

John W. Kelly was born in South Carolina and joined the South Carolina Conference in 1844. He came to California in 1852 and was made Presiding Elder of the San Francisco District. The following year he served for awhile at Stockton, where his child died and his wife's health failed. That Fall he returned to his native state. He was a man of commanding presence and a born leader among men.

Alexander Graham came from the Florida Conference and arrived in California a few weeks after the Conference session in 1852. He took up at once his appointment as Presiding Elder of the Sacramento District, and worked with vigor. Once the stage on which he was riding into "Devil's Canyon" near Yankee Jim's, went over the precipice in a terrible crash one dark night, yet no one was killed.

He later served Sacramento and San Jose, then returned to the Georgia Conference, and finally ended his days as a member of the New York East Conference of the North Church.

J. M. Jones, appointed to Mariposa, never reached California.

John Matthews was born in Philadelphia, moved to Tennessee, and joined the Tennessee Conference in 1846. In California he was appointed to Shasta City, where he well-nigh starved and at length deserted the place. His brethren sympathized with him, and he was sent to Sacramento, where he did good work. He was in many ways a brilliant preacher and attracted large crowds to his services. He left California the following year to labor elsewhere.

Such was the group to whom Dr. Simmons dedicated his history as "the dear band of preachers who answered to the first Roll Call of the Pacific Conference."

Pioneers of the Methodist Church South

CHAPTER VII

We now return to the work of William Taylor and Isaac Owen. On September 4, 1850, the Oregon and California Mission Conference met at the "Oregon Institute," Salem, Dr. William Roberts presiding. On account of the great distance and difficulties of travel, the California members could not attend. Dr. Roberts read the appointments for California as follows: California District: Isaac Owen; Presiding Elder; San Francisco-Powell Street and Happy Valley: William Taylor, and one supply; San Jose: to be supplied; Santa Cruz: to be supplied; San Joaquin: to be supplied; Stockton: James Corwin; Sacramento City: S. D. Simonds; El Dorado: Mathew Lissiter; Feather River: to be supplied; Los Angeles: to be supplied; an educational institution to be established: Edward Bannister.

All of the supplies were to be found by the new Elder, Rev. Isaac Owen, who proceeded to fill them as best he could. The first recruits to arrive were Rev. M. C. Briggs and Rev. S. D. Simonds and wife, who came by way of the Isthmus and reached San Francisco on Oct. 17, 1850. Both men were sick with the "Panama Fever," Simonds severely so. Martin C. Briggs, a native of New York and member of the Erie Conference, had just been graduated in June from the Concord Biblical Institute. Owen sent him to Sacramento City. Samuel D. Simonds, member of the Troy Conference of New York, when sufficiently recovered, was sent to another field, the little town of Sonoma. William Morrow, a located member of the Indiana Conference, coming to California in search of health, was appointed to San Jose. In the Spring of 1851, this appointment was changed to Rev. Charles Maclay, who had arrived from the Baltimore Conference. Matthew Lissiter, appointed to El Dorado, (Coloma) did not remain long and was replaced by the Rev. A. L. S. Bateman, coming from the North Ohio Conference.

Santa Cruz was supplied by Rev. J. W. Brier,—Anthony remarks: "from some Mid-Western Conference." Feather River, which at this time meant Marysville, was supplied by Rev. D. A. Dryden, arriving from the Ohio Conference. No one went to Los Angeles. And no "educational institution" was established at this time, though Rev. Edward Bannister, graduate of Wesleyan University in Connecticut, and member of the Genesee Conference, taught in an academy in San Jose that Winter.

In the late Summer of 1851, the Rev. William Roberts, Superintendent of the Oregon and California Mission Conference, arrived in California for a tour of the work, and called the members of the California District to meet with him in San Francisco on August 13, of that year. This was not a "Conference," but a preliminary session, and more like a District meeting, and its actions were to be approved by the regular session of the Mission Conference, held in September at Salem Oregon. This gathering by whatever name called, was a most significant one. Four very important actions were taken.

First: Rev. M. C. Briggs was selected to represent his brethren at the General Conference meeting in Boston in May of 1852, with instructions to obtain the formation of an Annual Conference in California, or at least a Mission Conference. He succeeded in the first undertaking. Secondly: a weekly journal to be known as "The California Christian Advocate" was to be established in San Francisco and edited by Rev. M. C. Briggs and S. D. Simonds. The first issue of the paper appeared on October 10, 1851,—four pages, 16 by 22 inches in size and priced at \$6.00 per year or \$3.50 per six months.

The third matter was the authorization of a "California Wesleyan College" for which they were to seek a charter from the State Legislature. In the Spring of 1852, the name was changed to "University of Pacific." Dr. Edward Bannister was made President, and classes were opened in San Jose in the Fall of that year. At the same time a Female Department was operated in connection with the school, though for several years the classes were kept separate. Soon a building was erected for the school at Santa Clara, where the College remained until it was located on a new tract at College Park a few years later.

