

THE HISTORIOGRAPHER



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

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of parochial and diocesan history

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Confederate colonel and priest promotes racial reconciliation

The Rev. Dr. Francis H. Wade

Adapted from Dr. Wade's presentation to the 2018 annual conference of the National Episcopal Historians and Archivists.

I am indebted to my friend, colleague and former parishioner the late Loren B. Mead, founder of The Alban Institute, for the original research behind this presentation. Loren's quest to understand the dynamics of American slavery uncovered three unique stories: those of Anthony Toomer Porter (1828-1902), who contributed greatly to the education of both African Americans and Caucasians in post-war South Carolina; William Porcher DuBose (1836-1918), a founder and principal of St. Luke's Seminary at Sewanee Tennessee; and Peter Fayssoux Stevens (1830-1910), the subject of this presentation.

All of Loren Mead's men served with distinction in the Confederate Army and all played a significant role in post-war racial reconciliation. Loren made a point of sharing his research with me because I am a graduate of The Citadel in Charleston, South Carolina from whence Peter Stevens stepped into Confederate and Episcopal Church history.

Stevens's significance in the memory of my alma mater is well registered in

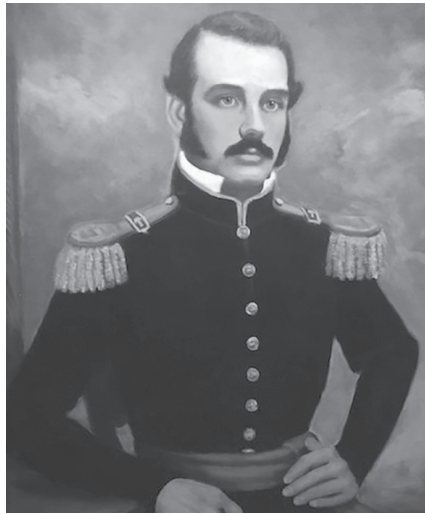


photo by the author
published with permission of The Citadel

Portrait of Peter Fayssoux Stevens given to The Citadel to mark the 100th anniversary of his appointment as superintendent of The Citadel. Stevens is depicted in the dress uniform of a major. During the Civil War served as colonel of the Holcombe Legion of the Army of Northern Virginia.

the name of a major building, a mural in the library and the title of our most prestigious award, to say nothing of a stained-glass window in the chapel. He was the founder of the alumni association to which I belong and was instrumental in the re-opening of The Citadel after the Civil War. While extolled within the life of his alma mater, his work outside of it provides the object lesson that was a challenge to nineteenth century racial profiles, as well as contemporary stereotypes, and

which makes him what I hope will be a worthy subject for the thoughtful minds of this conference.

In 1835, when Stevens was five years old, a Seminole Indian uprising inspired his family's relocation from Florida to South Carolina. At the age of sixteen he entered the four-year-old Citadel Academy in Charleston, from which he graduated with honors in 1849. Those honors included his cadet role as an assistant instructor in mathematics. He joined the faculty in that department in 1852, and by 1859 was serving as superintendent—the equivalent of president in today's organization. That same year he began his preparation for ordination as a priest in the Episcopal Church. His goal was not to preach in Charleston but, in his words, "to take the Gospel to places where people felt the want of it."

1861 was a pivotal year for the nation and for the 31-year-old postulant and college president. South Carolina had seceded from the Union on December 20, 1860, and began the isolation and eventual siege of Fort Sumter.

In January, Stevens was sent by the Governor of South Carolina, Francis Pickens, to command a cadet battery on Morris Island, with instructions to fire on any United States ship headed for the fort. His faithfulness to those instructions was tested on January 9 when the supply ship *Star of the West* attempted to relieve the fort. Without hesitation Stevens opened fire with what would be the first

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THE HISTORIOGRAPHER

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

episcopalhistorians.org

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

hsec.us

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

ewhp.org

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

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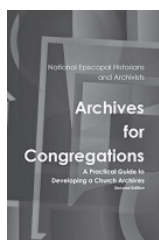
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CORRECTIONS

The caption for the Absalom Jones image accompanying the lead article in the spring issue incorrectly placed St. Peter's Episcopal Church in Germantown. The parish is actually in the city of Philadelphia at Third and Pine Streets.

Episcopal Communicators Polly Bond Awards

Award of Merit, Commentary	2018
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Historiographer deadlines

Autumn 2021: October 15

Winter 2022: January 15

Spring 2022: April 15

IN BRIEF

HSEC offers free student memberships

The Historical Society of the Episcopal Church is offering a year of free student membership to students in Episcopal Church affiliated seminaries and divinity schools with Anglican Studies programs. Membership includes free, online access to the quarterly academic journal, *Anglican and Episcopal History*, four issues of the quarterly magazine, *The Historiographer*, and to the digital newsletter, the *Clearinghouse*.

Students desiring to join at a different membership level may receive a discount on membership fees. To learn how to take advantage of this offer, contact Matthew Payne, Director of Operations at hsec1910@gmail.com or (920) 383-1910.

Church to auction communion set to fund an educational scholarship

St. Paul's Episcopal Church, founded in 1692, is the oldest church in Baltimore, Maryland. It owns an offering plate that is itself more valuable than any offering the congregation might collect on a typical Sunday. Made of silver and encrusted with gems, the offering plate bears an inscription dating it to "Easter 1876." A similar inscription is found on another historic item, one of the church's silver chalices, which features clusters of diamonds.

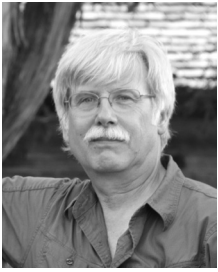
Neither item is in regular use. Both have been stored in a safe for the past decade, too valuable to use on Sunday – but possibly just valuable enough to help the congregation endow an educational scholarship. Church leaders are working with an auction house to sell 15 silver items at St. Paul's, including communion sets and a baptismal font bowl. The proceeds are estimated to reach \$75,000. The gem-encrusted plate and chalice alone could be worth up to \$60,000 at auction. — *Episcopal News Service*

Survey finds mainline white Protestants outnumber white evangelicals

The 2020 Census of American Religion, released July 8 by the Public Religion Research Institute revealed that white mainline Protestants now outnumber white evangelicals. White mainline Protestants now represent just over 16 percent of the U.S. population whereas white evangelicals stand at 14.5 percent. The portion of religiously unaffiliated—"nones"—has fallen from 25 percent to 23 percent. One factor contributing to the shift, said PRRI chief executive Robert Jones, may be the departure of white evangelicals for mainline churches. The sweeping survey was conducted between 2013 and 2019 and the data drawn from hundreds of thousands of responses.

The percentage of white Christians ticked up overall, rising from 42% in 2018 to 44% in 2020. Even with these small gains, however, white Christians have shrunk dramatically as a proportion of the population over the past few decades, having represented 54% of the population as recently as 2006.

