Diocese of Pennsylvania Oral History Project, Gwynedd, Pennsylvania, February 5, 2015.

WILLIAM CUTLER: Well, good morning, Fran, nice to see you again.

FRAN KELLOG: Good to see you.

WC: We're here today to talk about your life in Philadelphia and in the Episcopal Church. I'd like to begin by asking if you could tell me when and where you were born?

FK: I was born in my grandmother's house in Overbrook, Pennsylvania, five days after my father had sailed to France in World War I, [laughs] yeah.

WC: And that was when?

FK: October 19th, 1918.

WC: And did you live in Overbrook while your father was overseas during the war?

FK: Yes, yeah.

WC: He was a soldier?

FK: Yes, yeah. He never got into combat, fortunately.

WC: So he came home?

FK: Yeah.

WC: Did you grow up in Overbrook?

FK: No, I grew up in Bryn Mawr. My parents bought a house there where I lived in—all my unmarried life, really.

WC: They moved out to Bryn Mawr how long after you were born?

FK: Hm, I don't know exactly, but pretty soon, I think.

WC: So you were still a small child?

FK: Yeah.

WC: What did your dad do?

FK: He was a lawyer.

WC: Did he work in Philadelphia?

FK: Yes, he did. My father was a very shy man, and I think probably a very good lawyer. He did mostly estates and wills, and that kind of thing. And some of his contemporaries became partners, and he didn't, which upset him, unfortunately, so that he left the firm.

WC: Which firm was that?

FK: It was Morgan, Lewis, and Bockius.

WC: The same one that your husband worked for?

FK: Yes, yes. And he had a friend who asked him to come and work with him, who had a very large estate he was settling and that he needed help on it, and my father worked with him on that for a long time.

WC: What was your maiden name?

FK: Perkins.

WC: Perkins. So your father was—?

FK: Charles Perkins.

WC: Charles Perkins. Where did you go to school?

FK: I went to Shipley, and then I—let's see, how old was I? I was quite young one summer, when I got a very serious kidney infection, which I did recover from, but my family doctor told my mother that if I got a cold it might go to my kidneys and I might die, and my mother was always very concerned about health issues with her children. So I was sent to Augusta, Georgia, with a nurse, to spend the winter, and I wasn't allowed to play with other children or anything. I have many memories of that. It wasn't a very happy time.

WC: How old were you roughly at that point?

FK: I think I was about eight or nine.

WC: Eight or nine.

FK: Yeah.

WC: So you had to spend a whole winter away from your family?

FK: Yeah.

WC: That must have been—

FK: I think I stayed [home] through Christmas and then went down, yeah.

WC: Well, you told me before you also went to Garrison Forest [School]?

FK: Yes. But before that, I came home after being in Georgia and had a tutor at home who didn't [laughs]—I don't think she was very good. I think she was a woman who, of course, it was during the Depression, who needed to earn some money, a widow. And all I can remember her doing with me is having me learn Lewis Carroll poems. [Laughs]

WC: Now, Shipley was all girls at that time.

FK: It was, yeah.

WC: It still is, if I'm not mistaken.

FK: No it isn't; it lets boys in. It's co-ed now.

WC: I guess it's Agnes Irwin that's remained . . .

FK: I think it probably is, yeah.

WC: And Garrison Forest, was that—?

FK: That was a day and boarding school.

WC: Co-ed, or—?

FK: No, all girls.

WC: All girls.

FK: I think it probably still is, yeah.

WC: Did your parents feel it was a good thing for you to go to a single-sex school?

FK: Yes, and I think my parents must have talked to the heads of the school. It wasn't a very well-known school in those days, and oh, I was very horsey, I think. I had my own horse, and [at] Garrison Forest, you could have your own horse there at school.

WC: Did you board?

FK: I boarded and had my horse there, and fox hunted.

WC: Is that right?

FK: Yeah. [Laughs] And I think my parents must have said, "Well, just keep Frances there, even though she's not doing very well," which really was pretty terrible.

WC: Now, you would have graduated from Garrison Forest sometime in the late 1930s, is that right?

FK: Yes, I think it was '37, but I didn't actually graduate because I hadn't done all of the academic studies.

WC: So when you left Garrison Forest, what did you do then?

FK: I came home, and came out.

WC: Did you have a coming out party?

FK: Yes. Something that was expected, and I did not enjoy at all—but, anyway. [Laughs]

WC: Was it downtown at one of the big hotels?

FK: No, I had a tea—

WC: A tea.

FK: —in my parents' home in Bryn Mawr. And then I remember several parties. My aunt and uncle gave me a dinner dance, which was downtown, the Bellevue, I think. [Laughs]

WC: Debutantes are still around, but they are—

FK: Oh, that was a terrible thing. [Laughs]

WC: Why do you say that?

FK: Oh, well, when I got on to my later life, I began knowing more about the rest of the world [laughs], and it's such a specialized part of the world. It's not—

WC: So that experience was a sheltering one, that kept you from interacting with a larger—?

FK: Yes, it was.

WC: So, after your coming out, did you go to work, or did you stay home?

FK: I stayed at home. My mother expected me to do volunteer work, and I do remember volunteering at the thrift shop at Bryn Mawr Hospital. I don't remember just how, but I did. I think I used to help bring things to the thrift shop to be sold, and I don't remember details at this point.

WC: Were your parents observant religiously? Did they go to church?

FK: They went to church, as most of their generation did, faithfully. But I don't know how much they were really involved in the church. They went every Sunday.

WC: To the Episcopal Church?

FK: Yeah.

WC: To Redeemer in Bryn Mawr?

FK: Yeah.

WC: And you went with them?

FK: Yes, yeah. And somewhere along the line I got involved with the Women's Auxiliary. [Laughs]

WC: At the church?

