

THE HISTORIOGRAPHER



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

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

SPRING 2020

VOLUME 60 NUMBER 2

Espresso priest brews backlash by starting coffee house ministry

Malcom Boyd's powerful blend of evangelism and church coffee house in 1959 triggers backlash from Colorado's Bishop Minnis

by Nancy Young

In 1959 when a group of Episcopal faculty and staff at Colorado State University in Fort Collins asked their bishop to fund a chaplaincy at CSU, they did not realize that the young priest selected for the position would set the foundation, the tone, and the mission of a new congregation for years to come.

The priest selected for the position, the Rev. Malcolm Boyd, had a rich and varied background to draw from. He was born in New York in 1923 into a wealthy family that lost its fortune in the 1929 economic crash. After his parents' divorce, he moved with his mother to Colorado where he was greatly influenced by the Rev. Paul Roberts, dean of St. John's Cathedral in Denver.

After graduation from the University of Arizona, he moved to California where he had a successful career as a Hollywood publicist and producer. Feeling unfulfilled with the Hollywood life style, after consultation with his old mentor Dean Roberts, he began studies for the priesthood at Church Divinity School of the Pacific in Berkeley. The following years included ordination and time spent in theological studies at Union Theological Seminary in New York, in England and Switzerland, and work at the Taizé



source: Episcopal Church Archives

The Rev. Malcom Boyd had gained national recognition as an author and civil rights activist by the late 1960s. His 1965 book of contemporary prayers, *Are you Running with Me, Jesus?*, was a national bestseller. He was active in integration and voter rights efforts in the South starting in 1961 when he joined the Freedom Ride's Prayer Pilgrimage from New Orleans to Detroit. In 1977 he came out as a gay man, one of the first Episcopal clerics to do so.

Community in France. He also published two books: *Crisis in Communication* (1957) and *Christ and Celebrity Gods* (1958), the first of 35 books he authored or co-edited.

Before coming to Ft. Collins, Boyd was rector of a small inner city church in Indianapolis. He attracted media attention in this first assignment when he directed a

CONTINUED PAGE 7

THE HISTORIOGRAPHER

DAVID SKIDMORE, EDITOR

THE REV. PHILLIP AYERS, BOOK REVIEW EDITOR

RICHARD MAMMANA, COPY EDITOR

thehistoriographer@gmail.com

NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS

nehacommunications92@gmail.com | 920-543-NEHA (6342)

Vice-President, PRESIDENT PRO TEM

Jean Ballard Terepka
Archivist, St. Michael's
New York City

SECRETARY

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

Peg Chambers (2020)

History Ministry
Trinity on the Green
New Haven, Connecticut

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

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

The Rev. Robyn M. Neville, ex-officio
President, Historical Society
of The Episcopal Church

TREASURER

The Rev. James Biegler (2021)
Finance Officer, EDEIO
Diocese of Fond du Lac

The Rev. Rowena Kemp (2021)
Grace Episcopal Church
Hartford, CT

Jonathan Lofft (2021)
Toronto School of Theology

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

Newland Smith (2021)
Registrar and Historiographer
Diocese of Chicago

Mark Duffy ex-officio
Canonical Archivist
of the Episcopal Church

HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

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

PRESIDENT

The Rev. Robyn M. Neville
Diocese of Southeast Florida

FIRST VICE-PRESIDENT

Dr. J. Michael Utzinger
Hampden-Sydney College

SECOND VICE-PRESIDENT

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

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

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

Charles Farrar (2021)
South Hill, VA

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

The Rev. Jonathan Musser (2020)
Virginia Theological Seminary

The Rev. John Runkle (2021)
St. James, Sewanee, TN

SECRETARY

Dr. Pamela Cochran
Loyola University, Maryland

TREASURER

Robert Panfil
Diocese of Virginia

Matthew P. Payne
Director of Operations

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

Julia E. Randle (2022)
Registrar and Historiographer
Diocese of Virginia

The Rev. Dr. Gardiner H. Shattuck Jr.
(2022)
Retired, Diocese of Rhode Island

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

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

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

EPISCOPAL WOMEN'S HISTORY PROJECT

EWHP.ORG

President

The Rev. Dr. Jo Ann Barker
Sewanee, TN

Vice-President

The Rev. Nan Peete
Chevy Chase, MD

Secretary

Elizabeth Campbell
Northfield, MN

Membership Secretary

Robin Summers
Lago Vista, TX

Treasurer

Canon Judith Lane Gregory
Episcopal Church in Delaware

Past-President

The Rev. Dr. Matilda Dunn
Silver Spring, MD

Historiographer

Barbi Tinder
Stoneham, ME

The Rev. Yein Esther Kim
Redondo Beach, CA

The Rev. Rose Mary

Joe-Kinale
Wadsworth, NV

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

The Rev. Deacon Cecily
Sawyer Harmon
Newark, DE

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

episcopalhistorians.org

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

hsec.us

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

ewhp.org

The *Historiographical Newsletter* was established in 1961 shortly after the founding of the National Episcopal Historians and Archivists (NEHA). It was later renamed *The Historiographer*, and in 1999 it became a joint publication of NEHA and the Historical Society of the Episcopal Church (HSEC). In 2018 the Episcopal Women's History Project (EWHP) became a joint publisher. Back issues are posted online two years after the original publication at <https://issuu.com/thehistoriographer>

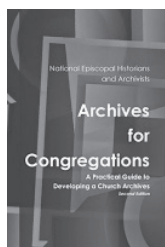
IN THIS ISSUE

- Cover, 7-9 **Malcom Boyd, espresso priest**
- 4 Commentary
- 5 Tri-History conference proposals needed
- 6 NEHA project to preserve COVID-19 records
- 10 Wilmington responds to 1918 flu pandemic
- 12 Online archive of Appalachian preaching
- 14 Amateur Archivist
- 14 Book Review: Trinity Church, New Haven
- 15 Church puzzler

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

Articles submitted for publication will be edited according to space and style requirements. Source citations should follow *The Chicago Manual of Style*. Permissions or licenses are required for photos or artwork that are not the property of the author, or not in the public domain. Editorial guidelines are available at <https://www.episcopalhistorians.org/historiographer.html>; or by contacting the editor: thehistoriographer@gmail.com

The Joint NEHA/EWHP Conference
*Women Transforming the Church:
Past, Present and Future*
HAS BEEN CANCELLED
due to the COVID-19 pandemic



**Archives for
Congregations**
Only \$6

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

Historiographer deadlines

Summer 2020: July 15

Autumn 2020: October 15

Winter 2021: January 15

IN BRIEF

Hundreds of Episcopal musicians and singers perform for virtual Easter choir

Back in March, The Episcopal Church asked singers and musicians from across the church to help create a virtual choir: a group of people performing the same piece of music, recording their parts remotely from wherever they are. Vocal and instrumental parts for the chosen hymn — the Easter classic “The Strife is O’er” — were posted online, participants filmed themselves performing and a group of editors and engineers put it all together in one seamless arrangement.

The final product, comprised of nearly 800 submissions from over 600 people around the world, premiered on Easter Sunday. Musicians were shown performing individually and in a tapestry of boxes in a single video frame. The video may be viewed on the church’s YouTube channel: <https://www.youtube.com/watch?v=JAyi64eagTI>

Change of venue for Manross lecture

“Called to the rest of Bethlehem”: Founders, Visions, and the Restoration of Religious Life in 19th Century Anglicanism is the 2020 Manross Lecture to be given by the Very Rev. Dr. Steven A. Peay. The Manross Lecture is named for the chief benefactor of the Historical Society of the Episcopal Church. Typically part of the annual meeting banquet, this year’s pandemic has necessitated the cancellation of the annual banquet and a change of venue for the lecture. A professional recording is targeted for a mid-July release online. Initially, access to the recording is limited to Historical Society members and will be publicly available in 2021.

