

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 2020

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Berkeley erupts in May 1969

Seminarians' plans for a neighborhood park are overtaken by Free Speech activists and California's governor

by John Rawlinson

The name "People's Park" is written large in the history of 1969, and echoes through later years. Millions of people have seen photographs of Berkeley students facing the police and military. Some have read snippets of the history involved. The politics ring loud and long. The conflict between the administration of the University of California and many of its students is well-known. However, few know the non-political origins of that series of events, and the ways in which theological seminaries were involved.

The University of California, Berkeley had purchased a group of homes which occupied nearly a full square block, and in late 1968 cleared that block of the buildings, leaving exposed foundations, and some water pipes. Since it was left vacant, people began using it as an informal parking lot. When it rained, they struggled with deep mud. Later, evidence demonstrated that, having promised immediate construction funds for the site, the administration of Governor Ronald Reagan intentionally withheld the necessary funds. That left the



photo by Lonnie Wilson, source: Oakland Museum of California

With fixed bayonets California National Guardsmen advance against protesters on Telegraph Avenue in Berkeley in late May. The Guard occupied Berkeley following the May 15 protests in which 58 people were shot by police and sheriff's deputies. James Rector, a visiting student and bystander from San Jose, was killed while watching the protests from a cinema rooftop.

university administration caught between angry students, the local populace, and state budget officials.

The relatively conservative American Baptist Divinity School (ABSW), in Berkeley, California is located four blocks south of the campus of the University of California. In 1969, its nearby population included aged retirees, single students, and student families with young children. Starting at the beginning of the spring semester, the seminary offered a class on community ministry. Rather than teaching ordination candidates to make

unilateral decisions, the professor sent the members of that class out to interview segments of the nearby population. They were to ask the residents what was needed in that neighborhood and they were to return and share the results of their interviews. There was a common theme: we need a park. That finding was in harmony with what some community activists had announced some six months previously. The areas' retirees felt confined to their apartments because there was no outdoor space to sit. Young parents wanted a

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THE HISTORIOGRAPHER

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The National Episcopal Historians and Archivists were founded in 1961 to encourage every diocese, congregation, and organization in the Episcopal Church to collect, preserve, and organize its records and to share its history.

episcopalhistorians.org

The Historical Society of the Episcopal Church was founded in 1910 to promote the preservation of the particular heritage of the Episcopal Church and its antecedents, publish and distribute a scholarly historical journal and to cooperate with other societies concerned with the history of the Episcopal Church and the other churches of the Anglican Communion.

hsec.us

Begun on faith and the proverbial shoestring, The Episcopal Women's History Project was organized in 1980 by a handful of dedicated Episcopal Churchwomen in New York City. Formed to raise the consciousness and conscience of the Episcopal Church to the historic contributions of its women, EWHP began, and has continued to gather the life stories of Episcopal Churchwomen who have served God faithfully and selflessly.

ewhp.org

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>

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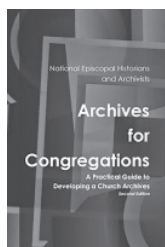
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CORRECTIONS

The article in the 2019 autumn issue on newly elected NEHA board members incorrectly listed the Rev. Rowena Kemp's prior parish as being in Hartford, Conn. Trinity-on-the-Green, where Kemp served as assistant rector, is actually in New Haven.



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Historiographer deadlines

Spring 2020: April 15

Summer 2020: July 15

Autumn 2020: September 15

IN BRIEF

Dr. Alfred Moss Jr. recognized by NCC

An important leader of the Historical Society of the Episcopal Church has been recognized by the National Council of Churches (NCC) for outstanding service and leadership. This recognition took place in October at the NCC's annual Christian Unity Gathering, in Hampton, Virginia.

The Gwynne Guibord Award for Excellence in Interreligious Leadership was given to the Rev. Dr. Alfred Moss, Jr. Moss has served as vice-president of the Society and serves as co-chair of the African American Episcopal Historical Collection, a joint venture of HSEC and Virginia Theological Seminary. He is author of numerous articles and books on the history of African Americans and race relations in the English-speaking world.

Dean Steven Peay to give Manross lecture

The 2020 Manross Lecture of the Historical Society of the Episcopal Church will be presented by the Very Rev. Steven Peay, Ph.D., on Saturday June 20 at the Washington University campus in St. Louis. He is associate dean of All Saints' Cathedral, Milwaukee and the 20th dean-president emeritus of Nashotah House. Dean Peay will discuss his continuing work on writing a history of the Sisterhood of the Holy Nativity, a women's religious order founded in 1882.

\$90,000 raised for Philadelphia 11 film

A successful Kickstarter campaign has raised nearly \$90,000 to support making a feature documentary telling the story of the Philadelphia 11 - eleven women ordained Episcopal priests against church rules in Philadelphia in 1974. Donations are still being received and backers can receive a variety of documentary mementos.

Since 2015, Margot Goerring and her production team have taken ten trips around the country, and filmed 12 interviews. They have held phone conversations with an additional seven people who were intimately involved in the 1974 ordinations, and begun sourcing archival footage. Grants from MassHumanities and the LEF Moving Image Fund have supported this work, plus unimaginable hours of volunteer time. Learn more at <https://tinyurl.com/roxynj>

Doctorate awarded to Joan Gundersen

EWHP, HSEC and NEHA member, Joan R. Gundersen, Ph.D. was awarded an honorary Doctor of Divinity by Virginia Theological Seminary this past fall. Gundersen is a past president of the Episcopal Women's History Project and served as longtime archivist of the Diocese of Pittsburgh. She worked as a research scholar in women's studies at the University of Pittsburgh and is professor emerita of history at California State University, San Marcos. She has published extensively on the history of the church in Virginia



Church in the virtual world

commentary — David Skidmore



As relentless as the coral die-off in Australia's Great Barrier Reef, the decline in church attendance and affiliation shows no sign of abating five decades on since worship attendance and membership peaked in the mid-1960s. Depending on the poll, American participation in worship and other church activities

fell from a high of around 50 percent in the late '50s and early '60s to the upper 30th percentile in the past decade. A more troubling development is the drop in church affiliation and religious identity.

