

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 2021

VOLUME 61 NUMBER 2

Pennsylvania's moral failure

Slavery condoned and even practiced by Philadelphia Episcopalians

by William W. Cutler, III

Slavery was introduced into Quaker Philadelphia in 1684, when the first load of Africans arrived in chains at Front and Market Streets. The labor of enslaved people contributed in a very large way to the economic success of the Philadelphia region, helping to make it the largest and most prosperous city in the British colonies by the time of the American Revolution. However, there was an ambivalence about slavery throughout the city's early years. On the one hand, slave-owners, slave-traders, and many trading merchants earned money and some even made fortunes from slavery while many more enjoyed the goods produced by slave labor, such as tobacco, coffee, and sugar. On the other hand, many but not all Quakers and some Anglicans (later Episcopalians) saw the practice as morally abhorrent. This ambivalence was evident up to and even beyond the beginning of the Civil War.

The slavery practiced in Pennsylvania was not the same as that practiced in southern states. Slave owners in Virginia, South Carolina, and Georgia operated large farms or plantations that required dozens if not hundreds of enslaved laborers. In northern towns and cities, slave owners seldom had more than a few, working in shops or private residences. But there were plantations in Pennsylvania, New Jersey, Delaware, and Maryland which had much larger numbers of enslaved workers. The Harrington Plantation in eastern Pennsylvania's



London Coffee-House.

source: Library Company of Philadelphia

Opened by William Bradford in 1754, The London Coffee House quickly became the place to talk politics and conduct business in Philadelphia, including the inspection and auctioning of slaves as depicted in this lithograph from 1830 by William L. Breton. In 1796, James Stokes bought the establishment and converted it into his home and a store. After becoming abandoned, the building was torn down in 1883.

Lower Merion Township relied on them to produce tobacco between 1719 and 1759. And there were many provisioning plantations in the region that produced food, principally grain ground into flour, to feed the enslaved people working on the sugar, coffee, and tobacco plantations in the West Indies.

Benjamin Chew (1722-1810) and his second wife, Elizabeth Oswald Chew, kept enslaved persons at their plantations in Delaware and Maryland. An attorney

and ultimately a Supreme Court justice in Pennsylvania, Benjamin Chew owned grand houses in Philadelphia and nearby Germantown. Becoming an Anglican in 1758, he and his second wife worshipped at Christ Church, Philadelphia and their children were baptized there, a son Benjamin on November 13, 1758 and a daughter, Henrietta, on September 12, 1767. The elder Chew served on the Christ Church vestry in the early 1770s.

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THE HISTORIOGRAPHER

DAVID SKIDMORE, EDITOR
THE REV. PHILLIP AYERS, BOOK REVIEW EDITOR
thehistoriographer@gmail.com

NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS nehacommunications92@gmail.com | 920-543-NEHA (6342)

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

episcopalhistorians.org

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

hsec.us

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

ewhp.org

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

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

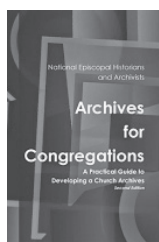
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CORRECTIONS

The book review on *Historic Church Serves Big City* by Marianna McJimsey in the Winter issue incorrectly listed the name of her parish. It is Grace and St. Stephen's Episcopal Church, not St. Stephen's.

Episcopal Communicators Polly Bond Awards

Award of Merit, Commentary	2018
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Historiographer deadlines

Summer 2021: July 15

Autumn 2021: October 15

Winter 2022: January 15

IN BRIEF

Jon Meacham to serve as first canon historian for the national cathedral

Washington National Cathedral announced March 10 it had chosen Jon Meacham as its first canon historian, a role that is part of a cathedral initiative that will turn part of a long-vacant building into the new College of Faith and Culture. Meacham, an Episcopalian, is a former Newsweek editor and prize-winning nonfiction writer, best known for his biographies of American presidents and other historical figures, from President Andrew Jackson to civil rights icon John Lewis. Meacham also has preached in the past at the National Cathedral, and in his honorary canon role, he is expected to return to the pulpit for future sermons.

Meacham began his open-ended term as canon historian with a March 23 installment of the cathedral's "Honest to God" series, discussing the legacy of Lewis, a Georgia congressman who died last year.

While continuing in several roles at Vanderbilt University in Nashville, Tennessee, Meacham will devote his time at the cathedral to preaching, leading discussions with clergy and thought leaders and contributing to its mission at the intersection of the sacred and the civic, according to the cathedral's release. During the pandemic, events led by Meacham will be offered to the public through the cathedral's YouTube channel.

reported by Episcopal News Service

Oklahoma diocese receives grant for digitizing church document collection

The Episcopal Diocese of Oklahoma has been awarded a \$20,000 grant through the Oklahoma Heritage Preservation Grant Program. The diocese will use the grant to fund the digitization of a portion of the vast archival collection known as the Church Collection. The Church Collection is one of the more comprehensive historical collections within the archive. It encompasses over 150 individual church document collections. The digitization project will allow the histories of over 50 communities and 150 churches to be accessed. This seminal digitization project has never been proposed nor advanced within Oklahoma, and will offer access to vital historic documents.

"We are thrilled to have been selected for this incredible grant," said Bishop Poulson Reed of the Episcopal Diocese of Oklahoma. "The history of the Episcopal Church in Oklahoma dates back to before statehood. Our history is the state's history. This grant will allow us to digitize our archive and make our historical documents accessible to the public through modern technology."

The Oklahoma Heritage Preservation Grant Program is a grants-in-aid program offered by the Oklahoma Historical Society with a goal of encouraging the collection, preservation and sharing of Oklahoma history at the grassroots level in all parts of the state. A total of just over \$460,000 in grant funds will be distributed this year, with projects ranging from collections care to exhibit development.

a message from the president of NEHA



Jean Ballard Terepka

President Pro Tem

NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS

Serving the future

Service bulletins and vestry minutes: two of congregations' most useful historical primary sources. They tell us how our churches have worshipped, how they've collected and managed their resources, made their corporate decisions and served their members and neighbors. We preserve these materials in chronologically ordered acid-free folders and archival boxes; we consult them regularly. Among the hundreds and hundreds of names we encounter, we come to recognize some steadily recurring ones. Once in a while, in some of our parishes, these names may be famous. But more typically, they're just names, mentioned over and over again on guild, committee and parish project lists; their persistent reappearance in our archives prompts us to periodically – often vaguely – acknowledge their spiritual and practical contributions, but usually, we know little about them. Our historical communities of saints are voiceless. Imagine how lucky we would feel if we could ask them even just one or two questions ... What was it like when? ... What do you remember about? ...

As NEHA members – church archivists, historians, history ministry leaders – we can avoid the loss that the voicelessness of our churches' long-departed congregants represents. By making the collection and preservation of oral histories a regular and vibrant part of congregational life, we can bring fresh value to the records we steward.

The basics of oral histories are not complicated. You might want to consult reliable resources (see below) or contact your diocesan archivist or historiographer for guidance, but essentially, a few simple suggestions are all you need to begin.

Choose an interview team. Choose whom you want to interview: for most congregations, these are your elders.

Plan your questions ahead of time; write them out. Record or videotape the interview.

Remember that for a church member oral history, two main topic areas present themselves, or three, if all goes well.

One: the interviewees themselves. Who are they? Their family? Their work? Their residence? How and when did they come to your church? What do they want you to know about themselves? What specifically have they done in your church (committees, guilds, ministries)?

Two: your church as your interviewees have known it. What was your church like when your interviewees came? How has it changed? Or stayed the same? Has the neighborhood changed? What customs, traditions, community habits have been lost over the years? Acquired? How do your interviewees describe the church's response to particular significant events, local or national events? Disasters? Tragedies? Celebrations? Rectorship changes?