Grant recipient publishes study on Mason

In 2018 while a PhD candidate in history at the University of Oxford, Simon Lewis was awarded a grant by the Historical Society of the Episcopal Church towards travel to archives across the the United Kingdom to pursue research on lay participation in theological controversies in England and colonial America during the first half of the 18th century. With this support, and support from the Irish Research Council, Lewis has completed and published “Devotion and Polemic in Eighteenth-Century England: William Mason and the Literature of Lay Evangelical Anglicanism” in the *Huntington Library Quarterly* (Vol. 82, no. 3).

William Mason (1719–1791), an Anglican evangelical layman, published extensively on theological issues to educate the Anglican laity in the Church of England’s Reformed tradition. Despite the popularity of his writings, Mason has been neglected by scholars. Lewis provides the first large-scale examination of Mason’s works, showing that eighteenth-century Calvinist evangelicalism benefited from an active and vocal laity, whose evangelistic strategies were not limited to preaching. Lewis is currently an Irish Research Council Post-doctoral Fellow at Trinity College Dublin and preparing his doctoral thesis for publication as a monograph.

We are not there yet

commentary — David Skidmore



We are not there yet in dealing with this pandemic. Not in terms of eliminating the suffering and death, nor in disarming the COVID-19 virus. And regrettably not in reducing the level of fear, resentment and distrust that continues to corrode our society. This will be with us for a long time, both the virus and the pathology of self-adulation and radical rejection of truth and civility.

So much for the president's breezy prediction Feb. 10 that "when it gets a little warmer, it miraculously goes away." As of early May, worldwide cases of infection top 3 million, and U.S. cases are nearing 2 million, with over 68,000 Americans dead from the virus. States are testing the waters with varying degrees of restriction on opening businesses and public venues—Georgia's Governor Brian Kemp has gone all out by opening personal care businesses, such as barbershops, beauty salons and gyms, on April 24, and following three days later with churches, theaters and restaurants, with limited social distancing guidelines. Other states are exercising more caution, such as Ohio which waited until May 12 to open certain retail businesses but not personal care services, restaurants or entertainment venues. For those that are open, both employees and customers must wear masks. "No mask, no work, no service, no exception," said Governor Mike DeWine at his April 27 press conference.

We should know in a few weeks whether these decisions were prudent or premature. If history and science are reliable indicators (they have been over the decades), then we can expect this strain of coronavirus to be our companion well into next year. Just about every pandemic of the past century has persisted through recurrent waves over a one to two year span. The 1918 flu pandemic came in three waves, beginning in March 2018, subsiding for a month or two in early summer, and roaring back in late

August in a far more lethal form before subsiding the end of December 1918. By the end of the weaker third wave in summer 1919, at least 40 million people had died (675,000 in the U.S.) Because of incomplete records the exact mortality for each wave can't be known, but most researchers assume over half the fatalities occurred with the second wave.

Pandemics with similar trajectories include the H2N2 (Asian flu) that ran from late 1956 to mid 1958 resulting in 2 million deaths; and the H3N2 (Hong Kong flu) which first arose in Hong Kong in July 1968 and struck the U.S. in September 1968, killing 1 million globally, and persisting until late 1969.

Just four months into the current pandemic it is difficult to predict what the damage will ultimately be, though it will certainly be more than what we have experienced so far in terms of lives lost and livelihoods ruined. Warm weather and longer days will dampen but not arrest community transmission, and by late September the virus could be resurging, accompanied by the seasonal flu. And like this spring we will have little recourse to stem the tide other than social distancing, shelter in place, and meticulous hygiene, which were also the only defenses available in the 1918 pandemic (research into viral vaccines on a broad scale didn't begin until 1930). Twelve months is the earliest we can expect a COVID-19 vaccine to be widely available according to most epidemiologists. And even then, there is no guarantee of its effectiveness.

Meanwhile, upwards of 25 percent of Americans, as was the case in the Great Depression, will remain unemployed, and entire industries left dormant.

This is not welcome news to the White House or conservative pundits who early on dismissed the signs of a pandemic by claiming it was just a flu outbreak, or even a hoax perpetuated by Democrats and the "liberal media." At a Feb. 28 rally in South Carolina, President Trump tried to link the warnings on the coronavirus to the impeachment effort that had just ended with acquittal in the Senate by stating "this is their

new hoax," a claim also echoed by Fox News commentators. A Knight Foundation/Gallop poll has found well over half of conservative Fox viewers consider COVID-19 "less deadly or as deadly as" influenza. Annual flu deaths for the past decade range from a low of 23,000 to a high of 61,000. University of Washington's Institute for Health Metrics is projecting COVID-19 deaths to reach 135,000 by early August, well before the start of the possible second wave.

This distortion and disregard for science is consistent with Trump's contorted world view of winners and losers, the malleability of facts, and the worship of wealth. Because he cannot free himself from his narcissism, everything is weighed according to how it compliments and benefits him. Anything contrary is condemned.

As we have seen in his rallies, now shut down and replaced by surrogate White House press briefings, everything revolves around him. He knows best. Hence we have his off-the-wall musings about consuming Lysol disinfectant as a remedy for Covid-19, slighting blue state governors like Washington's Jay Inslee and "the woman in Michigan," and pressing for business re-openings without providing widespread testing for infection. After weeks of ignoring calls from governors and legislators to invoke the Defense Production Act to require manufacturers to switch to or ramp up testing kits and ventilator production (of which we are woefully short), he decided at the end of April to use the act to force meat plants to stay open despite rampant infection among their workers.

His concern for not letting "the cure be worse than the problem" regarding economic shutdown is less about empathy for the unemployed and more about his election chances in November. Care taking is shunted aside for the risky business that can lead to grave making.

His base has responded with demonstrations at state capitals, replete with alt-right militia members brandishing assault rifles. The threat appears not to be the virus but reason itself for those who have so closely identified with

SEE **WE ARE NOT THERE YET** PAGE 5

Joint conference cancelled due to pandemic

Not unexpectedly, but with great regret, the National Episcopal Historians and Archivist's Board Executive Committee decided in conjunction with the leadership of Episcopal Women's History Project to cancel this summer's joint NEHA-EWHP conference. The decision was driven primarily by concern for the health and safety of conference participants and presenters and their respective communities said the Rev. Jo Ann Barker, EWHP

President. The difficulty in forecasting the length and severity of the COVID-19 pandemic made a postponement in lieu of cancellation impractical, added Jean Ballard Terepka, NEHA Vice-President.

In a statement released March 16, the NEHA Executive Committee said: "This difficult decision was made not merely with an eye to the physical health of our members and all the communities of which they're parts but also with attention to our

two boards' fiduciary responsibilities: a potentially money-losing endeavor, such as an inadequately attended conference, would threaten the financial stability of our organizations. Although we fervently hope that by July, our nation will be on the elusive "other side" of this crisis, we have decided that our current questions and quandaries about conference registration and subsequent attendance make continued conference planning irresponsible."

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) topics 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 before June 20, 2020 to administration@hsec.us. The Joint Planning team will make initial inquiries for a final decision in late June 2020.

We are not there yet

CONTINUED FROM PAGE 4

Trump that any evidence contrary to what he proclaims or tweets is met with immediate rejection.

Unfortunately it will take bodies of friends and relatives lining hospital hallways and piling up in nursing home sheds before his supporters and many others are convinced and impelled to make changes. Changes in policy, changes in perspective, changes in personal conduct.