In its most recent survey, the Pew Research Center found that the number of adult Americans identifying themselves as Christian fell by 12 percent over the past decade. That steady downward trend is accompanied by an increasing share of the population that register as "nones"—those who identify as atheist, agnostic or simply nothing, now comprising a fourth of the U.S. population.

This is not news to bishops and congregational development officers in most Episcopal dioceses, or even to most vestries struggling with the disparity of falling pledge income and attendance and of ever rising costs for supporting a fulltime priest. Some congregations are managing through shared clergy or volunteer clergy, but that adjustment can be difficult in dioceses where fulltime clergy have been the norm.

How low can the church go in members and dollars in this climate of institutional distrust, fluid relationships, the primacy of self, and the efficacy of complacency? For some time prognosticators have been forecasting a Great Awakening 3.0 for the church, evident in the decade long emergence of the Fresh Expression movement in the United Kingdom and U.S. Congregations modeled more on monastic orders than traditional parishes have taken hold in urban centers, often with significant seed money from the diocese or wealthy parishes.

These approaches have promise but suppose they don't pan out? That Fresh Expressions and other iterations grow stale and expressionless? Is there another path to a rebirth, to a second life as a faith community?

In 2007 a group of Anglicans decided to try a church plant online using the relatively new virtual reality platform known as Second Life (SL) that launched in 2003. This virtual world, whose active users now number close to a million, provides users the tools to create avatars (users online representations), build interactive objects, and conduct business using virtual tokens. Companies like IBM and media conglomerates have Second Life presences and a number of countries have opened embassies in Second Life. The spirituality category includes most of the major Christian denominations along with Buddhism, Hinduism, Wiccan, and various animist and theosophical groups.

Except for the virtual world videos and images, the Anglican Cathedral's website reads like the website of a real world parish, listing the various ministries and activities: Bible study group, a pastoral care team, a prayer support group, and weekly and Sunday services; and quick links to news, finance matters,

resources, and sermons. The cathedral community numbers 479 (those regularly attending services and others stopping by to pray), and is currently led by a lay pastor and leadership team. There are obvious quirks: services and activities are listed in Second Life time (Pacific time zone), members going by their avatar names (the treasurer is Tithe Six Pence), and the lack of sacramental ministry—no eucharists, baptisms, confirmations, ordinations, or marriages.

The leadership team acknowledges that administering sacraments in a virtual context, at least for the present, is impossible given that the principal sacraments of baptism and the Eucharist require personal and physical interaction. But quasi-sacramental ministries—confession, healing services, renewal of vows, a litany, a spiritual communion—are feasible if there is "real correspondence in at least some aspects of the person and their avatar," according to the cathedral's former episcopal visitor, Christopher Hill, bishop of Guildford in the Church of England.

For members of the Second Life Anglican Cathedral their venture is not a rejection but an extension of the real world experience of Christian community. All but one of the six-member Leadership Team are active in real world Anglican or Episcopal congregations, seeing their online venture as another avenue for Anglican expression, one that augments what they experience in their flesh and blood, brick and mortar parishes.

Can faith be nurtured, even flourish, in virtual reality or augmented reality? If people won't come together to pray and praise, and break bread together in this embodied life, will they in a second life?

Twelve years on as an online faith community is pretty solid testimony that they will according to the SL cathedral leaders. Other gaming and social media platforms like Facebook may command more followers and run on more robust technology, but they can't provide the same immersive, interactive faith community as SL, claim the leaders.

"Not only are we able to see and interact with representations of each other, we are able to express our worship and prayer in unique ways, fully harnessing the potential of a 3D immersive environment," said Alisa Wright, lay pastor as well as worship and Bible study leader. "At Christmas, we welcome the Holy Family to our nativity scene. At Easter, the sun sets and rises over the course of Holy Week, following the tone of the liturgical proceedings. There is a life-sized tomb which we can enter to see that Jesus has indeed risen, just as his disciples did on that first Easter Day. At Creationtide, we worship in a beautiful garden, full of butterflies and wildlife."

But for real world religion, the numbers continue to thin and outlook dim. Fewer attending and fewer identifying as followers of a faith tradition. The notion that Gen Xers, let alone millennials, will return to church as they cruise into retirement like so many of their Boomer parents is a losing proposition. How will they be moved to return when they have never been in that state in the first place? Millennia from now, long after the last church shuttered its doors, travelers on the virtual highways will likely still have sanctuaries like the Anglican Cathedral where they can pull over to pray, be healed, be heard, and break bread with other seekers, and together ponder how faith might be reincarnated in the real world.

HSEC accepting grant applications for 2020

The Historical Society of the Episcopal Church invites applications for grants to be awarded in 2020. Grants of \$500-\$2,000 are awarded for the Society's objectives, especially promotion of the preservation of the particular heritage of the Episcopal Church and its antecedents. To be considered, applications must be submitted no later than May 1st. Awards will be announced July. Recipients are expected to make an appropriate submission to the Society's journal, *Anglican and Episcopal History*.

Applications for a regular grant may come from individuals, academic organizations and ecclesiastical groups. Requests are received that will support significant

research, conferences, and publication relating to the history of the Episcopal Church as well as the Anglican church in the worldwide Anglican Communion. A typical request often includes travel funding, dissertation research, or seed money or support for a larger project. Examples of awards funded include support of documentary films, dissertation research, publication of books and articles, support for a history conference and other purposes.

Robert W. Prichard Prize

The Society awarded the inaugural Robert W. Prichard Prize in 2019 to recognize the best Ph.D., Th.D., or

D.Phil. dissertation which has considered the history of the Episcopal Church (including 17th and 18th century British colonies that became the United States) as well as the Anglican church in the worldwide Anglican Communion. The prize is named to honor the Rev. Dr. Robert W. Prichard, a longtime board member and president of the Society and a noted historian and author in the discipline. The \$2,000 prize will be next awarded in 2022 for a dissertation successfully defended between January 1, 2019 and December 31, 2021.

For details on grants, including application information, visit hsec.us/grants.

Candidates sought for HSEC treasurer

The Executive Committee of the Historical Society of the Episcopal Church (HSEC) is seeking candidates for treasurer. The position oversees society finances, working with the director of operations who takes care of day-to-day bookkeeping. The time required includes an annual board meeting (3 days), Executive Committee teleconferences (16 hours), monthly review of finances (24 hours), annual budget development (8 hours), review of required reporting - Form 990 (8 hours), and other financial matters (12 hours).