Three: your interviewees' observations about God's presence ... in their own lives, in your church. This isn't a required question set: the topic area might not necessarily feel natural or

easy for your interviewers or your interviewees. But sometimes wisdom breathes itself effortlessly into the conversation.

A well-crafted plan to have oral history interviews with your congregation's elders and long-term members is useful for your congregation right now. In matters ranging from worship habits to real estate deals, political engagements to relationships with your neighborhood, the thoughtfully collected and preserved narratives and recollections of your congregation's elders will enable clergy and lay leaders alike to address the maddeningly recurring quandry, confronted in so many projects, "Wait ... How exactly did we get here? Why are we doing this, and why are we doing it this way? Did we ever do it differently? What happened ... exactly?"

Equally important, a carefully planned oral history project, supported and encouraged by your clergy and lay leaders, will serve your congregation's future historians. The oral histories gathered today will enrich your descendant congregation's ability to understand its past, providing vivid details, multiple viewpoints and an intimately human feel to "ancient history" matters that might otherwise seem mysterious or dimensionless, opaque or unintelligible.

All those names in current service bulletins and vestry minutes will be, for your congregation's future historians, brought back to life: their voices will ring out clear. Their words will be informative and witty, evocative, insightful, and wise.

Ultimately, we NEHA members serve the future. Our work is multi-faceted: it is practical, intellectual and spiritual. Oral histories should be carefully collected as they are valuable projects and important tools.

RESOURCES

Texts:

Oral History: An Interdisciplinary Anthology (AASLH Book Series). Dunaway, David K. and Baum, Willa K., eds. (Rowman & Littlefield, 1996).

The Oral History Manual. Sommer, Barbara W. and Quinlan, Mary Kay. (Rowman & Littlefield, 2018).

Links:

Oral History Association: <https://www.oralhistory.org/best-practices/>

Smithsonian Institution Archives: How To Do Oral History: <https://siarchives.si.edu/history/how-do-oral-history>

American Association of State and Local History: Oral History (Technical Leaflets Series): <https://learn.aaslh.org/products/technical-leaflet-210-a-guide-to-oral-history-interviews>

High altar mystery at St. Agnes Chapel

by Francis J. Sypher Jr.

NOTES: St. Agnes Chapel of the Parish of Trinity Church in the City of New York, opened in 1892, with magnificent interior decoration by the Tiffany Glass Company, including a huge marble high altar with inlaid designs in mosaic and glass tiles. The impressive complex of buildings—church, vicarage, and parish house—stood on a spacious Upper West Side lot between 91st and 92nd Streets, between Columbus and Amsterdam Avenues. From the beginning St. Agnes was a thriving chapel of ease or satellite church for Trinity, with extensive religious and secular programs, and a congregation of thousands.

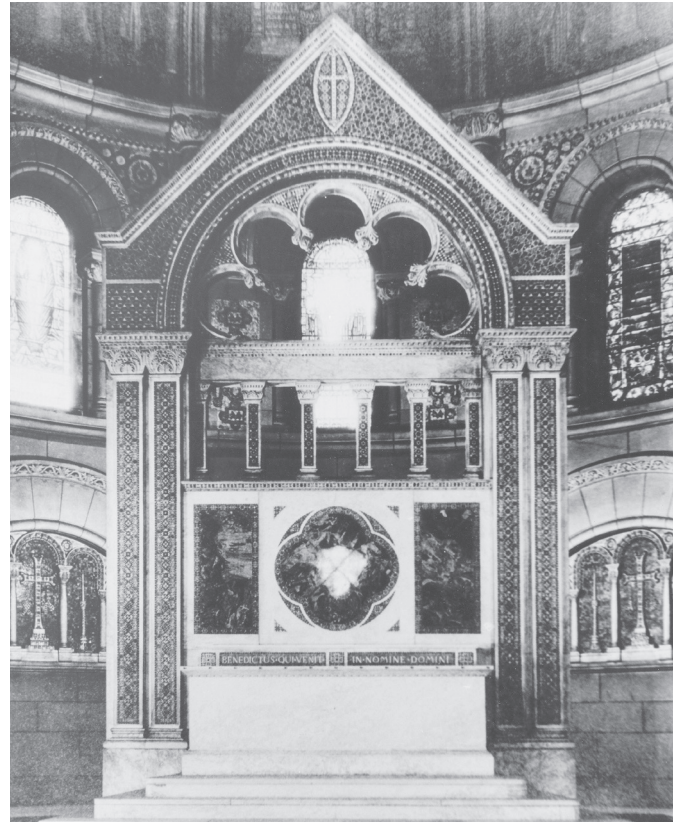
Consecrated on September 27, 1892, St. Agnes Chapel served a vibrant congregation and neighborhood, offering not only a full schedule of religious services, pastoral ministrations, and fine music programs, but also a school, a local library, and even a cadet corps. By 1916, the chapel had 2,576 communicants.

But in a completely unanticipated economic and demographic development, area residents began in the early 1900s to leave the city for the suburbs. West Side townhouses were reconfigured into small apartments or became rooming houses, and the population of the area underwent a general transformation. St. Agnes's congregation decreased to a point where Trinity no longer found it viable to maintain the church, and sold it in 1943 to nearby Trinity School, which demolished it in 1944 to make the site into a football field.

In the process other institutions received many of the decorative elements, such as the Tiffany stained glass windows. However, there is a certain mystery about the impressive white marble high altar, with its Tiffany mosaic and glass decoration. On the front was a mosaic inscription: BENEDICTUS QUI VENIT IN NOMINE DOMINI. As early as June 6, 1945, Trinity Church received an inquiry on the whereabouts of the altar, and did not know where it had gone, except that it had been "disposed of by Trinity School, after July 1, 1943, and had been moved somewhere in the New York area."

QUERY: In the course of research I read through the Trinity School archives about St. Agnes and found no indication of who had received the high altar or where it might have been moved.

NOTES AND QUERIES



Since it is such a conspicuous and impressive work of sacred art, it would be most interesting to know where it is today (if it still survives), perhaps in daily use in a church where its origin has been forgotten, like so much relating to St. Agnes Chapel. I am hoping that this article, and a related piece in *Anglican and Episcopal History*, may be noticed by someone who will recognize the altar and let us know where it may be seen and admired.

Contact:
Francis J. Sypher, Jr.
P.O. Box 1125, FDR Station
New York, NY 10150-1125

Submissions requested for website honoring deaconesses

The Rev. Dcn. Patricia Marks, retired from Christ Church, Valdosta, in the Diocese of Georgia, has created a website entitled *Sisters in Faith* (*sisters-in-faith*) to commemorate those who served as Episcopal deaconesses from 1885 to 1970. Many performed valuable work both in the United States and abroad by establishing schools, libraries, and clinics; they fed the hungry, visited those who were ill, and helped in any way they could. Yet many have been forgotten. The listings on the *Sisters in Faith* website include biographical information, resources, and,

if possible, photos. Please visit sisters-in-faith.org, and if you have information about a deaconess that you would like to share, contact Patricia at dcnpatricia@gmail.com.

EDITOR'S COMMENTARY WILL
RESUME WITH THE SUMMER ISSUE

Thurgood Marshall's intuitive sense of justice

by Brett. D. Kynard

The feast of Thurgood Marshall is celebrated on May 17, and has now been added to the church's Calendar of Lesser Feasts and Fasts permanently. This feast day is appropriately held on the day of anniversary of *Brown v. Board of Education*.