The fourth matter was the adoption of a Conference Bookstore. Isaac Owen and William Taylor had opened a small store in a wing built on one side of the Powell Street Church. This store was taken on board the "Bethel Ship" by William Taylor, but later moved up town in care of a Methodist layman, Alfred Higbie. Here it was operated in connection with an office for the Advocate, though the management was private until the General Conference made it a "Book Concern" some years later.

This preliminary session of August 13, 1851, arranged the following appointments of pastors: California District—Isaac Owen, Presiding Elder. San Francisco: Powell St. —S. D. Simonds; Market St. —to

be supplied; Seaman's Bethel—William Taylor; Santa Cruz—D. A. Dryden; San Jose—Charles Maclay; Sacramento—M. C. Briggs; Sacramento Bethel, Colored—to be supplied; El Dorado—Coloma: A. L. S. Batemen; Stockton, Nevada—(City), Marysville, Cache Creek—to be supplied; Sonoma and Vallejo: James Corwin and Alexander McLean; California Wesleyan College: Edward Bannister; Sacramento Seminary: James Rogers.

The church membership at this time was 722, and there were 12 church buildings distributed thus: One each in San Francisco, San Jose, Santa Cruz, Stockton, Nevada City, Marysville; Sacramento—2, and El Dorado—4. One of these was at Coloma, one at Placerville, and where the other two were, we can only conjecture.

Changes and supplies were made quickly after this "Conference." Rev. R. B. Stratton of New York Conference, arrived in November and went to Sacramento to relieve Rev. M. C. Briggs, who then came to organize Market St. Church, San Francisco. James Corwin stayed on at Stockton for many months, then went to Sonoma; Rev. R. R. Dunlap, of the South Church, with two local preachers, C. A. Leaman and J. J. Cleaveland, kept the work going at Nevada City until the Rev. Adam Bland arrived in the Fall of 1851. Marysville was supplied by J. W. Brier; Cache Creek by H. B. Sheldon. This was the situation at the end of 1851.

During the year 1852, no Conference session was held in California, since the General Conference had authorized the formation of an Annual Conference and the members waited the arrival of a bishop for its organization. The pastors simply remained at their posts and new men were appointed to new fields by the District Superintendent, Rev. Isaac Owen. A large number of pastors came in this period. Rev. Isaac B. Fish, of Ohio and his brother-in-law, George B. Taylor arrived on November 17, 1851. Fish went to Mokelumne Hill, but Taylor's assignment is not given. John B. Hill, of the New Jersey Conference, arrived April 15, 1852, and went at once to Shasta City, where he built a church. On May 10, 1852, nine Methodist Missionaries reached San Francisco; three—Swaney, Buchanan and Dillon, soon going on to Oregon to work. The other men were: Rev. A. S. Gibbons, of the Baltimore Conference, who went to Martinez, Benicia and Vallejo; Rev. Henry B. Sheldon, of the Ohio Conference, assigned to Cache Creek; Rev. Elijah Merchant, of the Baltimore Conference, who went to Columbia; Rev. J. McHenry Caldwell, of the Philadelphia Conference, went to Vallecito; Rev. James Hunter, of the Baltimore

Conference, went to Auburn; and Rev. William J. Maclay, also of the Baltimore Conference, and a brother of Rev. Charles Maclay, went to Santa Clara. Other men arriving in time to supply work this year were: Rev. David Deal, of the Indiana Conference, going to Sonora; Rev. Israel S. Diehl, mining at Placerville and preaching there; R. R. Dunlap, who had been at Nevada City, transferred to Downieville.

The organizing session of the California Annual Conference met in the Powell Street Church, San Francisco, on February 3, 1853, under the presidency of Bishop Edward R. Ames, one of the newly elected Bishops of 1852. Thirty-two men responded to the Roll Call: Isaac Owen, William Taylor, James Corwin, S. D. Simonds, Edward Bannister, M. C. Briggs, Charles Maclay D. A. Dryden, A. L. S. Bateman, George S. Phillips, R. B. Stratton, Adam Bland, I. B. Fish, A. S. Gibbons, H. B. Sheldon, B. F. Rawlins, John D. Blain, J. A. Swaney, J. M. Caldwell, William Hulbert, James Hunter, Elijah Merchant, David Deal, W. J. Cosper, William Wilmot, George B. Taylor, J. R. Tansey, W. S. Turner, E. A. Hazen, John Daniel, J. W. Brier, and William Morrow.

Rev. M. C. Briggs was chosen secretary, and the Conference was quickly organized. Many new names of men and places appear on the list of appointments on three districts, as follows: San Francisco District: Isaac Owen, Presiding Elder and agent for the University of Pacific; Editor of Advocate: S. D. Simonds; Powell St. Church—M. C. Briggs; Market Street—to be supplied; Seaman's Bethel—William Taylor; Santa Cruz—Charles Maclay; San Jose—R. R. Dunlap; Santa Clara—William Hulbert; Contra Costa—William Morrow; Benicia and Martinez—John B. Hill; Napa and Suisun—E. A. Hazen; Sonoma—J. W. Brier; Bodega—A. L. S. Bateman; Humboldt Bay—James Corwin; University of Pacific—Edward Bannister; Southern California Mission—Adam Bland.

