

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

AUTUMN 2021

VOLUME 61 NUMBER 4

Deadlock over integration

Segregationists in Southwest Virginia block the bishop's efforts to integrate summer youth camp

by Roy G Pollina

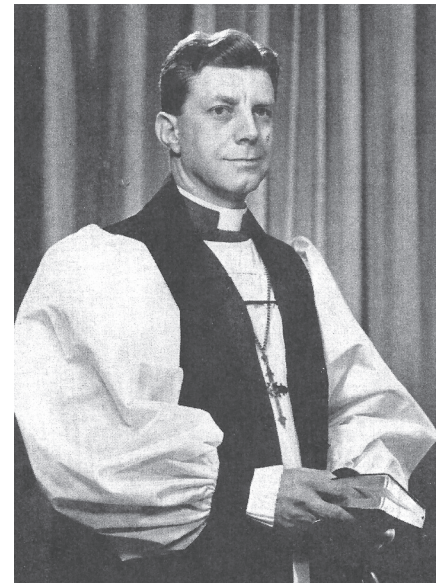
Shortly after my ordination, a priest's widow passed on to me his sizable library of books that included The Priest Prayer Book with Pontifical, 7th edition, published in New York, 1890. Among many interesting chapters is, "Notes of Sin and Their Remedies" an examination for penitents describing "the forms in which sin most commonly violates the commandments." Included among the sins to be guarded against are, "Harshness to inferiors, or neglect of their temporal or spiritual wants — setting a bad example."

It seems evident that the baptismal pledge in the Book of Common Prayer 1979 would, in 1890, be understood to mean something very different from the egalitarian ideal we accept today. One hundred years ago, striving for justice and peace among all people, and respecting the dignity of every human being was often viewed as a pledge for taking on the "white man's burden" by those made superior by race, intelligence and culture. It is arguable that, even in the 1890s, the notion of superiority among the members of God's family was averse to the Gospel.

Yet, as I documented in my book, *Justified by Her Children: Deeds of Courage Confronting a Tradition of Racism*, in the 1950s it was argued that segregation by race did not rise to the level of a doctrinal disagreement over

justice, peace, or respect. In vestries and diocesan councils lay leaders insisted that policies of racial segregation could be put in place that would honor both religious doctrine and the good order of society. It was contended that the duty of every Christian to strive for justice and peace among all people, and respect the dignity of every human being was not in dispute. The problem was not doctrinal, but a disagreement over best policies and practices that permit each race, given their natural condition, to flourish within church and society. Ever present within the dispute over whether racial integration was a matter of doctrine or policy was the dispute over who in the church got to decide the issue.

In March of 1958 the vestry of Christ Episcopal Church, Martinsville, Virginia, heard a report that the youth summer program at Hemlock Haven Camp and Conference Center would be on an integrated basis. After a difficult meeting the Rev. Philip Gresham returned to an empty rectory and wrote to his bishop, the Rt. Rev. William Marmion, "Naturally, such news has hurt most of my men a great deal. Their first reaction was one of anger and hostility." In a meeting held a few weeks later, a strongly worded resolution was adopted that clearly stated that "the Vestry heartily disapproves of the contemplated integrated youth meeting." Heavy with legalese as might be expected of a vestry led by a senior warden who



source: Diocese of Southwestern Virginia
For Bishop William Henry Marmion the issue of integration was a matter of church doctrine and not policy. Many of his clergy agreed with him despite adamant opposition from lay council and vestry members.

was also a Virginia supreme court justice, the reasons for the disapproval were clear: "WHEREAS, the Vestry feels that such an integrated meeting of the youth of the Church is both illegal and ill-advised," and "WHEREAS, the laws of this sovereign Commonwealth expressly forbid the intermingling of the races as contemplated by the Bishop of our Diocese...;" and "WHEREAS, we do not subscribe to the reasoning behind this new "judicial sin" and are unwilling to participate in the violation of the laws of the Commonwealth." As this early encounter shows, the issue of integration

CONTINUED PAGE 7

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)

Vice-President, PRESIDENT PRO TEM

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

SECRETARY

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

Peg Chambers (2020)
History Ministry
Trinity on the Green
New Haven, Connecticut

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

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

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

TREASURER

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

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

Jonathan Lofft (2021)
Toronto School of Theology

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

Newland Smith (2021)
Registrar and Historiographer
Diocese of Chicago

Mark Duffy ex-officio
Canonical Archivist
of the Episcopal Church

HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

HSEC1910@GMAIL.COM (920) 383-1910

PRESIDENT

The Rev. Dr. Robyn M. Neville
Diocese of Southeast Florida

FIRST VICE-PRESIDENT

Dr. J. Michael Utzinger
Hampden-Sydney College

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

The Rev. Dr. Sheryl Kujawa-Holbrook
ex-officio
Editor-in-Chief
Anglican and Episcopal History

Dr. Benjamin M. Guyer (2024)
University of Tennessee Martin

The Rev. Dr. Daniel
Joslyn-Siemiatkoski (2023)
Seminary of the Southwest

The Rev. Jonathan Musser (2023)
St. Francis, Potomac, MD

The Rev. John Runkle (2024)
St. James, Sewanee, TN

SECRETARY

Dr. Pamela Cochran
Loyola University, Maryland

TREASURER

George DeFillipi
St. Alban's, Annandale Va.

Matthew P. Payne
Director of Operations

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

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

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

The Very Rev. Dr. William S. Stafford
(2023)
Church Divinity School of the Pacific

The Rev. Valerie D. Bailey Fischer (2024)
Chaplain, Williams College

The Rev. Dr. Lauren F. Winner (2022)
Duke Divinity School

EPISCOPAL WOMEN'S HISTORY PROJECT EWHP.ORG

President

The Rev. Dr. Jo Ann Barker
Sewanee, TN

Constance J. Cooper
Newark, DE

Vice-President

The Rev. Nan Peete
Chevy Chase, MD

Joan R. Gunderson
Oakmont, PA

Secretary

Jo Ann Steed
Jonesboro, AR

The Rev. Yein Esther Kim
Redondo Beach, CA

Communicator

Robin Sumners
Lago Vista, TX

The Rev. Rose Mary
Joe-Kinale
Wadsworth, NV

Treasurer

Canon Judith Lane Gregory
Episcopal Church in Delaware

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

Past-President

The Rev. Dr. Matilda Dunn
Silver Spring, MD

The Rev. Deacon Cecily
Sawyer Harmon
Newark, DE

Sandra Squires
Omaha, NE

Historiographer

Barbi Tinder
Stoneham, ME

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>

IN THIS ISSUE

Cover, 7-9 Southwestern Virginia deadlocks over integration

- 4 Commentary
- 5 NEHA president's message
- 5-6 EWHP honors women's ministries
- 6 Church puzzler
- 10-12, 15 Hebrew scholar Jean Johnson
- 13-14 Tracing the history of the HSEC (part 4)
- 15 Amateur archivist

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

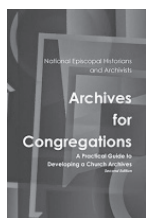
Articles submitted for publication will be edited according to space and style requirements. Source citations should follow *The Chicago Manual of Style*. Permissions or licenses are required for photos or artwork that are not the property of the author, or not in the public domain. Editorial guidelines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

Lambeth articles needed for AEH

The editor of Anglican and Episcopal History invites historical articles related to the Lambeth Conference for 2022. Articles must be academic/scholarly in nature, commit to a peer review process, and conform to the style of Anglican and Episcopal History. Please submit a proposal to AEHeditor@gmail.com by December 31, 2021.

Episcopal Communicators Polly Bond Awards

Award of Merit, Commentary	2018
Award of Excellence, Commentary	2019
Award of Merit, Commentary	2020



Archives for Congregations

Only \$6

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

Historiographer deadlines

Winter 2022: January 15

Spring 2022: April 15

Summer 2022: July 15

IN BRIEF

Rich offerings in first issue by new editor of Anglican and Episcopal History journal

The latest quarterly issue of Anglican and Episcopal History is the first to be published under newly appointed editor Sheryl A. Kujawa-Holbrook, who serves as vice president of academic affairs and dean of the faculty at Claremont School of Theology.

The lead study by Dr. Alexander Pavuk, an associate professor of history at Morgan State University in Baltimore, examines the “ecumenical dance” between the Orthodox Church of Greece and The Episcopal Church hosted at General Theological Seminary in New York City during the waning days of World War I in 1918.