The evolution of the Feast of Thurgood Marshall began when St. Augustine's Episcopal Church in Washington D.C. sponsored a resolution at the 2006 Diocesan Convention to add Justice Thurgood Marshall, a longtime member of our congregation, to the Book of Lesser Feasts and Fasts. Deputies to the Diocese of Washington DC's annual convention voted and submitted a resolution at the 2006 General Convention requesting inclusion of Thurgood Marshall in the Church's book of "Lesser Feasts and Fasts."

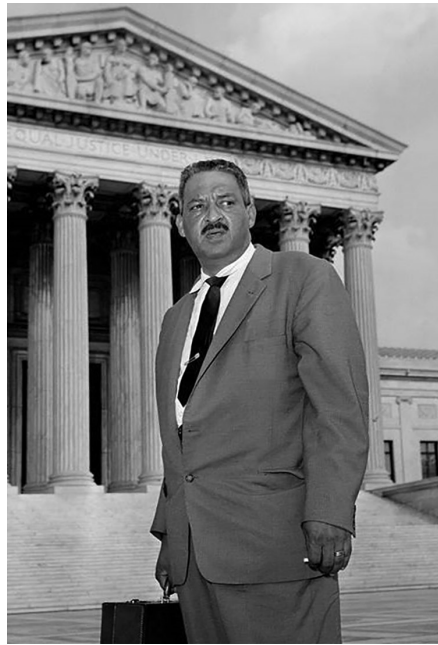
The "Lesser Feasts and Fasts" is a collection of proper collects, lessons and psalms for the Eucharist on each of the weekdays of Lent, weekdays of Easter season and each of the lesser feasts of the church year. It is used in addition to the major feasts and saints included in the Book of Common Prayer.

In written testimonies accompanying the resolution, a priest of Marshall's former parish said, "The Spirit working through this man gave him an intuitive sense of justice in which he saw all of life as sacred and all persons equal before God."

In 2009, "Holy Women, Holy Men", a new calendar, introduced a large number of new commemorations, among them Thurgood Marshall, celebrating his legacy as a life-long Episcopalian, and moreover as a "Public Servant, Lawyer, Jurist and Prophetic Witness."

This work was not given final approval at the General Convention of 2012. In 2015, at the General Convention, in another calendar, entitled "A Great Cloud of Witnesses", was presented which incorporated much of "Holy Women, Holy Men". It was approved on first presentation but was not given final approval at the Convention in 2018. A new version of "Lesser Feasts and Fasts" was approved for use in 2018 through 2021.

In Resolution Number-A066 the Standing Commission on Liturgy and Music at the 79th General Convention proposed permanence and it was so resolved that Thurgood Marshall, Pauli Murray, and



source: New York Times

Thurgood Marshall stands before the west entrance of the U.S. Supreme Court building in the late 1950s.

Florence Li Tim-Oi be made permanent in Lesser Feasts and Fasts 2018.

Thurgood Marshall was a prodigious, brilliant trial attorney, federal circuit court judge, solicitor general, and Supreme Court justice. He possessed physical courage, and demonstrated intellectual brilliance, and was a man of great faith. Further, he was abhorrent to and disregarded fame and wealth. Thurgood Marshall is best known as the Supreme Court justice who constantly advocated civil and human rights for those most vulnerable in our society throughout his tenure as an attorney, federal appeals court judge, solicitor general and US Supreme Court justice. Marshall had argued and won the landmark *Brown vs. Board of Education* case before the Supreme Court. The decision declared the Separate but Equal Doctrine was unconstitutional, and public schools were then ordered to desegregate throughout the nation. *Brown* was the first of several cases that challenged state-sponsored discrimination, paving the way for integration in our society.

Thurgood Marshall was a cradle Episcopalian and began attending Saint Katherine's in Baltimore, Maryland where he was baptized and later confirmed. He lived and worshipped there until he moved to New York in 1936.

On the Sunday after Thanksgiving in 1962, Marshall made his way to St. Philip's

Protestant Episcopal Church in Harlem, where he was a vestry board member, and bowed his head to receive the St. Philip's Rector's Award from the Rev. Dr. M. Moran Weston. Marshall lived for almost three decades in Harlem. He was active on the vestry board and served as senior warden, and deputy to the 1964 General Convention.

Moving to Washington D.C., Marshall attended St. Augustine's Episcopal Church where he and his family, wife Cecilia Suyat, and sons Thurgood Marshall Jr., and John W. Marshall attended from 1965 until the years before his death in 1993. The great gift of these three African American parishes Marshall attended during his youth until his period on the high court offered comfort, support, guidance and nurtured his faith, to help him face injustice, and to use the judicial system to fight it.

The lessons appointed by the Standing Commission on Liturgy and Music for use on the Feast of Thurgood Marshall, public servant, 1993, include the collect: *Eternal and ever gracious God, who blessed your servant Thurgood Marshall with grace and courage to discern and speak the truth: Grant that, following his example, we may know you and recognize that we are all your children, brothers and sisters of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen;* Scripture from the Old Testament – Amos 5:10-15, Psalm 34:15-22 – and the New Testament, The Gospel of Matthew 23:1-11.

Thurgood Marshall had a great affinity with the Old Testament prophet, Amos, from whose Old Testament book, the first reading for the liturgy to be celebrated on Thurgood Marshall's "feast day," is taken. "Seek good and not evil, that you may live; and so the Lord, the God of hosts, will be with you, just as you have said. Hate evil and love well and establish justice in the gate...But let justice roll down like waters, and righteousness like an ever-flowing stream." (Amos: 5:15, 24).

In conclusion, Justice Thurgood Marshall was both a wise and Godly man who knew his place and role in history and obeyed God's call to follow justice wherever it led. Marshall said this "You do what you think is right and let the law catch up."

Brett. D. Kynard is a member of St. Augustine's Church in Kansas City, Missouri, and former member of St. Augustine's, Washington, DC.

Pennsylvania's moral failure

CONTINUED FROM FRONT PAGE

When the family moved to Germantown, it switched to St. Peter's, Christ Church's sister parish; his funeral occurred there on January 26, 1810.

The father of Benjamin Wynkoop, another parishioner at St. Peter's, owned enslaved persons on his plantation in Delaware. One of them, a boy named Absalom (later Absalom Jones), became a prominent Episcopalian, founding the African Episcopal Church of St. Thomas in 1792. When he was ordained in 1802, he became the first black priest of the Episcopal Church.

Extensive or not, African slavery did not go unchallenged in Pennsylvania. Over the course of the eighteenth century, many Pennsylvanians opposed it, especially Quakers. Benjamin Lay, Anthony Benezet, and John Woolman led the way. These Quakers argued that slavery violated the Biblical principle that all men and women were created in the image of God. Christians must not own slaves. They should be abolitionists.

The Anglican Church did not stand up against African slavery. For as long as it was legal in England and its overseas possessions, it tolerated it. In fact, at least one Anglican priest in America's Middle Colonies was a slave owner. The pastor of Old St. Anne's Church in Middletown, Lower Delaware, the Rev. Philip Reading, owned three in 1748. He presided over this parish for more than thirty years (1746-1778). After the formation of the Episcopal Church in America in 1784, some of the delegates to the annual conventions of what became the Episcopal Diocese of Pennsylvania were also the owners of enslaved persons. They did not own many and their numbers declined between 1787 and 1807. But they owned them, nonetheless. According to historian Gary B. Nash, the Cadwaladers, Mifflins, Prestons, Plumsteads, Walns, Logans, Markoes, Shutes, Whartons, and Wisters were the most important slave-owning families in Philadelphia. Their holdings were mostly outside the city, but all these families had ties to Christ Church, Philadelphia.

