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Dr. Porter's long reach in the city of secession

Former Confederate chaplain returns to Charleston to work for reconciliation

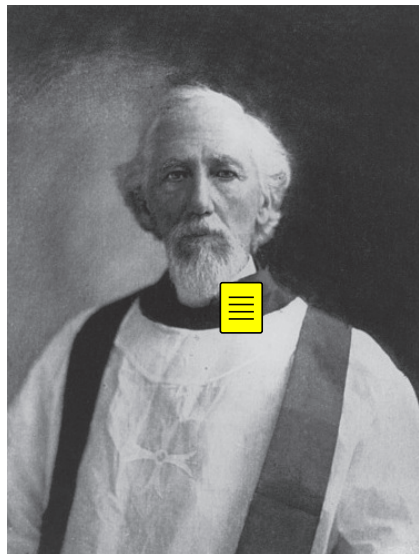
by Miles Tager

Few places in America can claim history lives vibrantly in their present day. Fewer still, in these times, could stand up to a title of 'The Holy City'.

Once the epicenter of the slave trade and the leading instigator of secession and civil war, Charleston, South Carolina now embraces a different ethic. As one local resident put it: "We could have been Baltimore;" another slave port city that, unlike Charleston, has not begun to shake its legacy of racial hatred and violence.

The life of one Episcopal priest might help explain how "The Holy City" has overcome such circumstance and been held up as a bastion of discourse and forgiveness.

If a single man can help define such a journey, so can a single place, and that is where the Rev. Dr. A. Toomer Porter was honored recently in the chapel he created 135 years



from the Waring Historical Library of the
Medical University of South Carolina

A. Toomer Porter, former Confederate chaplain, returned to Charleston to create a chapel and the first school for African American children.

ago. Congregants and choir from Holy Communion Anglo-Catholic Episcopal Church, founded by Dr. Porter in 1854, joined the choir of the Episcopal Porter-Gaud School at St. Luke's Chapel in historic central Charleston to acknowledge his 190th birthday on January 28.

The chapel site, a block north of Church of the Holy Communion, began as a 'Potter's Field' where the indigent and criminal were buried unceremoniously, without markers or services of any kind. The U.S.

government purchased the property in 1825 and over the next five years built a foundry for the manufacturing of small arms and field pieces, a gun-carriage house for the storage of field artillery, and a stable. The Charleston militia seized the arsenal in November 1860, making it one of the first Federal properties taken by the Confederacy during the Civil War. Federal troops reoccupied the arsenal when Charleston fell in 1864.

Dr. Porter bought the abandoned arsenal in 1879, after securing the approval of President Rutherford B. Hayes and General William Tecumseh Sherman, commanding general of the army, and in 1883 converted the gun carriage house to a chapel, raising the roof to create sacred space, and in a remarkable sword-to-plowshares vision, turned the portals for the guns into stained glass windows. He named the new chapel St. Timothy's.

The chapel's design was by Holton Bell, a brick mason of African-American descent who also built a surrounding brick wall, part of which still exists. Though withstanding five earthquakes beginning in 1886, the chapel finally succumbed to Hurricane Hugo in 1989. Dr. James B. Edwards, then president of the Medical University of

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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.

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

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

The Anglo-Catholic Directory

NOTE: In April 1954, a letter to the editor by Richard K. O'Connor was printed in *The Living Church* weekly under the heading "Anglo-Catholic Directory:"

"It has been requested of me by the Rev. Victor Menard of the Church of St. Michael and St. Mark in the Diocese of Long Island to compile a directory of Anglo-Catholic parishes in the United States. The need for the directory is so Anglo-Catholics who are traveling throughout the United States (laymen, clergy and servicemen) may find parishes where they may attend mass as the principal service on all Sundays and Holy Days. The parishes also will give days and hours of confession and special services like novenas and benediction. Such a directory as we plan will save much time for those using it and in many cases embarrassment. The directory will have many other uses for seminaries and religious houses."

Slated for publication in 1955, the directory was to include the names and addresses of parishes, their clergy, the times of weekly services, as well as "names of societies, sodalities and other organizations affiliated with the parish."

The directory was clearly intended to be an American equivalent to *The Church Travellers Directory: Giving the Names of Anglican Churches in England, Wales, Scotland and Ireland Where May Be Found a Daily Celebration of the Holy Communion, a Sung Eucharist on All Sundays, Fixed Times When Confessions May Be Heard and Continuous Reservation of the Blessed Sacrament*, compiled in many editions by Peter Eugène Blagdon-Gamlen (1927-2012), the twice-widowed and thrice-married senior priest of the Society of the Holy Cross in England.

The *Living Church's* letters to the editor column erupted in controversy over the coming months, with the Reverend John S. Martin of Hermiston, Oregon taking a particularly strident tone:

"I was sorely distressed to read Mr. O'Connor's letter [about establishing an Anglo-Catholic directory]. It appears to me that such a letter is promoting partisan feeling on churchmanship in a most marked manner. To me, the implication of the letter is that there are people who so favor such services as benediction, rosary, and novena that they would go to considerable effort to classify Episcopal churches into those who do and those who don't conduct these particular services. (May 16, 1954)

Another writer, from Northern Michigan, suggested that "There are dangers in listing Anglo-Catholic parishes." (June 6, 1954) The epistolary controversy died down eventually, and *The Anglo-Catholic Directory* was published privately in 1955.

