

THE HISTORIOGRAPHER



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

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San Francisco 1906 quake shakes foundations but not the faith

Bishop Nichols rallies his churches and appeals for aid

by John Rawlinson

In March, 1906, San Francisco was the most prosperous and preeminent city on the Pacific Coast — with a population of over 340,000 persons. That was more than three times the size of either Los Angeles, or Portland, and more than four times the size of Seattle. San Francisco was also a major financial center, home for over a half century to a branch of the U.S. Mint, and to the headquarters of large banks, insurance companies, and international trading and shipping companies.

Specifically, Thursday, March 29 was a good day for the Diocese of California! It was the birthday of Bishop William Ford Nichols' wife, Clara, and the Nichols family took up residence in a new four-story home the diocese had designed and built for them. A new debt-free seminary building was nearing completion. It alone was valued at \$20,000 (nearly \$600,000 in contemporary dollars). A long-envisioned Chinese ministry was operating without the need for diocesan support. There were no internal conflicts or problems.

At 5:13 a.m. on the morning of Wednesday, April 18, San Francisco, and



photo by Arnold Genthe source: Library of Congress

Residents view the advancing fires from Sacramento Street hours after the 7.9 tembler leveled almost half the buildings, killing 500 and leaving over half the population homeless.

the surrounding area, was jolted awake by an earthquake estimated at 7.9 on the 10-point Richter scale. The San Andreas Fault — which extends 750 miles through California — had ruptured in a sidewise movement of different lengths in different places, moving from eight to sixteen feet north to south. San Francisco was devastated. Streets were cracked. Water lines and natural gas pipes were broken and twisted. Most telephone, telegraph, and electrical cables were broken, and the electrical generation equipment was critically damaged. Escaping natural gas ignited multiple fires. The broken water mains meant there was virtually no water available to fight the fires. It is estimated that 80 percent of the city was destroyed by the quake and the fires.

After “a hasty inspection,” Bishop Nichols discovered that everybody in his house was uninjured, and he said “The house had stood solidly, though as developed later, one chimney had tossed out so that the top went through our roof, and ...the other two chimneys were moved from the base...” However, there was no structural damage to the house.

In the midst of ongoing destruction throughout the city, Nichols began an assessment of the situation. He walked from one Episcopal church to another to survey the damage. Back at home, he found the family had taken in friends from damaged hotels. Soon those visitors found various means of returning to other parts of the country. Because it

CONTINUED PAGE 7

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>

IN THIS ISSUE

Cover, 7-9 Bishop Nichols and the 1906 San Francisco earthquake

- 4 Commentary
- 5 NEHA President's message
- 9 A church and two pandemics
- 11 NEHA project to preserve COVID-19 records
- 12 Joint marketing project for NEHA, HSEC, EWHP
- 13 A catalog of Episcopal colleges
- 14 Amateur Archivist
- 15 Church puzzler

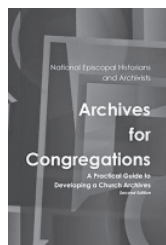
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CORRECTIONS

The cover feature on the Rev. Malcolm Boyd's ministry at Colorado State University, Fort Collins, Colorado misspelled Boyd's first name in the subhead and photo captions. The second "l" was left out in these instances.

The Verbatim column in the Spring issue regarding a rector's account of the Japanese attack on Pearl Harbor in 1941 misspelled the rector's first name. He is the Reverend E. Tanner Brown, not E. "Taylor" Brown.



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Historiographer deadlines

Autumn 2020: October 15

Winter 2021: January 15

Spring 2021: April 15

IN BRIEF

HSEC holds virtual annual meeting

The Annual Meeting of the Historical Society of the Episcopal Church (HSEC) was held virtually on July 29, 2020. The meeting included reports on the activities of the Historical Society over the past year and elections. There was also time allowed for members to share their thoughts and ideas for the good of the order.

HSEC President the Rev. Dr. Robyn Neville, who chaired the meeting, reported a concentrated effort to promote the Historical Society and increase its visibility and recognition among academic and ecclesiastical groups. There are also targeted initiatives to boost membership, especially among students, and ongoing development of creative initiatives for future sustainability. President Neville noted "It is not enough to keep the Historical Society running smoothly for the present; it is not enough to look back into the past by directing the bulk of our energies to uncovering the narratives that have brought the church to where it is today. We also need to be intentionally forward-thinking, so that we may respond appropriately to changing situations in order to create a necessary resource for the church to reference as it grows and adapts to uncertain times."

Additional reports included the awarding of grants to four recipients, the status of print and digital presence of the Historical Society's quarterly journal, *Anglican and Episcopal History*, the recipient of the Burr Prize for the best article in the journal, plans for seeking the next editor of the journal, a financial report reflecting strength, and a report on the African American Episcopal Historical Collection, a joint project with the Virginia Theological Seminary.

The following officers were elected: President: the Rev. Dr. Robyn Neville; First Vice President: Dr. J. Michael Utzinger; Second Vice President: the Rev. Dr. Robert W. Prichard; Secretary: Dr. Pamela Cochran; Treasurer: Mr. George DeFillipi.

The following were elected to the board of directors: The Rev. Dr. Daniel Joslyn-Siemiatkoski; the Rev. Jonathan Musser; the Very Rev. Dr. William S. Stafford.

Searching for Pittsburgh sermon

Put on your detective hat! On 11 September 1879, the Rt. Rev. John Barrett Kerfoot delivered a sermon entitled "The Pastorship of Boys" as he opened Pittsburgh's diocesan boys' school, Trinity Hall, in Washington, Pennsylvania. WorldCat includes one global entry for this pamphlet located in Rochester, New York. However, Colgate Rochester Crozer Divinity School appears to have lost the rare pamphlet during recent moves. Personal contacts with the libraries of General Theological Seminary, Virginia Theological Seminary, Trinity (Episcopal) School for Ministry, the Heinz Center in Pittsburgh, and The Archives of the Episcopal Church have yielded no discoveries. If you know where Kerfoot's sermon "The Pastorship of Boys" might be found, Samuel Richards would love to hear from you at samuel.richards82@gmail.com.

Another reckoning

commentary — David Skidmore



This is insane. As a pandemic whipsaws the nation, infecting and killing irrespective of geography, ethnicity, net worth, or political affiliation, the current Administration and its allies in Congress are doubling down on their denial, seizing on momentary dips in both

death rates and positive test results as evidence that life can return to normal. This is more than just wishful thinking; this amounts to a subliminal death wish for our society.

