

THE HISTORY of METHODISM  
IN Southern California  
AND Arizona

EDWARD DREWRY JERVEY

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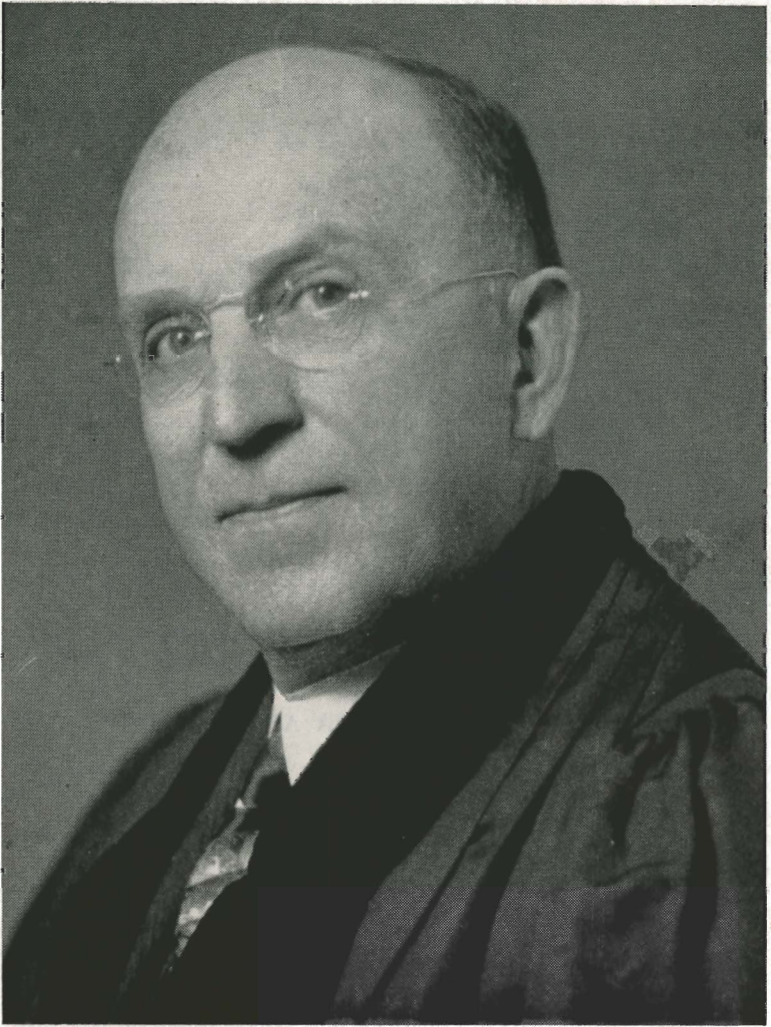
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**THE HISTORY OF METHODISM  
IN  
SOUTHERN CALIFORNIA AND ARIZONA**



Bishop James Chamberlain Baker

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Southern California  
AND Arizona



EDWARD DREWRY JERVEY



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HISTORICAL SOCIETY

SOUTHERN CALIFORNIA-ARIZONA CONFERENCE

OF THE METHODIST CHURCH

TO THE METHODIST LAY PEOPLE AND MINISTERS OF  
SOUTHERN CALIFORNIA AND ARIZONA—PAST, PRESENT  
AND FUTURE—WHOSE LIVES HAVE MADE THIS POSSIBLE.



## Preface

James Truslow Adams once remarked that "if America is to be regenerated it will not be by committees or resolutions, but by some subtle change in the hearts of individual American men and women." The Western movement in American history is in no small part the history of the Methodist circuit rider, who attempted subtly—and sometimes very directly—to make this change in the heart. The first Methodist of whom there is knowledge reached southern California in 1826. Twenty years later, when the Christian message was actually preached by a Protestant, it was by a Methodist. Since 1850 Methodism has spread slowly but surely over southern California and Arizona. Its achievements have been many, sometimes outstanding. It has had success and failure, has realized many hopes and has seen some bitter disappointments. This book presents aspects of that story. It is the record of no one man nor woman; for the history of Methodism in the far southwest concerns the work of thousands of people, lay and clerical. Many of these names are recorded in these pages, as are many churches. For every one which does appear in print, however, there are others just as worthy which do not. Space does not permit telling the entire history. Also for a more important reason it could not be related—for who can measure the full extent of lives and deeds by recorded words? This is necessarily a selective picture, yet framed broadly enough to show that Methodism in southern California and Arizona has been vigorous, forward-looking and heart-warming.

I am indebted to a great many people whose help has made this history possible. The portions to 1939 were originally developed in connection with a doctoral dissertation at Boston University in 1958 under the direction of Dr. Edwin P. Booth and Dr. Richard M. Cameron. To these scholars and genuine friends I am grateful for guidance, criticism, and the will to succeed. Bishop James C. Baker and Bishop Gerald H. Kennedy have especially given encouragement and suggestions. Heartfelt thanks are owed to Rev. John Gabrielson, librarian of the Historical Society of the Southern California-Arizona Conference, who spent countless hours in locating materials and preparing them for use. Appreciation is likewise due Dr. Earl Cranston, Dean of Southern California School of Theology, Dr. F. Thomas Trotter, Instructor in Religion and Fine Arts, Southern California

School of Theology, Rev. Elton E. Shell, librarian, Southern California School of Theology, Rev. Frank G. H. Stevens and Rev. E. J. Evans, two long-time ministers of the Southern California-Arizona Conference. John Gabrielson and these men, with Dean Cranston as chairman, served as an advisory Conference committee in the preparation of the manuscript. Mr. Shell and particularly Dr. Cranston and Dr. Trotter gave a special critical scrutiny of the manuscript in its various stages of preparation and made helpful suggestions regarding style and organization. During moments of frustration, which usually always come in writing, Dean Cranston was in large part responsible for the author's perseverance. Mrs. Pearl Sweet, curator of the Historical Society of the California-Nevada Conference, made available necessary material of the Methodist Episcopal Church, South. Librarians at the Methodist seminaries were most co-operative in locating needed source material: Donn Michael Farris of Duke, Arthur E. Jones, Jr., of Drew, Decherd Turner, Jr., of Perkins. Dr. Jannette E. Newhall of Boston, and Elton E. Shell. Numerous people gave of their time in interviews or letters. I hope I have acknowledged at least most of them in the bibliography. My wife, Thora Jo, and my boys, David, Warren, and Tommy, gave up many pleasures and were long on patience. Thora likewise took much time out from boys and housework to type the majority of the manuscript. Finally, and most of all, to my mother and father, Mr. and Mrs. Louis P. Jervey, there is owed more than any words might express. Perhaps it is sufficient to say that they never doubted.

EDWARD DREWRY JERVEY  
*Jackson, Tennessee*

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## Introduction

FOR A NEW YEAR'S SERMON, I once looked at a newspaper ten years old. It was interesting to note what was taking place on the same day a decade past. I found, somewhat to my surprise, that the headlines were not very important. The real news was on the back pages and had to do with local affairs. We have learned that historians are prone to paint on too large a canvas and overlook the individual and the concrete.

Here you have a scholarly presentation of the story of one Methodist annual conference. Its importance is the same as an illustration in a sermon. It makes actual what would otherwise be only a general proposition. Since I agree with the brother who said he had never read a dull autobiography, so there is always a personal interest in any chapter of Methodist history. Of course, those who know the Southern California-Arizona section of the country will find more of particular concern, but for all Methodists this will be of interest.

It is a pleasure and a privilege to write this brief word of introduction. The author is a friend and his story is about my section of the Methodist vineyard. He has done his research faithfully and he has written well.

BISHOP GERALD KENNEDY  
*The Los Angeles Area*  
The Methodist Church



**“DESTINED TO BE THE BIG END”**



## CHAPTER I

# “Destined to Be the Big End”

### 1. TO THE FORMATION OF THE CALIFORNIA CONFERENCE

In 1769, 227 years after Cabrillo touched land in southern California, the first Spanish settlers reached the state. In that year Father Junipera Serra and the civil governor, Don Gaspar de Portola, established a mission station at San Diego. During the next fifty years twenty-two such missions were set up along “El Camino Real” from San Diego to Sonoma. When Mexico revolted from Spain in 1821, California became a province under the Mexican government. In 1834 half the mission lands passed into private hands and the other half was soon lost to land speculators.

In November, 1826, Jedediah Smith, a Methodist layman but more fervently a fur trapper, arrived at San Bernardino, California. He and his seventeen fellow trappers had left Bear Lake, Utah, in August. They had crossed the fiery southern deserts and had thus become the earliest Americans to traverse the continent to California.<sup>1</sup> By reaching Oregon in 1805 Lewis and Clark had opened the first transcontinental door. Now Smith had pioneered a second route overland to California. Further pioneering and settlement, nevertheless, were spasmodic for some years throughout the territory and especially in the southern region. The Catholic Church remained the only denomination of any size and significance. The Mexican War of 1846, which resulted in the cession of California to the United States, began to awaken interest in the territory. The first considerable immigration occurred in 1846. That year Adna Hecox and his wife and three children reached Sutter's Fort and moved on to Santa Clara. Here at a funeral on October 1, 1846, Hecox, a licensed Methodist exhorter, preached the initial Protestant sermon within the boundary of California.<sup>2\*</sup> In the following month the first church in California was organized, the Community Methodist Church of Santa Clara.

The next year the General Board of Missions of the Methodist Episcopal Church appointed William Roberts as superintendent of

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\* Excluding Sam Brannan, a church leader of the Mormons, who do not consider themselves Protestants. See citation.

the Oregon Mission. Accompanied by James Wilbur, he landed in San Francisco in April. In 1848 there occurred both the formation of a church at Santa Cruz under Elihu Anthony and the inclusion of the organized work in California as a district of the enlarged Oregon and California Mission Conference. In September, 1849, young William Taylor and Issac Owen arrived as missionaries to California under the authority of the General Conference of 1848. These ministers may rightfully be considered the founders of California Methodism.<sup>3</sup> Taylor was destined to become a world figure as a missionary in India and subsequently as missionary bishop in Africa.

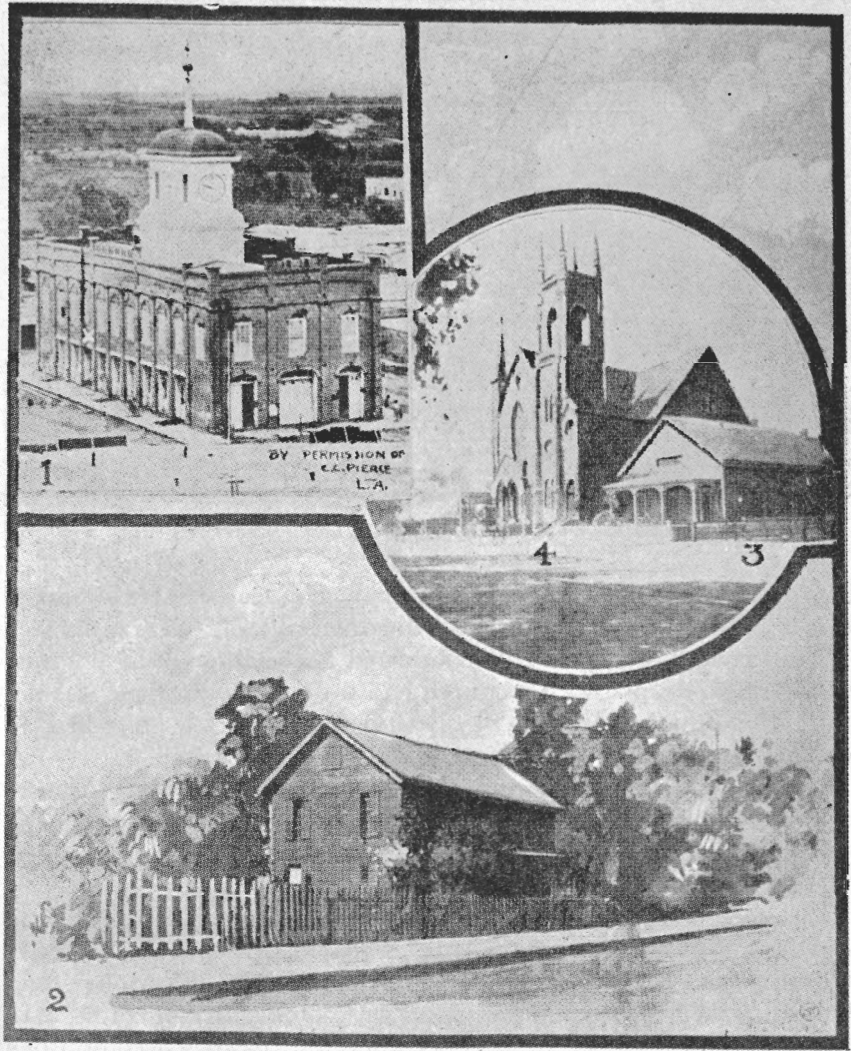
## 2. WORK OF THE CALIFORNIA CONFERENCE IN SOUTHERN CALIFORNIA

California became a state in 1850. By 1851 the work had progressed within its borders to a point where it warranted its own Conference. Thus in August in San Francisco the California Conference was officially organized. During these early years and for some time thereafter the state's population concentrated in the region of San Francisco. It was not until the completion of the Santa Fe Railway Line from Kansas City to Los Angeles in 1886 that any great permanent influx to southern California took place.<sup>4</sup> The ministers of the California Conference, nevertheless, were concerned that the Protestants in the southern California area were without a settled pastor. The Rev. Henry Kroh, missionary of the German Reformed Church, had been the first Protestant minister to visit Los Angeles,<sup>5</sup> in November, 1849. The following year the Rev. J. R. Brier, a Methodist probationer of the Iowa Conference, preached the first Protestant sermon in Los Angeles.<sup>6</sup> Brier's stay like that of Kroh was short, and his presence was not under a Conference appointment.

The California Conference, meeting in February of 1853, decided to remedy the situation. Bishop Edward R. Ames appointed the Rev. Adam Bland as a "missionary" to Los Angeles. Before he reached the city, it was reported that there was not a single Methodist within its environs. Bland now was almost four hundred miles from the nearest Methodist preacher. Shortly after his arrival he wrote to Issac Owen that he was doing his best but unless emigration increased, the territory was not going to be worth its salt. Then he continued:

But I suppose this part of California is destined . . . to be the big-end of California. It is a fine country—good lands, fine stock country, etc. But of all society I ever saw here is the worst.<sup>7</sup>

"DESTINED TO BE THE BIG END"



1—Old Los Angeles Court House

2—El Dorado Saloon

3—Second building occupied by First Methodist Church and by the Los Angeles Academy

4—The Fort Street Methodist Church, name of First Methodist Church until 1886



First Methodist Church, Los Angeles, present home

His optimism evidently sustained him. He leased El Dorado, a saloon located on Main Street near the town's Plaza, and transformed it into a chapel, while his wife conducted a school for girls.<sup>8</sup> Because of lack of funds, plans for a church had to be abandoned. It was not until 1868 that a permanent structure was erected, the first in southern California for the Methodist Episcopal Church.

During the year Bland traveled about the region, mostly northward, getting as far as Ventura and Santa Barbara, preaching and attempting to find or make Methodists. Made a Presiding Elder at the next Conference, he left Los Angeles to work in the northern part of the state. The Conference, however, must have felt that he had sowed good seed because Los Angeles was made a district with five stations: Los Angeles, Santa Barbara, San Diego, El Monte, and Tulare (taken from another district).<sup>9</sup> Only two of these, Los Angeles and El Monte, were filled, and the pastors accomplished nothing significant. The district was discontinued at the next Conference. For the following twelve years forty was the largest membership the Los Angeles Church reported to Annual Conference at any one time. Congregations met spasmodically without ministers at Santa Barbara, El Monte, and San Bernardino. They achieved very little, however, and the appointments continued to read "to be supplied." In 1858 the Methodist Episcopal Church withdrew its ministers from Los Angeles "because of the strong feeling excited against [them] by reason of their attitude on the slavery question."<sup>10</sup>

Furthermore, Los Angeles was not regarded as a paradise. Harry Carr, a popular writer on Los Angeles, has said of the city: “Our pueblo in the fifties was a vile little dump.”<sup>11</sup> Gross immorality and violence were the rule rather than the exception. Add to this condition that of the growing sectional conflict in the ranks of these Methodist preachers, and it is easy to understand this religious retreat.

After the Civil War Adam Bland, then Presiding Elder of the Santa Clara District, returned to Los Angeles in 1866 to reorganize the work abandoned eight years previously. The 1866 Annual Conference left Los Angeles, San Bernardino, and San Luis Obispo, a new appointment, to be supplied. Since no minister was sent to any of these, the task of reorganization fell solely upon Bland. Before the next Conference he had succeeded in re-establishing the Methodist Episcopal Church in Los Angeles. The Rev. Columbus Gillet was appointed pastor. In the spring of 1867 thirty people attended a Quarterly Conference and Love Feast. This was the beginning of the continuous existence of the Methodist Episcopal Church in southern California.<sup>12</sup> The fall Conference of that year sent one minister each to Los Angeles, San Luis Obispo, San Bernardino, and Santa Barbara. These were the only appointments in southern California. Using these towns as bases for operation, the pastors began to spread out across the southland. The central test of this first year of reorganization was passed successfully. Conference in 1868 heard the first full report from southern California as a whole. The four appointments reported a total membership of one hundred and twenty-eight. Churches had been formally organized at Los Angeles and San Luis Obispo.<sup>13</sup> With a bridgehead established the Church pushed ahead. New churches were officially formed at Santa Barbara in late 1868 and at Compton and San Diego during 1869. By the next Conference it was clear that the future was bright.

Just at this moment the first of several land booms descended upon southern California. When the transcontinental railroad was completed to San Francisco in 1869, the expectation of extension into southern California brought thousands of people into the region. Los Angeles and San Diego especially became booming metropolises. In the latter real estate speculators had a field day, and advertising came of age in southern California. With the influx of such multitudes of people came the usual profligacy and vice of frontier towns. Happily the boom also attracted people of high character, many of whom were Methodist or receptive to Methodism, and the churches were quick to open their doors to them.

When the California Annual Conference met in 1870, the growth

of the Church in southern California and the increasing population caused by the land speculation made possible the creation of the Los Angeles District. When the collapse of the premature boom came, the sweet expectations of real estate salesmen turned into sour grapes. Definite settlement had occurred, nevertheless, and future potentialities were apparent. With a Presiding Elder and an increasing regularity of yearly appointments, the next five years showed a steady growth in membership, church valuation, and financial support. Churches were organized at Riverside, Santa Ana, and Santa Maria, while those already established strengthened their position. Many of these societies formed in early days were parts of large circuits embracing several communities. Indeed, by 1875 only six—Compton, Los Angeles, Riverside, San Diego, Santa Barbara, and Ventura—had what might be considered a full-time minister who worked only at one place.

### 3. FORMATION OF THE SOUTHERN CALIFORNIA CONFERENCE

At the California Annual Conference in 1875 many ministers proposed the formation of a new Conference for southern California. They cited the rapid growth of the churches as well as the increasing population. Despite the fact that the real estate boom had ended, by 1874 the population was holding steady. Los Angeles City, which in 1850 boasted 1,610 people, by 1875 had 8,453, and the population of the county in the same period had risen from 3,530 to 24,344.<sup>14</sup> Since 1870 the churches had shown continuous advance on all fronts. Over the objection of a minority, who felt the proposal as yet premature, the California Conference took action whereby the new Conference could be established. The formal organization occurred in the following fall, September 6-10, 1876, with Bishop William L. Harris presiding. Since it was necessary to give the young Conference sufficient strength, the line of division was placed considerably north of the Tehachapi Range, the natural boundary. Thus eight churches of the Mojave and San Joaquin regions became part of the Southern California Conference. In the years to come until unification several of these were shuffled back and forth between the two Conferences. The Southern California Conference began with 13 church buildings, 9 parsonages, 1,257 members, 24 ministers in full relationship, and 3 men on trial.<sup>15</sup>

The original members of that organizing Conference session and their appointments were as follows: *Los Angeles District*: A. M. Hough, Presiding Elder; Los Angeles, George S. Hickey; East Los



Charter members, Southern California Conference

Angeles and Pasadena, Charles Shelling; Florence and Santa Monica, A. Bland and John Allen (On Trial); Compton, M. M. Bovard; Riverside, J. L. Mann; Orange and Anaheim, F. D. Bovard (On Trial); San Bernardino, to be supplied; San Diego, T. F. Houts; San Diego Circuit, Westminster, Julian, all to be supplied; Santa Ana, J. D. Crum; Pomona, I. M. Leihy; Principal of Los Angeles Academy, O. S. Frambes. Men on the *Santa Barbara District*: P. Y. Cool, Presiding Elder; Santa Barbara, Stephen Bowers; Goleta, C. W. Tarr; San Buenaventura, W. A. Knighten; Ventura Circuit, J. M. Campbell; Santa Maria, J. H. Hawley; Lompoc, J. B. Green; San Luis Obispo, F. S. Woodcook; Visalia, J. H. Peters; Plano, C. P. Stayton (On Trial); Grangeville, J. McKelvey; Tule Indian Mission, C. G. Belknap; Bakersfield, Kernville, Mojave, Cambria, all to be supplied.<sup>16</sup>

Since the appearance of Adam Bland in Los Angeles in 1853, the Methodist Episcopal Church had definitely advanced. Notwithstanding an interruption of eight years she had made up for lost ground and had extended her work in southern California from San Diego in the south some three hundred and thirty miles northwest to San Luis Obispo. Methodist influence was too new in the region to have exercised any leavening effect upon society. Methodism was still trying to establish itself, but with a bright future the minutes of that first Conference were cast in nothing but optimistic tones.



**SOUTHERNERS GO SOUTH**



## CHAPTER II

# Southerners Go South

### 1. FORMATION OF THE PACIFIC CONFERENCE

In 1849, following on the heels of the gold rush, the Bishops of the Methodist Episcopal Church, South, determined to establish a mission in California. Accordingly, Dr. Jesse Boring and D. W. Pollock of Georgia, and W. Wynn of St. Louis, sailed thither by way of Panama in February, 1850, with a generous supply of standard Southern Methodist literature.<sup>1</sup> After arriving in San Francisco they organized circuits and enrolled members. Since the work had progressed so rapidly, a new Conference was formed in San Francisco in April, 1852, known as the Pacific Annual Conference.

### 2. WORK OF THE PACIFIC CONFERENCE IN SOUTHERN CALIFORNIA

As was the case with the Methodist Episcopal Church at precisely the same time, the work of the Methodist Episcopal Church, South, was confined to the general vicinity of San Francisco. In 1854 the Southerners became aware of the possibilities in southern California. Los Nietos was a small community about fifteen miles southeast of Los Angeles. Here had been formed a church, evidently part of the Los Angeles Circuit of the Methodist Episcopal Church. Within the group an abolition society had arisen. Alexander Groves and other members of the congregation became dissatisfied because they felt that the church should restrict itself to worship and not concern itself with the slavery issue. Apparently under the leadership of Groves, they asked for the address of a Southern Methodist preacher but were refused. The Los Angeles Presiding Elder, however, mentioned the request in an article for the *California Christian Advocate*, the official publication of the Methodist Episcopal Church in California.<sup>2</sup> The Presiding Elder of the Stockton District of the Southern Church's Pacific Conference happened to read the article and immediately went to Los Nietos to investigate the possibilities of establishing his denomination there. Finding a group of nine people, including Groves, who had withdrawn from the Methodist Episcopal Church and were holding weekly meetings, he formally organized a

class of sixteen and promised them a minister the next year. Thus in 1855 J. T. Cox came to El Monte and E. B. Lockley to Los Angeles. They were the first Southern Methodist pastors in southern California.

Cox was a three-hundred-pound Texan, white haired and ruddy complexioned, who had been converted at fifteen from a rough background. One day he crossed a bridge owned by an uncouth blacksmith. The man watched for a moment, then heaped foul abuse upon Cox. When the preacher reached the other side, his pre-conversion spirit apparently returned, for he grabbed his antagonist, shook him thoroughly, and said: "O you foul-mouth villain! If it were not for the fear of God, I would beat you into jelly!"<sup>3</sup> Cox was especially effective at camp meetings though in southern California these are mentioned infrequently.<sup>4</sup>

Lockley had his troubles too. In August, 1855, he wrote to a friend that he had been in Los Angeles six months. His total collections had amounted to ten dollars. He continued:

I have been studying a great scientific question, namely, the location of the seat of hunger. Is it in the stomach, or in the brain. After consulting all the best authorities, and *no little experience*, I have concluded that it is migratory—first in one, and then in the other.<sup>5</sup>

From these meager beginnings the Southern Church tried to extend its influence. The region, however, was not much more receptive to the Southerners than to the Northern Methodists. At least the Methodist Episcopal Church, South, unlike the Northern group, did not withdraw its ministry completely. A Los Angeles District was created in 1858 but was discontinued the next year. During the war years attempts were made at least to continue the work. While little evidence is available, it seems reasonable to assume that services were held periodically in various places. In 1860 Los Angeles circuit was left to be supplied, and this apparently was true also the following year. Then in 1862 the Rev. J. C. Stewart was sent to southern California. Not every place to which he went can be determined, but it is established that in 1862 he organized a society in Carpinteria<sup>6</sup> and began work in San Bernardino.<sup>7</sup> The following year a church was regularly organized in that city.<sup>8</sup> Anti-Southern feeling prevented very successful efforts. In 1864, while traveling through Mexico on his way to Texas, he was killed by a Unionist. Rev. S. W. Davies succeeded him. That year's Conference report indicated 56 members and 39 probationers at Los Angeles.<sup>9</sup> In 1865

the figures had not changed, but a new minister, Rev. C. M. Hogue, was appointed.