QUERY: The *Anglo-Catholic Directory* is not listed currently in any online union catalog in North America or Europe. A catalogued copy of this book in the collections of Yale Divinity School was stolen before 2009 and has not been recovered. Is anyone aware of extant copies in any other collections? As a compilation of parishes self-identifying their churchmanship in the middle of the twentieth century, this directory would be invaluable in explorations of the history of Anglo-Catholicism in the United States.

NEHA life member Richard Mammana is the founder and director of Project Canterbury (Anglicanhistory.org). He can be reached at richard.mammana@gmail.com.

Historiographer deadlines

Spring 2018: April 15

Summer 2018: July 15

Autumn 2018: September 15

Winter 2019: December 15

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Asian Mission in the Episcopal Church

The Rt. Rev. Allen Shin

Suffragan Bishop of the Diocese of New York

Ed.: On June 21 2017 Bishop Allen Shin gave the keynote address at the National Episcopal Historians and Archivists annual conference in New York City. We are publishing the full text of his address here.

Let me begin by thanking the members of the Board of National Episcopal Historians and Archivists, particularly the Rev. Sean Wallace, for inviting me to be the keynote speaker for this year's conference. When I met with Jeannie Terepka last week, she told me how NEHA began in the 1960s as a group of rebels with passion for direct, hands-on stewardship of the historical documents and artifacts of local parishes and dioceses and also with passion for historical truth. As a student of church history myself, I am truly honored to give the keynote presentation to a gathering of smart and wise people who value history and have passion for historical truth as I do.

The theme of the conference is "Immigration, Going Out and Coming In: Ministries, Transitions and Change in the Episcopal Church." This is a huge and overwhelming topic. I obviously had no idea what I was getting myself into when I accepted the invitation. When a famous philosopher like Kierkegaard writes down his half-baked ideas, it is called Philosophical Fragments. When a preacher delivers his or her half-baked ideas, it is called rambling. So, I deliver my rambling this evening in the hope that it may give you some food for thought.

The fifth-century church historian, Socrates Scholasticus, wrote in his *Ecclesiastical History* that "whenever the affairs of the state were disturbed, those of the Church, as if by some vital sympathy, became disordered also." This vital sympathy has come to be known as "cosmic sympathy," the term coined by the modern historian, Glenn Chesnut. Such cosmic sympathy can be seen throughout the history of the Western civilization and even in today's America. In my presentation this evening I will examine the history of the US immigration and naturalization laws and their impact on Asian presence in the US and on Asian mission in the Episcopal Church.

Let's first look at the background of Asian migration to America. Asian laborers were brought to the American continent by the Spanish colonizers as early as the 16th century to Puerto Rico and Mexico. The first great migration of Asians to this hemisphere took place soon after the abolition of slavery in England in 1834, which jeopardized the British West Indian plantation economy. Between 1838 and 1917, 419,000 South Asian indentured laborers were taken to British West Indian plantations. Between 1847 and 1874, 140,000 Chinese were brought to Cuba. Between 1849 and 1874, 90,000 Chinese laborers were taken to Peru. And thousands of Asian indentured laborers were brought to Brazil, Puerto Rico and Mexico. The

African slavery economy was quickly transformed into the unregulated indentured labor market economy in Asia.

The first Asian settlement in the US took place in 1573 when a Spanish galleon brought Filipino laborers to New Orleans who set up a settlement called Malong Village. Later on, the Gold Rush brought many Chinese laborers to California. In 1849, one hundred and twenty-five Chinese laborers arrived in California, and by 1852, as many as 20,000 Chinese laborers were brought over. Thousands of Japanese, Korean and Filipino laborers were also brought to Hawaii to work on the plantations, owned by white Christian missionaries.

In the meantime, the Congress passed the first naturalization act in 1790 which limited naturalization to "free white persons of good character" and required a two-year residence for European immigrants. This act is the first legal reference to the US citizenship and excluded all non-white persons, including Native American Indians and African slaves. The persons of African descent and African aliens would not gain naturalization until 1870, and the Native American Indians not until the Indian Citizenship Act of 1924.

With the growing number of Chinese labors, we see the first Asian mission in the Episcopal Church in 1874. A Chinese lay missionary, named Ah Foo, began evangelizing among his fellow laborers and formed the Good Shepherd Chinese Mission in Carson, Nev. and the House of Prayer Chapel in Virginia, Nev. These missions grew to a couple of hundred Chinese members. Unfortunately, the chapel in Virginia City was burned down in 1875. Then, in 1882 the Congress passed the Chinese Exclusion Act which excluded the Chinese immigrants from being naturalized and from land ownership. Another immigration act in 1885 banned admission of foreign contract laborers, which targeted the Chinese laborers, and the 1888 Chinese Exclusionary Act which allowed deportation of the Chinese alien laborers. This is the very first US immigration policy; that is, before this act, there was no legal reference of any kind on immigration to this country. The Chinese mission in Nevada was closed in 1882, and no trace of Ah Foo could be found afterwards. He either returned or was deported back to China. The Chinese Exclusion Act would not be repealed until 1943.