We are at 170,000 dead and counting; and only when the hospitals and morgues ran out of space did the governors of Arizona, Texas, Florida and Georgia—all of whom pressed for early reopening or in the first months resisted closure of public spaces and businesses—reinstate some controls in July. And from the White House still emanate the same distortions, denials and outright fabrications regarding the wearing of masks, the spread of infection, the inefficacy of using hydroxychloroquine and the supposed immunity of children.

With the economy continuing to fracture and this wildfire pandemic still raging, the president falls back on his mantra of March, stating in his August 5 press conference “It’s going away. It’ll go away. Things go away.” On March 10 it was “And it will go away. Just stay calm. It will go away.”

Yes it will go away some day, possibly next spring when a safe and effective vaccine is available. But in the meantime, the mixed messaging, reckless press for reopening businesses and schools, and bungled response to this crisis will add hundreds of thousands more infections and tens of thousands more deaths to the Covid-19 toll. In just 17 days, July 23 to August 9, we have gone from 4 million to over 5 million infections.

It is a hard reckoning we have stumbled on and it is not just the pilot and his first officers that drove us onto rocks; many of the passengers insisted on this course. In contradiction of epidemiologists’ recommendations and plain common sense, lawmakers refuse to wear masks at meetings, people pack beaches and bars maskless and elbow to elbow, and in a twisted assertion of personal privilege young adults hold Covid-19 parties to see who can be infected first, the “winner” getting the cash that everyone chipped in.

We are playing with fire and getting burned, but perhaps not enough to step away and quench the flames. Not until it’s our spouse, or sibling, or parent lying intubated in a hospital ICU will the truth hit home. That’s one of our weaknesses: preferring personal liberty to civic responsibility. Another is our antipathy towards scientific reasoning that undercuts our assumptions. As Alexis de’Tocqueville put it in 1835 in “Democracy in America”: “Thus they fall to denying what they cannot comprehend; which leaves but little faith for whatever is extraordinary. . . .”

The past six months have been a distraction for some, an imposition for others, and for too many an unmitigated terror. But there is a horizon with a solution be it November 3 or late next spring. Well beyond that is another event horizon, far from promising, that offers an even harder reckoning: our failure to meaningfully address climate change.

It’s impact will be felt here and abroad in every aspect of our lives, and the consequences will be baked, literally, into our environment for centuries. But there is no smoke on the horizon yet, or bodies being wheeled to refrigerator trucks. This is an inconvenient truth for which the reception is dimming. Like Amos and Hosea in the Old Testament, our current prophets are given short shrift, their calls for action acknowledged then tucked away in a suspense file.

However compelling the warnings issued by the likes of Greta Thunberg, Severn Cullis-Suzuki, Leonardo Di Caprio, and Al Gore, they are diluted by the more pressing matters of a pandemic, a recession, and a racially biased police and justice system. The Paris Climate Accord is more theory than praxis; deforestation is on the rise in the Amazon; the President is moving to open the Arctic National Wildlife Refuge to oil drilling; and China continues to design and build over 300 coal fired power plants in the Middle East and Asia.

The continuing loss of the Arctic ice cap, a global insect die-off, growing severity of wildfires and hurricanes, ocean acidification, and massive dislocation from drought are concerns for most Americans but not yet calls for action. We are as likely to act on climate change mitigation as we are to brush and floss after every meal. If we so studiously avoid tackling simple, everyday tasks, what realistic chance do we have to act, individually and collectively, to mitigate climate change?

The brunt of this impending catastrophe will bear down on the lives of all of us. We will all struggle and suffer discomfort, dislocation—physically or emotionally from our locales and presumptions—and face steady erosion in our standard of living. As David Wallace-Wells points out in “The Uninhabitable Earth,” researchers are predicting a 20 percent decline in global GDP by this century’s end if we pass the 1.5 degree Celsius benchmark for global warming.

Time is running out, and in some regions, the Pacific atolls for instance, it has run out. We have breezed past deadlines with barely a nod. Like a child that has put off doing her homework, when the due date is past we blame, equivocate and dissemble, then negotiate for another deadline.

All is not lost though. When the evidence is immediate and overwhelming, Americans of good heart will respond. The Women’s March on Washington on January 21, 2017 drew over 470,000 people, and over 5 million participated in similar marches across the U.S. Days after the killing of George Floyd by Minneapolis police officers, tens of thousands of protesters were marching for weeks on end in cities large and small. And institutions responded with better oversight, revamping of policies, and movement toward dismantling racist and sexist practices and structures. Millions of Americans turned out for the first Earth Day in 1970 and out of that came the Clean Water Act, the Clean Air Act, the Endangered Species Act, and the creation of the Environmental Protection Agency.

We can do this. We can mass on the streets and on the beaches, on the drilling fields and strip mines, and most importantly on the steps of the Capitol, demanding action. And we can also make the small but vital decisions at home that collectively will correct our course. There is time, but barely, to engage this other, greater reckoning.



Jean Ballard Terepka
President Pro Tem, National Episcopal Historians and Archivists

Heeding our truth-telling mission

Black Lives Matter. Citizens — some citizens — all across our country are holding themselves accountable for the destructive racism that has shaped our society and reinforced its power structures since the earliest colonial era. But other citizens deny that this racism exists, asserting that slavery has been over for more than a century and a half and pointing out that they themselves never owned anyone. As the two worldviews collide, they generate disorganized anger and exhausting confusion; disenfranchisement and inequities continue to flourish.

Within the Episcopal Church, responses to these issues, born of spiritual conscience, have been emerging within parishes, dioceses and the national church for quite some time. Conferences, centers and task forces for reconciliation and reparation, anti-racism trainings, social justice advocacy initiatives and liturgies of repentance have provided effective ways to confront racism. But to find our way in our current difficult times, we must hold on to our most basic strengths: we remember our baptismal covenant. We commit to the renunciation of spiritual forces of wickedness and corrupting evil powers. We commit to the affirmation of grace and love, justice and peace, and respect for the dignity of every human being. Yet the sin of racism — the violation of both God's creation and the Christian mandate to love of neighbor — persists in our society and our church. The participation of many parishes and dioceses in the Sacred Ground curriculum of Becoming Beloved Community can help us understand, perhaps even correct, our own complicity in racism. It's a good beginning.

Events of the past brought us to where we are in the present; we need to understand them. History gives us this understanding. But history itself is a complicated business. It is both a product — a narrative, an account — and a process, a questing and presenting. For every single event, there are multiple stories. Typically, the best known narratives are those belonging to the advantaged and the victorious; they are accolades and chronicles of self-celebration, ever-green reiterations of an historiographical tradition committed to the description of great men accomplishing great things. But for all the stories of the powerful, there are even more stories of the powerless.