Sacramento District: John D. Blain, Presiding Elder; Sacramento—R. B. Stratton; Stockton—George S. Phillips; Placerville—B. F. Rawlins; Diamond Springs—W. S. Turner; Ione and Drytown—G. B. Taylor; Volcano—to be supplied; Mokelumne Hill—I. B. Fish; Vallecito—J. M. Caldwell; Columbia and Springfield—A. S. Gibbons; Sonoma—David Deal; Mariposa—Joseph Pettit; San Joaquin—to be supplied; Calaveras—H. B. Sheldon; Sacramento River and Cache Creek—J. Benham.

Marysville District: John Daniel, Presiding Elder. Marysville—H. C. Benson; Grass Valley—D. A. Dryden; Nevada City—J. R. Tansey; Coloma—W. Oliver; Mormon Island—J. R. Swaney; Gray Eagle City—to be supplied; Auburn—James Hunter; Downieville—to be supplied; Sears Diggings—to be supplied; Plumas Circuit—Elijah Merchant; Shasta City—James Rogers; Yreka—to be supplied.

Most of these appointments were "circuits" with four or five, to a dozen or more preaching places. Let us look at them. Santa Clara was not only the town, but much of the valley round about; Contra Costa was not the later county of that name, but the "opposite shore" with such places as Alameda, San Leandro, Hayward, San Lorenzo, Centerville Mission San Jose, and probably other communities; Bodega and Humboldt Bay were vast ill-defined regions; Ione and Drytown had eight preaching places; Mokelumne Hill included Jackson and other points; so also, Vallecito, Columbia, Sonora, and Mariposa, included the mining camps around them; Calaveras and San Joaquin applied to the valley regions East and South of Stockton; and Cache Creek included many places along that stream reaching from Sacramento to the Coast Range mountains. Grass Valley, Nevada City, Mormon Island, Downieville, included towns about them. Mormon Island, for example, had preaching places at Red Bank, Negro Hill, Doten's, Beals Bar, Rattlesnake, Salmon Falls, Railroad House, Michigan Bar, Prairie City, and Granite City, later called Folsom. "Railroad House" soon had a frame church and 45 members, but where it was, the author has not been able to discover. Plumas Circuit, where Elijah Merchant was appointed, probably had twenty or more preaching places along the Feather River and in the neighboring mountains.

In an old Yuba County History a story is told about Elijah Merchant in a preaching service at old Hansonville, a mining town of this region. He was preaching one night in a hotel lobby where card games were being carried on during the service. At one point a man won \$50.00 at a game, and handed the money to Merchant, saying, "This is for you." Merchant hesitated a moment, then took it, saying in turn: "All right, it has been in the service of the Devil long enough."

Gray Eagle City is another place which, after long search, the author has not been able to locate. There was a Gray Eagle Bar on the Middle American River, which may have been the place intended, and there were many populous mining camps along this fabulously rich stream, but we have no record of any preacher appointed there, and Gray Eagle City is never mentioned again.

It would be interesting and profitable to relate the story of all these pioneer preachers but the space allowed in this booklet puts a severe limit to this task. We give here a brief summary.

Martin C. Briggs was one of the great names in the history of the Church in California. He was a man of great ability, well educated, and forceful. Preacher, superintendent, editor, lecturer, writer and man of affairs, he was uniformly successful. He was one of the California delegates in the National Convention of the Republican party, and a stern opponent of slavery. Two sons, Herbert and Arthur, achieved distinction in the ministry and in other service, in after years.

Samuel D. Simonds was a scholarly man with an inquisitive mind and perhaps a radical turn that got him into difficulties with his brethren. Nevertheless he was a faithful preacher, earnest and zealous for the kingdom of God. He came from the state of New York and was a close friend of Dr. Briggs.

Edward Bannister was a finely educated man, graduate of Wesleyan University, of a modest, quiet disposition; very effective in the school room, and he also rendered good service in the pulpit of many of the strong churches. We wonder that he was taken away from his natural bent for teaching in the college.

Charles and William Maclay, brothers and formerly members of the Baltimore Conference, were foremost pioneer Methodists. William was preacher and teacher, serving the College as a professor; while Charles soon retired to a prosperous business career at Santa Clara, where he was ever a friend of the Church and preachers.

R. R. Dunlap, formerly a Methodist South preacher in Missouri, picked up what education he had, and that was no small amount, and in the Conference was known as the "Watch-dog" of orthodoxy, perhaps too much so. He was a faithful, hard-working preacher on small charges.

A. L. S. Bateman was one of those well educated but humble-minded men, cheerfully accepting the hardest appointments and doing a good work. He came from the North Ohio Conference and after many years returned to that State.

Alexander McLean and James Rogers were young men, interested in teaching, then entering the ministry and later going East, McLean to New York, and Rogers to Florida, continued to make their homes in those States.