Despite the anti-Asian policies, the Asian mission in the Episcopal Church saw some exciting new beginnings. St. Peter's Chinese Episcopal Church was founded in Honolulu, Hawaii in 1886. Then, in 1905 the first Chinese congregation on the continent, True Sunshine Episcopal Church, was formed in San Francisco. Due to the San Francisco fire in 1906, True Sunshine Church had to branch out to Oakland, which later became the Church of Our Savior. In 1912 the first Chinese

CONTINUED NEXT PAGE

Episcopal priest, the Rev. Daniel Wu, was ordained and served both Chinese missions in San Francisco and in Oakland. The first Japanese Episcopal Church, Christ Church, was formed in San Francisco in 1895. And the Rev. Peter Aoki, the first Japanese Episcopal priest, was ordained in 1901 to serve at Christ Church. Then, in 1907 St. Mary's Japanese Church was founded in Los Angeles, and St. Peter's Japanese Mission in Seattle in 1908. The first Korean Episcopal Church was founded in Honolulu, Hawaii. The first Korean Episcopal priest, the Rev. Noah Cho, was ordained in 1931 to serve St. Luke's in Honolulu. I am happy to say that all these churches still remain active to this day.

The first half of the twentieth century continued to be challenging times for Asians in the US. In 1913, the State of California passed the Alien Land Law which prohibited Asians from land ownership. The then State Attorney General of California, Ulysses Webb, rationalized this law by saying, "It is unimportant and foreign to the question, whether a particular race is inferior. The single and simple question is, is the race desirable. . . . It [the law] seeks to limit their presence by curtailing their privileges which they may enjoy here: for they will not come in large numbers and long abide with us if they may not acquire land. And it [the Act] seeks to limit the numbers who will come by limiting the opportunities for their activity when they arrive." So, the American Dream was a privilege, reserved for a particular group of people and not an equal opportunity.

In 1917 another immigration law created "Asiatic barred zone," severely curtailing Asian immigration. Indians who had immigrated to the US earlier were allowed to be naturalized because of their "Arian" heritage. But, in 1923 Indians were officially reclassified as "non-white," and those who had been naturalized were retroactively stripped of their citizenship. While American Native Indians finally gained citizenship in 1924, the Congress in the same year passed the Asian Exclusion Act, barring Asian immigration. Against all odds, however, evangelism among Japanese continued. The Epiphany Japanese Mission was begun in Portland, Oregon in 1935, and St. George's Japanese Mission in Scottsbluff, Nebraska in 1938. The Rev. Hiram Kano, who was the pastor of St. George's, Scottsbluff, is now remembered in the *Holy Men and Holy Women* liturgical calendar for his selfless pastoring to the Japanese in the internment camp as well as the German prisoners of war.

On February 19, 1942 President Roosevelt signed the Executive Order 9066, which set in motion the internment of Japanese aliens and Japanese Americans. Those interned were numbered about 120,000. Austin Anson, who was the managing secretary of the Grower-Shipper Vegetable Association, is quoted as saying: "We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown men. If all the Japs were removed tomorrow, we'd never

miss them in two weeks, because the white farmers can take over and produce everything the Jap grows. And we don't want them back when the war ends either." The last internment camp was not closed until March 20, 1946 well after the end of WW II.

In the aftermath of WW II, however, we begin to see slow change in the immigration policy. The Luce-Seller Act in 1946 allowed naturalization of Indians and Filipinos and set the quota of 100 immigrants per year. The Displaced Persons Act in 1948 allowed the immigration of those displaced by Nazi persecution, and in 1952 the Congress set higher quotas for immigrants, favoring Ireland, the UK and Germany. Then, in 1960 at the height of the Civil Rights Movement an Immigrant and Nationality Act Amendment replaced the national origin quota system with a general quota system that limited the immigrants from the Western hemisphere to 120,000 and those from the Eastern hemisphere to 170,000. But, what really opened up immigration was the 1965 Immigration Act which replaced the quota system with admittance based on their relationship with US citizens or residents or US employers.

It is not surprising to see sudden emergence of new Asian congregations in the Episcopal Church in the 1960s and the 1970s. And many Asian congregations saw impressive growth all over the country in the 1970s and 1980s. With the increasing Asian presence in the Episcopal Church, the 64th General Convention in Louisville, KY in 1973 passed a resolution to establish an office for the Episcopal Asian American Ministry to deepen and strengthen the existing Asian ministries and develop new Asian ministries in the Episcopal Church. There are so many stories yet to be told and much still to be celebrated in the history of Asian Mission in the Episcopal Church. One milestone we should all know and celebrate is the ordination of the first ever Anglican Hmong priest in the world, The Rev. Toua Vang, who was ordained in the Episcopal Diocese of Minnesota on June 23, 2013. Today the Episcopal Asian Ministries number over 140 congregations, comprised of Chinese both Cantonese and Mandarin, Japanese, Korean, Filipino, Vietnamese, Cambodian and Hmong.

In 1969, the Asian immigration to the US was just at 11% which then grew to 34% by 2010. According to the 2012 census report, Asians are the fastest growing ethnic minority group at 2.9%. Yet, the Episcopal Church has been slow to respond to this trend with an intentional missional strategy. The harvest is plentiful but laborers are few indeed. In the Diocese of New York, we used to have active Chinese, Korean, Japanese and Filipino ministries. Today we have just one Chinese congregation and a fledgling Japanese ministry. Last fall a group of young Asian Americans in this diocese started an Asian Spirituality Group which has been growing in its monthly meetings. My hope and vision for this group is to develop a new multicultural

Asian Mission in the Episcopal Church

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Asian American church plant, the first such model in the Episcopal Church.