There were many Free Africans in Philadelphia in the late eighteenth century, and they began making plans for a church of their own in 1791. When its sanctuary was ready to open three years later, its



source: Henry Chandler Forman, Early Manor and Plantation Houses of Maryland (Privately Printed: Haverford PA, 1934)

Benjamin Chew, a member of Christ Church, Philadelphia and chief justice of the province of Pennsylvania supreme court, owned slaves at his Delaware and Maryland plantations.



Raphaelle Peale painting 1810, source: Delaware Art Museum

Absalom Jones, the first African American to be ordained priest in the Episcopal Church, was born into slavery on a Delaware plantation owned by a member of St. Peter's Episcopal Church in Germantown, Penn. In 1787, three years after being freed, he founded the Free African Society with Richard Allen which provided critical ministry to Philadelphia residents during the yellow fever epidemic of 1793. In 1794 he successfully petitioned the Diocese of Pennsylvania for the creation of the African Episcopal Church of St. Thomas.

subscribers met to decide whether it would remain independent or affiliate with an established denomination. Led by Absalom Jones, they chose what had been the Anglican but was by then the Episcopal Church, in part because the three Anglican/Episcopal churches in the city (Christ Church, St.

Paul's, and St. Peter's) had supported them. Known as the African Episcopal Church of St. Thomas, Jones' church remained an integral but separate part of the Episcopal Diocese of Pennsylvania until 1865, when it and another predominantly black parish, the Church of the Crucifixion, were finally allowed to participate fully in diocesan governance by being seated at its annual convention.

Well before the end of the American Revolution and the ratification of the U.S. Constitution, Pennsylvania took a stand against slavery, adopting the Pennsylvania Act for the Gradual Abolition of Slavery in 1780. This law prohibited the importation of enslaved persons and freed every child born to an enslaved woman after March 1, 1780. However, it required such children, both male and female, to work for their mother's master until age 28, a provision that essentially kept slavery alive in the Commonwealth until the 1840s. It was the first and most restrictive of the emancipation laws passed by five northern states (Pennsylvania, New Jersey, New York, Connecticut, and Rhode Island) between 1780 and 1804.

Only the Pennsylvania law required both male and female children to remain enslaved until the age of 28. And it did not prevent residents of Pennsylvania from owning slaves elsewhere. Pierce Butler (1744-1822) did. A delegate to the Constitutional Convention and later a United States Senator, this rice farmer owned plantations in South Carolina and Georgia that relied heavily on enslaved persons. After retiring from politics in 1805, he moved to Philadelphia where he worshipped at Christ Church. His funeral occurred there on February 19, 1822.

Beginning in the 1820s, the social and political climate in Philadelphia became increasingly racist. In fact, race became at least as important as social class in the everyday life of the city. The arrival of many Irish immigrants exacerbated this condition by increasing the competition for housing and work among those at the bottom of the socio-economic ladder. Friction between free Africans and Irish immigrants led to violence, unnerving many middle-class Philadelphians. Some of them decided that the removal and even the deportation of free

SEE PENNSYLVANIA PAGE 8

Pennsylvania

Africans would calm the city. If freedmen could be convinced to resettle elsewhere in the United States or even in West Africa, the tension would supposedly dissipate.

Founded in Washington, D.C. in 1816, the American Colonization Society, which advocated for African American emigration to Africa, attracted members from many northern states, including Pennsylvania. In the year following the Society's founding, the Rt. Rev. William White, the first bishop of the Episcopal Diocese of Pennsylvania, became its vice-president.

The 1850s were among the most contentious and divisive years in American history. No city or state was spared. Philadelphia became embroiled in the national debate about the expansion of slavery that would soon lead to civil war. In 1854 Congress passed and President Franklin Pierce signed the Kansas Nebraska Act, which opened the door to the introduction of slavery in at least some of the territory from which the Missouri Compromise had banned it in 1820. The violence that soon broke out in the Kansas territory between pro- and anti-slavery forces prompted one Episcopal priest in the Diocese of Pennsylvania to take a public stand.

Appointed rector of the Church of the Epiphany (15th and Chestnut Streets) in 1854, the Rev. Dudley A. Tyng openly opposed the expansion of slavery and the violence in which its advocates engaged, preaching against them in a fiery sermon delivered on June 29, 1856. Slaveholders, he said, were responsible for "our country's troubles." Because of them, Americans no longer apologized for slavery or acknowledged its inconsistency with our national values. They treat it as a given, he said, an established institution in American society. His blunt words offended many Philadelphians, including one prominent member of his own congregation, Pierce Mease Butler (1806-1867), the grandson of Pierce Butler. Born Pierce Mease, he adopted his grandfather's surname as a condition of an unholy inheritance – half his grandfather's estate that included large plantations in Georgia. In 1859 he sold many but not all his enslaved workers to pay debts. He turned those who remained into sharecroppers after the Civil War.

Butler participated in a well-organized and ultimately successful campaign to force

. . . Pennsylvania Episcopalians struggled with the institution of slavery for as long as it was legal in the United States. Their leadership was as conflicted as the rank and file, failing to resolve or even confront the moral dilemma that confounded the authors of the Constitution and the Declaration of Independence.



source: Church of St. Luke and the Epiphany

The Church of The Epiphany was located on the northwest corner of 15th and Chestnut Streets in Philadelphia. It was founded in 1834 and merged with St. Luke's Church in 1898 after the sale of its property to Philadelphia merchant John Wanamaker in 1896.

Tyng to resign, replacing him with the Rev. William Otis Prentiss of Charleston, South Carolina. He owned the Buzzard's Roost Plantation in Colleton County, South Carolina where 172 enslaved persons lived and worked. In response the rector published a pamphlet entitled "A Statement to the Congregation of the Church of the Epiphany, Philadelphia of Facts Bearing on the Actions of the Vestry in Requiring the Resignation of the Rector," in which he asked "whether the resentment of individuals at one particular discourse ought to dislodge a Minister of Christ from the post in which he has been placed to minister

to souls." His answer: "If this principle be established, then the mouth of the Christian ministry is closed, and its moral power broken; they can never then rebuke any prevailing sin; for to rebuke any prevailing sin must offend many, and the penalty of this offence is the loss of their pulpits."

The Rev. Benjamin Dorr served as rector of Christ Church in Philadelphia for more than three decades (1839-1868). He faced a divided congregation during the Civil War because it included both pro- and anti-slavery members. Among the former were Charles Ingersoll and John Christian Bullitt, both of whom blamed abolitionists

and Republicans for the war. Among the latter were Joseph Rosengarten and Horace Binney who had opposed the expansion of slavery before the war and now supported President Abraham Lincoln. While trying to hold his parish together, Dorr had to cope with the fear and anxiety occasioned by his son William's military service. Enlisting in a Philadelphia regiment organized by Chapman Biddle, who was himself an Episcopalian, Dorr saw action at Fredericksburg and Gettysburg. By the time he died in battle at Spotsylvania Courthouse in May 1864, he had participated in some of the fiercest combat of the war.

In 1863 the third bishop of the Episcopal Diocese of Pennsylvania—the Rt. Reverend Alonzo Potter—along with Dorr and many other Episcopal clergy denounced the Episcopal bishop of Vermont, John Henry Hopkins, for biblically defending both slavery and secession in a letter he sent to Pennsylvania Episcopalians two years before. That it took Bishop Potter and his colleagues so long to respond may be explained at least in part by the fact that many of their fellow Episcopalians sympathized with the southern cause. Potter stepped up only after Christ Church member Peter McCall persuaded Hopkins to reissue his letter, minus its endorsement of secession, hoping that its reappearance in 1863 would help prevent the re-election of the state's Republican governor, Andrew Curtin. It may also have had something to do with the fact that many in the Diocese of Pennsylvania were opposed to President Lincoln's determined pursuit of the war and his belated but courageous promulgation of the Emancipation Proclamation. It took the diocese until May 1865 to adopt a resolution at its annual convention calling for "unflinching allegiance to the Government of the United States" and an end to "oppression and slavery in all its forms." After being tabled several times it passed by a vote of 125 to 94 (57 percent), a comfortable margin, but hardly a landslide.