David A. Dryden, of the Ohio Conference, was a well educated man, with an inquisitive mind, genial and pleasant in company. Some unorthodoxy unseated him in after years, but at his death, the Conference published a tribute to him in its Minutes.

William Hulbert, a native of New York City, came to California by way of Indiana and Rock River Conferences. He served faithfully for many years, but at length, on account of his wife's ill-health, served the Government as manager of one of the U. S. Mints.

William Morrow came from Indiana Conference, seeking health in a new land, and found it here, where he gave good service to his church.

Edward A. Hazen, a native of New York, was educated at Indiana Asbury University, later Depauw, and came to California to give a long service in this Conference.

John B. Hill, of the New Jersey Conference, was a unique personality, a man of exactness and determination, and, provided with long legs, he was known as one of the most tireless walkers in California. Preacher and builder, he also served many years as manager of the Methodist Book Store.

James Corwin, most of his years a bachelor, was an excellent carpenter, and probably built more churches and parsonages than any other man of the Conference.

John Bentham, a choice spirit, was drowned in Cache Creek before the end of the first year. William Cospers, of North Indiana, was expelled from the ministry two years later. Royal B. Stratton, was a brilliant preacher, but restless under appointment, and in a few years returned East to another church. H. C. Benson, native of Ohio, but member of the Indiana Conference, and J. D. Blain of New Jersey, were gaints of the early church, and men of great influence. George S. Phillips and Warren Oliver, both effective and honored preachers, did not stay long in the work. Oliver, sensitive over some financial difficulties, withdrew. Adam Bland was a Virginian and member of the Baltimore Conference, a man of great energy, a famous superintendent of churches and apostle to Southern California. Isaac B. Fish of Ohio, and his brother-in-law, George B. Taylor, came to California together in 1851. Taylor withdrew from the ministry in 1856, but Fish gave a long life of usefulness to the Conference.

A. S. Gibbons, James Hunter and Elijah Merchant, were Virginians and members of the Baltimore Conference. Merchant was the first of the full members of Conference to die, a sacrifice to the Cause of the Kingdom. Hunter soon failed in health and retired. Gibbons, possibly most highly educated and equipped of all the pioneers, served churches, and the University as teacher and President, also teacher and administrator in an Ohio University many years.

J. M. Caldwell, useful and companionable, soon turned to another communion. David Deal, John R. Tansey, John Daniel, and W. S. Turner, all came from Indiana Conferences, and gave foremost service to the Church. Turner was Principal of the old Napa Collegiate Institute for years. Rawlins, on account of a misfortune, returned East; Wilmot, of English birth, went East to School; Pettit graduated from the Conference studies and served until 1872 when he located. Henry B. Sheldon, staunch and dependable, served many churches over the Conference in mountain and valley, through a long life-time.

In the year of 1908, the author joined the California Conference as a young man, just out of the Boston University School of Theology. The session of Conference was being held at old Pacific Grove, and two old, white-haired, men stood before us and sang a duet. They were A. S. Gibbons and Henry B. Sheldon, last of the pioneers. Shortly thereafter, they too, passed over the "Great Divide."

Looking Back

CHAPTER VIII

The Methodist Church of today—the great United Church, looks back now across nearly a century of time to the days of its pioneers in the two communions. It is a notable record, yet so much of that story has been lost. The historians—Rev. C. V. Anthony of the North Church, and Rev. J. C. Simmons of the South Church, were more interested in the record of the Conference than in the story of the Churches and the men in the field. Besides, little of that field story was ever written, and most of what was written became lost. This was most regretfully true of the South Church. Practically all of its old files, minutes and records have perished, a fact of which Dr. Simmons complained again and again.

Minutes of all the Conferences of the North Church are on file in the Historical Society Library, and all of these except the first few, are in printed form. Thus, we can trace the course of the churches and preachers along the years. Of the South Church there is a strange and deplorable hiatus here. We can only glean the names of old "stations and circuits" from the general record and from contemporary papers and writings. Here is a list of these old appointments, many of them names of town long since crumbled back to dust.

In no particular order they tumble from the page of the past: San Andreas, Vallecito, Bay View, French Camp, Santa Clara, El Monte, Red-Wood, Sebastopol, Adin, Humboldt, Kings River, Grass Valley, Elliot Berryessa, Scotts Bridge Millerton, Occident, Lenmore, San Louis Obispo, Soquel, Drytown, Volcano, Salem, Stone Corral, Copperopolis, Milton, Vacaville, Benicia, Martinez, Petaluma, Sanger, San Simon, Kings Chapel, Shasta City, Greenwood, Georgetown, Santa Cruz, Burneyville, Hopeton, Los Nietos, Selma, Academy, Bakersfield, Salinas, Red Bluff, Merced, Liberty, Woods Diggings, Placerville, Nevada City, Auburn, Jacksonville, Sonora, Columbia, Snelling, Angels, Watsonville, Sonoma, Napa, St. Helena, Mountain View, Michigan Bar, Coulterville, Shaws Flat, San Bernardino, Stockton, Sacramento, Plainsburg, Cacheville, Calaveras, Cosumne, Dry Creek, Penn Valley, Mokelumne, Woodbridge, Point Arenas, Bear Valley, Tres Pinas, New River, Florence, Yuba City, Murphys, Bodega, El Dorado, Smiths Buttes, Potter Valley, Visalia, Yankee Jims, etc.