It is clear that Asian presence in this nation and in the Episcopal Church has a long history. Many Asians have been Americans and Episcopalians for several generations, and not just recent immigrants or recent converts to Christian faith. When I was serving at the Church of St. Mary the Virgin in Times Square, one day after the Noon Mass as I was standing at the door greeting people, a woman came up to me and asked, "Are you Dalai Lama?" One comes across all kinds of people in Times Square. This is a humorous story, and I have told it before. But, for me personally there is also something unsettling in this question. It is along the same line with another question I am asked sometimes, "Why are you a Christian and not a Buddhist?" Coming from a family of four generations of Christians, I never know quite how to answer that.

I am also often asked, "Where are you from?" As a Korean immigrant the answer for me is really straightforward on one level. But, having lived in the US for forty-five years, this is my home, not Korea. For those Asian Americans who are born in the US such as my niece, it is a pretty difficult question to deal with. Such a question seems to be saying, "You are not really American because you are Asian." This attitude, I believe, has its roots in the anti-Asian immigration and naturalization policies of the past centuries, which never allowed Asians to feel at home in the US.

I end with a quote by the Victorian English politician and historian, Lord Acton: "History is not a burden on the memory

but an illumination of the soul." This is a profound insight into how history functions in and impacts the human spiritual and moral hemisphere. History at its best is about discovering the truth that illumines human soul, lifting up to light the transcendent capacity of human spirit as well as shedding light on the dark side of human nature. I hope that my presentation this evening was not so much a burden on the memory as an illumination of the soul. Truth is often painful, but truth always illumines and liberates the soul. As the stewards of historical truth, I pray that you may be blessed to be the instruments of an illumination of the soul!

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Correcting the church's record on Absalom Jones

Byron Rushing, vice president of the House of Deputies

As we again approach the celebration of Absalom Jones Day, let me ask us all to review the biography of Blessed Absalom which we print in our bulletins and to which we refer in our teaching and preaching. The most popularly printed version seems to be the short account printed in **Lesser Feasts and Fasts** and **Holy Women Holy Men**.

That biography contains several grave errors pointed out to me by the historian of St. Thomas African Episcopal Church, Arthur K. Sudler. I note three here:

1. "he was sold to a store owner in Philadelphia" is incorrect. The reality was typical and much worse. His master moved to Philadelphia after he sold his plantation along with Absalom's mother and six siblings.
2. "Jones bought his own freedom in 1784." Jones bought his wife Mary Thomas's freedom. His master



granted him a manumission in 1784, after refusing for several years to allow Absalom to purchase his freedom.

3. Also, the Free African Society was organized in 1787 before the St. George's incident which probably occurred in 1792.

Ed.: Correct accounts of the life of Absalom Jones are available in two biographical sketches, one by Arthur Sudler of St. Thomas African Episcopal Church in Philadelphia, and the other excerpted from the *Annals of the First African Church* written by the Rev. Wm. Douglas and published in 1862. Rushing's article with the two biographical sketches is posted on the HSEC website: <https://www.hsec.us/releases/we-need-a-new-biographical-sketch-of-absalom-jones>

IN BRIEF

Digital timeline tracks women's ordination

In 2014, Episcopal News Service assembled an interactive timeline of the history of women's ordination. The timeline provides visual and textual information beginning in 1885 in Alabama when Alabama Bishop Richard Hooker Wilmer ordains Mary Johnson and Mary Caroline Friggell as the first deaconesses in the Episcopal Church. Enjoy working through this timeline by visiting bit.ly/2nCteto.

Online archive for The Living Church

Back issues of *The Living Church* are accessible online thanks primarily to the work of Richard Mammana, TLC Archivist. Mammana scanned issues and worked with Google Books to make them available. Issues to 1942 are currently listed with links to 1894 coming soon. The bi-weekly magazine covers news of the Anglican Communion. More at livingchurch.org/tlc-archive-back-issues.

Biography of California's Gold Rush bishop

Mary Judith Robinson has written a compelling account of a pioneering cleric who established the Episcopal Church beginning in the Gold Rush of California. The Rt. Rev. William Ingraham Kip (1811-93) was charged "to gather up and reduce to order" the church in wild California in the 1850s where he encountered ship wreck, bandits and grizzly bears among many challenges. Four centuries of fascinating people connected by genealogy (in Burnet, Cleveland, Dodge, Kinney, Kip, Stedman, and Stuart families) tell the history of America through personal lives. Robinson is Kip's great-great granddaughter. *Gold Rush Bishop* is available at Amazon.com

Submissions welcomed for Fish Award

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

Rhode Island cathedral becomes support base for racial reconciliation

The public was invited to get its first glimpse of the changes in the old Diocese of Rhode Island cathedral which now serves as a base of support for racial reconciliation on Jan. 22. A reconfiguration of one of the oldest Gothic Revival churches in New England now includes extensive exhibits from Brown University's Center For the Study of Slavery and Justice and the Little Compton Historical Society's presentation on the history of Rhode Island's role in the slave trade.

Profits from slavery helped pay for churches, according to the Rhode Island diocese's leader, Bishop W. Nicholas Knisely Jr.

"So much of our history as Americans and as a church has been impacted ... by our participation in the slavery industry over the years," Knisely said. Being "free of the stain it has left" will require "telling the truth about our story," he said.

A handful of community organizations will now share the facility, including a nonprofit group, the Center for Reconciliation. The organization offers programs for learning about the history of slavery in America and continuing legacies related to that history.