— *reported by Religion News Service*



The currency of democracy

commentary

DAVID SKIDMORE

The storming of the Capitol on January 6 made plain the level of delusion, paranoia and resentment that has infested broad swaths of American society since well before Donald Trump's descent down the Trump Tower escalator in 2015 on his way to the GOP nomination and the presidency.

It is not as if we didn't have the check engine light flashing periodically on our collective dashboard since we entered this century. Remember the debacle of government response to Hurricane Katrina, the Enron bankruptcy, the rise of Occupy Wall Street in the aftermath of the Great Recession, the exposé of global NSA surveillance of phone and email records post 9/11, and the emergence of Tea Party Republicans following the election of Barack Obama in 2008? Irrational fears compounded by corporate and government malfeasance and incompetence have led to a deficit of trust. Is it any wonder that those who feel left behind by economic and cultural power brokers, and the political establishment—largely the white working class—might cling to half-baked conspiracy theories and support extreme nationalist and white supremacist groups that appear to sympathize with their concerns?

This deficit has been decades in the making, dating back at least to the nuclear weapons tests of the 1950s in Nevada, when soldiers and local residents were subjected to fallout and not informed of the effects, and then increasingly in the 1960s when the Administration suppressed reports indicating we were losing the war in Vietnam, later revealed in the publishing of the Pentagon Papers. Americans' faith in government and the business world was further shaken by Watergate, revelations about the toxic effects on veterans by the use of the defoliant Agent Orange during the Vietnam War, and environmental catastrophes such as Love Canal in Niagara, N.Y. which ultimately led to passage of the Superfund Act.

Since 1958, when three-quarters of Americans said they trusted the federal government, trust in government has steadily declined, except for a brief period following 9/11. Since the 2007 financial crisis trust in government has never risen above 30 percent, according to the Pew Research Center.

Trust is the currency of democracy and its increasing scarcity over such an extended period threatens our ability to function as a society founded on the rule of law and certain inalienable rights, notably freedom of expression and religion, due process, and equality before the law. With the rise of virulent nationalist populism—fueled and exploited by the former president—and now the ongoing global pandemic, the level of distrust and tribalism has metastasized. With faith in government, corporations and national media at such a low ebb, other pillars of modern society, locally and nationally, become suspect: school boards, election officials, health services, research centers. This is why, eight months since the first Covid-19 vaccine was administered to health care workers, over a third of Americans are still refusing vaccination. Some because they discount the threat,

some because they refute the science, and some because they believe their freedom of choice outweighs the rights of others for protection from the virus. The actions and rhetoric of certain Southern governors hasn't helped, notably Florida's Governor Ron DeSantis whose campaign team has promoted products with the slogan "Don't Fauci Florida."

Vaccination rates are beginning to increase in the states where the Delta variant is on a rampage (largely due to laissez-faire policies of GOP legislatures and governors), but that is because those reluctant have changed their minds when confronted with the infection or death of friends and family or by contracting the disease themselves.

One's own mortality can be a powerful corrective to the myths and misinformation saturating social media, and the social silos we have retreated to over the decades (read Bill Bishop's *The Big Sort*, Robert Putnam's *Bowling Alone*, Ezra Klein's *Why We're Polarized*), but is unlikely to reverse or even blunt the overall drift towards a hyper-libertarian, hyper-partisan and self-absorbed society. When former President Trump's senior advisor in 2017 can call outright lies "alternative facts," and GOP legislators can recast the January 6 insurrection and attempted takeover of the Capitol as "a normal tourist visit," then reason itself appears at risk.

As I have noted before in this space, we have walked down this path of distortion and discrediting of the historical record at numerous points in our history, one of the more egregious being the successful efforts by the United Daughters of the Confederacy to promote the Lost Cause myth which dismissed slavery as the primary issue driving the Civil War. Along with raising funds for Confederate memorials, the Daughters also skewed public school curriculum by forcing school boards to adopt history textbooks favoring Lost Cause versions of the War and Reconstruction. These Lost Cause texts were used well into the '70s, and as late as 2010 the Texas Board of Education removed slavery as the chief cause of the Civil War from school curriculum, replacing it with states' rights.

Similar efforts are happening now with respect to the civil rights movement and anti-racism work. The Texas legislature recently passed and Governor Greg Abbott signed bans on using the New York Times' 1619 Project as part of curriculum. The 1619 Project, created by Nikole Hannah-Jones, seeks to chart the history of slavery, and its consequences, since the arrival of the first African slaves in 1619, and to weave the contributions of Black Americans into the national narrative. Other states have similar bills underway, ostensibly targeting "critical race theory" which was the case for Texas legislators, even though the theory is never mentioned in the Texas bill. CRT, which emerged as an academic movement in 1980, examines the intersection of race and law, and challenges mainstream approaches to racial justice.

As CNN's Julian Zelizer noted in a July 19 article, the goal of the various bills "is not to get the history right, but to roll back deep-seated changes in historical research that have occurred since the 1970s," ones which sought to correct the false impression of inevitable progress and furthering of liberal values.

SEE **DEMOCRACY** PAGE 5

a message from the president of NEHA



Jean Ballard Terepka

President Pro Tem

NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS

Keepers of the details

The Covid pandemic is ending. It's not a clean, clear, easy end: it's slow and messy. Throughout our church, the overlaps of municipal and state regulations, federal public health recommendations and regional political schemes with diocesan mandates for liturgies and ministries create upsetting confusions.

Which chapels, churches and cathedrals are open? Which closed? Are services —regular? special? — in-person or online? Or hybrid? Are offices open? Or closed? And where exactly is the church staff? When will everything get 'back to normal?' or have pandemic adjustments and procedures provided us with significant improvements that can be made to the old 'normal?'

When archivists and historiographers, parish secretaries and rectors' assistants get back into archives and offices on a regular basis, what kind of backlog of filing and accumulated documents and ephemera will be waiting for us? Will our old systems of cataloging and preservation still work for us, or do some of these procedures need updating, too, as we process the materials — electronic communications, Zoom services and meetings, podcasts — of the last eighteen months? From the smallest matters to the largest, from tiny congregations' fall barbeque planning to diocesan participation in general convention and presiding bishop election, how has the pandemic affected these events?

Who's keeping track of it all?

From its colonial origins to the present moment, our church has been shaped in both positive and negative ways by its intersections with our national history. Wars and economic upheavals, migration, immigration and emigration patterns, political inequities and identity-based disenfranchisements have all had impacts on our church. Sometimes, our faith has inspired us to respond to these crises with clear-minded commitments to justice; at other times, the church has been complicit in the perpetuation of injustices. Competent historians provide accurate accounts of both these patterns.