This is only a partial list, and these places were usually the leading points on large circuits. The South Church, with less means and fewer men, matched the success and progress of the North Church in all the mining region and in the valleys of California. But as time went on certain factors worked heavily against them. The prejudice against the name "South" proved a severe handicap and in the Civil War days they suffered losses from which they never fully recovered. Dr. Simmons observed that in the main the Southern Church people were poor and lacked the means of building substantial churches, and as the mines began to fail in the Sierras, their people withdrew to the valley town. Scarcely a Methodist South Church was left in the Sierra Mountains. The Mariposa Church is a notable exception. And probably another factor was that after the Civil War, a new tide of immigration set in from the Northern States, bringing new life and support to the North Churches, even in the old mining towns, as Grass Valley, Nevada City, Auburn, Placerville, Jackson, Ione, and Sonora.

Another feature of the church work in early California was the use of Camp-meetings. California weather particularly favored such outdoor services especially in the hot valleys and foothills. In this work the South Church was far out in the lead, and their camp-meetings, held far and wide over the State, achieved a notable success. Most of their preachers, by temperament and training, were unusually well adapted to this form of religious effort. Some of their strongest churches grew out of a great camp-meeting held nearby.

This ancient custom has passed away and the only likeness to it appears in the Summer Institutes of our young people, and occasional "Retreats" and fellowships of our young adults. Yet the memory and fragrance of old names come back to us. Some of these camp-grounds were: Clayton's Grove, near Rockville; Toll-Gate, later called Saratoga; Macedonia, near Sebastopol; Camp Bethel, in the Sutter Buttes, west of Marysville; Stone Corral, near Stockton; Cathey, near Mariposa; Liberty Camp-ground, on Dry Creek in San Joaquin County; Berryessa, near San Jose; camps on Bear River, on the Stanislaus, Tuolumne, and elsewhere—many, many of them.

In the Summer time, usually July, August or September, the families would load the farm wagon with a stove, bedding, and provisions, and drive to the camp-ground, where in a tent, or more commonly a brush-hut, they would set up house-keeping for two or three weeks. Often

they brought the family cow along. It was a time of relaxation, fellowship, and religious instruction and growth. They learned the songs and conversation of "Zion." Besides the religious element, it provided a wholesome change from the drab and humdrum routine of their lives.

Among the great camp-meeting preachers were Andrew M. Bailey, J. T. Cox, Orceneth Fisher and C. H. E. Newton, to mention only a few. Bailey was a sweet singer, a "shouting Methodist" who enjoyed his religion. J. T. Cox was a big man, weighing 250 to 300 pounds, jolly, witty, and a great revivalist preacher. People loved to hear him preach, and no "scamp" ever "put anything over on him." On one occasion, a man planned to break up a meeting by kneeling at the "form," intending to create a disturbance during the prayers. Rev. Cox heard of this scheme, knelt by his side and began to pray, all the while bringing a heavy hand down upon the sinner's back in rhythmic strokes. The sinner tried to crawl away, while the fellow conspirators tittered, but Cox inched along with him, continuing his loud prayer and heavy strokes until the man jumped up and ran from the place.

Orceneth Fisher, decendant of New England Divines and English Royalty, reached California by way of the Ohio, St. Louis, and Texas Conferencs. In Illinoi his circuit included Springfield, where Abraham Lincoln came to hear him preach. He was a man of great ability and versatility, of compelling eloquence and possessed of a most remarkable voice, strong, yet musical. His camp-meeting converts were numbered by the hundreds. It is said that once at the Toll-gate camp-meeting an unusual storm came up, with flash of lightning and crash of thunder. The preacher went right on, and no one moved until his sermon was done.

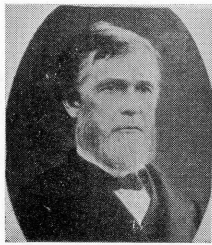
Newton was another of these remarkable preachers, unique and eccentric in the extreme. Tall and lean, he wore rough, miner's clothes, and let his hair and beard, never trimmed, fall about his person. With a glittering eye and fantastic manner, he gripped his audience and pounded truth home. No one who heard it could ever forget his "Gee-bug" sermon, delivered at the Deer Creek Camp-meeting at Nevada City. He used this illustration: A certain nobleman had been imprisoned in a high tower, and his friends sought to set him free. They secured a "Gee-bug," one that is very fond of butter. They put some butter on a straw, tied the straw to the bug's back with the lump of butter just ahead of his nose, and started him up the tower wall, with a strand of silk tied to him. The "Gee-bug" started for the butter

above him and kept going till he reached the prisoner's window, where the prisoner took the silk strand and drew up a stronger cord, and at length a stout rope, by which he let himself down and escaped.

