscribers did not receive it until the first week of January. This issue will be mailed the end of February when hopefully the mail volume is back to normal.

Awakening to another way

commentary

DAVID SKIDMORE

I read the news today, oh boy

A Day in the Life, John Lennon 1967

Our society is careening towards a precipice without an anchor, a bridge, or reliable directions to an off-ramp and rest stop. A confounding bewilderment grips us amid the anxiety whipped up by a year-long fever and the fracturing of social bonds over civil rights and the foundational principles of our republic.

Those sentences could have been written in the fall of 1860 when the South was on the brink of secession, but they apply most aptly now just weeks after the second impeachment of the former president and two months after our nation's second Fort Sumter: the storming of the U.S. Capitol by a mob of right wing militia, white supremacists, conspiracy theorists, and radical conservative evangelicals.

Those images that filled our screens are now indelibly printed on our conscience: the American flag being used as a club and battering ram, the Confederate battle flag being paraded through the Rotunda, a hangman's gallows erected on the Capitol's West Side, and, most troubling for mainstream Christians, white flags bearing the red crusader cross over a blue square.

Those who broke through the barricades and bashed in the windows to flood the Capitol hallways and chambers January 6--some to intimidate legislators from completing the electoral vote count, but others looking to conduct a lynching–credited Trump for their action. "Our president wants us here," said one rioter on a livestream video inside the Capitol. Conservative evangelicals made similar claims, seeing Trump as something of a divine messenger. Many others said they were acting out of their Christian conviction. An Alabama man, Joshua Black, said in a YouTube testimonial that his motive for joining the attack was evangelism: "I praised the name of Jesus on the Senate floor. That was my goal. I think that was God's goal."

Zealotry and xenophobia are not just companions on the alphabet, they frequently partner on pilgrimages, crusades, and pogroms. In 1209 an army of knights, wearing white tunics with red crosses–*crucesignati* (signed with the cross)–set out on the first crusade by that name under orders of Pope Innocent III. There had been a pilgrimage of warriors ordered to take the Holy Land in 1095 by Pope Urban II (which they did) but it was not given the label of crusade until much later. The knights' mission was to exterminate the Albingensians, or Cathars, in southern France, an older sect of Christians who subscribed to a dualistic theology of creation (Catharism), discounted the sacraments of eucharist and baptism, and opposed the church's ecclesial hierarchy. Such practices in the eyes of Innocent posed an existential threat to a church claiming universal authority and modeled on an imperial structure of government.

By 1229 the crusade against the Cathars was over; the cities decimated, over 20,000 residents (including Catholics who stood by them) killed, and their religious texts burned. Orthodoxy had triumphed over heterodoxy.

So it goes when fear is married to faith, and tolerance and acceptance are spurned. From that construct we witness the 30 Years War, the partition of India; the civil wars in Biafra, Lebanon, Bosnia and Croatia; and the Islamic State of Iraq and the Levant—each fueled by an evangelistic fervor.

This arrogance of self-righteousness, this hostility to any alternate philosophy or spirituality, also was at play in the missionary ventures of the church in the 19th and 20th centuries. Inspired by Baptist William Carey's 1792 pamphlet An Equiry into the Obligation of Christians to use Means for the Conversion of the Heathen, various Protestant denominations chartered missionary organizations and dispatched missionaries to far flung outposts in the developing world: the Society for Promoting Christian Knowledge (SPCK, 1798); the Church Missionary Society, 1799; the American Board of Commissioners for Foreign Missions (ABCFM, 1812); the Student Volunteer Mission (SVM, 1886); and the Interdenominational Foreign Mission Association (IFMA, 1917).

Much good came of these efforts—hospitals, colleges, orphanages, and disaster aid—but it was often accompanied by the introduction of disease, the denigration of indigenous cultures and customs, the destruction of indigenous shrines and art, and the imposition of a foreign culture and religion. In the half millennium since Columbus' landing at Hispaniola, over 100 million indigenous inhabitants of North America have died from the introduction of smallpox, measles, malaria and influenza. On the Pacific Northwest Coast, missionaries had few compunctions about destroying First Nations artifacts, and lobbied the Canadian government to ban the potlatch ceremony as part of the 1886 Indian Act, a prohibition that remained in effect until 1951. Canada is still coming to terms with the legacy of its forced separation of 150,000 indigenous children from their families and their abuse in government funded boarding schools operated by both Catholic and Protestant churches. The U.S. track record is just as disturbing, from Jamestown to the Keystone pipeline (now ended by Biden).

The Gospels end with the risen Christ instructing his disciples to take his message to the world, with the goal of bringing about God's Kingdom "on earth as it is in heaven." They were to be evangelists—proclaimers of the Good News of Jesus Christ—and by extension all those whose hearts were turned to Christ. For nearly two millennia the church has struggled with this commission; whether to rely more on grace, or more on work, and how to apply that work. The Great Awakening revivals of the 18th and 19th centuries drew thousands in North America to hear charismatic preachers like Jonathan Edwards and George Whitefield expound on sin and forgiveness, unearned grace, and cultivating a personal relationship with God, something that struck a profound chord in people feeling increasingly adrift in the dawning of the Industrial Age.

We are at a similar point now: adrift in the Information Age, wedded more to data than people, valued more for production than for being. Author David Zahl calls it seculosity, and the pursuits we choose—whether politics, parenting, food, or

SEE PAGE 6

a message from the president of NEHA

Finding new wisdom

JEAN BALLARD TEREPKA
President Pro Tem, National Episcopal Historians and Archivists

A full liturgical year: from Lent 2020 to Lent 2021 … and ongoing … the pandemic continues. Our country has been challenged by other traumas as well during this year, but Covid 19 – symptomatic, asymptomatic; vaccines and vaccinations; virus variants; health care inequities and injustices – underlies it all. Our psyches are submitted to cycles and spasms of hope and disappointment; individually and collectively, we are bruised. In the short range, our church lives are being challenged and changed in more ways than we may be able to count.

But in the long range, it is our responsibility as church historians and archivists to understand how the effects of Covid in our communities will be recorded and preserved.

At the beginning of our current Covid pandemic, rectors, parish administrators and diocesan historiographers looked to their church archives to see how their communities had responded to the so-called Spanish Flu epidemic of 1918-1920. There was a strange comfort in seeing sacramental registers' burial lists and parish newsletters' descriptions of bereaved communities. We've walked this hard road before. We survived, in spite of the terrible pain. We'll survive now.