FK: Yes, yeah.

WC: Tell me about that a little bit?

FK: I don't remember too much about it in the beginning. I do remember Paul Washington coming out and speaking to us.

WC: In the thirties, or later?

FK: I think it may have been in the thirties. And that had quite an impact on me, I think, because he was very angry. And I got to know him really very well later.

WC: We'll talk about that some more in a minute, but let's talk about your wartime experience. You told me in our last meeting that you went into the Women's Army Auxiliary Corps?

FK: Yes. I'd worked as a volunteer in the information center in Philadelphia, which was plotting airplane flights. And then they recruited people from there for the Women's Army Auxiliary Corps, and I signed up and went to Sault Ste. Marie, Michigan, where we did the same kind of work, pretty much.

WC: Mm-hm. How long were you there?

FK: I think I was there for a year. I became—I guess it was while I was there I became the sergeant, a buck sergeant. [Laughs] Now that was great, sergeant.

WC: You were promoted, in other words?

FK: Yes, yeah. That was quite an education there, because I was thrown in with all kinds of women. We lived in barracks.

WC: So this was a contrast to the sheltered life that you had lived in Bryn Mawr?

FK: [Laughs] Very much so.

WC: What kinds of women did you encounter? Do you have any memories of those days?

FK: Yes, I do. One of the women that volunteered as I did, I had known since I was a child. Our parents were friends, and we were together the whole time, which was really nice. We could kind of get together and talk about things, and it was good. And I made some good friends there, from different backgrounds. One of the best friends I made, I guess she was engaged, or certainly in love with and eventually married a man who was in the service, and he wanted, and did end up becoming an Episcopal priest. But she came from a very different background than I did. It was good, I learned a lot.

WC: As I recall, you didn't go just to Michigan, you went elsewhere in your career?

FK: Yes, we went from there to Florida, Tampa, Florida, where we were for a year. I worked in an office doing, oh, typing, I don't remember just what. I had learned how to type. And I had a bicycle there, and I used to bicycle from the barracks to where I worked, getting whistles along the way. [Laughs]

WC: How did you feel about that? Did it make you feel good, or—?

FK: Well, I don't know, I just ignored it. [Laughs]

WC: Ignored it. Then you went out to the West Coast? Can you tell me about that?

FK: Yes, a smaller group of the original group went by train to Fresno, California.

WC: And you were doing the same work?

FK: Yes. I was working in an office, yeah, with G.I.s, and living in a barracks.

WC: Were you attracted to any of the G.I.s? Were they coming around and rapping on your door?

FK: Well, it was interesting. There was one G.I. that I got to know quite well who came from Tennessee. And I liked to hike and climb mountains, actually, and after the war was over, we were able to—we had weekends off, and we would hitchhike up to the Yosemite, which was wonderful. And I remember going up there with him and hiking around. He couldn't get over a woman doing that kind of thing, having come from Tennessee; women in Tennessee didn't do anything like . . . anything physical, I guess. [Laughs] And after the war, he came to visit me when I was home with my family, and I can remember thinking, "Well, he really wasn't my type." [Laughs] He had a—the coat, the overcoat he wore, was just not my style at all. [Laughs] And so I lost touch with him after a while.

WC: During the war, there was quite a bit of controversy that surrounded the WACS. Some people didn't approve of women being in the military.

FK: Mm-hm.

WC: Do you remember anything like that?

FK: No, I don't really, yeah.

WC: It was fine, and you enjoyed your time in the military, and you didn't feel like anybody was unhappy with the fact that women were doing this?

FK: I don't remember that at all.

WC: Okay.

FK: Mm-hm.

WC: So you come back from the armed services.

FK: Mm-hm.

WC: What happened then? You met your husband-to-be?

FK: Well, not for a little while. I went back to live with my family. And I had always heard about the Quakers, the Friends, and so I went into—because my mother had brought me up to volunteer, coming from a well-to-do family, I went into the personnel office, and told them I'd like to volunteer. And so they gave me a job in what they called the expediter's office, and that was an office where they received large grants to do relief work overseas. And they were doing that, and I was again, a secretary, typist. And after I don't remember how many months, I was told that, why didn't—they'd like to pay me, which was very nice.

So I was working there when I met Hal, my husband. And the way I met him was I had a distant cousin whose husband was a plastic surgeon, and he was working at Valley Forge Hospital at that time. And my parents invited them for tea or something, and I met them, and it was soon after that . . . that that I was invited for dinner and told that Howard Kellogg would pick me up. So he picked me up, and at that point I had a—because I belonged to the Canadian Alpine Club and loved mountaineering, and had been to their camps before, I had planned to go out there. And when I met Hal, I just cancelled that trip. I thought, "Well I can't leave my job to do that." So I just happened to mention it to him. Well, of course, he loved mountains and hiking, and had done some mountaineering, so that was the beginning of our romance.

WC: You were attracted to each other for a common interest, then?

FK: Yes, yeah.

WC: How long did you court?

FK: Well, we met in May and we were engaged in October. And the way that happened, which kind of—because Hal's a rather shy man, and we had been seeing a good deal of each other. And he moved into a house in Chestnut Hill, which was where a lot of bachelors lived together, and they had a housekeeper, and had a big dining room. And one of the other men there—I think they were all lawyers—invited me for dinner. So I went with this other man, Don, for dinner. And there was a house rule that those who had dates could go into the living room after dinner, but the others couldn't. So I can remember going into the living room with Don, and Hal sort of [laughs] was trailing behind, not coming in. And the next day he invited me for lunch, and I can remember sitting down at lunch and saying, "How did you like seeing me with Don?" And he said, "It made me decide to ask you to marry me." So [laughs] I've always been grateful to Don.