The war years were trying for the Southern Methodists throughout the entire state. As early as 1856 the two Methodist bodies in California, feeling somewhat closer to one another by virtue of the distance separating them from other states, had begun negotiations for unification. The California Conference took the initiative by stating a willingness to accept members of the Southern Church into their organization in the same grade and standing, i.e., probationer or full member, on trial or in full connection. This proposal was rejected by the Pacific Conference under the impression that it "was a well laid plan to bodily absorb the Pacific Conference."<sup>10</sup> The Southerners suggested instead that steps be taken to look toward better relations and that each should ask its respective General Conference to set up a separate and independent Methodist Church in California. With the rejection of both of these propositions by the California Conference, efforts at unification came to an end. As the war progressed, the feeling against the Methodist Episcopal Church, South, in California became bitter. One of its bishops, H. H. Kavanaugh, on episcopal visitation in California in 1864, was accused of being a spy and arrested while at a camp meeting. Only after considerable delay and a personal appeal to General Irvin McDowell was he released.<sup>11</sup> A Congregationalist periodical, *The Pacific*, joining in the general attack on the Southern Church, declared in an editorial in 1864 that "there is not a fragment of the Methodist Episcopal Church, South, left in this State. It has long since ceased to be in the main a power for anything but evil."<sup>12</sup>

With the war over the task of reorganization was begun. In 1866 and 1867 only one appointment was made to the southern region—to Los Angeles. During 1867 the work evidently began to assume significant and lasting proportions. J. E. Miller was the sole Southern Methodist minister in southern California. Largely to him Southern Methodism was indebted not only for its continuation in southern California, but also for its attainment of a more solid foundation.<sup>13</sup> In 1868 southern California became the Pacific Conference's Los Angeles Mission District. This consisted of Los Angeles station, Los Angeles Circuit, San Bernardino Mission, Santa Barbara Circuit, and San Simeon, with W. A. Spurlock as Presiding Elder. In September of that year the first Quarterly Conference ever held by Southern Methodists in southern California took place in Los Angeles.<sup>14</sup> A year later the work was further enlarged with six more

appointments: Los Nietos Circuit (now Downey), El Monte, San Buenaventura Circuit, San Luis Obispo Circuit, San Diego, and San Luis Rey.

### 3. FORMATION OF THE LOS ANGELES CONFERENCE

The Southern Church soon felt that the ministry in southern California not only was progressing satisfactorily but also was assured of an increasingly fertile field for evangelization. In order to centralize the activities and to give them added importance the Los Angeles Conference was organized with ten ministers on October 26, 1870, at San Bernardino by Bishop W. M. Wightman.

The original members of the Conference and their appointments for the *Los Angeles District* were as follows: W. A. Spurlock, Presiding Elder; Los Angeles Station, M. W. Glover; Los Angeles Circuit, S. M. Adams; Los Nietos, W. Moores; El Monte, A. Adams; Santa Clara, J. E. Miller; Santa Barbara, D. M. Rice; San Luis Obispo, J. W. Allen; Tehachapi, J. M. Rogers; and G. E. Butler, Principal, Los Nietos Collegiate Institute. On the *San Bernardino District* the appointments read: W. Monk, Presiding Elder and San Bernardino Station; Arizona, A. Groves; San Bernardino Circuit, San Luis Rey, San Diego, all to be supplied; and R. A. Latimer, Sunday School Agent.<sup>15</sup>

As had been the case for the Methodist Episcopal Church, the war had interrupted the anticipated ministry of the Southern Methodist Church and had made necessary a complete reorganization. By 1870 with the formation of the Los Angeles Conference notable progress had been made. It was too early to see any impact upon society or upon the total Church, yet the ministers were sure that the years ahead held promise.

**THE METHODIST EPISCOPAL CHURCH, SOUTH, 1870-1939**



## CHAPTER III

# The Methodist Episcopal Church, South 1870-1939

### 1. GEOGRAPHICAL BOUNDARIES

Although in mileage the Tehachapi Range is far from being the bisector of California, it nevertheless long has symbolized the division of the state into its northern and southern sections. Carey McWilliams states this precisely:

. . . Southern California is the land 'South of Tehachapi'—south, that is, of the transverse Tehachapi range which knifes across to the ocean just north of Santa Barbara . . . In the vast and sprawling state of California, most state-wide religious, political, social, fraternal, and commercial organizations are divided into northern and southern sections at the Tehachapi line.<sup>1</sup>

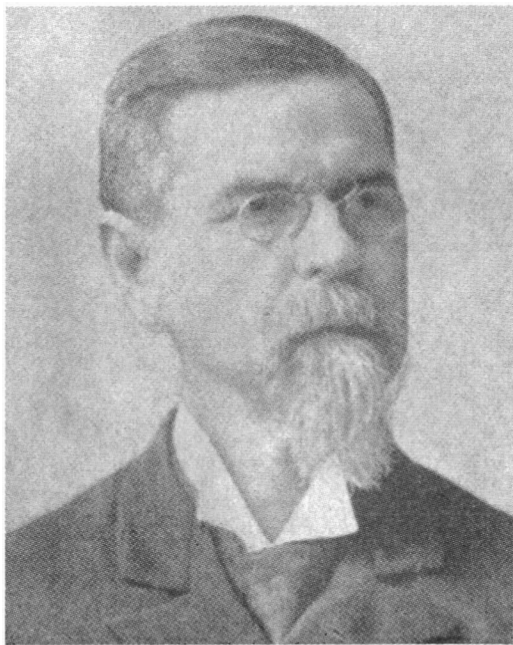
From 1852 to 1870 the Pacific Conference of the Methodist Episcopal Church, South, embraced the entire state of California. From 1870 to 1922 the work in southern California and Arizona was under the jurisdiction of the Los Angeles Conference. Following the dissolution of this Conference in 1922, the activity in southern California continued under the Los Angeles District of the Pacific Conference. The boundaries of this district remained the same as they had been when the district was part of the Los Angeles Conference. McWilliams' observation, with the addition of San Luis Obispo County, is certainly validated by the extent of the Southern Methodist Conferences. Moreover, it is interesting to note that at unification these lines of the Southern Church in southern California were strikingly similar to those established for the united Conference.

### 2. GROWTH IN SOUTHERN CALIFORNIA

The Southern Methodists entered into the newly organized field with a great deal of determination. The first Conference in 1870 reported only two church buildings and a total enrollment of four hundred and seventy-five members. From this very small beginning the direction was almost inevitably forward. Ten years later the



S. O. Davis,  
early member,  
Los Angeles Conference



G. O. Steele,  
early member,  
Los Angeles Conference



Trinity Methodist Church, Los Angeles

At the Pacific Conference in 1922 four new charges were added to the Los Angeles District, but only two of these survived for the united Conference. Six other churches during the twenties were organized and also continued past unification. Generally speaking, the story of church extension was similar to that prior to 1922. The Pacific Conference never allocated much money for church extension or missionary support to the Los Angeles District. During the depression of the thirties the Methodist Episcopal Church, South, did not organize one new church in southern California. Several were forced to discontinue to function. In 1939, nonetheless, twenty-two charges with 8,509 members in the Los Angeles District became a part of a united southern California Methodism.

### 3. TRINITY CHURCH: A MAJOR UNDERTAKING

The impact of an Annual Conference upon society or the Church cannot be measured solely in terms of statistics. While Southern Methodism was never strong in numbers in southern California, it cannot be maintained that her influence was quite insignificant, either to southern California or to the Methodist Episcopal Church,

South, in general. The main reason why this was true lay in the existence of Trinity Church, Los Angeles.

In 1869 Abram Adams was appointed to the Los Angeles station. Late that year he succeeded in organizing a society of eleven members which by Conference time the following year had grown to fourteen. This seems like slow growth indeed, yet here was the foundation of Trinity Church, which was to become one of the leading churches of Southern Methodism. Past and present historians of California Methodism have considered Trinity Church the major project of the former Los Angeles Conference, and there seems to be no reason to distrust this judgment.<sup>5</sup> By 1880 Trinity Church had become the largest church in the Conference in membership and was never to relinquish that position. During the decade 1920-1930 Trinity Church quadrupled in nearly every line of endeavor.

The existence of a large sanctuary and an intensive program were two of the reasons for this growth and position of leadership. These in turn were results of the earlier vision of Dr. R. P. Howell, who assumed the pastorate of Trinity in 1909. He had been there only a few months until he began to think about the future of the church. He believed that the Methodist Episcopal Church, South, should have a great institution in the heart of Los Angeles, which he believed was someday going to be a tremendous center of population. Under Dr. Howell's leadership of four years an enlarged program of Sunday School, youth work, and missionary giving was put into action. A building program which took on almost unbelievable proportions was launched. The Trinity Building Company, composed of lay members of Trinity Church, borrowed \$1,000,000 from an investment company to do three things: (1) erect at 847 South Grand Avenue a nine-story building which was to include the sanctuary-auditorium, two hundred and ten hotel rooms, and a dome auditorium on top of the ninth story; (2) purchase twenty feet of additional land; (3) furnish the entire plant, including a pipe organ which was built eventually at a cost of \$40,000.<sup>6</sup>

When Charles Selecman was appointed pastor in 1913, he arrived in the midst of the construction. After three years the congregation of about 1,000 members found the loan (at one time \$1,100,000) impossible to carry, and the property had to be turned over to the holder of the mortgage. Today the building houses the Embassy Hotel and the Embassy Auditorium. Having had to rent the auditorium the congregation regrouped forces under Dr. Selecman, and in 1919 held services in a rehabilitated Episcopal Church building at Twelfth and Flower Streets which became its permanent home.

Dr. Robert P. Shuler, in 1920, became the minister of Trinity Church. Ordained in 1904, he had served pastorates in Virginia, Tennessee, and Texas. During his unbroken ministry of thirty-three years at Trinity he stood out as one of the most prominent men of the Southern Church and one of the most controversial figures in Methodism as a whole. Dr. Shuler quickly made up for the time lost in the troubles of construction. Except for building, a much more intensive program of church activity than even that of Dr. Howell was started. The great growth of 1920-1930 was probably the strongest period of the entire life of the church, since the depression of the thirties and the rapid urbanization of industry and decentralization of population of the forties took their inevitable toll. In 1926 the church had two hundred and twenty-five men in the Wesley Brotherhood, "the largest membership of any Brotherhood in Southern Methodism." <sup>7</sup> With the Woman's Missionary Society and youth program also continuing to be strong, each year saw Trinity Church well in front of other Pacific Conference churches in membership and benevolences. At times more than ten foreign missionaries received full or partial support from this one church.

Two bishops of the Methodist Episcopal Church, South, served part of their ministry in southern California as pastors of Trinity Church. Charles Selecman began his ministry in the Missouri Conference in 1898 and came from there to Trinity. For seven years he successfully led the church through these critical days of its existence. For six months in 1918 he took a leave of absence to act as Field Secretary of the War Work Commission of the Southern Church. He returned and served until appointed to the First Methodist Church in Dallas, Texas in 1920. Dr. Selecman was elevated to the episcopacy in 1938.

A quarter of a century before Dr. Selecman's California ministry, Horace M. DuBose came from Texas to be minister of Trinity Church from 1888 to 1890. During the next four years he edited the *Pacific Methodist Advocate* in San Francisco. In 1894 he transferred back to Texas. After his election to the episcopacy in 1918, he supervised the western Conferences for his first two quadrenniums. His able leadership was largely responsible for the creation of the Arizona Conference in 1922 and for the smooth transition of the Los Angeles Conference back into the Pacific Conference.

#### 4. EDUCATION

The numerical deficiency most naturally limited many projects

which the Los Angeles Conference might otherwise have undertaken. The desire for an institution of learning is a good example of this. When the Conference began, there was at least one such school, the Los Nietos Collegiate Institute, founded in March, 1869, at Los Nietos. In 1872 a second institution was started at Wilmington, where B. D. Wilson, a Presbyterian and friend of all religious enterprises, gave some buildings to the Southern Methodists for educational purposes. Wilson College, named for its benefactor, survived into the next decade, and then succumbed for lack of endowment. Both schools provided training for the ministry of the Conference, though Los Nietos Institute was primarily for college preparatory work.<sup>8</sup> By 1883, at the latest, Wilson College was apparently no longer a Conference school since there is no reference made to it thereafter in the journals. This is likewise the last year in which any mention is to be found of the Los Nietos school.

The Conference in 1884 enthusiastically adopted a resolution looking toward the establishment of another institution of learning. The next year some land was donated and a committee appointed to collect funds. However, "the enterprise was a failure," and the committee saw "no prospect of establishing an educational institution within the Conference."<sup>9</sup> By 1895 the Conference members had reached the definite position that it was not wise even to attempt to found another institution.<sup>10</sup> This policy was maintained for the remainder of the life of the Conference.

Since they could not promote their own school, the Conference members voted support for northern California's Pacific Methodist College at Santa Rosa, which had been founded by Southern Methodists in 1861. The support given by the Conference was more often vocal than monetary. After the college was forced to close in 1903 for lack of funds, a California Junior College near San Francisco under Southern Methodist auspices was proposed in 1906 by the Pacific Conference. The Los Angeles Conference supported the enterprise and was partially represented on the Board of Trustees. The school never opened because the University of California at Berkeley, which was growing rapidly, threatened to swallow up the new project. The school was disbanded and no further work was attempted.<sup>11</sup> In 1923 Epworth Methodist Church at Berkeley established Wesley Foundation activities. No move for a separate institution of higher learning was ever begun again.

The Los Angeles Conference made periodic special attempts to stimulate the religious life of individuals in the local church. A periodical, the *Los Angeles Christian Advocate*, was started in 1885

to deepen the adult religious life. Within three years it had to cease publication for lack of finances. The project was never again brought to the Conference.

Concerted efforts to reach the youth were more successful. Sunday School was always a chief interest of the Methodist Episcopal Church, South, and the Los Angeles Conference repeatedly stressed the need for improved physical facilities and better teaching. The founding of the Epworth League of Southern Methodism in 1890, especially aided by the early endeavor of Trinity Church, gave a decided impetus to the youth work. Dr. DuBose was a leader in this organization. As early as 1884 societies of the scope and object of the League existed in both of the Methodisms. About 1883 one such society had been organized by Dr. DuBose in Shearn Church in Houston, Texas. In 1889 in Cleveland, Ohio, a number of young people's societies of the Methodist Episcopal Church were amalgamated into a union known thenceforward as the Epworth League. In that same year several organized societies of youth in the Southern Church in California and other western states were brought into cooperation through the use of a common constitution and plan of work. Then in May, 1890, the group at Trinity in Los Angeles, which was the pioneer society in this co-operative venture, addressed through the local Church Conference a memorial to the General Conference then convening in St. Louis. These youth asked that the organization be recognized by the Methodist Episcopal Church, South, and be made an integral part of its order. The request was acted upon favorably, and the General Conference ordered the formation of Leagues "for the promotion of piety and loyalty to our Church among the young people, their education in the Bible and Christian literature and in the missionary work of the Church . . ." <sup>12</sup>

Another activity of the youth program was camping. Not having any camp ground of its own, the Los Angeles Conference participated with the Methodist Episcopal Church at its Huntington Beach institute. Toward the end of 1920 a move was made to establish a Conference campground, but this materialized only in Arizona after the Arizona Conference was established.

The growing interest in youth which was apparent by 1922 increased steadily thereafter. Sunday School programs and teacher education continued to be stressed in order to make the churches more vital to the young people. This was strengthened by the appointment of a Conference superintendent of Sunday School work. These years also brought a considerable enlargement of the total summer camping program. In the Conference one major assembly

was held in the northern part of the state and one in the southern region. By the mid-thirties a full Conference program of institutes and camps for intermediate and senior high age youth was an actuality. The depression prevented the acquisition of several desirable camp sites, but their availability on a rental basis made the continuation of the summer programs possible. When the extended emphasis on youth work started in the forties, there was a good deal of able leadership from the Methodist Episcopal Church, South, available because of the concrete experience of previous years.

##### 5. THE LAYMEN TAKE A HAND

The year 1866 was a revolutionary one for Southern Methodism, for laymen were admitted to both the Annual and General Conferences. The inevitable result was a more thorough interest and understanding of the total task of the Church. The lay activity, nevertheless, still remained spasmodic until the creation of a General Board of Lay Activities in 1914. This same year the Southern Church created a similar Conference Board, and two years later S. H. Davidson was elected the first Los Angeles Conference Lay Leader.

With this new organization and the increasing experience that years of participation brought, it was natural that the laymen should prove to be a vital part of the life of the churches. When the General Conference of 1918 granted the same representation of women, an even greater lay awakening and participation resulted. The Methodist Episcopal Church, South, brought into the unified Church a much better lay organization than did the Northern Methodists. The name of the General Board of the Southern Church was adopted by the Uniting Conference. The joining together of the Southern Methodist women's work in 1914 also pointed the way to union of all women's work in 1939 as the Woman's Society of Christian Service. In southern California many in the Methodist Episcopal Church were aware of the potentialities being realized in Southern Methodist laymen on the coast. As early as 1915 one Northern Methodist pastor wrote concerning the participation of Southern laymen in Annual Conferences:

Their presence seems to work to the advantage of the proceedings and why not? Would not the presence of counsel of certain of our wide-awake laymen be of great value to us now and then, both in committee work and in our public deliberations? <sup>13</sup>



Nathan Newby

At a District Conference in Los Angeles in 1920 the committee on lay activities brought in the following report:

Methodism has for some years been slowly waking up to a condition of things long known to the Mohammedans, viz., the importance of the work of the laymen . . . The wise pastor will seek to enlist the co-operation of every available member of his flock. The local talent may not be very promising, but it is often capable of great development, and from these who are developed are to come the leaders of the work of the future.<sup>14</sup>

In the last years of the Los Angeles Conference the laymen were vigorous even though they were small in number. Their activities consisted mainly of supporting the program of the local churches and of the Conference. More important, some of the future leaders were gaining valuable experience.

The maturation of the laymen continued in the next two decades. The most conspicuous example was Nathan Newby of Trinity Church, who achieved a real degree of statesmanship. As early as 1900 Mr. Newby was directing the growth of the Sunday School

at Trinity Church. Many times he was a delegate not only to his Annual Conference but also to the General Conference. Continuing his service at unification, he was one of the lay delegates to the uniting Conference and to a later General Conference. Until his death in 1951 Judge Newby, a familiar figure with grey goatee, gave unselfishly of his time and his talents. It was appropriate and significant that the last session of the Pacific Conference singled out Judge Newby for special recognition and thanks for his years of service in the Southern Church. The many tributes to him at his death were testimonies to a churchman of the first rank.

In 1924 the Wesley Brotherhood organizations began to appear throughout the Pacific Conference, and this gave a further permanence and prominence to the lay activities. Much of the vitality of Southern Methodism always lay in personal evangelism; certainly this was true in southern California. Every concerned layman became a personal witness. A notable example of this was the mission-evangelism crusade from September to Easter inaugurated by the 1925 Annual Conference. Very detailed planning, from a preliminary survey of each local field, followed by rallies and personal evangelistic efforts, to a climax in the reception of members, went into the crusade. The key people in this endeavor were the laymen of the local church with the core of the program in "face-to-face and heart-to-heart interviews." The results spoke for themselves and illustrated the power of Christian laymen: 355 additions on profession of faith and 1,166 additions by letter of transfer in the Los Angeles District alone.<sup>15</sup>

#### 6. WOMEN'S WORK: THE HOMER TOBERMAN DEACONESS HOME

The activities of the women of the Methodist Episcopal Church, South, centered in the Woman's Home Missionary Society and the Woman's Foreign Missionary Society. In 1914 the fusion of these two groups throughout the entire Southern Church into the Woman's Missionary Society produced a more co-ordinated and concerted effort. As was true of the Conference as a whole, the women were never great in number. Most of their endeavors consisted of supporting the local church and the Conference programs, visiting the sick, and supporting the publications of the Church.

From 1922, as a part of the Pacific Conference, the Woman's Society continued to grow in numbers and services. In 1925 the success of the mission-evangelism crusade owed much to the personal witnessing of the lay women. The final year of the Woman's Mis-

sionary Society, 1938-1939, was its greatest. Twenty-one auxiliaries reported 1,255 members, but more significant was the fact that for the sixth consecutive year in per capita giving for all causes the Los Angeles District of the Woman's Missionary Council of the Methodist Episcopal Church, South, led the entire country.<sup>16</sup> Transition of these able women into the united society was smooth and easy, and they brought to it years of personal dedication and stewardship.

The most positive practical contribution by the women of the Los Angeles Conference was the Homer Toberman Deaconess Home. Ministry among the Spanish people, started by the Los Angeles Conference in 1895, was discontinued one year later. In 1903 a former mayor of Los Angeles, James R. Toberman, and his wife established a Deaconess Home in Los Angeles as a memorial to their son, Homer. The institution, located at Sunset Boulevard and Custer Street, was given to the Woman's Home Missionary Society of the Conference and was opened in 1904 as a base for deaconess and city mission work. It was used also as a temporary residence for working girls and for invalids. On the educational side the women conducted a children's sewing class and a night school for the Chinese people.<sup>17</sup> This endeavor, which was never extensive, gave way to the more natural and populous nationality group in Los Angeles, the Mexican. The Home was moved in 1913 from Sunset Boulevard to the east side of Los Angeles on Violet Street where it functioned as both a mission and medical clinic for a massive concentration of Mexicans who were without any health or welfare services. Boys and girls' clubs, sewing and cooking classes, and a night school were all conducted in addition to the clinical operations.

For twenty-four years the Settlement House remained in this location. In the middle of the twenties, when another gigantic real estate boom descended upon Los Angeles, the House was nearly lost for lack of funds. People had come to Los Angeles with problems, but their money was diverted elsewhere rather than to charitable groups. The women tried to solve the many personal problems but found few financial resources. The Settlement House was invited to join the Community Chest and thus was saved for continuing work by proper budgeting and administration. By 1937 industry had moved into the surrounding area and residents had moved out. Accepting an invitation from San Pedro, in November of that year the agency moved and established itself as the Homer Toberman Settlement and Clinic at 131 North Grand Avenue. This was the real beginning of the neighborhood house as it exists today. To the

club activities a dental clinic was added. The depression made the task doubly difficult, but the determination and consecration of the Methodist Women in southern California to make the undertaking a success never faltered. When unification took place in 1939, Homer Toberman rightfully took its place as a project of the united Conference, ministering to the needy of any race, culture, or faith. Today it still continues in that same world outreach.

## 7. MEXICAN WORK

Reference has just been made to the efforts by the Methodist Episcopal Church, South, among the Chinese and, more extensively, among the Mexicans at Homer Toberman. The endeavor at Homer Toberman was in conjunction with La Trinidad Church, and together with Inglewood, was the sum total of the Mexican work in southern California. More comprehensive results were achieved in Arizona, where thirteen churches were established. All of these churches became part of the Latin American Mission and later of the Provisional Conference.

## 8. SOCIAL ISSUES AND CONTROVERSIES

In the Pacific Conference and Los Angeles Conference little agitation ever arose over social issues. Only over the matter of liberal historical criticism was the Methodist Episcopal Church, South, in southern California seriously involved in a disruptive controversy.

### i. *Public Morals*

From its beginning in 1870 until the enactment of National Prohibition the Los Angeles Conference yearly voiced a concern over the "evil of the liquor traffic," but no concrete action was ever taken beyond that of the individual pledge of temperance. Both Northern and Southern Methodist Conferences voted unanimously for Prohibition and then urged full support of law enforcement. The election of 1928 found the Pacific and Southern California Conferences officially behind Herbert Hoover, not because of the religious issue but solely because of Al Smith's avowed intention to try to bring about repeal.<sup>18</sup> After the Amendment was repealed, both Conferences generally hoped for its re-enactment but concentrated their efforts mainly on trying to curtail advertising on radio, billboards, and in newspapers.