The staff of Rhode Island for Community and Justice are moving into an office wing attached to the cathedral. The organization, which is also committed to racial reconciliation, offers programs to teens.

reported by Providence Journal staff writer Mark Reynolds

Registration open for 2018 NEHA conference

The 2018 NEHA conference will be held in New Haven, Conn. August 7 through 10, with most events occurring at Trinity on the Green. Speakers include Barbara Lau, Director of The Pauli Murray Project at the Duke University Human Rights Center; and The Rev. Canon C. K. Robertson, Ph.D., Canon to the Presiding Bishop of The Episcopal Church. Information on program, registration, schedule, travel and housing is available on the NEHA website at www.episcop-alhistorians.org/2018.

Registration is due **by July 7** to avoid late fees. Participants are responsible for making their own lodging arrangements. Discounted room rates have been negotiated with facilities near Trinity on the Green, New Haven: Omni Hotel, Elm City Clubs, The Study. Discounted rates are available until May 1. Travel options include Metro North and Amtrak trains serving Union Station; and those traveling by air Tweed-New Haven Airport (HVN), a regional airport; or Bradley International Airport (BDL) near Hartford.

Porter

CONTINUED FROM FRONT PAGE

South Carolina, which had purchased the chapel and surrounding property in 1963, resolved to rebuild. Within four years the renamed St. Luke's, honoring the patron saint of physicians, was rededicated.

One man who knows the immediacy of Dr. Porter's work as well as anyone is the Rev. Dow Sanderson, who attended Holy Communion from his teens, was ordained there in 1986 and served as rector from 2001-2017.

"Anthony Toomer Porter was a progressive by any 19th century metric, and the visionary and fund-raiser for the first school for African-American children after the Civil War," Sanderson said. "He opened a school for white children whose economic fortunes after that ruinous war would have otherwise made education impossible. He opened the Industrial School for women, giving economic independence to those who no longer had husbands or fathers. He provided quality housing for widows."

The motive behind Porter's vision was his visit in 1867 to the gravesite of his son, John Toomer Porter, who died of yellow fever at the age of 11 in 1864. Porter resolved to make his life's work the education of boys orphaned or left destitute by the Civil War. A month after that visit he founded Holy Communion Institute, a church day school in the Church of the Holy Communion's Sunday School building, and a nearby dormitory for 33 boys.

In his autobiography, *Led On! Step by Step*, published in 1898, he recalled the moment at his son's grave: "Suddenly I heard a voice saying to me, in distinct articulate tones, 'Stop grieving for the dead, and do something for the living.'"

Holy Communion interim rector the Rev. Christopher Thompson, speaking at the Evensong ceremony, acknowledged the long reach of Dr. Porter's impact on the sanctity and



photo by Miles Tager

Formed in 1848, Church of the Holy Communion held services at the nearby Federal arsenal for the first six years, and in 1854, under the leadership of then Deacon A. Toomer Porter, the vestry purchased property at Cannon and Ashley Avenue for a new church building, a block from the arsenal.

“Suddenly I heard a voice saying to me, in distinct articulate tones, ‘Stop grieving for the dead, and do something for the living.’”

The Rev. A. Toomer Porter in his autobiography
Led On! Step by Step

regeneration of the entire community through the post-war years to the present day.

"The Reverend Porter knew that education was the key" to recovery, Thompson said.

Dr. Porter mentored future Episcopal Bishop William Alexander, and his

son Theodore Atkinson Porter followed his father's footsteps to become rector at Holy Communion.

Born in 1828 into the white planter class in Georgetown, South Carolina, Dr. Porter struggled with his conscience about human ownership, but as a

CONTINUED NEXT PAGE

Southern loyalist signed up as a chaplain with the Confederate Army.

Surviving the war, he came close to death again shortly thereafter, as General Sherman's troops burned and looted Columbia, South Carolina where Porter had moved his family for their safety.

The man who saved him from the mob was Lt. John McQueen, an officer in the Union army.

Porter would later return the favor, giving McQueen a 'pass' letter that let him travel safely through the many dangers of the post-war South.

The cross that graces the altar in the Church of the Holy Communion was a gift from McQueen to Porter; a stunning testament to the power of reconciliation.

Sanderson cautions about the fragile peace and tranquility that sets Charleston apart from so many other communities struggling with class and race inequality. He cites a "paternalistic" attitude in Porter's own words that also holds true today in "the insensitivity that old flags, monuments and memories still haunt and hurt. In that respect Dr. Porter's struggles are very much our own."

Yet the key to his many stunning successes remain with us still, ironically "rooted in ancient rituals and sacraments, demanding that the Word made Flesh must also be sought in the poorest and the neediest," Sanderson said. "At the source of all his deeds was his abiding Anglo-Catholic Christian Faith."

Today many enjoy the fruits of Porter's labors, from the teachings of his three schools to "the beautiful Church of the Holy Communion that stands this day as his greatest memorial," Sanderson said.



SOURCE: National Archives and Records Administration

The arsenal in Charleston, S.C. in 1865 after the Federal reoccupation. An unheated room over an open cellar served as the first home for Church of the Holy Communion.

Anglican and Episcopal History journal to launch a digital edition

Anglican and Episcopal History will launch a digital edition in 2018. This quarterly journal of the Historical Society of the Episcopal Church, published since 1932, seeks to raise the level of discussion, provide a forum for exchange of ideas, and review books of relevance and of interest to educated Anglicans. Originally published as *The Historical Magazine of the Episcopal Church* (1932-1986), AEH is composed under the direction of an editor-in-chief with book review editor and church review editor providing content in each issue.