WC: So what year were you married?

FK: We were married in, hmm, I guess it was '46.

WC: '46?

FK: Yeah.

WC: And you went to live where?

FK: We first lived in Roxborough, in part of a house. It was hard to find places to live, and this was one of the Houston houses that—and we had the kitchen entrance, and there was another couple that lived in the other part of the house.

WC: This was in Roxborough, not Chestnut Hill?

FK: Yeah.

WC: And did you start attending church when you were living in the Houston house?

FK: You know, I don't remember.

WC: What are your first recollections of joining a church after you were married?

FK: Hm. I don't have any first recollections. I know I became very active at the Redeemer, in the Women's Auxiliary.

WC: Well, talk about that. Tell us about that.

FK: Well, I think that was when I met Sue Hiatt, and there were several—a small group of us that were good friends of each other, and we would meet with Sue, and she really kind of radicalized us. And I remember going with her out to Harrisburg to lobby for civil rights, I guess, of some sort. I don't remember exactly.

WC: This would have been sometime in the 1960s, perhaps?

FK: I think probably, yes, yeah.

WC: And you were living then in Bryn Mawr?

FK: Yes, in fact, my parents, who'd had a big, really, estate, I guess you would call it, had several gardener cottages, and we lived in one of those cottages for quite a while, I think, until they sold it and we had to move.

WC: You ended up living in Bryn Mawr at that point, is that right?

FK: You mean after we had to move?

WC: Yeah.

FK: Well, my parents, who had had a good deal of land which had been originally my grandmother's, gave us four acres that we built a house on.

WC: This was in Bryn Mawr?

FK: Yes, which was just very nice; it was lovely. That's where we pretty much raised our children.

WC: Now, you were working at that time with the Women's Auxiliary of the Episcopal Church, is that right?

FK: I think so, yeah.

WC: What do you remember about that?

FK: Well, I remember, the original rector, Thorn Sparkman, that we liked, and in fact, I learned a lot from Thorn over the years.

WC: He was at the Redeemer?

FK: Yes. He was a very scholarly man. He had been a Rhodes Scholar, and that was good. Then his successor I didn't get along with at all. He, Tim Pickering—Tim's youngest son became very good friends with our youngest son, which was nice, but Tim and I disagreed on a lot of things. [Laughs]

WC: Such as?

FK: I just don't remember the details on that, but.

WC: The Women's Auxiliary was a parish organization, or a diocesan organization?

FK: Well, it was both. It was diocesan, but then each parish had their own.

WC: What did the women do in the Women's Auxiliary? What did you do?

FK: [Laughs] We met. I can't remember anything much beyond that.

WC: Did you offer advice to the vestry? Did you raise money?

FK: Oh, I think we had a bazaar every year. I don't think we gave any advice to the vestry. I remember when a woman became the first vestry woman at the Redeemer; that was a big deal. [Laughs]

WC: I'm sure, yeah.

FK: Yeah.

WC: Because for so long that was not allowed.

FK: No.

WC: So was the Women's Auxiliary just a social organization, or do you think of it as a—?

FK: No, it was more than that. In fact, I remember going into Church House, into diocese meetings of the Women's Auxiliary, particularly the Prayer and Worship Committee. In fact, I became a member of a panel of women from different denominations, Christian women from different denominations who used to go around and speak. I don't remember the details. I made a very good friend who was a Roman Catholic when I was doing that. We became friends through the—well, maybe I'd met her earlier, because [the Rt. Reverend] Frank Griswold was the curate, I guess he was called, under Thorn Sparkman, and he had asked a few of us to join a couples group of a few Episcopal couples, to meet with some Roman Catholic couples. Well, we did what they called living room dialogue, and that's where met the Downs, Joanne and Jack Downs, who were a Roman Catholic couple. That was a good experience.

WC: So what would happen when you had this living room dialogue? Would you sit down and—?

FK: I can't remember the details of that. I'm sorry.

WC: Would you talk about religious matters, or other things?

FK: I think religious matters, probably, and probably the similarities between our churches.

WC: And the differences?

FK: Yeah.

WC: You were involved with the Main Line Prayer Group, is that right?

FK: Yes, yes. My sister-in-law, my husband's sister, Nancy Lee, joined it before I did, and I think it was mainly because of her, and I don't think I can remember how that prayer group started. But I know Nancy became involved in it at the time. My brother-in-law, my husband and Nancy's brother, died, and I guess the prayer group was very appealing at that point when he was ill and dying. And it was soon after his death, I think, that I joined the Main Line Prayer Group, which is made up of women from—well I remember a lot of Methodist women, I think a few Catholic, and a fair number of Episcopalians, maybe some Presbyterians, I don't remember.

WC: So this was an interdenominational group?

FK: It was, yeah. And we'd meet in each other's homes. I don't remember too much about the format, but we would have a good deal of prayer, of course. And I'm not—I'm rather shy, and I wouldn't be offering many prayers, I don't think, but I remember some of the Methodist women were really good at [laughs] offering prayers.

WC: Did your husband participate in this?

FK: No, this was just women.

WC: Just women.

FK: Yeah. And we did have several retreats for the Prayer Group, which, where we would—you've heard of Denbigh?

WC: Mm-hm.

FK: We would be at Denbigh and have retreats there.

WC: So you participated in several interdenominational activities at that time.

FK: Yes, yeah. Mm-hm.

WC: With many little chats, or whatever they were called.

FK: Yeah.

WC: And then these Women's Auxiliary prayer groups that tried to get Christians together.

FK: Mm-hm. Yeah.

WC: Were there any Jews who were involved in this, as far as you know?

FK: No, no.

WC: Just people in the Christian faiths?

FK: Yeah.