A second study, “The Assyrian Reliefs at Virginia Theological Seminary: A History of Decisions,” takes readers to Seminary Hill. Authors Amanda P. Bourne and Melody D. Knowles provide a detailed account of decisions made regarding the Assyrian reliefs which the seminary has had since 1859. In October 2018 seminary trustees approved the sale of one of the reliefs for a record \$31 million.

Bourne and Knowles are members of the VTS community. The Rev. Bourne is an alumna who currently serves as curate in the Episcopal Diocese of North Carolina while the Rev. Dr. Knowles is vice president of academic affairs at VTS.

Church review editor J. Barrington Bates then concludes an AEH series examining pandemic-era worship with a Corpus Christi service at St. Mark’s Episcopal Church in Philadelphia, part of the Diocese of Pennsylvania.

— reported by Episcopal News Service

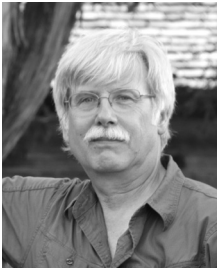
MAILBOX

The comments by David Skidmore in the current Summer 2021 issue are astute and accurate. If I could add one more subject David did not touch upon, it would be our appearance on the world stage. We have many family members and friends in both Canada and Germany, both countries which strive to support America, so we feel their opinions personally.

Our conduct and failings are so obvious and egregious, that our constant pretensions to some kind of moral leadership in our broken world are embarrassing. John Winthrop would be shocked at what happened to his “City on a Hill”, and his beacon of hope to the people of the world. It is often said that our nation’s Constitution is something to be worked toward, rather than have as accomplished fact. That is now more true than ever, as we seem to keep moving in the opposite direction.

Chester Henry Neumann
St. Mary Magdalene, Kansas City, Mo.

Letters to the editor should be sent by email to: thehistoriographer@gmail.com. Letters subject are to editing for length and clarity.



An economy built for the wealthy

commentary

DAVID SKIDMORE

When Jesus stood up in his hometown synagogue in Nazareth, and read from the Isaiah scroll, his aim was not to sooth the consciences of the first century Jeff Bezos, Michael Bloombargs, or Jim Waltons. He rose to preach good news to the poor, recovery to the afflicted, liberation to those held captive, and freedom to those oppressed.

He did not relent or equivocate on any of this during his three years of ministry leading up to his crucifixion. The message he kept pressing home in his encounters and through his parables was consistent: love God, and love your neighbor, unconditionally.

That has become an increasingly fragile and unheeded call in this hyper-polarized, reactionary climate that has gripped American society over the past decade and a half. Civil discourse, attentive dialogue, and open minds—let alone open hearts—are endangered species in our social and political arenas. Our agora has been vacated for cells and closets where we nurse grievances, cultivate conspiracy theories and manufacture zero sum propositions—less for you is more for me.

All manner of explanations have been offered: social media algorithms bent toward antagonism, diffusion of shared norms in an increasingly multicultural and multiethnic society, shift of news media from reporting toward more commentary and analysis, an enduring gun culture and fixation on violence, and an erosion of reasoning and deep reading skills. Subsuming all of these is the profound economic inequality that has pervaded American society over the past three decades, and the confusion, resentment and depression it has engendered.

During the post World War II economic expansion, from 1948 to the early 1970s, when GDP more than doubled, the top marginal personal income tax rate stood at 90 percent in the 1950s and then shrinking to 70 percent in the 1970s. The gap between what executives made and workers made was fairly narrow: in 1965 the pay ratio was 20 to 1. But over the past three decades that gap has ballooned. The CEO to worker income ratio stands now at 300 to 1. Even the pandemic hasn't dented it much. Coca Cola's CEO makes 1600 times as much as the typical Coca Cola worker. Further fueling the inequality crisis is the tax code that is weighted more toward wage income than earnings derived from capital. Shell companies, trusts, real estate and investment loopholes are all ways that the wealthy avoid paying taxes. If your income is almost entirely from investments—stocks, bonds, real estate—as it is for most of the top CEOs, then your major tax liability is the capital gains tax which tops out at 20 percent, but because of the loopholes the actual tax paid by those owning 1 percent of the nation's wealth runs from 1 to 4 percent

The rich just keep getting richer, while lower and middle income households watch their prospects for financial security diminish under a regressive tax code and salaries and wages

that barely keep pace with inflation. The supply-side shift in economic policy by the Reagan administration in the 1980s, touted to float all boats, mostly floated those of the wealthy.

The disproportionate gains of the wealthiest Americans were also clear in the 2017 tax cut legislation engineered by the GOP. Personal rates were cut for all income levels by 2 to 4 percent, but sunsetted for 2025. Some reductions were made permanent though: reduction of the corporate rate to a flat 21 percent, and doubling the amount shielded from estate taxes. Along with adding \$2.289 trillion to the nation's debt, the bill fell well short of generating GDP growth to offset the tax revenue loss. Corporate investment in the economy—translating to more hires, and higher wages—never materialized. Businesses instead plowed the tax savings into stock buybacks, executive bonuses, and debt pay down.

Four years on, even with the Democrats in the driver seat, the chances for significantly reducing income inequality are fading. The "soft" infrastructure bill has shrunk from \$3.5 trillion to \$1.75 trillion, and along the way has dropped Medicare dental and vision coverage, permission for the Federal government to negotiate drug pricing, and free community college. The planned wealth tax on unrealized capital gains is also gone, limiting the revenue source to surtaxes on income exceeding \$10 million (affecting 16,000 tax payers), a minimum 15 percent tax on large corporations, a 1 percent tax on stock buybacks, and a 50 percent minimum tax on corporate foreign profits, which analysts are skeptical will be enough to cover the cost. With all this whittling over the months amid rising inflation, it is still uncertain whether Democratic moderates (basically Senators Joe Manchin and Kyrsten Sinema) will back the bill without being assured it will pay for itself.

Even pared down the Build Back Better bill would be a game changer for the working class, despite only modestly closing the income gap. Universal free pre-K, extended child tax credit, expanded Medicaid, and construction of 1 million affordable homes. But will it be enough, assuming it passes, to wean blue collar and rural voters from their infatuation with Trump and the identity politics smokescreen thrown up by the GOP, and convince them to embrace this New Deal, one that truly has the capacity to tilt the prospects for a better life to their advantage?

In this era of profound institutional distrust, who is willing to make that leap of faith? Neither the one percenters nor those striving to make ends meet appear eager for an overhaul of the engine driving our economy and driving our expectations for a fulfilling life. One fears losing ground in a scheme weighted against their welfare; the other fears losing the opportunity to gain more ground on a field tilting to greater inequality. Who faces the greatest risk? Who has the most to lose?

In the Gospel of Matthew we learn of the rich man, who claiming to have followed all the rules, asks Jesus what he must do to inherit eternal life. Jesus challenges him to choose between two kingdoms, two ways of living: self serving or self sacrificing. "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me."

a message from the president of NEHA



Our collaborative, clear-eyed work

Jean Ballard Terepka

President Pro Tem

NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS

Our members are a fairly close-knit group. We are bound together by friendship networks and the habits of our faith; we share camaraderie and a deep interest in the history of our church. Within our membership, several 'subgroups' co-exist: we are parish volunteers and salaried church employees; we are clergy and laity; we come from churches and from cathedrals. As we all move forward together in whatever our next phase of national life might be, we in NEHA will depend more than ever on our commonalities to explore and narrate the various histories of our national and local church communities.

Particularly important is an understanding of the strengths and depths of the resources contained in our archival collections. This is especially true of our cathedral archives and libraries. Many of these are superbly organized and cataloged; diocesan archivists and historiographers are invaluable resources and mentors.

Many of us are accustomed to diocesan archivists' expertise – and bishops', rectors' and lawyers' dependence on it – in areas such as property and real estate management, church finances, secular contract disputes and occasional dicey personnel challenges. Episcopal biographers can't function without diocesan historiographers; professional genealogists of many sorts take pride in how many cathedral archivists they know by their first names. Those of us engaged in writing church histories value the insights and advice of our cathedral colleagues in helping us understand how our own individual church archives relate to the larger diocesan collections. We are, in fact, happily and appropriately accustomed to thinking of our diocesan archivists as heroes in our traditional history endeavors and grateful for their mentorship to many of us.

As our church calls us into the creation, development and nurturing of one and many beloved communities, we must be clear-eyed and honest about our histories: when we can accurately describe what we have been and done, then we are more likely to be effective in our discernment of what we must strive to become. As we consider parish and local histories through the lenses of race and gender, class and legal status, we do well to begin with diocesan convention journals. Whether

or not these journals have been digitized, diocesan archivists are our first guides here. We might be used to reading the convention journals to track our particular institutions over time or to examine bishops' activities or cathedral finances. But mining this chronological material for themes – Black presence, immigrant ministries, women's guilds, Sunday School faculty training, for instance – produces different insights and suggests unexpected next research steps. Thematic reading offers previously undetected patterns and connections, new perspectives on daily life in the diocese. Thematic reading often reveals stories that once were hidden.