The prospects appear dim if you wander through the social media forest, or linger by the swamp of conservative talk radio. Yet this shutdown can still be reclaimed as a recess from our ongoing epidemic of incivility, disre-

spect and intolerance. Hoarding, price gouging, and scapegoating are not the only markers along this journey. There are plenty of encouraging examples of good will and self-sacrifice, whether it be the thousands of health care workers coming out of retirement to reinforce the ranks of overwhelmed and traumatized nurses, doctors and EMTs; or the response in Britain to the call for volunteers: 750,000 people responded to the National Health Service's appeal, which thought it would get only 250,000.

There are the thousands of people with sewing machines fabricating masks for hospital and nursing home staff, others clearing their cupboards to stock local food pantries, techies setting up

virtual tip jars on restaurant and bar websites (businesses that are among the hardest hit), and there are the ordinary residents of New York City, Seattle, London, Sienna and Wuhan leaning out of windows and standing on sidewalks clapping and cheering for their health care workers.

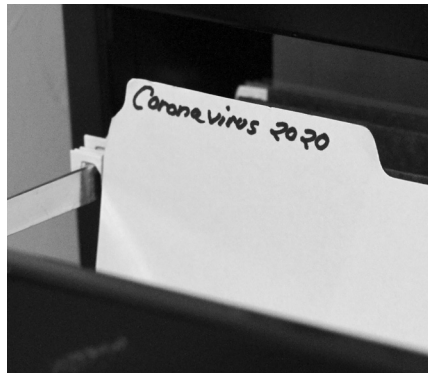
Let us take our cue from the Episcopal Church's virtual choir of 600 singers and musicians from throughout the world performing "The Strife is O'er" on Easter Sunday. They sang and played apart but their hearts and imaginations for a world rebound and healed were woven together.

We are not there yet, but we will find a way. Together very possibly, and not so far apart.

NEHA project to preserve COVID-19 records

As we move through this COVID-19 pandemic, begun during Lent 2020, our churches face unprecedented challenges. Our worship-in-community has been suspended as clergy and lay leaders struggle to develop new technologies to share adapted liturgies. Our bishops, priests and deacons are stretched to nearly unimaginable limits in their pastoral responsibilities. Nothing is as it was before, and when this pandemic is “over,” we will move into something new; we won’t ever go back to exactly the way it used to be.

All our dioceses and churches and organizations are coping with the difficult situation with energy, creativity and determination. Innovations and adaptations of all sorts are being used to preserve spiritual traditions that are centuries old, to ensure that communities living at long distances from each other can feel unified and to provide spiritual succor, stability and inspiration.



What exactly is each diocese doing? Each church? Who is keeping track of this significant moment in national and church history? Who is ensuring that diocesan and congregational records of responses to the pandemic are collected and organized so that historians a century from now will understand our church’s daily life in this time of crisis? Who? NEHA’s current and future members. NEHA’s historians and archivists.

NEHA is initiating the NEHA COVID-19 Episcopal Church Records Project. We are asking members to

- share their churches’ COVID-19 responses and adaptations
- describe how they’re tracking and preserving them
- how they are using their COVID-19 stay-at-home time. Transcribing documents? Developing a filing system? Writing histories?

Please send your responses, descriptions and questions to nehacommunications92@gmail.com. We’ll post some responses. We’ll gather responses and the Project Team will analyze the patterns that emerge with an eye to publication in *The Historiographer* in a year. Together, NEHA members can assemble an accurate and detailed picture of daily life in the Episcopal Church during the Covid-19 pandemic. We will provide an invaluable service to historians of the future.

An invitation to document the responses of Episcopal churches to the Covid-19 Pandemic

The questions below are suggestions.

Respondent’s Church and Diocese:

Particular details: Size/pledging units? When established?

Urban/suburban/rural?

Number of employees (clergy/lay)?

Buildings (number/own or rent)/property?

Guide Questions:

How has Covid-19 affected worship?

How has Covid-19 affected pastoral issues?

How has Covid-19 affected church administration and finances? Stewardship/giving? Salaries? Staff retention? Ministries?

For a bishop’s office, cathedral, or other church institution: Diocese-wide effects of Covid-19? Bishops’ perspectives?

For individual congregations: congregation-wide effects of Covid-19? Clergy perspectives? Vestry’s perspectives?

What might be some lasting consequences of Covid-19 for your cathedral, congregation or church institution?

Are there any ‘silver-linings’ to be found in the current Covid-19 situation?

What particular responsibilities and challenges are church archivists and historians facing in this crisis?

What should historians of the future know about our churches’ response to this crisis? Other questions, perspectives, issues?

Email responses, questions, narratives, etc to nehacommunications92@gmail.com

Espresso priest

CONTINUED FROM FRONT PAGE

performance of T. S. Eliot's "The Cocktail Party" in Indianapolis' cathedral in 1957. Boyd says, in a 2010 Oral History Project interview with the Rev. Bonnie Spencer for St. Paul's Episcopal Church in Fort Collins, that there were thirty cancelled pledges after an Indianapolis paper headlined that he held "A Cocktail Party at Cathedral."

Although targeted primarily as a mission to Colorado State University students, the new mission in Fort Collins was to be multigenerational, to include adults and families connected to CSU.

A house on Whitcomb Street, near the college, was purchased as a gathering place for the students. The house was remodeled to include a meeting room, a small chapel, and an office. A larger place being necessary for Sunday worship when CSU families and others would join the students, space was rented at the Masonic Temple, and later at Miller dance studio for those services.

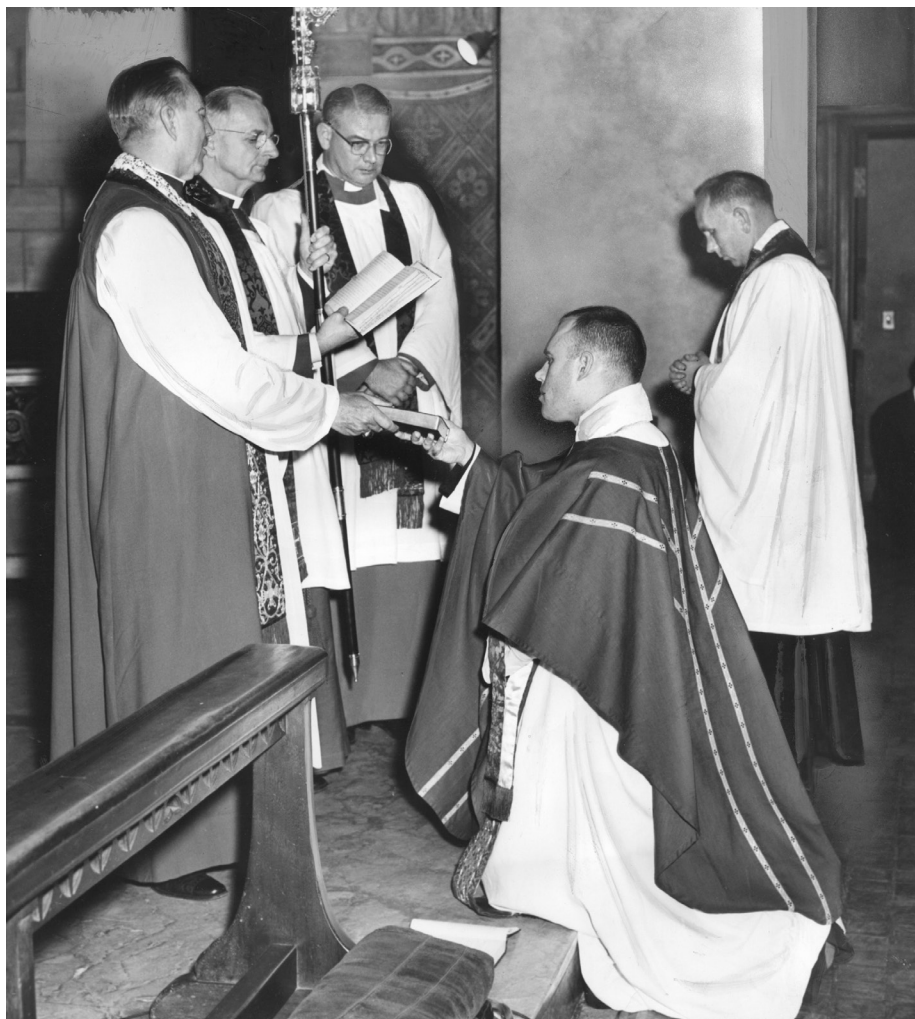
Boyd, requested that the building for students be called St. Paul's House. As the "Progress Report of the Bishop's Committee" records in its report of August 4, 1959:

St. Paul was selected because of his success as an evangelist and that the Day on which he is especially remembered falls within the school year. The word "House" avoided the more specific connotations of church, chapel, centers.