WC: This would have been in the fifties and early sixties?

FK: I guess so.

WC: Do you remember the Bryan Green Mission, which came?

FK: Oh, yes. Yeah, that had a big impact on me.

WC: Tell me about that.

FK: Well, at that point we were still going to Saint Christopher's in Gladwyne, and I can remember going every night to the Bryan Green Mission, which—well, I know it had a big impact on me. I can't really remember details particularly, although we were at Saint Christopher's. I think we took a bus in every day, every evening, and it was—it was a good experience.

WC: Also ecumenical, because people from many churches of many denominations—

FK: I guess they did, yeah.

WC: —participated. This was 1951.

FK: Was it? Yeah, mm-hm.

WC: Bryan Green Mission. And very much in the spirit of the living room meetings between Catholics and Protestants.

FK: Mm-hm.

WC: And also in the spirit of the prayer group on the Main Line.

FK: Yes. Yeah, I don't remember who else of my friends went to that, but.

WC: Did your husband go to Bryan Green Mission?

FK: Yes, he did.

WC: He did.

FK: Yeah, yeah.

WC: He participated in that? I think there were some very large rallies, or revival meetings, as part of that, out in the city with hundreds of people. Do you remember going to one of those?

FK: No, I don't.

WC: So, you were a member of the Church Without Walls at one time, was that right?

FK: Yeah, but that happened when I was at the Redeemer, first. And that's where Sue Hiatt had an influence. I was getting very dissatisfied with the Redeemer.

WC: Was this when Tim Pickering was there, or before?

WC: It was when Tim Pickering was there. It was even before that. I can remember once when Thorne Sparkman was rector, whom I did admire and learned so much from, they were planning to enlarge the parish house, which they needed, but before they enlarged it, they put in a new kitchen. And I expressed dismay at why they had spent the money on that when they were about to enlarge the whole parish house. And I don't remember just what Thorn said, but he indicated, well, it was necessary, or whatever.

UNIDENTIFIED WOMAN: Oh, there you are.

FK: Hello. I'm being interviewed.

UW: I didn't know whether you were over there or here.

FK: Oh. [Laughs] Oh, I'm sorry.

UW: I'll see you.

FK: Thank you for stopping by.

UW: Yeah, I'll call you back when you can talk.

FK: Yeah.

WC: So, you were talking about the enlargement of the parish hall back then.

FK: Yes, and they did need it.

WC: But you were also unhappy with what was going on there, apparently?

FK: Well, doing a temporary change in the kitchen, which wasn't—they weren't going to continue using that; they made a whole new beautiful kitchen. I just didn't think that was the way to spend money. [Laughs] I didn't like that.

WC: So did that lead you to take action, to participate in the Church Without Walls?

FK: I think it contributed to that, yes.

WC: So tell me about the Church Without Walls. What was that?

FK: Well, I guess I was becoming increasingly dissatisfied, along with several of my friends, and probably partly because of Sue Hiatt, whom I had gotten to know really very well. She used to come out and meet with some of us. She told me there were several other people that were interested in starting a new congregation. And it was interesting; several of my friends that were equally dissatisfied, instead of going with us and starting The Church Without Walls, went to the Church of the Advocate and became members there.

And so I was introduced to a couple, the Pittingers, and another couple whom I knew very well at the Redeemer were interested, and several other people. I guess Sue Hiatt brought us together. And [Rt. Reverend] Robert DeWitt was our bishop at that point. And so I can remember going to a diocesan council meeting, presenting a request to become a parish, and much to our surprise we were very quickly accepted.

WC: This was the Church Without Walls?

FK: Yes. And so we became an official congregation, and we would meet in each other's homes, and did not have any regular clergy. We would have—almost always we would have a member of the clergy with us who would be the celebrant, and it worked out very well. We functioned as a vestry, the whole congregation.

WC: You mentioned going to the Church of the Advocate. What role did that play in your life at this point? Did you go down there with others?

FK: Not regularly, no. I was, went to the ordination of women. In fact, I had come back from England early to go attend that.

WC: In 1974?

FK: Yeah.

WC: Now, you've mentioned Sue Hiatt several times. What are your memories of Sue Hiatt? How did you meet her? What role did she play in your life?

FK: Well, I remember meeting her first at the Redeemer. Oh, she was a lovely person, and she wore bobby socks, which was a little unusual. I can remember Bob DeWitt asking me if I thought he should say

something to her about that, and I said, "Oh no, leave her alone." [Laughs] I said, "That's Sue."

WC: He thought it was odd?

FK: Yeah. It was odd, but Sue was really special.

WC: How did you meet her?

FK: Hm.

WC: Do you remember?

FK: Oh, she was—yes. Well, I don't remember the initial meeting of her, but she had come to this diocese to be the suburban missioner.

WC: Yes, right.

FK: When David Gracie was the urban missioner.

WC: Mm.

FK: So, she was the missioner to us. [Laughs] And she was the one—I guess she somehow had met some other people who were dissatisfied with their parish, and it was through her guidance that the Church Without Walls really got started. And I remember when she was ordained, the first time she celebrated communion was with the Church Without Walls. So, yeah, she was a special friend.

WC: After she was ordained, did you continue to see her at the Church Without Walls?

FK: Well, there and then, and then, of course, she went to the Episcopal Divinity School. But I kept in touch with her, and she had a [phone rings]—oh, excuse me. I guess I had better answer that.

[End of Part 1/Begin Part 2]

WC: Well, we were talking about Sue Hiatt.

FK: Yeah.

WC: Your recollections of her, as it were, in the diocese, before she went to the Episcopal Theological Seminary.

FK: Yeah.

WC: She was the suburban missioner, right?