Like the founding fathers, Pennsylvania Episcopalians struggled with the institution of slavery for as long as it was legal in the United States. Their leadership was as conflicted as the rank and file, failing to resolve or even confront the moral dilemma that confounded the authors of the Constitution and the Declaration of Independence. After the Civil War, Episcopalians lived segregated lives in the Diocese of Pennsylvania. Historically black churches like St. Thomas African Episcopal and

Crucifixion gave their members an opportunity to exercise control over their religious lives but only at the parish level. Their story, which deserves more attention than it has received, is part of slavery's legacy in the Diocese of Pennsylvania.

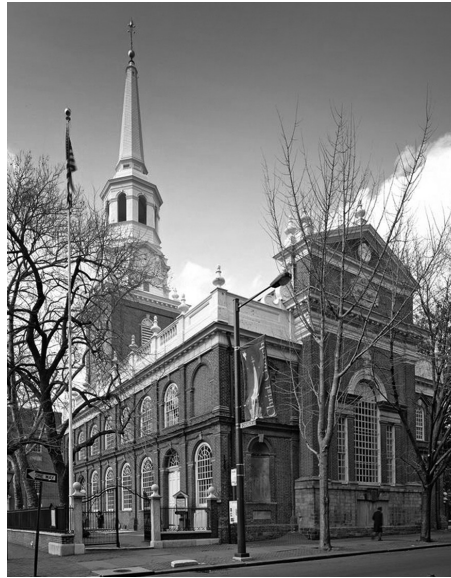


photo by Tom Crane

Christ Church, Philadelphia, built between 1727 and 1744, was the site of the first General Convention of the Episcopal Church, and was the home parish of 15 signers of the Declaration of Independence. The steeple added in 1754 made it the tallest building in the colonies.

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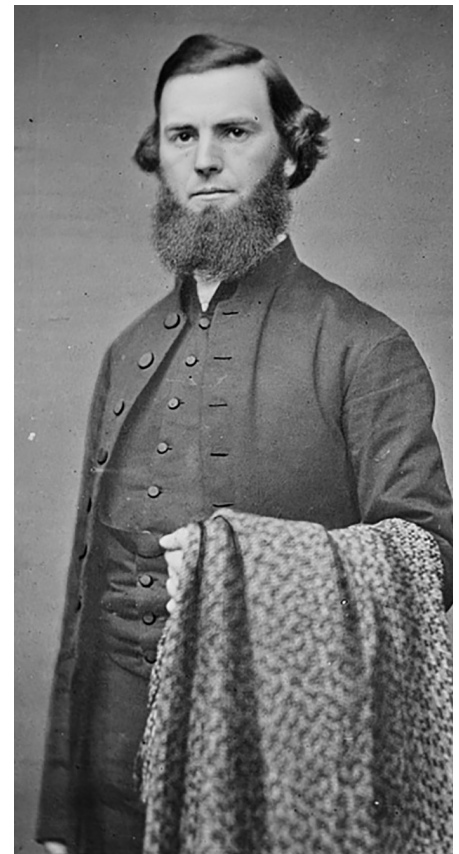
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William W. Cutler, III is the historiographer of the Episcopal Diocese of Pennsylvania and the chair of its History Committee and professor of history emeritus at Temple University, Philadelphia.



source: Library of Congress

A fiery sermon opposing slavery by the Rev. Dudley Tyng fueled a campaign to force his resignation from Church of the Epiphany in 1856, two years after he succeeded his more moderate father as rector.

Contributing to this article was Elizabeth S. Browne who provided research assistance and editorial review. Browne is a member of the History Committee of the Episcopal Diocese of Pennsylvania and co-author of St. Peter's Church: Faith in Action for 250 Years. Philadelphia: Temple University Press, 2011

Rediscovering a chapel's ecumenical heritage

The Rev. Canon Richard C. Wrede

A few years back I was reflecting on our Lord's title 'Alpha and Omega' which speaks of his all-encompassing nature – the A to Z and beginning and end of all things. As meditations can often do, this one took me to thinking about the fact that our diocesan church names do not span the alphabet: we only cover from Annunciation to St. Thomas. I thought it was too bad no parish in our diocese has ever taken St. Zeno or St. Zacharias as patrons.

It was with that fact tucked in the attic of my brain that one day in the archives I ran across mention of Zion Church in Moravia, NJ and the church building still exists.

Nowadays, driving through southern Gloucester County, a mile or two beyond the advancing exurban sprawl of tract mansions and condominium clusters one finds sitting on a bluff above Oldmans Creek a small rectangular brick building. If you pull off the road and get out you can also see the small churchyard punctuated by gravestones and catch the pungent aroma of the horse farm across Kings Highway. Walking up the hill to the tightly shuttered building, there is a marble plaque incised into the brick between the two front doors (presumably one for men and one for women). It reads:

Near this site A.D. 1747,
the MORAVIANS erected a
log church which was dedicated
AUGUST 31, 1749, o.s. by
BISHOP A.G. SPANGENBERG.

The construction of this
church was begun in JUNE 1786,
and dedicated JULY 5, 1789, by
BISHOP J. ETTWEIN. This
property was conveyed to THE
PROTESTANT EPISCOPAL
CHURCH of NEW JERSEY
OCTOBER 15 1836.

The GLOUCESTER
COUNTY HISTORICAL SOCIETY
placed this tablet AUGUST
31, 1907.

Clearly, this is enough evidence to suggest there may be a story worth telling.

The lower reaches of the Delaware River from the falls in Trenton to the north to its bay in the south was the I-95 corridor

from the earliest days of European colonization to the advent of the rail-roads. The numerous creeks and bays of this tidewater region were the on and off ramps for settlement and for commerce. As a result, this slice of southeastern New Jersey was successively colonized and fought over by Swedes, Dutch and finally, the English. To the credit of all these nations, the settlers of the previous colorizations were permitted to remain and contribute to the development of the area and attracted further newcomers to join them. One of the centers of this growth was at the head of navigation on Raccoon Creek, Swedesboro named after that first wave of colonizers.

As to be expected, Swedesboro had a Swedish church which was pastored by missionaries sent by the Church of Sweden. These men continued to conduct the services of that communion in the mother tongue for over 150 years. But by the mid-18th century, resupplying clergy to the former colonies was a very long and time-consuming process and many of the churches found themselves without an ordained minister for two to four years at a time.

Down river from Swedesboro, a group of settlers fleeing from religious intolerance began to make their home near the head of navigation of Oldman's Creek, also the boundary between Salem and Gloucester Counties. These folks, known as Moravians, were decedents of one of the earliest of protest movements to the abuses of the Roman Church. They traced their faith back to the 15th century Czech reformer Jan

Hus who had been in turn inspired by the writings of "The Morning Star of the Reformation," by English priest John Wycliffe (c. 1330–1384). After Hus was burned at the stake in 1415, many of his followers returned to the Roman faith under pressure from the Hapsburg emperors while others led a precarious existence for a more than a century. Eventually, thanks to Martin Luther, these United Brethren were in the position to influence and be influenced by the Reformation occurring just over the mountains in Saxony.