The ideal candidate would be a member of HSEC who is familiar with not-for-profit accounting and processes.

The current treasurer, Bob Panfil, intends to retire from the post in May.

If you are interested, or know someone who may be, please share their name and contact information with the director of operations, Matthew Payne (administration@hsec.us). The Executive Committee will be in touch with candidates for consideration.

HSEC \$13,000 in grants in 2019

The Historical Society of the Episcopal Church awarded grants to 11 recipients in 2019 to support scholars in significant research and publications related to the history of the Episcopal Church and the Anglican Communion. Recipients are encouraged to publish, when appropriate, in *Anglican and Episcopal History*, the quarterly academic journal

of the Society. Applications received were reviewed by a committee, with recipients determined by the Board of Directors at their meeting in June at Trinity College, Toronto. \$13,000 in grants were awarded. The Rev. Dr. Robert Tobin, Chair of the Grants Committee, announced recipients from applications received.

Grant recipients

Patricia Allen, Communications Coordinator at St John's Episcopal Church in New York, to undertake archival research and interviews for a biography of Mother Ruth, African-American Episcopal nun and founder of the Community of the Holy Spirit in New York.

Christopher M. Babits, Postdoctoral Fellow at the University of Texas at Austin, to pursue archival research at Yale and Trinity Wall Street related to the role of American Protestantism in both the promotion and rejection of conversion therapy among LGBT people.

Daive A. Dunkley, Assistant Professor of Black Studies at the University of Missouri in Columbia, to pursue archival research at Weston Library, University of Oxford, pertaining to his work on the role of slaves in the British Caribbean in the development of Anglican identity.

Daniel E. Imoru, PhD candidate at North-West University, Potchefstroom, South Africa, to pursue dissertation research on the impact of Anglican Christianity on the cultural beliefs and practices of the Iteso people of Western Kenya.

Gian Luigi Gugliermetto, Priest-in-Charge at Christ Church (Episcopal), Ontario, California, to facilitate the publication of *Gli Anglicani: un profilo storico e teologico*, a study of Anglican history and theology in Italian.

Corinne Marasco, Archivist of St Paul's Episcopal Church in Alexandria, Virginia, towards the organization and preservation of the parish's extensive collection of historical documents.

Christopher F. Minty, Assistant Editor of the Adams Papers at the Massachusetts Historical Society; and Peter W. Walker, Lecturer in History at the University of Wyoming; towards their project to publish a critical edition of the correspondence of Myles Cooper, American loyalist clergyman and scholar.

Cordelia Moyse, on behalf of St James' Episcopal Church, Lancaster, Pennsylvania, for the purchase and installation of an exterior interpretive panel on the grounds of the church, exploring African American experience and the struggle for racial justice in Lancaster.

Mitchell Oxford, PhD candidate at the College of William and Mary, to examine the archive of Bishop Philander Chase at Kenyon College in Ohio, as part of a larger inquiry into the process of 'democratization' within American Christianity during the early nineteenth century.

Martha Ray, on behalf of St John's Episcopal Church, Tallahassee, Florida, towards the campaign to research and conserve the church's historic cemetery, located in the heart of the state capital.

Roger Revell, PhD candidate at Selwyn College Cambridge, towards participation in academic conferences pertaining to his dissertation on the Elizabeth Puritan theologian William Perkins.

Anglican and Episcopal History Volume 88, Issue 4

in this issue:

The Problem of Bernhard Jean Bettelheim, First Anglican Missionary to Japan,
Stirrings: Emerging Women's Ministries in the Church of England and the Episcopal Church and Their Impact on the Anglican Church of China,

Women Transforming the Church: Past, Present, Future

Joint Conference of the Episcopal Women's History Project
and the National Episcopal Historians and Archivists

July 13 - 16 2020
Maritime Institute
Baltimore, Maryland

The National Episcopal Historians and Archivists and the Episcopal Women's History Project will hold a joint conference July 13 through 16 at the Maritime Institute in Baltimore. "Women Transforming the Church: Past, Present, Future" is the title and theme for this 2020 conference which will feature the Rev. Gay Jennings, president of the House of Deputies, as the keynote speaker. Planners have invited two newly consecrated women bishops to speak at the conference. Registration is being handled by the EWHP. Information on registration, lodging and schedule will be posted by April 15, 2020 on the EWHP and NEHA websites and the conference website: www.womentransformingthechurch.org

For further information contact Jeannie Terepka, NEHA vice president, at jbt75nyc@gmail.com or the Rev. Dr. Jo Ann Barker, EWHP president, at joann.barker@gmail.com



The Maritime Institute conference center is located st 5 miles from Baltimore-Washington International (BWI) Thurgood Marshall Airport and the BWI Amtrak Train Station.

Highlights:

Opening worship with Dr. Fredrica Harris Thompsett, Mary Wolf Professor Emerita of historical theological at Episcopal Divinity School

Keynote address by the Reverend Gay Clark Jennings, President of the House of Deputies

Preview and discussion of The Philadelphia Eleven, "a documentary film about the women who defied the leadership of the Episcopal Church in 1974, and became the first women priests," by film-maker Margo Guernsey

Tour of the Archives of the Diocese of Maryland and Cathedral of the Incarnation.

Call for Papers

The Episcopal Women's History Project and The National Episcopal Historians and Archivists present an exciting 2020 Conference that will focus on the work and impact of women in the Episcopal Church throughout its history.

Papers, presentations and workshops related to the conference theme are invited to be submitted for consideration. Papers and Presentations can be 20 to 40 minutes.

Focus on the Conference theme: **WOMEN TRANSFORMING THE CHURCH: PAST, PRESENT AND FUTURE.**

Tell a Story: Focus on individual women; women as founders; women with dramatic histories; themes that challenge women—Identity; Power and Agency; Church Life; Service
Tell About Archives: Basic Preservation and Protocols; Handling Manuscripts and Digital Media; Organizing and Cata-

loguing; Using Archives to Tell Stories; Ethical Issues
All proposals must include: Resume of presenter; title and 150-200 word abstract; papers and presentations length (20 minutes or 40 minutes). Include media/audio-visual requirements.