FK: Yeah, yes. And then after she moved away, I can remember seeing her a few times while she was at the seminary. And then she bought a home—was it in Connecticut? Anyway, it was near the interstate that we drove up when we went to our place in New Hampshire, we have a vacation place up there. And we would often stop and have lunch with her at her place, which was really nice.

WC: Was she working at Episcopal Theological Seminary then, or doing something else? Living in Connecticut, that's a—

FK: Maybe it was Massachusetts. I'm not sure.

WC: Somewhere up there.

FK: Yeah. [Laughs] Near the interstate, anyway. I guess she probably was, yeah.

WC: You just mentioned Bob DeWitt. Of course, he was a very important bishop in the diocese.

FK: Oh, yes.

WC: What are your memories of him?

FK: Oh, I remember him as a very warm person who really stirred things up. He was quite a contrast with what we'd had before. In fact, I remember going to a dinner, I think it was out at Valley Forge Military Academy, just after he'd become bishop, very suddenly, because he had been suffragan, and then Bishop Armstrong died very suddenly. And we were sitting—there were long tables, and right across from me at the table was Paul Washington. And I can

remember Bob DeWitt giving his talk, and looking across at Paul, who was sitting very pensively, and I said, "Paul, what are you thinking?" He shook his head and he said, "There is a man sent from God." [Laughs] It was a big change!

WC: Had you met Paul Washington prior to that?

FK: Yes. I don't remember just how long before, but a long time. In fact, as a volunteer I can remember going out there and working in his office, just typing, or whatever was needed.

WC: At Church of the Advocate.

FK: Yeah. And then they used to have a summer program for youth, and one of our daughters lived out there one summer and was at the Advocate.

WC: She lived in North Philadelphia?

FK: Yeah, yeah.

WC: At the church?

FK: Yeah.

WC: What was she working on?

FK: Hm. I don't remember the details. I'll have to ask her about that. [Laughs]

WC: Okay. What kind of a man was Paul Washington?

FK: Oh, he was very loving and very accepting. You know, my background was so different than his. And I got to know him and Christine really quite well, and I remember—what was the name of it? That play in New York City with the black man.

WC: Was it Sidney Poitier, or someone like that?

FK: It wasn't Sidney Poitier. I thought about it recently, and I can't think of the name now. Well, I can remember—in fact, I wondered about it

recently. We went to New York with the Washingtons to see it, and I was just wondering, I hope we bought the tickets. I don't know if we did or not, but anyway, and I can remember that being a good, a nice experience. I hope it was for them. What was the name of that movie?

WC: Is it a movie you're talking about?

FK: Not movie, play. Well—

WC: Your brain will work on it, and maybe it will come to you.

FK: [Laughs] Yeah.

WC: The idea was for you and the Washingtons to go see this, because it was something that had to do with religion, or civil rights?

FK: I think probably civil rights, yeah.

WC: Do you remember the Washingtons' work in North Philadelphia, Paul's efforts to—?

FK: Yes, and Christine's work on housing.

WC: Tell me about Christine. We know a lot about Paul Washington, but—

FK: Yeah.

WC: —Christine is somebody that gets lost in the shuffle.

FK: She was quite a bit younger than Paul, I think. In fact, I can remember thinking about, he was her rector when she was just a young woman and member of the congregation. And she said that he, Paul asked her to marry him, and she said, "Oh, Father Washington!" [Laughs] Her immediate reaction; I thought that was so cute. But she was a lovely, gentle woman, who I think—let's see; how many children? I think maybe four children, or three.

WC: I would guess four. I know one of their children, Kemah, Kemah Washington. Another one of their children died last summer, I don't know which one.

FK: Oh, I remember hearing about that. Yes.

WC: So, probably three or four, yeah.

FK: Mm-hm. I think sons and then a daughter, yeah. And I think she spent a lot of time being a good mother. But then she started that housing. I don't remember the details of the housing, but I know she did a lot to obtain housing for people that needed it, and couldn't.

WC: This was something that was important to Paul Washington, I think.

FK: Yeah.

WC: Because housing in North Philadelphia was scarce and often in disrepair at the time.

FK: Yeah.

WC: People had trouble getting a decent place to live.

FK: Yeah.

WC: Do you remember Ann Robb Smith?

FK: Oh, she was a good friend, yeah.

WC: Tell me about her.

FK: She was at the Redeemer, and she was influenced by Sue Hiatt also. And when a lot of us left the Redeemer, she went to the Advocate, and as you know, eventually became a priest.

WC: That's true, she did.

FK: Mm-hm.

WC: Did it ever occur to you, a vocation in the church?

FK: No, no.

WC: It was not something that was for you?

FK: No. The last time I saw Ann—we used to meet occasionally for lunch, now she lives in Maine—she told me how she was so dissatisfied with the church. I don't know if you know that side?

WC: Now, you mean?

FK: Yes. And really I'd like to sit down with her again, because somehow—I mean, the church is not perfect, and she somehow was—the things that aren't perfect she's emphasized, and it bothered her a great deal, but. . . .

WC: Well, I think she's still active and committed, from my conversations with her.

FK: Oh, I'm glad to hear that.

WC: We are, as you say, not perfect, and the church still has issues to resolve.

FK: Mm-hm.

WC: Sue, of course, became a priest, and you went to the ordination ceremony. How did you feel about women becoming priests when that happened?

FK: Oh, I thought it was great! [Laughs]

WC: You were for that?

FK: Oh, yes, yeah.

WC: What do you remember about the day Sue Hiatt was ordained? Does anything stand out in your mind?

FK: Not really. [Laughs] I remember, my daughter Molly, who is not a particularly good churchgoer, but she'd learned karate. She hasn't been active in it lately. And somehow David Gracie knew about that, and he asked Molly if she would come to the ordination. He was so

concerned—they were all concerned about what was going to happen. [Laughs]

WC: So he wanted somebody there who knew self-defense?