The loose morals of some Hollywood stars and suggestive tones of

many movies brought periodic Conference resolutions from both Methodist bodies. Each Conference likewise spoke out against efforts to legalize gambling. After 1929 the former matter attracted increasingly less attention, but to this day the Methodist Conference of Southern California-Arizona has opposed legalized gambling.

ii. *Mormonism*

The turn of the century saw increasing resistance to the Mormon Church from religious groups. This antagonism centered in the issue of polygamy, a practice officially abandoned in 1890 as a prerequisite to statehood. It was asserted, nevertheless, that there were a considerable number of communities throughout the state where the practice continued for some time. The Methodist bodies in southern California bitterly opposed the seating of B. H. Roberts in the United States House of Representatives.<sup>19</sup> An editorial of 1902 in the *California Christian Advocate* was typical of the Methodist feeling to Mormonism: "It represents one of those reversions of type from Christianity to heathenism, carrying humanity back to sheer animalism . . . It is . . . beastliness and fanaticism."<sup>20</sup> Slowly the intense feeling disappeared, and no mention was made of Mormonism after 1920.

iii. *War*

The similarity of social thought in the two Methodisms which was reflected in the matter of Prohibition and Mormonism was also evident in the issue of war. The pronouncements of the Los Angeles Conference during the First World War were strikingly similar to those of her sister Conference,\* and reflect a society caught in the wave of patriotism and an unequivocal fighting spirit: "We encourage no soft expression of pacifism in the face of the frowning approach of autocracy, militarism and cruelty. We are fighting to make the world safe for democracy."<sup>21</sup> When the war was won, the Conference supported President Wilson and the League of Nations. In the thirties the Pacific Conference spoke out in general terms only, voicing a hope for disarmament and the preservation of peace.

iv. *Liberal Historical Criticism*

The only major conflict within the Methodist Episcopal Church, South, in southern California was that centering around liberal

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\* These will be treated in Chapter VI.

historical criticism. From the start, when the issue first came before the Annual Conference, there was little doubt regarding the position of the members. The last session of the Los Angeles Conference passed a resolution promoted by Dr. Shuler which memorialized the General Conference to take strong action against "modernism" in the form of Biblical criticism and wholeheartedly to reaffirm the faith in the orthodox doctrines of Christianity such as the virgin birth and bodily resurrection.<sup>22</sup> Two years later a resolution, again headed by Shuler, was adopted by the Pacific Conference deploring the "liberal notion" among some leaders in the Church and the "naturalistic notions" that had crept into some of the Sunday School literature.<sup>23</sup> When the famous Scopes trial at Dayton, Tennessee, was headline news in 1925, nearly every issue of *Bob Shuler's Magazine* carried some vigorous protests against the new trend of thought.

v. *The Maurice M. Johnson Incident*

It soon became evident, however, that not everyone was satisfied. At Annual Conference in 1925 an event occurred which reverberated for a decade throughout southern California and almost led to the closing of the Broadway Church in Glendale. Maurice M. Johnson, a local deacon on trial in the Pacific Conference, was pastor at the Broadway Church. At Conference in October he was discontinued on the ground of unacceptability. Bitterly resenting this action, on November 1 he spoke to a packed house at the First Presbyterian Church in Glendale. His subject was "The Battle at Berkeley." It was generally thought that he was discontinued because of his failure to take seriously the Conference course of study. In his address Johnson vehemently denied this. He then declared that a motion regarding this was first made and then withdrawn "because of fear lest it be lost and I then remain in the Conference."<sup>24</sup> He continued by stating that the real issue centered in the matter of Sunday School literature. He found

page after page that contained things contrary to the Word of God. I then spoke out against it. That put me in the class of "Bolsheviks" and resulted in my being considered almost altogether insubordinate and impossible for The Methodist Church.<sup>25</sup>

According to Johnson, for four years he had been protesting this material, but he had been told to "go slow" to allow time for the General Board in Nashville to make changes. After four years, seeing no evidence of any change, Johnson published a tract in which he

pointed up the matter. Many people, including some prominent members of the General Board wrote the Presiding Elder protesting the tract. The Presiding Elder indicated to Johnson that he was personally extremely upset because "he wanted to keep the friendship of these great boards in order to get some money from them for the Pacific Coast work."<sup>26</sup> Johnson was advised to stop his protests or to leave the Glendale church. In turn the Presiding Elder received many letters from members of the church intimating that the church would split wide open if Johnson were removed.<sup>27</sup> Eighty-five per cent of the church petitioned Bishop DuBose for Johnson's return and sent a special committee to Arizona to confer with the bishop.<sup>28</sup> On November 29, five weeks after Johnson was discontinued, a new "undenominational church," the Maranatha Tabernacle, was organized in Glendale. It was formed as a "result of the action of the Pacific Conference . . . when it dismissed Rev. Maurice M. Johnson."<sup>29</sup> The new church was "composed mainly of people who withdrew from the Broadway Church."<sup>30</sup> The Broadway Church survived, but it was some time before the controversy died down. Johnson continued for some months to publish leaflets severely criticizing the Methodist Episcopal Church, South.

#### 9. LEADERSHIP OF GROVER C. EMMONS

The story of Southern Methodism in the southwest would be incomplete without pausing to remember Grover Carlton Emmons. Dr. Emmons, one of the most beloved men of the Methodist Episcopal Church, South, was held in the highest regard and respect by his fellow ministers of the Pacific Conference. He began his ministry as a supply pastor in 1912 in the White River Conference and after five years in New Mexico came to California. His parish ministry exerted an influence from San Diego to Fresno. He represented his Conference three times at General Conference. He led the Annual Conference majority in their approval of unification in the 1924 controversy, yet he was also sensitive to the minority view.\* For four years he was the Los Angeles District Presiding Elder. In 1934 he founded "The Upper Room," which soon became one of the best-known religious publications and devotional booklets of Protes-

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\* The respective General Conferences in 1924 sent down to the Annual Conferences the matter of unification. The Southern California Conference voted 205-0 and the Layman's Association 63-0, both favorably. The Arizona Conference of the Southern Church voted 29-8 and the Pacific Conference 93-39, both favorably. Throughout Southern Methodism as a whole a controversy raged which at times was little short of violent. For a complete analysis of the situation in southern California see Edward D. Jervey, "The History of Methodism in Southern California and Arizona, 1850-1939," (Ph.D. dissertation, Boston University, 1958), pp. 218 ff.



Grover C. Emmons

tantism. Besides his duties as editor he was Secretary of Home Missions, Evangelism, and Hospitals of the General Board of the Methodist Episcopal Church, South. While in Nashville much of his heart remained in southern California, and for eleven years, 1928-1939, he was secretary of the Pacific Conference. At the opening session of the united Conference he was accorded the honor of being chosen its first secretary. After unification and until his untimely death in 1944 Dr. Emmons continued to edit "The Upper Room" and to serve as Co-ordinating Secretary of the General Board of Evangelism. As a pastor, administrator, and editor, Grover Emmons was a credit to his Conference and to his Church.

**THE METHODIST EPISCOPAL CHURCH, 1876-1939:  
GROWTH AND PROGRAM**



## CHAPTER IV

# The Methodist Episcopal Church 1876-1939 Growth and Program

### 1. GROWTH OF THE SOUTHERN CALIFORNIA CONFERENCE

#### i. *Geographical Boundaries*

It has been seen that the Southern Church adhered to the Tehachapi Range as a natural dividing point between northern and southern California. This was not so in the case of the Methodist Episcopal Church. In 1876 when the Southern California Conference was organized, the line of separation was moved considerably north of Tehachapi about one hundred and seventy-five miles. The Conference thus took in part of the large San Joaquin Valley. During the life of the Southern California Conference there were numerous boundary changes, and each time the line of division remained considerably north of the Tehachapi line. The exception to this was Inyo County and Arizona. Probably because of its location north of the Mojave Desert and east of the Sierra Nevada Mountains, Inyo County was included for a long time in the Nevada Mission. In 1917 it was transferred to the Southern California Conference as was Las Vegas. In 1920 the work in Arizona, formerly a mission, became part of the Conference.

At unification the more natural line of demarcation of the southern and northern sections of the state was fixed, and it has thus remained almost precisely to this day. The Southern California-Arizona Conference boundaries today include southern California as far north toward Tehachapi as Lancaster, along the coast to the northern line of San Luis Obispo County, and in the eastern part of the state all of the Owens Valley up to Bishop; also the southern part of Nevada and all the state of Arizona.

#### ii. *Los Angeles: Missionary and Church Extension Society*

From the beginning the rapid expansion of churches was a vital concern to the Southern California Conference. As a concrete step

to promote this the first Conference initiated a Board of Church Extension and voted \$2,500 to promote new churches.<sup>1</sup> Every year thereafter the establishment of new churches in new communities was under discussion at Conference. As noted previously, the Southern Church never attained any great numbers in southern California and was far outdistanced by the Methodist Episcopal Church even though intensive evangelism was common to both. The exact reason for this cannot be ascertained, but it quite possibly was twofold: (1) the antagonism to the South engendered by the Civil War, (2) the increasing strength of the Methodist Episcopal Church which gained momentum as it progressed so rapidly after the war. Whatever the precise reason the fact was there, and numerical strength for the Methodist Episcopal Church meant more money with which to work. This in turn meant more churches to attract more people.

The completion of the Santa Fe Railroad to Los Angeles in 1886 set off the second boom in southern California, particularly in San Diego and Los Angeles. Many people became imbued with the fever of real estate speculation. One visitor from the East told of worshipping in a Methodist church in Los Angeles. "When the services were over, the preacher grasped his hand, asked if he were a newcomer, and proceeded to sell him a lot in a newly opened subdivision."<sup>2</sup> In 1887 the Southern Pacific Railroad, which was chartered in California in 1865, transported 120,000 people to Los Angeles, while the Santa Fe Railroad averaged three passenger trains daily into the city.<sup>3</sup> During the three-year span of the boom, 1886-1889, the growth of the Southern California Conference was immense. The number of preaching appointments increased from 80 in 1886 to over 130 in 1889. In one year alone, 1886-1887, the membership rose from 3,909 to 5,175.<sup>4</sup> Two new districts were created, and expansion was thought to be so great and permanent that the Conference requested the General Conference to allow it to divide into two Conferences during the next quadrennium if it so desired. When the boom shriveled in 1889, the resolution was rescinded. The permanent growth of Los Angeles and the rest of southern California, nevertheless, assured a healthy future for the Southern California Conference.

How did the Conference continue to react to this growth and opportunity? From the start it was evident to many that Los Angeles was destined eventually to be a great city. Leaders of the Northern Church sensed this as had some of the Southern Methodists. The efforts of Robert W. C. Farnsworth in this connection were very important. In 1883 he was made Presiding Elder of the Los Angeles

District. A Home Missionary Society organized under his direction enabled him to keep men in charges not otherwise possible. This group was the foremost agent in the Conference for extending work to new communities. Dr. Farnsworth saw that locations were selected carefully; he then bought lots and erected churches. For this enterprise he enlisted the help of laymen who agreed to give funds to every church completed in the district. The Conference Church Extension Society matched the amount given by the individual layman. Thus, through the perceptiveness of Dr. Farnsworth, a substantial reservoir of funds became available for the purpose of establishing new churches.

The work in Los Angeles, nevertheless, still suffered for lack of funds and co-ordination. The reports of the Presiding Elders of the district, following Dr. Farnsworth, constantly reminded the Conference of the need for more resources. In 1895 a City Evangelization Union was created in Los Angeles "for the purpose of establishing mission services and Sunday Schools in needy sections of the city, planting new churches in unoccupied territory, and helping churches struggling with burdens of debt."<sup>5</sup> Methodism in Los Angeles had united in a district effort for aggressive evangelization. The following year, however, the group had to disband since it was unable to perfect its structure and to utilize its resources. For the next seven years a committee, composed of laymen and ministers, remained together to try to work out an effective plan.

On March 31, 1904, the long years of labor and hope came to fruition. The Los Angeles City Missionary Society of the Methodist Episcopal Church was formally organized to bring the churches into closer fellowship and co-operation. "The special privilege of such an organization would be to strengthen the weaker churches and to create new Sunday Schools and churches in this rapidly growing city."<sup>6</sup> In 1914 the name of the group was changed to "The Los Angeles Missionary and Church Extension Society," and the boundaries were extended to cover the territory of the Los Angeles District as well as the city. For the first few years funds were obtained by individual donations and voluntary church offerings. In such a method of fund raising there was a good deal of uncertainty. Thus eventually the work was made a part of the regular benevolence apportionment of the Conference, with apportionments to the Los Angeles District churches only. Still, the needs of the Society continued to be presented to the churches across the Conference. Emphasis was laid upon the great growth of the Los Angeles area and the lack of funds with which to meet the challenge. In 1921

Byron Wilson, Los Angeles District Superintendent, reported that over one million dollars was needed on his district to achieve the adequate expansion which the changing situations demanded.<sup>7</sup> Sometimes, at first, as these reports were read and requests for money made, the Society found that there was antagonism. Some pastors of large churches on other districts maintained that their churches had no responsibility to the city of Los Angeles, its problems, and its churches' programs. This was not the attitude of the Conference as a whole, however, and by the early thirties nearly all opposition had disappeared. When the enormous building fund drive for Plaza Community Center and the Church of All Nations was undertaken, 116 churches from all over southern California pledged over \$100,000.<sup>8</sup> The achievements of this organization proved its value to the total Conference program, and throughout its history it has gained increasing support.

To recount all the activity of the Society would be an almost impossible task. Its members have included ministers of the calibre of G. Bromley Oxnam and George A. Warmer, Sr., and laymen such as George Cochran, an original trustee who served for thirty-five years as treasurer. The quality and purpose of the Society has been aptly summarized by Mildred Harris, its secretary for many years:

They have been representative of the best business and spiritual leadership in the church, men and women of vision and understanding, keenly aware of the city and its problems and opportunities, and they have sought to serve the needs of the people of the city, to further the work of Methodism and the church at large, to promote interdenominational co-operation and to make the city a better place for everyone regardless of race or color or creed.<sup>9</sup>

The majority of the churches on the Los Angeles District today, as well as several on the Long Beach District, including El Segundo and Torrance (First), received their start with the aid of funds from the City Missionary Society.<sup>10</sup> Many of its offshoots, such as Westwood and Hollywood First, became strong and effective churches and still are serving the present Conference in positions of influence. Part of the program of this organization has been to keep up with a changing society in the downtown area. This has sometimes meant that it was better for some churches, such as Vernon Avenue, to merge and for others, such as Grace, to sell their property for reinvestment to establish churches in better locations.

Many times the task of keeping up with the changing social patterns has been difficult, sometimes seemingly impossible. This

has been especially the case since 1940 when the process of decentralization greatly accelerated. It has also been true at other times in the past. The third great boom in California, which occurred in the early twenties as a result of oil and motion pictures, created complexities previously unknown to the churches in southern California. The District Superintendent of Los Angeles in 1925, Lewis T. Guild, entitled part of his report "A Close Up of the Process of Losing American Cities." More than fifty per cent of the immigrating Methodists were being lost. He found that the reasons were: (1) the lack of suitable buildings, (2) the tremendous heterogeneity of people who came from all parts of the country, (3) the "countless bootleg religions" which drew many earnest but indiscriminating Methodists.<sup>11</sup> In 1947 this population influx in the twenties into southern California was characterized as "the largest internal migration in the history of the American people."<sup>12</sup> There were never enough funds to construct adequate buildings and to carry out well-balanced programs. The variegated character of the population only added to the difficulty. Robert Glass Cleland has ably summed up the religious confusion that resulted from all this:

A highly polyglot population had transplanted its faiths from every portion of the globe to southern California. A large element in the population, coming from a background of strong church affiliation and early religious training, severed their denominational connections when they started for California, but they could not so easily rid themselves of the deep-seated craving for some form of worship and religious expression. Like boats without moorings, they were consequently blown about by every wind of strange or novel doctrine that sprang up so readily in the unstable society of the new land.<sup>13</sup>

Southern California, with Los Angeles as its center, became the land of the "Foursquare Gospel," of Theosophy, of Spiritualism, and a multitude of other religious sects, which for the next generation spread out from Los Angeles in an ever-widening circle. By the mid-thirties the Long Beach District Superintendent, Walter C. Buckner, reported that the work on his district was being increasingly hindered by the presence of "traveling evangelists," "renegade radio preachers," and "queer religious periodicals."<sup>14</sup>

In 1928 Dr. Guild again entitled part of his report "Losing the City." In five years almost a half million people had moved into Los Angeles. The gain of the Southern California Conference was less than 2,000. An average of 11 per cent of non-resident and inactive members in the Conference, and 9 per cent on the district, were



Lewis T. Guild

“dumped into the garbage can.” While the population gained 70 per cent, the Conference had gained only 18 per cent. The shift of population continued to close churches.<sup>15</sup> During the depression of the thirties the difficulties were heightened since transiency was multiplied many times again. Amid all these frustrations the Missionary and Church Extension Society carried its work forward; significantly the group was always aware of the problems. It was the first to see the need for the co-ordination of Methodist agencies, an important step which was finally accomplished in 1936.

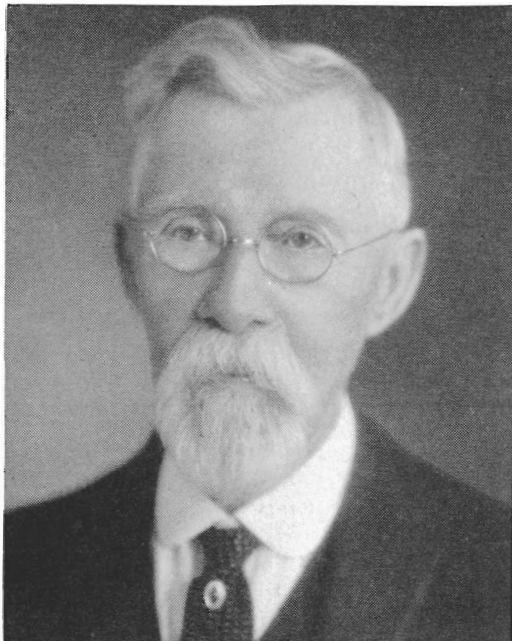
Dr. Guild, who was Executive Secretary of the Society, in 1928 reported that the weakness of Methodist work in Los Angeles was due to the fact that everything was administered under “five different Conferences, also from Boston, Philadelphia, Chicago, Cincinnati, and other General Headquarters.”<sup>16</sup> With such decentralization of management it is small wonder that the Methodist Episcopal Church was fighting a losing battle in Los Angeles. Bishop James C. Baker, with the insight and wisdom that was to be a mark of his twenty years of administration, was quick to see the problem. In 1933, shortly after he had been assigned to the California Area, he called

a meeting of all ministers and boards in Los Angeles. Committees immediately went to work. In 1935 they reported to Annual Conference the grave need for a permanent council of all agencies to correlate the entire program of the Southern California Conference and to perfect plans whereby the churches could better relate themselves to the many social and missionary problems of the Los Angeles area and the rural areas.<sup>17</sup> The following year "The Federation of Methodist Agencies" was organized. For the first time in the history of the Conference there was a way to correlate its whole program and to present it effectively to the entire constituency. As unification drew near, the council was able to report that "the Federation is already giving to our institutions and agencies a sense of unity and a consciousness of their relationship to the total program of the Church."<sup>18</sup>

### iii. *The Coast and Valleys*

While the Methodist Episcopal Church was growing in Los Angeles, it was likewise extending itself across the rest of southern California. During most of the life of the Conference the work was carried on from San Diego in the south to Merced four hundred miles to the north. The task was aggravated at times by the switching of several churches in the San Joaquin Valley between the Southern California and the California Conferences, creating a sense of instability in some of these congregations. At other times difficulties presented themselves in the form of distance. For many years a close fellowship was difficult because all of the churches in the north were in the immense Fresno District. In 1885, John B. Green, the Presiding Elder, reported that this district was "250 miles in length, and of infinite breadth," a thickly settled area that "seemed remote from most of the Conference."<sup>19</sup> Three years later he pleaded on the Conference floor for the bishop to take steps to make the entire San Joaquin Valley a third Conference because of the expanse of territory involved.<sup>20</sup> Another thing that intensified the task was the feeling among the ministers of a lack of close episcopal supervision. The Southern California Conference sent a memorial more than five times to the General Conference requesting an episcopal residence in Los Angeles. It was never granted until after unification.

Although San Francisco was made an episcopal residence in 1884, until 1912 bishops traveled regularly throughout the connection. Thereafter with the introduction of the area system the bishops came to preside over a more limited territory, making a much closer



John B. Green, charter member, Southern California Conference, for many years Treasurer of Conference funds

supervision possible. Much the same situation existed within the Methodist Episcopal Church, South.

Notwithstanding these problems of distance and lack of episcopal supervision the Conference grew rapidly and established important churches in the seaboard region and in the valleys. The boom of the 1880's extended in all directions from Los Angeles. New churches were begun along the coast northward from San Diego and east of Los Angeles to Beaumont. When the boom collapsed, the churches beyond Los Angeles felt the financial pinch the hardest. Two districts were discontinued and churches showed decreases in nearly every respect. During the decade 1890-1900, however, despite the continuing tight financial situation, church membership nearly doubled and fifteen new churches were organized. After the turn of the century the great agricultural potentialities of the Imperial Valley began to be exploited, and the Conference moved into that region with an aggressive evangelism.

The period of the first World War was for the Conference one of

successfully trying to hold the line. Then came the 1920's, a time of prosperity for most of the nation—except farmers. While Los Angeles, as well as San Diego and Long Beach, was enjoying a gigantic real estate boom, the agricultural areas found themselves in a depression. This was reflected quickly in the churches. Charles Lewis, the Fresno District Superintendent in 1925, reported many cases where members were leaving, through loss of all of their land. Those who remained had no money with which to support the church. Debts and benevolences remained unpaid; salaries were lowered. Courageously the churches carried on, and the ministers worked as best they could. One pastor was told by his people that they wanted him to return but could not promise him any definite salary. His reply was "I will come back and take pot luck with you."<sup>21</sup> By 1928 the situation was little better, and then the general depression descended on the nation.

The Southern California Conference as a whole showed a continual growth since the organization in 1876. Starting with a little more than 1,200 members, by 1939 she could count more than 90,000. Only during five years of the depression, 1930-1935, did a decrease take place. Throughout the history of the Conference many churches were started in communities but later had to be discontinued because of financial reasons or the simple factor of community stagnation. Others which were started have continued to grow and today are strong ones in the united Conference.

## 2. "ONLY AS STRONG AS THE LAITY"

Unlike the Southern Church the Methodist Episcopal Church never admitted laymen to membership in the Annual Conference on an equal basis with ministers. They were collaterally members of Annual Conference through their parallel Lay Conference, but in actuality they were never members of it. In the 1930's in southern California laymen often met in joint session with the clerical body, but this still was not a full equality. Only in 1939 with unification did they obtain this status. It is interesting to note, however, that nearly every General Conference from 1892 onward received a memorial from the Southern California Conference requesting equal status for laymen in the Annual Conference. The Southern California Conference voted overwhelmingly for an Amendment in 1919 which would have allowed them this equality had it passed. The fact that Southern Methodist laymen were more integrally involved in the organizational structure meant that the Methodist Episcopal

Church, South, had a much better lay organization than did the Methodist Episcopal Church at unification with a somewhat broader knowledge of the total structure and outreach of the Church.<sup>22</sup>

By no means, though, did this indicate that the laymen of the Southern California Conference were inactive or unaware of the problems of the region. The Lay Electoral Conference, which before 1900 met once every four years to elect delegates to General Conference, was cognizant of local conditions. Benevolences and stewardship were constantly their concern, and social issues were faced, though concrete action was often lacking, as it had been with the ministers. The Layman's Association was organized in 1899, and thereafter the interest of laymen increased rapidly. Replacing the former Lay Electoral Conference, this new group met each year during the Annual Conference and for a considerably longer time than had the former Conference. The men thus had more of an opportunity to understand the total task of the Church.

It would be difficult to single out any one layman as having been the most outstanding. Many served in different capacities and did their jobs well. The culmination of the Los Angeles work in the City Missionary Society was largely the result of the interest and time of devoted men through those formative years. When the General Conference of 1908 united various local groups into Methodist Brotherhoods, the Southern California Conference began an extensive cultivation of men. The benevolence program of the total Church became an important item to the Brotherhoods. The consistently high attainments of the present Conference can in large part be traced to this interest and concern for others on the part of southern California laymen in years past. In 1928, for example, when the Conference was becoming concerned about its own work in Los Angeles and other Conference areas, the Los Angeles District led the total Methodist Episcopal Church in the nation in per capita giving to World Service.<sup>23</sup> In times of depression the men stood by their churches with much devotion. In the agricultural depression of the twenties one layman "living in what was intended for a hay shed, with an open door for a window, paid \$200 for the erection of a church in his town, and waited longer for his house."<sup>24</sup>

### 3. THE LAYWOMEN AT WORK

The same kind of spirit characterized the women's work in the Conference. Unlike the Southern Church, which had combined its two women's groups years before unification, the Methodist Epis-

copal Church continued to have three separate ones: Woman's Home Missionary Society, Woman's Foreign Missionary Society, and Ladies' Aid. The first of these undertook missions and projects within the United States. The second concerned itself with similar endeavors on the foreign fields. The third promoted the program of the local church.

All three groups in the local Conference were strong in numbers and activities. Several of the institutions within the Conference, which will be considered in the next chapter, were either founded by the Woman's Home Missionary Society or were under its sponsorship and direction. While the special attention of the local societies centered in the Conference organizations, their interests went far beyond their pale. With prayer and finances they encouraged projects sponsored by other Conferences in the nation. The foreign fields often found themselves linked to southern California's Methodist Episcopal women. Teachers in Bible schools, full-time missionaries, inspectresses in mission schools, orphans on scholarship—these were frequently fully supported by the Woman's Foreign Missionary Society of the Southern California Conference.<sup>25</sup> The advancement of many churches to positions of leadership in their communities owed much to the Ladies' Aid. These local women were proficient at many jobs from repairing furniture to calling on people who were ill. In 1928 the women of the Arizona District alone made over 10,000 calls on the sick and the shut-in and raised more than \$20,000 for the local churches of the district.<sup>26</sup> A few of the women became licensed local preachers. The first to do so was Mrs. Bella B. Bodkin of Neighbors (Blythe Charge) in 1920. In 1904 Mrs. Bodkin, wife of the Rev. P. H. Bodkin of the Conference, had been the first woman delegate from the Southern California Conference to a General Conference. Although the women of the Methodist Episcopal Church were not united into one organization when unification came, they were certainly one in spirit and purpose.

#### 4. YOUTH PROGRAMS AND CONFERENCE ASSEMBLIES

##### i. *Evolution of the Youth Program*

As in the Southern Church, so in the Southern California Conference, the early efforts to reach the youth centered in the Sunday School program. Early records reveal a continuing emphasis on the quality of teachers needed to instruct children and youth. With the formal organization of the Epworth League by the Methodist Episcopal Church in 1889 the total youth program took on added

importance. The Southern California Conference immediately began to encourage it in the local churches, and a Conference committee on Epworth League functioned effectively until unification. Many approaches were used in attempts to reach the youth. Probably the most novel were the Boys' Brigade and the Epworth Guards. These boys marched with rifles when they went to meetings or on projects. The declared purpose was not to literalize the sword of the spirit but rather "to draw the boys into the church building . . . and . . . to lead them through the drill and practice of soldiering to the Prince of Peace."<sup>27</sup> This method was apparently not too effective and was replaced by such things as public installations of officers in the church services and the holding of District Conventions and summer Institutes. The institute program evolved out of the Long Beach Assembly and quickly increased in popularity with its well-balanced activities of recreation and explorations into the Christian faith. The oldest Methodist camp and institute ground owned by the present Conference is at Arroyo Grande, California. This is Camp Arroyo Grande which was deeded to the Southern California Conference in 1897 by Mr. and Mrs. J. F. Beckett.<sup>28</sup> By 1920 a minimum of three institutes was being held every summer in the Conference, and special emphasis was beginning to be placed on specific training for youth leaders.