We in the twenty-first century are grateful to archivists and historiographers who have organized the early twentieth century archival materials in churches and cathedrals so that we can know the 1918 pandemic history and compare it to our own experience.

For many of us, however, this responsibility to keep comprehensive records of our 2020-2021 Covid pandemic feels overwhelming. For many of us, whether we are paid or volunteer; whether we work in small chapels, churches or cathedrals; the thought of living up to this responsibility is daunting.

Some of us haven't been to our archives in months; the mere thought of what's piling up is unnerving. We wonder: As churches find themselves changing from one worship service policy to another – no services permitted; socially distanced services permitted; services on Facebook or Zoom; hybrid services – are service bulletins being printed? How will recorded services be archived? How are the consequences of decreases in annual giving and Sunday plate collections being measured? How are the effects of Covid on ministries such as rummage and clothes closets, feeding programs, community outreach projects and spiritual formation groups being tracked? What is happening to music programs and Sunday Schools? How is the sheer volume of burials and funerals in some communities being documented?

Only if every church manages to maintain a record of all these matters can historians of the future begin to address larger systemic church-wide questions. How do the pandemic responses of financially vulnerable congregations differ from the responses of congregations with substantial endowments? How are dioceses of different size and resources responding to the pandemic?

For the National Episcopal Historians and Archivists (NEHA), Covid has decimated our regular meeting schedule. Having had to cancel a conference co-sponsored by NEHA and the Episcopal Women's History Project (ECWP) last summer, the NEHA board is now planning a NEHA general membership meeting by Zoom in the spring of 2021 that will cover the practical business of both 2020 and 2021 and will also address various Covid issues. The NEHA board is, in addition, strategizing about less traditional ways to gather and communicate over the coming months in order to preserve the spirit of collegiality we all so dearly valuem We welcome membership suggestions. NEHA is also working with the Historical Society of the Episcopal Church (HSEC) and EWHP to make plans for the next TriHistory Conference; the three history organizations hope to announce plans soon.

This Covid pandemic is devastating; its disruptions to our church life are distressing. But our church's response to the disease might reveal some of our strengths as well: many of our churches have been making effective use of technology to nimbly hold our communities together, and have been imaginative about "how to do church" even in difficult times. There is general agreement that just going back to the "old" normal will perpetuate problems that we would do well to move away from. Covid 19 might just force us to find new wisdom within ourselves.

It will be NEHA members' responsibility to preserve the record of new wisdom as well as current pandemic pain. Chronicling wisdom is a joyful project.

EWHP awards grant for St. John Baptist history

The Episcopal Women's History Project Grants Committee has presented to the board a grant to the Community of St. John Baptist in New Jersey. At the January meeting, the united board moved for preparation of the document of The Second Spring: The Community of St. John Baptist in America (1940-2020). EWHP will announce when the book will be completed and ready to distribute.

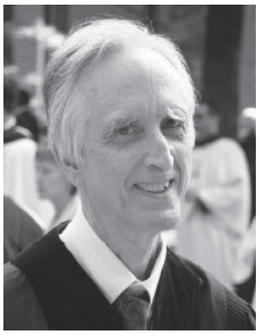
The Community of St. John Baptist was founded in England in 1852 by Canon Thomas Thelluson Carter and Harriet O'Brien Monsell, the widow of a clergyman. The CSJB Sisters came to the United States in 1874 and three years later built their first convent in New York City, and later founded schools, convalescent hospitals, orphanages, and summer rest homes. In 1900 they built an orphanage in Mendham, N.J. In 1929 the Sisters moved the St. John Baptist School to their property in Mendham. The orphanage is now a retreat house and the school houses a teenage drug treatment center. The Sisters operate St. Marguerite's Retreat House on the convent grounds.

Smith honored for peace and justice work

Newland Smith, historiographer for the Diocese of Chicago and board member of the National Episcopal Historians and Archivists, was honored at Chicago's annual convention November 21 with the S. Michael Yasutake Peace and Justice Award.

The award was announced in a video message at the online convention by the diocese's Peace and Justice Committee. Also receiving the award was the Rev. Sandra Castillo, assisting priest at Santa Teresa de Avila in Chicago and organizer of the diocese's Sanctuary Task Force.

The award is named for the Rev. Dr. S. Michael Yasutake, an Episcopal priest ordained in 1950, who fought for the civil rights of African Americans, indigenous people, political prisoners, and those who protested the development of nuclear weapons. Yasutake, who passed away in December 2001, assisted at St. Matthew's Episcopal Church in Evanston, Il. and was priest-in-charge of a Japanese Episcopal Congregation at St. Peter's Episcopal Church, Chicago. He also served as executive director of Interfaith Prisoners of Conscience Project (IPOC), which he founded in 1980 with the purpose of mobilizing support in church and society for the release of political prisoners in the United States.



Smith, a current member of the Peace & Justice Committee, has been active in the diocese since 1964, when he began his 43-year career as the librarian at Seabury-Western Theological Seminary in Evanston.

A member of Chicago's Antiracism Commission since 1999, Smith was the convener of the Chicago Diocesan Task Force on the Legacy of Slavery from 2010-2013. He also served as a member of the Standing Commission on Social Justice and Public Policy for the Episcopal Church from 2009 to 2015. He was part of the writing team for the 2009 General Convention Resolution to Repudiate the Doctrine of Discovery, and served as a member of the church's Task Force on the Doctrine of Discovery from 2009-2012.

With his friend, the late Rev. Dr. Cotton Fite, Smith established the Palestine Israel Network (PIN) of the Episcopal Peace Fellowship. He has worked with the Anti-War Committee Chicago and the Committee Against Political Repression in Chicago, the local affiliate of the Committee to Stop FBI Repression. He also works tirelessly on the Poor People's Campaign.

Smith served as the consulting librarian at Saint George's College, Jerusalem from 1983-2014 and has been serving as the consulting librarian at Renk Theological College, South Sudan, since 2008. He was the chair of Chicago's Archives Committee from 1993-2013 and has been the diocesan historiographer since 2015. He also served as president of Anglican Theological Review from 2011 to 2014.

Smith has given decades of selfless commitment to working on issues of social justice within the Episcopal Church. He served as a deputy to General Convention from 1988 to 2018. In 2017, Smith traveled to Washington, D.C. for the "Rise with Standing Rock Native Nations March on Washington" with his friend, the Rev. Bob Trask.