Eventually, a group of Moravians found refuge at the Saxon estate of Herrnhut, where they regrouped under the protection of Count Nicholas Louis von Zinzendorf. From there they began a movement to settle in and missionize the British colonies in North America. By the mid-18th century they were in James Oglethorpe's Savannah, Georgia (where John Wesley met them), North Carolina, southern New Jersey and most famously in Bethlehem and Nazareth Pennsylvania.

In 1743, a Swedish speaking Moravian missionary came to the settlement on Oldmans Creek. Many of the Swedes in Swedesboro, whose church had been without a pastor for some time, invited this missionary, Paul Daniel Brycelius, to lead worship and preach. While a majority of the congregation appeared to be satisfied with the situation, many were not and a complaint was sent to Sweden. Gabriel Naesman, the new pastor of the Swedish church in Philadelphia (now

CONTINUED NEXT PAGE



photo by the author

The Moravian Church at Oldman's Creek, New Jersey was dedicated in 1789. It was deeded to the Episcopal Diocese of New Jersey in 1836., and in 1948 the abandoned church was deeded to the Gloucester County Historial Society.

chapel heritage

CONTINUED FROM PAGE 10

Gloria Dei) arrived in October 1743. Naesman came across the Delaware River and severely denounced Brycelius. This gave the Lutheran loyalists the upper hand, and they locked the doors of the church to Brycelius. Those who came from near and far to church were thus disappointed and a riot resulted, with the crowd howling and rocks thrown through the windows of the building. The situation went to court and Brycelius and his supporters lost. He continued to preach in the area, a congregation developed and requested a pastor from the Moravian authorities in Bethlehem, PA. A piece of property was donated to the cause three miles away on Oldmans Creek and in 1747 a small log building was erected and dedicated to the worship of the Moravian communion. Later a graveyard was started and a parsonage erected.

The small log church housed the congregation comfortably for decades, but the turmoil of the American War of Independence took a physical toll on the facilities which were used and abused by both sides during the conflict. So, in 1786 the building of the present brick church began. The area however was poor and progress was slow. Even when the building was dedicated in 1789 it remained unfinished.

The neighborhood around the church continued to decline in prosperity and population and a mere 15 years later, in 1804 the church and parsonage were abandoned. Local Methodists were allowed in the building in 1807, but that soon ended as a local worthy thought it his duty "to go there and forbid their keeping any More meetings there till I wrote to Bethlehem to know what's to be done with the meeting house as I know it was built for a place of serious worship."

On April 10, 1836 Bishop George Washington Doane, traveling from Swedesboro to Salem City in the company of the Revd Mr. John Woart, rector of Trinity Church Swedesboro (the Swedish churches in New Jersey, Pennsylvania and Delaware affiliated with the Episcopal Church after the Revolution) and Mr. Howey a layman, stopped at the long derelict Moravian Church and took an interest in it. Bishop Doane requested that the Moravians deed it over to the Episcopalians, who would repair and return it to public worship. This indeed was accomplished, the diocesan

convention approved the acceptance of the property, and Bishop Doane consecrated it to public worship on April 26, 1837. The bishop told the convention of 1838, "What was my delight, to find on my arrival a neat, tasteful and becoming building completely finished, and furnished, and filled with expecting worshippers; I was prepared for much, but I found more than I could have imagined." Thus Zion Chapel in Moravia was born.

The Revd Thomas Tanser was originally appointed to Zion and he reported that he led services there every other Sunday, and that vestments, prayer books a pulpit Bible and altar linens had been donated for the church's use. Mr. Tanser however also was responsible for St. George's Penns Neck, St. Stephen's in Mullica Hill and St. Thomas' in Glassboro. This four-point charge was deemed awkward and by 1845 Zion was transferred to Swedesboro's care and twice a month evening services were held.

Sadly, by 1848 Bishop Doane reported that, "In the afternoon in Zion Chapel Moravia the Rev Messrs Frost and Boggs read prayers and I preached The (sic) remembrance of those who were wont to greet me here whose places now know them no more made this a tender hearted visit The memory of them is blessed," suggesting that there had been serious attrition in the congregation due to death and relocation.

By 1855, Bishop Odenheimer reported in his address, "I visited the venerable Trinity (sic) Chapel Moravia which has been closed for years inspected the building and property and arranged for the resumption of occasional services." This appears to mean a visit once a month from the missionary at St. George's Penns Neck. However in subsequent years, St. George's itself closed for a time. Monthly services and a weekly Sunday School were not resumed until 1884, again under the auspices of Trinity, Swedesboro. In 1891, Bishop Scarborough wrote, "The Rev Dr Watson of Swedesboro continues the services at Zion Church Moravia. There is no village near and the development of towns adjacent has taken away the necessity for services but the Church building is there and we are in a measure in honor bound to witness for the faith."

By the time the historic plaque was put in place in 1907, Zion Chapel was only

being used once a year for services, generally the first Sunday in June. Repairs were made to make the building usable in 1917. But the attitude of the Episcopal Church to the chapel can be best described in a 1938 letter of the Revd Joseph Urban then rector of Trinity Swedesboro (later dean of Trinity Cathedral and suffragan bishop of New Jersey): "...the building has an interesting history...but other than its being an historical spot, it has no value...there is no need for a religious building there now."

The church continued to deteriorate as reported by Fr. Urban's successor in Swedesboro, the Rev. Parker Auten. He wrote in 1946, "It is a source of regret and embarrassment to me that the diocese is allowing the old Moravian Church near here to fall into ruins. Many historical groups visit there and cannot understand why the building has been allowed to so deteriorate. It would seem that the time has come to either sell the church, repair it, or tear it down." Complaints also came from Gloucester County Freeholder Alvin Crispin and State Assemblyman Hugh Mehorter, both of whom had attended the Sunday School held at Zion. So the diocese decided it was time to see if the site could be given away.

Since Mr. Mehorter was also the president of the Gloucester County Historical Society (GCHS) the Society accepted the offer of the Diocese of New Jersey first made decades before and decided the time was right to assume ownership of the building and the churchyard. No deed from the Moravians to the Episcopalians was found after a fruitless search of the (then far less-well organized) archives so a resolution of diocesan convention in 1948 officially turned over the property to the historical society. They re-christened it the Moravian Church at Oldmans Creek – Zion Moravia.

The GCHS was able to make some important repairs and in 1971, the building was placed on the New Jersey and National Registers of Historic Places. The records of the Moravian Church at Oldmans Creek were compiled by Dr. Paul Minotty and published by the GCHS in 1969, which offers a list of names from the early church records, 1742 to 1810, and a history of the congregation's beginnings. Archeological digs have been sponsored and the church has been opened for tours and open houses.

SEE CHAPEL HERITAGE PAGE 14

Tracing the genesis of the Historical Society

by Matthew Payne

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

Introduction

By researching primary source materials, I have developed an understanding of the history of the Historical Society of the Episcopal Church. The first part of this series covered the founding of the Church Historical Society in 1910, its incorporation in 1913, and its opening years developing its purpose and membership base. Part II identifies ways the Historical Society pursued its mission over its first three decades by building interest among Episcopalians in studying the history of the Episcopal Church.

Part II: Establishment and Cooperative Ventures

Numerous appeals were made by the Historical Society to boost awareness of the newly formed Society and gain members. One significant example was its first meeting outside Philadelphia held November 10, 1914 at the Church Club of New York City at 53 E 56th Street (between Madison and Park). This private club for Episcopalians was established in 1887 and its members had names such as Morgan, Vanderbilt, Astor, Rockefeller, Roosevelt, and Van Rensselaer. There were also a half dozen circular letters mailed to bishops, clergy and diocesan historiographers. Membership dues were \$1 in 1910 and then doubling in 1924. \$1 in 1910 is equivalent to \$25 in 2020 purchasing power. \$2 was clearly considered to be the 'right price' since annual dues would not increase again for forty years.