An important step was taken in 1923 when A. Ray Moore was appointed Conference Epworth League Field and Life Work Secretary. He served until 1925. In 1924 when the Conference Board of Education was thoroughly reorganized, the whole youth program became correlated. Overlapping of various groups was thereafter gradually eliminated and well-balanced programs became more the rule than the exception. All agencies, including the Epworth League, Church Schools, Wesley Foundation, Pacific Palisades, University of Southern California, and Boy Scouts were represented on the Board of Education. They retained their autonomy as each worked with the others in the total pattern of Christian education.

Another important step was taken in 1929 with the appointment of Royal H. Reisner as the first full-time Conference Director of Epworth League and Young People's Work. He remained in this position for three years and laid a good foundation. James McGiffin assumed the leadership in 1932 and continued as director until 1945. Under "Jim," as he was affectionately known by the countless young people whom he touched, the youth program of the Southern California Conference expanded rapidly. He developed an efficient organization and trained leaders on the Conference and local church

level. Midwinter and summer institutes, conventions and training conferences, and personal youth evangelism became an integral part of the Southern California Conference program. The strength of the youth program in the united Conference today in no small measure is due to the devotion and guidance of Jim McGiffin.

Since its beginning under James C. Baker in 1913 at the University of Illinois, the Wesley Foundation Movement has been increasingly important in keeping the Church in the life of college youth. The Wesley Foundation in southern California was started in 1927 by Edward L. Blakeman at the University of California, Southern Branch (today the University of California at Los Angeles) and was known as the "Wesley Club."<sup>29</sup> The Wesley Foundation on this campus has been instrumental in deepening the life of the students and in establishing a Curriculum on Religion in the University. In 1936 Herman N. Beimfohr was appointed the Conference Director of Wesley Foundation. By this same time the influence of the Foundation Movement had extended from the University of California at Los Angeles to Los Angeles Junior College, San Diego State College, University of Arizona, Stanford, Fresno State College, and Arizona State College. Through this avenue the Church not only was keeping in touch with college youth but also was encouraging trained leadership, interpreting religion in terms of modern thought, and fostering a vital Christian experience.<sup>30</sup> The Southern California Conference could be proud that her resident bishop had been the founder of this important movement.

#### ii. *Long Beach Ministerial Resort Association*

Many ministers felt that the Conference should own a campground for summer assemblies and family vacations within a Christian atmosphere. Accordingly, in 1883 the Methodist Resort Association was formed. That same year the Long Beach Land and Water Company most generously gave the group one entire block of land, lying between Third and Fourth Streets and between Locust and American Avenues. Here a chapel and pavilion were constructed. On completion in 1886, the chapel became the first home of the Long Beach First Methodist Church, which had been organized in 1884 and had been meeting in various homes and buildings.

The 1884 Annual Conference gave the Association official recognition. Then in 1886 the group, under the new name of the Long Beach Ministerial Resort Association, became a part of the total educational program of the Conference.<sup>31</sup> With this prominence the scope of the organization broadened considerably. Workshops

the Conference zealously promoted the Academy while a committee sought to obtain lands that might become the basis of an endowment fund for an institution of higher learning. Robert Maclay Widney and the Rev. A. M. Hough were active workers on the project. In July, 1879, three years of searching came to an end. After receiving and appraising various offers of land, Mr. Hough secured an offer in July from Southwest Los Angeles (then known as West Los Angeles). This proposal then was accepted by the trustees of the Conference. Messrs. O. W. Childs, John G. Downey, and Isaias W. Hellman, Protestant, Catholic, and Jew, gave three hundred and eight lots in West Los Angeles for the establishment of a university.<sup>38</sup>

This institution was to be known as the "University of Southern California" and was "to be under the control and management of the Methodist Episcopal Conference of Southern California, or such other Conference as it may be changed into." Further, "a majority of said Trustees shall be members of the Methodist Episcopal Church."<sup>39</sup> The University was to be controlled by a Board of Directors elected annually by the Southern California Conference in whatever manner the Conference might choose to adopt.<sup>40</sup> The endowment was placed under the control and management of a separate Board of Trustees.<sup>41</sup> Until 1893 each catalogue issued by the University made it absolutely clear that the University was "firmly secured to the Methodist Episcopal Church." By action of the Trustees of the Los Angeles Academy the school founded in 1875 by Mr. Hickey was closed in June, 1880, and all assets were transferred to the University.<sup>42</sup>

The University of Southern California opened with fifty-three students on October 6, 1880. Marion McKinley Bovard, beloved minister of the Southern California Conference, assumed office as the first President. Streets surrounding the University were named after the donors of the property as well as bishops and other prominent figures of the Methodist Episcopal Church. These street names were carried for many years.<sup>43</sup> The following spring the University Methodist Church was organized to minister especially to the University faculty and students.

Progress was slow as the University tried to assert itself. Much credit for its continuance must always be given to President Bovard and his brother, Freeman D. Bovard. Both worked sacrificially, often without any remuneration except expenses, asking only for the high privilege of educating men and women. Other influential Methodists slowly began to realize the potentialities of the University to the life of southern California. In June, 1885, Mrs. Sarah Tansey gave

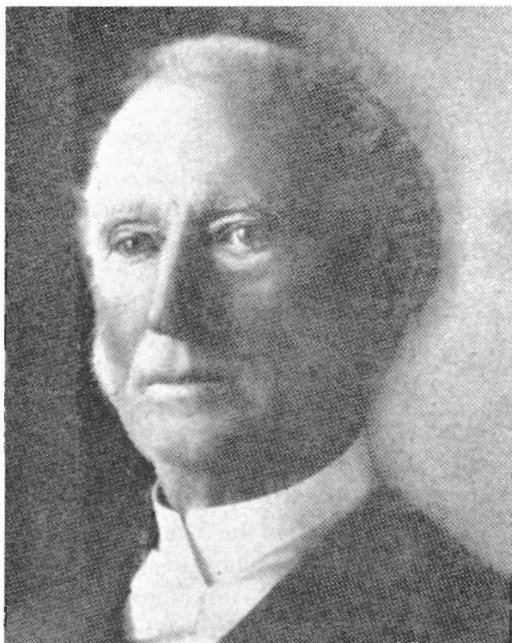
extensive land to endow a Chair of Christian Ethics at the University.<sup>44</sup> In September of that year an announcement was made at Annual Conference which was to have far-reaching effects on the life of southern California Methodism.

The *California Christian Advocate* in 1873 had commented that "no church can grow and prosper and accomplish its mission in saving the people, whose ministry is uneducated."<sup>45</sup> Many Californians had long realized that this was true and hoped that somehow a seminary might be established. One of these was a state legislator, Senator Charles Maclay. He had come to California in the early days of its settlement as a missionary of the Methodist Episcopal Church. He labored for a time among the pioneers and then went into business. After helping to establish the University of the Pacific, he came to southern California in 1875 and purchased extensive properties. In September, 1885, the Annual Conference heard that this layman had made a magnificent gift of \$150,000 to endow a college of theology to be known as the Maclay College of Theology.<sup>46</sup> In addition to this endowment Maclay presented a beautiful campus site of ten acres in San Fernando and agreed to erect a suitable building. Generously he donated additional land as a reserve fund to meet any deficits or unusual necessities in the running expenses. In August, 1887, R. W. C. Farnsworth was elected the first Dean, and on October 5th that year the first term at Maclay began. Classes were held in whatever space was available, including the Dean's study and the San Fernando Methodist Church, since the main building and boarding hall were still under construction.

The new building at Maclay was formally dedicated in September, 1888. Senator Maclay made the presentation:

Bishop Bowman, I now present to the Methodist Episcopal Church this building, free from debt, hoping that I may live long enough to see it filled with earnest students who shall go out into the world to preach Jesus Christ and Him Crucified.<sup>47</sup>

Robert S. Maclay, brother of Senator Maclay, was installed as Dean, succeeding Mr. Farnsworth, who had died. Robert Maclay, born in Pennsylvania in 1824, graduated from Dickinson College in 1845. Ordained in 1846, the following year he went in the first group of Methodist missionaries ever to go to China. Here in Foochow he served from 1852 to 1872 and became practically the founder of the Methodist missions in China. He did extensive work in New Testament translation into local dialect. From 1872 until 1888 he was in charge of the new Methodist mission which just opened in Japan.



Robert S. Maclay

In this capacity he also visited Korea, where he obtained permission to establish a mission. While overseas he founded three schools: Anglo-Chinese College, Anglo-Japanese College, and Philander Smith Biblical Institute.

Two years later Charles Maclay died. He had kindled a light that was to shine gloriously into the future. Meanwhile the University in Los Angeles had been expanding rapidly in other directions. The land boom of the eighties had a decisive effect on the educational endeavor of the Conference. Numerous gifts from interested people such as Senator Maclay had prompted the Conference to start several institutions. By 1888 there were seven schools under the direct control of the Southern California Conference: Liberal Arts (Los Angeles, 1880); Chaffey College of Agriculture (Ontario, 1883); College of Medicine (Los Angeles, 1884); Maclay College of Theology (San Fernando, 1887); Tulare Seminary (Tulare, 1887); Sisson University (Lower California, in Mexico, 1887); College of Fine Arts (San Diego, 1888). Five other schools were projected: seminaries at Rialto, Ramona, and Escondido; an observatory in Los Angeles; a College of Art at Ensenada, Mexico. Every one

of these schools was an integral part of what was known as the "University System." The center of the system was the College of Liberal Arts, and the other schools were spokes of a gigantic wheel radiating out to diffuse education over the face of southern California and portions of Mexico. All of these constituted the University of Southern California, under the control of the Methodist Episcopal Church yet offering nonsectarian Christian work:

The connection of the University with the Methodist Episcopal Church is definite . . . the instruction and all matters pertaining to the educational work are wholly nonsectarian, yet decidedly Christian. . . . These [schools at Tulare, San Fernando, etc.] are definitely connected with the University and are parts of it, as much as the College of Liberal Arts.<sup>48</sup>

In the late fall of 1888 the real estate boom collapsed, and the University found itself in financial difficulties. The Directors felt themselves forced to sell outright much of the property. When the depression subsided in 1894, only the College of Liberal Arts, the College of Medicine, Maclay, and Chaffey remained intact as units of the University. Chaffey subsequently became a separate institution and today is a public, tax-supported Junior College. By 1890 the College of Liberal Arts was seriously in debt and was saved from closing only because President Bovard and a few others were willing to assume full responsibility as they had done in the first year of the school's operation. The next year Maclay's faculty was reduced to one member, Dean Robert S. Maclay. In December the death of President Bovard added to the problems. J. P. Widney, first Dean of the College of Medicine and an astute administrator, was elected to fill the vacancy.

The year 1893 was one of crisis for the University. Several events of crucial significance occurred. The College of Liberal Arts, still the heart of the University System, stabilized itself through a very generous individual gift to retire a considerable part of the debt.<sup>49</sup> The financial situation at Maclay, however, remained grave. Depressed business conditions cut off income from the Maclay endowment fund. Furthermore, the original Deed of Trust by Senator Maclay prevented the trustees from selling any land within the endowment fund for less than \$150 an acres. At this time there was no possibility of sales at such a price. Had the land been sold for less, the property, under the terms of the deed, then would have reverted at once to the original donor or his heirs.<sup>50</sup> Senator Maclay undoubtedly would have changed the deed to allow the sale of some of

the land to preserve the school intact had he expected such a situation to arise. His heirs could not alter the agreement. Maclay College, then, was not in debt as was the College of Liberal Arts, but it was land poor. Rather than incur any debt, the Board of Regents closed the school in June.

Actually the closing of Maclay had been anticipated for some months as a part of the plan of consolidation being worked out by Dr. Widney. When he assumed the Presidency, he immediately saw that a real cohesive force was lacking in the University. "The great problem was to simplify and unify the system, to centralize and consolidate its resources."<sup>51</sup> This was done in two steps: first, by securing release from all conditions forbidding encumbrance of college property from the original donors; and second, by changing the organization of the Board of Directors. Heretofore the College of Liberal Arts had been under the direct control of the Board of Directors of the University, while other schools, such as Maclay, had their own separate Boards of Regents. Now the College of Liberal Arts was given a governing body of its own, which in 1892 was incorporated with the distinct provision that three-fifths of the fifteen Regents must always be members of the Methodist Episcopal Church. Another major step saw the various Boards of Trustees in charge of endowments for each school abolished and centralized under one body. These endowments now were held directly by the Directors of the University Corporation.<sup>52</sup> The Annual Conference voted its full approval.<sup>53</sup> This reorganization was a colossal task and put the University on a solid administrative foundation. It saved the Methodist school from many future legal complications as well as probably its very existence as an institution.

On August 29, 1893, as a part of the plan of reorganization, the University made two settlements. In 1886 Judge R. M. Widney had founded a Reserve Endowment Fund to meet necessities as they might arise in any of the departments of the University. Half of this land was reconveyed to Judge Widney, and the University received clear title to the remainder, free of all restrictions, to be used in whatsoever manner the Board desired.<sup>54</sup> The second settlement did essentially the same thing with the Maclay endowment fund. About one-half of the original property, together with some money, was reconveyed to the Maclay heirs, and the remaining land, with improvements and securities, was given over to the Board of Directors of the University Corporation, free of all restrictions, to be used in whatever way the Board deemed best for the University.<sup>55</sup> The Annual Conference believed that a substantial portion of funds

would be used to re-open Maclay at West Los Angeles and that lots adjoining the campus of the College of Liberal Arts had been purchased for this purpose.<sup>56</sup> However, this did not prove to be the case.

Looking back from the vantage point of 1960, after three decades of growing division between the Conference and the University, it is easy to ask why the Board, composed of Methodist laymen and ministers, did not see to it immediately that Maclay was re-established on a firm foundation, and blame the Board because it did not. Suffice it to say there were complicated circumstances. At the time these churchmen may well have felt that unless the College of Liberal Arts, the heart of the University, was firmly established, there would soon be no school at all.

When Dr. Widney resigned in 1895, George W. White was elected the new President. Shortly after his succession the final step of reorganization occurred. The two existing corporations, "University of Southern California" and "The College of Liberal Arts of the University of Southern California" merged as "University of Southern California." A Board of Trustees supplanted the old Board of Directors.<sup>57</sup> The University legally continued to be firmly secured to the Methodist Episcopal Church. Meanwhile, Maclay had continued its work from October, 1894, to June, 1899, as a part of the College of Liberal Arts. Once again for lack of funds the school was forced to close, this time for eight years. Efforts to secure funds failed since many people believed strongly that first responsibility should be the strengthening of the College of Liberal Arts. To this end a permanent endowment fund was launched, and by 1902 \$200,000 was assured.<sup>58</sup>

At the insistence of the Annual Conference Maclay reopened in the fall of 1907 with Ezra A. Healy as Dean. In 1911 the Conference rejected a proposal to place Maclay under a separate Board of Control such as existed in other professional schools of the ever-expanding University. To those in charge of the University it was evident that a separate board should have been set up. Whether acceptance of that proposal would have prevented the ultimate breach is questionable. In 1913 courses in religion were opened to lay workers, and within five years a diversity of courses in religious education were being offered yearly, including Y.M.C.A. secretaryships and deaconess training. John Fisher succeeded Dean Healy at Maclay in October, 1921, and Rufus B. von KleinSmid succeeded George F. Bovard as President.



Ezra A. Healy

Von KleinSmid was the first layman elected to the Presidency. He immediately began to co-ordinate the work of Maclay with the newly created departments of Bible and Religious Education in order to train men and women not only for the parish ministry but also for other full-time church vocations. In keeping with this broadened program the name of "Maclay College of Theology" was changed to "The School of Religion on the Maclay Foundation," of which one of the departments was Divinity. This was done upon the recommendation of an Annual Conference committee of seven members who had studied carefully the entire situation for two years. In 1925, by action of the Trustees of the University, the name Maclay College of Theology was terminated.<sup>59</sup>

Through the preceding decade another crisis had been rapidly approaching. Since 1900 the University officials had been struggling to raise a permanent endowment. Many interested individuals had contributed generously, but the Annual Conference itself had not been of any substantial help. The Conference Board of Education in 1908 admonished the Conference that "our offerings for its support should be increased commensurate with the larger work that [the

University] is doing.”<sup>60</sup> That year the Conference gave \$4,769 to the University, while one-fourth of the pastors reported no gifts for the school.<sup>61</sup> By 1927 the amount contributed had risen to more than \$14,000.<sup>62</sup>

In 1910 the Conference Board of Education warned of the “vast wealth dangling its bait” before the Trustees to try to abolish the organic relation between the University and the Conference.<sup>63</sup> Many foundations, few of whom looked with favor upon denominational schools, were offering funds to Boards of Trustees and leading many institutions to break their ties with religious bodies. The Los Angeles District Superintendent warned that unless something was done speedily by the Conference “the Methodism of southern California will wake up some morning and remember that opportunity has a forelock but no hindlock.”<sup>64</sup> In the twenties President von Klein-Smid declared again and again that “Control Implies Support.”<sup>65</sup> An endowment drive for \$500,000 in 1913 by the University was postponed because of the war. In conjunction with the Methodist Episcopal Church Educational Jubilee in 1918, almost \$1,250,000 was pledged to the University, but high delinquency reduced this amount considerably.<sup>66</sup> The University, in the 1920's, received extremely generous gifts from the Edward F. Doheny family, Roman Catholic philanthropists. At this time, however, the Teapot Dome incident, centering around Secretary of the Interior Albert Fall, was made public. Mr. Doheny had obtained a secret lease on the Elk Hills Oil Reserve from Secretary Fall in return for a “loan” of \$100,000. Many ministers and laymen felt uncertain about the propriety of accepting these gifts. This attitude in turn did not endear the Conference to Mr. Doheny and other substantially wealthy friends of his who were also interested in the University.<sup>67</sup>

Another financial campaign in 1928 accentuated the problem. The remarkable growth of the University had made it an “established fact” that “the University had . . . grown beyond the power of the Conference to maintain it effectively.”<sup>68</sup> The annual budget of the University was \$1,250,000; the Conference now could give it less than \$10,000 directly, and the pressure of other program claims prevented a campaign for endowment among the churches. The University, therefore, launched a mammoth campaign independently of the Conference. Almost at once, however, it found itself restricted by the fact that it could not as then constituted legally receive and hold gifts and bequests. To do this the trustees had to be self-perpetuating rather than elected by the Annual Conference. After a unanimous vote by the trustees, the Articles of Incorporation were amended to

this effect. The Conference Board of Education, sensing that "the proposed change was inevitable, because imperative," gave a very modified assent to the proposal.<sup>69</sup> The majority of trustees still remained Methodists. To further the interest of the Conference the University appointed a committee to consider the entire matter of reorganizing the School of Religion so as to make it an affiliated school of the University but giving the Conference the sustaining and controlling power of the school. Accordingly, a Conference commission was designated to work with the University to study the entire question "touching the aim, location, erection, and endowment of such an institution."<sup>70</sup> The Conference then requested the University trustees to set aside from their funds an amount of money that would represent the past contributions of the Church to the University to constitute the beginning of the contemplated foundation. Moreover, the approval of the change in the Articles of Incorporation by the Conference was contingent upon the University accepting this request.<sup>71</sup> The University refused on the grounds that it had carried Maclay at a loss for so many years that it thus had wiped out any obligation to return either direct contributions or the endowment of years past.<sup>72</sup> The first major step toward total secularization of the University had been completed. When the final steps were taken in and after 1952, the Board of Trustees regarded the year 1928 as the terminal date of affiliation of the University with the Methodist Episcopal Church.<sup>73</sup>

Three possible courses remained open to the Conference: (1) the school could remain under complete control of the University with the Conference acting in an advisory capacity; (2) an interdenominational school in southern California could be formed; (3) an entirely independent institution could be established by the Annual Conference.<sup>74</sup> Although the Conference was dissatisfied with the decision of the University in regard to the old Maclay funds and past contributions, the economic depression made it impossible to force the issue. The depression also prevented the Conference from starting a separate school, but throughout the thirties the Conference commission continued to study the problem. The University Senate of the Methodist Episcopal Church recognized the School of Religion as an accredited graduate school of theology of the Church in 1935.<sup>75</sup> Five years later the American Association of Theological Schools gave it accreditation. The University continued to share in Methodist World Service Funds.<sup>76</sup> Although the relationship was ambiguous, at least in the eyes of the Church the institution was still clearly

Methodist. This was the situation in 1939 when unification of Methodism took place.

## 6. MINISTERIAL BROTHERHOOD

### i. *Education*

The founding of the University of Southern California was evidence of Conference concern for education of its members. Within their own fellowship the ministers of the Conference began early to establish high standards of education. In 1881 they adopted a resolution making written examinations mandatory for admission and setting up a minimum score for passing these examinations.<sup>77</sup> When the General Conference of 1896 prescribed specific books for the Course of Study, the Southern California Conference immediately adhered to them. A satisfactory score of at least 65% had to be made on each book before a candidate could be considered for full connection. In 1910 the Conference took another step in setting higher requirements. It became mandatory for a person applying for admission on trial to be a high school graduate.<sup>78</sup> There was a strong feeling that considerably more education was necessary to minister to the rapidly growing area of southern California. The increasing academic prestige of the University of Southern California helped to foster this attitude. Accordingly, in 1918 the Conference passed a resolution regarding admission into full connection. To attain this status it was necessary to hold a bachelor's degree from an approved college or university and to be a graduate of one of the theological seminaries.<sup>79</sup> In 1926 this latter part was amended to read ". . . or its equivalent from one of our schools duly recognized by the University Senate."<sup>80</sup> Exceptions were allowed only for special reasons and by a two-thirds vote of the Conference. During the thirties the Conference took another forward step. A committee was appointed to investigate the usefulness of aptitude tests for determining the probable success in the ministry of young men to "guard against misfits."<sup>81</sup> After the committee reported favorably, the Conference Relations Committee in 1935 began to use these with all men seeking entrance into the Conference. The Annual Conference that year, already convinced of the usefulness of the tests, memorialized the General Conference to make them mandatory throughout the Church. The General Conference, however, failed to act favorably.

The Conference was a pioneer in still another aspect of education. Ever since the formation of the International Council of Religious

Education in 1922 the Methodist Episcopal Church in southern California had become extremely conscious of the growing importance of Directors of Christian Education. In 1919 there were only three such leaders in all of southern California counting all denominations. Three years later there were thirty-four, of whom seventeen were Northern Methodists.<sup>82</sup> As the University of Southern California began to co-ordinate its religious program in 1922, the field of Christian Education took on an even more important status. Qualified training of high quality was now available. By 1930 the Annual Conference, feeling that a Directorship of Christian Education was a genuine vocation, presented a memorial to the General Conference calling for official recognition of Ministers of Education. It further called for educational standards and the creation of a "Fellowship of Ministers of Education" to which one attained eligibility only by meeting the high requirements. These consisted of two years of graduate work in Religious Education after completion of a bachelor's degree.<sup>83</sup> The General Conference, however, did not act favorably upon the request, and the matter was dropped until after unification.

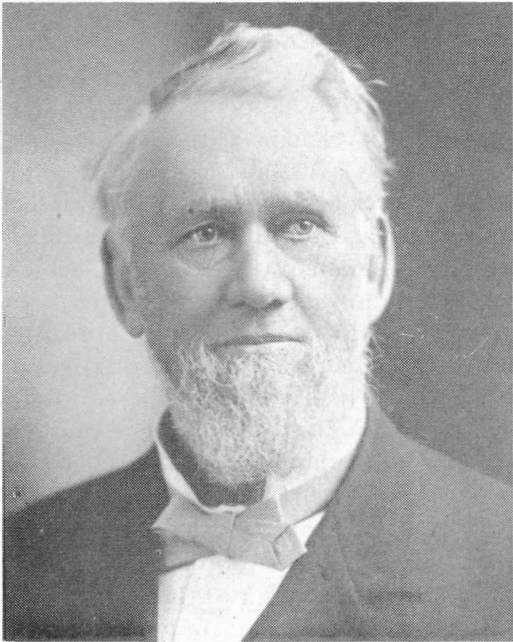
The Southern California Conference was one of the first to require seminary training for full membership in an Annual Conference.<sup>84</sup> Regarding aptitude tests and training for Directors of Christian Education it was the first to present either matter to General Conference and early used the aptitude tests in the course of examination. In seeking the reason for the high standards in the Conference, one notes the fact that there were few rural charges and that the Conference had a considerable membership. These factors, in addition to a good climate, attracted many men. In the 1920's the Conference adopted a policy of bringing young men, seminary graduates, from all over the country to staff its churches. It speaks well for the Conference that in the midst of the urgent need for ministers it raised and kept its educational requirements high. Because of this far-sighted attitude, it consists today of an overwhelming number of ministers with seminary education. The policy has paid rich dividends in the present leadership of the Church.

## ii. *Finance*

### (1) Pensions

For years provision for retirement benefits for Methodist ministers was woefully inadequate. In some Conferences it was better

Mrs. A. M. Hough



A. M. Hough

than in others. In the Southern California Conference it was a serious problem. In large part this was due to the increasing burden placed upon the Conference by men who transferred into its membership just prior to retirement. This situation created an interesting chapter in Methodist financial history. The man who may be credited with having led the Church into a just and reasonable settlement of this thorny problem is Frank G. H. Stevens, who has spent his entire ministry in the Southern California Conference and its successor.