In NEHA, as in the Historical Society of the Episcopal Church and the Episcopal Women's History Project, we share these stories with each other. We place them next to each other for discussion and comparison. It is a collaborative process. Our familiarity with each other's histories and archival collections in which we find our evidence enriches the work we all do.

Collaboration such as this is essential for the development of an accurate understanding of those kinds of issues within our church that have led to practical and spiritual disenfranchisement and alienation in our church. Theme-based conferences provide opportunities for the collaborative historical work which is critical to spiritual discernment in church mission.

Our Covid-19 era has imposed terrible separations from each other. As the pandemic has compelled many of us to spiritual reckonings about our church's strengths and weaknesses in a time of difficult challenge, our collaborations have been confined to 'phone conversations, emails and Zoom meetings. Many of our archives are only now beginning to reopen.

Our next major gathering is currently being planned for the Tri-History Conference in 2023; details of the conference will be shared over the coming months. Exploration of the theme of the Latinx presence in our church will offer opportunities for collaboration and collegiality as we consider Latinx patterns and challenges across time and in different regions of the country. Even before a formal call for papers is issued, all NEHA members can search their own archives to uncover hidden Latinx stories and consult with colleague diocesan archivists to find local and regional themes.

Collaboration among NEHA archivists and historians on this upcoming conference theme – as on all themes – will lead to both rich historical accuracy and spiritual community. Our archives offer us many gifts indeed.

EWHP uses stories to honor women's ministries

If you are looking for something interesting in the year of 2022, the Episcopal Women's History Project (EWHP) has some ideas to explore. The EWHP Mission Statement is The Episcopal Women's History Project honors women's ministries in the Episcopal Church by listening, recording, and continuing to tell their stories. During the coming year there will be several ways to honor those that will be presenting such stories.

EWHP at its founding gave grants and awards to many women who had been creating stories by the ministries and the work they

did, giving their talents and energies to support the Episcopal Church. EWHP's founding board members and members gave funds and energy to help women bring their ideas to life and to create their stories. During 2020-2021 new grants, awards and scholarships have been created to encourage women to reach out for funds to create new stories.

One of the ways the EWHP will honor one woman's ministry is with a new scholarship honoring the Rev. Dr. Matilda Dunn,

SEE **WOMENS MINISTRIES** PAGE 6

women's ministries

CONTINUED FROM PAGE 5

who passed away at the beginning of 2021. The scholarship is for a woman of color and can be used to help open a door for higher education. Matilda served EWHP for over ten years as a board member, treasurer, and president. Her greatest accomplishment was spearheading the 2017 conference on Women of Color in the Episcopal Church, acknowledging their pain and celebrating their achievements. If you are interested in supporting this scholarship look at the campaign for scholarship funds by going here: <https://ewhp.networkforgood.com/projects/130119-the-rev-dr-matilda-edunn-scholarship>

As a way of celebrating the life of one of the EWHP founders, Dr. Joanna Gillespie, a new award has been created. Joanna and her friend, Mary Donovan, decided that there was a need to capture the stories and the events that women had used to keep the Episcopal Church alive and well. This history needed to be kept alive. They founded EWHP in 1980. Joanna died in November of 2019, after a long illness. In her honor, The Joanna Gillespie Award of

Creativity was established—an award celebrating her energy and her creativity. The information about this award may be found here: <https://ewhp.networkforgood.com/projects/116867-a-tribute-to-joanna-bowen-gillespie-ph-d>

The EWHP Board and members created a way of telling stories during Lent in 2021. A series entitled, “Women Worth Knowing,” was presented using Zoom about women who had served the Episcopal Church in many ways. The six one-hour programs tell the stories of six interesting women: Constance Baker Motley: Doing Justice; The Rev. Peggy Bosmeyer Campbell—The First woman ordained in Arkansas—priest, organizer, teacher; Sister Constance and her Companions—the “Martyrs of Memphis; Rae E. Whitney—Hymns of Hope, Joy, and Wonder; The Rev. Pauli Murray—American civil rights lawyer, author, and the first African-American woman to be ordained as an Episcopal priest; Gertrude Sumners, missionary teacher in Kyoto, Japan from 1931-1967, worker in World War II, and life-long Episcopalian.

The “Women Worth Knowing” series is now available on the EWHP YouTube channel: <https://www.youtube.com/channel/UC5OVtVii7tsTwGlxRZFfZSQ>. A new series for the Lenten Series will be presented by EWHP in 2022.

our new puzzler

Can you name and place this church?

Episcopalians in this seaport town first worshipped in a tent church and then a railroad depot before funds could be raised to build a cedar shake church in 1906. A rectory was completed ten years later. A unique feature is the historic reredos completed in 1925 depicting the Resurrection and Ascension. The painting substitutes contemporaneous figures—a

trapper, a homesteader, a prospector, a Native American—for the apostles. The church has gone through several remodelings, the most recent being the installation of a stained glass window depicting Jesus walking on the Sea of Galilee and rescuing Peter. The congregation is currently served by a supply priest presiding at Eucharist every other Sunday.

Only three years older than the church, the coastal town is named for a government official and played a vital role in the U.S. military buildup in World War II as it is situated on an ice-free bay. It is both the terminus of a major railroad and the starting point of a historic trail. Tourism, commercial fishing, shipping, and a state correctional center are the mainstays of the local economy. Major attractions are a marine life center, a national park, and a national marine wildlife refuge.

Email your best guess to
thehistoriographer@gmail.com



Kristin Brown, a NEHA member, was the first to correctly identify the church in last issue's Puzzler: St. Michael and All Angels in Shamrock, Texas. Brown, who is archives assistant at Grace and St. Stephens in Colorado Springs, credited the mention of the Castaway movie site as the primary clue in narrowing her selection. Also solving the Puzzler was Wilmar Jennings of Providence, R. I who noted that the Shamrock church was featured in the 2002 Historic Episcopal Churches Engagement Calendar published by the National Episcopal Historians and Archivists.

Integration

CONTINUED FROM FRONT PAGE

was taken up by the lay leaders as a matter of principled policy based on law absent any exploration of the discerning of God's will, the mind of Christ, or a request for the godly advice of the bishop.

The policy argument was taken up by the executive board of the diocese during their April meeting. Prior to the meeting, Francis Cocke, the chancellor of the Diocese of Southwestern Virginia since its founding in 1919, submitted his resignation to Marmion over the bishop's stand for racial integration for the diocese. Though Marmion refused the resignation, convincing Cocke to remain, the chancellor raised with the board "the question of whether or not the bishop, by pronouncement, could adopt a policy which so plainly affects the laity of the diocese." Having branded the issue a matter of policy the chancellor continued his argument, "the policy of the State has been clearly stated by the legislative action; that the diocesan policy now finds itself in the position of moving squarely into the face of the law of the Commonwealth." The lay members agreed with the chancellor in opposing any change to the current racial policy. It was left to the clergy to stand with the bishop. The Rev. Henry Fox reminded his colleagues that in the bishop's 1955 diocesan council address, Marmion had stated that the diocese needed "a place of our own where all our people can come without being discriminated against." At that council, Marmion was not circumspect on where the basis and authority for integrating the diocese lay. "The official policy of the diocese at such meetings is to make no distinction because of race or color," Marmion stated. But, aware that policy alone was not sufficient to change long-standing prejudices, the bishop grounded his policy in the doctrine that, "All of us stand under God's judgment."

The 1958 diocesan council brought out into the open the conflict over integration that had been closeted in vestry and board meetings. The sides were clearly drawn with the church policy oriented lay segregationists on one side and the integrationist bishop with his doctrine-disposed clergy on the other side. The first day of council saw a range of motions regarding Hemlock



source: The Southwestern Episcopalian

Delegates to the annual council of the Diocese of Southwestern Virginia gather outside St. Paul's, Lynchburg April 16 1958 prior to the opening session. The council ended deadlocked over the bishop's call for an integrated summer camp.