From the beginning, Boyd wanted to make St. Paul's a place that was welcoming to those who might not be comfortable in a traditional church.

Drawing on his experience in performance arts and his multi-cultural travels, Boyd reached out to CSU students with a new type of ministry. To bring faculty and students together, Boyd presented T. S. Eliot's play on the CSU campus, resulting in the Rocky Mountain News also headlining the event "Cocktail Party at Cathedral." The media would continue to cover Boyd's innovative approach to ministry.

In addition, in the meeting room space of St. Paul's House, he created a coffee house—The Golden Grape. Coffee houses were popular in the late 1950's among intellectuals and "the Beat Generation." Alcohol free, intimate, and informal, they



source: Archives of the Episcopal Diocese of Los Angeles

At age 31, Malcom Boyd was ordained priest in 1955 by Los Angeles Bishop F. Eric Bloy. Before entering the Church Divinity School of the Pacific in 1951, Boyd had operated the Hollywood production firm PRB with co-founders Charles "Buddy" Rogers and Mary Pickford.

were places to share ideas and enjoy musical and literary performances. Jazz, folk music, and poetry readings with the audience seated informally around the performers were common. Boyd was one of the first, if not the first, however, to connect a coffee house to a church.

In a letter (October 28, 1960) to the Rev. Robert Evans, chairman of College Work for The Protestant Episcopal Church in Colorado, Boyd wrote:

This is just to tell you that "Espresso [sic] Night" (see enclosed clipping) was perhaps the most successful meeting we have ever had at St. Paul's House. Between 80 and 70 students and faculty jammed into the House and, frankly, represented as interesting a cross section of the

campus as I have ever seen in a single place at one time. We had a top campus folk singer and also the best campus man who plays bongos. A student did a short reading and another student sang and played the guitar. I gave a reading from plays, novels, and poetry, relating these selections to the general theme of man's search for his identity. Other students prepared drawings to be placed around the room. The furniture was all removed from the room and we sat on the floor on air-filled cushions in our stocking feet. Lamps were removed and we had only candle light. Very good espresso coffee and hot mulled cider were served by faculty wives. The evening represented the closest thing I have

SEE **ESPRESSO PRIEST** PAGE 8

Espresso priest

CONTINUED FROM PAGE 7

seen to a sensation on campus. We have scheduled five more during the school year. Our next will be on December 6th when we will have a jazz motif and already a student jazz combo is being formed for this.

The popularity of the coffee house and this new way of being church in the modern world soon attracted media attention with Boyd being dubbed “The Espresso Priest” by the press. Although popular with the students, the coffee house was too new of an idea for the Rt. Rev. Joseph S. Minnis, Bishop of Colorado. He was alarmed by what he read in the press.

When the bishop criticized Boyd in the diocesan newsletter, media across the U.S., and even internationally, picked up the story. In his St. Paul’s Oral History Project interview, Boyd continued:

The Golden Grape was known in Paris and London and Tokyo. And you could say that this was an issue waiting to happen, because change was coming to the church and hadn’t. But in little Fort Collins, Colorado, there was something called The Golden Grape that epitomized the new, the challenging, and then there was the obdurate opposition and misunderstanding.

Boyd continues:

... he [Bishop Minnis] didn’t come to see the Golden Grape, but it offended him, and he had an image of it that kind of went with—I don’t know, beatniks. Anyway he wrote in the Diocesan paper attacking the Golden Grape. “You can’t call yourself a beloved child of God if you have matted hair, smell badly, or wear black underwear.” He meant leotards. Obviously, I’m going to take offense at this and, in fact, was prepared to leave the church, because if that was the church, then I didn’t want anything to do with it. So I resigned.

In a letter, April 6, 1961, to a colleague “George,” Boyd writes:

It is with a feeling of genuine regret that I tell you of my decision to relinquish my post as Chaplain at C.S.U. . . . I find myself in a fundamental disagreement with the bishop concerning the nature of Christian evangelism. . . . although my ministry is not specifically to beatniks . . . in that there are not any, so far as I know at Colorado State University . . . I believe that Christ loves the beatnik just as much as the more socially respectable front-pew member of a church congregation . . . If a Christian church would ever express contempt of, or self-righteousness toward, any segment of the population racially, religiously, or socially, it would forfeit its claim to be the body of Christ.

Boyd could not obey his bishop and close The Golden Grape, so he had to leave St. Paul’s. As he packed, not knowing where he would go next, he received a letter from the Episcopal Society for Cultural and Racial Unity asking him to participate in a Freedom Ride with black and white Episcopal clergy, starting in New Orleans and going to the General Convention of the Episcopal Church in Detroit. Boyd felt he had to go “Or shut up forever. Don’t say another word about civil rights.” Boyd was also invited by Bishop Emrich of Michigan to be chaplain at Wayne State University in Detroit in the fall.

Boyd continues in his Oral History interview:

I remember the night my resignation was the headline in the Denver Post and the Rocky Mountain News. In other words, the story broke. I was in my little apartment, and the phone, of course, didn’t stop. I mean, for hours. And now it’s midnight, I’m exhausted, and the calls have been petering off. New York, Boston, it was also in the New York Times. I’m alone now. It’s midnight and the phone’s dead. And then you ask, “Who am I? What am I doing?” A very difficult time. And, of course, the calls were not supportive from other clergy in Colorado, who couldn’t, you see because they would be breaking obedience as I had.

Unlike Boyd’s fellow clergymen, the lay leadership of St. Paul’s remained supportive of Father Boyd. The Bishop’s Committee of St. Paul’s wrote the bishop on April 10, 1961, expressing “deep regret over the circumstances of Father Boyd’s resignation.”

The congregation had grown considerably in numbers during Father Boyd’s two years. During the next vicar’s tenure, St. Paul’s House would be sold, new land purchased, and a traditional church built. The new building would be named St. Paul’s Chapel and Episcopal Center at



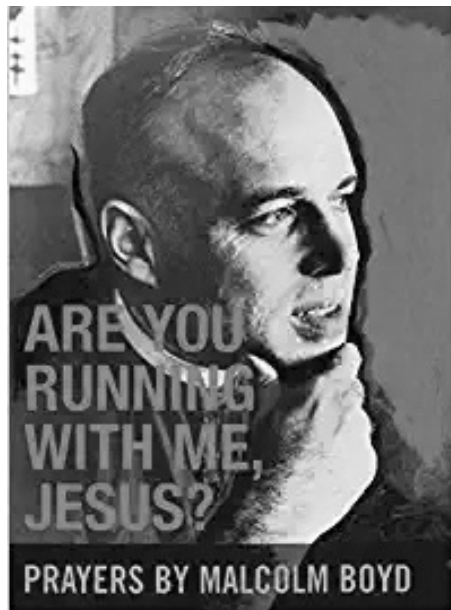
source: Archives of the Episcopal Church

Boyd performs a scene from his play “A Study of Color” with actor Woodie King, Jr., in a Detroit coffeehouse theater in 1963. Later they appeared in a performance in Washington National Cathedral.



source: Archives of the Diocese of Los Angeles

Malcom Boyd (second from right) stands with four other Episcopal clergy before a church destroyed by bombing in the South in 1961. The five priests were among 28 Episcopal clergy participating in the Prayer Pilgrimage in September 1961 in support of the Freedom Riders. The pilgrimage, organized by the Episcopal Society for Cultural and Racial Unity, traveled from New Orleans to the General Convention in Detroit by chartered bus and along the way spoke out against segregation and Jim Crow laws.