He has been recognized many times regionally and nationally for his work for social justice and the Episcopal Church. He won the Bishop's Award for the Diocese of Chicago in 2013, the Inspiration for Hope Award, Middle East Program of the American Friends Service Committee in 2014, and Episcopal Peace Fellowship's 2015 Nevin Sayre Peace Award.

—from a Diocese of Chicago press release

Awakening

CONTINUED FROM PAGE 4

fitness—are our new religion, defined by Zahl as "what we lean on to tell us we're okay." Such replacement religions are predicated on conditional formulas: if you do this, you will receive this. In other terms, religions of law. And religions of law are structured to reward the compliant and reject the uncompliant. Plenty of preachers have shifted their message to align with this conditional quest, also known as the prosperity gospel: Kenneth Copeland, Joel Osteen, and Paula White. But it is a quest that ends only in exhaustion and depletion, never reaching the point where we are okay.

Churches, says Zahl, should focus their messaging not on formulas for earning salvation ("enoughness" in the lexicon of replacement religion) but on the Gospel invitation to receive the gift of Christ's love. This is what the Episcopal Church is being called into by our presiding bishop with the Way of Love initiative, a framework modeled on the monastic rule of life with emphasis on seven practices for a Jesus-centered life (listening and deciding, reading and reflecting on Scripture, praying, gathering in worship, blessing, going forth to listen and witness, and resting).

At the church's first Evangelism Matters conference in 2016, Curry, who sees himself as the church's "chief evangelism officer," said the goal of evangelism is not building bigger churches, but building a better world. "This is not about conquering the world for Christ. It's about saturating the world with love."

Former Presiding Bishop Frank Griswold speaking at the 1998 Trinity Institute said the Christian vocation was about allowing "Christ to use our hearts," which we do "by attending to the Christ present in the truth of one another."

Love through witnessing and love through listening. The antithesis of the message being promoted by staunch conservative evangelicals like White and Franklin Graham, and trumpeted at the Capitol January 6 by Christian nationalists brandishing crusader flags. Their distortion of the Gospel is premised on rejection and the conceit of a closed heart. No wonder then that the world is increasingly closing its mind and heart to the Christian mission.

We are all called to be God's messengers, to bear witness to God's truth both on our lips and in our lives. But if God is calling us to a crusade or jihad, it is one we are to wage in our minds and hearts, weeding out arrogance and intolerance to make space for love and charity. There is where we wear our *crucesignati*.

Kujawa-Holbrook elected AEH journal editor

The Rev. Dr. Sheryl Kujawa-Holbrook has been elected editor of Anglican and Episcopal History, the peer-reviewed journal published by the Historical Society of the Episcopal Church (HSEC). Her tenure as the journal's sixth editor will follow Dr. Ed Bond who has served as editor since 2007. Published quarterly since 1932, the journal promotes the heritage of the Episcopal Church and its antecedents, and serves as a resource and publication vehicle for the wider Anglican Communion.

Kujawa-Holbrook is vice president of academic affairs and dean of faculty of Claremont School of Theology. She holds degrees from Marquette University, Sarah Lawrence College, Harvard Divinity School, Episcopal Divinity School, Columbia University and Union Theological Seminary, and earned a Ph.D. from Boston College. She is a priest of the Episcopal Diocese of Los Angeles and serves as a professor of Anglican studies at Bloy House. An author of thirteen books, numerous articles, training manuals, curricula, and reviews, she is a fellow of the Royal Historical Society. She worked for the Episcopal Church in education and ministries with young people. She has been book review editor of Anglican and Episcopal History since 2010.

"My interest in this position is to play a role in defining the field and in setting the stage for the next generation of scholars, practitioners, and interested readers in Anglican and Episcopal History" Kujawa-Holbrook said. She noted that "after a generation in theological education, I am well aware that many of the supports that used to be in place for faculty, emerging scholars, and practitioners are no longer there." Recognizing a shifting environment, she observes "it is a crucial time to work toward a sustainable future by cultivating research, writing, teaching, and practice in historical studies related to our unique branch of the Christian tradition. All that the journal and our historical organizations do is an investment in the field, integral to sharing the extraordinary richness and depth of our tradition."

To ensure a smooth transition, Kujawa-Holbrook will work with retiring Editor Bond over the next two issues. Additional information about Anglican and Episcopal History may be found at hsec.us/aeh.

In Memoriam

Dr. Joanna Bowen Gillespie passed away on November 21, 2020. Joanna was a beloved parishioner and wife of former affiliate priest at Saint Philip's in Tucson, Arizona, the Very Rev David Marston Gillespie, who died last November. Jo and David attended Saint Philip's for many years. She co-founded the Episcopal Women's History Project and was a much-accomplished scholar and author. The Episcopal Women's History Project is honoring Joanna by creating The Joanna Gillespie Award for Creativity in recognition of her remarkable energy and focus on the work of the women in the Episcopal Church. You can give a gift to this award through this link: https://secure.affinipay.com/pages/ewhp/membership

The Rev. Dr. Matilda Dunn died on January 4, 2020 while in Hospice Care after a lengthy illness. The Rev. Dr. Dunn served in many positions within EWHP and was president of the Episcopal Women's History Project from 2012 to 2015. When Dr. Elwood Dunn and his family came to America, he became a professor at The University of the South in Sewanee. Matilda attended the School of Theology at Sewanee and graduated in 1994 and was ordained as a priest in the Episcopal Church. She served as the chaplain at the University of Tennessee in Chattanooga, Tenn. for many years.

EWHP NEWS

Lenten series on six Episcopal Women

There are hundreds of remarkable stories of women who have served the Episcopal Church with love, with persistence, with energy and with creativity. EWHP is presenting a Lenten series telling the stories of six women who have made an impact on the Episcopal Church. There will be time for discussion and questions. The Rev. Dr. Jo Ann Barker, President of EWHP will be emcee. The sessions will be presented as a Zoom experience where there is room for all who wish to participate.

Here are the topics that will be presented in late March:

March 18: Presenters: The Rt. Rev. Kim Jackson—priest in the Diocese of Atlanta, elected the first ever LGBTQ person elected to the Georgia state Senate.
The Rev. Nan Peete: Discussion Leader and VP of Episcopal History Women's Project
Title: The Rev. Pauli Murray-- was an American civil rights activist who became a lawyer, a women's rights activist, Episcopal priest, and author. Drawn to the ministry, in 1977 Murray was the first African-American woman to be ordained as an Episcopal priest, in the first year that any women were ordained officially by the church.