Haven, from separate conferences for white and colored youth, to camps integrated by race but segregated by sex, to no summer youth camps. Each motion failed with the clergy and laity casting their ballots by orders and voting decisively against each other. In his address to the council that evening, the bishop sought to move the issue from one of church policy to one of Christian duty. Marmion acknowledged that there "are honest differences of opinion in regard to the manner, speed and extent of applying" the process of racial integration to the church's youth conferences. However, he would brook no interference in response to Christian discipleship. "God's commandments are binding on everyone," he said, "His judgment rests on all of our arrangements short of his will. We must move in the direction which seems to the church to be his will." The second day of council fared no better than the first. After spending the entire morning in separate lay and clergy caucuses, the afternoon session remained deadlocked over the racial composition of the summer youth camp. Finally, a motion was accepted to form a study commission to prepare a report for next year, accompanied by a resolution that there be no youth camp at Hemlock Haven the summer of 1958.

There was no denying that the 39th Annual Council of the Diocese of Southwestern Virginia ended with some very bruised feelings on the part of its delegates. A few of the clergy felt that a decision to integrate the diocesan conference center was a question of church doctrine and wholly the prerogative of the bishop. As described in the Roanoke Times, these

priests believed that "only temporal matters of the church are within the policymaking scope of the general Council" and integration was seen as a moral and spiritual matter. The long-serving chancellor of the diocese argued that moving from the historic segregation of the church was a matter of policy and only the general council could change policy. The Roanoke Times reported, that after seeing his proposal go down to defeat, one lay delegate "took to the floor to criticize the clergy's conduct in the controversy. He argued that the clergy have some obligation to laymen other than 'pushing us around.'" Another lay delegate warned that by forcing the issue, the clergy bore the responsibility for the canceled youth conferences at Hemlock Haven. Speaking of his fellow lay delegates, he declared, "We have done everything we could to meet the ends of justice." It is not improper that the lay delegates would want "to meet the ends of justice." It is a little disappointing that these churchmen would not set their sights a little higher, seeking to meet the more New Testament goals of *philia*, or even, *agape*.

At the end of 1958, the Christ Church senior warden, Kennon Caithness Whittle, addressing his vestry and referring back to their May resolution stated, "In passing this resolution, the vestry took the position that the segregation-integration question was a political-social question having no connection with religion. My information is that the views of the Vestry in this regard have not changed." Here was a clear statement that segregation-integration was beyond the reach of doctrine or the purview of the church. The senior warden drove this point home in his conclusion, "In view of this

SEE INTEGRATION PAGE 8

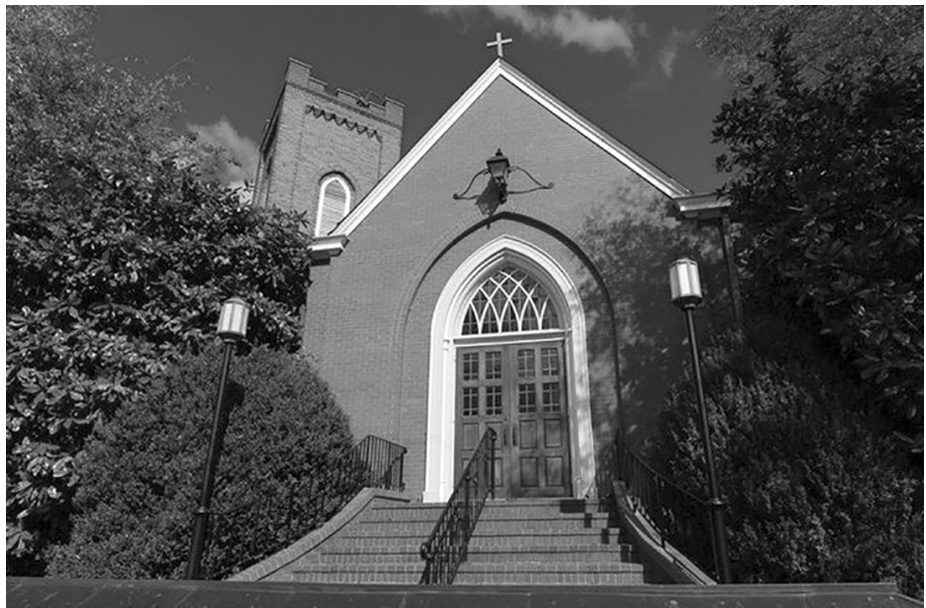
clarification of the unfortunate controversy which has arisen in our Parish, and with good will toward all men and all races of men, ... with the hope and prayer that any differences existing between us be resolved and we go forward with Christ's work in the future as we have tried to do in the past." In true 1890s fashion, Christ Church vestry saw the struggle over Hemlock Haven's youth summer program as a regrettable constraint on their ability to move forward with the true work of the church: prayerful aspiration.

Less than 50 miles from Martinsville, the hope for good will was in short supply at Trinity Episcopal Church in Rocky Mount. The conflicts over race, authority and power blended together in an explosive mixture. *Jet Magazine* reported that in a meeting prior to the 1959 diocesan council, the Trinity vestry, by a 5 to 2 vote, ordered its council delegates to "oppose any integration of the races" at Hemlock Haven youth camp "in any way at any time." Rather than submit to what he saw as a grave injustice, the priest resigned his position as vicar. In his letter of resignation he opposed both the stance and the heavy-handedness of a vestry that "would refuse to let a fellow Christian vote as his prayers and conscience direct him to."

The 1959 diocesan council saw the diocesan executive board trying another attempt to find a policy solution to their racial problem. Their proposal "advocated operating Hemlock Haven on a segregated basis this summer" but to integrate next year with the junior youth. Again this year as last, substitute motions were made including this clergy attempt to stuff church teaching into as many doctrinal sacks as possible: "This Council declares its acceptance with gratitude and its belief in the rightness of the findings of the Fathers in God at Lambeth in 1958; the Anglican Congress of 1954; and the several General Conventions of the Church in the United States in regard to the will of God as to the relation of different races in the Body of Christ; and further, rejoices that it is a part of that One Holy Catholic and Apostolic Church, which has been the means of confronting this diocese with God's Judgment." The recently resigned vicar from Trinity Rocky Mount rose in support of the resolution, "a vote against the resolution would be a repudiation of church doctrine and would mean that God's judgement is not applicable in this situation." The lay

INTEGRATION

Deadlock in Southwestern Virginia

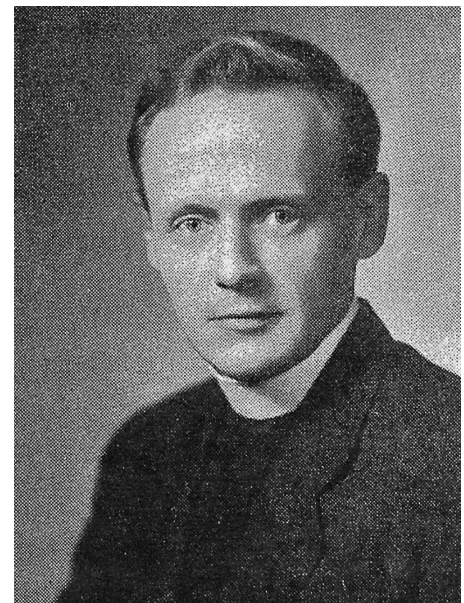


source: Christ Church, Martinsville

Christ Church, Martinsville was founded in 1847 and the current building was built in 1903. The parish website notes how attitudes have changed since the battles over integration in the late 1950s: "...racial reconciliation has progressed considerably, and our church has made concerted efforts to be more inclusive."

delegates were having none of it. One prominent lay delegate, the publisher of a small city newspaper, declared, "We shouldn't be put in the position of rejecting doctrine or accepting integration." Another lay delegate and Virginia state legislator agreed stating the matter was one "of policy, not of Christian doctrine." Because most lay delegates believed integration to be "a political-social question having no connection with religion" while most of the clergy regarded it "the will of God as to the relation of different races" the work of the council had reached an impasse not only on what should be done but on what authority the decision should be made. The final result was an admission of failure with the passage of a measure "that Hemlock Haven be operated in 1959 as it was in 1958." That is, no summer camp, again, this year.

Christ Church in Martinsville did not have a clergy representative at the 1960 diocesan council, Gresham having resigned weeks before that gathering. The resignation occurred at the regular vestry meeting with the reading of an angry letter petitioning the vestry to take action against an accusation of deception perpetrated by the rector. A father of two daughters had



source: Christ Church, Martinsville

The Rev. Philip Gresham resigned as rector after the Christ Church vestry directed Gresham to label any announcements of integrated gatherings in the diocese as "Not Whites Only."

his anger aroused when the girls received a post card that had been mailed to the youth of the parish inviting them to attend a Special Mite Box Presentation Service and

box supper schedule for all diocesan youth. The man's claim of deception rested on his contention that his daughters were "being urged to attend a Negro-White Social" that Gresham "must know that I as a Father am deeply opposed to." Despite the bishop's stated position since 1955 that all diocesan events would be on an integrated basis, the vestry bought into the claim of deception brought by the irate father. They directed the rector "that henceforth announcements and notices of pending meetings must state whether any meeting will be conducted on an integrated basis." The Vestry's action made it the priest's responsibility henceforth, following their guidelines and when the occasion called for it, to stamp some announcements "Not Whites Only." At the conclusion of the meeting, Gresham resigned stating that the Vestry's position on racial segregation was "a refutation of God's teachings and of the policy of the national church." In his resignation, Gresham had wedded doctrine and policy into a unified reason that segregation must be opposed: The mind of Christ and good governance would not allow race to be used as an excuse to separate the children of God.