Historians' responsibilities are to all the stories.

On two interconnected fronts, NEHA members have traditionally done a good job of living up to these responsibilities. As archivists, they preserve and organize, catalog and share history's primary sources; as historians, they narrate the stories that the primary sources reveal.

From its very first years, the scope and depth of NEHA members' work has been impressive. A comprehensive reading of all the association's *Historiographers*, available on NEHA's website, is an exciting experience. For more than fifty years,

NEHA conferences and articles have been presenting comprehensive practical advice and guidance on both maintenance of church archives and strategies for mining them for the history they contain. In addition, history articles and essays have featured both narratives that are familiar in shape — biographies of prominent churchmen, histories of major parishes and cathedrals — and accounts of people whom church histories once ignored: women, indigenous peoples, people of color.

If NEHA's *Historiographers* are a valid indication, NEHA's members have long understood that our church history is incomplete without the stories of the disenfranchised and marginalized, the undervalued and the unnoticed. In the 1970s, when NEHA's *Historiographer* records begin, the newsletter offered a sound preliminary "bibliography of black history" and presented papers on Blacks in the church. One early *Historiographer* editor noted succinctly, "In summary ... the Episcopal Church has never been able to agree on a policy re: Blacks."

By the 1990s, when the church as a whole began to turn its attention to issues of race and racism, NEHA contributed to this work. The theme of the 1995 conference was "The Episcopal Church: Civil Rights and Christian Mission" and *The Historiographer* articles examined such topics as "The Integration Crisis at Sewanee" (Donald S. Armentrout, Summer, 1995), "Connecticut's First African-American Ordinands" (Robert G. Carroon, Spring, 1997) and "African-Americans and the Episcopal Church in Florida" (George R. Bentley, Spring 2000). Book reviews reflected the best current work. In 1997, NEHA member Marjorie Farmer reviewed Harold T. Lewis' seminal "Yet With a Steady Beat" and in 2002, Eugene Y. Lowe, Jr reviewed NEHA member Gardner Shattuck's *Episcopalians and Race* and observed that Shattuck's "overarching theme" is that "despite more than a century of progress in its race relations, the Church remains enmeshed in a destructive dynamic of racial hierarchy." The observation remains accurate today.

By the 2000s, more and more *Historiographer* articles were devoted to historical accounts of Blacks in the church. After the creation of the African American History Collection of the Episcopal Church in 2003 at Virginia Theological Seminary, regular reports on the collection and its contents were made to the NEHA membership. Biographical essays of prominent Black clergy such as James Solomon Russell (1857-1935) (*The Historiographer*, Winter, 2011) and Thomas W. S. Logan (1912-2012) (*The Historiographer*, Winter, 2012) began to appear. In 2015, the Rev. William B. Taylor, Jr. wrote about St. John's Episcopal Church in Hopewell, Virginia, in "History Calls for Repentance and Reconciliation." Most recently, articles on "Documenting North Carolina's black missions" and Philadelphia's second Black parish, the Church of the Crucifixion, appeared. David Skidmore, current editor of *The Historiographer*, has published commentaries on race and racism such as "We have been here before" and "Respecting history, but not hate."

Truth-telling mission

CONTINUED FROM PAGE 5

It's a commendable record of engagement with issues related to Blacks in the Episcopal Church.

But it is insufficient.

Every once in a while, compelling human stories — snapshots of daily life — have emerged. In 2017, a brief article reported on the blessing of the remains of a Black parishioner at an anti-racism workshop. Years earlier, in 1996, in a report on papers presented at the “Civil Rights and Christian Mission” conference, a brief personal story told by the Rev. Paul Washington of Philadelphia was presented. Washington “recalled being told by a bishop, who had intended to appoint him to the vicarage of a white congregation, that a parishioner had said, ‘We know Father Washington, respect and like him, but as our vicar he would also be our pastor, and we have daughters.’” (*The Historiographer*, spring 1996, p. 10).

This late twentieth century story, presented by a Black priest, tells more and more succinctly than scores of elegant, accurate articles written, typically, by white writers. No matter how profound the spiritual conscience of white historians, no matter how intellectually sound their research and writing, they cannot reveal the full scope and depth of the truths of Black experiences of the Episcopal Church. Identity shapes historians’ approach to their material and their craft. Within our church, whites must attend to what Blacks say. Whites must learn history as Blacks tell it.

From the beginning, one of NEHA’s goals has been “to have a historian for every parish.” NEHA leadership has always known that beyond the purview of cathedral archivists and diocesan

NEHA president’s message

historians, the most profound knowledge of local parish history has been held by long-time parishioners, by rector’s secretaries and parish administrators who know the contents of every closet, by countless volunteers who organize mission fairs and summer clean-ups, lead guilds, write newsletters and help new rectors with obituary facts for old-timers’ eulogies. These church history-holders, both paid and volunteer — NEHA members — describe their work as history ministries. They share tips on archiving preservation strategies and oral histories. They encourage each other to find and present their church stories.

Since its inception, NEHA has had very few Black members. This is a failing, at once particular to our own organization and typical of many Episcopal Church groups. Without more Black members, we have no access to the kinds of historical truths that only Black voices can present. The exclusion has never been intended, but it has been inevitable: we reflect the church of which we are a part.

Without a representative Black membership, we unwittingly undermine our very mission. Perpetuating the racist infrastructures of both our society and our church, we violate both the renunciations and the affirmations of our baptismal covenant. At its best and most successful, history is an instrument of discernment. When Black voices do not figure in our faith’s storytelling, then the history is incomplete and the resulting spiritual discernment is fractured.

Membership growth will strengthen NEHA as one of the church’s major history organizations. An increase in Black membership will deepen our ability to heed the call of our truth-telling mission.

Burr prize awarded to Lofft

The Historical Society of the Episcopal Church is pleased to announce its recipient of the 2020 Nelson R. Burr Prize, Dr. Jonathan S. Lofft. Lofft teaches the history of Christianity at Trinity College in the University of Toronto, and is a research fellow of Huron College at Western University, and a member of the academic faculty of Queen’s College at the Memorial University of Newfoundland. A trustee of the National Episcopal Historians and Archivists, Jonathan serves as vice-president of the Canadian Church Historical Society and of the Canadian Society for the Study of Names. His research interests include Anglican/Episcopal history and identity, hagiography, imperialism, medievalism, and critical place-name studies.