March 25: Presenter: Dr. Robin Woods Sumners—Professor of Child Development, Graphic Designer, Writer and Entrepreneur
Title: The Remarkable Life of Gertrude Sumners, Missionary Teacher in Kyoto, Japan from 1931-1967, worker in World War II, and life-long Episcopalian.

The Lenten Series will take place on the six Thursdays during Lent at 3:00 p.m. Eastern Time; there will be time for discussion after each presentation.

The Rev. Yein Esther Kim is the administrator for the series. The sessions will be live on Zoom. Here are the instructions regarding the series: Episcopal Women's History Project, 2021 Lenten Series "Women Worth Knowing." February 18 - March 25, Every Thursday @ 3PM (EST). The sessions will also be recorded and can be accessed on the EWHP YouTube Channel.

Register in advance for this meeting: https://us02web.zoom.us/meeting/register/tZEsc-yrqzMjG9UOMhFfeOep-K8rHkhZjcLrw

After registering, you will receive a confirmation email containing information about joining the meeting.

Drawing by John Webber, expedition artist on Cook's third voyage. Source: Princeton University

Hawaiians paddle out to greet Captain James Cook and his crew aboard the HMS Discovery and Resolution on their arrival in Kealakekua Bay in January 1779, a year after their first visit to the Hawaiian Islands. A month later a dispute over a stolen cutter escalated to armed conflict, resulting in the death of Cook and several of his crew, as well as several dozen Hawaiians.

Missionaries arrive in Hawaii

CONTINUED FROM FRONT PAGE

system called "kapu" was ended by action of Kamehameha's son, Liholiho, now considered King Kamehameha II. He was abetted by his biological mother, Keopuolani and his step mother, Ka'ahumanu. The esoteric prayers and rituals once performed in the Heiau (temples) were quickly lost. The first recorded visit of a United States-based whaling ship occurred at Honolulu Harbor.

Christian ideas, traditions, convictions and organization arrived in the Hawaiian Islands beginning in 1820, ultimately in the persons of 184 men and women appointed to the Sandwich Islands Mission of the American Board of Commissioners for Foreign Missions. This ABCFM was founded in 1810 by five students from Williams College in western Massachusetts, who had taken shelter in a haystack during a thunderstorm. This "Haystack Prayer Meeting" was considered the beginning of ABCFM — the first missionary organization founded in the new United States. Rooted in the Second Great Awakening, and Congregationalist in origin, the ABCFM dealt for a time with Congregationalists, Presbyterians (who later formed their own sending organization), a few Baptists, and Dutch Reformed folks. In 1812, the ABCFM sent Ann and Adoniram Judson to British India (Burma); they would be identified with Baptist missionary beginnings. The next target locale chosen by the ABCFM was Hawai'i, then called The Sandwich Islands, named for Captain James Cook's appellation found in his journals after he visited Hawai'i in 1778 and 1779.

The Sandwich Islands Mission sent 12 companies of missionaries to the Hawaiian islands. The first company arrived in April 1820 and the 12th and last company came in 1848. The term, "The Missionaries", came to be a critical epithet in late 20th century historical writings — a significant portion emanating from the University of Hawai'i School of Hawaiian Studies — due in part to Samuel Clemons' critical comments written during his six-month-long sojourn in Hawai'i in the 1860's, and to James Michener's 1958 book, "Hawai'i" which cast missionaries in a negative light. Clemons "damned with faint praise" the American missionaries and determined Bishop Staley to be "in the wrong job."

A careful reading of the history of the Islands after 1820, which included three notable native Hawai'i writers: John Papa I'I, Samuel Kamakau, and David Malo, will reveal considerable achievements made by the missionaries, the chiefs, and others in Hawai'i, during a time of transition internally and external pressures from mariners and merchants. Collaboration between native Hawai'i people (Kanaka Maoli) and U.S. protestant missionaries resulted in:

• Introduction of Christianity, an inclusive religion in contrast to the previous esoteric religious rituals and practices during the time of the "kapu system",

• Development of a written Hawaiian language and the establishment of schools which resulted in widespread literacy;

•Promulgation of the concept of constitutional government;

• Combination of native Hawaiian medicine with western medical ideas; and the

• Evolution of a new and distinctive musical tradition (with harmony and choral singing.)

Episcopal Church in Hawaii

The Episcopal Church formally took action to make all members to be part of the Domestic and Foreign Missionary Society in 1835. In domestic endeavors, Bishop Jackson Kemper earned the title of the church's "first missionary bishop" through his church planting work in the Northwest territory of Illinois, Indiana, Missouri, Minnesota, Nebraska, and Wisconsin in

Missionaries

CONTINUED FROM PAGE 8

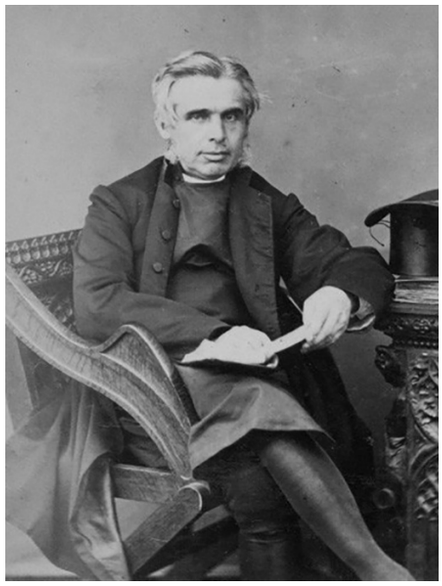
the 1840s. "Foreign" missions, however, were and have been subsequently, sporadic and not a main focus of the DFMS. By the time, however, of Bishop William Ingraham Kip's consecration in 1853 as missionary bishop in California, (Jackson Kemper was one of the consecrators), there was some small interest in having an Episcopal presence in the Hawaiian Islands. Kip, in fact, worked to secure DFMS support for a joint Episcopal/Church of England presence in the Islands while also working with the Church of England (during a prolonged visit) to secure its support.

Anglican Bishop Thomas Nettleship Staley, along with his family and two priests, arrived in Honolulu in late 1862 to begin formal work of the Anglican/Episcopal churches in the Islands. The principal effort to secure his coming had been by Alexander Liholiho King Kamehameha IV in Honolulu and Hawaiian Consul Gerald Manley Hopkins in Britain. The Church Missionary Society declined to support an Anglican mission to Hawai'i, declaring Hawai'i to be a Christian nation, a reference to the work of American Protestant Missionaries in the Islands since 1820.