Boyd's volume of contemporary prayers, published in 1965, became a national best-seller. His coffeehouse and nightclub readings drew standing-room only crowds through the 1960s.

Colorado State University, dedicated May 12, 1963.

Father Boyd, however, had laid the foundation for a church that would continue to be inclusive and to seek to be church beyond the church walls. Many members of St. Paul's would continue to follow the ministry of the Rev. Malcolm Boyd as he engaged in the Civil Rights Movement, protests against the Vietnam War, advocacy for LGBTQ rights, and support for AIDS patients. They were inspired by his devotion to human rights advocacy and to taking the love of God into the community.

And just as a Father Boyd continued to have a lasting impact on St. Paul's so did St. Paul's have a lasting effect on him. In his Oral History Project interview, Boyd said, "I don't think *Are You Running With Me Jesus?* [his best-selling book of modern conversational prayers published in 1965] would have been written without The Golden Grape." And he also said:

I think maybe that [the Golden Grape] was the best thing in my entire ministry, in my whole life, was at Colorado State University. Because I think the Golden Grape really was on target.

And that welcoming of all, of seeing all as God's children, of knowing that church is not a building with walls, but a people who have a story of love to share remains the core value of St. Paul's.

Coffee anyone?

Nancy Young is a member of St. Paul's Episcopal Church in Fort Collins, Colorado, and a member of the parish's history committee.

Source citations are on page 13

Quotes from the Oral History Project interview are used with permission of St. Paul's Episcopal Church, Fort Collins, Colorado.

Wilmington responds to 1918 flu pandemic

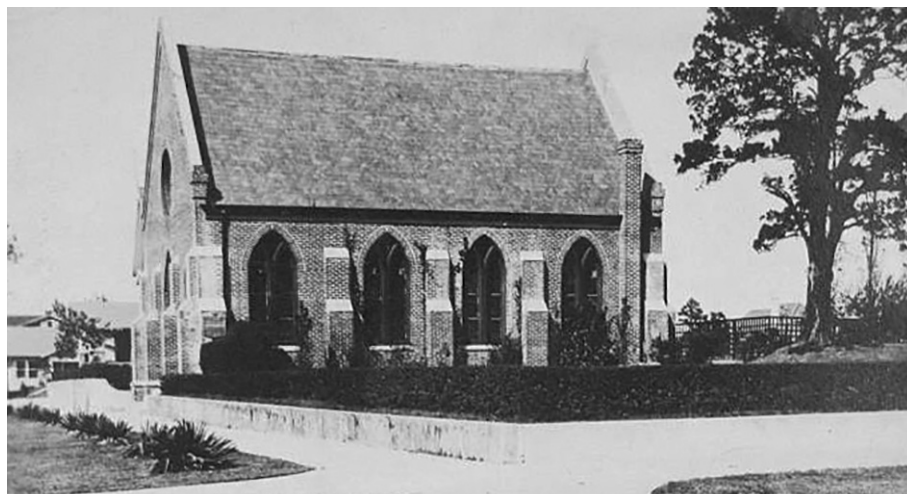
Church women pivot from sending care packages to troops overseas to tending children orphaned by the flu pandemic

by Ellen Weig

A picture showing tender nursery items was printed in a Wilmington, N.C. paper in January, 1918, enticing moms to select the best for their babies. Only months later, in early October, *The Wilmington Morning Star* published an urgent appeal for blankets, undershirts, and flannel garments for babies whose parents were ill with influenza and pneumonia. Cribs were needed. Toys were needed. Volunteers to help cook for and feed children, and stay for night duty, were needed. There were more than a dozen children at the Good Shepherd nursery on the corner of 6th and Queen; their parents were hospitalized, sick with influenza and pneumonia.

In the paper the next day, Wilmingtonians read that there were forty-one children, “well babies are cared for there while parents are sick.” For three days in a row the paper published urgent requests for assistance. Well babies and those convalescing babies discharged from the hospital were under the care of Mrs. Henry J. MacMillan and Miss Meares. Both these women were Episcopal churchwomen.

Churchwomen have always responded “Yes!” From the earliest days of the formation of a diocese in North Carolina (1817), the church’s women have served the greater needs of the community and the world when the normal ways of doing so have seemed insurmountable. Beginning in the early 1800s, “working societies” built churches and paid clergy for parish congregations in their communities...and through the work of these churches, cared for the poor and hungry, the widowed and the orphaned. When wars came, these same societies took their skills and banded together in community women’s organizations to support their men by knitting, sewing, sending care



source: St. Paul's Episcopal Church, Wilmington N.C. archives

St. Paul's, known as “the little brick church” in Wilmington, N.C., was constructed in 1912 and served the parish until structural concerns forced the congregation to worship in the parish house beginning in 1938. The year of the flu pandemic in 1918 plans were drawn up to rebuild it as the diocesan cathedral.

packages and much-needed bandages and nursing care. It was true in the Civil War for both the Union and Confederate forces, the Spanish-American War, and in World War I.

The Spanish Influenza pandemic appeared in Wilmington by the end of September 1918, and because of World War I, the city already had an organizational system in place to respond. In fact, New Hanover County had one of the first formally organized Red Cross chapters in North Carolina – the Wilmington chapter was organized in 1908. Histories note the establishment of a tuberculosis sanatorium started just before the war, and efforts during the influenza epidemic. A Red Cross Wilmington Chapter history is filled with names of Episcopal men, women, and clergy (e.g., Mrs. Walter Parsley; the Archdeacon, the Rev. T. P. Noe; the Rev. Dr. W. H. Milton, rector of St. James; Mrs. J. V. Grainger; Miss Elizabeth Haile; W.H. and Walter P. Sprunt), especially in leadership positions, working side by side with women from every denomination and social situation.

A sister organization, the National Special Aid Society, had a presence here as well. So, when the spread of the influenza epidemic caused Dr. Charles W. Stiles, assistant surgeon general, Reserve, U.S. Public Health Service in North Carolina, to announce the closure of the churches, all worship services and activities theoretically were stopped. There was, however, a greater need at this point for Christian response,

this time at home. The women in Wilmington did so by simply shifting their energies from support of the troops to support at home.

A number of women in the Special Aid Society were Episcopalians...and experienced in leadership as well as the necessary skills of knitting, cooking, and nursing. A number of the Society’s Executive Council women attended Episcopal churches. An announcement in the October 24 edition of the *Morning Star* gave a “send off” to Miss Elizabeth Haile, president of the St. Anne’s Guild at St. John’s Church “performing the duties of this office as well as doing other church and civic work.” She was “prominently connected with the Red Cross society...and when the emergency ward was established at the James Walker hospital to care for influenza and pneumonia patients, she was placed in charge.” When the crisis at home was over, she left Wilmington for New York to report to overseas nursing duty with the Red Cross, according to the Wilmington history of the North Carolina Red Cross.