This pandemic, with its substantial social, political, economic, psychological and spiritual consequences, has been as profound a crisis as any other in our national life; it has occurred

simultaneously with a nation-wide reckoning on the legacies of slavery and Jim Crow segregation. Our church has been shaken to its core by both disease and division. Any accurate narrative concerning our church's response to either the pandemic or systemic racism depends on access to all the relevant primary sources, the actual evidence of what's been happening.

In telling history accurately, the devil is in the details ... all the saints reside there, too. Our responsibilities as archivists lie in recording, preserving, cataloging, and organizing the evidence of how our church has been conducting itself. We are the keepers of the details.

It's an important job. We keep track of how faith manifests itself in human affairs, of what the intersection of church and its various surrounding communities looks like. In times of crisis — such as this pandemic — what we do is invaluable.

NEHA meetings and conferences

Over the last eighteen months, Covid-19, in its various challenging phases, has wreaked havoc with conference planning, particularly for small to medium sized organizations with far-flung memberships such as ours. NEHA will have a general membership meeting by Zoom later this fall. In the spring and early summer of 2022, we will have regional gatherings, in hybrid in-person and Zoom formats. We anticipate that our first full in-person meeting will take place in the Tri-History Conference in the summer of 2023. At that time, we expect that NEHA attendance will be high — even for members who may not be able to travel to the not-yet-determined Tri-History Conference site — as we incorporate some of the Zoom and distance-technologies skills we have all learned recently into the regular conference structure.

In the meantime, our membership holds together in purpose and collegiality: region by region and across the nation, we share insights, discussions, and responses to the issues of our times by means of informal communications and this publication, the *Historiographer*. NEHA members' unified sense of mission, even when we are unable to meet regularly in person, makes NEHA strong.

— Jean Ballard Terepka, NEHA President Pro Tem

Democracy

CONTINUED FROM PAGE 4

We are experiencing not just a campaign to diminish civil rights in America, but an effort to undermine the voice of reason and the pursuit of truth in order to attain or preserve a grip on power. Justice, equity and probity are not inevitable conditions for a democracy, as Hungary, Turkey and the Philippines have shown. For 110 years the Age of Enlightenment seemed on an unending trajectory, until the French Revolution and Reign of Terror dampened dreams and undermined public trust.

Democracies grow stronger when they serve as a confluence of many channels of experience, abilities, and perspectives. Great river systems—the Mississippi, the Ohio, the Colorado, the Missouri, the Columbia—presented obstacles to traders and explorers, but in time became the arteries that bound this nation together. Increasingly the waters we are traveling now are showing more signs of divergence than confluence. The question is, do we continue paddling upstream until we run out of water and are too far apart to help each other, or turn about and float toward the confluence?

Reclaiming the story of a Nebraska mission

by Jo L. Behrens

On a summer afternoon in about 1908, three smiling females posed for a photograph in front of a small, frame, unpainted church building on the Great Plains. On the road beside them was parked the family patriarch in his black motorcar. After the photo was printed, someone wrote broadly across the front, "Trinity Episcopal Church, Monroe." Eventually the photo was folded and placed inside the front cover of the little-used member record from the mission church. The book found its way into the artifact cupboard of extinct Nebraska churches, where it remained for some seventy years, during which time, the history of the church itself as well as any knowledge of its members was entirely lost. So how did that little church come to be, and who attended it?

The little town of Monroe, Nebraska, was originally founded in 1857, about two miles north of its present location. The town lies just north of the Loup River, and northwest of Columbus, Nebraska, today a town of about 22,000 people. At the time of its organization, a county also called Monroe existed, and the village of Monroe was its county seat. In 1859, the original Monroe County was incorporated into Platte County, and Monroe remained as only a small village northwest of Columbus. Among the earliest settlers was Joseph Gerrard, who claimed land on the present townsite along the old Mormon Trail, a well-worn path used by both Native Americans and emigrants for most of Monroe's early years. The Gerrards were known to leave a lamp lit throughout the night as a beacon for weary travelers. Most of the Gerrard family left the region in 1871, leaving their original homestead in the hands of Edward Gerrard, a staunch proponent of temperance. In fact, all deeds to land he acquired included wording that banned the production, sale, or distribution of alcohol. Over the next two decades, multiple emigrants claimed land and took up residence in the township near the village. The village of Monroe was not laid out until November 1899, and not incorporated until December 22, 1899.

By then, the Episcopal Church had been present in the region for over four decades. In June 1866, the Rev. Samuel Goodale became the first Episcopal missionary to

visit the prairie west of Omaha. The Union Pacific railroad was then under construction near Columbus, but because passenger traffic was not initiated until July 1866, Goodale and the Rev. William VanAntwerp from Trinity Church in Omaha, arrived by stage coach from Omaha on June 18, 1866. Sometime in 1867, Rev. Goodale began holding services in the log ranch house of Henry Lathrop who lived just a little further west. On March 1, 1869, a parish named St. Stephen's was organized at Sliver Glen (now called Silver Creek), the rail construction camp near the Lathrop Ranch. The Rev. Henry Shaw became the first rector of the little parish there. St. Stephen's was consecrated by the Episcopal bishop of the Diocese of Nebraska, the Rt. Rev. Robert Harper Clarkson on August 25, 1872. By spring 1879, Shaw was making monthly visits and holding services at eight locations in the adjacent region of Platte and Merrick counties. One of the sites was Monroe, where he found five families of Episcopalians. Among them was the Whaley family, who were pioneers in central Nebraska. Another old communicant was John Eusden, a choir-boy from Ely Cathedral, England.

Shaw undoubtedly made the acquaintance of three other families with strong ties

to the Episcopal Church who had settled near Monroe in about 1880. John Potter and his wife Mary were natives of Stafford County, England. Several years after immigrating to the United States, in 1878 they acquired land in Monroe County's Lost Creek township. A successful farmer, Potter and his family contributed liberally to the Church. James R. Smith and his wife Martha, originally from Ireland, came to America in the 1850s. They worked their way west, eventually also settling in Lost Creek township in ca. 1880. An efficient and progressive farmer, Smith also began raising Herford cattle. He too was very active in church work, and like so many pioneers, was willing to contribute to any denomination, knowing that the presence of churches in any village stabilized its frontier culture and boosted its population and economy. Thomas Hill was another Irishman who settled near Monroe in ca. 1882. A vagabond by nature, Hill traveled the world, eventually marrying in Massachusetts just before his arrival in Nebraska. He too, contributed liberally to the Episcopal Church. By mid-1895, clergy from Grace Episcopal Church in Columbus were visiting Monroe at least once a month on a weekday to hold services, adding four

CONTINUED NEXT PAGE



source: author

Three women, believed to be members of the Thomas Hill and James R. Smith families, stand in front of Trinity Church. Both Hill and Smith were founders of the mission which was consecrated in 1900. The vehicle appears to be a Ford or Dodge of WWI vintage which would indicate the photo was taken some time after 1910.

communicants to the participant rolls in Monroe that year. The only suitable locale for holding services in Monroe was the Union Meeting House, then claimed by the Presbyterians for their services. During the last six months of 1896, the Rev. Charles S. Brown, a missionary from Columbus, read services weekly. Since so many Monroe residents wanted their own church building, Brown made personal visits to as many of the families at Monroe as he could in order to ascertain communicants' interest in establishing a church in the village.