Evangelicals object to Staley

Dr Rufus Anderson, foreign secretary of the American Board of Commissioners for Foreign Missions traveled from Boston to Hawai'i to attend the annual meeting of the Hawaiian Evangelical Association held from June 3 to July 1, 1863. The state of affairs in the islands was peculiar: The islands had been Christianized. The missionaries had become citizens of Hawai'i while retaining U.S. citizenship. In a technical sense they were no longer missionaries, but pastors, and as such on official parity with the native pastors.

Hawai'i could be considered a "Christian nation" in 1863, with protestant Congregational numbers paramount. King Kamehameha III had issued an "Edict of Toleration" in 1839, which legalized Roman Catholic efforts begun haltingly in 1826. By 1863 Roman Catholics were a "tolerated minority" in the kingdom. Mormons came to Hawai'i in 1850, initially focused on Lana'i Island, where they sought to build an exclusive Mormon community.. Methodists had come and gone during the 1850's. The Kingdom of Hawai'i in 1863 was a constitutional monarchy, self-supporting, and under a rule of law. Significant numbers of foreign-born persons served in its government and in the House of Nobles of the Islands' legislature.



photograph by Mason & Co. source: National Portrait Gallery, London.

Bishop Thomas Nettleship Staley, the first Anglican bishop of Hawaii. He was appointed by John Bird Sumner, the Archbishop of Canterbury, and consecrated on December 15,1861.

While not opposing a "low church Episcopal pastor," Anderson had opposed the sending of an Anglican bishop to the Islands. When Bishop Staley arrived in 1862, the congregational churches and the Hawaiian Evangelical Association essentially ignored him. Anderson notified King Kamehameha IV in mid 1863 of the formal conclusion of the ABCFM in the Hawaiian Islands in 1863; that a new organization of churches in the Islands had formed, The Hawaiian Evangelical Association, beginning in 1853, and would become the name for Congregational Christianity in the Islands for more than a century. Shortly after statehood in 1959, most of the congregations in the Hawaiian Evangelical Association voted to join the United Church of Christ. A small number of congregations opted not to join the UCC and remain independent or affiliated loosely as "Hawaiian speaking" congregations.

Missionaries work preserved

There are lovely reminders of the missionaries to be found, and visited, on each of the four major islands of Hawai'i. Headquarters for the mission were in Honolulu. The Hawaiian Mission Houses Historic Site and is situated on King Street, behind Kawaiaha'o Church, in the heart of downtown Honolulu. The Mission Houses include the 1821 wood frame house, constructed originally in Boston, disassembled, shipped to Honolulu, and reconstructed on its present site in 1821. This building stands as the oldest western-style edifice in Hawai'i. In 1831 a "warehouse" for the periodic shipments of supplies from the ABCFM was constructed of coral, called Chamberlain House for the family of Levi Chamberlain who principally occupied the structure; and then in 1841 a "bedroom annex" was completed. (Today it houses a replica of the mission printing press). This headquarters served newly-arriving missionaries as a place to stay, acclimate, begin to learn the Hawaiian language, and generally get oriented to the Islands. Today it is a small oasis in the midst of high-rise apartment buildings and city and county buildings.

On west Maui, at Lahaina, on September 5, 1831, classes at the Mission Seminary at Lahainaluna began in thatched houses with 25 Hawaiian young men, including David Malo, who went on to hold important positions in the kingdom including the first superintendent of schools. Under the leadership of Rev Lorrin Andrews, the school was established by the ABCFM "to instruct young men of piety and promising talents." It exists today as the only boarding high school in the Hawai'i Department of Education; it is also the oldest secondary school now in the United States west of the Mississippi River. This Lahainaluna school was transferred from the ABCFM to control of the Hawaiian monarchy in 1849 during the reign of Kamehameha III. By the time of Kamehameha V in 1864, only Lahainaluna graduates were considered qualified to hold government positions such as lawyers, teachers, district magistrates, and other posts. In Lahaina Town, near the water, is the home of Dr Samuel Perrine Baldwin. This missionary dwelling along with other historic

SEE **MISSIONARIES** PAGE 10

Missionaries

CONTINUED FROM PAGE 9

buildings in Lahaina Town are part of the Lahaina Restoration Foundation today. Also on Maui, the Bailey House, located in Wailuku, is an historic missionary residence. A history of Bailey House was written by the Rev Linda Decker, an Episcopal priest living in Wailuku, Maui.

Missionaries established schools associated with their missions across the Islands. These schools marked the beginnings of Hawai'i literacy. The chiefs were proponents for education and by 1850 by some measures, 90 percent of Hawai'i was considered literate. Education of missionary children, however, was a concern of the missionaries. There were two major dilemmas, (1) there were a limited number of missionary children and (2) existing schools in which the missionaries taught served adult Hawaiians in the Hawaiian language.

During the first 21 years of the missionaries' sojourn in Hawai'i, at least 33 children were taken/sent to the continent by their parents. In 1841, at the annual General Meeting of the Sandwich Islands Mission, a school for missionary children was formed. This school began at a place called "Puna Hou" (new spring) and in 1842 welcomed its first 15 children. Its present location in Makiki was not the original site, and it would be called "O'ahu College" in its early years. In the panic which surrounded authorities on Sunday December 7, 1941, Army troops were ordered to "occupy the college" – which meant the College of Hawai'i (Now University). They mistakenly occupied Punahou School for the duration of World War II, never admitting their mistake. A 20th century graduate of Punahou School was Barack Obama, class of 1979.

Hawaii's oldest church

On the Island of Hawai'i, at Kailua-Kona, Mokuaikaua Church, a coral building stands facing Kamehameha's compound across the bay. This congregation began a few weeks before one in Honolulu, and thus claims to be "Hawai'i's oldest church." Hulihe'e Palace, across the street from Mokuaikaua was not a missionary-related structure, but adds an historic touch to Kailua today. In Hilo, the Lyman House, a missionary dwelling, has seen construction of the Lyman Museum adjacent to make a fine small museum complex in Hilo.

On the Island of Kaua'i, Waioli Mission House, located near Hanalei, is available for public visit on an irregular schedule.