On June 1, 1960, less than a month after Gresham's resignation as rector, the vestry of Christ Church heard a report of a meeting between their Calling Committee and Bishop Marmion. The vestry was told that it was the bishop's opinion that, contrary to Gresham's parting prediction, "Christ Church would have no difficulty in selecting a new rector of high caliber, mature outlook and judgment." It was also reported that, in reply to a committee member's question, Marmion stated that the church's position on racial integration was a matter of policy, not doctrine. It is difficult to connect this report of Marmion's words with his actions before or after the statement. However, it is evidence that the issue of doctrine v. policy was a central component of the debate over integration in the church. At the conclusion of the Calling Committee report the senior warden "expressed the hope that the subject of integration would never come up again as an issue and that the vestry and parish would go forward united in its work."

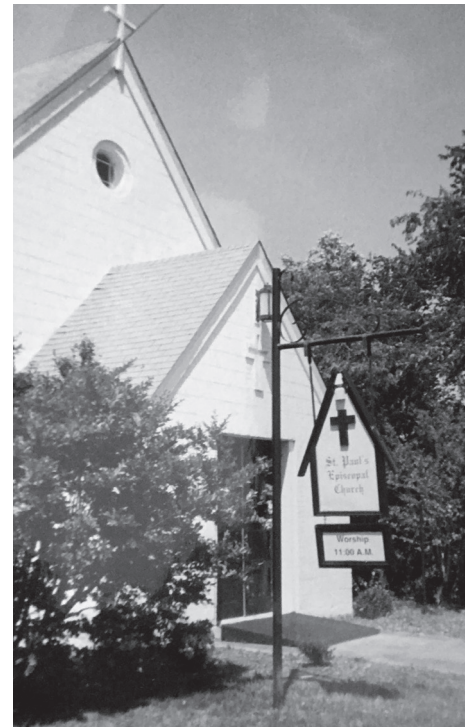
Today, no vestry of the Episcopal Church would ask its rector to accept the proposition "that the segregation-integration question was a political-social question having no connection with religion." Such a position would be contrary to the clearly stated doctrinal position of the Baptismal Vows

in the Book of Common Prayer that bind every baptized person to "strive for justice and peace among all people, and respect the dignity of every human being." Gone from the Episcopal Church are the overt prejudices of the type found in Christ Church's vestry, a group of Virginia gentlemen steadfastly devoted to upholding the Southern legacy of white supremacy enshrined in the laws of the Commonwealth; vestrymen who took the position that the church's role was to buttress the political and legal establishment that provided peace and harmony for their class of society. That those ideals lasted as long as they did, both in and outside of the church, is deeply disturbing, to say the least.

Today, no vestry of the Episcopal Church would ask its rector to accept the proposition "that the segregation-integration question was a political-social question having no connection with religion."

Sources

- The Priest Prayer Book with Pontifical*, 7th edition, published in New York, 1890.
- Book of Common Prayer* 1979. New York, NY. Church Publishing Incorporated.
- Pollina, Roy G. *Justified by Her Children: Deeds of Courage Confronting a Tradition of Racism*. Buena Vista, VA: Whaler Books an Imprint of Mariner Media, 2021.
- Philip Gresham letter to William Marmion, 3/4/1958. Diocese of Southwestern Virginia archives.
- Christ Episcopal Church Vestry Minutes. 3/18/1958, 12/10/1958, 5/4/1960, 6/1/1960.
- Minutes of the Executive Board of Diocese of Southwestern Virginia. 4/17/1958.
- Journal of the Diocese of Southwestern Virginia. 1955, p.40.
- Southwestern Episcopalian*. June 1958, p.5. May 1959, p.3.
- Roanoke Times*. 5/17/1958, 5/18/1958, 4/17/1959.
- Jet Magazine*. The Johnson Publishing Company. 4/30/1959, p.20.
- Salmon, Nina. "Paved with Good Intentions: The Road to Racial Unity in the Episcopal Diocese of Southwestern Virginia" by Nina Salmon. Dissertation submitted to the faculty of the Virginia Polytechnic Institute and State University, April 8, 2016.



source: author

St. Paul's, an historically Black Episcopal church in Martinsville, forged a close relationship with Christ Church over the past few decades, but dwindling membership forced members to make the difficult decision to close and merge with Christ Church in 2020. The congregation was formed in 1940 when a local dentist petitioned the diocese to organize a church for African-Americans.

The Rev. Roy Polina is author of Justified by Her Children: Deeds of Courage Confronting a Tradition of Racism on which this article is based. He served as rector of Christ Church, Martinsville, Va. From 2011 to 2015.

Jean Johnson, a wise and engaging teacher

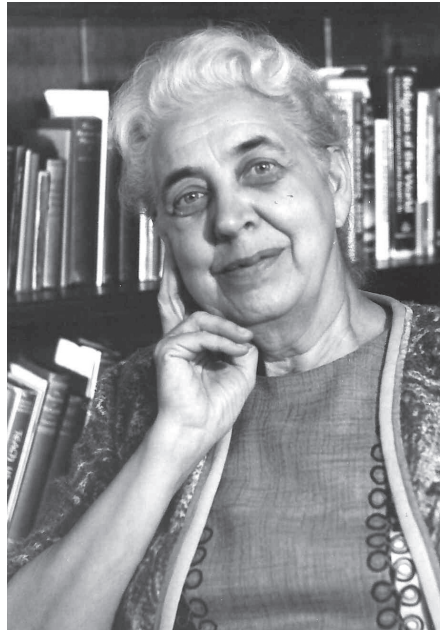
Hebrew instructor at CDSP had many talents: biblical scholar, book reviewer, archaeologist, and ecumenist

by John Rawlinson

Approaching the class on the “Eighth Century [B.C.] Prophets” honky tonk music assaulted our ears, and a colorfully decorated table with baskets of grapes, figs, pomegranates, olives, dates, almonds and pistachio nuts greeted our eyes. Professor Jean Johnson had laid the table because she believed we needed to understand the lives the Palestinians of the time— including their foods. The assignment was that each student find a parallel between the time of those prophets and our own. After considerable puzzlement someone asked when the music would end and the student presentation would begin. The student of the day responded that the music was the presentation. He then drew parallels between the lonely lives of livestock-dependent shepherds of the 8th Century, and the lives of contemporary American cowboys. This was typical of the creativity engendered in one of Jean’s classes in the Church Divinity School of the Pacific (CDSP).

On paper, Jean Johnson was ill-qualified to teach at a seminary. Her only degree was a 1926 Bachelor of Arts from Goucher, an all-women’s college in Baltimore, Maryland— albeit with election to Phi Beta Kappa. In a 1967 seminary accreditation report it was said that she was “formerly Methodist (no close connection).” However, in her high school graduation yearbook a different picture emerges from the comment that her editorship “indicates a successful future in the South American Mission Fields.” So her fellow students knew her as one interested in evangelism, and languages.

Throughout her early years, her mind was formed and shaped by logic. Her father was a partner in a local law firm, and was politically active, so she was accustomed to careful reasoning on legal matters and politics. For four years in high school she helped



source: CDSP

Jean Rogers Johnson at her office at the Church Divinity School of the Pacific in the 1960s.

create the yearbook, and in her final year was its editor. During all those years, and all of her college career, she was a successful interscholastic debater, an endeavor which requires organizational skills, and the ability logically to express one’s ideas.

There are indications that Jean traveled overseas with her parents though no details are known. The exception is an early trip to Istanbul which seems to be related to her interest in Near Eastern archaeology and history.

Following college, she went directly to the Oriental Institute of the University of Chicago in pursuit of a doctorate in Hebrew, ancient Jewish history, and archaeology. In 1928 she was elected to membership in the professional organization— the Oriental Society of America — and seems to have remained a member throughout her life. Receiving that organization’s professional journal gave her a window on the ongoing scholarly investigations and discoveries for the whole of the ancient Near East. She was offered a teaching role in the religion department of Goucher College. However, that possibility and her formal studies were interrupted by marriage, two children, and the death of her husband.