As noted previously, Monroe was incorporated late in 1899. On June 20 that year, Thomas Hill and his wife Elizabeth provided to the Diocese of Nebraska, lot 3 in block E of the town of Monroe, for the express purpose of constructing an Episcopal Church. If the land ceased to be used for religious purposes, it would revert to the Hill family. Early in 1900, the Rt. Rev. Arthur Llewellyn Williams, bishop coadjutor of the Episcopal Diocese of Nebraska, officially consented to the organization of Trinity Mission in Monroe. Signers of the organization papers included multiple members of the Potter, Smith, and Hill families. In January 1900, the diocesan newspaper reported that the new church building was under construction and would soon be complete. James R. Smith was among the church members who helped with construction of the building, which was lit by gas lamps. On June 19, 1900, Nebraska Bishop George Worthington and his assisting/successor Bishop Williams traveled to Monroe to consecrate the little Trinity Mission.

Mission growth challenged by funding and clergy shortage

As Nebraska grew and small missions were established in multiple rural areas, the number of clergy needed far outpaced those ordained to the priesthood. That was a perpetual problem for Nebraska's early diocesan administrators. But the second issue faced by Episcopal leadership was the fact that the budgetary moneys for property maintenance and clergy came primarily from diocesan funds. The clergy shortage was mitigated in a couple of related ways. First, the Standing Committee of the Episcopal Diocese of Nebraska almost always accepted clergy ordained in other faiths who sought to complete the educational process and pre-ordination exams. So when the Rev. William O. Butler, a Methodist preacher from Illinois was accepted as a



source:Wikimedia Commons

Bishop Coadjutor Arthur Llewellyn Williams visited the Monroe congregation with Bishop George Worthington to consecrate the newly constructed Trinity Church in June 1900. Williams, pictured here in 1917, served as bishop from 1908 to 1919.

candidate for Holy Orders in the Episcopal Church, he was assigned as missionary to congregants at Trinity Mission in Monroe. Secondly, to support the pastoral needs of the multiple, small mission congregations, Butler, as well as other missionaries, served one or two other missions in the area. When no clergy were available, such congregations used a licensed lay reader to lead services. The issue of budget funds was usually augmented with fund-raising social events organized by the women of the congregation. There is little available evidence of such events in Monroe, but it is apparent that members of the congregation provided the land, furnished the building materials, and provided the labor to construct Trinity Episcopal Church in Monroe. The parishioners in the photo are not identified, but it is probable that they were members of the Smith and Hill families.

Easter services in April 1902 for the Monroe congregation provided an excellent description of the ways in which missionary clergy divided their time among multiple congregations. During the week before Easter, Butler held a daily weekday Eucharist at Trinity Church. On Maundy Thursday and Good Friday, he held services for the congregation of St. Alban's in Fullerton, and the Easter Sunday service was held in St. Andrew's Chapel at Genoa's Indian school. The choir from Monroe and fifteen

members of their congregation went to Genoa for Easter morning services. Butler then read Evensong on Easter evening at Trinity Church in Monroe.

By late-1903, Trinity Church had a priest-in-charge, the Rev. James T. McGovern, a clergyman dedicated to the Monroe congregation, but whose salary was paid through the diocese. So clearly, the church in Monroe was growing. McGovern initiated a Sunday School, and there were special events for the children on Christmas. The tree and gifts were in the home of a parishioner, where the children sang carols. By then, the women had established a guild to organize mission social and fund-raising events. For instance in the fall of 1902, the congregation felt obliged to replace the stoves that inadequately heated the church in the winter. With guild help, they collected the funds needed to replace the stoves with a furnace before winter set in.

By mid-1905 the difficulties in maintaining both clergy and property was evident. McGovern had been called to a California church – with a better salary. He was leaving, taking the oversight of congregational activities with him. Until another clergyman could be named as missionary of the little church, A.E. Priest was licensed as the lay reader to conduct services for the congregation. Yet the church remained strong. Nebraska Bishop Arthur Llewellyn Williams visited Monroe on March 21, 1905, where he was richly entertained by two congregant families and preached at Evensong to a church crowded with parishioners – and the Presbyterian minister.

However by 1907, several members of the congregation had stopped attending. Sometime in November 1906, the Rev. R.R. Diggs, district missionary for northern Nebraska, held a week-long mission in the little church at Monroe. The theme, "Faith Once and for All Delivered to the Saints," covered multiple tenets of the Episcopal faith. Clergy believed the mission had been highly successful, bringing in new parishioners, and renewing the interest of others.

The number of parishioners remained fairly constant until the middle of the second decade of the twentieth century. Attendance fell significantly and parochial reports were not filed. Services were infrequently held, and in 1932, the church became an unorganized mission falling into disuse. In all probability, the

SEE **NEBRASKA MISSION** PAGE 10

Confederate colonel and priest works for racial reconciliation in the post-war South

CONTINUED FROM FRONT PAGE

hostile shots of the Civil War and his ticket to Confederate fame.

What is not generally known is that in October of that same year he resigned as superintendent of The Citadel, was ordained at a service in Columbia, and began his pastoral duties with congregations in Pinopolis and Mount Pleasant, both near Charleston. He served those parishes but one month before his duties as a parish priest were, in his mind, superseded by his state's call to serve as a colonel commanding what became known as The Holcombe Legion, named in honor of the governor's wife Lucy Holcombe Pickens. Stevens's motivation was to protect his home state from the threat of invasion by Union forces. As is so often the case, motivations and results have trouble staying together. The Holcombe Legion was attached to the Army of Northern Virginia where Stevens, with William Porcher DuBose as his adjutant, served with distinction at several significant battles including Second Manassas and Antietam where the ordained colonel was wounded.

Reflection during his convalescence included the realization that his commitment to South Carolina was not adequately addressed by service in Virginia. Turning down an offer of promotion to brigadier general, Stevens resigned his commission and returned to ministry in the Low Country. His commitment to the Southern Cause was undiminished. A family archive includes a report from the officer commanding Fort Sumter during 'the Great Sixty Days Bombardment' (July – September 1863). Stevens was the only clergyman to visit the garrison during that time and gave a well-received sermon, even as "the fort would actually tremble when the immense mortar shells would burst" around them.