In 1894 the gifts of Mrs. Sarah Woodward and the Rev. and Mrs. A. M. Hough of land and money for investment purposes enabled the Conference to make long needed progress in the matter of retirement funds for the ministry. It was precisely at this time, however, that a steady influx into the Conference of ministers near retirement began to occur. As the Conference was growing and pulpits needed to be filled, the bishops were quick to transfer men West. A large number of these requested a transfer due to health. Many of them retired shortly either because they failed to regain their health or because of age. Under the laws of the Church at that time the financial responsibility of providing a pension rested solely upon the Conference in which the minister was a member at the time of his retirement. This made it possible for a man to serve forty years in the East and only one year in southern California, yet to make a legitimate claim upon the Southern California Conference for all forty-one years of service. Before a solution was finally reached this happened many times. Similar instances were recorded in other Pacific Coast Conferences and in Florida, where men also went for reasons of health.

Concerned over this problem, the Southern California Conference in 1897 sent a resolution to the Board of Bishops. They requested that something be done to remedy the problem, which was cutting deeply into the rightful retirement funds of men who had served the greater part of their ministry in southern California. The suggestion was that if a man had to retire within three years, the original Conference from which he had transferred to southern California should support him or his family if he died.<sup>85</sup> Although this resolution met with little positive response, it is interesting to note that this idea, considerably broadened, became the solution adopted thirty-nine years later. By 1924 the situation had grown considerably worse. The previous year the problem had been pointed up remarkably. That year the transfers into the Conference in terms of accrued annuity service mortgaged one-half of the

entire endowment of the preceding twenty years. Upon hearing this the ministers unanimously requested the bishops not to allow a man to transfer into the Conference unless someone with an equal annuity claim transferred out. They further recommended that the next General Conference in 1928 make a thorough adjustment of the entire pension program.<sup>86</sup>

In 1924 Frank G. H. Stevens, who had entered the Conference on trial in 1898, led the delegation to General Conference for the first of five consecutive times. In 1928, fully experienced and armed with facts for battle, he heard the majority report which asked that

on January 1, 1929, and thereafter, all liability for annuities prior to said date . . . shall rest with the Annual Conference where membership is held . . . and after said date . . . with the Annual Conference . . . where service shall be performed.<sup>87</sup>

This suggestion provided for the future, but Frank Stevens realized that it still did not solve the problem of accrued service of past transfers into Conferences such as Southern California. He proposed a substitute which would have made the Annual Conference, or Conferences, where previous service had been rendered, responsible for the annuity. The substitute, after considerable discussion, was tabled; the original motion became the law of the Church. A first step, it was only a half-way measure which did not relieve some of the Conferences of the unjust burden.

Attempts to take the final step in 1932 again proved futile. Success finally came in 1936. Frank Stevens, after hours of explanation, discussion, and appeal, succeeded in leading the General Conference to a majority vote: "Effective June 1, 1937, all liability . . . shall rest with the Annual Conference in which the service was performed."<sup>88</sup> Nearly forty years had elapsed since the Southern California Conference had taken its initial official action. Mainly through the untiring leadership of one man the Methodist Episcopal Church had arrived at a fair and adequate solution.

A further achievement in the field of pensions by southern California Methodism was registered by the united Conference, largely because of the efforts and guidance of J. Welsey Hole, treasurer since 1937. In 1944 the Southern California-Arizona Conference enrolled in the partial reserve plan, which covered all new men coming into the Conference after that date. From 1944 to 1957 all members who were in the Conference prior to 1944 were carried under the regular pension plan of raising money one year and disbursing it the next. As of July 1, 1957, all pension responsi-



Frank G. H. Stevens

bility of the Conference for all service rendered prior to that date was covered in a contract with the General Board of Pensions under the reserve plan. This entailed a cost of approximately four and one-half million dollars to the Conference. This marked the date when another great improvement in the pension provision for ministers was accomplished. The Southern California-Arizona Conference was the first Conference in Methodism completely to enroll its claimants under the reserve plan.<sup>89</sup>

#### (2) Minimum Salary

Contemporaneously with the Conference concern over pensions there occurred a real effort to achieve a minimum salary among the active ministry. In this painstaking task the Rev. John Oliver must be credited with having pioneered. It was his motion in 1922 that led to the first committee to investigate the entire matter. Thereafter he served in a leading capacity on many committees to work out a solution to the problem. Many felt there was too great a difference between the salary of the highest and that of the lowest

paid ministers, something which was not in keeping with the spirit of Christian brotherhood. When the depression came in 1929 this feeling was greatly intensified. The existence of disparity in salaries led many to feel that as long as this condition continued, it was impossible for the Conference to speak with authority on Christian economic concerns. In 1931 the Conference adopted an "Equalization of Salary" plan which for the first time set up a minimum salary:

- single man in full-time appointment: \$1,200 and house.
- married man in full-time appointment: \$1,500 and house.
- married man in full relationship four years or more: \$1,800 and house; \$100 for each child.<sup>90</sup>

Effective men were to contribute on a percentage basis of their salary. The plan, known as the "Fellowship Fund," met with only nominal support, however, and was not adopted. Attempting to put some teeth into it, the committee in 1934 induced the Annual Conference to levy apportionments to make the plan operable. When the apportionment feature took effect in July of 1937, minimum salary was an established fact in the Conference.

It was not until 1944 that the General Conference made minimum salary an established order throughout the Church with an equal responsibility for it resting upon the laity and on the clergy. The Southern California Conference was a leader in this matter. Several Conferences wrote to Southern California headquarters in 1931 for details of its plan. In 1932 the Conference became the first to submit a memorial requesting legislation on a minimum salary by General Conference. The General Conference allowed an Annual Conference to make such apportionments as requested, but the phraseology was very loose and had little effect. In 1936 the Southern California Conference—again alone—sent another memorial requesting permission to make the Conference plan mandatory upon every church in the Annual Conference. No action was ever taken even in committee, but nonetheless the Conference proceeded to put the plan into effect.<sup>91</sup> By 1944, when minimum salary became an official order of General Conference, many Conferences were agitating for it.

Another pioneering effort of the Conference was that of the equalization of the District Superintendents' salaries. Before 1916 the responsibility for collecting the salary of each one rested upon the various Stewards. Thus there was often a wide variance of salary

among the Superintendents. John Oliver led the way to equalizing these salaries. When the 1916 General Conference authorized equalization as an alternative, it was immediately used by the Southern California Conference. Whether or not this Conference was the prime mover of the legislation cannot be established, but it certainly was in the forefront of the total effort.

**MINISTRY TO OTHERS**



## CHAPTER V

### Ministry to Others

#### 1. "AM I MY BROTHER'S KEEPER?"

In 1913 Francis M. Larkin, Superintendent of the Los Angeles District, Methodist Episcopal Church, closed his report with these words from Edwin Markham:

There is a destiny that makes us brothers:  
None goes his way alone:  
All that we send into the lives of others  
Comes back into our own.<sup>1</sup>

This has been indeed true of the Methodists of the Southern California-Arizona area. William Booth gave to the world as the motto of his life one word—"others." The deep concern that the Southern California Conference had for the people of other races and nationalities, as well as for its own kind, will always remain one of its most significant achievements.

#### i. *Chinese*

The Chinese had first been brought to America in large numbers to help build the transcontinental railroad. Through the efforts of the Rev. Otis Gibson of the California Conference, Christian service came to these people. He was instrumental in establishing a school for them. In 1870 he saw the dedication of a Chinese Church in San Francisco.<sup>2</sup> Tremendous racial prejudice prevented any significant advance for some years beyond this small beginning. In 1887 evangelism among the Chinese began in southern California when the members of the Los Angeles First Church organized a Chinese mission, which for the most part served as a Sunday School. The progress was slow but rewarding. Six years later seventy-five Chinese were enrolled with an average attendance of forty-five. A fine distinction came to First Church at this time. It licensed the first Chinese local preacher in the United States, Chan Kin Lung, who later became the pastor of the local Chinese Methodist Church.<sup>3</sup> As the Chinese population continued to grow, the Southern California Conference

attempted several times to get aid from the General Board, which, however, was more disposed to help other groups. Pasadena and San Diego Methodists sponsored Chinese missions as had Los Angeles, and others were opened later in Mexicali and Phoenix. In 1904 the Pacific Chinese Mission of the Methodist Episcopal Church was organized to try to give the units more stability. Thorough and effective work was continually blocked by racial prejudice. Moreover, the Old World ties of the overwhelming majority of Chinese made evangelism most difficult.

ii. *Japanese*

Christian activity among California Japanese also started in San Francisco. In 1877 three young Japanese presented themselves for membership at the Howard Street Church. The following year a Gospel Society was organized, and by 1886 the Japanese work in California and Hawaii had become a district of the California Conference.<sup>4</sup> Evangelism in southern California was very slow. Racial prejudice made the task difficult. Buddhism also attracted large numbers of the Japanese people. In 1900 the Japanese program on the Pacific Coast was organized into a Mission Conference. By 1910 there were Japanese missions at Oxnard and Santa Clara, where Japanese were employed in agricultural labor. A residence for working girls in Los Angeles, the Jane Couch Memorial Home, was operated by the Mission Conference with the help of the Woman's Home Missionary Society of the Southern California Conference. By 1937 there were eleven Japanese charges within the bounds of the Southern California Conference, all small. The same forces which early in the century had made work difficult were still present. In Los Angeles County, where 35,000 Japanese lived, there were only three Methodist churches.<sup>5</sup>

iii. *Korean*

Christian activity among Koreans was also scattered, but the Church was alert to whatever opportunity presented itself. In 1909 the only Methodist Episcopal Mission for Koreans in the entire United States was in Los Angeles.<sup>6</sup> The Los Angeles Missionary Society gave most of the support for it. Mr. and Mrs. Walter H. Fisher of First Methodist Church also worked part-time among these Koreans. This devoted lay couple was deeply interested in missions. Mrs. Fisher was at one time President of the Woman's Foreign Missionary Society. Mr. Fisher was one of the Trustees of

the first Japanese Methodist Church formed in Los Angeles. They also participated in the Chinese Mission at First Church. Koreans were never to be found in southern California in extensive numbers, but by 1939 a gradual increase was noticeable. At unification the Methodists had an organized society of one hundred and twenty-five members but no buildings.<sup>7</sup>

#### iv. *Italian and Portuguese*

The Latin American Mission encompassed the work among these two nationalities. The Portuguese program was completely in the northern part of the state. The Italian activity which was in southern California centered in Los Angeles. It was first organized in Los Angeles in 1919<sup>8</sup> but never increased notably. At unification only two small Italian societies were meeting.

#### v. *Filipino*

Christianization among the Filipinos began in conjunction with the Pasadena Methodist Church in 1916.<sup>9</sup> For more than ten years the group was housed by the Goodwill Industries. From it came nearly every leader among Filipinos on the coast.<sup>10</sup> Evangelism was extremely arduous because most of them were single men who migrated frequently. At unification when there was no property of any description in southern California for Filipino Christian work, the entire endeavor was placed with Chinese and Korean activity in the California Oriental Mission.

#### vi. *Hawaiian*

Hawaiian Methodism started in 1854 when W. S. Turner, a Methodist minister who had gone to Honolulu for his health, preached in the Fort Street Congregational Church. Some Methodists in the congregation, discovering that he was a minister of their denomination, urged him to start a society. This he did, but the mission thus begun had to be abandoned in 1861 for lack of funds.<sup>11</sup> In 1880 the task was resumed when Japanese and Chinese groups on the mainland showed signs of promise. The growth was steady. In 1906, when the first session of the Hawaiian Mission Conference was held, there were 19 churches with 419 members.<sup>12</sup> The Mission included English, Japanese, Korean, and Filipino nationalities. A significant project has been the Susannah Wesley Home in Honolulu, which ministers to orphans and women. Starting originally for Japanese, it soon embraced all other races. The pure Hawaiian was

never reached extensively, and the work centered, as it does today, mainly around the Japanese, Chinese, and Korean. Christians have always been a minority in the islands, but the men and women who have labored there have given great devotion.

The rise of strong indigenous leadership in recent years has been of much help. When California was divided into two areas in 1948, the islands came under the supervision of the bishop of the Los Angeles area. Until then it had been related to the California Conference. Dr. W. H. Fry served as superintendent from 1915 to 1947 and was succeeded by Leonard Oechsli. In 1954 the Rev. Harry Komuro was appointed to this position, which he still holds. Born in 1909 in Los Angeles, educated in the United States and Japan, he served as pastor of two Methodist churches in Honolulu before becoming superintendent.

The period since 1948 in the islands has been one marked especially by tremendous investment in church extension and relocation and of growth in self-support and indigenous ministers. A Wesley Foundation program begun under Dr. Oechsli in 1950 has rapidly expanded under Dr. Komuro's guidance. Physical growth is marked by a beautiful new structure completed in 1958.

With the achievement of statehood Hawaii has taken on even greater significance. Methodism intends to continue to expand and deepen its ministry there. The 1959 Southern California-Arizona Conference directed a memorial to General Conference requesting enabling legislation for Hawaii to become a district of the Annual Conference if conditions warrant. The challenge of the Hawaiian Mission was probably no better expressed than by Dr. Fry in an earlier decade:

Hawaii affords a center from which Christianity and democracy are carried to the Orient. Whatever is planted here soon spreads to the Orient and the islands of this vast Pacific area. This is the nerve-center of the Pacific, a place of supreme advantage to Christianity.<sup>13</sup>

#### vii. *Scandinavians*

Norwegian-Danish work, which was always joined on the West Coast, began there at Oakland in 1878. It spread slowly, remaining as a distinct nationality group until unification. The churches then dissolved and united with the regular Annual Conference. A class of six members was organized in Los Angeles in 1896 as the Bethany Methodist Church. A sanctuary was built the following year, and later Bethany Methodist Home for women was constructed on a

corner of the church lot. A program started in San Pedro soon became too spasmodic to continue. The small chapel built there was then sold to the Norwegian Government as a Seaman's Mission.<sup>14</sup>

Spreading slowly from the eastern United States, Swedish Methodism began in California at San Francisco in 1873. In 1887 the first Swedish church in southern California was organized in Los Angeles. This group, like so many others in Christian history, grew out of a small band of Christian men and women who had gathered together for Bible reading and prayer.<sup>15</sup> Another body started meeting in Pasadena in 1906. Two years later the entire Swedish activity in the West was placed within a Mission Conference. The Conference was never large, however, and in 1928 it dissolved and united with the English-speaking groups. Four charges with six hundred and seventy-four members came into the Southern California Conference as a result.<sup>16</sup>

#### viii. *Germans*

Christian endeavor among the Germans on the Pacific Coast was started by August Kellner in San Francisco in 1855. The following year a mission was opened in Stockton, and by 1865 there were four German pastors in California.<sup>17</sup> Although evangelism in southern California began about 1875, for nearly ten years it suffered from lack of men and funds. When the California German Conference was organized in 1891, nevertheless, there were six German churches in southern California with a total membership of two hundred and fifty. Progress was extremely slow. When the Conference dissolved in 1927 and merged with the English-speaking Conferences, only ten churches with a little less than seven hundred members came into the Southern California Conference.<sup>18</sup>

During World War I the tremendous pressure placed upon the Germans made their task very hard, but most of them remained loyal not only to their churches but also to the United States. Contact between the German Conference and the Southern California Conference always was slight until just before the merger because of the language barrier. The war, which brought the German language into disfavor and restricted immigration, was a contributing factor to the merger. After the joining of forces a few years were to pass before a complete feeling of unity was achieved. This was also normally true of the other national groups that fused with the Southern California Conference during the years.

ix. *Negroes*

Wesley Chapel, organized in 1888, was the first Negro church in the Southern California Conference. By 1900 the Conference had become aware of the growing Negro population and felt a definite responsibility for these people. The quality of leadership among them was capable, as evidenced by the ultimate elevation of a Conference member, Dr. Alexander P. Shaw, to the episcopacy. The progress was relatively slow, but by unification there were five Negro churches in the Conference: Hamilton, Shaw Chapel, Wesley Chapel, Scott, and Las Vegas Zion. Hamilton, formerly a Caucasian church, was sold to a new Negro congregation when the Caucasians moved out of the neighborhood. The others were Negro churches from the beginning, located in Negro sections. There were no integrated churches before unification although a few churches had one or two Negro members. This was true, for example, of the First Methodist Church in Santa Monica.

x. *Indians*

Christian activity among the Indians in southern California and Arizona met with only partial success. As early as 1877 a missionary to the Indians was appointed from the Southern California Conference, but he accomplished little. The bitterness of years of frontier warfare was not conducive to much Christianization. Moreover, the Indians have always been deeply religious in their own way and set customs. The Sherman Institute in Riverside, a state institution founded in 1901 to give education and industrial training to Indian children, met with favor among nearly all Christians. The only significant contribution of the Conference was the Yuma Methodist Indian Mission, which was started in 1903. Many missionaries have served there and have emphasized the ministry of healing as well as that of the Book.

xi. *Latin Americans*

Christian outreach of the Methodist Episcopal Church in southern California to the various groups discussed above was consistently attempted. For the most part the success would probably have to be characterized as minimal. The greater part of the efforts among these people centered in San Francisco. Even since unification, with the exception of Negro and Japanese work, the picture has not changed too much in this regard. Except for the Latin Americans, none of these ethnic groups was attracted to the Methodist Episcopal Church,

South, probably because of the historical racial situation which had given rise to the denomination. It was upon the Spanish-speaking peoples that the Southern California Conference made its greatest impact, first because of the extensive number of those people in the southern region, and second because the Conference spared no efforts to reach that population.

The Annual Conference in 1879 appointed a committee to investigate the possibility of starting a Spanish mission. The following year the Conference heard that the Rev. and Mrs. Antonio Diaz had begun ministering in Los Angeles under the direction of the Fort Street Church and that eighty people had united with the Methodist Episcopal Church.<sup>19</sup> The next year a ministry was started near Santa Barbara, and slowly the Spanish-speaking people, particularly along the coast, began to respond. The work often was bitterly assailed by Roman Catholic priests, but this only intensified the desire of the native pastors to further the endeavor. By 1900 all three districts of the Conference had Spanish missions. These extended from San Diego to Santa Barbara and as far eastward as Riverside and Redlands. All of this early activity, nonetheless, was very sporadic and lacked cohesion and dynamic leadership.

In 1911 Vernon M. McCombs was secured to take charge of Spanish work in Los Angeles. He proved to be the answer for the need of direction. The growth and increasing importance of the Latin American missions in southern California must be credited to the love of Dr. McCombs for these people and his untiring devotion to their needs. Having served for five years as a missionary and superintendent in South America, Vernon McCombs came to this new responsibility not only with extensive experience but also with an understanding of the people and many of their problems. The Spanish American Institute and the Plaza Community Center were dreams of his that became realities to minister to thousands of Spanish young people and adults. Within a year after McCombs' arrival the work had progressed so rapidly that a separate district was created in the Conference for it. Societies in Pasadena, Los Angeles, and on the Riverside Circuit were strengthened. As rapidly as possible for the next few years other places were touched: Anaheim and Santa Ana in 1912, Santa Paula in 1913, Long Beach in 1914, San Fernando in 1916, Watts in 1917. The efforts were not easy, and churches were established often, as happened at Santa Paula, only after "years of heart-breaking persecution."<sup>20</sup> The Imperial Border Circuit near the Mexican border, site of "the worst cesspools of immorality in the new world," was begun in 1918.<sup>21</sup> When the Spanish



Vernon M. McCombs

and Portuguese District was discontinued in 1918, the success of the program in six years under Vernon McCombs' guidance had been phenomenal. The line extended from two flimsy shanties in Pasadena and Los Angeles with only one pastor until in 1918 it reached from Calexico on the Mexican border, through many growing centers near Los Angeles, to Santa Paula, seventy miles north of Los Angeles.<sup>22</sup> World War I had brought thousands of Mexican immigrants, and the Conference could be grateful for the caliber of first line personnel present to meet this challenge.

In 1920 the Latin American Mission of the Methodist Episcopal Church was organized. In northern California work moved more slowly and centered in Sacramento. In southern California it continued to flourish at a faster tempo. Although entrenched racial prejudice and misunderstanding made the task difficult nearly everywhere, Vernon McCombs and the Conference would not give up. He was convinced of the need for and the ultimate success of the endeavor, and he believed that the people would respond to understanding and kindness. The motto of the Latin American Mission

became "Helping folks to help themselves."<sup>23</sup> At unification Dr. McCombs reported 40 churches with 3,240 members.<sup>24</sup>

Today, since the Southern California-Arizona Conference has integrated with the Latin American Provisional Conference,\* southern California Methodists can look back with gratitude to the faith and service of Vernon McCombs. He inspired the group leadership which came from the Latin American Mission and its successor, the Latin American Provisional Conference, to make an impact upon the Mexican people.

## 2. INSTITUTIONS MINISTERING TO THE WORLD

Among the several institutions started during the existence of the Southern California Conference, there were four which ministered to the world, serving the people of many nationalities with special attention to the youth. These four—Frances DePauw Home, Spanish American Institute, Plaza Community Center, Church of All Nations—remain today, strengthened constantly by financial resources and by adaptation to changing needs. They are living symbols of the practical application of the home missionary spirit.

### i. *The Frances DePauw Home*

The early Latin American work in Los Angeles in 1890 sponsored by the Fort Street Church had to be abandoned two years later. Then in 1898 the activity was reopened by Mrs. A. M. Whitson, a former teacher in South America, and was sponsored by the old Grace Methodist Church. Classes and clubs were organized for the Mexican girls and women. The following year the ministry was enlarged when the Woman's Home Missionary Society rented another house and established a sewing school and preaching service. A year later Mrs. Frances DePauw donated a large house on Hewitt Street for the purpose of beginning a home and school for Mexican girls. The generous gift was accepted and became the first Conference project of the Woman's Home Missionary Society. In 1946, when the public schools met the educational needs of the Spanish-speaking students, the schoolwork was discontinued.<sup>25</sup> The new institution was an instantaneous success, and it became necessary soon to expand. The new site, now at 4952 Sunset Boulevard near the heart of Hollywood, became the permanent location of the school and home in 1902. As the enrollment increased, the school was enlarged

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\* See Chapter IX.

and more classes added. Meantime each girl gained practical experience in homemaking through daily work assignments.

Today Frances DePauw Home serves primarily Mexican girls, but the home is open to others. Some, but not all, come from broken homes. Most come for education in the American public schools, and the students who live at DePauw have won many honors in their classes. Since the inception of the home, however, its primary purpose has never changed: "to give every type of training that a girl should receive in order to develop character, skill, personality, and fitness for home and community life."<sup>26</sup>

#### ii. *Spanish American Institute*

The fact that the home for girls was meeting a need prompted the Annual Conference to establish a similar home for boys. Accordingly, the "Industrial Training School for Boys" was incorporated in 1909 with the express purpose of doing for boys what Frances DePauw did for the girls.<sup>27</sup> It soon became evident, however, that more than incorporation was needed; real guidance was lacking. For "while the great hope of the enterprise was alive in the heart of a faithful few, the blueprint for action was waiting for someone who, with experience and faith, would lead out and so stir the heart of the whole church."<sup>28</sup> Vernon McCombs was that person. Soon after his arrival to take charge of the Methodist work among the Spanish-speaking population he began to lay concrete plans for the school authorized by the Annual Conference.

Obtaining a suitable location was no easy matter. Dr. Charles Lewis, pastor of the Gardena Methodist Church, approached Vernon McCombs: "I believe our folks would welcome the School. Let's go to the altar of my church and pray!"<sup>29</sup> The people of Gardena did respond, offering time and funds to help start the project. In October of 1913 the Spanish American Industrial Training School for Boys opened in that suburb at 15840 Figueroa, where it is still located. The name later was shortened to Spanish American Institute. The aim of the school was to "give education, industrial, and spiritual training to Mexican boys and young men."<sup>30</sup> Established on a ten acre campus, it provided agricultural training, instruction in a multitude of crafts from ironwork to commercial arts, and a standard secondary education. Today, as in Frances DePauw Home, the high school curriculum is no longer maintained, and the boys attend the public schools. Slowly the grounds were enlarged to thirty acres, and buildings were added, many of which were paid for by various churches in the Conference.

The school was originally set up to meet the needs of Latin American boys. As time passed and it appeared that other peoples should be served also, the Institute in 1942 opened its facilities to all races. Like Frances DePauw Home, Spanish American Institute has become a home for many without homes and for others a home away from home. Some have come from comfortable surroundings, others from poorer and depressed areas. Many of the boys have made excellent records in the public schools. Greater still, the overwhelming majority have gone out to take up their places as Christian citizens in the world, fully equipped with an education and a skill. Some have become fine ministers. The germ of this achievement lies in the Bible Training Class begun at the institution soon after its opening.<sup>31</sup> The initial guidance of John Howe, the first superintendent, helped greatly to make another dream of Vernon McCombs become a reality. Since that time the Institute has continued to expand that vision and to uphold the original ideals of the school.

Following the superintendencies of Dr. A. Ray Moore and Dr. Alexander Stephens, in 1937 Dr. and Mrs. Richard Silverthorn began their ministry at the institution. Beloved by all because of their spirit of love and personal devotion to the boys, "Mom and Dad" Silverthorn guided its direction and outreach until 1959. That year the Rev. Richard L. Brooks was appointed the new director.

### iii. *Plaza Community Center*

Vernon McCombs longed to help the Mexican adults as well as the youth. He wanted to begin a social service center where many of their needs could be met. The Plaza Community Church and Center was another result of his hard work.