FK: Yes. [Laughs]

WC: That's a funny story.

FK: Yeah.

WC: David Gracie, what do you remember about him?

FK: Oh, I remember, David was really such a courageous man, and such a loving man. He did a lot of things for the church. I admired him a great deal.

WC: Did you know his wife Shirley?

FK: Yes, not well, but I knew her, yeah. Yeah, I think it was very hard for her. I think she worried about him, because he would put himself on the line, yeah.

WC: He did, yeah. You worked with the Penn Prison Society at some point?

FK: Pennsylvania Prison Society. I was on the board, and I became chair of the board just because there wasn't anybody else. [Laughs] I can remember.

WC: So, what did the Pennsylvania Prison Society do, and how did you contribute to what it did?

FK: Well, I think it was while I was chair of the board that they established visiting committees, civilians that would go and visit the prisons and the prisoners. And I'd become interested in prison work, and it goes back to this course I took at the University of Pennsylvania. And I learned about this from Ann Smith, who had gone to Penn as an undergraduate, where we became—we studied to

become agents of change, or change agents, and we used to go in once a week to—Howard Mitchell, who was a sociologist, had this course for us. I think they'd gotten a special grant for that, and he, after the course was over, he said, "Now go back to your communities and do something." [Laughs] And oddly enough, we hadn't had anything about prison ministry, but somehow we decided that that was what we wanted to get into, and the Prison Society was a big help on that.

WC: Was the Prison Society connected to the Episcopal Church in some way, or was it a—?

FK: No.

WC: No.

FK: No, it's a very old organization; it was just founded by some of the founding fathers, I think. And the original name was the Alleviation of the Miseries of the Public Prisons. [Laughs]

WC: Okay.

FK: Yeah.

WC: In Center City on Tuesday, I walked by a sign that stands on the site of the Walnut Street Jail.

FK: Yes, yes.

WC: It was the place they put miscreants during the Revolutionary period.

FK: Yeah.

WC: So yes, the prisons are an old institution.

FK: Oh, yes.

WC: And I suppose the Quakers were important in that organization.

FK: I think so, yeah.

WC: Now, you were chair, right, of the Pennsylvania Prison Society?

FK: Yes.

WC: Was the board interdenominational, were people from different religions?

FK: Well, religion didn't enter into it very much. I don't really know.

WC: But in your case, was it part of your own feeling of the need to help others?

FK: Oh yes, I think so, yeah.

WC: Your husband was a deputy to General Convention at some point?

FK: Yes, quite a few times.

WC: Did you go with him to these meetings?

FK: Yes, I would go, yeah. It was interesting.

WC: Were women entitled to be delegates at the time?

FK: No, no. I guess maybe—I don't remember if I was there when they became entitled to be delegates. I don't remember their voting on it. I can remember sitting on the galleries with Sue Hiatt when they voted against it. [Laughs]

WC: Well, it took many years to ultimately have it approved.

FK: It did, yeah.

WC: So there was a lot of spade work that needed to be done.

FK: Mm-hm.

WC: Your husband was active enough in the church to be elected to go to General Convention?

FK: Yes, yes. He had a sister, Nancy Lee, who was also very active in the church, and the last time he was on the ballot in Pennsylvania for the General Convention, she beat him out [laughs], which was interesting.

WC: So she got to go as a delegate instead of him?

FK: Yes. [Laughs] Yeah.

WC: Your husband at that time was working for Morgan Lewis, is that right?

FK: Yes, he was a partner, yeah.

WC: He stayed there for about 20 years or something, if I'm not mistaken?

FK: At least that, yeah.

WC: Did Morgan Lewis have any woman attorneys at that time, as far as you know?

FK: I don't think so. [Laughs] The head of the firm now is a woman.

WC: That's true.

FK: Yes.

WC: So you've been a parishioner at Saint Peter's for many years.

FK: Mm-hm.

WC: How did that happen?

FK: Well, the Church Without Walls would have a potluck on a Saturday evening once a month, and then I would go with Hal the next day to Saint Peter's, and I really—

WC: He was a parishioner at Saint Peter's?

FK: He was a parishioner there. And I really liked Saint Peter's. I made some friends there, and I liked the clergy so much that I really began realizing that, you know, I'd be very happy there. And so, the Church Without Walls had a meeting, a special meeting, to talk about our future, and we asked Jack Shepherd to be our facilitator. Do you know who Jack Shepherd is?

WC: No, tell me.

FK: He's a priest. He's still living, but he's kind of old. And a very interesting man. He married a black woman—he's white—who had, I think it was, eight children, all black, and [he] adopted all of them.

WC: He did?

FK: Yeah. Just a wonderful man! He's kind of a man for all seasons. He could do everything, and so many of those kids he taught how to do different skills that—

WC: Now, was he connected to Saint Peter's some way?

FK: No, he wasn't. Why did I get into Jack Shepherd? Oh, well he was the facilitator for the Church Without Walls -- to talk about future. And I can remember at that meeting saying that I would be happy to join a congregation and not have the Church Without Walls, and so we all ended up deciding that it was time to close up shop.

WC: Now, were you living in Center City at that time, in Society Hill?

FK: I guess I was. [No, we were at Foulkeways.][1]

WC: I guess my question was, how did your husband decide to go to Saint Peter's?

FK: Well, when he—yeah, we did live in the city for 20 years, so we were living there when he became a member of Saint Peter's.

WC: So that was a local church, it was near your house?

FK: Yeah. Yeah, very near it. [Laughs] And I'm not sure if we moved out here before when I started going to Saint Peter's.