His commitment to the Confederacy is also evident in a footnote to the post-war founding of The Citadel Alumni Association, an enterprise led by the Rev. Col. Stevens. It was the custom at early meetings to call the entire roll of graduates. When a man who lost his life in the war was named, the entire group responded, "Died for his country." If there were anything wrong



mural in the Daniel Library at The Citadel, photo by the author

In the first hostile engagement of the Civil War, Major Peter Stevens directs a cadet battery from The Citadel to fire on the Union Star of West steamship attempting to enter Charleston Harbor to resupply Fort Sumpter on January 9, 1861.

with the idea of secession, it had apparently not occurred to these gentlemen.

If Steven's story stopped there he would hold his place as a somewhat un-reconstructed Confederate and minor hero in "Lost Cause" mythology. But the story continued and in doing so muddied the water of his day, as well as ours.

Ministry to freed slaves

The family archive records that after resigning his commission and returning to the exercise of ministry in The Episcopal Church, "he ministered not only to masters in his congregation but to their large body of slaves." After the war, the full force of his considerable abilities turned toward the plight of the freedmen who were left standing on an unfamiliar stage with an unknowable drama unfolding around them. The Christian Gospel was at the heart of his work, with secular and religious education as a key expression. He served a school commissioner for Charleston County and as professor of mathematics at Claffin College, begun for the education of freedmen in 1869. His place as a principled leader of racial reconciliation comes into particular focus for us through a letter written to his bishop, the Rt. Rev. W. B. W. Howe, in 1875.

In the letter, Stevens reminded Bishop Howe that in 1866 during the tenure of Howe's predecessor, The Rt. Rev. Thomas F. Davis, the convention of the church in South Carolina "extended the right hand to the colored people inviting them to form congregations and present suitable persons for the [ordained] ministry." Following up on that invitation became the focal point of Steven's ministry as he established what he referred to as "respectable congregations" and began training young African-American men for ordination. It was, of course, assumed by all that their ministry would be limited to people of their own race. In spite of this, or perhaps because of it, the candidates were repeatedly rejected on the grounds that they were not adequately prepared. Although Stevens suspected that, as he put it in his letter to Bishop Howe, "race more than want of education was the cause of . . . [the] rejection." Unwilling to give up, Stevens proposed that African-American candidates be considered for the diaconate. His suspicions about the real reasons for their rejection were confirmed when the men were deemed unprepared for a test they had already passed. They were denied even the right to continue as postulants.

CONTINUED NEXT PAGE

Congregational development met similar roadblocks as petitions for admittance to the diocese failed to even come to the convention floor.

Remarkably able to keep his congregants open to the Episcopal Church in spite of these crude setbacks, Stevens proposed “a Bishopric based upon the distinction of race” as the only possible way to proceed. Bishop Howe allowed a petition for such a Missionary Bishopric to be submitted to the South Carolina Convention of 1874 which, without discussion, sent the question to the Thirty-First General Convention of the Church meeting in New York City where it was denied even a hearing. As Stevens noted in his letter to Bishop Howe, “With this died the last hope of the colored people for a place, as a people, in the Protestant Episcopal Church.” The right hand so generously extended in 1866 turned out to be a fist.

Common solace with the Reformed Episcopalians

In a parallel development, the assistant Episcopal bishop of Kentucky, George David Cummins, and twenty clergy established The Reformed Episcopal Church in reaction to what they considered the “de-Protestantizing” of The Episcopal Church in matters of ritual. While it is clear in Steven’s letter that he sympathized with the movement, by itself it would not have precipitated the action he took. But Steven’s frustration found common solace with that of the Reformed Episcopalians. Stevens professed to his bishop that he had always loved his Church and would continue to do so until he died but “from this date I renounce my allegiance to [The Episcopal Church]. He turned to the new denomination hoping to have an assignment far from the scene of his frustrations, but reluctantly accepted the wise counsel to continue his work among the African-Americans in the Low Country. In 1879, Stevens was ordained as a bishop in the Reformed Episcopal Church with special jurisdiction for his beloved community of congregations.

Maintaining the same vigor that took him from Morris Island to Antietam, the 71-year-old bishop reported in 1901 that he had “conducted 104 services, 62 quarterly visitations, administered communion 16 times and confirmed 50 persons.” Today there are seventeen Reformed Episcopal Church congregations in the Low Country of South Carolina, and each indebted



source: Cummins Memorial Theological Seminary

Cummins Memorial Theological Seminary in Summerville, SC was founded by the Rev. Peter Stevens in 1876, the year he left the Episcopal Church to serve in the Reformed Episcopal Church. The seminary is named for the Rt. Rev. George David Cummins, who resigned his episcopacy as bishop of Kentucky to form the REC in reaction to the increasing Anglo-Catholic influence in Episcopal Church liturgy.

to the Confederate colonel and Episcopal priest, Peter Fayssoux Stevens.

The State newspaper noted his death on January 10, 1910, and ended its accolades with this note: “The burial will be in Magnolia cemetery. The pallbearers will be negro ministers of his church, whose doctrines he taught for so many years to the negroes in South Carolina.”

Significance of Stevens' journey

I would suggest there are three obvious reasons why Peter Fayssoux Stevens is worthy of our notice, our gratitude and, on behalf of the Church, our apologies.

First of all, the period of American history known as Reconstruction required our Southern forebears to reimagine their conceptual frameworks as well as their infrastructure and institutions. We can be neither surprised by nor proud of the time it took for our church to work through those issues, but Peter Fayssoux Stevens is one of the many who challenged and facilitated that process.

Secondly, the conceptual frameworks of our day seem to need only to know that



source: author

Stevens pictured with his second wife Harriet Rebecca Palmer around 1900. His first wife Mary Singletary Capers died in 1894.

a person played a significant role in the Confederacy to label them as ‘Lost Cause Confederates,’ with assumptions of racial cruelty and cultural insensitivity. Stevens’s life and ministry, however, do not readily conform to the stereotypes of our day any more than those of his own day. He patterned his life and ministry after the deeper rhythms of a calling beyond the reach of stereotypes.

New web series highlights positive church stories

Tell Me Something Good, a new web series from The Episcopal Church, highlights positive stories from around the church through conversations with a variety of guests. New episodes of Tell Me Something Good will be released every two weeks. Episodes 1-3 are available for viewing on The Episcopal Church website and

Nebraska mission

CONTINUED FROM PAGE 7

building would have been in poor condition by then. Almost all the frame buildings initially built by frontier congregations in Nebraska needed extensive repair by the time they were a decade old. Trinity was three decades old by 1932, and without an interested congregation, maintenance was not undertaken in such churches. The building may have been demolished in around 1934. A September 1934 newsletter for the northeast Nebraska mission field indicated that the pews from the little Monroe church were installed in All Saints' Episcopal Church on the Winnebago Reservation. In December 1949, the Platte County Attorney, Arthur W. Kummer, wrote to Nebraska Bishop Rt. Rev. Howard R. Brinker, noting that the building on the original church lot had been removed in the 1930s. Without a religious building on it, the land was taxable, and therefore in arrears on the county tax rolls. The bishop's office replied that no contact had been

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Facebook page, and on Instagram TV, @theepiscopalchurch.