It was not only the church societies who united across denominations in patriotic support of first the war effort and then responded to the influenza pandemic. Leadership came from Wilmington’s strongly patriotic women. Not unlike many women across the South, characteristically they represented families who had for generations held membership in organizations like the Colonial Dames, Daughters of the

CONTINUED NEXT PAGE

Revolution, and the United Daughters of the Confederacy.

The chairman of the Special Aid Society was Gabrielle DeRosset Waddell, wife of Alfred Moore Waddell. Moore was well-known for his white supremacist politics and his leadership role in the Coup of 1898, becoming mayor of Wilmington immediately afterwards. It's a difficult challenge to understand the depth of faith and commitment to living a Christian life of serving others that this woman had and the face of racism that manifested itself in the anger and fear of the political life they lived. And yes, there were "colored" chapters of the Red Cross and Special Aid Society but records apparently may not have been kept.

The immediate needs of Wilmington's children were announced on October 5 as the Good Shepherd nursery, financed by Patriotic Penny work, first appeared in print. As a pledge to the WWI effort, citizens contributed a penny a week and earned the right to wear the Patriotic Penny badge. The fund was supervised and distributed by the Special Aid Society. Pennies were valuable. They were also easily collected in bottles placed around town in strategic public places and they added up. It was a simple matter in Wilmington to redirect the funds to influenza epidemic support "to bear the entire cost of maintaining the Patriotic Penny nursery, established by the society at the corner of Sixth and Queen streets," according to the *Morning Star* on October 10. Babies would be cared for "indefinitely" until they could return home; those orphaned "being taken in the institution." (Might this have meant the St. James Home?). The Special Aid Society assumed guardianship for every child and any and all expenses, depending on public contributions since regular weekly collections were so impacted by the epidemic.

Church closures, masks and social distancing

The St. Paul's Vestry records, dated October 1918, didn't mention the Spanish Influenza epidemic of 1918. It seemed to be just business as usual. A special called meeting on October 8, noted the passing of vestryman and parish treasurer, John Victor Grainger, Jr., not mentioning the reason for his death. September's minutes did include mention of his resignation. Later diocesan records and newspaper clippings show that he died of influenza related pneumonia. A private funeral was held for him at his home on October 10; the Rev. D. E. Gwathmey

conducted it assisted by the rector of St. James, the Rev. W. H. Milton.

It seems the parish tried to maintain what normalcy they could, despite the closure of churches. At St. Paul's regular meeting in October, business items were to accept the resignation of Thomas W. Davis, Esq. who had become a major in the Judge Advocate General's Department of the Army. The second was a resolution with regard to the death of John Victor Grainger, Jr. Rather than try to fill the positions emergently, the vestry chose to fill them at the congregational meeting in December. Finally, the rector would receive two loads of wood. Vestry records stop with this meeting.

Young Victor Grainger's funeral service conducted at home was not unusual in Wilmington. Most deaths and funerals reported in the Wilmington *Morning Star* that month took place in residence, at the gravesite, in "open air," or in the chapel at Oakdale and were officiated by the various ministers and pastors of the local parishes. There were exceptions, however. The Rev. Milton conducted at least one funeral at St. James Church.

MASKS FOR CHURCH MEMBERS.
Novel Scheme Suggested For Keeping Churches Open During Epidemic.
Wilmington's third "churchless" Sunday has passed and the town is now on the way toward its fourth, unless the epidemic situation continues to improve during the week. Some agitation among the ministers of the city was made Saturday to secure permission from Dr. Stiles to hold church services yesterday, but the blanket order issued by the state board of health Saturday morning precluded local action on the matter.
It has been suggested that churchgoers be allowed to use "gas masks" made of gauze and attend church as usual next Sunday, if the backbone of the epidemic has not been further broken by that time. Advocates of this idea argue that if nurses and relief workers can go among influenza patients in safety while wearing the

A proposal by Wilmington's local clergy for church members to wear gas masks as a way to open churches was reported in the city's *Morning Star*, but it did not change the policy of North Carolina's assistant surgeon general Dr. Charles W. Stiles.

After carrying a story on September 14th that Spanish influenza was breaking out in communities across North Carolina and that weather conditions had no effect, the *Morning Star* reported the news two weeks later that churches were to be closed according to the recommendation of the Board of Health. Pastors were "freely co-operating." Worship and meditation at home were recommended at "the usual

hours of services."

The October 9 edition of the newspaper carried a lengthy story about a meeting with Dr. Stiles, an assistant surgeon general, Reserve, U.S. Public Health Service in North Carolina, and a gathering of local clergymen and laity at which he updated them on the progression of the pandemic and what precautions to take. He had requested 30 physicians and 100 nurses from United States health service to help in North Carolina. Constantly casting a shadow over all this, there was concern that the epidemic was decreasing the wartime efficiency of New Hanover county – the shipyards were being crippled and the military camps were affected. As a result, cities with shipyards were receiving priority attention above agricultural rural communities.

It was for this reason that precautionary measures were so important. Dr. Stiles considered the clergy as the obvious choice as community leaders who could "mold public opinion" and one of the best communication vehicles at his disposal. His update was accompanied by education. The Board of Health requested no funerals at church or in residences, only in open air and at gravesites, which people had been ignoring by continuing church funerals. To prevent what he called "spit swapping, to use the vernacular of the street" he encouraged learning the safe way to cough and sneeze, and not to do so directly in front. "Cover the mouth and nose" by handkerchief or hand, was the essential message to persons in crowded areas. He went on to suggest what we call today "sheltering in place" and "social distancing" and added that people should stop drinking whiskey and stop kissing! The counterpoint to all of this was the war effort, so much so that Stiles also discouraged dock and shipyard laborers from leaving their jobs. He urged them to remain at their patriotic duties until or unless they showed symptoms of the virus. No Episcopal clergy were named as having attended his meeting.

While health officials fought to keep public places closed, churches decided whether to comply or not with having church services and funerals and searched for alternatives that would allow church participation.

What was surprising to find was that St. James agreed with the decision about the mandate for closed churches but provided an option. A letter from the rector, Dr.

SEE WILMINGTON PAGE 12

Episcopal sermons to be in the Library of Appalachian Preaching online archive

by Robert H. Ellison and Larry Sheret

In 1883, George W. Atkinson published *The West Virginia Pulpit of the Methodist Episcopal Church*, a collection of sermons by 26 “living ministers” who had “devoted their lives and their energies to the upbuilding of the cause of Christ among the hills and valleys of West Virginia.” About a dozen of those ministers had been born in what is now West Virginia and spent all or most of their careers in the state. A dozen more came from other places—as close as Ohio and Pennsylvania and as far away as England, Ireland, and Wales—and likewise remained in Appalachia. The rest left the area at some point to serve in New York and other states.

One of the most prominent figures is probably John Rhey Thompson, who,

in addition to being a pastor, served as president of West Virginia University in Morgantown from 1877 to 1881.

A scan of this book has been available in the Internet Archive since 2011, and it has recently been added to the Library of Appalachian Preaching, a digital-humanities project housed at Marshall University. The purpose of the Library is to provide online access to sermons preached in Appalachia, or elsewhere by preachers with ties to the Appalachian region. It has three parts: searchable PDFs of the sermons themselves, biographical sketches of the preachers with links to additional information, and a user guide, a Google Sheet that can be searched and sorted so users can readily find the sermons that are most relevant to their work. As of April 15, 2020, the guide had records for approximately 230 sermons

by 40 different preachers, with new material frequently being added. Episcopal sermons will be a significant part of that new material.