Dr. Lofft is honored for his article published in the September 2019 issue of *Anglican and Episcopal History* entitled “X



Marks the Spot: the Cult of St. Alban the Martyr and the Hagiotoponymy of Imperial Anglicanism in Canada, 1865-1921.” The prize was awarded and received during the 2020 Annual Meeting of the Historical Society.

The Burr prize honors the renowned scholar Nelson R. Burr, whose two-volume *A Critical Bibliography of Religion in America* (Princeton: Princeton University Press, 1961) and other works constitute landmarks in the field of religious historiography. Each year a committee of the Society selects the author of the most outstanding article in the Society’s journal, *Anglican and Episcopal History*, as recipient. The award also honors that which best exemplifies excellence and innovative scholarship in the field of Anglican and Episcopal history.

reported by Matthew Payne

NEHA annual meeting will be virtual

The NEHA board of directors is making plans for a virtual annual meeting for NEHA sometime this fall. Along with elections, this general meeting will feature reports from NEHA’s officers and updates on plans for the 2021 NEHA conference as well as the 2022 Tri-History Conference. As we enter the fall months please remember to renew your membership. You can do this online at <https://www.episcopalhistorians.org/membership.html>

Award won for commentary

The Historiographer was honored by Episcopal Communicators with an award of merit for the commentary “Uncaring for Creation” by editor David Skidmore in the winter 2019 issue. The award was announced at the Communicators online annual meeting August 5.

San Francisco quake

CONTINUED FROM FRONT PAGE

was impossible to send telegrams from San Francisco, Nichols provided messages to be sent from wherever those fleeing visitors might be able to send them. In the afternoon Nichols realized, “the hopelessness of checking the conflagration by the ordinary measures had but become only too menacingly apparent.”

The next day Nichols again walked around the city seeing the destruction, feeling the heat of the fires, and seeing the chaotic populace. Fearing that the Bishop’s House would be consumed by fire, some valuables were buried in their yard. That night the family slept in their “day clothes” with suitcases at hand and ready to be clutched while fleeing. However, the house survived.

The only defense against the consuming fires was to create a vacant strip where there was nothing to burn. To accomplish that goal, the Army troops from the local Presidio were tasked with setting dynamite charges in surviving buildings. Later, Nichols would discover that churches he had earlier seen standing were destroyed, or irreparably damaged, by dynamite charges.

The losses were staggering, yet some good news was also reported. On the positive side, there were no reports of deaths among clergy or laity of the Diocese of California. The destroyed properties included: the diocesan office, six parish churches, the Seaman’s Institute, two orphanages, St. Luke’s Hospital, and five clergy homes. The additional properties which sustained significant damage included: two parish churches, the Old Ladies’ Home, and the seminary.

The estimates of the associated financial losses varied widely. However, within the first month Bishop Nichols estimated the losses would be conservatively estimated to approximate half a million dollars — over \$14 million in today’s dollars. These estimates do not include two anomalous sites of ministry which were also destroyed: the Japanese ministry, and the Chinese ministry. Both were “in” the diocese, but not “part of” the diocese. Nichols also estimated the insurance coverage would amount to about \$98,000. One complicating factor was that while many property deeds were safe in a surviving vault of the Crocker Bank, the insurance certificates were lost when the diocesan office burned.

On Saturday, April 21, as the fires were burning themselves out, Nichols met with the San Francisco clergy “to confer on [the] situation,” and to make arrangements for worship services the following day, and a week later they met again.

The bishop’s house immediately became the diocesan headquarters. Later, Nichols said the house:

“served most opportunely as a place of refuge, as a relief station for clothing and supplies under a Committee of Ladies, of which Mrs. Nichols was Chairman and the Rev. W. M. Bours the efficient helper, besides being used for the diocesan offices and affording a place in its spacious library for the worship of Grace and St. Peter’s congregations.”

This summary indicates that the house was busy, and perhaps chaotic, and illustrates the adaptations which had become immediately necessary. Not mentioned is that it also provided residential space for the Nichols family and two clergy guests.

At some point within the first two weeks after the earthquake, Bishop Nichols sent a letter to large church publications in the Eastern states asking for monetary aid. He identified three immediate needs: support for missionary priests in the absence of normal donations from San Francisco’s parishes, providing for nine clergy who lost everything, and support for diocesan

institutions such as the orphanages. He promised “accounts will be kept, audited, and receipts sent....”

Quickly, Bishop Nichols identified some basic principles for the early period of recovery:

- 1) Rally the congregations, and call “the sheep by name.”
- 2) see that none of our people are in actual need.
- 3) Observe the maxim of the old English Bishop: “Serve God and be cheerful.”
- 4) To attend to our personal religion and Church duties as we never have before.

In keeping with that maxim, Nichols always displayed a cheerful and positive perspective which pointed to a bright future. Yet at the same time he acknowledged “As a Diocese we find ourselves in *forma pauperis*” adding “the fact of our impoverishment is as plain as that of the earthquake and fire.”

Four days after the earthquake, based on the initial information from Bishop Nichols, the treasurer of the national Board of Missions sent an identical telegram to every Episcopal bishop in the United States, which in part said the Board “will gladly receive and forward ... such donations as may be sent ... for special cases of need in this appalling calamity.”

SEE **SAN FRANCISCO QUAKE** PAGE 8



source: National Archives

Bread lines formed at aid stations throughout the city hours after the quake.

San Francisco quake

CONTINUED FROM PAGE 7

Donations began to arrive relatively quickly. After receiving the national request for aid, the bishops of Pennsylvania wrote to all their clergy and congregations urging them to set aside other good causes and make immediate collections for California. The importance of Pennsylvania's donations is shown by the fact that by 20 days after the earthquake, the national Board of Missions had received \$40,000 in donations and \$22,000 of that came from Pennsylvania. For comparison, each 1906 dollar multiplies to \$28 today.

Brief, anonymous examples of the use of relief funds were quickly published in *The Pacific Churchman*, with the knowledge that it would have a national distribution. The initial recipients were identified as a pioneer churchman, older people burned out, a young family, several men needing tools for work, old ladies and widows, and missionary stipends. Nichols also mentioned "Temporary structures, were as soon as the cinders cooled, provided at several points...."

Almost immediately a committee of three persons was designated for receiving, distributing, and accounting for the donations. The three were Bishop Nichols, the Archdeacon (John Emery) and William H. Crocker, the prominent banker. It was some time before the initial accounting was provided, but in the September 15 issue of *The Pacific Churchman* — five months after the earthquake — six and a half pages of 3-columns of fine type listed the-to-date donors by diocese, name, and congregation, with the donated amounts to the penny. That list included about 1,500 individual donations.