On Episode 3, Rebecca Hall visits with hosts Marcus Halley and Jerusalem Greer about her work with intentional small groups at The Abbey, and how they have blossomed during the pandemic in surprising ways. The Abbey, an extension of St.

made by Platte County regarding the taxes, and that according to the original deed, the property should revert to the designated Hill family descendent. Chancellor Paul G. Good added that the diocese had, "no interest in the property."

The exchange was an unceremonious end to the small Episcopal congregation, initiated with the best intentions for the growth of church and civic community. But its story also relates an important common tale about the hard work undertaken by missionaries in rural areas, as well as the growth and collapse of small, turn-of-the-twentieth century agrarian communities on the Great Plains of Nebraska.

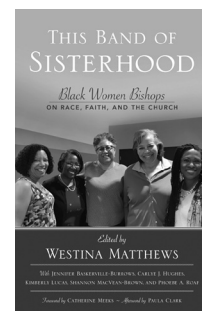
Jo L. Behrens is archivist for the Diocese of Nebraska and parish archivist for All Saints Episcopal Church in Omaha. She has written a number of articles for Nebraska and Oklahoma journals, the latest which will be published this summer deals with African American segregation in Nebraska City.

David's Episcopal Church in Austin, Texas, is a space for spiritual practitioners to meet, primarily online, for classes, groups, and retreats. They draw from both ancient and modern sources with a focus on contemplative practices. Although their particular path is Christian, they welcome all seekers with or without religious affiliation.

Read more: <https://tinyurl.com/y2rxzrjr>
--*Episcopal News Service*

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Confederate colonel

CONTINUED FROM PAGE 9

Finally, the Episcopal Church of today, still smarting from the pains of recent schism, can readily profit from considering the painful, principled journey of Peter Fayssoux Stevens that resulted in the renunciation of his orders.

It is my hope that you find him a worthy subject for the thoughtful minds of this conference. Thank you.

The Rev. Dr. Francis H. Wade is an adjunct faculty member at Virginia Theological Seminary, Alexandria, VA.

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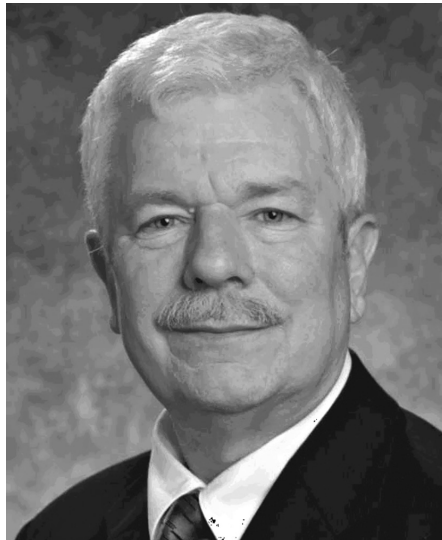
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Burr Prize awarded to the Rev. Alan Hayes

The Historical Society of the Episcopal Church is pleased to announce the Rev. Dr. Alan Hayes as recipient of the 2021 Nelson R. Burr Prize. Hayes is the Bishops Frederick and Heber Wilkinson Professor of the History of Christianity, Wycliffe College at the University of Toronto. A priest in the Anglican Diocese of Niagara, Canada, he earned a B.A. from Pomona College, a B.D. and a Ph.D. from McGill University.

Dr. Hayes is honored for his article “The Elusive Goal: The Commitment to Indigenous Self-Determination in the Anglican Church of Canada, 1967-2020,” published in the September 2020 issue of *Anglican and Episcopal History* (Volume 89, No. 3), where he argues “...colonial assumptions and structures have proven tenacious, and that, although Indigenous self-determination is consistent with historical patterns of Christian mission and organization, the theological, constitutional, and financial obstacles to decolonization have defied solution.” Models which could better promote



source: University of Toronto

Burr Prize recipient the Rev. Dr. Alan Hayes

indigenous self-determination within the Anglican Church of Canada are explored.

The Burr prize honors the renowned scholar Nelson R. Burr, whose two-volume *A Critical Bibliography of Religion in*

America (1961) and other works constitute landmarks in the field of religious historiography. A selection committee of the Historical Society determines an author of the most outstanding article in the Society's journal. The award also honors that which best exemplifies excellence and innovative scholarship in the field of Anglican and Episcopal history.

The Burr selection committee also decided two other articles that merit recognition for excellent and timely scholarship. Samuel J. Richards' “Historical Revision in Church: Re-examining the ‘Saint’ Edward Colston,” published in the September 2020 issue, investigates the legacy of a philanthropist, enslaver, and High Anglican who lived from 1636 to 1721. David M. Goldberg's “Drink Ye All of This: The Episcopal Church and the Temperance Movement,” published in the March 2020 issue examines the Episcopal Church's approach to the temperance movement of the nineteenth and early twentieth centuries.

HSEC awards grants to a periodical and 8 scholars

The Historical Society of the Episcopal Church awarded grants to eight recipients in 2021 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 the peer-reviewed journal of the Historical Society *Anglican and Episcopal History*. Applications are considered by a Grants Committee with final awards determined by the Board of Directors at their meeting in June. A total of \$16,250 was granted from the budget and the Society's Cragon Special Projects Fund.

Sade Oluwakemi Ayeni, an MA candidate at the University of Ibadan, Oyo State, Nigeria, to pursue fieldwork in Akokoland, as part of her research into the role of women in the growth and development of the Anglican Diocese of Akoko, 1983–2019.

Mary Báthory Vidaver, a PhD candidate at the University of Mississippi, to pursue archival research at libraries in northern Virginia and at the University of Virginia, Charlottesville, as part of her investigation into the role of the Social Gospel among southern white

middle-class activists during the first half of the twentieth century.

Graydon Dennison, a PhD candidate at Temple University, to study the archives of Episcopal missionaries at the Episcopal Archives in Austin as part of his inquiry into how U.S. citizens treated not just the Canal Zone but the entirety of the Panamanian Republic as a colonial space during the period 1912–1936.

Daniel Emoru, a PhD candidate at North-West University, Potchefstroom, South Africa, to fund completion of his doctoral thesis examining the impact of Anglican Christianity on the cultural beliefs and practices of the Iteso people of Western Kenya.

Clayton Koppes, retired professor of history at Oberlin College, Ohio, to examine the archives of the National Episcopal AIDS Coalition, housed at the Episcopal Archives, Austin, as part of a book-length project on religious groups' involvement in the AIDS crisis.

The Living Church, for the purchase of a flatbed scanner and support of the publication's continuing digitization project.