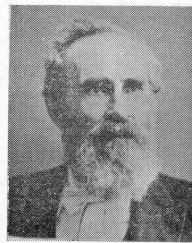
Men of the North Church held many camp-meeting too, but paid more attention to the regular services of their churches, and perhaps in the long run, this was more substantial and permanent. Among them, Taylor and Owen were the most useful and effective. Perhaps there never was a greater master of assemblies than William Taylor. His street preaching in the crude, unsettled conditions of early San Francisco to polygot throngs, made him world famous. At times he toured the mining camps of the Sierras and subdued raw crowds by the sheer magnetism of his personality and the Gospel. Later he went forth in "seven league boots" to evangelize continents, and became Bishop of Africa.

Owen was of a different type, a good thinker, quiet and persistent. He was a planner, organizer and builder. Most of his life in California he served the church as a superintendent of districts and his first district was the whole of California. Tirelessly, he traveled its pioneer roads, and trod its twisting, mountain trails, hunting out its last shabby camp and lonely miner. For downright, substantial work, probably the Church owes more to him than to any other.

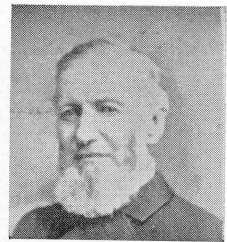
Among the bishops of the churches who came to hold the Conferences in California in early days, undoubtedly the most popular and memorable were Bishop Kavanaugh of the South Church, and Bishop Simpson of the North. Bishop Kavanaugh was a Kentuckian, a large, portly man of southern courtesy and gracious speech. As a preacher he was unexcelled, either in a stately church service, or in a crude camp-meeting environment. He was in California several times for the Conferences, each time touring the country and preaching in all the little churches and out of the way camp-meetings which he could reach. Once in 1856 he was preaching at Vallecito in Calaveras County at a camp-meeting, when an Indian Chief and some of his bucks sat down under a tree to listen. The Chief could not understand English, but he watched the Bishop with growing interest and emotion, until his body shook with excitement and tears streamed down his face, and he shouted—"Capitan, Capitan."—Just what the Indian's thoughts and emotions were, no one knew, but the Bishop's expressive face and tones of voice had deeply stirred the savage breast.



EDWARD BANNISTER



S. D. SIMONDS



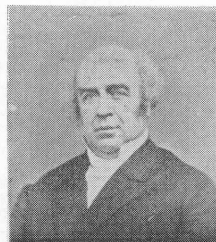
WILLIAM ROBERTS



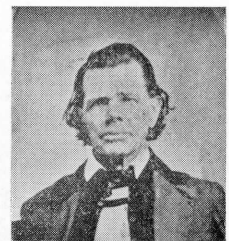
ISAAC OWEN



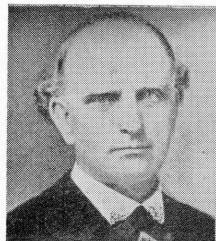
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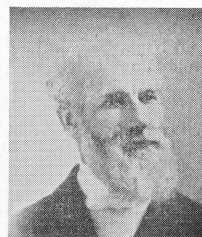
JESSE T. PECK