Within a few weeks, small, temporary buildings were built on the sites of devastated churches. Orphans and their caretakers were camping in nearby hills. Later, the diocesan newspaper proudly proclaimed it had not missed a single issue. It immediately began to identify the locations of the known clergy — by addresses, and by street corners, to provide rallying points for parishioners. It also published location of the substitute places where parish groups met for worship.

On May 28 Nichols presented his ideas for rebuilding to the clergy of the San Francisco Convocation. His perspectives



source: San Francisco History Center,
San Francisco Public Library

Grace Episcopal Church was a stone shell after the fire. Bishop Nichols persuaded the vestry to relocate the church to three lots on Nob Hill donated by the Crocker family.

included: a dignified and expressive architectural style, building at "strategic points," redistributing of parishes, and the erection of a great central diocesan church or cathedral.

Since the 1850's some in the California diocese had a desire for a cathedral. In 1892 Bishop Nichols urged the creation of a cathedral. The destruction of San Francisco provided an opportunity for such a

venture. Members of the Crocker family — descendants of one of the magnates of the transcontinental railway — had been living on Nob Hill. In the devastation, their cluster of homes was destroyed. Bishop Nichols set about convincing the several members of that family to donate their lots to the diocese so that there would be an entire square block available for the future construction of a Cathedral. At the same time, he negotiated with the vestry of the nearby Grace Church to move onto the top of the Hill, and agree to become a cathedral with a different legal structure.

Based on a suggestion from the national Board of Missions, Bishop Nichols appointed three priests as a "Commission to the East," to solicit donations for rebuilding. Before that group began its efforts, the national Board of Missions formally resolved that California's Commission "will act as the Board's agents; their appeal is the Board's appeal...." The group left California on June 1, 1906 and did not return until December 15. At the outset, that Commission met with the national Board of Missions. They later reported visiting 62 parishes in 32 cities, and preaching 73 sermons. They said, "Offerings were taken in a few churches, but pledge cards were largely used, and the greater part of the money came through pledges given after personal visits by representatives of the commission." So, clearly those personal visits were the more important tactic.



source: National Archives

The quake twisted cable car tracks and buckled the roadbed of Union Street. The greater share of the damage though came from the fires.

From November 11 through December 9, Bishop Nichols was also on the east coast soliciting funds in large and wealthy parishes. During that time he preached in New York, Connecticut, Massachusetts, Pennsylvania, and Washington, D.C.

Reflecting on the outpouring of tangible help from outside the diocese, Nichols lay the credit at the feet of the national Board of Missions. His opinion was that responding to the San Francisco disaster, the Board. "...has really not only magnified its office, it has no less than distinctly resolved itself into a new office" adding that this was "an illustration of the generalship of the Board in becoming a Far-seeing and Far-reaching Board of National Church Promotion." In so saying, he noted that "while our fires were still burning" it was suggested "making the Board of Missions a Board of Relief." This was a new vision of a national administrative church office.

Both Nichols and the editor of *The Pacific Churchman* expressed the opinion that in the end, there would be some good emerging from the devastation. It is impossible to assess the balance between the losses and the gains.



source: Cornell University
The Rt. Rev. William Ford Nichols served as the second bishop for the Diocese of California from 1893 to 1924.

Already mentioned is that the diocese received the benefit of a square block of land for its cathedral close on the most prominent hill in the city. Since that time, Grace Cathedral has hosted world famous civil and religious leaders,

innumerable educational events, major ecumenical events, the equivalent of "state funerals" and a host of controversies.

Following Nichols' vision, some time later the seminary (Church Divinity School of the Pacific) was moved to the cathedral close, and gained greater prominence. While it remained a diocesan institution, its new location resulted in it being visible and known to visiting church leaders. [Ed.: the seminary relocated across the Bay to Berkeley in 1924 to take advantage of the presence of other theological schools].

The orphanages were not rebuilt. In large part that was because in the same period the foster care system was being developed. Foster care was deemed a better and more personal alternative to institutional orphanages.

So, the Diocese of California rose from the ashes because of help from the whole church, and the endurance and planning of local people.

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

A church's tale of two pandemics

by Megan Botel and Isaiah Murtaugh
Religion News Service

At the height of the influenza pandemic in 1918, the Rev. John Misao Yamazaki stopped holding services at St. Mary's Japanese Mission, the Episcopal church in Los Angeles he helped found more than a decade prior. Before mandatory quarantines were enacted, Yamazaki began visiting homes to pray for sick children and families.

More than a century later, in the midst of another global pandemic, the Rev. Laurel Coote, Yamazaki's successor at what is now St. Mary's Episcopal Church, stands in the quiet sanctuary livestreaming images of its empty pews and stained glass windows to her congregation via Facebook.

"I felt compelled to come into the sanctuary so that I could sit in its beauty and its silence and stillness. And I know that you're missing it too, and so I thought, let me share it with you today," Coote says in the video. "Christ is alive in this holy place."

Historical records unearthed by the Episcopal Diocese of Los Angeles show scenes of quarantine in the winter of 1918



source: Episcopal Diocese of Los Angeles
The Rev. John Misao Yamazaki, first vicar of St. Mary's Episcopal Church, Los Angeles, joins church school teachers beside a newly acquired bus parked outside the Mariposa Avenue home used for Sunday services.

and 1919 similar to the ones unfolding today: church doors shuttered, congregants in masks, clerics visiting sick patients. The experiences of older, traditional churches like St. Mary's, logged in yellowed histories and faded black-and-white photographs, show how American religious institutions once weathered a crisis strikingly similar to this one.

"The example that was set by congregations and individuals during the 1918

pandemic has been a source of encouragement in the present time," said Canon Robert Williams, the historian for the Episcopal Church's Diocese of Los Angeles. "A number of our great-grandparents withstood the influenza outbreak, and their example shows us that we can withstand the challenges of the present day."

Los Angeles escaped the first wave of influenza in early 1918, but a second, more deadly wave of the disease swept across the country that fall. In September 1918, a pair of local military bases went into quarantine, and on Oct. 11, government officials ordered the shutdown of schools and public gatherings. Then, as now, shutdown measures appeared to work: By the end of the epidemic, Los Angeles had 494 deaths per 100,000 people, compared with 673 per 100,000 in San Francisco.

Church records cite the home visits made by Yamazaki — a Japanese immigrant himself — as an important part of the church's foundation. Many of the Japanese American families he visited had never met a Christian priest before the pandemic, but his willingness to pray with them convinced

N.J. bell tower restored after lightning strike

by Sheri Berkery

A historic church in Mount Holly, N.J. has completed the intricate four-year process of replacing a bell tower that was struck by lightning in 2016.