The digital edition of AEH will be produced and managed by

Sheridan Digital Editions using both the conventional way to convert print publication PDFs into digital counterparts and going a step further with feature-rich HTML5 viewing for desktop or mobile device. Sheridan's Digital Editions are mobile device compatible with full navigation. Sheridan also produces the print edition of AEH and many of the world's most prestigious and highly cited STM and Scholarly journals. They have been a part of the movement with an array of solutions for the content continuum, from print to online.

Initially, the digital edition will be an add-on benefit for Society

As a punctuation mark, one congregant took this thought away from the Evensong celebration and Dr. Porter's life work; "he was a chosen vessel," she said.

And Charleston, perhaps, the chosen Holy City.

*Miles Tager is a freelance writer, member of the Episcopal Church of the Holy Communion in Charleston, SC, and author of the upcoming collection 'The Accidental Episcopalian'.
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members who continue receiving the print edition. Members will be given the opportunity to stop the print edition during this transition period. The Society's membership model will change in 2019. Members will pay dues and may select a delivery option of print OR digital, print AND digital, or not receiving AEH in any form. The option of non-member digital and/or print delivery will also become available.

Those currently subscribed to AEH through a subscription service will continue receiving the print edition with the digital option becoming available at the next renewal cycle.

Short-lived gains for California's women delegates

by John Rawlinson

During my years as the archivist of the Diocese of California, I had multiple occasions and reasons to consult the journals of the diocesan conventions. Generally the purpose was to identify when particular events happened, and often those searches were in behalf of various processes to prepare congregational histories and on matters before living memories. During one of those searches in a journal from the late 1890's, I noticed a curious matter in the list of delegates to the Diocesan Convention. Looking more carefully at the entire list, I saw the names of additional women.

A careful and thorough search disclosed that in California, women were elected to the diocesan conventions from 1896 through 1904. They had been elected to nine different conventions.

In 1896 four congregations elected women. There is no known reason they changed from the practice of electing only men. It appears to have been a spontaneous set of independent actions. There is no evidence of any common stimulus or formal movement to encourage the election of women delegates. Most of those congregations were more than 180 miles distant from each other, so this was not an organized movement in one region of the diocese, and it is unlikely that congregations that

distant from one another engaged in some form of consultation. That first year, none of the women actually attended the convention; they were delegates in name only. On the other hand, of all persons elected as delegates to that convention, only 36 percent actually attended.

After the first-time women were elected, the growth in the number of elected women was relatively slow. However, in a short time relatively large numbers of women were being elected. The chart below demonstrates the growth of the phenomenon.

When first examining the percentage of elected women who actually attended the conventions, it is logical to doubt the value of electing those women in view of the fact that the majority did not attend. However, once the election of women delegates was more common, their participation percentages are not dramatically different from those for the whole convention.

To speak about the elected women in a definite way, one would need to do a careful and detailed study on a one-by-one basis. That is beyond the scope of this study, and it is entirely likely that basic biographical and congregational data do not exist. However, it is possible to make some general comments. First, while some clergy wives were elected, they were

neither a large number nor a large percentage of the elected women. Second, while some of the women were the wives of male delegates, the majority were elected solely in their own right. Third, about 20 percent of the women delegates were single women. Fourth, there were a number of congregations which elected an all-women delegation.

The figures for 1904 show a steep decline in the number of congregations which elected women delegates, and in the number of such delegates elected. The most likely explanation for that decrease is to be found in the politics of the Diocese of California. Following the 1903 convention, one of the conservative diocesan lay leaders made a personal protest to the bishop about the presence of women. He expressed the belief that since only men were elected to the national General Convention, the same practice should apply to the Diocesan Convention. The protest became known, as was the fact that the bishop referred the matter to the chancellor of the diocese for an advisory ruling. The chancellor responded, "I have examined the question...under the terms of the Constitution of the Diocese of California, and am of the opinion that the membership of the Diocesan Convention is by that instrument confined to men." He went on to a provision that, "The Convention shall be composed of Clergymen and Laymen." He continued to say, "The term 'Laymen' in this connection was clearly intended to signify Laymen and does not therefore include Laywomen." While this formal ruling was issued only three weeks before the Convention of 1904, the protest and likely ruling were clearly known throughout the diocese. That is likely the reason for fewer women being elected.

SEE CALIFORNIA'S WOMEN DELEGATES PAGE 13

Category	1896	1897	1898	1899	1900	1901	1902	1903	1904
No. of women elected	4	15	12	27	45	53	84	88	49
No. of women PRESENT	0	1	3	5	17	18	22	19	20
% of women PRESENT	0%	6%	25%	19%	38%	34%	26%	22%	41%
No. of congregations electing women	4	8	5	11	16	22	31	33	17
% of all elected delegates PRESENT	36%	30%	36%	37%	42%	37%	35%	36%	41%

Stained glass fragments tell the story of sacred spaces devastated by WWII bombs and bullets

Excerpted from *Remembered Light: Glass Fragments from World War II: the McDonald Windows* by The Rev. Paul C. Chaffee. Reprinted with permission of Interfaith Center at the Presidio.