ASA WHITE



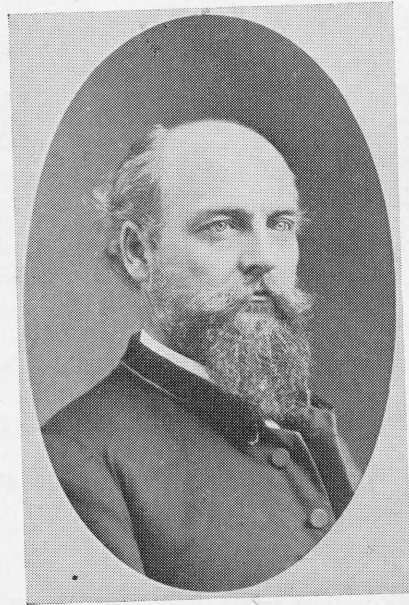
ELEAZER THOMAS



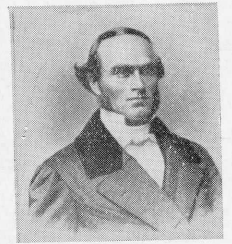
W. S. URMY



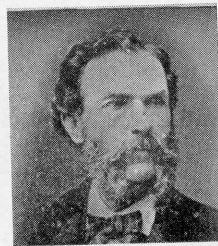
M. C. BRIGGS



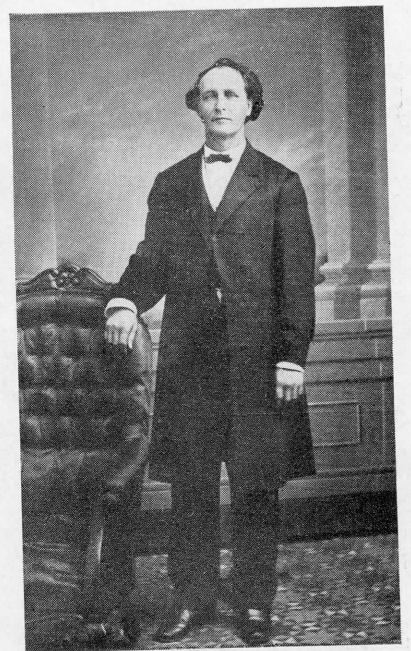
H. B. SHELDON



WILLIAM TAYLOR



W. J. McCLAY



I. B. FISH

As Bishop Kavanaugh left his camp-ground, a crowded stage awaited him. When the other inmates of the vehicle saw the size of the extra passengers, they were filled with resentment and despair. The driver shouted, "Get over, this man must go," and they made place for him between two trim Mexican girls who showed their disgust. Shortly, however, by contagious good nature and humorous remarks, he had everybody laughing and in the best of feeling.

On another visit which was in war time, he was accused of being a spy and arrested. The Bishop, at the time, was preaching at a camp-meeting near Linden, East of Stockton. A plain-clothes officer privately revealed his errand, and the Bishop asked permission to deliver his sermon before departing from the City. The officer acquiesced, and sat in the congregation. At the close of the service Bishop Kavanaugh announced that he was called away on an urgent matter, and departed with the officer. In San Francisco, he was soon cleared of the accusation.

Bishop Matthew Simpson, friend and counselor of President Lincoln, and the man who preached his funeral sermon at Springfield, was twice in California on episcopal visitation, once in 1854 and again in 1862. One of America's greatest pulpit orators, he deeply stirred the churches of the West. Simple in approach and rugged of nature, he also toured the wild mining districts of the gold country from Sonora to Placerville. In a brief diary of this period he recorded how he traveled by stage, horse-back, mule-back and on foot, over miles of mountain road or trail to various mining camps. Marveling at a lofty Butte near Mokelumne Hill, he climbed to its top for the wonderful view, but bruised his knees and knuckles and tore his pants in the undertaking. Nevertheless he enjoyed the trip and admitted that he would like to live in California.

Very early in the career of the two churches, weekly journals were established. The organ of the North Church, the California Christian Advocate, established in 1851, was edited by Dr. Eliezer Thomas from 1856 to 1868. Dr. Thomas was a kindly spirited man, of deep religious interest, and a patient, conciliatory attitude. At the close of his life, his friend, General Canby, selected him as a member of the Peace Commission to deal with the Modoc Indians. In this enterprise on the Modoc lava-beds both Canby and Thomas were slain by the treacherous Indians. Thomas was shot by "Boston Charley" an Indian whom he had graciously befriended sometime before. The Advocate had a

continuous publication from its founding until it was incorporated in the National Advocate of the United Shurch.

In 1852 Dr. Jesse Boring began publication of "The Christian Observer" in Stockton, California, taking it to San Francisco, when he moved there. Later the name was changed to "The Christian Spectator," but after a few years the enterprise failed. In 1856 Dr. Orcemeth Fisher, located at Stockton, projected the "Pacific Methodist" and a few years later resigned it to Dr. O. P. Fitzgerald, who carried it on until the hard days of the Civil War. After the War, Fitzgerald was elected State Superintendent of Public Instruction but others resurrected the paper and carried it along down the years till the high cost of publication in depression days caused its demise. Dr. W. H. Nelson was its last editor.

The Methodist Pioneers of California early showed their interest in education and good schools. Struggling with all the huge problems of a new and undeveloped country, they nevertheless planned for the education of their children and built schools. Beside the University of the Pacific, the North Church encouraged and approved the establishment of a "Female Department" in connection with the University, which later was incorporated in that Institution. They supported an Academy at San Jose, a Sacramento Seminary, a Santa Cruz Academy, a Stockton Female Institute, the Oak Grove Institute of Alameda, the German Institute of Marysville, a private school in Auburn, and the Napa Collegiate Institute at Napa. This latter school developed into a full liberal arts college which survived until 1892, when it was combined with the University of Pacific at College Park. This school moved to a new campus at Stockton in 1922, and is known as "College of Pacific."

The South Church carried on the Bascom Institute at San Jose, and Asbury Institute at Sacramento, the Visalia Seminary at Visalia, and the Pacific Methodist College at Vacaville, later moved to Santa Rosa. This College was projected by the Pacific Conference in 1859 and located in the community offering the best support. Cacheville, now Yolo, obtained the assignment and began erection of a building, but the swampy land and malarial conditions there discouraged the College authorities and the location was transferred to Vacaville. Here the buildings of old "Ulatis" school were purchased and the college opened in 1860. In 1865 the main college building was burned down, but was rebuilt and the school continued there until 1871, when it was removed to a ten acre tract in Santa Rosa. There it was carried on with

moderate success until 1887. The rise of State colleges with free tuition made it more and more difficult to maintain the school, and finally it was closed.