A curiosity sits in downtown Honolulu, adjacent to Honolulu Hale, the city hall, and facing the Mission Houses across King Street: the Mission Memorial Building. "Impressive ceremonies marked the laying of the cornerstone yesterday afternoon of the Mission Memorial Building on King Street, Ewa of the YWCA Homestead, being erected at a cost of $90,000 as a monument to pioneer missionaries and to be the center of missionary work in Hawai'i in the future," according to a Hawaiian Gazette article of July 20, 1915. Designed by architect H. M. Kerr and built between 1915 and 1916, these structures were commissioned by the Hawai'i Evangelical Association in preparation for the centennial commemoration of the arrival of American protestant missionaries to Hawai'i in 1820. During World War II, the city and county of Honolulu moved to have the building condemned. The large, red-brick, neoclassical structures are the only example of "Jeffersonian" architecture to be found in Hawai'i. A 2003 renovation of the auditorium made possible a meeting space for public hearings by the Honolulu City Council.

The Hawaiian Mission Children's Society, popularly-called "the Cousins," is the legal owner of the property including the Mission Houses Museum, a gift shop, offices, an archives building, shared with the Hawaiian Historical Society, and a portion of the cemetery across Kawaiahao'o Street and next to Kawaiaha'o Church. No longer affiliated with a church organization, "The Cousins" are all descendants of one or more of the 184 missionaries sent to Hawai'i between 1819 and 1850.

Hawaiian royals invite the Anglican Church

King Kamehameha IV and Queen Emma were responsible for bringing the Anglican Church to Hawai?i. This invitation culminated in the consecration of Thomas Nettleship Staley at Lambeth Palace on December 15, 1861 as Bishop of the Missionary Diocese of Honolulu. Initially the church was called the Hawaiian Reformed Catholic Church but the name would change in 1870 to the Anglican Church in Hawai`i.

SEE PAGE 11

photo by the author

Contemporary rendition of Alexander Liholiho King Kamehameha IV and Queen Emma from a poster marking the 150 anniversary of the founding of Queen's Medical Center.

CONTINUED

The first services of the church were held on October 12, 1862, amidst a time of mourning for the young Prince of Hawai`i, the only son of the King and Queen who died shortly before the arrival of the bishop. The arrival of Bishop Staley had been long anticipated and prepared for by the king, who had translated much of "The Book of Common Prayer" into the Hawaiian language and had written a Preface explaining this new Anglican Christianity to his people.

The king and queen gave land, part of their royal estate, on which the cathedral was to be built. While planning and fundraising began, a small pro-cathedral was constructed of wood; this would remain in use for more than twenty years, the time it would take for the first phase of the cathedral to reach completion.

The untimely death of King Kamehameha IV on St. Andrew's Day, November 30, 1863, led his brother, King Kamehameha V, to dedicate the cathedral to St. Andrew as a fitting memorial to a King.

While English bishops Thomas Nettleship Staley and Alfred Willis were the Anglican presence in the Islands from 1862 until 1902, it was the personality and determination of the royal couple which had lasting effects in Hawai'i. Together they conceived and garnered fiscal support for a hospital to treat Hawaiians who were dying twice as fast as there were births. This hospital today, The Queen's Medical Center, is principally located in downtown Honolulu where it began, but has branch operations on West O'ahu, Moloka'i, and North Hawai'i Islands. It retains the Queen's vision of treating those who cannot pay equally with those who are able.

Hawai'i's mother church

The Cathedral of St. Andrew is a stunning architectural jewel in downtown Honolulu. It is situated on land given by King Kamehameha IV from his personal estate, and embodies the French Gothic architecture plans brought to Honolulu by dowager Queen Emma a couple of years following the death of the king. Groundbreaking was in 1867 by Bishop Staley shortly before he left the Islands; construction began in earnest in 1882 with encouragement from Bishop Alfred Willis. As the "mother church" of Anglican/Episcopal congregations in Hawai'i, the Cathedral of St Andrew is the center of worship and liturgy both in English and in Hawaiian.

source: author

The author explains the history of the Cathedral of St. Andrew to students of Chaminade University. The groundbreaking for the French Gothic structure occurred in March 1867 with Bishop Staley officiating. Kamehameha IV commissioned the construction but died four years before the groundbreaking.

Queen Emma personally worked to bring English nuns to Hawai'i and founded a school for Hawaiian girls equal to any found in the United States mainland or in the United Kingdom. St. Andrew's Piory School for Girls dates from 1867 and continues in Hawai'i today to educate young women in grades 1-12. Situated adjacent to the Cathedral of St Andrew, this independent school is still closely joined to the Episcopal Church in Hawai'i. Many noted women of Hawai'i proudly claim to be graduates of "The Priory."

Willis H A Moore is professor of USA history at Chaminade University of Honolulu and past president of NEHA

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Tracing the genesis of the Historical Society

by Matthew Payne

Introduction

After becoming director of operations of the Historical Society of the Episcopal Church (HSEC) in 2014, I began exploring its history. As with any organization, there have been many changes over its 110 years. I was aware of some, but not others. Because I am one who advocates that knowing history informs the present to impact the future, I searched for a written history of the Society.

As any diligent student would, I began with a literature review. A benefit of Society membership is full-text access to back issues of its journal.[1] Regretfully, its pages yielded no results. On to the Society's original annual newsletter, The Historiographer (1938-1959). It held some wonderful descriptions of segments of its first five decades, but nothing near a complete compilation.

Next up was an exploration of the records of the Church Historical Society (1910-1975) and the Historical Society of the Episcopal Church (1975-present) which are held in the archives of the Episcopal Church in Austin, Texas.[2] With some sabbatical time from my diocesan position, I travelled to the archives to browse those records. I worked through fifteen boxes of archival materials, numerous boxes of Society publications, and recorded copious amounts of penciled notes (Archives researchers are only allowed pencils). It was through these primary source materials that I was able to develop an understanding of the arc of the history of the Historical Society. It had humble beginnings, became an official agency of the General Convention, and reached its current status as an independent not-for-profit membership organization affiliated with the Episcopal Church

.

Part I: Founding

There were "six laymen" who gathered on Monday, November 29, 1909, at St. Martin's College in Philadelphia to discuss forming a society intent on preserving the history of the Episcopal Church. The meeting was called by Walter Ives Rutter, Jr., an active member of the Church Club of Philadelphia. Rutter had been salvaging pamphlets, books and records of the Episcopal Church from destruction for many years. There was concern about the lack of a consistent or concerted effort in the church to collect, preserve and share its history. It was claimed that a whole generation had passed with no concerted effort, official or semi-official, to expound the rich heritage of the Episcopal Church since the death of historian and bishop William Stevens Perry (1832 –1898).[3]

source: enacademic.com

Bishop Daniel Sylvester Tuttle, bishop of Missouri, was the first life-time member of the Historical Society of the Episcopal Church.