For further information see: papersandpresentations@ewhp/nehatri-conference.org

Send proposals and/or questions:

Jean Ballard Terepka, NEHA Vice-President, 2020 Conference Program Committee Co-Chair jbt75nyc@gmail.com

The Rev. Dr. Sheryl Kujawa-Holbrook, Advisor to EWHP, Vice President of Academic Affairs and Dean of Faculty, Claremont School of Theology skujawa-holbrook@cst.edu

Deadline: **April 3, 2020**: Notification/response: May 4, 2020

BERKELEY

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park because there was no place for their children to play, and they could not allow them to play on the sidewalks beside speeding traffic. Of course, the children wanted to go outside and play. Single students also wanted a place for calm and relaxed reflection. There was widespread agreement that the debris-filled area populated by the remaining foundations of university-demolished houses was an ugly eyesore!

ABSW sits diagonally across the street from that block. The nearest park-like space was a mile away, and it was just grass with no benches. Class members decided they could beautify the barren space with flowers to add beauty, and perhaps provide a bench or two.

The Episcopal seminary—the Church Divinity School of the Pacific (CDSP)—is on the opposite side of the university, one block north of its seven-block wide campus. It was strategically located and surrounded by a other seminaries: Roman Catholic Franciscan, Unitarian-Universalist, and the ecumenical Pacific School of Religion. Common classes and lectures on the CDSP campus included students and faculty members from all those schools, and three more. As a result, it was also a forum for an almost immediate information flow among the seminarians and faculties of all the schools.

Knowledge that Baptist students were creating a park to provide for the desires of the people near that seminary spread effortlessly, and the common agreement was that the park project was a wonderful expression of Christian care for the community. As students gathered in the CDSP common room during class intermissions, and after classes, there was a happy buzz about creating the park. One commonly heard individuals and small groups planning to go to a nursery to purchase flowering plants to beautify the vacant land. People talked about taking hand tools for removing rocks, and for planting. There was talk about making, or buying, benches. At a dreaming level, seminarians talked about trying to provide a climbing structure, or swings for the children. These activities went on with a joyful quality for about two weeks.

It was then that some university students decided that the park was a good basis for challenging university administrators, and to insist that students and the



photo by Clay Geerdes source: The Clay Geerdes Archives

Students and local residents work at landscaping the 2.8 acre lot that became known as the People's Park in April 1969. The University of California, Berkeley had purchased the land two years earlier with the goal of eventually building student housing there. But it had left it vacant after demolishing the houses that were there. Baptist seminary students joined by CDSP students began planning turning it into a neighborhood park but backed off when university students took on the project to create both a park and an arena for free speech.

local community residents be consulted about any university building project. Many of those students also decided that, as an open space, the park could be a place for truly free speech, and that became the political rallying cry. The project quickly spun out of the control of seminarians, and they retreated from organizing the public gardening aspect. The university marshaled local police forces: the university police, the Berkeley City Police, and the Alameda County Sheriff's Department. All three then had a reputation for using brute force. The sheriff's forces had several years' experience in facing crowds opposed to the military draft, and the Vietnam War, and they were in command of all police forces in Berkeley.

As the creation of People's Park took on a political dimension, the Berkeley Free Church became active in the events. The Free Church was sponsored by the (Episcopal) Diocese of California, national units of Presbyterian Church, U.S.A., and several of the mainline Christian congregations in the south campus area. Both (Episcopal) Bishop C. Kilmer Myers, and Archdeacon John Weaver, provided specific vocal support. Richard York, the principal pastor of the Free Church was a priest in good standing of the Diocese of California. John Pairman Brown, a former professor at CDSP, was the church's "theologian in residence." One aspect of the formal ministry

of the Free Church was as a gathering and organizing factor for hundreds of "hippies" in the area, and it intentionally took a stance on the radical left side of politics and social life. The church established a bail fund which mounted to \$50,000 for those who were arrested, held a formal liturgical blessing of the park-in-process, coordinated some of the protest events, and organized first aid troops to be activated during the protests.

During the People's Park period, a university mathematics professor was the chairman of the board of the Free Church. In a letter to university Chancellor Roger Heyns, the professor said People's Park "... was a spontaneous surprise, and a creative venture by university students, local residents, and the street community." The point is that there was wider support than merely "a bunch of hippies."

While at the beginning there was a spontaneous quality about the creation of People's Park, as the process continued there was intentional organizing to create and maintain the park. The organizing role of the Free Church was critical in forming and shaping the process. Other forces were at work. The Berkeley BARB, a local "throw away paper" which was widely distributed and amply supported by advertisers, once carried an anonymous advertisement which urged people to "bring shovels, hoses,

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chairs, grass, paint, flowers, trees, bulldozers, topsoil, colorful smiles, laughter and lots of sweat” for combined efforts to create the park.

Seminary students well-knew about such broad invitations for help and materials. Many planned to provide plants and energy. During informal conversations at CDSP, the students from the several seminaries also decided to take on two different and additional roles in the confrontations. One role was as medics to render first aid to those injured by the police forces; this they did under the banner and organizing efforts of the Berkeley Free Church. The other role was as independent “neutral observers.” Some of those students naively assumed that because they were seminary students, they would be safe from harm, and accepted as neutrals.

Some students were veterans of anti-war protests. They began to disabuse the inexperienced of their naivete by describing how to dress self-protectively, and how to behave when arrested. They also warned the less experienced students that unless they were prepared to be arrested, they should not go to the area of confrontation. As a result of the ongoing violent confrontations between the police and university students, Governor Ronald Reagan sent the California National Guard to take control of Berkeley. That became known as “The Occupation of Berkeley.” Those troops remained in Berkeley for over a month.