This project was organized by the Southern California Conference in 1915 at 125 Marchessault Street, later known as East Sunset Boulevard, in the heart of the Latin American population of Los Angeles. From the very beginning the services were varied. An employment agency was maintained to help men and women find jobs. A craft shop and a music department helped to encourage more creative use of leisure time. A medical clinic, staffed by volunteer nurses and doctors, ministered to the physical needs, while a welfare department helped in special cases, giving food and making calls in homes and hospitals. Girls and boys found health clubs available. Sewing clubs were also started for girls, and organized sports groups were begun for boys. In 1918 the project was given a beneficent boost when the General Board of Home Missions and Church Extension,

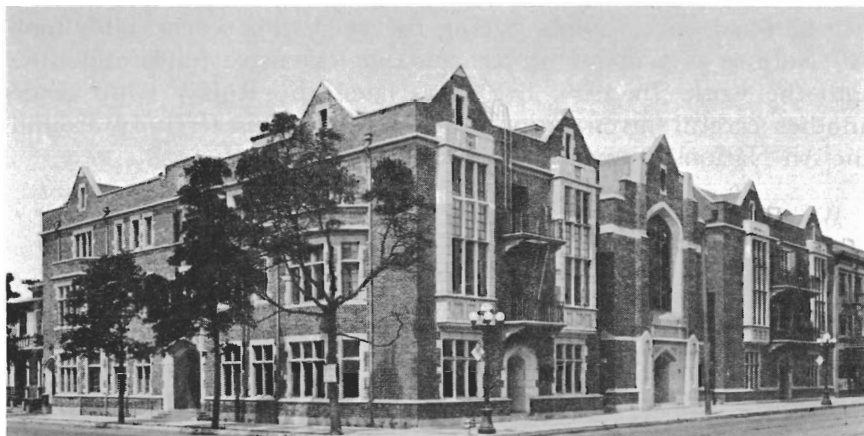
sensing the potentialities of this ministry, gave \$25,000 to expand the Plaza program.

Since its origin Plaza has ministered to "thousands bruised in bodies and soul, and has sent them forth physically strong and filled with a spirit of thankfulness, hope, and courage."<sup>32</sup> Under the guidance of men such as Charles M. Schermerhorn, the present superintendent, the services of the Center have expanded to meet the growing needs and a changing city with minority groups and resulting problems. A Children's Home to provide Christian training for Mexican orphans, and also a Christian Training School for other youths, were added. More extensive clubs and crafts and a broadened clinic and welfare program have enlarged the total ministry.

In 1954 the East Los Angeles Plaza Center was established in a rented building with work limited to the Clinic. During the Conference year 1958-1959, in cooperation with the Welfare Planning Council, additional services were given. To meet expanding needs Plaza Center secured property on Princeton and Indiana Streets, where new facilities have been set up. The new clinic and service facilities were dedicated in January, 1960. While the administrative office is still on East Sunset, the whole program of Plaza is now being carried out in East Los Angeles.

#### iv. *Church of All Nations*

By 1917 parts of Los Angeles which had once been choice residential areas had turned into streets and houses teeming with thousands of foreign-born people. Moving in with industry, they had brought a crucial problem in terms of morals and health. Vast numbers of English-speaking churches and schools had moved to new locations, following the Caucasian migration. In this shifting scene the Southern California Conference had one poor church left in the area, the Newman Methodist Church. Highly concerned for this needy area, E. P. Ryland, District Superintendent, recommended the appointment of twenty-six-year-old G. Bromley Oxnam to the church in 1917. Young Mr. Oxnam responded to the challenge and endeavored from the start to adapt his ministry to the needs of the people. This, of course, meant a decided change from the former program, for it would have to include in its ministry people of every race, color, and creed. Working with the Los Angeles Missionary and Church Extension Society, Oxnam inspired others with this new type of ministry. Accordingly, in 1921 three groups joined forces to form the Church of All Nations—Newman Methodist Church,



Church of All Nations

Deaconess Friendly House, and Fifth Street Mission.<sup>33</sup> Its headquarters were two old apartment houses on Sixth and Gladys Streets and a very inadequate playground on an adjoining lot. For five years the work was mainly an experiment. Then when the project proved that it was the answer to a real need, a building fund drive was launched in conjunction with Plaza Church. Sufficient funds were secured, and a community house and clinic were opened in the fall of 1926. The following June a chapel, "The Church of All Nations," was dedicated. The enlarged program became known as the All Nations Foundation.

The accomplishments of the Foundation have more than justified the early faith and work of Bromley Oxnam. The All Nations report to the Annual Conference in 1925 presented this picture of the center of Los Angeles, one that is little changed today:

In the center of the city . . . a miniature world with inherent problems . . . thousands of people of varied nationalities have their homes in conditions which would give inexhaustible materials to a Dickens, leaving a residue sufficient for Victor Hugo . . . Conditions are such as to develop any deadly thing.<sup>34</sup>

That same year the Rotary Club of Los Angeles, after an extensive investigation, found that the area around the Church of All Nations had the highest juvenile delinquency rate per thousand population of any area in the United States. The place was populated with about 50,000 persons in four square miles, representing nearly forty-

five national backgrounds. Seeing the need, this service club took All Nations as a major project and put extensive funds and time into the work. In 1930, five years later, the Rotary Club made another careful investigation. Reporting on this territory around the All Nations Foundation, the group announced:

Within a brief period of five years, with no new churches entering the area, the schools carrying on the same program, no new activities on the part of any other social welfare agency, and the police arresting for the same type of crime—the only new factor being the establishment of the All Nations Foundation—there has been a sixty-five per cent decrease in delinquency among juveniles.<sup>35</sup>

The services of the Foundation have grown steadily since the early days of two apartment houses and an inadequate playground. A suggestion of the program may be seen in the report at Annual Conference in 1933:

The All Nations Clinic, with seventy-two physicians, dentists and optometrists voluntarily giving of their time, made available thirty thousand services to individuals. The All Nations Boys Club, with its 1,040 members, is the center for the life of the boys in the area it serves. The Community House, caring for women and girls above nine years of age, is the one bright spot in many a girl's life in the community. The Child Welfare Clinic supported by an unknown donor is being widely quoted by leaders in this field. The All Nations Children's Department, carried on by the Woman's Home Missionary Society, renders fine day-by-day service.<sup>36</sup>

In 1935 Hollenbeck Center on Boyle Heights in East Los Angeles was given to All Nations. Here, for boys and girls, young men and women, from ages six to twenty-five, were made available a gymnasium, club rooms, hand crafts, reading classes, and playgrounds. An interracial and intercultural camp at Big Pines provides the freedom of the mountains and the scent of pure air to children and youth who have known only the combustion of the crowded city.

In 1934 the All Nations Foundation received national attention and commendation at the National Conference of Social Work in Kansas City for "its unique service to individuals and to the community at large."<sup>37</sup> In 1956 the Foundation again was cited, this time by the National Council of Churches, for its long history of achievements and vision:

It renders significant service for Christ among neighbors of many races, ages, and creeds. Established . . . medical and dental clinics, a

dental teaching center, a nursery school, camping for indigent children, neighborhood houses and a boys club which have effectively decreased the incidence of juvenile delinquency, a community council, and other health and welfare services . . . has demonstrated effective leadership in religion, education, health, welfare, and community improvement . . . imbued with love of God and neighbor, this church has been guided by high ideals, reflected upon them prayerfully, anticipated their incarnation hopefully, labored for their benefits generously.<sup>38</sup>

In 1958 Hollenbeck Center moved three blocks away into the East-side Jewish Community Center, which was vacated because of the exodus of the Jewish population. Activities expanded rapidly, and the Foundation is now carrying out an enlarged ministry to the Mexican-American residents.

The Foundation's leadership has been of high caliber. Following Oxnam in 1927 R. A. McKibben became director of the program. John L. Mixon served from 1952 to 1959 when he left to become a professor at the Southern California School of Theology. He was succeeded by Harlan R. Waite. Today indeed All Nations still stands amid the changing city, meeting new faces and new problems with the same determination and faith that has been characteristic of its forty-year history.

#### *v. Neighborhood House*

Another endeavor, considerably smaller, but just as important in its own way, is Neighborhood House. Situated in Calexico on the Mexican border, it was started in 1937. Only after unification did the undertaking begin to grow. Like the Spanish American Institute and Plaza, Neighborhood House was an outgrowth of the concern of Vernon McCombs for the Mexican people. The project actually started as part of the parish ministry conducted by the Mexican Methodist Church in Calexico and Mexicali. In 1937 when the Woman's Home Missionary Society sent a deaconess, Miss Ruth Ferguson, to be a parish worker, it made possible a wider community service.<sup>39</sup> Subsequently the work grew rapidly and new activities were added to meet the needs of the community. In 1949 with the dedication of a new building, the ministry was greatly enlarged. Today Neighborhood House not only is helping to foster interracial understanding but also is ministering to the recreational, health, and spiritual needs of the Mexican people on the border.

3. CONFERENCE HOMES FOR CHILDREN AND ADULTS

Christian outreach of the Southern California Conference also included homes for orphans, working adults, and retired people. While this has not been as spectacular and far-reaching as the undertakings just discussed, it has been a continuing testimony to the wide expanse of the ministry of the Conference and its successor Conference.

i. *David and Margaret Home for Children*

The pioneer efforts of California Methodism with children was the Fred Finch Orphanage established in San Francisco in 1892. The first such project in southern California was the David and Margaret Home. In August, 1909, Mr. and Mrs. Henry Kuns of Lordsburg, an earlier name for the present municipality of La Verne, offered the Woman's Home Missionary Society an unfurnished hotel. This was the La Verne, a three-story building of sixty rooms on seventeen and one-half acres of land. The gift was in memory of their son David and of Mr. Kuns' parents, David and Margaret Kuns. The Society accepted the generous donation and set about to turn the hotel into a home for orphans.<sup>40</sup> The following year it opened with six children and soon increased to ninety. The number of children waiting to enter became so large that more space was needed. Mr. Kuns gave additional land, and a successful building campaign enabled the construction of the present building in 1925. In this home, at 1350 Third Street, La Verne, orphans and half-orphans have been cared for and trained in an atmosphere of Christian love. Formerly only small children between the ages of two and twelve were admitted. Today, in keeping with the best social practices, children under school age are not admitted since they need a warm family life. In turn, the group work relationship has been broadened to include teen-agers.<sup>41</sup>

ii. *Esther Hall*

The Methodist women of San Diego in 1913 started a movement in the Woman's Home Missionary Society to begin work with immigrant women and girls. Because of the coming of the war, the expected influx did not occur, and the women decided to change the nature of the project to an industrial school for girls. For four years the project continued among the Latins, but the results were meager. Therefore, the nature of the work was again changed, and an Esther Home was established to minister to Caucasian girls between the ages

of twelve and eighteen.<sup>42</sup> The name was changed in 1926 to Esther Hall to conform with similar institutions sponsored by Methodist women across the country, and the age limits were raised to include girls in their twenties. The project was discontinued in 1955 since it was no longer needed in San Diego. While in existence it had offered Christian fellowship and social life to many college and business girls.

### iii. *Pacific Homes, Inc.*

Kingsley Manor in Hollywood (formerly called Pacific Home) is an inheritance from the German Methodist Church. A devout Christian lady, Mrs. Margaret Amman, who died in 1909, left a bequest to help build a home for the aged in the vicinity of Los Angeles. A committee was appointed by the German Conference that year and was quick in acting. An organization was incorporated under the name "The Pacific Old People's Home for the German Methodist Episcopal Church."<sup>43</sup> The site finally selected, 1055 North Kingsley Drive, Los Angeles, was part of the grounds of an old camp meeting of the Conference. A short time later a similar concern was evidenced in the Southern California Conference. A committee was appointed to seek a suitable site for a home similar to that of the German Conference, and Pacific Palisades Association set aside some land for it. The growing financial difficulties of the corporation ended the endeavor. When the merger of the German Conference took place in 1927, the "Pacific Home" Corporation with its Pacific Old People's Home became part of the Southern California Conference. The name of the home was later shortened to Pacific Home and in 1957 renamed Kingsley Manor to avoid confusion with the name of the Corporation.

At the same time, since it now included several homes, the Corporation was renamed "Pacific Homes." Increasing needs had necessitated expansion. Three new buildings were added before 1939. Two more buildings were constructed after unification, and when the waiting list continued to grow, plans were laid for a new institution at Claremont. Claremont Manor was opened in 1949 on a ten acre site donated by Mr. and Mrs. Lee Pitzer.

Since then the Corporation has continued to expand. For many years Casa de Manana at La Jolla was recognized as one of the famous hotels of southern California. In 1953 it became an institution of Pacific Homes Corporation. It provides facilities for some two hundred men and women. Two additional homes are to be found in the San Diego area. Wesley Palms, located at Pacific Beach,



Edward P. O'Rear, General Manager,  
Pacific Homes

is in the planning stage. When completed in 1961, it will accommodate about 350 residents. The second and older institution is an outgrowth of the Fredericka Home for the Aged, established at Chula Vista early in this century and reorganized in 1953 as the San Diego Methodist Home. First conceived by the Woman's Society of Christian Service of First Methodist Church, San Diego, the San Diego Methodist Home Corporation was established in 1947. In 1958 Pacific Homes Corporation took over management of the institution. In the following year its name was changed to Fredericka Manor, and it was merged into the Corporation. In Arizona there will be two homes. In June, 1958, Pacific Homes took control of Desert Crest, a Methodist Home in Phoenix. In January, 1959, the merger of this with the Corporation was completed. Oasis Del Sol in Tucson is the site of the proposed second Arizona home. The most recent undertaking is that of developing a new institution on the Island of Oahu in Hawaii. To be known as Pohainani, it is hoped that it will be ready in 1961.

Since the early days of the "Pacific Home" this organization, now

greatly enlarged under the direction of Dr. Edward P. O'Rear, a minister of the Southern California-Arizona Conference, has given to elderly citizens "many priceless advantages, the greatest of which are security, beauty, peace, friendship, and loving care." <sup>44</sup>

4. CONFERENCE HOMES FOR RETIRED DEACONESSES AND MISSIONARIES

i. *Robincroft*

Conference concern for women workers in full-time Church vocations became evident with the establishment of Robincroft and Thoburn Terrace. A beautiful country estate of eight acres in Pasadena known as "The Castle" came into the possession of Mrs. George O. Robinson of Detroit in 1921. After making further improvements, this lady offered it to the Methodist Episcopal Church as a rest home for retired Methodist women who had engaged in deaconess, missionary, or other religious endeavors. The act was in honor of her sister, Mrs. Henrietta Bancroft. In recognition of this fact and in gratitude for the gift, the Woman's Home Missionary Society named the home "Robincroft." <sup>45</sup> Situated at 275 Robincroft Drive, the plant has been greatly enlarged within recent years by other donors. Here retired women, often without personal family and home ties, have found a haven where reading, recreation, and other forms of fellowship continue to enrich their lives.

ii. *Thoburn Terrace*

Thoburn Terrace, named after the Methodist missionary bishop, James M. Thoburn, is a second home for retired deaconesses and missionaries established within the confines of the Southern California Conference. Now located in Alhambra at 115 North Almansor Street, it was originally called Pacific Palisades Rest Home Society, established in Pacific Palisades in 1921 through the efforts of Mrs. Lucy R. Meyer. Like Robincroft, it is representative of Methodist missions in many places of the globe. For this reason it has been sometimes known as a "Crossroads of the World." <sup>46</sup> Three spacious buildings with adequate facilities provide the same kind of life as is found at Robincroft.

5. GOODWILL INDUSTRIES: "NOT CHARITY BUT A CHANCE"

One of the most humanitarian projects of The Methodist Church anywhere in the United States has been the Goodwill Industries.

Focusing attention on the handicapped, this organization has given them the opportunity to help themselves to better living. Chapel programs and personal counseling as well as actual labor have been aspects of this constructive undertaking.

Begun in Boston in 1905 by a young Methodist minister, Edgar J. Helms, Goodwill Industries quickly spread throughout many parts of the nation. In California the pioneer work was done by the Rev. Samuel Quickmire. Starting in San Francisco, the institution branched out to Oakland and later to San Jose, Stockton, and Sacramento.<sup>47</sup> Although the name "Goodwill" was not used until two years later, it began in southern California in Los Angeles on December 29, 1916. On this day the Methodist Board of Latin American Missions authorized the purchase of two hundred coffee sacks at eleven cents each to start industrial work in an old church building donated for Spanish and Portuguese work by the former Vincent Methodist Episcopal Church. The bags were placed in homes of friends. Out of the collections clothing was sorted and sold, and the money received used to start a medical clinic.<sup>48</sup> Meanwhile the Latin American Mission changed its name to Plaza Community Center, and its industrial department became affiliated with the national Bureau of Goodwill Industries of the Methodist Episcopal Church. As work progressed Plaza authorized the incorporation of this industrial department under a separate board. The express purpose of the institution was "educational, industrial, spiritual and benevolent" with the intent not only to secure the Americanization of the foreign-born but also, through giving work, to prevent pauperism, to encourage the unfortunate, and to establish and conduct industries, stores, and medical clinics. In short, the aim of Goodwill Industries has been "to carry on any and all kinds of welfare and belevolent work among the poor and needy."<sup>49</sup> Pecuniary profit has never been one of its objectives.

Soon after the establishment of this organization in the Conference, the Methodist Episcopal Church was left an annuity of \$100,000 by the estate of Charles Wesley Munger of Monrovia. The funds were used to purchase the larger Baker Block at North Main and Arcadia, Los Angeles. This became the home of Goodwill Industries until 1938 when it moved to 324 San Fernando Road. Since then six additional facilities have been opened: Phoenix, San Bernardino, Santa Ana, San Diego, Long Beach, and a new one in San Fernando Valley in December of 1958.

Much credit for the expansion of Goodwill Industries should be given to Dr. Frederic H. Blair, who was with the organization from



Frederic H. Blair

1919 to 1950. Coming from Boston to be Religious Director, five years later he was named Executive Director. Later he became Regional Director of the West Coast Industries. It was largely through his initiative that the facilities at Long Beach, Santa Ana, and San Bernardino were started. He and Mrs. Blair exerted strong leadership in the First Methodist Church of Pasadena and in various civic enterprises. Mrs. Blair, still living, has been a link between the churches of America and India.

A day nursery, medical clinics, social clubs, Bible classes—these have all been part of Goodwill in addition to its workshops. Particularly during the depression the institution gave tremendous relief to distress and unemployment. In the second World War it served the nation by collecting needed salvage material and by preparing the handicapped to fill post-war jobs. In 40 years Goodwill has employed 43,500 people. Throughout its existence Goodwill Industries has demonstrated its continuing purpose to build character, encourage integrity, and foster self-respect. Because it works in the name of the Carpenter of Nazareth, who knew what it was to toil at the bench, it has dedicated itself to "Not Charity But a Chance."

## 6. THE MINISTRY OF HEALING

All of the institutions previously discussed have continually either been sponsored by the Woman's Society or have been Conference Christian Social Relations Projects very generously supported by the women. Undoubtedly the most extensive and perhaps the most important project of the Missionary Society has been the Methodist Hospital. Through this group's initiative and continuing support, the Southern California Conference entered fully into the ministry of healing. The women purchased the old Frances DePauw Home in 1903 and began a five-bed hospital in conjunction with the deaconess home. Almost overnight the hospital was swamped with patients; it became quite evident that much larger quarters were necessary. Six years passed before anything was done. Then a site at 2826 South Hope Street was purchased, and an eighteen-bed hospital opened, ministering to one hundred and ninety-five patients the first year.<sup>50</sup> In 1912 it was incorporated as the "Methodist Hospital of Southern California." Facilities were still not what the Society desired. Consequently a building fund drive was started, and in 1915 the North Wing was completed. The new hospital, with a capacity of one hundred and eighty beds, was called by the *California Christian Advocate* "one of the great achievements of southern California Methodism during the past decade."<sup>51</sup> Since its beginning the hospital has cared for "patients of all races, colors and creeds without discrimination or segregation."<sup>52</sup>

Additional improvements were gradually made. A Nurses Training Home was begun in 1920 and continued until dropped during the depression. During its existence many hundreds of nurses were sent forth from its halls. In 1944 the Training Home was re-established. An additional hospital wing, erected in 1925, had increased the capacity to two hundred and six adult beds and forty-eight bassinets. An Out-patient Clinic began operation in 1949 to minister to those unable to pay the full cost of private care.

In 1948 the Hospital Foundation of The Methodist Church was organized with Roland Maxwell, Pasadena attorney, as President. The purpose was to aid and to promote care of the sick and to help all organizations with similar purposes. Associated with the Methodist Hospital now for over twenty years, Mr. Maxwell was approached in 1952-53 by the City Council of Arcadia, which after a survey of many hospitals, asked the Methodist group to establish a hospital in that city. The Foundation entered into a lease for sixteen and one-half acres of land with the provision that a one hundred

bed hospital be built in three years. At this same time Los Angeles County was needing and looking for additional county hospital facilities. Since the area around the Hope Street Methodist Hospital was becoming more and more in need of a county type facility, the Board of Trustees of the Methodist Hospital leased the building to the county for ten years.

Meanwhile \$437,000 of Federal funds from the Hill-Burton Hospital Construction Act were made available on condition that an additional \$1,306,171.00 in cash and/or pledges be evidenced by December 26, 1953. The Methodist Hospital assumed responsibility for one-half of this. Then at a special session of Annual Conference December 18, 1953, held in the First Methodist Church, Los Angeles, the Conference assumed the other half of the obligation.

In June, 1955, the Conference assigned all interests of the Methodist Foundation in the Arcadia project, including the Federal grant, to the Methodist Hospital Corporation (legal title of the Conference Woman's Society). Ground was broken on August 10, 1955, at 300 West Huntington Drive, Arcadia, adjacent to Santa Anita race track. Opened in May, 1957, it was the first General, Medical, and Surgical Hospital in southern California to include facilities for neuro-psychiatric patients.<sup>53</sup>



**SOCIAL ISSUES AND CONTROVERSIES**



## CHAPTER VI

### Social Issues and Controversies

#### I. THE NAZARENE REACTION

Characteristic of John Wesley's ministry was his concern for the impoverished. Responding to this spirit in the ensuing century, William Booth attempted to preach among the English underprivileged. When English Methodists did not react favorably to his vision, he left the Church. Thus the Salvation Army was born. Under somewhat different circumstances the Church of the Nazarene sprang from the Methodist Episcopal Church in America in the waning days of the nineteenth century. Its founder was one of the leading ministers of the Southern California Conference.

At the close of the Civil War, in reaction to the lax morality and irreligion of the post-war period, a "holiness" movement sprang up in various sections of the country. At first this took the form of camp meetings within Methodist circles, stressing the doctrine of entire sanctification as a work of grace distinct from and subsequent to justification. Wesley's doctrine of perfection, or entire sanctification, has had a significant impact in Christian history. Dr. Willard Sperry reminds us that

some forty of our smaller sects represent would-be reform movements which began within Methodism, as renewed attempts to recover or to achieve the perfectionism which Methodism originally professed and has never ceased to seek.<sup>1</sup>

This holiness movement had reached noticeable proportions in California by 1884. The Southern California Conference joined with the California Conference that year in reaffirming Wesley's doctrine of perfection but warning against certain "Union Holiness Bands," which were attracting many Methodists into their ranks. The leaders of these bands were characterized as "irresponsible, insubordinate, erratic and fanatical, who reject the advice and control of pastors and official boards, and set themselves forth as the special exponents and exemplars of holiness."<sup>2</sup> Since schisms and dissension were appearing in several localities, the movement or any semblance

of it was in much disfavor especially among many bishops of the Church. No further agitation seems to have occurred until 1892 when Dr. Phineas F. Bresee appeared to have been demoted.

Dr. Bresee had transferred into the Southern California Conference in 1883 from Des Moines. By 1892 he had held the leading pastorates in the Conference, had been a delegate to the General Conference held that spring, and was completing his first year as Presiding Elder of the Los Angeles District. During these twelve months a large number of evangelistic meetings were held on the district. Laymen and ministers alike responded, and an extensive three-months' campaign of Pentecostal meetings ensued.<sup>3</sup> Dr. Bresee called in some of the leading preachers of the National Holiness Association. He was a firm believer in entire sanctification. During this year several of the Methodist ministers of the district apparently claimed to have experienced perfect love and heart holiness. By Conference time Dr. Bresee was in disfavor with Bishop John H. Vincent and was not reappointed Presiding Elder. Instead he was assigned to Simpson Church (its successor, Westlake, in 1927 merged with Wilshire, which had succeeded Hobart Blvd.). The following year he was appointed to the Boyle Heights (Grace) Church. During the year there he became extremely interested in the Peniel Mission on South Main Street in Los Angeles. At the close of the 1894 Conference year he requested a supernumerary relationship in order that he might devote more time to the mission. Apparently he hoped that it might be brought under Methodist auspices. When this request was refused, Dr. Bresee was granted location.<sup>4</sup>

It is a testimony to Dr. Bresee's spirit that no word of bitterness or condemnation of the Methodist Episcopal Church came from his lips or pen. Like Booth in England a few years earlier, he simply took up what he now believed to be his greater calling from God. Within a few months, however, he felt that the Peniel Mission was not exactly the kind of work to which he should devote his time. "His call was not to a floating class—here today and gone tomorrow—but to a more organized form of work among the common people who had homes and families, and who needed a church home."<sup>5</sup> Accordingly, on October 20, 1895, he organized a new church which he named "Church of the Nazarene." In association with him in this venture was Dr. J. P. Widney, who had just resigned as President of the University of Southern California and been discontinued as a probationer in the Conference. Dr. Bresee and Dr. Widney became co-pastors and general superintendents in the new church. Four years later Dr. Widney withdrew from the Nazarene church

and was received into full connection in the Southern California Methodist Conference. He was appointed to the "City Mission—Los Angeles." The Mission was formally organized by the Annual Conference in 1908. Its door opened every day and night ministering to thousands. In 1921, under the direction of C. B. Sweet, one of its converts, it ended its short history by merging with Newman Methodist Church and Deaconess Friendly House. This was to become the Church of All Nations under the leadership of Bromley Oxnam.