The first of four installments on the history of the Historical Society of the Episcopal Church

During a follow up meeting of the group on January 7, 1910, an organizational structure was established and a constitution with by-laws adopted. Henry Budd, Esq. was elected president. Dues were set at $1 per year with a lifetime membership being $10. It seems appropriate that the first lifetime member was the Rt. Rev. Daniel Sylvester Tuttle (1837-1923),[4] bishop of Missouri and the presiding bishop of the Episcopal Church.[5] He was 74 when he became a lifetime member.

The first public meeting of the Church Historical Society was May 17, 1910, in the Assembly Room of the Historical Society of Pennsylvania. Those gathered were pleased to hear an announcement that the first contribution to its holdings was a painting (or paintings as the singular and plural were used in meeting minutes) of St. Peter's, Philadelphia and the William White home.[6] The White house painting seemed particularly suitable given that Bishop William White (1748 –1836) was a chief architect of the establishment of the Episcopal Church.[7] By November of that first year, the Church Historical Society had 74 dues-paying members enrolled.

The officers spent the next few years focused on publicizing the new group. A letter was sent to each bishop of the Episcopal Church inviting their support, informing them of this nascent organization and its purpose. Ways the Society could work with the General Convention's Joint Commission on Archives were considered, and ways it could support and expand its work more broadly were examined.

Church Historical Society members sought documents and artifacts related to the Episcopal Church to add to existing holdings. One example came in 1912 when funds were procured to purchase a large collection of pictures and signatures of Episcopal bishops from a collector. Sadly, the purchase did not occur because "the owner has reneged by selling the best items to others."[8] The funds were used for other Society purchases.

The organizational base was solid enough so that on 10 June 1913, the Church Historical Society was granted a charter by the Commonwealth of Pennsylvania. This charter established the Society as a legal entity, a status beyond an association of individuals. Over the next three decades, the officers and members continued to work diligently to build a relationship with the Episcopal Church and work at its purpose.

Notes

[1] *Historical Magazine of the Protestant Episcopal Church* (1931-1986) then becoming *Anglican and Episcopal History* (1987 through present).

[2] The Historical Society established the archives as its official depository in 2010 and about half of its holdings are processed. The author appreciates the flexibility of the archives staff who made accommodation for the author to work through the processed and unprocessed materials.

[3] A summary of the treatment of Episcopal Church history is found in the annual report of President Walter H. Stowe, "A Heritage Worth the Battle" *The Historiographer* (1945): 3-7.

[4] There is a large body of work on Bishop Tuttle's ordained ministry. See Holmes, Kenneth L. "Bishop Daniel Sylvester Tuttle in the West." *Historical Magazine of the Protestant Episcopal Church* 23, no. 1 (1954): 54-64, and Parsons, Edward L. "Bishop Tuttle — A Portrait." *Historical Magazine of the Protestant Episcopal Church* 17, no. 2 (1948): 140-50.

[5] It must be noted in 1910 the presiding bishop was senior bishop in order of consecration. It would not

CONTINUED PAGE 13

Members Make It Happen

The Episcopal Women's History Project, the Historical Society of the Episcopal Church, and the National Episcopal Historians and Archivists are membership organizations. Without your generosity and participation, these organizations would not be able to carry out their mission. On behalf of our three publishing partners, The Historiographer acknowledges those 2020 members who gave beyond the regular level of membership. Thank you and may God bless you in your ministry.

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Historical Society

Notes CONTINUED FROM PAGE 12

be until 1919 that the office became elective and 1944 when resignation as diocesan was required.

[6]The painting(s) were painted by Katharine Krider Hare and Lillie Harris Hare. Archivist Mark Duffy informed the author that the paintings are not now in the Archives' holdings. When the Archives moved from Philadelphia to Austin in the late 1950's, "More than a few items did not get sent here from the CHS collection." The author continues to seek this artifact.

[7]White's influence came both from his pamphlet The Case of the Episcopal Churches Considered (1792) as well as his leadership in the formation of General Convention of the Episcopal Church.

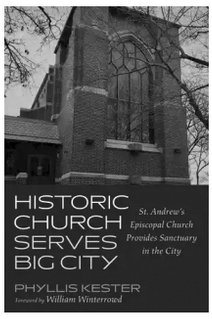
[8]Minutes of the Church Historical Society, 8 November 1912.

Matthew Payne, a member of the Historical Society since 1999, serves as its director of operations. He is also lay canon for administration of the Episcopal Diocese of Fond du Lac.

Editor: Part II will be published in the Spring issue of The Historiographer.

Urban hospitality at Denver's St. Andrew's

Book Review



Historic Church Serves Big City: St. Andrew's Episcopal Church Provides Sanctuary in the City, Resource publication, An Imprint of Wipf and Stock, Publishers, 2020, 153 pgs. by Phyllis Kester

by Marianna McJimsey

The Orphan Train reached Denver in the 20th century interwar period. Starting in 1854, before the Civil War, an estimated 250,000 orphans — homeless and abandoned children — were transported from crowded Eastern cities to foster homes, largely in the American Midwest. In New York or Boston, for example, the children were placed on special trains taking them to Cleveland or Chicago, and eventually further west to Denver, Colorado, hence the trains were called Orphan Trains.

The Rev. Neil Edmund Stanley, rector of St. Andrew's Episcopal Church in Denver, recorded at least 1000 baptisms of Orphan Train children between 1925 and 1932. His Orphan Train story is one example of the St. Andrew's lay and clergy outreach programs that Phyllis Kester outlines in Historic Church Serves Big City: St. Andrew's Episcopal Church Provides Sanctuary in the City (Resource Publications, An Imprint of Wipf and Stock, Publishers, 2020).

The "Big City" is Denver, Colorado, and Kester's subject is, in her words, "the little church on the edge of downtown," St. Andrew's. She focuses on the issues of social justice around the medical and educational needs especially of children and young adults in urban neighborhoods. Kester describes the vision of 19th century Bishop John Franklin Spalding who oversaw the purchase of significant real estate in downtown Denver on behalf of the Episcopal Church, on a portion of which St. Andrew's was built. Urban hospitality was initiated and imaginatively developed at St. Andrew's by four 20th century rectors, the Rev. Neil Stanley, the Rev. Jon Stark, the Rev. Kenneth Near, and the Rev. Constance Delzell, who are the book's subjects.