Resuming studies in 1934, she completed all residency requirements for a doctorate. Simultaneously she served as an instructor in Old Testament and Hebrew in

Ashland Theological Seminary, in Ashland, Ohio. In June, 1935, her dissertation efforts were again interrupted by marriage, and the very active life of the wife of a parish priest who then became a seminary professor. In 1936 the family moved to Waukesha, Wisconsin— near Nashotah seminary where her husband was teaching.

The summer of 1937 she spent in Great Britain. In July she spent two weeks as an unofficial observer at the ecumenical Oxford Conference on “Church, Community and State” which had 425 delegates from most Christian churches around the world— except for the Roman Catholic Church and the Nazi-dominated German Evangelical Church.

In both formal and informal times she was caught up in the conceptual conflicts between nationalism and over-arching Christian commitments, in debates over the relationships between Christianity and economics, and secular and religious education. In general she was grappling with how to apply Christian doctrine and principles to social, political, and individual decisions in daily life. A short time later she was an observer at the also-ecumenical Edinburgh Conference on Faith and Order, which wrestled with the many practical and theological issues related to church unity. Those two conferences resolved to combine and form the World Council of Churches. So, she mingled with officials who were attuned to cooperative and ecumenical church relationships and activities, and by experience learned how to engage the processes of finding common ground. For the rest of her life Jean Johnson was quietly active in ecumenical relationships on different levels and for different purposes.

Most of the time from 1936 to 1951 seems to have been a quiescent period in her life, focused on her three young children, and the social life of the wife of a seminary professor. Her husband taught at Nashotah House in Wisconsin from 1936 to 1940. Then from 1940 to 1951 the family was in Cambridge, Massachusetts at the Episcopal Theological School. From 1947 to 1951 she was the president of the Women’s Division of the Church Service League, in the Episcopal Diocese of Massachusetts. In that capacity she was a delegate to the national Triennial gathering of the Episcopal Churchwomen, in San Francisco.

CONTINUED NEXT PAGE

Jean Johnson

CONTINUED FROM PREVIOUS PAGE

Between 1936 and 1946 Johnson published six book reviews in the *Anglican Theological Review*. They demonstrate that she read widely and remained current in the developing scholarship of Near Eastern history, archaeology, languages, and geography. She also knew the works of major academic figures in those fields. That included details about tel Lachish, the archaeological site in southern Palestine, which would be important later in her life.

Still, during the years in Cambridge there was one busy year: the 1947-1948 academic year the family spent in the Near East. They sailed to Alexandria, Egypt, went to Cairo, and took a train to Haifa, then to Jerusalem where they settled into the American School of Oriental Research (ASOR). The result was that Jean Johnson came into association with several internationally known archaeologists, and others who were at the beginning of their careers. She had direct contact with Millar Burrows, the director of the school and an archaeological scholar of the first rank, taking a brief and intensive course in Hebrew paleography from him. Included in that post-doctoral course were two students who became noted Biblical scholars— John Trever, and William Brownlee— though she was notably more advanced in the field than were they. In the past she had studied the Lachish Letters which date from the sixth century B.C.E. and was therefore familiar with Hebrew paleography. She was also able to visit several active archaeological excavations in process, as well as some dormant sites including Lachish. As an invited participant in ASOR, she had special access to the professionals on those digs.

The situation in Jerusalem quickly became dangerous as armed conflict began between Jews and Arabs, and in November the United Nations decided upon the partition of Palestine. There were bombings, and while her four year old son played in a sand box at ASOR, two vehicles raced past. One was chasing a taxi from which a bomb had been thrown into a crowd at the Damascus Gate where some ten people were killed. Jean had left the area just before the explosion. Every night tracer bullets and mortar shells flew over the house. One daytime her son was in the ASOR laundry room when a bullet flew into it. So, in January, 1948 the family was asked to leave the school

for their own safety. Many such events gave her personal knowledge of the chaos and conflict which attended the birth of the state of Israel. This all happened when it was traditional for the ASOR to have a beginning-of-the-year pause in its activities, and they were asked to leave the school for their own safety.

Deprived of the opportunity to visit more archaeological sites in Palestine, they traveled. First they went to Cyprus where they spent two months steeping themselves in local archaeological experiences. Then they went to Turkey. Later they went through Rome en route to other parts of Europe.

Later Jean's husband said, "In April, when we were in Rome, Bill Brownlee ... came up to our hotel and took out his briefcase, and wrapped up in his undershirt were photographs of these scrolls. They immediately looked to Jean like something similar to the Nash Papyrus, and so she was able to see what [W. F.] Albright [the famous archaeologist] had seen as soon as she saw the photographs..." They were the earliest images of what later came to be known as the Dead Sea Scrolls.

In 1951 the family moved to Berkeley, California, where her husband became the dean of the Church Divinity School of the Pacific, an Episcopal seminary. Immediately the faculty formally resolved, "that Mrs. Jean Rogers Johnson be asked to teach Hebrew. She continued teaching there until 1970. During those years, in addition to Hebrew, she taught a wide variety

of Old Testament courses: Introduction to the Old Testament, literature and religion of the Old Testament, Old Testament Prophets, Job and Ecclesiastes, wisdom literature, and the later books of the Old Testament. Many years she also co-taught a very popular senior bible seminar with her husband which students called "the Dean and Jean course." On one occasion she also co-taught the required course on Christian ethics. At various points during the years the trustees were told that she carried a full teaching load— without pay. Still, in all her teaching years she was never invited to join the faculty meetings because technically she was not qualified to teach at the graduate level. Nonetheless, she was remembered with respect and fondness by several generations of students who found her a wise, knowledgeable, and engaging teacher.

About a year after she began teaching at CDS, its publication included a brief article about her. The headline was: "Jack-of-All Trades is Master of Several." It said that students appreciated her "active mind and her large store of information," and added that "Search for a [Hebrew] verb root, for instance, may lead the students into a discussion of anything from the Exodus to modern archaeology."

Johnson continued writing for publication. The summer of 1953 she collaborated on notes about the book of Ecclesiastes for a Bible to be published by the University of Chicago Press. Then in early 1954, in the *Anglican Theological Review*, she published

SEE JOHNSON PAGE 12



source: CDS

Jean Johnson, in the center with a white cap, attends a tea for the women of the Diocese of California at St. Margaret's House, a training school for deaconesses, in the mid-1950s.

Johnson

CONTINUED FROM PAGE 11

a 13-page professional commentary on the Revised Standard Version of the Old Testament, which had been published in 1952. She had followed the debates and struggles of the revisers in the *Journal of the American Oriental Society*, and referred to their “liveliness and perspicuity ... and lexical notes in the journals...” So she was a well-informed reviewer. Still, she decried the fact that by imposed standards “the competent committee was committed to preservation and revision rather than ... to new translation.”

The summer of 1957 found the Johnson family back in Palestine as a part of the el-Jib (Gibeon) excavation, under the leadership of Dr. James B. Pritchard (Jim), who at the time was also teaching New Testament classes at CDSP. While she was eager to be in the field supervising some of the excavation, that was not possible. The local Arab workmen refused to be under the supervision of a woman. Since the principal part of the excavation was the community well, many jar handles were recovered. Years later her husband told the tale of Jean’s work:

The first time that they found an inscribed jar handle, Jean was doing what she did not like to do-- she was recorder-- and she was working in the basement of the American School [of Oriental Research], writing out in quintuplicate the descriptions of things that were brought to her, and actually washing some of the pottery.... and one night Jim Pritchard came in looking like the cat who had eaten the cream, and asking Jean to read this inscription on this potsherd. She thought at first they were pulling her leg, and she refused to read it. She said, “Jim, you can read Hebrew, you read it.” And, of course, it said, “Gibeon”-- the thing they had been looking for. But she wasn’t going to stick her neck out. So, that night she said, “I’m going to fix Jim!” We had a custom of giving bakhshish to people for especially good finds, and we would give them a piastre or two.... And she went to the Library and got out the edition of the Lachish Letters and wrote out, in Seventh Century script, the name Hananiah. Hananiah was the prophet of Gibeon. So, when we went off in the station wagon the next morning,



source: University of Pennsylvania Museum

Fragment of a jar handle discovered at the el-Jib excavation in 1957. Archaeologist James Pritchard brought it to Jean Johnson who was recording the artifacts for a translation of the Hebrew inscription. It read Gibeon, proof that they had found the site of the ancient biblical city.

she handed Jim a piastre and this note, saying, “Bring this back to me. Something with Hananiah on it” And, that night he brought back an inscription, a jar handle, which said, “Hananiah, Gibeon.” Jean checked later, because, of course, every bag of pottery is dated and marked with its location. And, at the time that she wrote out that order, that jar handle was already in a bag at the site; it hadn’t been washed yet.