Meanwhile an association composed of the Church of the Nazarene and similar evangelical bodies had formed in Los Angeles. In 1907 this group united with an eastern agency known as the "Association of Pentecostal Churches of America." In 1915 the entire body adopted the name "Church of the Nazarene."<sup>6</sup> Dr. Bresee continued to be the outstanding figure until his death that year. The *California Christian Advocate* paid special tribute to the quality of his personal life and dedication: "Dr. Bresee was a very able preacher and especially effective as an evangelist. He was a man who was greatly admired and loved by a large personal following."<sup>7</sup>

## 2. LIBERAL HISTORICAL CRITICISM

This issue never reached the controversial heights in the Southern California Conference that it did in the Southern Church. There were definite indications, nonetheless, that the new Biblical thinking did not go unchallenged. Like several other Conferences Southern California sent a strongly worded memorial in 1903 to General Conference calling for a full investigation of the liberal teachers at Boston University School of Theology and Garrett Biblical Institute.<sup>8</sup> General Conference, however, merely urged the bishops not to confirm any professor for such a position in any Methodist seminary if his doctrines were doubtful.<sup>9</sup> By 1910 the historical approach to the Bible was apparently becoming widespread in southern California. That year the Annual Conference voted that a course in Bible and Missions be given at the summer session at the University of Southern California. In the next breath it declared itself opposed to the new liberalism: "Instead of simply refuting the pernicious interpretation of Scripture now so industriously spread over southern California, we must meet all error with the inculcation of positive truth and thus overcome evil with good."<sup>10</sup> Fifteen years later, during the famous Scopes trial at Dayton, Tennessee, when the Pacific Conference of the Methodist Episcopal Church, South, was making some very strong pronouncements against the new trends, the Southern

California Conference was significantly silent. Dr. Robert P. Shuler's attacks on liberalism at the University of Southern California in 1925 suggested its definite presence there.<sup>11</sup> The silence of the Southern California Conference would appear to indicate that by this time it generally had accepted the modern approach to the Bible and implicitly had sanctioned the teaching of the University.

### 3. WAR AND PEACE

Methodists quickly joined the parade of patriotism which marched throughout America in 1917. In many quarters anyone who opposed the war became suspect. The *California Christian Advocate* expressed this spirit precisely: "It is a little difficult to understand the operations of certain people who pride themselves on being conscientious objectors to war."<sup>12</sup> While the Southern California Conference had repeatedly spoken out in support of disarmament talks from 1912 to 1916, she was now officially in favor of the declaration of war.

The position of the Conference and the Church as a whole was dramatically illustrated by the removal of Edwin P. Ryland from the District Superintendency. Dr. Ryland, a former minister of the Southern Methodist Church, was assigned to the pastorate of the Hollywood Church in the Southern California Conference in 1910. After six years at the church he was appointed Superintendent of the Los Angeles District. On April 6, 1917, the United States declared war on Germany. Adna Leonard, presiding bishop of the Southern California Conference at the time, decided to tour the state of California with other church leaders to promote patriotism. As he expressed it later:

I intend that the world shall know the position of The Methodist Church in the world war. This is a war for human liberty. It is a war for Christian principles . . . The Methodist Church will allow no other organization in the land to out do it in demonstration of loyalty and patriotism. I expect every minister to stand out in his community as the leader of the forces of patriotism.<sup>13</sup>

Dr. Ryland's conscience would not let him participate in the rallies; at Annual Conference he stood alone in voting against the resolution supporting the war effort. Bishop Leonard, deciding that a change must be made, removed Dr. Ryland from his superintendency. Edwin Ryland bore no bitterness. He stated that he recognized the necessity of harmony within the bishop's cabinet. Since in all honesty

he could not support the war, Ryland remarked that "it is perfectly proper that I be relieved of my office."<sup>14</sup>

From our present vantage point, it might be easy to cast scorn on Bishop Leonard. Although the 1916 General Conference made no pronouncement other than a hope for peace, Bishop Leonard, in his deep patriotism, probably thought that the Church must feel in 1917 as he did. He neither spoke nor acted for or through the Church as a whole, but he did speak and act as he felt sincerely led. He was a Christian man who was true to his convictions regardless of the cost. He told Dr. Roy Smith once that there "are so many things I have to do that are repugnant to me personally. As a brother I would not but as a bishop I have to."<sup>15</sup> Dr. Ryland was magnanimous: "I greatly admire Bishop Leonard as a man. . . . I bear no ill will in the matter. The bishop has done his duty as he sees it."<sup>16</sup>

Bishop Leonard appointed Dr. Ryland to Santa Barbara, but the feeling engendered there and elsewhere against a pacifist led Dr. Ryland to believe that it would be impossible to work in the Conference. He therefore withdrew from the Methodist Episcopal Church and became pastor of the Mount Hollywood Congregational Church, an outstanding liberal pulpit in which he was succeeded by the socially mindful Congregational mystic, Allan A. Hunter. In 1931 Frank G. H. Stevens introduced at Conference a resolution reciting the facts of the case and requesting Dr. Ryland to rejoin the Methodist Episcopal Church. He was credited with service for all the years of his withdrawal and in 1932 was readmitted in full standing. Thus a happy conclusion came to an otherwise unfortunate episode in the history of the Conference.

As World War II approached, the attitude of the Conference recognized the right of every individual to take a stand as his conscience dictated. In 1933 the Conference had supported the stand taken by two students at the University of California at Los Angeles who asked to be excused from participating in military training on conscientious grounds. Though carried to the United States Supreme Court, where the position of the Conference was defeated, it illustrated a radical change in attitude from 1917.<sup>17</sup> This stand for the right of an individual to follow the dictates of his conscience was carried over into the united Conference where several tests of this nature were yet to be met.

#### 4. CIVIL LIBERTIES

The Southern California Conference has always been vitally

interested in the preservation of civil liberties. By 1931 Los Angeles had become notorious for the suppression of civil rights. Force, in the form of the "Red" squad of Lieutenant William Hynes of the Police Department, was used to disperse groups meeting in the interest of labor. Elaborate police spy rings were admittedly in operation. In the final overthrow of such tyranny the churchmen of the Methodist Episcopal Church were definitely instrumental.<sup>18</sup>

Several groups came under careful scrutiny of Conference committees. Some of these organizations, such as the "Better America Federation of California," were found to have used their influence to "deny to groups with whom they disagree the fundamental rights of free speech and assemblage as guaranteed by the Constitution." Furthermore, they had tried "to create suspicion concerning liberal leaders and thinkers."<sup>19</sup> Another group which was carefully investigated was the American Civil Liberties Union, which had been accused by many people in and out of Conference of being communistic. Dr. A. A. Heist, first director of the Union, was a member of the Conference. The Conference committee reported that while the extreme position taken by the Union in upholding rights of communists and non-communists was debatable, there was no evidence that it was communistic and recommended support of the Union's ideals.<sup>20</sup>

##### 5. THE ECONOMIC ORDER

The Southern California Conference in 1898 defined Christian brotherhood in the economic sphere as meaning "that the resources which our Father has given to society shall be available for the welfare of each member of the great social family."<sup>21</sup> In keeping with this the Conference thereafter protested violence on the part of both labor and management and declared itself in favor of a living wage.<sup>22</sup> The various novel utopian movements of the 1920's and 1930's, such as Technocracy and the Townsend Old Age Pension, were never officially endorsed by the Conference though there was scattered support among the laity and clergy. Probably the most crucial labor problem in southern California thus far in the twentieth century was created in the 1930's by the immigrants from the Dust Bowl. A noted historian of California has keenly observed that this unprecedented influx of impoverished and unskilled labor came at the worst possible time for California: "Agriculture of all kinds and in every section was nearly prostrate. Prices of farm products were below cost. Crops remained unpicked and rotted on the ground."<sup>23</sup> Added

to this was the ever-present problem of the Mexican nationals in the Imperial Valley. Whenever and wherever any of these workers attempted to organize, violence usually occurred. While the Conference often made pronouncements on these problems, there was no concerted effort to help labor to organize. This was true variously because of outright opposition to labor, indifference or fear, and perplexity over the issues involved.<sup>24</sup>

Statements on the economic order as such created a furor in the 1930's. In 1932 several members of the Conference, meeting with other ministers in Chicago, adopted a manifesto calling for a new order based on co-operative endeavor and brotherhood. Annual Conference that year went on record for concrete proposals such as the abolition of child labor and the right of labor to organize and to regulate itself under Federal supervision. These proposals closely resemble many measures adopted subsequently by the New Deal.<sup>25</sup> In 1934 the Conference, following the lead of the New York East Conference, officially took a stand favoring "the public ownership and operation of public utilities and of the principal means of production and transportation."<sup>26</sup> Opposition from some ministers and many laymen mounted steadily. This came to a head between the Conference sessions of 1935 and 1936 with the organization of a Methodist Laymen's Committee, which lasted only about one year. The probable reason for its early demise was that the General Conference itself in 1936 frankly recognized that differences of opinion existed among and between laymen and ministers and declared that the true test of proposals and systems must be the Christian doctrine of personality.<sup>27</sup> Tensions slowly eased thereafter in the Conference, particularly as increasing concern over Nazi mobilization drew Christian men and women together.

Concrete action by the Conference in the economic realm was best expressed by the activities of local churches and individuals in the matter of relief during the depression. Many ministers served on welfare committees. Some churches set up revolving loan funds and encouraged co-operatives. Others collected and distributed food and medical supplies. First Methodist Church of Hollywood was typical. For eight years its relief committee functioned twenty-four hours a day giving assistance in whatever way it could.<sup>28</sup> Such activities were among the most substantial contribution that the Conference ever made in the realm of economic life and thought.



**SOUTHERN CALIFORNIA CONFERENCE LEADERSHIP**



## CHAPTER VII

### Southern California Conference Leadership

The Southern California Conference reached its stride sometime within the decade 1904-1914. General Conference was held in Los Angeles in 1904, indicating the growing strength of Methodism in southern California. The creation of the area system in 1912 made possible more direct supervision by bishops than had been possible previously. The Los Angeles Missionary and Church Extension Society had been founded, and several important Conference institutions established. Some individuals who were influential in the rapid growth and importance of the Conference have already been suggested. It is appropriate now to indicate more of these leaders.

#### I. A TRAINING GROUND FOR THE EPISCOPACY

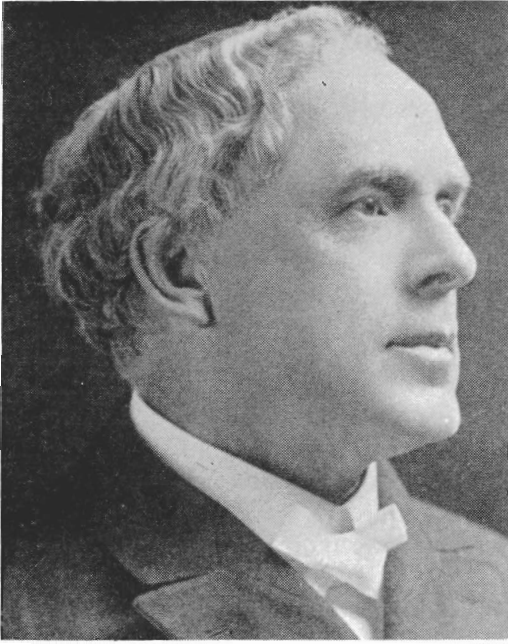
The Conference had many good ministers. Before unification six of these were singled out by their fellow workers of the Methodist Episcopal Church and elevated to the episcopacy. Another, Glenn R. Phillips, was elected in 1948, as was Donald H. Tippett, who joined the Southern California-Arizona Conference in 1939, the year of unification.

##### i. *Bishop Robert McIntyre (1851-1914)*

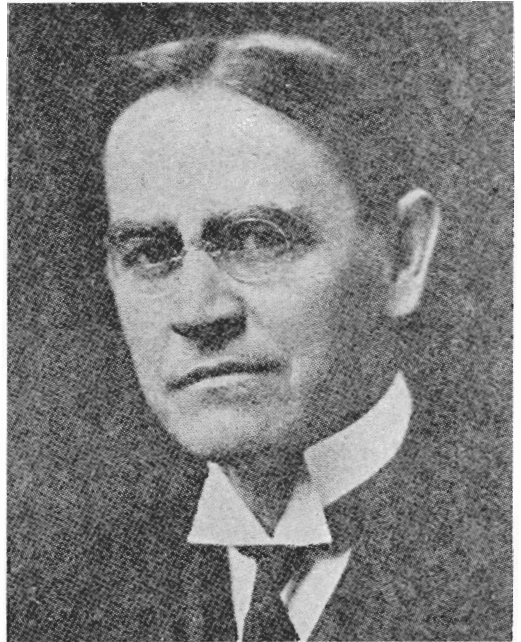
Born in Scotland, Robert McIntyre came to America when a lad. In 1878 he entered the Rock River Conference. He served three distinguished pastorates in Chicago and Denver before coming to First Methodist Episcopal Church in Los Angeles in 1902. Elected bishop in 1908, Robert McIntyre was pre-eminently a powerful orator.<sup>1</sup>

##### ii. *Bishop Matt S. Hughes (1863-1920)*

Matt S. Hughes, son of a minister and brother of Bishop Edwin Holt Hughes, began his ministry in the Iowa Conference in 1887. From there he went to Maine and then served in Minneapolis and Kansas City. In 1908 he began an eight-year ministry at First Methodist Episcopal Church in Pasadena, following in the footsteps of such men as R. W. C. Farnsworth and P. F. Bresee. He taught homi-



Bishop Robert McIntyre



Bishop Matt S. Hughes

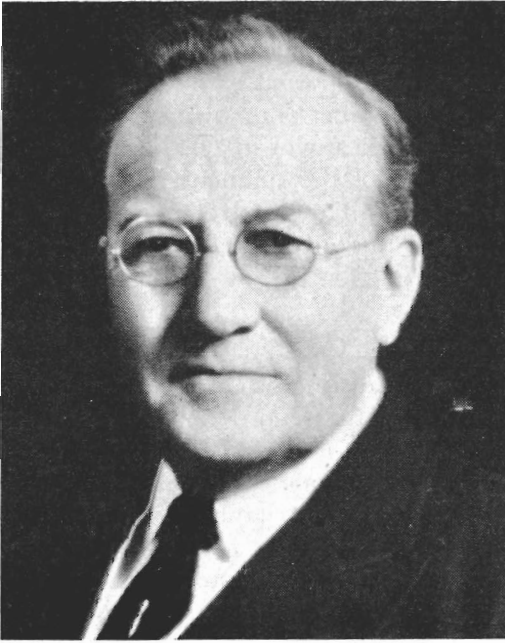
letics at Maclay College of Theology and was known in many parts of the Church for his preaching. He was much opposed to the reading of sermons from the pulpit. He is reported to have said to his classes at Maclay: "If you cannot remember your own sermon, how do you expect your hearers to remember any of it?"<sup>2</sup> Elected bishop in 1916, Hughes was considered one of the staunchest fighters for prohibition in all Methodism. The united stand of Methodists in southern California on this issue was undoubtedly due in part to his strong feeling and guidance.

iii. *Bishop Charles Edward Locke (1858-1940)*

Charles Edward Locke came from a distinguished family. One ancestor was a Quaker who bought land from Lord Baltimore before 1720. Another was the owner of the first home in Maryland used as a Methodist preaching place. A third was one of the framers of the American Constitution. His father was a chaplain in the 11th Pennsylvania Regiment in the Civil War. After joining the East Ohio Conference in 1881, Charles Locke served pastorates from Oregon to New York. He had the distinction of conducting the funeral service for President William McKinley. In 1908 he came to the pulpit of First Methodist Church, Los Angeles, following Robert McIntyre, who that year was elected to the episcopacy. Dr. Locke was an able pastor and leader in the Southern California Conference and throughout Los Angeles. In 1920 he was elected a bishop. He was a prodigious writer with many interests. Among his books were *The Typical American* (1902), *Is the Negro Making Good?* (1913), *Prayer* (1929), and his autobiography, *The Adventures and Ecstasies of Sixty Happy Years in the Ministry* (1937).

iv. *Bishop George A. Miller (1868- )*

George A. Miller began his ministry in 1896 when he entered the Southern California Conference on trial. He served two pastorates, Hanford and Fresno, both of which now are in the California-Nevada Conference. He then entered foreign missionary work and was a pastor in the Philippines and a superintendent in Panama. In 1924 he was elevated to the episcopacy and assigned to the mission field in South America. Bishop Miller was the last non-Latin bishop for Latin America, serving in Mexico City (1924-1928), Buenos Aires (1928-1932), and Santiago (1932-1936). Like Bishop Locke, he was a prolific writer whose interests were also wide. His books included, besides over twenty works on Latin America and the Far



Bishop Charles Edward  
Locke

Bishop George A. Miller



East, *Problems of the Town Church* (1902), *The Trial of Jesus the Christ* (a drama, 1912), *The Life Efficient* (1913). He retired from the episcopacy in 1936 and now lives in Fayette, California.

v. *Bishop Alexander P. Shaw* (1879- )

Son of a Negro pastor in Mississippi, Alexander P. Shaw entered the ministry in 1908 in the Washington Conference. After serving pastorates in Maryland, Pennsylvania, Virginia, and Arkansas, he came in 1917 to Wesley Chapel, a struggling church in Los Angeles. He worked here for fourteen years among his people and placed the church on a solid foundation. In 1931 he became editor of the *Southwest Christian Advocate*. Elected bishop in 1936, he supervised the New Orleans Area, 1936-1940, and Baltimore thereafter. Bishop Shaw retired in 1956 and now lives in Los Angeles.

vi. *Bishop G. Bromley Oxnam* (1891- )

The only native son of California among these six bishops, Bishop Oxnam likewise is the only one of them who spent his entire parish ministry in the Southern California Conference. He entered on trial in 1916 and came into early prominence as the guiding force in the Church of All Nations. He was pastor there for a decade, and during these same years he was Secretary of the Los Angeles Missionary and Church Extension Society. Then education called him. He had been for four years a part-time teacher at the University of Southern California. After leaving the Church of All Nations, he became professor of homiletics at Boston University School of Theology in 1927 for one year and then President of DePauw University for eight years. In 1936 he was elected a bishop.

Since unification Bishop Oxnam has been one of the leading voices of world Methodism and Protestantism. He was one of the first six Presidents of the World Council of Churches. Active in the Federal (later National) Council of Churches, he also has served in numerous advisory capacities for the United States Government. An outstanding preacher, he has been a guest in nearly all of the well-known pulpits of Methodism and has given many of the more important memorial foundation lectureships. An indefatigable writer, he has especially followed the direction of Francis J. McConnell in applying the Christian Gospel to the social scene. Probably as much as anyone else Bishop Oxnam turned the tide in the hysteria and fear of the communist witch hunt with his calm and deliberate



Bishop Alexander P. Shaw

Bishop G. Bromley Oxnam



defense before a Congressional committee in Washington, D.C., in 1953, and with his book *I Protest* (1954).

In 1959 he received The Upper Room Citation for leadership in world Christian fellowship. Dr. J. Manning Potts, editor of "The Upper Room," said: "No man on the American scene today has had a larger share in the extension of world Christian fellowship. For a generation he has been a colorful and dynamic leader in this field." <sup>4</sup>

## 2. THE TEACHING MINISTRY

Jesus of Nazareth was a supreme teacher, and many men and women have felt called to this aspect of the ministry. The Southern California Conference gave to the Church some of the finest men in this field.

### i. *Presidents of the University of Southern California*

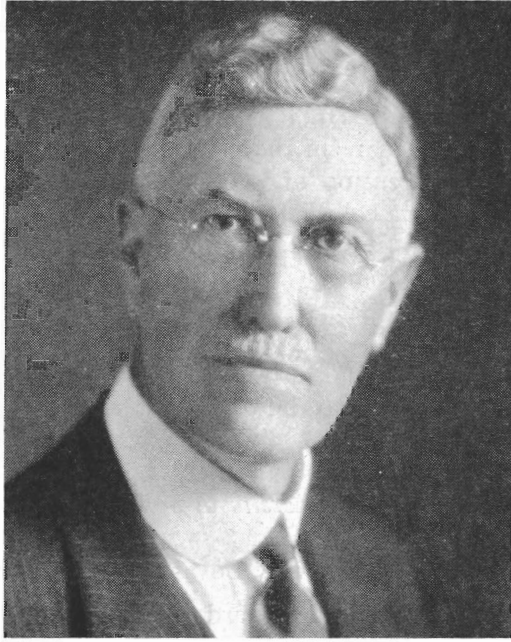
#### (1) Marion McKinley Bovard (1847-1891)

Born in Indiana, Marion M. Bovard entered the ministry in California. He was a charter member of the Southern California Conference in 1876. His parish appointments centered at Compton, Los Angeles, and San Diego. In 1880 he was elected the first President of the University of Southern California. In these crucial days of the school's infancy, he guided her with wisdom and personal sacrifice. The tribute to Dr. Bovard at his death probably summed up the ministry of his life better than any other words could:

The school is a monument of his devotion to that work. By his unceasing care for those interests, he gave the educational work of the Church an impetus, whose importance the succeeding years of the University will never overshadow.<sup>5</sup>

#### (2) George F. Bovard (1856-1932)

"When the historian shall record the growth of Methodism in southern California, he can only fulfill his obligation by writing on high and in shining letters the name of George Finley Bovard."<sup>6</sup> When Dr. Bovard, brother of M. M. Bovard, the first President, assumed the Presidency of the University in 1903, the school was just beginning to find itself after a crippling depression and total reorganization. When he retired in 1921, the institution stood as a dynamic center of higher education in Los Angeles. Under Dr. Bovard's guidance the student body grew from 431 to 5,900, and the assets of the



George Finley Bovard

school increased from less than \$400,000 to almost \$2,000,000. Dr. Bovard was always conscious of the original vision and purpose of the men who had founded the University. Largely because of him Methodism in 1921 had in the West an institution of higher learning of which the Church had a right to be proud.

### (3) Other Presidents of the University

Two other ministers of the Conference were Presidents of the University between the two Bovards. J. P. Widney (1891-1895) was responsible for reorganizing the school after the collapse of the huge real estate boom. Because of his business ability the institution survived. When he resigned as President, he took up mission work with Dr. Bresee. Later as a Conference member he was pastor of the Los Angeles City Mission. George W. White was President 1895-1899 after a successful parish ministry and ably guided the school through the transition period.\*

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\* From 1899 to 1903, when M. M. Bovard became President, there had been no President. The Deans of Liberal Arts and other departments took care of the college affairs part of the time, but the President of the Board of Trustees performed the administrative and executive duties.

ii. *Deans of Maclay and the School of Religion*

Throughout the long history of Maclay College of Theology several men served as Dean and were members of the Southern California Conference or its successor. Their guidance and dedication have been responsible for keeping alive the hopes of a trained Christian ministry in southern California and Arizona: R. W. C. Farnsworth (1887-1888), R. S. Maclay (1888-1893), school closed 1893-1894, George Cochran, a layman (1894-1899), school closed 1899-1907, Ezra A. Healy (1907-1921), John F. Fisher (1921-1931), Bruce R. Baxter (1931-1934), John G. Hill (1934-1936), Carl S. Knopf (1936-1939),\* Robert J. Taylor (1940-1945), Irl Whitchurch (1945-1947), Floyd H. Ross, a layman and acting Dean (1947-1949), Earl Cranston (1949-1956).

With the founding of the Southern California School of Theology in 1956, Dr. Cranston was appointed its Dean. In 1957 Ernest Cadman Colwell was elected its President.

iii. *Other Teachers*

Many other ministers of the Southern California Conference also were teachers. Space permits only the merest suggestion of their work. One was a superintendent: O. S. Frambes, Los Angeles Academy (1874-1880), forerunner of the University of Southern California. The following were professors: O. W. E. Cook, Claude C. Douglass, R. T. Flewelling, C. V. Gilliland, John G. Hill, all at the University of Southern California; Murray H. Leiffer and L. E. Fuller, Garrett Biblical Institute; C. Percy Hedley, College of Pudget Sound; L. F. Ketchum, Pasadena University; Roy G. Bose, Chapman College; Fred Essig, Asbury College; Byron Horn, Simpson College; Stanley R. Hopper, Drew University; A. R. King, Cornell College. The following were Presidents or Chancellors: M. E. Phillips, Chancellor, Kansas Wesleyan University; Morgan S. Odell, President, Lewis and Clark College; C. V. Gustafson, President, Kansas City National Training School; Tully C. Knoles, President and Chancellor, College of the Pacific.

iv. *Other Ministerial Leaders*

In addition to these men, there were numerous other dedicated Conference members who held important posts. Some served as District Superintendents, some as editors, some as outstanding pastors

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\* From 1939 to 1940 President Von KleinSmid acted as Dean.



William Cashieus Botkin

Walter Coleman Buckner



and preachers. Although several are mentioned elsewhere in this book by name, one might well pause here to remember a few other notable figures, recognizing that these too are but representative of that leadership which was remarkably good.

(1) William Cashieus Botkin (1872-1956)

A native of Indiana William C. Botkin graduated from DePauw University. Entering the Indiana Conference in 1893, he remained there until 1902 when he transferred to the Southern California Conference. Secretary of the Conference for eleven years, he was for many years Curator of the Historical Society. Largely because of his labors in this latter capacity the present Conference possesses an extremely valuable library of Methodist materials.

(2) Walter Coleman Buckner (1883-1953)

Walter C. Buckner had his early training in the law but felt a call to the ministry. In 1908 he joined the Southern California Conference. A graduate of Baker University, he was pastor of prominent churches in southern California. For twelve years he was District Superintendent in three different districts: Pasadena, Long Beach, and Los Angeles. For nineteen years he was a member of the Conference Board of Trustees and represented the Conference at seven General Conferences. After unification he was elected a member of the Judicial Council of the Church and remained a member until his death.

(3) Jesse Lee Corley (1877-1943)

Jesse Lee Corley was a graduate of Ohio Wesleyan and of Boston University School of Theology. At his death in 1943, he had served the Southern California Conference and the united Conference for twenty-four years in educational work. In 1930 he went to China for one year to help further the program of Christian education. For several years he acted as chairman of an interdenominational committee seeking legislation to permit released time for religious education in California public schools. This law was passed in 1949.