St. Andrew's Episcopal Church made the repairs to the tower, including the stairs and the spire, with the help of a \$50,000 grant from New Jersey Historic Trust.

The NJ Historic Trust's Preserve New Jersey Historic Preservation Fund awards matching planning and capital grants from the state's corporate business tax for historic preservation projects. This stable source of funding for open space, farmland, and historic preservation helps maintain the state's treasured landmarks.

For St. Andrew's, the NJ Historic Trust's grant came as a godsend after a destructive event.

"In July of 2016, the tower of St. Andrew's Episcopal Church in Mount Holly, New Jersey, was hit by lightning, shattering stones on two of its four spires," stated the church's grant application. "Debris from the strike went through the second-floor window of a building across High Street, and damaged both the tower and sanctuary roofs of the church."

At the time, Heritage Design Collaborative, an architectural firm specializing in historic preservation, had already been conducting a prioritized condition assessment as it developed a master plan for the church's restoration. Ortega Consulting was evaluating the structural condition of the tower.

Following the lightning strike, St. Andrew's leaders decided to "seize the opportunity provided by Providence" and proceed not only with repairing the damage to the tower, but restoring the entire structure.



photo by Richard I. Ortega

Damaged bell tower spire as it appeared following the lightning strike that hit St. Andrew's church

"The people at St. Andrew's were a pleasure to work with," said Richard I. Ortega, owner of Ortega Consulting and a partner in Heritage Design Collaborative, adding that he commends the church leadership for investing in the historic building.

"This project wouldn't have happened if not for the courage and the foresight of the vestry. It's rare that you find a church willing to make that leap," he said, "It's a pleasure to work with anyone who steps up when they have the opportunity and says 'Let's seize this opportunity and do something to keep things going for another 100 years.'"

The Gothic Revival church was consecrated in 1845, and the bell tower was installed four years later. St. Andrew's was designed by Richard Upjohn, the English



photo by Richard I. Ortega

The repaired bell tower spire. The four year restoration also replaced the bell tower wooden stairway with a code compliant steel one, repaired damaged tracery louvers and sills, and repaired a rose window.

architect who is credited with introducing the Gothic Revival style to America.

The church is listed in both the New Jersey and National Registers of Historic Places. Its most impressive features include tall stained-glass windows, a cathedral ceiling and, of course, its spires.

Ortega credits the NJ Historic Trust with sparking the restoration project.

"What the Trust did in providing the grant was exactly what was needed. They provided money so people can take the tools to fix it," he said. "That money gets the first olive out of the jar."

After the lightning strike, the church had to act quickly to make sure stones from the damaged spires didn't fall on passersby.

"A temporary emergency stabilization completed after the lightning strike involved removal of stone that was in imminent danger of falling, and securing the remaining damaged stone with cinch ties," according to the grant application.

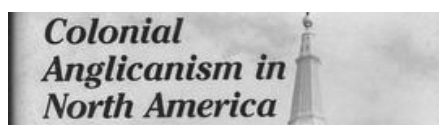
Now, thanks to the grant and careful restoration work, St. Andrew's looks as good as new — or at least, as good as it looked 170 years ago.

Sheri Berkery is account manager at Laura Bishop Communications. This article was submitted on behalf of St. Andrew's Episcopal Church.

Colonial church books available

The Rev. Thomas Rightmyer needs your help disposing of books on the colonial church collected by his father, the Rev. Dr. Nelson Waite Rightmyer, for The Anglican Church in Delaware and Maryland's Established Church. These are what remains after being offered to the Archives of the Episcopal Church. You can have one or more by asking, covering postage if you are able. If you can't use them, but know of some

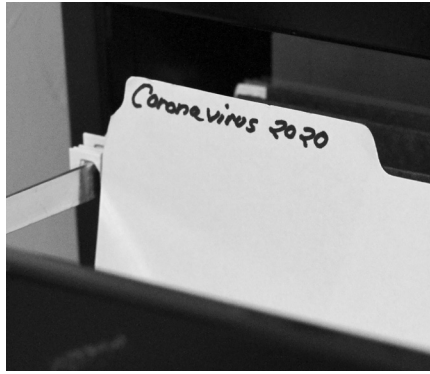
institution that could, let him know. The catalog of titles and contact information for Thomas are available at <https://tinyurl.com/y6sb938f>. Rightmyer is the retired executive secretary of the General Board of Examining Chaplains.



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
- describe 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

Raising awareness through joint marketing

by Matthew Payne

One purpose of the Historical Society of the Episcopal Church (HSEC) is cooperation with other historical organizations. Over the years this has typically been done by sharing a General Convention booth, holding the Tri-History Conference, and co-sponsoring *The Historiographer*. Two years ago, the Society's Membership and Promotions Committee determined to raise awareness of the Society in the Episcopal Church. This has included advertising in the church press, print and online, and launching initiatives to create resources to share through hsec.us.

Then we developed an idea of how to efficiently and economically make contact with the broader church. The days of a national paper mailed to a majority of Episcopalians has gone by. To get printed information to the people in the pews would be costly for printing, mailing, and human resources needed to pull off a mass mailing. The Historical Society has been advertising in *The Living Church* and while not reaching a majority of Episcopalians, four times

each year it sends issues to a list of 7,000 non-subscribing clergy and lay leaders, in addition to its subscriber base.

A proposal made by the Historical Society was accepted by the National Episcopal Historians and Archivists (NEHA) and the Episcopal Women's History Project (EWHP). The project is to create a joint mailing of brochures for inclusion with an expanded issue of *The Living Church*. In the September 6 issue, a brochure of HSEC, NEHA and EWHP will be included in a polywrap bag to 7,000 recipients. A full back page ad with each organization and the African American Episcopal Historical Collection will appear. If 10 percent read them and 10 percent act, there may be 70 new members to one of the organizations. More importantly, there will be

an increased awareness that we exist. This will be the first of hopefully regular joint promotions to the broader church.

Matthew Payne is director of operations for the HSEC

HSEC awards grants to four

The Historical Society of the Episcopal Church awarded grants to 4 recipients in 2020 to support significant research, publications and projects 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 journal of the Historical Society. Applications for consideration were reviewed by the Grants Committee with final awards determined by the board of directors at their meeting in June. \$13,000 was available for grants in the 2020 budget.

The Rev. Dr. Robert Tobin, chair of the Grants Committee, announced recipients from applications received.