We have noticed the excellent work of early day local preachers, like Adna A. Hecox and Elihu Anthony. To these should be added the names of men like Charles Campbell of San Jose and San Francisco, who later was Mayor of Oakland and District Attorney of San Joaquin County at Stockton, ending his days in Yolo County, a faithful local preacher of the South Church. Columbus A. Leaman, Dr. Grove W. Deal, and Randall Hobart were others who gave years of service to the church in the local ranks. Hobart, a Judge of Butte County, finally entered the ranks of the regular ministry. Other great laymen, like John Trubody and Annis Merrill of old Powell Street Church; J. M. Buffington of Stockton, later located in San Francisco; Captains Nelson and Goodall, shipping merchants, members of old Howard Street Church; Dr. Arthur W. Saxe of Santa Clara, friend of preachers; and Henry Blasdel of Virginia City, later Governor of Nevada; such men with thousands of other loyal folk made possible the program of the Church and Kingdom in the pioneer days.

There are but few landmarks of the pioneer church left standing in the State. Methodism has been careless in regard to these historic structures. There is old "Rockville Church" near Fairfield, famous in the annals of the South Church, now, with its ancient cemetery in possession of a local community association. Scores of old churches were allowed to fall to ruin or were sold for use as barns or for the materials in them, like the old mountain churches at North Bloomfield, Columbia Hill, and Peoria. A few still stand and are in use, like the old buildings at Downieville, North San Juan, Ione and Placerville. On the San Joaquin plains near Lockeford, is old "Harmony Grove" standing forsaken in a rural cemetery. Those at Downieville and North San Juan are frame structures, but the Placerville and Ione churches are of brick and in beautiful Gothic design. In many of the old mining towns neither historic record nor any memorial of once strong Methodist Churches is to be found. Columbia and Coulterville are examples. Books have been written about these places without one reference to a Methodist Church there, and no monument nor plaque marks the site of its buildings of worship and redeeming ministry.

Methodism ought to do something about this deplorable neglect of its historic structures and locations in California.

Postlude

This brochure on Methodist Pioneer History would not be complete without a reference to the beginning of Methodist work in Southern California, out of which the great Southern California-Arizona Conference came; and a glimpse at the early Negro and German churches. The Oriental, Scandinavian, and Latin-American branches of Methodism developed in a later period than that covered by this booklet.

The Minutes of the first session of the California Conference indicate that Rev. Adam Bland was appointed to "Los Angeles Mission." In the following year, 1854, the appointments read, "Southern California District;—Adam Bland, Presiding Elder. Lexington: R. R. Dunlap; Los Angeles: J. M. Caldwell; San Diego: to be supplied; Tulare: to be supplied." In 1855 the district disappeared; Adam Bland was assigned to the Marysville District; and the Southern California appointments were added to the San Francisco District: Los Angeles: to be supplied; Santa Barbara: to be supplied; Monte: R. R. Dunlap. "Monte" and later known as "El Monte" took the place of the name "Lexington."

In 1856—the only appointment was—Los Angeles: Al. S. Bateman, included on the San Francisco District. In 1857, again on San Francisco Districts with two appointments: Los Angeles—Elijah Merchant; San Bernardino: A. L. S. Bateman. In 1858 these two appointments were transferred to the new Stockton District and both left to be supplied. In 1859 there are these appointments on the Stockton District: Visalia John McKelvey; Los Angeles and El Monte: D. Tuthill; Misila Valley: H. S. Bishop; Tubac and Tucson: to be supplied.

So the appointments ran, and not until 1869 was a church building reported at Los Angeles, costing \$4,500. The Southern California Conference was organized in 1875. The Methodist Church, South, also opened work in Southern California at an early date, and this developed into the "Los Angeles Conference" of that Church. All of their old records and minutes have been lost, and it is difficult to piece together the early appointments of their work.

In 1850 a Negro Methodist Church was organized in Sacramento, called the "Bethel" church. This was the first Negro work in California. It later withdrew to join the separate "A.M.E. Zion Church."

The German Methodist work in California began in 1855 with the appointment of August Kellner to a German Mission in San Francisco. In 1856 this became the California German District, with Rev. A. Kellner as Presiding Elder and these appointments: San Francisco and Contra Costa: to be supplied. ("Contra Costa" was present East Bay area.) Stockton and Tuolumne: Charles Dierking; Sacramento to El Dorado: G. H. Bollinger; Shasta and Weaver: to be supplied; Yreka: to be supplied. In 1857: German District, and pastor at Dupont St. San Francisco: August Kellner; a San Francisco Mission: to be supplied; Sacramento and Marysville, G. H. Bollinger; Los Angeles: to be supplied; Shasta: to be supplied. Durnig Bollinger's stay in Marysville, he conducted a "German Institute" at that place. In 1859: California German District: A. Kellner; Dupont St.: Charles A. E. Hertel; Broadway and Mission: to be supplied; Contra Costa and Santa Clara: to be supplied; Sacramento and El Dorado: C. Dierking; Marysville and Nevada County: to be supplied; Stockton and Tuolumne: G. H. Bollinger.

Such is the brief record of the Conference Minutes for the Pioneer decade.

Finis.