WC: Saint Peter's, of course, in Society Hill, is in the middle of that neighborhood which was redeveloped in the 1950s.

FK: Right.

WC: Did you move in there because of the redevelopment?

FK: The reason we moved in there, we had a good architect friend who had gone to Harvard architectural school, and he used to see Hal at lunch; they became friends. And he often would say to Hal, "I'd like

[1] Added after the fact at the request of the interviewee.

to build you a house in Society Hill." [Laughs] And so Hal began thinking, "Maybe this would be a good idea." So we were able to buy this lot, which happened to be right across 3rd Street from Saint Peter's Church, and build a contemporary house there. And we really weren't ready to move into the city, so we rented it out for about three years before we moved and sold our Bryn Mawr house. So I guess maybe it was after we moved that Hal started going there. I don't remember the details.

WC: Well, it makes sense.

FK: Yeah.

WC: Did you like living in Society Hill?

FK: Very much, yeah.

WC: It's a beautiful neighborhood.

FK: Oh yes, it was so nice. You could walk everywhere, and I used to bicycle around a lot. I was on the board of Episcopal Divinity School, which was in West Philadelphia. And they eventually merged, you know, with the Cambridge School.

WC: Yes.

FK: I used to bicycle out to meetings there.

WC: So that would have been at Philadelphia Divinity School, at that time?

FK: Yes, that's right.

WC: And they merged with the school in Cambridge and became—

FK: That's right, yeah.

WC: —the Episcopal Divinity School. How did you come to be on the board of the Philadelphia Divinity School?

FK: Hm. Oh, I'm not sure. I think I knew the dean fairly well. I can't remember his name right now.

WC: Well we can look that up.

FK: Yeah. [Laughs]

WC: What do you remember about your service on the board, issues that came up? Were you on the board when the decision was made to explore a merger?

FK: Yes, yes, and I remember voting for that.

WC: You favored that?

FK: Yes. I don't remember much else about it.

WC: It took quite a few years for that merger to ultimately be pulled off.

FK: Yes. It was quite a job.

WC: Five or six.

FK: Yeah.

WC: Does the name Daniel Stevick mean anything to you?

FK: A little bit, yeah.

WC: He was a professor at the Philadelphia Divinity School.

FK: Yes. And revered, I think, yeah.

WC: And helped to create the conditions of the merger.

FK: Right.

WC: When PDS left and went to Massachusetts, how did you feel about that?

FK: Well, I felt it was good.

WC: Okay.

FK: Yeah.

WC: So, Jack Shepherd, then; you were talking about him. He was a priest in the diocese, and he was part of Church Without Walls.

FK: Yes.

WC: And you got to know him through that capacity? Who were the people at Saint Peter's at that time running the church?

FK: The current rector. Well, no, early on it was—names are, I'm not doing well on names today.

WC: I don't remember names, too.

FK: [Laughs]

WC: It's not important.

FK: Well, the rector when Hal first started going there didn't appeal to me particularly.

WC: So, if I just add up all of the volunteer work you did, chair of the Pennsylvania Prison Society, member of the board of Philadelphia Divinity School, founding participant in Church Without Walls. You were very active in a whole range of organizations.

FK: Mm-hm. Yup.

WC: What made you want to do those things? You have several children.

FK: Well, by then the children were pretty grown, so. Yeah, one thing I was a founding member of was [laughs] Philadelphia Citizens for Children and Youth.

WC: Okay.

FK: And I had been on the, advisory committee, I think they called it, at the School of Social Work at the University of Pennsylvania. I had a very good friend, Lucy Sayre, who was a Presbyterian, who—she was very able and did a lot, was on all kinds of things. I think it was because of Lucy that I got onto that University of Pennsylvania board, or advisory board.

WC: The advisory board to PCCY?

FK: To the School of Social Work.

WC: So you were on the advisory board of the School of Social Work?

FK: Yeah. That was very interesting. I learned a lot. [Laughs]

WC: Was this before or after you took the course with Howard Mitchell? Do you remember?

FK: I think it would have been after, yeah.

WC: So, what attracted you to this activity, being on the board of the School of Social Work?

FK: Well, social work was something that I was interested in, and if I had my life to live over again, I think I would have gone to a social work school, yeah.

WC: And were there particular issues or problems that you remember the School of Social Work addressing in those days?

FK: No, no, not really.

WC: So tell me about PCCY. You helped get that started?

FK: Yes. It's still going on.

WC: Oh, yeah.

FK: Hm, my memory isn't doing very well on that. There were a fair number of organizations that were serving children and youth, which were important to the city, and so, yeah.

WC: Many of these organizations worked with the growing minority population in the city.

FK: Mm-hm, yeah.

WC: Oh, my goodness!

FK: What is it?

WC: Hi, Emily.

[End Part 2/Begin Part 3]

WC: How many children do you have?

FK: Five.

WC: Five children.

FK: Yeah.

WC: And tell me their names, and tell me a little bit about each of them?

FK: Jane, Elizabeth, or Liz, we call her, and Molly, David, and Tom—or, Tom and David; David is the youngest.

WC: And what do they do?

FK: Well, Jane is now retired, lives up in New Hampshire. She was an elementary school teacher. And Liz, who is in Portland, Oregon, is a school psychologist. Molly, who lives the closest, she lives in Mt. Airy—oh, to go back, both Liz and Molly have female partners. Now, Liz was married and had three children, and Molly was married briefly and has a son who was—whose father is African American, who was born out of wedlock, so interesting.

WC: Times have changed from when you were a girl.

FK: [Laughs] Yes. Yeah, I was so glad none of the grandparents were, none of my or Hal's parents, were around. And then Tom, our oldest son, lives up west of Allentown, and builds custom-made bicycles.

WC: Well, you had been a bicycler all your life, so they didn't fall far from the tree.