Tucker Adkins, Ph.D. candidate at Florida State University, to pursue archival research at the John Rylands Library, University of Manchester, and the National Library of Wales, Aberystwyth, as part of his examination of C18 evangelicalism as a material phenomenon, in which early evangelical leaders challenged traditional notions of Christian space.

Juan Fernandez, Ph.D. candidate at Cornell University, to pursue archival research at the Episcopal Archives, Austin, as part of his investigation into the interplay of muscular Christianity, Episcopal/Anglican missionary praxis, and the headhunter cultures of the northern Philippines and Borneo.

Jacob Hiserman, PhD candidate at the University of Alabama, to archival research at the W.R. Laurie University Archives and Special Collections at the University of the South, as part of his inquiry into the influence of the Oxford Movement upon the liturgical sensibilities of Sewanee and other colleges in the American South from 1865–1900.

Hannah Hooker, associate rector of Christ Church, Little Rock, Arkansas, awarded \$2000 for archiving supplies and fire-proof storage for the preservation of the records of the oldest Episcopal church in the Diocese of Arkansas.

Additional details may be found at hsec.us/grants.



A church's tale

CONTINUED FROM PAGE 9

some to join the congregation. Two decades later, the mission would go on to help local families weather Japanese internment during World War II.

After World War II, when many of those interned returned to LA, St. Mary's became a refuge for Japanese Americans who had sold their homes before internment. The church opened up a hostel for the otherwise homeless.

Today, much of St. Mary's English-speaking congregation is still Japanese American. But for the past 8 years the church has served as a community center for Mexican immigrants, and hosts a Spanish Sunday service. It also assists the large homeless population by opening the church parking lot to persons living in their vehicles and with donations from a discretionary fund.

"Both then and now, it's a case of neighbors helping neighbors and congregations abiding by the requirements for closures and social distancing," Williams said.

A catalog of Episcopal colleges and universities

by James Callaway and Matthew Payne

The story of Episcopal Colleges is one where each was founded for a distinctive purpose. Some of these institutions maintain close ties with the Episcopal Church while others reflect its historical connection. Let's look at how and when they developed.



source: Hobart and William Smith College
Demarest Hall and St. Mark's Tower at Hobart and William Smith College in Geneva, N.Y.

Hobart College

It begins in 1822 when in a single year the first bishop of New York, John Henry Hobart, trekked 5,000 miles by horseback, foot, and packet missionizing the vast Empire state. He discovered that in bustling Geneva, New York the Geneva Academy had closed. With funds from Trinity Church in New York, where he was rector, he reopened what became Hobart College for men. It broadened its reach in 1908 when a local philanthropist, William Smith, gave the funds to open a coordinate college for women, becoming Hobart and William Smith Colleges.



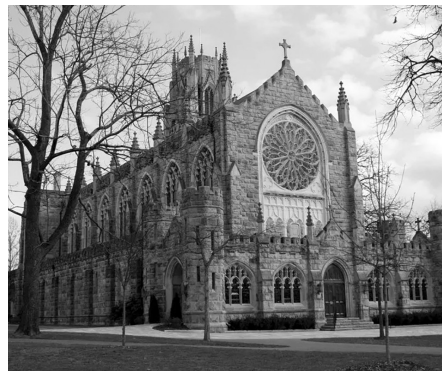
Peirce Hall at Kenyon College in Gambier, Ohio.

Kenyon College

In 1824 after becoming bishop of Ohio, Philander Chase found a lack of trained clergy in the West. He sailed to England and raising funds from Lord Kenyon and Lord Gambier, opened a college and seminary, the first private college in Ohio. Chase purchased 8,000 acres of what would become Mt. Gambier: legend has it that when he was shown the summit he replied, "This will do!" and Kenyon College was birthed.

Sewanee: University of the South

What was planned to be an Episcopal citadel of learning in the South in 1857 included a six-ton marble cornerstone laid in 1860 that was blown to bits in the violence of the Civil War. But an institution limped into existence when Charles Todd Quintard, second bishop of Tennessee, traveled to England raising funds to re-found the university in 1866. Sewanee: the University of the South was raised from the ashes of the war.



source: University of the South
All Saints Chapel, the University of the South. The cornerstone of the Gothic Revival church was laid in 1905 but the chapel wasn't completed until 1959.

Bard College

In the North in 1860, a time of national crisis, John Bard donated a gift of land in what became Annandale-on-Hudson, New York to ensure "that liberal education would be preserved as an important value in the civilization for which the war was fought." Bard College prospered. In the face of another war in 1944, it became coeducational.



source: St. Augustine University
Bishop Henry Beard Delany poses with clergy in front of St. Augustine Chapel in 1918. Delany was the second African American bishop in the Episcopal Church.

St. Augustine's University

In 1868 twelve Episcopal priests travelled from the North to the South to start a school to train freedmen. It quickly began to prepare other freed slaves to teach, opening Saint Augustine's Normal School and Collegiate Institute in Raleigh, North Carolina. Not only one of the oldest Historically Black Colleges and Universities, St. Augustine's University opened St. Agnes Hospital that had the first school of nursing for African Americans in North Carolina, their only hospital until 1960.

St. Paul's College

In 1888, James Solomon Russell founded the Saint Paul Normal and Industrial School in Lawrenceville, Virginia, to develop African-American teachers. It began offering bachelor's degrees in 1944 and developed a liberal arts and teacher education curricula, changing its name to St. Paul's College.

Cuttington University

In 1889 Samuel David Ferguson, the first Liberian to become the bishop received a gift of \$5,000 from Robert Fulton

SEE EPISCOPAL COLLEGES PAE 15

The French Huguenot Jemima

by Lawrence N. Crumb

The name Jemima was recently in the news, due to Quaker Oats' decision to drop the "Aunt Jemima" brand name for its pancake mix and syrup. Although accepted without thinking by many pancake lovers for over a hundred years, the name, like "Uncle Tom," was a racial stereotype designed to portray African-Americans as happy and content under slavery and segregation. But where did the name come from?