The Rev. Frederick A. McDonald attended General Theological Seminary 1931-1934. He visited Germany in 1933, served at St. Steven's Episcopal Church, Providence, RI then at St. John's, South Bend, Oregon and finally at St. David's, Portland, Oregon where after the bombing of Pearl Harbor he told his parish that he was enlisting. He trained at the Chaplain School at Harvard University with his first assignment to Fort Mason, San Francisco where in his first year he served 27,400 worshipers at 784 services, along with conducting 150 weddings.

On June 22, 1944, two weeks after the D-Day invasion, McDonald was posted to Europe as chaplain of Special Troops 12th Army Group under the command of General Omar Bradley. He was dropped in a field near Bayeux in Normandy. Over the next nine months the 12th Army Group liberated Paris and finally defeated Germany.

Chaplain McDonald's assignments took him through areas of complete devastation in France, England, Belgium and Germany. As he ministered to the troops along his way he would visit bombed out churches and synagogues including The Russian Chapel, Wiesbaden, Germany, often picking up shards of glass which he put into envelopes and mailed home.

After the war Fred's last call was St Luke's Episcopal Church, San Francisco. Through a series of conversations with friends an idea came to fruition: from shards of devastated sacred spaces 25 stained glass windows



Army Chaplain Frederick McDonald surveys the damage from a 1940 Luftwaffe bombing raid on Coventry Cathedral.

Photos courtesy of the Interfaith Center at the Presidio

each containing the written 'story' of that structure were completed. And as luck would have it, a long time parishioner at St Luke's, J. Gordon Turnbull, the architect of the Interfaith Center at the Presidio, was very taken by the idea of these pieces of art, each telling a story of their origin and destruction. The thought was that they would be housed in the newly renovated Interfaith Center at the Presidio. With the financial help of Mr. Turnbull, Fred's sister, Elizabeth, and many others from 1999-2005 the 25 pieces were completed by 13 artists. One of these artists, Armelee LeRoux, trained in France, completing stained-glass works in Canada and France and at the time working

SEE **STAINED GLASS** ON PAGE 14



Artist Armelee LeRoux at work designing one of the 25 stained glass assemblies for display at the Interfaith Center at the Presidio in San Francisco.

Richmond's community outreach saint

by Anne Snyder

It is a quiet place, somehow stark even though care has been given to the landscaping. A quiet place above the river. Among the many tombstones, one, unassumingly, stands near the mausoleum of Lewis Ginter. The inscription is simple: Grace Elizabeth Arents, MDCCCXLVIII, MCMXXVI.

Perhaps few if any of Richmond, Virginia's citizens would recognize the name. Perhaps even few of the Episcopal community would, but to some, especially the churches of St. Andrews and the alumni, staff, and current students of St. Andrew's School, Grace Arents remains an inspiration for community outreach.

The students of Open High School may not realize that they attend an institution based on the Grace Arents School for which she contributed financing and land.

There are plaques now to honor her, articles written about her, but to those of us who have traveled back in time to seek and learn the history of her remarkable life of charity and dedication to the less fortunate, she is far more than a plaque of words, she is our Saint Grace, who lived her faith not in the pew, but in the world of a Richmond still healing from the Civil War and its aftermath.

Her contributions to the welfare of its citizens, were continued by her companion, Mary Garland Smith, who is buried in an equally unassuming grave in a cemetery less than two miles from Grace.

Although not a member of St. Paul's Episcopal Church, Richmond, VA, she attended services there with her uncle and it is said that St. Paul's outreach mission in the disadvantaged working-class neighborhood known as Oregon Hill, sparked her nurse's desire to both support the



Source: Richmond Times-Dispatch

Children pour out of Grace Arents School at the end of the school year in 1943. The building later housed Richmond's Open High School.

Episcopal Church and the ordinary, working people of Richmond.

It is hard to imagine, although Grace inherited a substantial fortune from her uncle, Lewis Ginter, that a woman of her time would be the financier for not one but three Episcopal churches; St. Andrews, Holy Comforter (originally a mission church of St. Andrews) and St. Thomas; all still active in the Diocese of Virginia.

It is equally difficult to imagine that she founded a free school (still in existence), subsidized housing in Oregon Hill (one block still standing), participated in early efforts to improve living conditions throughout the city, started the first circulating library in Richmond (the Grace Arents Free Library), founded a tuition-free school, St. Andrews, a

SEE **RICHMOND'S SAINT** PAGE 13

Richmond's saint

CONTINUED FROM PAGE 12

night school for working children and adults, and helped establish the Richmond Chapter of the Instructional Visiting Nurse Association. Her philanthropic efforts included a sanitarium for children.

Retiring and shy, Arents avoided photographs and according to some who knew her always entered church by the side door to take her place in the back row in order to avoid attention. Perhaps she would be amazed or even appalled at the plaques that have been placed, the articles that have been written, and the celebrations held in honor of her life.

Those efforts continued to have support after her death. Her companion, Mary Garland Smith, proved a faithful and able steward of the Arents legacies for the forty-two years after Grace's death. Smith served them personally as the principal of St. Andrew's School and ensured the home they shared became the basis for the Lewis Gintner Botanical Gardens.

Anne Snyder is lay minister at St. David's Episcopal Church, Aylett, Va., and lay historian at St. Paul's Episcopal Church, Richmond, Va.