After leaving West Virginia in 1881, Thompson published two books of sermons of his own: *Christian Manliness, and Other Sermons* (New York: Hunt & Eaton, 1889) and *Burden Bearing and Other Sermons* (New York: Eaton & Mains, 1905). Thompson does not indicate when he wrote the sermons in *Christian Manliness*, but the Prefatory Note to *Burden Bearing* notes that “the sermons in this book were preached extemporaneously at Grace Methodist Episcopal Church, Brooklyn, during the years 1883-84, and stenographically reported.” Records for these books are

SEE APPALACIAN PREACHING PAGE 13

Wilmington

CONTINUED FROM PAGE 11

Milton, published September 29th, informed his congregation:

“In as much as the board of health has ordered the churches of the city closed tomorrow for all services, I would urge upon the congregation of St. James church that they meet together as families at the usual hour of worship, morning and evening, and join in prayer or at least the prayers provided in the Prayer Book for family worship.

Remembering, especially to offer intercession for the sick and neglected, the physicians and the nurses of this community in the present crisis. Not forgetting those who in the service of their county, are facing the perils of war.

With earnest prayer that this crisis may pass speedily and that next Lord’s day may find us all once more in the Lord’s House. The church doors will be open as usual for private prayer and the bell will ring at 11 and 6 o’clock.”

The *Morning Star* carried an expanded announcement from St. James a couple weeks later — that the church “Will be Open Today for Private Prayer – Bells at 11 and 6.” The church was ringing the bells at morning and evening hours as a call for

family worship. It added:

“The church doors will be open at all times between 3 and 6 for rest and prayer. In these days of enforced closing for public gatherings, opportunity is therefore offered the people to resort to the church for private mediation and intercession. ‘In the midst of life, we are in death: of whom then shall we seek for soccor, but of Thee, O Lord, who for our sins are justly displeased.’ They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, not faint.”

Sources

1918 editions of *The Wilmington Morning Star* Sanborn Fire Insurance Map, 1915.

1918, *Journal of Convention, Diocese on North Carolina, Woman’s Auxiliary Report*

1918, 1919. *Journal of the Annual Council, Diocese of East Carolina*

1919, *Journal of Convention, Diocese on North Carolina, Woman’s Auxiliary Report*

New Hanover Red Cross History, “History of the Wilmington, N.C. Chapter American National Red Cross.” Compiled by Wilmington N.C. Chapter History Committee. 1919.

St. Paul’s Parish Records and Vestry Records, St. Paul’s Episcopal Church Archives, Wilmington, N.C.

Dysart, John B., “Red Cross” 2006.

Hunt, Louise Bashford. *A Brief History of the Episcopal Church Women of the Diocese of East Carolina 1888-1988*.

The Churchman, Vol. 118. July 6, 1918 – December 28, 1918

Pickens, Molly. *The Influenza Pandemic of 1918*. “The Public Health Response.” Stanford University, June 1997, modified RDS February 2005

Saunders-Hastings, Patrick R. and Krewski, Daniel. “Reviewing the History of Pandemic Influenza: Understanding Patterns of Emergence and Transmission.” In *Pathogens*. 2016 Dec: 5(4): 66.

Jonathan Lofft appointed to NEHA board

The vacancy on the NEHA board has been filled with the appointment of Jonathan Lofft, faculty member of the Toronto School of Theology. Lofft teaches courses in the history of Christianity at Trinity College in the University of Toronto and at Queen's College in the Memorial University of Newfoundland. A trained archivist, he is also a Research Fellow of Huron College in the University of Western Ontario. Jonathan has published and lectured internationally, earning his doctorate in 2017, work supported by a fellowship from the Social Sciences and Humanities Research Council of Canada. One portion of his dissertation, under the title "A Brief But Accurate Record, 1858–1921: The Edited and Annotated Diaries of Edward Marion Chadwick (1840–1921)," is under contract for future publication by the Champlain

Society, while another, provisionally titled "In Gorgeous Array: The Life of Edward Marion Chadwick," is forthcoming from the University of Toronto Press. Jonathan currently serves as vice-president of the Canadian Church Historical Society, and was facilitator of Tri-History 2019.



Jonathan Lofft facilitated the 2019 Tri-History Conference in Toronto.

There are also changes with the board's executive committee: the Rev. Sean Wallace has resigned as president due to increasing demands of his recent call as interim at St. Paul's Carroll Street in Brooklyn, NY. The board's vice president, Jean Terepka, has assumed his duties as president pro tem.

Share your news

Are there awards or achievements in your professional or vocational life that your fellow readers of this magazine need to (or ought to) know about? Submit your news to the editor of *The Historiographer*:
thehistoriographer@gmail.com

Appalachian preaching

CONTINUED FROM PAGE 12

slated to be added to the user guide in the very near future.

Twentieth-century sermons will be included as well, beginning with some preached at Trinity Episcopal Church in Huntington, West Virginia, just a few blocks from the Marshall campus. In 1963 and 1964, the family of S. Roger Tyler, rector of Trinity from 1916 to 1953, published two books in his memory. Entitled simply *Thoughts and Thoughts II*, they are collections of newspaper articles Tyler wrote based on sermons he had preached.

They may therefore be a step removed from the sermons themselves, but they are nonetheless "sermonic" in some way and appropriate to include in the Library. Unlike Thomson's books and *The West Virginia Pulpit, Thoughts and Thoughts II* are not already available online; they will be scanned and the information added to the User Guide soon.

Finally, information about one of Tyler's successors is already in the guide. The Rev. Robert Poland Atkinson was rector of Trinity from 1958 to 1964, and would go on to serve as the fifth Episcopal bishop of West Virginia, from 1976 to 1988. The Bokair

Family Papers in Marshall's Special Collections Department contain typescripts of "Forgiveness of Sin" and "The Ghost of a Chance," sermons he delivered at Trinity in October and November 1962. As unpublished materials, they will remain under copyright protection until 2082, 70 years after Atkinson's death, but the records are available now, in Atkinson's section of the user guide and in the master list of all sermons included in the Library.

A more extensive discussion of the Library is available at https://mds.marshall.edu/digital_humanities/2020/accepted_proposals/2/. As mentioned earlier, it is always expanding, and we would welcome the opportunity to include more sermons representing Episcopal traditions within the Appalachian region. Readers who are aware of materials that could be added to the project are invited to contact the authors at ellisonr@marshall.edu or sheret@marshall.edu.

Espresso priest Sources

Bishop's Committee of St. Paul's House, Fort Collins, Colorado. Project Report of the Bishop's Committee. August 4, 1959. Minutes of the Bishop's Committee. Archives of St. Paul's Episcopal Church, Ft. Collins, Colorado.

Bishop's Committee of St. Paul's House, Fort Collins, Colorado. Minutes of the Bishop's Committee. April 10, 1961. Minutes of the Bishop's Committee. Archives of St. Paul's Episcopal Church, Ft. Collins, Colorado.

The Rev. Malcolm Boyd. Letter to The Rev. Robert Evans. October 28, 1960. "Malcolm Boyd" folder. Archives of St. Paul's Episcopal Church, Ft. Collins, Colorado.

The Rev. Malcolm Boyd. Letter to George. April 6, 1961. Archives of St. Paul's Episcopal Church, Fort Collins, Colorado.

Episcopal Church, Ft. Collins, Colorado. "Malcolm Boyd" folder. Archives of St. Paul's Episcopal Church, Ft. Collins, Colorado.

The Rev. Malcolm Boyd. St. Paul's Episcopal Church Ft. Collins, Colorado Oral History Project Interview transcript. Interview by The Rev. Bonnie Spencer. April 9, 2010, pp 1-24.