Over a third of the membership were life members with one-time dues of \$10 in 1910, \$15 in 1924 and \$25 in 1942. Raising awareness was, and continues to be, a challenging and too often does not produce clear results. As the minutes from one meeting mentioned "notices [of this 1914 meeting] were sent to Rectors of all churches in this diocese, with request that announcement be made to congregations, but from attendance at the meeting, it was apparent the request was ignored."

Regrettably, at least ten addresses before the Society during its first few years were not published though that would change

beginning in 1915. That year, publication efforts began in earnest. Initially 6x9 inch "brochures" were produced each year. The first brochure included the Charter, Constitution and Bylaws along with past meeting minutes. More appreciably, it held transcripts of two lectures. "The Early History of the Church in Western Pennsylvania" was delivered 9 November 1910 by the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh. Nearly 10,000 words, it may have taken two hours to present. "The First Post-Caroline Revision Attempts and the London Reprint of the Proposed Book of 1785/8" was delivered 29 April 1915 by Dr. William Muss-Arnolt, Member of the Society of Biblical Exegesis and Literature. About 8,500 words, it may have taken 90 minutes to present.



In 1939, a seal designed by the Rev. Arnold Harris Hord, a charter member, was adopted by the Church Historical Society. It included the Tower of the Church at Jamestown, the Arms of the See of Canterbury and an Iona Cross. For a full description visit hsec.us/seal.

Over fifty brochures, charts, pamphlets and bound books would be produced covering histories of dioceses, congregations, provinces, bishops, clergy and lay leaders and ranging from topics of historical theology to justification for studying church history to studies of trends in the prayer book. Based on comments often reported in the minutes, these publications were well received and considered important contributions to sound scholarship.

Publication became important because of a desire of the Historical Society to

propagate historical truth. While another reason provided for publication was that the subject matter was often unprofitable by commercial firms, by the 1940's nearly two-thirds of Society revenue would be from sales.

Historical Society activity also included advocacy. A resolution to the 1916 General Convention resolved it to "be the duty of every Clergyman [sic] of this Church in charge of a Parish or Mission to preach at least once in each year a sermon upon the history of the Church or of some particular event or events thereof." Adopted by the House of Deputies, the House of Bishops did not concur. There was sympathy with the resolution's spirit, but implementation was deemed "inexpedient." Submitted again in 1919, it passed as a Memorial to the Church.

The Historical Society's holdings of books, magazines, letters, paintings and liturgical wares were first kept in the limited space available at the Diocese of Pennsylvania's Church House. After some inquiries, the Philadelphia Divinity School offered space where the Historical Society's holding would grow to over 50,000 items in the three decades from its founding. Although insured for \$10,000 (roughly equivalent to about \$200,000 in 2020 dollars) the Rev. Walter H. Stowe, president, noted "many items are priceless and only with difficulty, if at all, could they be replaced."

A turning point for documenting Episcopal Church History came at the 1931 General Convention. Dr. E. Clowes Chorley, historiographer of the Episcopal Church, initiated an idea of a regular history publication, resulting in a Joint Committee of the General Convention publishing a quarterly Historical Magazine of the Protestant Episcopal Church. This was also the first General Convention where the Society had its own free-standing exhibit. Unable to make ends meet through subscriptions, General Convention appropriated funds to subsidize publication starting in 1934. It should be noted that while the Historical Society was fully supportive of the publication and worked cooperatively with its editor, it was not a part of the Society but rather an organ of the General Convention. Annual subscription rates were \$4 by the 1940's. Subscription was not included with

Tracing HSEC

CONTINUED FROM PAGE 12

Historical Society membership, though most members did subscribe.

The Historical Magazine provided an outlet for articles, the Church Historical Society published historical books. For items of news and general interest, in 1938 the Society launched the inaugural issue of an annual bulletin published through 1959. The *Historiographer* was a mixture of reports, addresses, announcements, financial reports, brief articles, how-to content, and bibliographies. 6,000 copies were produced for the first issue, mailed to 5,000 active clergy of the church. It can be inferred from reports in *The Historiographer* that extra copies were provided to others like diocesan offices. It is not clear if copies were targeted to lay leaders.

(It should not be confused with what started as the National Episcopal Historians and Archivists publication in the 1970's and became a joint publication with the Society in 1999 which continues publishing as of 2021).

By 1940, membership grew from a small group of interested persons to an organization of 231. Members hailed from Maine to California, Alaska to the Canal Zone (an unincorporated territory of the United States at the time), including members from Haiti, China, the Philippine Islands, Hawaii, England, Scotland, and Argentina. Even with a small number of members, the impact of expansion of knowledge and understanding to Episcopalians (and others) about their history was strong and growing. As noted by President Stowe, "the Society has lengthened its cords and strengthened its stakes."

General Convention's Joint Commission of Archives, concerned about an overcrowded vault in the Church Missions House as well as a lack of dedicated staff to manage it, made a study on "the matter of the preservation and safe-keeping of Church Records." The Church Historical Society offered to undertake caring for, preserving, and making available these official records belonging to General Convention, as well as any diocese or parish. President Stowe made the case to become "officially recognized" as well as "officially authorized" noting the "General Convention needs the Society as much as the Society needs General Convention's official recognition."

This idea was supported by the National Council (now known as the Executive Council) and at the 1940 General Convention, the Society was appointed as Custodian of the Archives of the Episcopal Church and \$1,500 each year was allocated for this purpose. Irreplaceable documents bearing upon the missionary history of the Church were moved from New York to the Society's library in Philadelphia. The vault now had space for current administrative needs.

As a nation prepared for war, the Historical Society's work was firmly established in three areas: a repository of historical documents, a clearing house for information, and a publisher of worthy historical papers and research. The next part of the series will look at how the Society's purpose and the needs of the Church over the next four decades would result in a separation of duties.

Next Issue – Part III: Collectively Together, Purposefully Separate

IN MEMORIAM

Gloria Lund, former member of the NEHA board

Earlier this spring, the NEHA board received word of the death of Gloria Lund, long time NEHA member and recent board member, on January 21, 2021. A loving wife, mother, grandmother and great-grandmother, Gloria was born in 1934 and was active in community and civic organizations throughout her life including the Spokane Symphony Women's Association, the Hayden Lake Water Shed, HOPE, and Girl Scouts of America. Gloria served the Episcopal Diocese of Spokane in many roles over more than fifty years; her work culminated in her service as diocesan archivist and registrar.

On the NEHA board, her generous service most recently included her contributions to the Fish Parish History Award Committee. In board meetings, she listened to reports and debates with tenacious acuity; her contributions to discussions and decision-making were concise and clear. Her ability to integrate practical level-headedness with faith-filled optimism led to collaborative decisions whose goal was the

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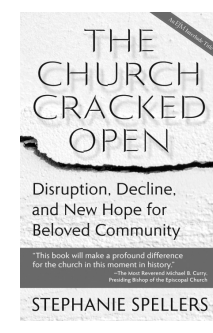
"The Challenge of Success," Joint Commission of Archives. 8.

Matthew Payne is operations director of the HSEC and canon for administration for the Diocese of Fond du Lac.

most generous good for all. NEHA misses Gloria Lund.

She is survived by her loving husband Pat Lund of Hayden Lake, Idaho; children; Tony Longinotti (Patty), Michael Longinotti (Molly), Chuck Lund (Kathy) and Peggy Lund (Patricia); nine grandchildren and seven great-grandchildren. She was preceded in death by her son, Tom Longinotti and grandson, Jordan Longinotti.