FK: Well, he got it more from his younger brother, who did a lot of bicycle racing, and really serious bicycling. And then David, the youngest one, the bicyclist, has his own business of—he lives in Providence, where he met his wife, at Brown, and he majored in economics, and has his own business advising people on economic issues, and has done very well with that.

WC: Where did they go to school, your children?

FK: Let's see. Jane, our oldest one, was not a very good student at Shipley, so she went off to the Masters School in Dobbs Ferry, New York, and she went from there to, hm. I can't think of the name of it. It's a teacher's college in suburban Boston.

WC: Suburban Boston?

FK: I think suburban, yes.

WC: Simmons, perhaps?

FK: Not Simmons, not Simmons.

WC: Near Boston. Wheelock?

FK: Wheelock, good for you! [Laughs] And Liz started off at St. Louis, at—hm.

WC: She went to St. Louis for college?

FK: For college.

WC: Washington University?

FK: Yes, yeah.

WC: In St. Louis.

FK: And she didn't stay there very long, because she was in love with somebody at Yale. [Laughs]

WC: Had she gone to Shipley, too, or not?

FK: Yes, she had. She graduated from there. And so she transferred to University of Massachusetts, where she got her degree. And she did marry the Yale man, and they had three wonderful children, and lived in Portland, Oregon, when she became a real runner. She runs long distances, still. One of her women running friends somehow drew her away from her husband, and she was attracted to her for a while.

WC: Is she one of the women who have a female partner now, is that right?

FK: Yes. Fortunately, she didn't stay with that woman. We didn't really like her very much. She has a female partner now that we like very much. And I think when she originally left their father it was very hard for the children, particularly the youngest, who was I think only fourteen, but I think by now they're okay. And then, you want me to go down the line?

WC: Yes, go down the line.

FK: Tom, who builds custom-made bicycles up near Allentown, is doing very well with that business. He bought an old farmhouse and barn, and lives in the farmhouse and his shop is in the barn. He has one man working for him. And his wife is a nurse. And she was divorced, and so Tom had two stepdaughters who have now grown and are leading their own lives. And then they had a daughter who is a high school math teacher up in Vermont, who is not married. And then David, our youngest, who went to Brown, met his wife at Brown, and they have two children. And Dave has his own business, works out of his own house, advising people on, small companies on financial matters.

WC: When you were raising your children, you were living in the suburbs? This was before you moved?

FK: Yes.

WC: To Society Hill. Did your children go to Redeemer with you? Was religion something that—?

FK: Yes, they did. Well, I don't remember details about that. I know Hal and I taught Sunday school for a while. But our son Tom is the only one that really attends church regularly now. And he goes to a Lutheran Church, which isn't too different, really, so.

WC: Well, the Lutherans and the Episcopalians have essentially worked out an arrangement whereby they collaborate.

FK: Yes, yes.

WC: Very close. The Diocesan Archives are at Lutheran Seminary.

FK: Yes, right. [Laughs]

WC: You raised five children. Your daughters went to Shipley; your sons went to—?

FK: Well, they went to Episcopal Academy for a while, then I'm not sure about Tom. Tom went away to boarding school to Millbrook, in Millbrook, New York, and then from there to college.

WC: Is that the one who went to Brown?

FK: No, he went to University of Rochester.

WC: Okay.

FK: And then David went to Episcopal for a while, and then I became—it just wasn't our kind of school, somehow. And I can remember going over to Germantown Friends and meeting with the admissions director, and then I guess they had to get—see, I don't remember the details, but they probably had to see David and get his academic records. But anyway, he ended up going there, and then—

WC: Oh, he went to GFS?

FK: Yeah, and that was a very good experience for him, so.

WC: Well, you grew up, or your children grew up, at a time when the world was changing and women were beginning to become more active outside the home.

FK: Mm-hm, right.

WC: Was that the case with you? It would appear so, because you were so active in so many organizations.

FK: Well, it was all volunteer, of course.

WC: True, but time-consuming.

FK: Yes, yeah. Mm-hm.

WC: So you felt it was important to be both in the home and outside?

FK: I think so, yeah. I can remember quite well, it was soon after David went to Germantown Friends School that he broke his leg playing around in the school cemetery. [Laughs]

WC: Yeah, right, I can picture it.

FK: Yeah. [Laughs] Playing touch football. And anyway, so he had to be in a hospital bed in our living room for quite a while, with what they call a broomstick cast. He had it kind of between his legs. And he would take my phone messages, and [laughs] it was an interesting time.

WC: The private schools that your children attended were all excellent schools.

FK: Mm-hm.

WC: They changed so much, however, over the last 50 years.

FK: Yes.

WC: You have great-grandchildren now, is that right?

FK: Nine.

WC: Nine great-grandchildren?

FK: Well, yes, two steps. Tom has two stepchildren, so yeah.

WC: And the family is spread out all over the country?

FK: Yeah.

WC: Well, I can appreciate that.

FK: You have it in your family, too?

WC: Yes.

FK: Yeah. Yeah, well, people can get around and communicate easily now, so.

WC: This is true.

FK: Which is wonderful.

WC: Well, I think we've covered quite a bit, and unless there's something you particularly want to talk about right now, I'm going to turn off the recorder.

FK: Except one thing. I'd just like to say I've been blessed with a wonderful marriage, which—

WC: A very long one.

FK: Yes. And Hal has a—even though he's into Alzheimer's now—just a very sweet, easy going personality, which has been terrific. [Laughs]

WC: You've been married for—let's see. You were married in 1946, so you've been married almost 70 years. That's—

FK: Yeah.

WC: That's amazing!

FK: [Laughs] It is a while.

WC: Yeah.

[End of Interview]