The added comment was: “Later on the people from the Shechem dig— Ernest Wright [another world famous archaeologist] and the rest of them— came and said to Jean, would she work for them?” Being in ASOR, she also had contact with numerous other world famous archaeologists who passed through the school.

The following summer the Johnsons were involved in the excavation of a part of Sardis, the Turkish city cited in the Biblical book of the Revelation. Again, Jean Johnson served as the recorder of artifacts. That included responsibility for careful and detailed description of each item, as well as all information about how and where it was found. Such details are essential for the later process of interpreting the results of the excavation.

In 1961 during a family sabbatical trip around the world, visiting various church sites and persons, they paused for three weeks while Jean served as an official Episcopal Church delegate to the World Council of Churches assembly in New Delhi, India. The members were divided into sections which addressed particular issues which were later brought to a vote

by the whole assembly. The topics ranged from desires and possibilities for common Christian worship, to political issues such as religious liberty and South Africa’s apartheid, as well as matters of the alleviation of physical needs due to disasters. Her role in that assembly was a logical follow-up to her 1937 presence at Edinburgh and Oxford.

Three years later, Johnson became a member of the Episcopal Church’s Joint Commission on Ecumenical Relations, which was subdivided to deal with various specific relationships, on which she served for six years. She was the secretary of the subgroup to deal with Jewish-Christian relations. During her tenure she participated in the World Council between Christians and Jews, held at Chateau d’ Bossey, Switzerland. She helped plan and conduct Jewish-Christian conferences in New York and San Francisco. She also attended an ecumenical conference attended by Christians and Jews in Boston on the “Problem of Conscience.”

In the midst of these years, in 1964, CDSP awarded Jean Henkel Johnson an S.T.D. (Doctor of Sacred Theology) degree, honoris causa. Unfortunately the school kept no record of the associated honorary citation— not in the graduation materials, nor in the honors committee minutes, nor in trustee minutes. So, the stated reasons for the honor are lost.

Later in pursuit of the mutual recognition of ministries and intercommunion, Johnson was involved in the Lutheran-Episcopal dialogues in the United States. They included three major branches of Lutheranism in the U.S. and resulted in

SEE JOHNSON PAGE 15

Tracing the genesis of the Historical Society

by Matthew Payne

The final installment on the history of the Historical Society of the Episcopal Church. Previous installments covered the founding of the Church Historical Society in 1910, its development of projects and publications, and its connection to the Episcopal Church.

Growing Independence, Shared Purpose: 1986-2013

Ending 46 years as Custodian of the Archives of the Episcopal Church in 1986, the Historical Society (HSEC) began charting a different path with a renewed sense of purpose.

Organization

While some projects ended and others began, the Archives had become central to HSEC. Its separation generated soul-searching for an organization which had been self-governing since its founding. Over the next three decades, the board would engage in three long range planning processes. The first in 1986 culminated in the adoption of a re-vamped Constitution 1990.

The next process developed eighteen action items, categorized into four goals, resulting in several initiatives detailed below. The 2008 process built on two decades of activity and reflected a new vision in six topic areas.

HSEC had a vast collection of manuscripts, records, books and other memorabilia when it became Custodian of the Archives. These remained in the Archives following the separation, so Archivist Nelle Bellamy requested permission to manage these as part of the Archives. The board approved the request. One board member noted that HSEC lacked the resources or expertise to manage them and that "it is most agreeable for the Archives to take over this task, as we did for the Archives five decades ago." In both essence and subsequent practice, the collections were absorbed into the Episcopal Archives.

Endowment

The ebb and flow of revenue from memberships and publication sales led to establishing an endowment in 1984. Its purpose was to assure publication of

a journal and encourage research. Gifts initially came from solicitation in The Historical Magazine until a national campaign, handled by The Episcopal Church, raised over \$45,000.

Unbeknownst to the board, a sizeable commitment was made in the 1970's, well before the endowment. Some amazing news surprised the board following the 1987 death of The Rev. William Wilson Manross, Ph.D.. He left his estate of over \$500,000 to the Historical Society. Author of *A History of the American Episcopal Church* (1935), and *The Episcopal Church in the United States, 1800-1840: A Study in Church Life* (1938), Manross had been librarian of the Church Historical Society from 1948-1956. He retired from the Philadelphia Divinity School in 1973 where he was professor of church history and librarian. A portion of the bequest was used for operational needs with the balance invested with the endowment.

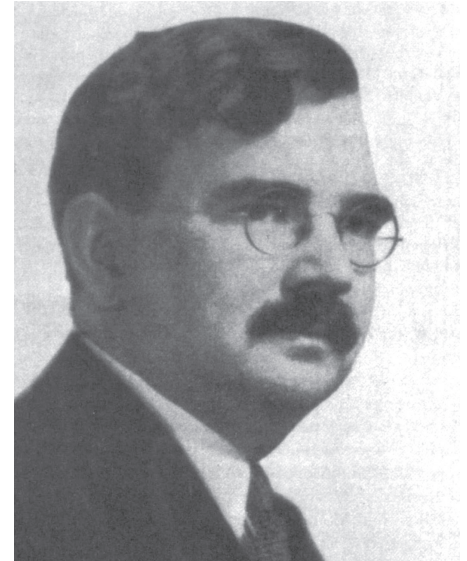
Assets were further supplemented by an appeal in 2010. "100 for 100" sought \$100 gifts for the centennial of HSEC. The Manross gift and contributions from over two hundred others placed the Historical Society on a stable financial footing for the foreseeable future.

Membership

Every organization wants more members, but the Historical Society membership declined steadily from nearly 1,318 (1986) to 528 (2013). The decline was inconsistent with the growth of activity. There were several reasons for the decline. The endowment funded most expenses. New members in the 1950's and 60's were aging out. There were lots of ideas to find new members, but no intentional action to do it until 2010 when brochures, advertising and direct appeals began in earnest.

Anglican and Episcopal History

Initially a joint work of the General Convention and Historical Society, the Historical Magazine of the Protestant Episcopal Church became solely a publication of HSEC in 1961. Under editor John Woolverton, peer reviewed articles and an editorial board were introduced. A name change to Anglican and Episcopal History gave more focus on research in modern Episcopal Church and worldwide Anglican developments. An international editor was



source: Anglican and Episcopal History, Vol. 74, No. 3

The Rev. William Wilson Manross, Ph.D. is the chief benefactor of the Historical Society of the Episcopal Church

added in 1991. The Burr prize was modified to honor the best article published in a given year. Technological advancement saw a change in publishing houses in 1998 and 2007 for better quality at lower cost. Proquest started providing the journal in microfilm form in 2000, then digitally, to libraries. The board determined to provide the full run of issues since 1932 for scholarly and public access. In 2013, it contracted with a not-for-profit vendor, JSTOR, to digitize and index all issues for no cost, generating revenue based on usage. With the retirement of Woolverton in 2006, the board hired Dr. Edward Bond as the journal's fifth editor.

Grants

A new committee began funding primary research and church history programs in 1988. The impact on research was strong enough that in 2008, the board doubled its funding, \$8,000 to \$13,000 has been granted each year since to individuals and organizations for research and projects related to Anglican and Episcopal church history.

Studies in Anglican History

Studies in Anglican History was created in 1993 to publish monographs. The first book was *The Education of Phillips Brooks* by John Woolverton, with a total of nine monographs published. Following

SEE TRACING HSEC PAGE 14

Tracing HSEC

CONTINUED FROM PAGE 13

difficulties in sales and increasing costs, the series was discontinued in 2004.

African American Episcopal History Collection

Another initiative in this period was development of the African American Episcopal Historical Collection. A subcommittee formed in 1998 explored the possibility of establishing an archive of histories of leaders of African American Episcopal clergy and laity. A plan was implemented and Mary Williamson McHenry became the first donor. Virginia Theological Seminary and General Theological Seminary were considered to house the growing collection. In 2002, an agreement was made with VTS to bring together, preserve, and make accessible the records of African American congregations, educational institutions, and individual clergy and laity within the Episcopal Church. The seminary's commitment provided space and personnel while HSEC shared governance and funded initiatives.

Status

When it was custodian of the Archives, the questions about the relationship of HSEC to the Episcopal Church structure often revolved around finances. The relationship had been opaque for many decades. No canon was in force. No official designation as an agency was made. There had been joint ventures, such as the endowment appeal. HSEC was included in General Convention Blue Book reports, until 2003. The first HSEC website was hosted by The Episcopal Church.