One midday in mid-May, 1969 several troop-filled National Guard trucks and an ambulance lined up in the middle of the street in front of CDSP. Since they occupied the middle of the street, other vehicles could not pass, and the street was blocked. Some fifteen soldiers sat in the back of each truck in their fatigue uniforms with their M-1 rifles in hand. After sitting there for some time, they were allowed to dismount and relax. On the opposite side of the street from CDSP was a large building which housed a dormitory-like student cooperative, its dining hall, and the headquarters for the cooperative agency which managed similar buildings throughout the city. One day some of the university students from that residence hall were on the patio of their building, and the adjacent sidewalk throwing a frisbee back and forth. The frisbee landed on one of the trucks. Peter Van Horne, a CDSP seminarian, remembers, “Students from the Co-op dorm across the street saw us clergy-types come out of the

BERKELEY



photo by Peter Van Horne

National Guard ambulance parked outside of Shires Hall, a University of California, Berkeley Student Co-op residence hall. When a students frisbee landed on one of the guard’s trucks, the students enlisted a CDSP seminarian and retired Air Force officer to persuade the guardsmen to return it.

chapel, they ran to us and asked if we would intervene and ask the soldiers” to return the frisbee, but the soldiers refused. Terry Sefton, a junior seminarian was a retired Air Force major. Dressed in a loud Hawaiian print shirt, and black Bermuda shorts, he approached a sergeant, showed his military identification. The sergeant returned a formal salute, and Terry said, “Take me to your commanding officer.” They returned with a full colonel who ordered the frisbee returned.

Also during this time the armed troops began entering the lobby of CDSP, led by a lieutenant with a holstered pistol on his hip. Dean Sherman Johnson entered the lobby and asked what the troops were doing, and the officer responded that they were coming to use the bathroom. The dean responded that “This is private property, and before entering private property it is proper to ask permission to enter.” He and the lieutenant stared silently at each other for a short time. Then the officer said that he would like permission for his men to use the bathroom. The dean responded that he would be happy to have them use the bathrooms, but, “This is a Christian seminary, and a place of peace. We want no weapons here, so you can use the bathrooms as long as you leave all weapons outside.” The lieutenant indicated that they were supposed to have their weapons at hand at all times. The dean countered that this was private



photo by Clay Geerdes
source: The Clay Geerdes Archives

Sign hung by students at Peoples Park. The slogan below it became the rallying cry for anti-war activists protesting the Vietnam War and is adapted from the phrase coined by the Black Panther Party in March 1969: All Power to the People.



source: Diocese of California archives
Dean Sherman Johnson, who served as CDSP’s dean from 1951 to 1972, was able to stare down a National Guard lieutenant and adroitly defend his students’ actions before the seminary trustees.

property, and permission to enter and use it was based on leaving all weapons outside. The lieutenant was like the leader of a “V”

CONTINUED NEXT PAGE

ERUPTS



photo by Clay Geerdes source: The Clay Geerdes Archives

Protesters run from tear gas canisters launched by Alameda County sheriff's deputies during the May 15 march down Telegraph Avenue to the Peoples Park. The crowd of 4,000 attempted to take down chain link fencing surrounding the park installed hours earlier by Berkeley police. Police reinforced by deputies fended off the effort. Over 2,000 National Guard troops arrived the next day.

formation of flying geese, and some of his men were fanned out behind him, and on both sides. Another brief period of silent staring ensued. Then the lieutenant turned to the men behind him and told them to take the weapons outside. When that was done, Dean Johnson said, "Now you are welcome to use the bathrooms."

In mid-June Dean Johnson made a report to the CDSP Trustees about "The Troubles in Berkeley." That report set the context of events in this way: "I do not intend to go into the merits of the issue except to say this: (1) The University has the unquestioned legal right to

dispose of its property as it deems best. (2) Within the university and within the city of Berkeley there is disagreement as to whether the Regents and administration have acted wisely. (3) Government, i.e. the application of law and power, is an art. I consider that governmental forces have failed in their practice of this art. It is my opinion that the methods used have increased rather than decreased unrest and violence."

Helicopters had flown over the university and its environs for two purposes: 1) observation and intelligence, and 2) to spray tear gas over the university area.

Their circular paths often took them over the CDSP campus, while students watched with a mixture of wonder and fear. One student remembers that he was assigned the responsibility "to standby... and immediately grab Prof. Louis Keiter, who had emphysema, out of NT Greek, stuff him into my car and rush him up into the hills safe from the fumes. I did this once, but Keiter resisted, so I had to get tougher."

In his report to the trustees, Johnson added "that tear gas was used so indiscriminately that the Book Store and some

SEE **BERKELEY ERUPTS** PAGE 10

America at at tipping point in 1969

by David Skidmore

The protests and police response that consumed Berkeley in May 1969 were not unique to California or for that matter the nation during the late 1960s and early '70s. The previous year, 1968, saw the assassinations of Dr. Martin Luther King Jr. and Sen. Robert Kennedy, and the raucous demonstrations and police riot that engulfed the Democratic Party's national convention in Chicago. Outrage over the deaths of King and Kennedy, and the mounting body count of the Vietnam War fueled riots in the inner cities and on campuses. Public opinion was turning against the war, particularly after the 1968 Tet offensive, but outside of the university community most Americans had little patience or sympathy for the protesters. America was at a tipping point.

From the late 1950s to the late '60s, two parallel tracks of protest ran through the nation: civil rights and the counter culture. After 1965—following passage of the Civil Rights Act and the Voting Rights Act—they converged as leaders from movements joined forces in opposing the Vietnam War. In 1967, when

Berkeley erupts

CONTINUED FROM PAGE 9

of our faculty offices were unusable for a time." Also forthrightly he said that on one occasion the police had rounded up, and arrested, a dispersing crowd, including eight theological students. He said that the CDSP students "were in the crowd for the purpose of reducing tension and rendering first aid if needed. One of them had a first aid kit and wore an armband indicating his function." Johnson acknowledged using CDSP money to bail the students out of jail based on the judgment that, "I am convinced that none of them is guilty of any infraction of law."

It is logical to question the reactions of CDSP students, faculty, and trustees. What were the repercussions? Perhaps it is a tribute to the deep respect in which Dean Johnson was universally held that after his irenic report, there were no specific reactions from any side. Though faculty meetings routinely devoted time

POLICE SEIZE PARK; SHOOT AT LEAST 35

March Triggers Ave. Gassing;
Bystanders, Students Wounded;
Emergency, Curfew Enforced

The Daily Californian

Vol. 202, No. 34

The University of California, Berkeley, California

Friday, May 16, 1969

source: The Daily Californian archives

Headline May 16, 1969 of the Daily Californian, the independent, student-run newspaper covering the University of California, Berkeley.

American combat forces in Vietnam topped half a million, a disproportionate number being African-American, Dr. King spoke out against the war as both immoral and discriminatory.