New from Church Publishing



Stephanie Spellers explores the American story and the Episcopal story in order to find out how communities steeped in racism, establishment, and privilege can at last fall in love with Jesus

Mar/2021, 160 Pages, paperback, 5.5 x 8.5
ISBN-13: 9781640654242

An Oneida woman's spirit-filled journey

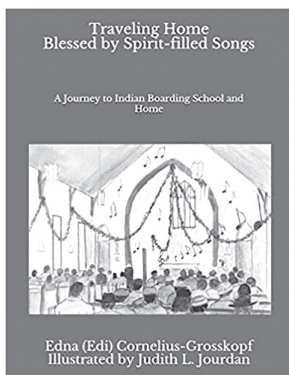
by Matthew Payne

The 2016 Tri-History Conference held in Oneida, Wisconsin focused on the experience of indigenous peoples in the Episcopal Church and the Anglican Church of Canada. One presenter, Edi Cornelius-Grosskopf, shared the life lessons her mother lived and taught, and her project which has resulted in an 8½ x 11 softbound book of 60 pages. This book provides a compelling narrative with insight of one Oneida family's experience with governmental assimilation policies. This is a well-written story meant to engage readers of any age, not an academic examination. The author notes that some details are imagined so the book is historical fiction, "However, the basic story line and most details happened," she says.

In the early 1900's, we hear about the home life of Electa, her 7 children and her parents. The main character is Alice, the author's mother, and oldest child of Electa. Her journey begins with a positive relationship with her mother and grandparents, but a difficult one with her stepfather (especially when he had been drinking).

As Alice grows, she helps with the household and gardens, and participates in Oneida community activities. She especially enjoys the storytelling. We hear of the importance of Holy Apostles Episcopal Church, whose roots stretch back to the Oneida's upper New York homeland. Some of Alice's best memories are the hymns sung in the Oneida and Mohawk languages.

BOOK REVIEW



Traveling Home Blessed by Spirit-filled Songs: A Journey to Indian Boarding School and Home, ISBN-13: 978-0998851334 ISBN-10: 0998851337
by Edna (Edi) Cornelius-Grosskopf,
Illustrated by Judith L. Jourdan

During these idyllic years, Electa hid her children when government agents came to "recruit" for boarding school. But when Alice was 10 or 11, Electa realized that to survive in the white man's world, her children must learn the white man's ways. After a painful decision, her four oldest children went to boarding school. There was a different school for each, with Alice going to Tomah, Wisconsin. She was a full day's train ride from her Oneida home near Green Bay.

Boarding schools were meant "to know the Indian out of them" and we hear a bit about how that took place. We also hear about friends and trying to stay in contact with family at home. The author balances

her descriptions, telling us of a policy of cultural genocide and the attempt to make the best of it. During this time, it was the memory of the spirit-filled songs that saved her life.

The story ends with a summary of Alice's life after boarding school: her determination to connect the Oneida community, raising a family, and involvement in faith at church. The importance of the spirit-filled songs are shared through an internet link to one near the end of the book.

One of the most striking features of the book is the illustrations provided throughout. They provide an excellent supplement to the story and are made by a gifted and talented artist. "About the Author" and "About the Illustrator" sections reveal the amazing talents involved in creating this book.

Traveling Home is recommended reading for anyone seeking to gain understanding of the impact of a policy of cultural genocide. The focus is not to denounce that policy (it clearly does), but to describe it in a way that everyone can connect with the people in the story. The author can provide a leader's guide that could be used in an adult forum, Bible study or children's Sunday School. Available through Amazon for \$30, the Edi has single or multiple copies available at a lower cost. Contact her at edijafra@yahoo.com.

Matthew Payne is director of operations for the Historical Society of the Episcopal Church, and historiographer and archivist for the Episcopal Diocese of Fond du Lac where the Oneida Reservation is located.

chapel heritage

CONTINUED FROM PAGE 11

In 2019, the GCHS received a grant from the New Jersey Historic Trust for \$90,000. Work is expected to begin in July 2020.

There are a number of things to be learned about the Episcopal experience at Zion Chapel. Foremost is that a church building without people to worship within it is just a building. The chapel was a lovely space, but the 'Field of Dreams' approach ('if you build it they will come') was not very successful. Nonetheless, people's lives were affected by our ministry there both in the worship and in the over 30 years the Sunday School was in operation.

I do have a vision as part of this story. The little church on Oldmans Creek was the result of the interaction of Lutherans,

Moravians and Episcopalians. Those relations were not always the best, but in the 21st century our three churches now practice intercommunion and our bishops are involved in each others' consecrations.

Perhaps a joint service consisting of elements of all three of our traditions could serve as a sign of reconciliation and modern co-operation in this ancient and sacred space whose walls and history encompass all three Christian traditions.

The Revd Canon Richard C. Wrede is historiographer for the Diocese of New Jersey

Still collecting Covid -19 information

Please send your responses, descriptions and questions to nehacommunications92@gmail.com.

Amateur Archivist

Creating order out of chaos

John Rawlinson

Generally, an archivist is creating order out of chaos. The order makes it possible to find wanted items.

For an organization, the “Records Series” is a group of materials from a single organizational source. The first place to start is with an organizational chart of the current state of the organization. Each office or organization should be designated as a numbered “Records Series.” So in a congregation the pastor would be one series. Each and every other clergy would be a separate series, and the “office” of the chief musician would be a separate series, the youth group another, and so on.

If there is an inventory of the archival materials, that would be another source of information. Since the inventory indicates the existing materials, it can indicate particular previous regular and special committees. However, this requires some judgment because sometimes a committee is really a sub-committee of a larger group. For example, a “flower committee” might be a subgroup of an altar guild and its records would be a part of the altar guild series. A large barbecue might be conducted by a subcommittee of a men’s group, or the barbecue might be conducted by a special (independent) committee which merits its own records series.

Within each Records Series there will be subseries appropriate to that main group. For example, subseries might be: 1) minutes, 2) correspondence, 3) finances, 4) subcommittees, etc. Each series will have a different set of subseries groupings and titles—based on its activities and ministry. Creating subseries is not a matter of there being an absolute “right” and “wrong.” Instead, it depends on the good judgment of the person who has the best knowledge of the contents of the available records—the amateur archivist.

The Rev. John Rawlinson is the former archivist for the Diocese of California.

our new puzzler

Can you name and place this church?



This Midwest congregation was organized in 1839 and still worships in a brick Gothic Revival church constructed in the 1840s. It is considered its state’s oldest church building in continuous use since it was built. Among the parish’s first vestry members were the territorial governor and the son of one of the key cabinet members of President George Washington’s administration. Among the historic interior features are handmade pews and a lectern carved from a single oak piece, and several Tiffany windows.

Hospitality is a big part of its ministry. In addition to an fall rummage sale, the parish hosts a December Cookie Palooza, a Christmas Gift Fair, and a July 4th picnic on the church lawn near the start of the town’s Fourth of July parade. A Creation Care Committee keeps environmental concerns in the forefront of parish activities.

Mineral deposits attracted settlers in the 1820s and mining became the mainstay of the economy throughout the 19th century. Rich ore deposits drew miners from England, and their surviving cottages give the town the semblance of a Cornish village. Much of the town is on the National Register of Historic Places.

Email your best guess to
thehistoriographer@gmail.com

Last issue’s Puzzler apparently was a real puzzle as no one submitted a guess. Admittedly the church is small and off the beaten path: St. Mary’s Episcopal Church in Ely, Minn., the embarkation point for exploring the Boundary Waters.

THE HISTORIOGRAPHER

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