California's women delegates

CONTINUED FROM PAGE 10


That was followed up by a proposal to amend both the Diocesan Constitution and its canons to read, "The Lay members [of the Convention] shall be male...." The Journal of 1904 reports a discussion, and a vote by orders, a two-thirds vote being required. The clergy votes were 31 aye and 10 no, so that amendment was adopted by the clergy. However, the lay vote was 20 aye and 12 no, so the two-thirds mark was not reached. The Journal continues, "Some explanation being called for, the Bishop called the President of the Standing Committee to the Chair, and after [the Bishop] explaining the situation, submitted certain documents showing the history of the whole matter." Those seem to be the documents which passed between the bishop and the chancellor. Following the bishop's explanation, the lay vote was re-cast, and the amendment passed. Rather than take effect immediately, a motion was made and passed that "...this Amendment be not effective until the adjournment of this Convention." Thereafter, women were excluded for many decades.

The politics continued with the establishment of a largely powerless House of Church Women-- to be kept separate from the Woman's Auxiliary. That, however, is another story. (The Woman's Auxiliary was organized in the early 1800's as a vehicle for women to raise money for missionary ventures in a way which was independent from, but supportive of, the missions strategy of the national church structure.)

The Historical Society of the
Episcopal Church Annual Meeting
Banquet Saturday, June 16, 2018
Refectory, Virginia Theological Seminary

our new puzzler

Can you name and place this church?



The present building was constructed in 1849 in a Roman architectural style and is the third church structure to occupy the site. The interior conforms to a basilica design with colonated aisles and a semi-circular apse. The church was home to religious revival meetings and a hospital during the Civil War.

Email your answer to
thehistoriographer@gmail.com

Congratulations to Susan G. Rehkopf, Archivist and Registrar for the Diocese of Missouri, who correctly identified the Gothic Revival church in the last issue's puzzler: St. Paul's Episcopal Church in Ironton, Missouri. The town is two miles south of Pilots Knob where in 1863 Union forces constructed a hexagonal earthen fort, Fort Davidson, from which they repelled repeated Confederate assaults by an 8,000 man force led by General Sterling Price.

ARCHIVES ARRANGER

Storing photos for longevity

Many church archivists hold photographs in their repository, often placed in folders of an archival storage box or filing cabinet. Regardless of where they are kept, here are important guidelines in how to store photographs for the decades (and centuries) to come.

Photographs must be kept from bending because it will cause emulsion – a separation of photographic layers – that causes eventual loss of the image. Unless you store photos flat, use spacers in storage boxes or make certain folders in cabinets are not bending. Emulsion also accelerates from scratches, abrasions and finger prints (which transfer oil from your hands that bleed into photo layers). If you have photos in scrapbooks, it is almost always better to remove them (see PVC warning below).

Photographs may be placed between preservation quality paper though this means handling the photo more often any time it is viewed. Preferred storage is in a “stable” plastic such as polyester, polypropylene or polyethylene – which can be purchased from archival supply houses. Viewing without hands-on contact is made possible, but is more expensive. Don't seal the sleeve or wrapper to avoid moisture build-up. NEVER laminate a photograph, unless you don't want it for very long. NEVER store photos in Polyvinyl chloride (PVC) or shrink wrap, unless you want to cause massive damage over time. Many “sheet protectors” are PVC, as are cover sheets in most scrapbooks.

Additional detail on the proper care and keeping of photographs is found at the Library of Congress web page at loc.gov/preservation/care/photo.html.

Matthew P. Payne is Historiographer and Archivist of the Diocese of Fond du Lac in northeast Wisconsin and may be contacted at archives@diofdl.org or (920) 830-8866.

You can find more ideas on preserving church records in NEHA's booklet: *Archives for Congregations* (ISBN-978-1-329-11113-4)



This 1860's photo of Old Christ Church, Alexandria, VA (where George Washington attended church) shows the effects of separation, scratches and abrasions. This image is in the public domain and available from the United States Library of Congress's Prints and Photographs division under the digital ID cwpbh.03300.

Stained glass

CONTINUED FROM PAGE 11

in Emeryville, California, created 12 of the 25 pieces, each with a unique design, each containing Fred's written story of that site.

An observation from NEHA board member Susanne Lenz:

From 1981-1997 my husband and I attended one of the first churches Rev. McDonald visited and for which a glass piece was made: St Augustine of Canterbury, Wiesbaden, Germany. In the early 19th century the land was given to the British for a church. It was bombed in WWII. Rebuilt basically by the Americans, it burned down in the 60's and was rebuilt again by the Americans. In the 90's the congregation voted to come under the Convocation of American Episcopal Churches in Europe and has remained so to today.

The Rev. Christopher Easthill, a Brit, and his wife Heidi, provide guidance for the congregation which remains a mix of British, American, German and other nationalities.

I first saw the 25 pieces on display at the Parliament of the World Religions held in Salt Lake City, Utah in 2015 and as of February 2018 the exhibit is still in Salt Lake City. The pieces and narrative by Fr. McDonald and insights by each artist are presented in *Remembered Light: Glass Fragments from World War II* published by the Frederick McDonald Trust in collaboration with the Interfaith Center at the Presidio, www.interfaith-presidio.org. The text is by The Rev. Paul C. Chaffee.

Ed.: The Rev. Fred McDonald died in 2002 in San Francisco at the age of 93, living long enough to see the first dozen art pieces completed.

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.

MEMBERS MAKE IT HAPPEN

The Historical Society of the Episcopal Church and the National Episcopal Historians and Archivists are membership organizations. Without you, neither would be able to carry out their purpose. On behalf of both organizations, we acknowledge those 2017 members who gave beyond the regular level of membership. Thank you and may God bless you in your ministry.

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

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

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

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



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

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

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



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