In California's Bay Area, and Berkeley in particular, the counter-cultural movement was blossoming, fed by the largest generational shift in American history. Freedom was the byword: freedom from

convention, freedom from authority, freedom of expression. In Berkeley, the stage was set in 1964 with the emergence of the Free Speech Movement at the University of California led by graduate student Mario Salvi and others. Their issue was university restrictions on campus political activity, and their response was a massive sit-in by nearly 4,000 students

CONTINUED NEXT PAGE

and attention to general student situations, and individual students, the involvement of CDSP students—including the arrests—was not mentioned in the faculty meetings. Some students expressed regrets that the well-intentioned desire to provide a relaxing park environment for the south campus residents had been overtaken and aborted, but they quietly returned to the routine of their classes. The trustees received Dean Johnson's written report without discussion or response.

Sources

Memories of the author, and the Revs. Peter Van Horne, and Gary Sturni.

Peter Van Horne's photographs.

The Very Rev. Sherman Johnson's written report to the CDSP Trustees, June 1969.

Rorabaugh, W. J. *Berkeley at War*, Oxford University Press, 1989.

Stelmach, Harlan. *The Cult of Liberation: The Berkeley Free Church and The Radical Church Movement, 1967-1972*, Ph.D. dissertation, 1977, Graduate Theological Union

With Dean Johnson's report, CDSP closed its book on "The Occupation of Berkeley."

These events happened during the author's student days at CDSP, and he witnessed some of them.

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

America at a tipping point

CONTINUED FROM PAGE 10

at the university's Sproul Hall, the largest civil disobedience action at that point for the movement. The university and the district attorney responded by sending in the police, resulting in 800 arrests.

By 1969, against the backdrop of the protracted war in Vietnam, the rise of the Black Power Movement, and the growing influence at universities of Students for a Democratic Society, peaceful sit-ins were giving way to violent confrontation. A year earlier, student activists at Stanford University destroyed the ROTC building and the university president's office, and at Columbia University in New York City, protesters occupied the administration offices for a week until police stormed the building, arresting 700 protesters and injuring 132.

For those paying attention it came as no surprise that the effort to convert a vacant lot into a People's Park would devolve into a clash between police and protesters on the streets of Berkeley. What did prove shocking was the degree of violence. By then attitudes and assumptions had hardened among authorities at one end and the university community at the other: police were pigs, students were radical anarchists and communists.

At 4:30 am May 15, 1969 the tinderbox was lit when Governor Ronald Reagan sent in state and local police to seal off the park with chain-link fencing and a cordon of police officers and sheriff's deputies. For three weeks students and residents had been busy planting trees and flowers donated by local nurseries, and installing benches and play sets. Now they watched as their work was demolished. At a noon rally at the university's Sproul Plaza, the crowd of 3,000 was urged by student body president Dan Siegel to "take the park," and off they went down Telegraph Avenue to the People's Park where they were met by university and Berkeley police. The protesters attempted to tear down the fence and then tossed rocks and bricks at the officers who responded with tear gas. A patrol car was burned. The crowd grew and more police arrived.

A running battle developed down Telegraph Avenue with officers swinging nightsticks and firing teargas. With the protesters retreating, Alameda County

Sheriff's deputies pursued, wielding shotguns loaded with buckshot, though authorities claimed it was birdshot. As dozens of observers watched the action from rooftops lining the avenue, the deputies occasionally stopped and fired their shotguns at the rooftops, later claiming that protesters were throwing objects at them. One of the first to be hit by the double aught buckshot was James Rector, a San Jose resident who had climbed up on the roof of Gramma Books for a better look at the scene. It was his first day on Telegraph Avenue. The buckshot, each pellet equivalent to a .32 caliber bullet, tore through his abdomen, several pellets lodging in his aorta. Nearly simultaneously, deputies also fired on a group watching from the Telegraph Repertory Theatre, wounding the theatre's carpenter Alan Blanchard and theatre owner George Pauley.

"If it takes a blood-bath, let's get it over with. No more appeasement."

Governor Ronald Reagan speaking at the California Council of Growers on April 7, 1970 explaining his reasons for calling in the National Guard

Donovan Rundle, a first quarter freshman trying to return to his dorm, was hit in the lower abdomen by a shotgun blast fired from 20 yards away by a sheriff's deputy that Rundle later identified as Lawrence Riche. "He aimed so carefully that I could have hit the deck in time to save myself, but I didn't even imagine that he would shoot. He gave no prior warning of any sort, nor any order to move on," recounted Rundle to blogger Tom Dalzell on the 50th anniversary of the protest.

Rundle survived but has had repeated operations over the years to repair his intestines, Blanchard was permanently

blinded, and Rector died at Herrick Hospital after surgeons removed his spleen, left kidney, part of his pancreas and part of his small and large intestine. They couldn't do anything about the pellets in his aorta. Forty other protesters and onlookers suffered shotgun blast wounds.

A year later at Kent State University in Ohio, more students fell when Ohio National Guardsmen fired on a crowd of protestors on the university commons. Of the four killed, two were protesters and two were students on the way to classes, one of whom was a member of the ROTC battalion. Nine other students were injured during the 13 second volley fired by 29 of the 77 guardsmen.

In both the Berkeley and Kent State shootings the police and guardsmen were acquitted of violating the civil rights of the protesters. Juries found all 12 sheriff's deputies innocent in the Berkeley cases, and in Ohio juries accepted the self-defense claims of the eight guardsmen charged. A civil wrongful death case against the Ohio governor, Kent State president and the eight guardsmen ended with a \$675,000 settlement and expression of remorse by the defendants. Alameda County Deputy Riche resigned from the force following the acquittal and joined the Teamsters.

As for the People's Park, students and residents continued to oppose any effort to develop it, whether for parking or sports fields. Even a city council plan for sand volleyball courts sparked several days of demonstrations in 1991. Today the park remains mostly lawn and flower beds but faced with a severe shortage of student housing, university officials are floating plans for dorms and supportive housing of the homeless, many of whom are camped in the park. City government and students are in favor but not the veterans who founded the park and tried to defend it.

In an interview with *California Magazine* last year, Berkeley historian William Rorabaugh said the struggle over the park would only end with the deaths of the 60's generation.