The closest the Historical Society came to official status was when General Convention appointed it as historiographer in 1976, which ended in 1989. The 2000 Blue Book report makes a claim that "by General Convention Resolutions, [HSEC] is both the designated publisher of the church's historical journal and the historiographer of the church." While true in the past, it wasn't in 2000.

The question of status crystallized around tax exemption. To be included in a group exemption requires an organization to have controlling interest in a subsidiary. Because HSEC had a independent

governance, there was uncertainty about its tax exempt status. One idea was for the Executive Council to confirm, "for the record," it was an agency of The Episcopal Church. General Convention action was considered. To settle the question, Executive Council appointed a task force in 2009. Its report was inconclusive and added to the uncertainty.

With unresolved tax exempt status, a decision to secure 501(c)3 status as a charitable organization was made by the board. One member commented "The relationship between The Episcopal Church and the Historical Society is clarified. We are not family, but good neighbors."

The history of the Historical Society is like other membership organizations. Its strength comes from involvement of its members. It has been blessed with members committed to remembering the history of the Episcopal (and Anglican) Church and sharing it with others. Its impact can be measured in many ways, but consider these two.

Over 75,000 pages of the written (and now digital) word have been published since its founding. Its titles have varied from biographies of Episcopal Church members to complex analysis of the relationship of the church to racism.

Nearly \$300,000 has been distributed to support trips to archives, development of film and other media, and conferences to share knowledge. As one grantee noted "Without the travel to that archives, made possible by the grant, I would never have found the correspondence which led me to reverse my initial thesis. It saved me from producing scholarship which would have been inadvertently inaccurate and misleading."

The course of HSEC going forward is likely more of the same: more publishing, more funding, and more networking. It has been blessed with the human and financial resources to help share knowledge of the history of the Anglican and Episcopal Church with the world.

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

Sources

Minutes of the Board of Directors of the Historical Society of the Episcopal Church, 1985-2013.

Records of the Historical Society of the Episcopal Church, 1922-2006, AR 2009.074. Archives of the Episcopal Church, Austin, Texas.

Records of the Historical Society of the Episcopal Church, 1910-1992, UP 299. Archives of the Episcopal Church, Austin, Texas.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America / The Archives of the Episcopal Church. Journals of the General Convention (1988-2012). episcopalarchives.org/governance-documents/journals-of-gc.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America / The Archives of the Episcopal Church. Reports to the General Convention (1988-2012). https://www.episcopalarchives.org/e-archives/gc_reports/

Information needed on Sisterhood of the Holy Nativity

I am doing an authorized history and am looking for sources related to the sisters' work outside their motherhouse in Fond du Lac. (Though if you have information about parish work in Wisconsin, that would be interesting, too.) The sisterhood was founded in Boston in 1882, then moved to Providence and worked throughout the Diocese of Rhode Island. They also had houses in New York (St Mary the Virgin, NYC), Baltimore, Philadelphia, Los Angeles, San Diego, and in the dioceses of Milwaukee, Nevada, and West Virginia. The sisterhood had a long mission among the Oneida and did some work in South Dakota. They had retreat houses in Bayshore, Long Island and in Santa Barbara. Other shorter term ministry was done in Iowa and Alaska. Their ministries focused in religious education, youth ministry, retreats, chaplaincy, and varied according to local needs. If the sisterhood was active in your parish or diocese and you think you may have sources, or would like a clarification, contact me, Sheryl Kujawa-Holbrook, at skujawaholbrook@gmail.com.

Amateur Archivist

John Rawlinson

The amateur archivist may have the task of organizing the papers of an individual. Personal papers are different from professional-- or office-- papers. In most cases personal papers are better kept in a local historical society collection. However, there may be cases in which the papers are in church hands. This might be the case for an individual who has been active in the congregation, AND in regional church activities. In all cases, the goal of the archivist is the same-- to bring order out of chaos, and make it possible to find wanted items.

The first thing to do with personal papers is to conduct a written inventory. Even if the collection is small,

Organizing personal papers

an inventory is essential. It provides a general idea of the contents, and serves as the basis for deciding on the subseries organization proper for these unique materials.

Personal papers constitute a single records series with its own single number within a larger archives-- congregational or diocesan. The task of the archivist is to organize the materials into subseries. The general principle is the same as that for an organizations papers-- group the papers according to the activity, or function, involved. As a matter of orientation, the first subseries would be devoted to biographical materials. Then each other subseries would gather all the material about a single activity.

In this general description only general possibilities can be offered. If the person published any materials, those might constitute one subseries. Involvement in a congregation could be another, participation in each public committee would be a separate subseries, ecumenical activities yet another, sermons and lectures might be another.

Sometimes people donate their old records to add to existing files-- minutes, etc. Those donations should not be treated as personal papers-- there is a difference.

The Rev. John Rawlinson is archivist of the Church Divinity School of the Pacific, Berkeley, California and the former archivist for the Diocese of California.

Johnson

CONTINUED FROM PAGE 12

an unsuccessful 1972 effort for formal approval by both the Episcopal Church the three Lutheran communions.

In 1967 Mother Kathryn Sullivan, R.C.S.J., the ground-breaking Roman Catholic Biblical scholar, and editor of *The Bible Today*, asked Johnson to be a contributor to that largely-Roman Catholic journal. To date, her contributions have not been identified. Still, the invitation from one woman who, in Roman Catholic circles, was considered not qualified to do Biblical studies, to another woman who in accreditation circles was considered not qualified to teach at the graduate school level was an important recognition of ability.

In 1969 Jean Henkel Johnson retired from teaching at CDSP. In the 1970-1971 academic year, she crossed the street from CDSP to teach archaeology and Old Testament at the Unitarian Starr King School for Ministry, in Berkeley.

Outside the church, Jean Henkel Johnson was active in the Berkeley YWCA from 1952 until she left Berkeley. During that time she was the chairperson of various committees, including leading the fund-raising efforts for the construction of a building. She also served as vice president, and president of the organization.

Following her time at Starr King, she retired to her childhood home town—Mansfield, Ohio. Students remember her as a creative teacher with a wide range of knowledge, and a regal affect while being warm and approachable. One priest in Mansfield remembers “she was a brilliant, kind, very proper lady.” While living a quiet life in retirement she was instrumental in arranging ongoing meetings between local Christian clergy and the rabbi at the local Jewish temple, was a keynote speaker at the national

conference of the Church and Synagogue Library Association, and delivered an ecumenical treatise titled “Refocus for the 1980’s” at a Presbyterian Church in nearby Marion, Ohio.

Jean Henkel Johnson died in Mansfield on August 1, 1997 at the age of 92.

The Rev. John Rawlinson is archivist of the Church Divinity School of the Pacific, Berkeley, California and the former archivist for the Diocese of California.

Sources

Anglican Theological Review. January 1937, April 1942, April 1843, October 1944, January 1946, April 1954.

Church Divinity School of the Pacific. Accreditation materials, catalogues, deans reports to trustees, faculty meeting minutes, faculty syllabi, faculty teaching schedules, honorary degree committees.

“The Dean in Our Midst.” Oral history interviews with Dean Sherman Johnson by John Rawlinson.

Goucher College alumnae quarterly. Volume 5, number 3.

Goucher College weekly. October 27, 1925.

Jonathan Rodeers, secretary-treasurer of the American Oriental Society, email message to author, April 22, 2021.

Journals of the General Convention.

Mansfield News Journal. June 14, 1975.

Mansfield Star. March 29, 1979.

Obituary for Jean Henkel Johnson. *Mansfield News Journal*. August 1997.

Pritchard, James B.. "Discovery of the Biblical Gibeon." *Museum Bulletin XXI*, no. 1 (March, 1957): 3-26. Accessed November 01, 2021. <https://www.penn.museum/sites/bulletin/4204/>
1940 U.S. Census.

THE HISTORIOGRAPHER

PO BOX 620

SISTER BAY, WI 54234

ELECTRONIC SERVICE REQUESTED

Join an organization:

Episcopal Women's History Project

ewhp.org/membership

Historical Society of the Episcopal Church

hsec.us/membership

National Episcopal Historians and Archivists

episcopalhistorians.org/membership

Contribute to The Historiographer.

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

Details at:

episcopalhistorians.org/historiographer.

INSIDE:

- 4** Commentary: An economy built for the wealthy
- 5** NEHA president's message
- 10** Jean Johnson of CDSP
- 13** HSEC history, part four
- 15** Amateur Archivist: Organizing personal papers

**NEXT
ISSUE:** Twenty years tracing the history of a 19th century Episcopal navy chaplain