Jemima is a Biblical name, and thus part of the common stock of names available to Jews and Christians for naming their children. It is the name of one of Job's daughters, of whom we read that "in all the land there were no women so beautiful." (Job 42:15) Cardinal John Henry Newman's mother was born Jemima Fourdrinier, of the family of French Huguenot immigrants who had made a fortune through the invention of a paper-making machine that bears their name. There is a large, oblong painting of the family, including a young, still unmarried Jemima, that was used in a 1985 exhibition at the Museum of London about the Huguenots in Great Britain. They had started coming in 1685, when the Revocation of the Edict of Nantes exiled French Protestants, many of whom

came to England. (Others went to Prussia, where they taught the Germans how to make gunpowder.) It was used five years later in an exhibition for the 100th anniversary of Newman's death. When she married Newman's father, a London banker, in 1799, she received a dowry of £5,000, a considerable sum at the time. (The naughty Becky Sharp, in Thackeray's novel *Vanity Fair*, says "I could be good on £5,000 a year.") She kept the principal and lived off the income, including her large contribution to her son's project of building a church at Littlemore when he was still a fellow of Oriel College, Oxford and vicar of the University Church of St. Mary the Virgin. At her death, the principal was divided among her five living children (except Charles, who received his inheritance early to cover debts).

The name Jemima may fall into abeyance for a time, due to its association with a discredited brand name. But it should also be remembered as the name of two virtuous women: Job's daughter and Newman's mother.

Lawrence Crumb is a retired priest of the Diocese of Oregon and associate professor emeritus of the University of Oregon. He currently serves as vicar of St. Andrew's in Cottage Grove, Ore.

Historic Elk Run Anglican Church

In 1999, an archaeological quest embarked to discover, and then uncover, the foundation and remains of the 1750s Anglican Church at Elk Run in Virginia. The archaeological site became a Historical Church Park in 2006. A museum on the site depicts the history of the area (Native Americans and settlers), the Church and its first Minister, Rev. James Keith, grandfather of Chief Justice John Marshall.

The church, built in the 1750s, is the first brick church in Fauquier County. It is uniquely laid-out as a Greek cross, with all side extensions roughly the same size. This floor-plan is also visible in Aquia and Abingdon, where two other pre-Revolutionary Anglican churches exist.

Conversion of the archaeological site to a Historical Church Park started in November 2006. The construction of a Mini-Museum over an excavated segment of the old Church foundation was completed in August 2010. Learn more at <https://ststephenscatlett.org/elkrun/>

Amateur Archivist Deciding what to discard

John Rawlinson

Boxes put into a general storage as "the archive," usually contain a lot of unnecessary material. The archivist must decide what to keep and what to discard.

Deciding item-by-item what to discard is a difficult and fearful activity. It is best to establish a written set of logical, and common policies which guide what to keep and what to discard. So, most of the decisions are made in advance.

Discard out of scope materials. For example, church archive should not keep information about a local dance school, or the local public school system. Those are not generally parish materials. However, if a church group uses school district information in deciding about a parish day school, then that material is a part

of parish decision-making and should be kept. Similarly, local demographic data is irrelevant and should be discarded--unless it was used for planning a church project.

Do not keep negotiations for room use, hotels, transportation arrangements, daily receipts, or the time and place of a meeting. Keep only details about what finally happened.

If there are duplicates, keep only one — the best one. This applies to publications, minutes, finance reports, etc. Many persons and offices will have copies of those materials, but only one is needed.

Keep decision-making materials to illustrate the process. Examples include multiple employment applications, construction proposals and change orders.

Policies should indicate essentials to keep. These include: architectural blue prints (they will save money if renovations or remodeling are done), legal documents, contracts, minutes, reports, the group's publications, and summary finance records.

The amateur archivist can benefit from borrowing the thinning policies of other archives, and patterning local policies on them. These imitations may be all that is needed, or some particular policies might need to be added. However, the policies will guide later decisions.

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

Episcopal colleges

CONTINUED FROM PAGE 13

Cutting, the Episcopal Church treasurer. It was used to purchase land for training Liberian children — both Americo-Liberian and native — to become the first private, coeducational college in sub-Saharan Africa, now Cuttington University on three campuses.

Voorhees College

In 1897 Elizabeth Evelyn Wright, who after her training at Tuskegee Institute by Booker T. Washington, had the tenacity to open five rural schools for black students. They were burned to the ground before finding hospitality in Denmark, South Carolina, above a local store. The industrial school was modeled on Tuskegee, and with the purchase of land by New Jersey philanthropist Ralph Voorhees in 1902 became Voorhees College.

Trinity University of Asia

In 1963, Bishop Lyman Ogilby, the last American bishop of the Philippine

Episcopal Church, used seed money donated by Elsie Proctor, granddaughter of the founder of Proctor and Gamble Company, to establish a college in Quezon City that has become Trinity University of Asia.

St. Augustine College

In 1980 Fr. Carlos Plazas, a psychiatrist who had been treating Hispanic young people with pills and therapy for fifteen years, decided that what they needed most was education. He founded the first bilingual college in Illinois. St. Augustine College, lifted workers from menial employment to futures that they and their families could not have imagined.

Université Episcopale D'Haiti

In 1995, the Episcopal Church in Haiti turned to higher education to strengthen the futures of Haitian youth, founding the Université Episcopale D'Haiti in Port-au-Prince, to strengthen



source: Anglican Communion News Service Administration building of the Université Episcopale D'Haiti was one of the few university buildings that wasn't destroyed or seriously damaged in the 2010 earthquake.

the teaching of the scientific, technical and professional, with an agricultural campus in the north, a college of nursing in Léogâne and a school of business in Les Cayes.

The Rev. Canon James G Callaway is general secretary of the Colleges and Universities of the Anglican Communion (CUAC). Additional material was provided by Matthew P. Payne, HSEC director of operations.

our new puzzler

Can you name and place this church?



The first services of this church were held in a community hall and attended by Indian Agency clerks and government boarding school employees. It became a mission in 1900 and three years later a modest parish house was built on land donated by the local Indian agent. After a series of lay leaders, the church welcomed a Scottish priest who had served as missionary in the Anglican Church in Africa. In his short two year stint he founded a scout troop, nearly a year before the Boy Scouts of America was formed.

The surrounding community, whose indigenous name translates as "White Hair," reached its peak population during the oil boom of the 1920s and has been in slow decline since. The parish marked the 100th anniversary of its church building with a major roof renovation that created second floor space for classrooms.

Email your best guess to thehistoriographer@gmail.com

Congratulations to Nicholas Beasley of St. John's in Columbia, South Carolina for being the first to name last issues Puzzler church: St. Elizabeth's in Farragut, a suburb of Knoxville, Tn.

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INSIDE:

- 4** Commentary: Another reckoning
- 5** NEHA president's message
- 11** Preserving COVID-19 church records
- 12** HSEC, NEHA, EWHP team up for joint marketing effort
- 14** A catalog of Episcopal colleges

NEXT The missionary spirit of
George and Margaret
ISSUE: Spratt