"In the mind of some people, it's always going to be a sacred space. ... Unless, of course, you're 25 years old and you're looking for a place to live in Berkeley today."

Sketches of former EWHP President Eleanor Smith

by Robin Sumners

During the years, 1990-1993 as president of the Episcopal Women's History Project (EWHP), and for many years after, Eleanor Smith was active in EWHP. She graced many of the organization's publications with charming sketches, one of which became a logo for EWHP for many years. Some of the sketches Eleanor did to support the goals and the story of EWHP accompany this article. Each had a message. Here was her description of Episcopal Women's History Project—both in words and in picture.

"As an organization within the church we are unique. We have no equal in the list of church organizations. Thus, we can claim our place among them. We can offer workshops and give addresses



source: author

Undated photo of Eleanor Smith

and talks as E.W.H.P. We have continued to publish an excellent Newsletter as E.W.H.P. giving voice to our foremothers, and it is a rich and diverse chorus reflecting the many gifts women have brought to the Church. Women, who in many instances WERE the Church, whose lives not only touched ours but shaped them."

Eleanor has maintained contact with EWHP. She was a member of the Episcopal Church in Tulsa, Oklahoma, and in her later years moved to Indiana to be closer to her children. Eleanor will be one hundred years of age in 2020.

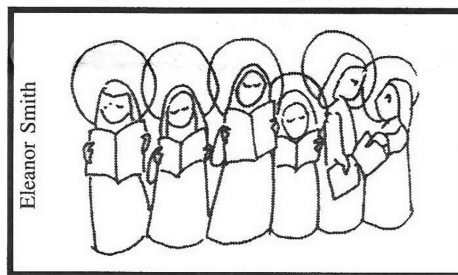
See if anyone remembers the sketches below—each has a story. Please send the stories to Robin Sumners, EWHP Communicator, rwc@prismnet.com.



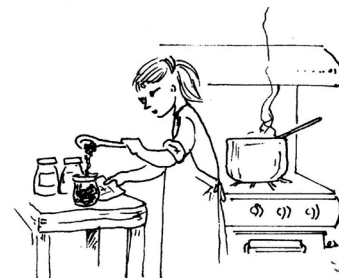
"Tribute to Women's Ordination"
Cathedral of St. John the Divine
Dedicated April 7, 1991



Kathie Ragsdale assists Sandra Boyd
at CWM Eucharist



We don't do it with jars anymore...



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The Episcopal Women's History Project, Historical Society of the Episcopal Church and the National Episcopal Historians and Archivists are membership organizations. Without you, we would be unable to carry out our purposes. On behalf of each organization, we acknowledge those 2019 members who gave beyond the regular level of membership. Thank you and may God bless you in your ministry.

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[*Ed.: the list of EWHP donors was not available by the time of publication. Their donors will be published in a subsequent issue.*]

The middle holds for a Pennsylvania church

It is not the author's intent to describe a dance, yet in a certain way that is what he has done skillfully. In the dance there is shared movement in a common space, in which the direction and leadership sometimes changes, and in which there is a mutual intent to avoid stepping on anybody's toes. In this historic case the ongoing "dance" has been between lay and clergy leadership, boom and bust economics, and differing perspectives on significant public issues which impinge on the faithful in this congregation. The result is that throughout the text, the congregational history is set within, and related to, an appropriate larger context. In addition to summarizing the events and personalities, Samuel Richards performs the interpreter's task of identifying the meaning of the history. In this way, he performed an educational and pastoral role for the congregation.

The book begins with an admirable contextual survey of local history and regional relationships. These touch on colonial disputes, the initial westward movement, religion in early America, and educational history. Saying most biographies of Bishop William White of Pennsylvania "trend towards hagiography," the author gives evidence that White actually impeded the growth of the Episcopal Church west of the Allegheny Mountains.

Attention is given to each of the clergy roles not with a superficial view of their

BOOK REVIEW

The Middle Holds, A History of St. Thomas' Episcopal Church, Canonsburg, and the Community it Serves.
By Samuel J. Richards. (Apollo, PA: Closson Press. ©2016, Pp. 137, Folio 9.)

Reviewed by John Rawlinson

purported "glories," but with honest assessments which highlight usually brief tenures. Richards illustrates and details how the continuity of congregational life was based on enduring and active lay leadership, not the temporal clergy who were passing through.

The book's title comes from the understanding that the congregation has been a welcoming and tolerant home for divergent and firmly held perspectives. He illustrates that quality in a story long before the national and diocesan conflicts over issues of the ordination of women and human sexuality. He explains how those issues led the diocesan bishop and many congregations to withdraw from the Episcopal Church, while St. Thomas' Church remained within the Episcopal Church. In Appendix 1 Richards subtly emphasizes his point with three maps. One map shows nine Episcopal congregations in Southwest Pennsylvania before

the break. A second shows that only St. Thomas' remained after the break. The third shows that eight years later four of the original congregations were then associated with the Episcopal Church. The maps make his point—the middle holds for now.

The mechanics of this book are good. Most of the ample illustrations are of general interest. The text is well and interestingly written. The layout properly matches text and illustrations. The research is thorough, and the end notes are professional and explanatory in nature. The result is that there is much to commend this book for reading beyond the narrow context of a single congregation.

NEW RELEASES

How Can I Care for Creation?

A Little Book of Guidance

by Stephanie McDyre Johnson

Church Publishing
November 2019, 90 Pages,
PAPERBACK, 5 x 7
ISBN-13: 9781640652088

Johnson provides readers with tools to be inspired and empowered to make care of God's earth central to their lives.

Amateur Archivist Questions before action

John Rawlinson

The amateur archivist will be constantly beset by doubts arising because of a lack of certain knowledge. In the loneliness of responsibility the question is, what is the proper thing to do?

As in medicine, the most important reaction should be "do no harm." That is to say, when in doubt, to not take an action which is irreversible. So, doing nothing should be the first response.

The second response should be to carefully assess the situation. What is the problem? What seem to be the possible actions? Why am I afraid? What damage, or harm, might I do if I take the wrong

action? It is important to raise as many related questions as possible, and even to write them so they are not forgotten. Asking questions does no harm.