Anglican and Episcopal History

Volume 89, Issue 1

"Drink Ye All of This: The Episcopal Church and the Temperance Movement" by David M. Goldberg

"Immanuel Bourne and the Noahic Covenant," by Darren M. Pollock

Context missing in New Haven church history

In spite of the title, the narrative essentially stops with the 1816 construction of the current edifice. In his earlier colonial narrative the author inserted references to the 1816 use of local stone in the construction, however there is no story of the actual construction. The narrative is augmented by three brief superficial and laudatory comments about three rectors who served a total of about 100 years since the construction.

Applying simple content analysis methods it becomes clear that the author's greatest intent was to demonstrate that during the American Revolution Trinity Church was not a pro-British enclave. Toward this end the author identifies the political and practical leanings of many lay members of the congregation, their immediate families, and collateral relatives.

The second most important theme in the book relates to the ecclesiastical, political and personal conflicts between the Anglicans of Trinity church, and their Congregationalist neighbors. This is well-illustrated in the unwillingness of townspeople to sell property to the Anglican church, and an event in which neighbors forcibly drove the colonial Anglican parishioners from land they received by gift. Elements of the social conflict are mentioned later in the text.

BOOK REVIEW

Two Hundred Years on the Green: Celebrating the 1816 Consecration of Trinity Church on the Green, New Haven, Connecticut. By Neil C. Olsen. (New Haven: Trinity Church Publications, ©2016, 14 unnumbered pp., 258.)

Reviewed by John Rawlinson

This book could be a goldmine for a genealogist looking for tidbits of history. The minimal church chronology is augmented with multiple pages of family stories, intellectual relationships, and suggested connections. Most readers would need multiple family trees to keep track of the many relationships which are detailed. These collateral materials are contained both in the text, and in the extensive end notes. Unfortunately, these side trips make the chronology virtually incomprehensible. A reader's mind is also likely to be confused by the author's practice of including small elements of future events in a way which confuses the current topic, and later to interrupt the narrative to hark back to previous displaced materials.

If one thinks about contexts, outside the denominational conflicts and the many challenges occasioned by the

Revolutionary War, there is no context. This is history in a cocoon—as though all things outside that cocoon do not exist. There are brief vague references to Episcopal manifestations of Evangelicalism, and Tractarianism, but these are depicted as external matters, and as though they were not a part of parish life. There is a single brief mention of African-Americans insisting on having a separate parish because of their treatment within Trinity Parish. There are no additional details, and no additional racial matters are mentioned. Based on this history, there was no slave trade, no waves of immigration, a minimal Civil War, no industrialization, no Prohibition, no Civil Rights Movement, no struggle for women's rights, or any other social or political context.

There is a pregnant comment: "Trinity Church on the Green has spent the past 200 years serving the New Haven community through its many programs ..." (p. 158) There the matter rests! No ministries, groups or programs are mentioned, much less described.

One cannot fault the author for a lack of research. The extensive narrative and bibliographic notes comprise twenty five percent of the book. The problems do not lie in the resources, but in their use.

Amateur Archivist Start with an inventory

John Rawlinson

Facing a new pile of materials the logical question is "Where do I begin?" Put simply, don't start, instead, look around.

The first step is to label every container (e.g., box, bag, roll) with a number. As long as there is any archival material in that container, it keeps that number.

The second step is to create an inventory sheet to guide gathering all information in a common and comparable format. The columns of that sheet should be labeled: 1) container number, 2) container's original label, 3) Category of material, 4) actual contents, 5) dates, and 6) comments. The container's original title might indicate the type of records,

or it may be inaccurate. The category is a broad matter

(e.g., finance, minutes, correspondence). If the contents of a container are a jumble, indicate that in the "category" column. The "actual contents" should be somewhat more detailed-- not necessarily a folder-by-folder listing, but somewhat detailed. The dates column is likely to be a range (e.g., 1953-1970). If there are materials in more than one place (e.g. different closets or shelves) another column should be added for that information. Some materials may be on shelves, not in containers. Carefully record that information.

The inventory identifies what material exists. Later it will help decide what to keep and what to discard, how to organize

the material, the amount of space needed for each category, and what is missing. Sometimes the inventory process demonstrates any duplications (e.g., published materials). So, this process gathers important information. During the inventory questions and possibilities arise, and these serve the basis for later decisions.

When the inventory is complete, make a copy. That copy can be marked up, while the original remains pristine-- in case more copies are needed.

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

Rector's report following Pearl Harbor attack

Editor: Marilyn Stassen-McLaughlin submitted a letter from the Rev. E. Taylor Brown, rector of St. Clement's in Honolulu, Hawaii, written Dec. 10, 1941 to his relatives in the States three days after the Japanese attack on Pearl Harbor. Below are excerpts.

"Youngsters we are at war. Sunday morning during the early service we heard guns but that is not unusual so thought nothing of it. During breakfast the news of an air attack came over the radio. Even then we felt no alarm. Were told to keep off the streets but I came down for Sunday School. Found a few kids. Black smoke was rising from Pearl Harbor way. Still we stood around and looked into the sky. It seemed so unbelievable. . . . I then distributed the children back to their homes and had a short

VERBATIM

service for the few who came at eleven, many unaware of what had occurred.

As this note may be censored I cannot tell much but anything I might tell would probably be untrue as we know less than you. There is little damage in town. St. Andrew's [Cathedral] was hit by pieces of a bomb which must have been intended for the Governor's Mansion. Nothing fell up Manoa and only within a block on both sides of the Church property, small ones at that. The enemy concentrated first on the air fields all over the Island, then on Pearl Harbor and, of course, without much opposition at first.

We are blacked out at night, having

our dinners at five o'clock. Stores were closed yesterday for inventory but I am sure the food question is not serious. There was quite a run on them Monday and Mother stood at the Piggly two hours before getting in. On the whole there is a fine spirit among the civilians and little hysteria. . . . Schools are closed and all night meetings off. . . .

Bill we were all asleep, Admirals and everybody. It has taken this to convince us all that there is no Gibraltar of the Pacific now that warfare is in the air. But with America awake and plain mad, not scared, we will win but don't forget we have a cunning, deadly accurate, unscrupulous and diabolically clever enemy."

Marilyn Stassen-McLaughlin is a member of NEHA and St. Clement's parish, Honolulu.

Can you name and place this church?



our new puzzler

This relatively new church, founded in 1984 in the Southeast, is located in the southern suburbs of a large metropolitan area known for its university, health care centers, and headquarters for power generating and entertainment corporations. Outreach is a major focus including home building through Habitat for Humanity, a community garden on the church's property that provides fresh produce for local food pantries, and providing financial support and volunteers for a food and overnight accommodations ministry to the homeless hosted by area churches. The parish also works with the local FISH program to deliver meals to persons in need, and to keep area food pantries stocked. Outside the diocese it sponsors mission trips to a children's home in Bolivia.

Email your best guess to thehistoriographer@gmail.com

The first to correctly identify the church in last issue's puzzler—Cathedral Church of All Saints in Milwaukee, Wis.—was the Rev. Michael Canning Killarney of Manitoba, Canada. Four other readers also came up with the right answer. This issue's puzzler will not be so easy.

THE HISTORIOGRAPHER

PO BOX 620
SISTER BAY, WI 54234

ELECTRONIC SERVICE REQUESTED

Join an organization:

Episcopal Women's History Project
ewhp.org/membership

**Historical Society
of the Episcopal Church**
hsec.us/membership

**National Episcopal Historians
and Archivists**
episcopalhistorians.org/membership

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

Details at:
episcopalhistorians.org/historiographer.

INSIDE:

- 4** Commentary: We are not there yet
- 6** Preserving COVID-19 church records
- 10** Wilmington and the 1918 flu pandemic
- 12** Library of Appalachian Preaching
- 14** *Review:* Trinity, New Haven and the American Revolution

NEXT California's bishop
responds to the 1906
ISSUE: San Francisco earthquake