Jessica Simmons, an MA candidate at Oklahoma State University, to examine the Papers of Bishop William Hobart Hare, located at the Episcopal Archives, Austin, as part of her investigation into the relationship between the Episcopal Church and the Indigenous nations living in the Dakotas between 1875–1920.

Heather White, assistant professor of Religion and Queer Studies at the University of Puget Sound, to study the archives of William Stringfellow, located at Cornell University, as part of a book-length project on the role of Episcopalians in early gay organizing in New York City, 1945–1980.

Additional details may be found at hsec.us/grants

Lambeth update

The relationship between faith and science and the church's response to the environmental crisis will be key themes at next summer's Lambeth Conference to be held July 27 through August 8, 2022 at the University of Kent in Canterbury, England.

Tracing the genesis of the Historical Society

by Matthew Payne

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

Previously in the series we covered the 1910 founding of the Church Historical Society and how it pursued its mission over its first three decades. It did so by building interest among Episcopalians in studying the history of the church. We now turn to its relationship to the Episcopal Church over its next four decades.

Collectively Together, Purposefully Separate: 1940-1986

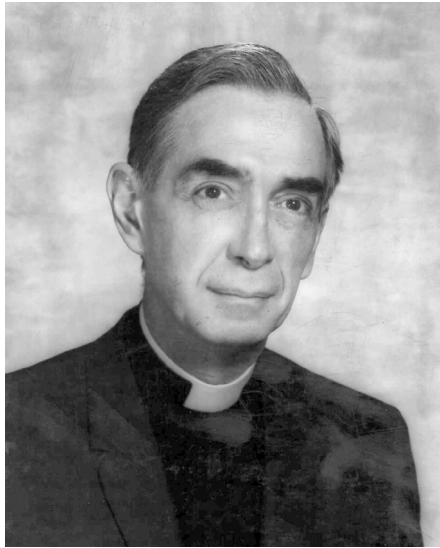
From its founding, the Church Historical Society was an independent organization. It has never been a constituent part of the canonical Episcopal Church structure but in 1940 took on the role of custodian of the Archives of the Episcopal Church. It worked cooperatively with a Joint Committee of the General Convention to publish the Historical Magazine of the Protestant Episcopal Church. It was an association of members supporting the work of the Episcopal Church, but not directly a part of it.

Membership

The Historical Society experienced steady membership growth from the 1940s to 1980s. As noted by President Massey Shepherd, "We must attract new members simply to maintain. We must attract more new members to grow. Growth only occurs when more people join than leave by non-renewal or death." By 1955, the rolls were over 1,000 and stable at 1,100 by the end of the decade. President Shepherd set a goal of 5,000 members by 1972. Though not met, steady increase continued to over 1,600 by the mid 1980's.

Projects

Projects were considered and enacted to help the Historical Society achieve its purposes. One example was the consideration of funding fellowships in 1945, though it was shelved due to the financial commitment necessary to make it happen. Initiatives to have a historiographer and archivist in every diocese met with limited success, including supporting an annual historiographers meeting which eventually became the National Episcopal Historians



Courtesy of the Archives of Church Divinity School of the Pacific

During the Rev. Massey Shepherd's terms as president, the Church Historical Society experienced steady growth during the 1960s and 1970s. There were over 1200 members of the Society by the time he resigned in 1974.

and Archivists. An exhibit booth was a regular fixture at General Convention, showcasing the work of Historical Society and especially the Historical Magazine. A "Friends of the Archives" was developed in 1969 to raise funds for the Archives above those from fees and the national church budget. The Nelson R. Burr Prize was established in 1978 to actively encourage development of Episcopal historical scholarship.

Finances

The need for funds often exceeds those available in most organizations. The board minutes reflect this situation for the Historical Society. Publication sales generated the majority of revenue through the 1950's. Mrs. Samuel Babcock's death in 1949 generated the first bequest to the Historical Society: \$250. Regretfully, her first name was not recorded. When publication sales declined, membership fees and subscriptions made up a larger share of revenue. The General Convention budget supported Archives operations and publication of the Historical Magazine. The publication support ended in 1962. The 1966 decision to discontinue new publications, and the revenue produced, was made because demand had diminished significantly.

Membership and subscription rates increased more than they had in the first three decades. By the early 1980's, it was clear memberships and occasional special

gifts would not sustain the Historical Society in the future. A 1984 endowment campaign raised about \$20,000, well short of the goal of \$200,000.

Relocation

The Church Historical Society consolidated the church's archives at its headquarters in the Philadelphia Divinity School (PDS) due to overcrowding in the Church Missions House in New York. A decade later, concerns about overcrowding returned. More suitable and spacious quarters were needed but a request for a church-wide appeal were refused by the 1949 General Convention. The 1952 Convention adopted a resolution for managers to "remedy the overcrowded conditions and find fireproof facilities".

Enter the newly formed Seminary of the Southwest. It offered 4,000 square feet in their new library for \$600 per year. The offer was accepted and the process to transport 30,000 bound volumes and 150,000 unbound pamphlets and thousands of other items was started.

The unexpected happens in most moves, and this move was no different. First, current building repairs necessitated moving everything into storage until they could be transported to Austin. Next, William Manross, Historical Society secretary and librarian for 8 years, announced plans to resign after the move. He had accepted a full-time position with PDS and decided to stay in Philadelphia with his wife. In the summer of 1955, two freight cars loaded with thousands of boxes travelled by rail to Austin. Moving into their new quarters was expected to take one day. It took three because of a small elevator.

The Historical Magazine

A Joint Commission of the General Convention worked cooperatively with the Historical Society to publish the Historical Magazine of the Protestant Episcopal Church beginning in 1932. By the 1950's the publication had generated a variety of articles, lists, bibliographies and re-prints of source documents which gained use across the church and in the academy. Subscription revenue, advertising (mostly from church sources, like the Church Pension Fund), and support from the national budget met the costs of publication. Expenses were bare-bones because the

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Tracing HSEC

CONTINUED FROM PAGE 12

editor, editorial staff and contributors were not compensated.

General Convention entrusted publication solely to the Historical Society in 1961. The 150th anniversary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in 1971 saw publication of appropriate articles. With the assistance of the Bicentennial Committee of the Executive Council of the Episcopal Church, a Special Bicentennial issue was published in December 1975 and distributed to the entire clergy list of the church.

General Convention financial support for the publication ended in 1979. With over 1,200 subscribers, the publication continued but with greater fiscal stress. Under the direction of editor John Woolverton, the content became more academically rigorous with the introduction of peer review and an editorial board. More efforts were being made to encourage research in modern Episcopal Church developments and in the intellectual history of the Episcopal Church.