Then, the doubtful archivist should search for information. The internet is a good place to start. The questions will give words, phrases, and topics to search. Do not stop with a single source of information, or two sources. Internet information comes from multiple sources which deal with multiple situations. Consulting multiple sources will help form a body of common information. When those common elements emerge, one will know the generally responsible action or perspective. In this way, one is borrowing the knowledge of others in the field.

Another source of information is an experienced archivist. Identify local groups which have archivists— an historical society, a genealogical association, a local company, a college or university. Again, it is possible to consult more than a single source. Most professionals will be happy to respond to occasional brief inquiries by means of e-mail. The advantage of such an inquiry is that it comes to you in written form, and you will not forget the details.

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

Proposals needed for Tri-History conference

The Joint Planning Team is seeking proposals for a theme and location for a Tri-History Conference in June 2022. Presenting a proposal is not a commitment to making the conference happen, but the team expects proposers to participate in and assist with planning and implementation. For additional information about what is involved in hosting the Tri-History conference, please contact the director of operations of the Historical Society of the Episcopal Church, Matthew Payne.

The Tri-History Conference, held every three years, is co-sponsored by the Episcopal Church: Episcopal Women's History Project (EWHP); Historical Society of the Episcopal Church (HSEC); National Episcopal Historians

and Archivists (NEHA). Attendance varies from 50 to 100 participants. The conference purpose is to examine the unique heritage of the Episcopal Church within the boundaries of a selected topic area. Conference activities often include presentations, academic papers, archival workshops, organization board and membership meetings, banquet, worship and off-site activities.

Its length may be three to four days. The goals of the conference are 1) to honor all three sponsoring organizations with a program that reflects the common areas and various goals of each; 2) to provide a setting for introduction of new scholarship on a given topic area; and, 3) To provide an (inter-)national conference with (inter-)national focus while

providing for a regional flavor.

A Tri-History Conference Host Proposal includes:

Summary paragraph with a proposed title and theme.

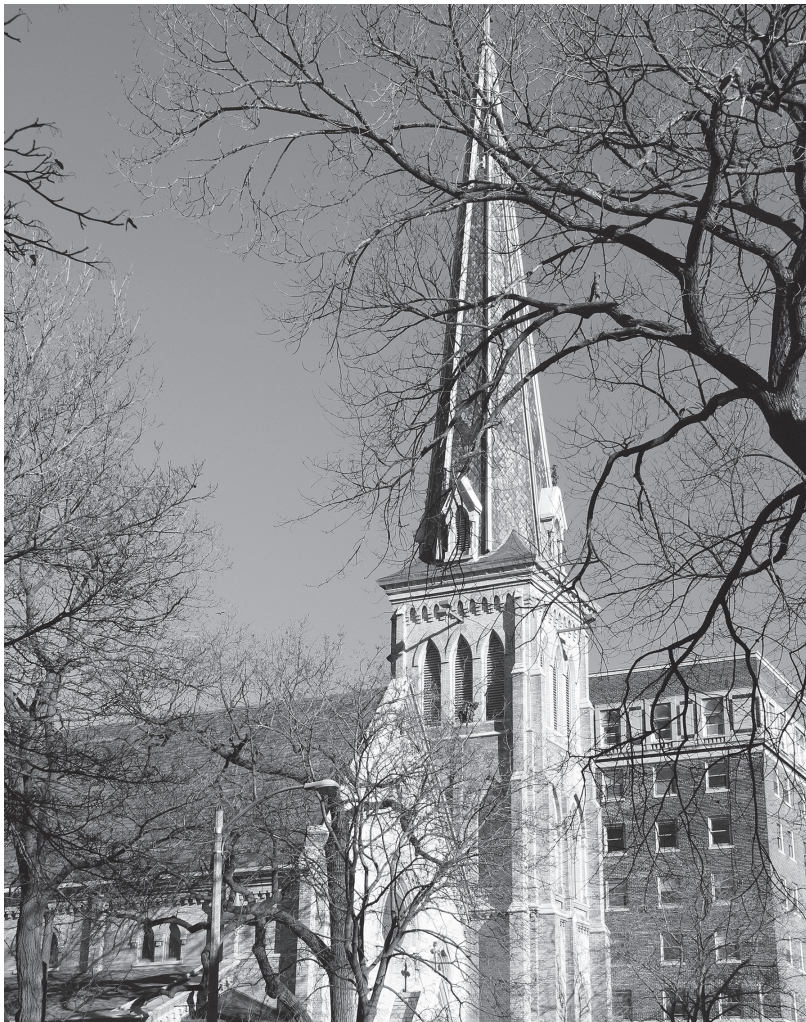
List of 3-5 (or more) possible topics within the theme that would make for presentations or papers.

List of activities that could take place during the conference, both off-site visits and worship.

List of 2-3 (or more) sites that could serve for housing and and/or meeting space to accommodate up to 150 attendees.

Please submit proposals no later than May 30, 2020 to administration@hsec.us. The Joint Planning team will make initial inquiries for a final decision in June 2020.

Can you name and place this church?



our new puzzler

Begun as a mission in the mid-19th century, this church became the first planned cathedral in the Episcopal Church. A cornerstone was laid for a future cathedral in 1869 but a lack of funds forced the project to be abandoned. Two years later a Congregational church facing bankruptcy sold its large Gothic Revival building to the Episcopal diocese which designated it as the pro-cathedral. In 1898 the parish achieved full cathedral status.

The cathedral and adjoining buildings are listed on the National Register of Historic Places. The parish embraces an Anglo-Catholic liturgical tradition and places an emphasis on spiritual formation. A new program begun last fall, *anam-chara*, follows an inter-generational approach to formation, pairing adults with groups of youth and children. An annual book sale generates around \$20,000 to benefit local hunger programs.

Email your best guess to thehistoriographer@gmail.com

Answer to last issue's puzzler:

St. James Episcopal Church in Parkton, Maryland, near Interstate 83, five miles south of the Maryland-Pennsylvania border. Apparently our readers were truly puzzled as we received no responses. This issue's puzzler should be easier.

THE HISTORIOGRAPHER

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explore *Women Transforming the Church*
- 12** Sketches of Eleanor Smith
- 14** *Review:* The Middle Holds

Call for Papers

Joint EWCP and NEHA Conference
July 13 – 16 2020 Maritime Institute, Baltimore
Submissions due: **April 3**
Notifications: by **May 4**
details: www.womentransformingthechurch.org