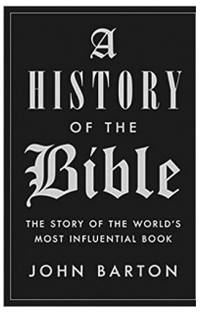
During the tenures of these leaders, St. Andrew's introduced the English Order of St. Anne which founded a children's convalescent home in the 1930s and the Order of the Holy Family established by Colorado Bishop William Frey in the 1970s which ministered to young adults. Volunteers, teachers, and nurses provided food, shelter, education, and healthcare for young people living on Denver's streets. Members of the gay community and those dying of AIDS found sanctuary at St. Andrew's. The story concludes with The Children's Arts and Learning Center, founded in the 1990s, which gave hundreds of inner-city children opportunities in the arts and one-on-one tutoring. The Center's dedication to the children led to the founding in 2007 of St. Elizabeth's School, Kindergarten – 8th grade.

Nurturing these urban outreach programs was not easy. On four occasions, financial problems led to St. Andrew's reverting to mission status under the oversight of either the Diocese of Colorado or St. John's in the Wilderness Cathedral. In each case, the church was able to recover its parish status. Relations between the church and the city government and police were carefully cultivated. And in 1999, a fire led to serious property damage. Kester emphasizes the repeated resilience and resurgence of the parish, attributing it to the combination of insightful and far-sighted clergy leadership, federal and community resources, and lay volunteers. Most importantly, the parish demonstrated the message of Jesus, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." (Matthew 25:40)

As is true of local parish histories, Historic Church Serves Big City includes street geographic information and names of leaders and benefactors familiar primarily to residents of Denver and members of St. Andrew's Church. An index would be helpful for easier access to these local details. Phyllis Kester's thoughtful research and writing of this history provide an invaluable service for the important preservation of the history of St. Andrew's Episcopal Church. "The little church at the edge of downtown" has indeed offered care, hope, and sanctuary to those in search of guidance, health, education, and stability in the Big City.

Marianna McJimsey is secretary for the National Episcopal Historians and Archivists and parish historian and archivist for St. Stephen's Episcopal Church in Colorado Springs, Colo.

Book Shelf



by John Barton. Viking, June 4 2019, 640 pages, illustrated
ISBN-10 : 0525428771

"Barton gently invites us to question our simplistic reading of scripture and to deepen our understanding of the relationship between scripture, the creeds, and the Christian community."
— *Elizabeth De Gaynor, assistant professor of Practical Theology and Christian Formation, VTS*

Submissions requested for website honoring deaconesses

The Rev. Dcn. Patricia Marks, retired from Christ Church, Valdosta, in the Diocese of Georgia, has created a website entitled Sisters in Faith (sisters-in-faith) to commemorate those who served as Episcopal deaconesses from 1885 to 1970. Many performed valuable work both in the United States and abroad by establishing schools, libraries, and clinics; they fed the hungry, visited those who were ill, and helped in any way they could. Yet many have been forgotten. The listings on the Sisters in Faith website include biographical information, resources, and, if possible, photos. Please visit sisters-in-faith.org, and if you have information about a deaconess that you would like to share, contact Patricia at dcnpatricia@gmail.com.

Amateur Archivist

Organizational charts help fill in the blanks

John Rawlinson

An organizational chart is a great aid to an archivist, even though it is "a slice in time." As organizations change, today's organizational chart may change at any future date. Still, an organizational chart can answer some questions.

Since an organizational chart illustrates the structure of the organization on a particular date, it may tell when a new title began. So, if some isolated paper uses that title, it is possible roughly to date that paper.

Groups and titles change.Sometimes the title changes, but the function stays the same. In that case, the records should be continuous in spite of the different title. Other times a new title indicates an entirely new part of the organization, and it is necessary to start a new group of records.

Sometimes a chart indicates only the title of the office or group, other times it includes the name of the person in a particular office. If it has names, and the archivist has to file an undated document, the chart may make it possible to roughly date the document based on the name of the person or the office or group.

People sometimes use an informal name for a group as they speak and write. The archivist will encounter materials with the informal name. The organizational chart will not have that name, but will have the official name, and the chart will give a clue as to the connection between items with the informal name, and items with the formal title.

Committees sometimes have brief sub-committees. The organizational chart will show that relationship and confirm that the sub-group's records belong with those of the major committee.

Every organizational chart can be useful to the archivist. So they should be copied and kept when they are found among the archival materials.

The Rev. John Rawlinson is assisting priest at St. Cuthbert's Episcopal Church in Oakland, California and former archivist for the Diocese of California. He is a regular contributor to The Historiographer

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our new puzzler

Can you name and place this church?

This congregation began in the 1970s as an informal worship gathering in members' homes, and later in a local cafe. In 2001 the congregation met for worship in a local Presbyterian church and in 2005 began meeting for worship and programs in its current space: a single family ranch house willed to the Episcopal Church by a founding member for use as an environmental retreat center and worship space. The congregation was led by two seminary trained priests for its first 30 years, and shortly after moving into its current home the congregation agreed to transition to a Total Ministry parish. In 2010 two members were ordained priest for local ministry under Canon 9 (revised by the 2015 General Convention) and the four lay TM leaders were commissioned. The congregation proclaims itself to be a welcoming, socially progressive community that embraces traditional liturgy. Committed to serving the wider community, the congregation hosts an annual Advent season Gifts fair, sponsors a nursing student in Ethiopia, leads worship at a local retirement center, and supports environmental initiatives and health advocacy.

Year-round outdoor recreation is a major tourism draw for the surrounding community which is near both a wilderness area and a national park, and offers two major wildlife interpretive centers.

Email your best guess to thehistoriographer@gmail.com

Matthew Payne, director of operations for the Historical Society of the Episcopal Church, was first to correctly identify the church in last issue's puzzler: St. Columba Anglican Church in Tofino, Vancouver Island, British Columbia.

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INSIDE:

4 Commentary: Awakening to another way

5 Finding new wisdom
NEHA president's message

12 Tracing the genisis of the Historical Society of the Episcopal Church

13 Members make it happen

14 Amateur Archivist on organizational charts

NEXT ISSUE: Episcopal priest and Confederate colonel becomes leader in racial reconciliation