The Society and the Archives

Perhaps the most significant shift was in the relationship of the Historical Society and the Archives. The relocation to Austin in 1955 combined the holdings of the church and the Society. Overseeing operations took a majority of the board's time and distinction between the Archives and the Society became blurry. The church press often inaccurately referred to "the Church Historical Society and its Archives."

The Archives needs expanded and some on the board were feeling taken for granted. In 1974, it was noted there was an "ambivalence of the official status of the Society which as currently operating the archives on the basis of General Convention resolution." Bishop Scott Field Bailey, president, realized these ambiguities and took the lead in parsing out the relationship and distinctive natures of the Society and the Archives.

A 1974 renovation project resulted in the Archives filling the entire second floor of the library building. The name was changed from The Library and Archives of the Episcopal Church to the Archives and Historical Collections of the Episcopal Church. In an effort to remove confusion from outside of the church, the Church Historical Society changed its name to the



Source: The Historiographer, 1953, p. 36

Pictures of the poor conditions of the Church Historical Society office at the Philadelphia Divinity School were published to persuade members and the church of the need to improve conditions or find a new home for the Society.

Historical Society of the Episcopal Church in 1975. Change is hard and Reports to General Convention (in the new Blue Book) continued to use the antiquated Church Historical Society title.

Additional space needs of the Archives continued. In 1978, Venture In Mission denied the archives as a recipient of funds. The 1979 General Convention determined its funds were provided only for the Archives and not for any Historical Society activities. In anticipation of expansion, it increased those funds. Finances reported together for decades were now to be reported separately. It became clear the paths that had been aligned were now heading in different directions.

1985 was the final year the Historical Society was responsible for the Archives and after 46 years as custodian, its role came to an end. The Archives began the next chapter with a board which operated under direct authority of General Convention. The Historical Society began the next chapter by charting a path without the Archives.

The final installment of this series will look at how this new path was followed and where the Historical Society stands today.

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

Exposing a troubling history of assimilation

By Susan Montoya Bryan
Religion News Service

[Religion News Service] They sat inside a dust-covered box that had been stashed away, untouched, for years: black-and-white photographs of Apache students who were among the first sent to a New Mexico boarding school bankrolled by East Coast parishioners and literary fans.

The first showed the girls bundled in blankets with moccasins on their feet. The next, taken just weeks later, was starkly different, the children posing in plaid uniforms, high-laced boots and wide-brimmed straw hats.

Adjunct history professor Larry Larrichio of the University of New Mexico said he stumbled upon the 1885 photos while researching a military outpost and immediately recognized their significance.

The images represented the systematic attempt by the U.S. government, religious organizations and other groups to

assimilate indigenous youth into white society by removing them from their homes and shipping them off to boarding school. The effort spanned more than a century and is now the focus of what will be a massive undertaking by the U.S. government as it seeks to uncover the troubled legacy of the nation's policies related to Native American boarding schools, where reports of physical and sexual abuse were widespread.

The U.S. Interior Department has started combing through records in hopes of identifying past boarding schools and the names and tribes of students. The project also will try to determine how many children perished while attending those schools and were buried in unmarked graves.

As part of an effort that began years earlier, the disinterred remains of nine Native American children who died more than a century ago while attending a government-run school in Pennsylvania were handed over to relatives during

a ceremony July 14 so they could be returned to Rosebud Sioux tribal lands in South Dakota.

Interior Secretary Deb Haaland, a member of Laguna Pueblo and the first Native American to lead a Cabinet agency, has promised a comprehensive review while acknowledging it would be a painful and difficult process.

The National Native American Boarding School Healing Coalition has been working to amass information about the schools for almost a decade. With the help of grant funding and the work of independent researchers across the country, the Minnesota-based group has identified nearly 370 schools and estimates hundreds of thousands of Native American children passed through them between 1869 and the 1960s. Of the schools identified by the group so far, records have been found for only 40% of them. The whereabouts of the rest are unknown.

Thurgood Marshall

Because of space limitations we were unable to include the source citations for Brett Kynard's article on U.S. Supreme Court Justice Thurgood Marshall in our spring issue. Below are the sources he consulted for his examination of Marshall's legacy and the effort to have him recognized in the Episcopal Church's Calendar of Lesser Feasts and Fasts.

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Bishop Brewer's ode to the automobile

The Rt. Rev. Leigh Richmond Brewer was elected the missionary bishop of Montana in 1880. He was elected its first diocesan bishop in 1904 and served until his death in 1916.

Bishop Brewer recorded limericks and poems in a black journal titled "Records" dated January 20, 1907. The journal was later passed from generation to generation in the family. The limerick below appears on page 47 of this Journal.

Lines on an Automobile

O, an automobile is a very good thing,
Except when you puncture a tire;
Except a tube bursts and lets out the air,
Which fills you unduly with ire;
Except when it skids, turns turtle in air,
And pins you fast down from above;
Except it sticks fast in the mud and the mire,
And is wholly unable to move.
When these things occur, no one will demur,
To the good sense of all, I appeal;
Just give me a horse, a mule, or an ass
In the place of an automobile.

submitted by the Rev. Barb Schmitz

Amateur Archivist Thinning policy for archives

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, a 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 the former archivist for the Diocese of California.

our new puzzler

Can you name and place this church?

This small congregation on the western Plains had its start in 1902 when an English couple arranged for a celebration of the Eucharist at their ranch home, and two years later had their infant daughter baptized at the local railroad depot. With funds from family and friends in England, and from local congregations, the couple paid for the construction of a small church on a lot donated by the

town mayor. It was replaced with a larger frame building in 1949, and in 1961 a fellowship hall was added. For much of its existence the church has relied on lay readers and visiting clergy for services. In the 1950s it became part of a three church mission field, and in the late ‘70s the Diocesan Council changed its status from mission to congregation. Average Sunday attendance now numbers a half-dozen.

The local town had its start in 1890 when an Irish sheep rancher’s dugout home was designated as a U.S. post office. With the discovery of oil and natural gas in the 1920s, the town quickly grew to 4,000 residents. Its population has since dropped to just under 2,000, but it still remains the largest town in its county. Main attractions are a Route 66 museum and café which is on the National Register of Historic Places, a pioneer museum in an historic hotel, and the annual St. Patrick’s Celebration and the annual Irish Craftfest. One of the final scenes in the Tom Hanks movie, *Cast Away*, was filmed at a local intersection.

Email your best guess to
thehistoriographer@gmail.com

The Rev. Lawrence Crumb, vicar of St. Andrew’s in Cottage Grove, Oregon, was the first to correctly identify the church in last issue’s Puzzler: Trinity Episcopal Church in Mineral Point, Wis. Crumb noted that he once supplied at the parish when it was yoked with Trinity Church in Platteville. Also making the correct guess were The Rev. James M. Weiss, associate professor of theology at Boston College; and Agnes Haigh Widder, humanities bibliographer at Michigan State University Libraries.



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