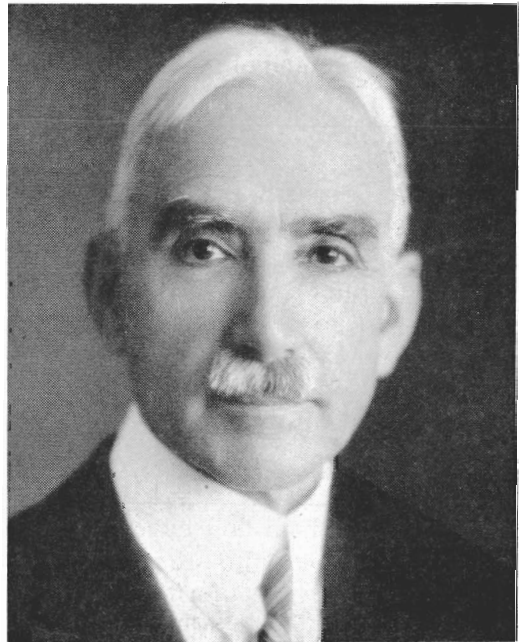
(4) Alfred Inwood (1858-1946)

Born in England and educated in pharmacy, Alfred Inwood in 1882 decided to go into the ministry. He immigrated to Canada and thence to southern California, where he joined his brother Edwin in the Conference. Here he served as pastor, District Superintendent,



Jesse Lee Corley

Alfred Inwood



and for several years as chairman of the Conference Relations and Ministerial Qualifications Committee. In this latter capacity especially he guided many young men through their training. Held in high regard by his colleagues, he was twice elected to General Conference, in 1912 and 1916.

(5) Edwin John Inwood (1860-1937)

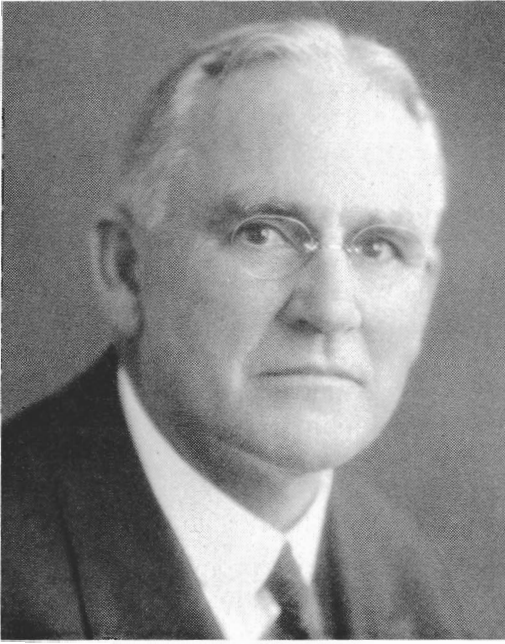
Deciding for the ministry in his teens, Edwin John Inwood left England for Canada. From there he went to southern California in 1884 as a supply to Soledad and Gonzales, then in that Conference. He had a ministry lasting over fifty years as pastor, District Superintendent, Secretary of the Conference, and member of the Board of Trustees. Like his brother Alfred, John Inwood was elected to General Conference—one time, in 1908.

(6) Francis Marion Larkin (1861-1933)

Francis Marion Larkin reached ministerial prominence early in his career in southern California. He was a graduate of Ohio Wesleyan and Boston University School of Theology. After a pastorate at University Church, Los Angeles, for some years, he was appointed to Grace Church, San Francisco, then the leading church of that city. In 1906, following the earthquake and fire, he was made Executive Secretary of Relief Funds, for the stricken churches. Upon his return to southern California, he was appointed to the Redlands Church, and from there he went to the Superintendency of the Los Angeles District. In 1914 he became Editor of the *California Christian Advocate*, a position he held until 1924. His last appointment was in 1932 as Executive Secretary of the California State Church Federation. He died the following year.

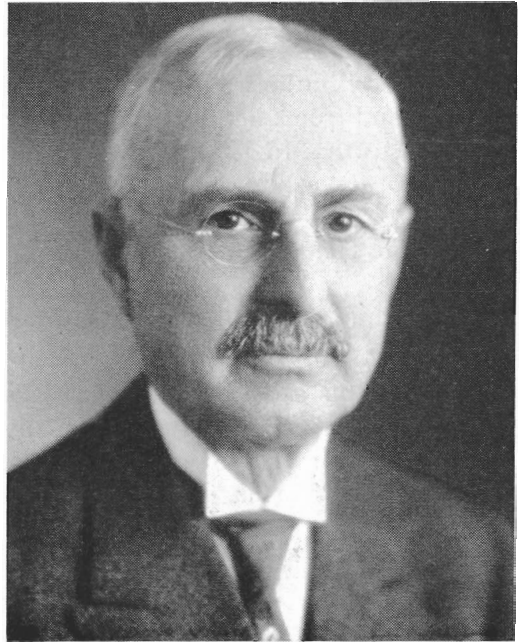
(7) Willsie Manning Martin (1876-1953)

Willsie Manning Martin was a native of Canada. At an early age his parents came to Santa Ana, California, where he attended public school. At the University of California, from which he graduated in 1900, he received a medal as champion debater. That year he joined the California Conference and entered Drew Theological Seminary. After pastorates in the California Conference, he became minister at First Methodist Church, Boise, Idaho, in 1912. Following a year of war work in 1918 with the Y.M.C.A., he assumed the pastorate of First Methodist Church in Hollywood. Later he was minis-



Edwin John Inwood

Francis Marion Larkin



ter at Wilshire Methodist Church until his retirement. In Los Angeles he served in various important civic capacities and was looked upon as one of the leading men of the Conference.

(8) Merle Neglie Smith (1872-1952)

Merle Smith was born in 1872 in Lake City, Iowa. Educated at Cornell College and Drew Theological Seminary, he was in the active ministry for fifty-three years. After graduation from seminary, he served as registrar at Drew for four years. Then he began a parish ministry, so effective that it embraced in total only four churches: Ackley and Marshalltown, both in Iowa; Colorado Springs, Colorado; and First Methodist, Pasadena, California (1916-1937), which under his direction became a leading church of the Conference.

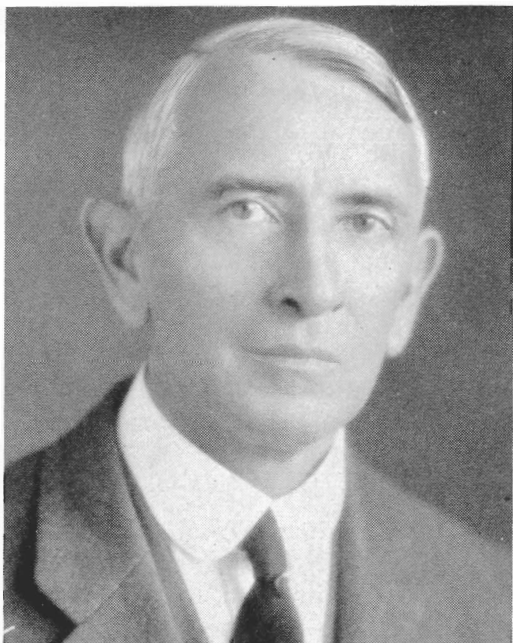
(9) Roy Lemon Smith (1887- )

Born in 1887 in Kansas, Roy Smith graduated from Southwestern College, Garrett Biblical Institute, and Northwestern University. After pastorates in Kansas, Illinois, and Minnesota, he came to First Methodist, Los Angeles. Here from 1932 to 1940, he did outstanding work, increasing the membership and church program during the depression. In 1936 he was chosen as one of six "most representative Methodist preachers in America" and in 1942 as one of the ten "most effective Protestant preachers in America." A delegate to General Conference three times, he was a member of the Uniting Conference in Kansas City in 1939. From 1940 to 1948 he was Editor of *The Christian Advocate*. Then, until his retirement in 1952, he was one of the two general managers of The Methodist Publishing House. Dr. Smith now lives in San Diego.

(10) Fred B. Trotter (1891-1955)

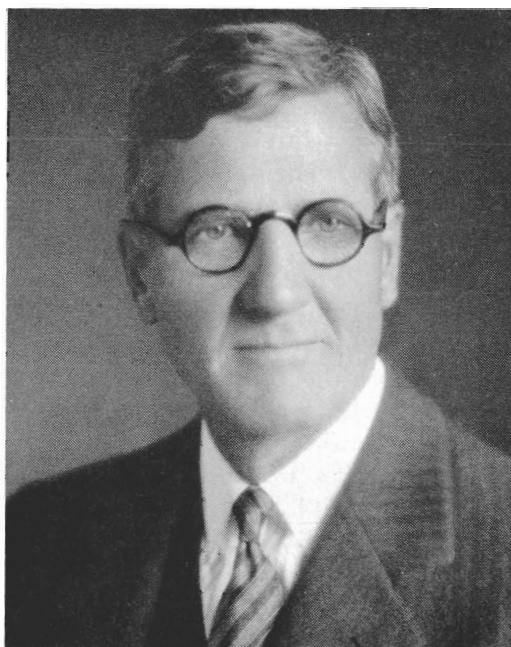
Fred B. Trotter, born in Ireland, was the son of a Methodist preacher, one of whose forebears was jailed with John Wesley for preaching in the streets of Cork, Ireland. Emigrating to the United States in 1912, Fred Trotter received his seminary training at University of Southern California. Outside of a year with the A. E. F. in France in 1918, his ministry in this Conference was uninterrupted from 1912 until his death.

Fred Trotter's Conference leadership was outstanding. In 1934 he began a sixteen-year ministry at Huntington Park, making that church a prominent one in the Conference, and then served four years at First Methodist Church, Alhambra. After unification he



Willsie Manning Martin

Merle Neglie Smith



SOUTHERN CALIFORNIA CONFERENCE LEADERSHIP

Roy Lemon Smith



Fred B. Trotter



George Acheson Warmer

was chairman of the "Advance for Christ and His Church" 1948-1952, and was chairman of the Commission on World Service and Finance 1952-1954. Three times he was elected to Jurisdictional Conferences and in 1952 led the delegation to General Conference. Death prevented his attendance at the 1956 General Conference. In 1954 he was appointed District Superintendent of the Pasadena District. Through the last years of his ministry he was active on the Board of Social and Economic Relations. Wherever and whenever Fred Trotter worked, he was highly respected. As one eulogist said, "Some members of this Conference speak frequently on the floor of the Conference but are seldom heard. Fred spoke seldom, but was always heard."

(11) George Acheson Warmer (1882-1957)

Born in Drayton, North Dakota, George Warmer transferred in 1913 to this Conference after serving in the Northern Minnesota and New England Southern Conferences. Three great pastorates—First Church, Santa Ana; First Church, Riverside; and First Church, San Diego—covered a span of twenty-one years (1927-1948). His

#### SOUTHERN CALIFORNIA CONFERENCE LEADERSHIP

last appointment was as Los Angeles District Superintendent, serving until his retirement in 1954. As District Superintendent he supplied able direction to the Los Angeles Missionary and Extension Society. During World War II he gave his tireless energies to servicemen, serving in the U.S.O. and the Red Cross, directed a Lounge for servicemen in his church, and counseled with hundreds of boys in need.

George Warmer earned the name of being a champion of minority groups. He opposed loyalty oaths for teachers and churches. For many years he was a leader in the American Civil Liberties Union. He was elected eight times to General Conference and elected to the Uniting Conference in 1939. He was an honored member of the General Board of Education and as a member of the General Conference Committee he helped organize the Methodist Youth Fellowship. From 1936 to 1945 he was chairman of the Conference Board of Education. For his magnificent educational leadership University of Southern California conferred upon him the Doctor of Divinity degree in 1942.



**METHODISM IN ARIZONA**



## CHAPTER VIII

### Methodism in Arizona

#### 1. METHODIST EPISCOPAL CHURCH IN ARIZONA

We camped out several nights. In that part of the Territory one finds no inconvenience in sleeping in the open air, so far as the *atmosphere* is concerned; but in case a rattlesnake, a scorpion or a tarantula should volunteer to take lodgings with you, if you should escape with *only* a prolonged fit of *insomnia* you might think yourself exceedingly fortunate.<sup>1</sup>

So wrote Alexander Gilmore, one of the earliest pioneers of the Methodist Episcopal Church in Arizona. Life for the Methodist preacher in this outpost of American civilization for many years was interesting and exciting, if not downright dangerous.

Tradition tells us that the first sermon delivered by a Methodist minister in Arizona was that of the Rev. J. L. Dyer, a Presiding Elder of the Santa Fe district of the Colorado Conference. According to Mr. Dyer, he preached twice to Americans at Ft. Wingate in New Mexico. Then he set out for Ft. Defiance, which was just over the line in Arizona. There Mr. Dyer preached three times. The date was sometime not too long after March 7, 1870.<sup>2</sup> On arriving, he found the Rev. James M. Roberts sent by the Presbyterian Mission Board. The beginning of permanent work in Arizona may be dated September or December, 1870. During one of these two months the Rev. Charles H. Cook held a preaching service at the Fort Bowie military reservation.<sup>3</sup> A member of the Rock River Conference, he had come to Arizona for the express purpose of ministering to the Indians. Having read a New York magazine article appealing for missionaries to them, he applied through the Methodist Episcopal Church. Although he was told that there were no funds available, he still decided to go. His experiences en route and later read like a romance, ranging from watching a scalping party to the high moments of baptizing a whole host of Indians. He began his ministry in December among the Pimas on their reservation at a point on the Gila River. Eventually Cook joined the Presbyterian Church, which adopted the mission and helped it to flourish.<sup>4</sup>

The second Methodist minister to reach Arizona in the fall of 1870 was Alexander Gilmore. A member of the New Jersey Conference, he came as the appointed chaplain to the United States Army in Arizona. On his first Sunday he preached in Prescott, a mile from the military post. In the following February he organized a Sunday School there.<sup>5</sup> With the gradual appearance of other missionaries his activity became more restricted to the military post, but he continued throughout his stay in Arizona to help wherever he was needed.

The third pioneer was Glezen A. Reeder of the North Ohio Conference, dispatched at the request of Bishop Matthew Simpson. He was the first superintendent in the territory. Shortly after his arrival in 1872 he wrote Bishop Simpson a description of the existing conditions in this mission field:

first, the Apaches were in open hostility—they were on the war path; second, the influence of the saloon affected all; third, Romanism was well established and was none too cordial to the incoming of other denominations; fourth, vice was universally prevalent.<sup>6</sup>

If one adds to this picture the physical hardships of nature suggested above by Chaplain Gilmore, one gets a real insight into what kind of men those days demanded. Of 30,000 population in 1872, 20,000 were Apaches, and there was said to be one saloon for every fifteen of the total population.<sup>7</sup> Those sturdy men who labored there did so without personal glory or gain to be sure, only hoping that their efforts might not be in vain. As the Rev. D. B. Wright put it, appealing to San Francisco for help: "My brother, remember us in your devotions. When you think of poor, neglected Arizona, let your heart raise a prayer to God that He may pass this way."<sup>8</sup> The work progressed slowly, but gradually more men responded to the challenge. In 1880 the successful construction of the Southern Pacific Railroad made a vast improvement in the accessibility of the southern half of the Territory and led to the opening up and settlement of the region. In 1879-1880 there was only one Methodist Episcopal Church in Arizona—at Prescott; during 1880-1881 five more were added: Globe, Phoenix, Pinal, Tombstone, and Tucson. In 1879-1880 there were two missionaries; by 1881 there were six.<sup>9</sup> There were many more growing pains to come and much sacrifice and hard work ahead; but the foundations had been laid well. It was time for stronger organization.

i. *The Arizona Mission, 1881-1920*

## (1) Growth

On the morning of July 3, 1881, Bishop Charles Bowman called a meeting to order in the Presbyterian Church of Tucson and established the Arizona Mission. The Conference lasted for two days, and though nothing significant was undertaken outside of the organizing itself, enthusiasm and hopes for the future were most evident. The first appointments in the Mission were as follows: Superintendent, G. H. Adams; Prescott, W. C. Green; Phoenix, G. F. Bovard; Globe, E. H. Brooks; San Carlos Reservation, J. J. Wingar; Tucson, W. G. Mills; Tombstone, J. P. McIntyre; Pinal and Florence, Safford and Clifton, Verde, Tonto Basin—to be supplied.<sup>10</sup>

The stronger organization of the ministers did not lessen the dangers. More than once these men of God chose to "take their places along with other citizens of the community and, with gun in hand, stand guard through the night in protection of those to whom they were to preach the Gospel on the coming Sabbath."<sup>11</sup> Apaches broke up numerous camp meetings and sharply curtailed immigration and business expansion. Nature functioned irrespective of professional talents, and many times these missionaries found themselves stranded by flash floods or called upon to be doctors to every race in the area.

Evangelism was the key word, but fruit was slow in appearing. The first report in 1883 showed 143 members and 6 churches in the Mission.<sup>12</sup> As it entered the new century, 16 churches reported 1,002 members.<sup>13</sup> By 1906 the Mission reported that there was "a church and a minister in every town of size in the Territory."<sup>14</sup> When it dissolved and became part of the Southern California Conference in 1920, 34 charges showed a membership of 4,436.<sup>15</sup> Extensive funds given to the Mission by the General Board of Church Extension made possible the establishment of many of the churches. The people themselves were generally poor. An important reason for this was the recurrent mining depressions that swept the Territory and made several promising sites ghost towns almost overnight. This in turn created a shifting population. Thus it was "difficult to make permanent growth in membership."<sup>16</sup> Numerous people pushed farther westward to California; others returned to the eastern United States. The ministers of the Arizona Mission, nonetheless, did not despair. They firmly believed that in these migrating movements

the churches had at least been able to impress righteousness upon many more than actually could be reported.

## (2) Projects

The Christianization of the Indians was always a concern of the Arizona Mission, but it was some time before anything more than spasmodic preaching could be undertaken. In 1906 a Woman's Home Missionary Society of the Arizona Mission was established. In keeping with the zeal of their sisters everywhere, these women quickly went to work. The following year they expressed a concern regarding the Yuma Indians. By 1909 they had raised enough money to build a chapel on the reservation. Practical instruction in such things as cooking and the use of sewing machines was another aspect of the Indian work. The existence today of the Yuma Mission is testimony to the vision of these early women.

The most significant project of the Arizona Mission in terms of results and size of undertaking was the Arizona Deaconess Hospital in Phoenix. Curiously enough, it came directly as the result of years of failure to establish an educational institution. Like her sister Conference in southern California, the Methodists in the Arizona Mission were anxious to erect a college; in 1884 a committee was appointed to consider a proper location. Two years later ten acres of land were secured in Phoenix. A Board of Trustees was elected, and Professor O. S. Frambes, who had headed the old Los Angeles Academy, was elected to take charge.<sup>17</sup> The school opened in November, 1886, with forty pupils but no buildings. The following May it was discontinued for lack of funds and enthusiasm. Thirteen years later, in 1899, the Conference report expressed it precisely: "Arizona is not ready for a Methodist university. Our numbers are too few and our resources too limited."<sup>18</sup> The land in Phoenix was still intact and free of debt, and the Conference continued to hope for a school sometime in the future. Meanwhile, it should be added, the Mission urged its people to support the University of Southern California. By Conference time in 1912, the year Arizona became a state, the situation had not changed, and thoughts turned toward a hospital. It was planned to begin such an institution as well as a training school for nurses and a medical collegiate institute. The educational hopes thus took on an even broader scope. Upon purchasing a building near the First Methodist Episcopal Church, the Arizona Deaconess Hospital began its service in 1912. The quarters soon proved inadequate. An answer was found in the joining of forces with the

Methodist Episcopal Church, South. The Southern Methodists had five acres of land for a camp ground, but the growth of the city kept encroaching on it and made taxes heavier. The Southern Church, interested also that Phoenix should have a hospital, generously sold the camp ground and thus made possible additional room for expansion. In 1923 a completely new building was dedicated; in 1930 an additional wing was built. The name was changed to Good Samaritan Hospital in 1928. Today the hospital is an integral part of the ministry of the Southern California-Arizona Conference.<sup>19</sup>

ii. *Arizona District of the Southern California Conference*

In 1920 the Arizona Mission dissolved and became a district of the Southern California Conference. For some years the remoteness of the new district to the rest of the Conference was felt. The District Superintendent reported in 1923 that "the pastor who lives closest to the seat of the Conference lives 252 miles away, and one of our secretaries has come 650 miles by rail."<sup>20</sup> The general feeling throughout the Conference was that Arizona was a "feeder" for southern California. A. L. Baker, the Arizona District Superintendent in 1925, reported: "Arizona will always be a feeder for California . . . we must . . . bring in the best from our schools who, after a few years in Arizona, may easily be placed in California."<sup>21</sup> The following year he reported that "we are this year sending some of our best men to the other districts. Next year there will be another group."<sup>22</sup> Fortunately for the morale of the district and for the good of the Conference this attitude gradually changed. By 1932 the District Superintendent in Arizona, Will A. Betts, reported that Arizona was no longer "an appendix to the royalty of California."<sup>23</sup> Fellowship and progress strengthened considerably as the clergy and laity came to believe in the essential importance of the Arizona ministry.\* At unification three of the strongest city churches in the new Conference came from Arizona. Two of these, First Church, Tucson and First Church, Phoenix, had been in the Southern California Conference. The third, Central, Phoenix, was in the Southern Church's Arizona Conference. Likewise in the rural areas some of the best efforts could be found in Arizona.

Today while the mileage remains about the same, the growth of the state and the improvement in transportation have created a much closer fellowship. Moreover, Arizona is an integral part of

\* In 1933 the Arizona ministry was divided between two districts: Pasadena-Arizona and San Diego-Phoenix.

the Southern California-Arizona Conference and includes some of the outstanding churches and men.

## 2. METHODIST EPISCOPAL CHURCH, SOUTH, IN ARIZONA

### i. *Arizona District, Los Angeles Conference, 1870-1921*

The same fall in which the Methodist Episcopal Church began ministering in Arizona saw the start of the Southern Methodists. At the organizing Conference in November, 1870, Alexander Groves, who had been partly responsible for the beginning of Southern Methodism in southern California, was appointed to Arizona. The following spring he succeeded in starting a class in Phoenix, the first Methodist congregation and the first Protestant organization in the Territory.<sup>24</sup> He then went northward to Prescott, where he established a small society. Groves was by himself for at least part of this year, but he was joined in the following year by Franklin McKean. In 1872-1873 he was again alone in Arizona. When Arizona was made a district in 1873, the work thereafter slowly gained strength. Groves must certainly be credited with the extensive pioneering for the Southern Church in the Territory. In May, 1872, he held the first Church Conference in the Salt River Valley—at the Mesquite School House just outside of Phoenix.<sup>25</sup> The following year he fully established a church in Phoenix. Probably this was the first *permanent* organization of Protestantism in the Territory and was the beginning of Central Methodist Church, which today in a new location is one of the great churches of the Southern California-Arizona Conference.<sup>26</sup> In 1876 another stalwart son of the Southern Church, the Rev. Lewis J. Hedgpeth, was appointed Presiding Elder of the district. For twenty-five years thereafter, as Presiding Elder and then pastor, he gave his tireless energies to preaching in Arizona.<sup>27</sup> Likewise 1876 was the year in which Groves opened the Verde Valley and the wilds of the northern mountains to Methodist influence.

Conditions were no easier for the Southern Methodists than they had been for their Northern Methodist brethren. The religion of these Arizona settlers was, roughly put, "Mind your own business and do your own thinking."<sup>28</sup> Those settlers were not excessively religious, but at least they respected well-meaning ministers and desired to live in peace with them. The pastors had their share of tribulations. Sunday labor in the mines worked hardships on the ministry of preaching. Groves particularly had some heated arguments over this. More than once he held a church service by himself

to protest Sabbath employment. The sense of humor of the rough and reckless men of the period was often not fully appreciated by the Methodist clergy. There is a story of a minister in the Territory who set up his pulpit in a theater. Out of curiosity several men came to hear him preach. When the minister had finished, they demanded that he dance for them. Even the thought of such an evil nearly overwhelmed the poor pastor, and he refused. The men insisted. The minister refused again until they shot off one of his boot heels. Then he complied, but he soon returned to his home Conference in the East.<sup>29</sup> For others, however, the great spaces offered relaxation and time for meditation as well as preaching. James E. Crutchfield, pastor, Presiding Elder, and one of the colorful Southern Methodist frontier preachers, gives such a picture from his own experiences in 1908:

December 7.,—Prescott. Had a pleasant walk ahead of the stage today. . . . Memorized a part of Milton's magnificent description of the character and aspect of Satan.

December 10.,—Bowie. Went quail hunting today with father . . . preached tonight the dear old story of Christ the Redeemer.

December 27.,—Phoenix. I missed my train for Parker yesterday, and walked out to Cartwright and preached for Brother Douglass at Central tonight.<sup>30</sup>

As had been true in southern California, the growth in Arizona for the Methodist Episcopal Church, South, was slow. By 1907 there were only five hundred and seven members in the entire Territory.<sup>31</sup> The Arizona Church Extension Society organized in that year proved to be the needed spark. Its members, nearly one hundred in number, pledged to give a minimum of five dollars to each new church that would be built. By 1918 eight new churches had been erected, while the membership had risen to 1,694.<sup>32</sup> This year Bishop DuBose, who was assigned to supervise the Southern Methodist's western churches began thinking seriously of an Arizona Conference. He brought J. E. Harrison from the West Texas Conference in 1919 to be Presiding Elder in Arizona. With both agriculture and mining stimulated by the war, the new state was on the threshold of its first large permanent immigration. Harrison went from the Los Angeles Conference in 1922 as delegate to General Conference with the request that Arizona be made a separate Conference. When this was granted, the Los Angeles Conference dissolved, the churches in California entering the Pacific Conference of the Methodist Episcopal Church, South.

ii. *Arizona Conference, 1922-1939*

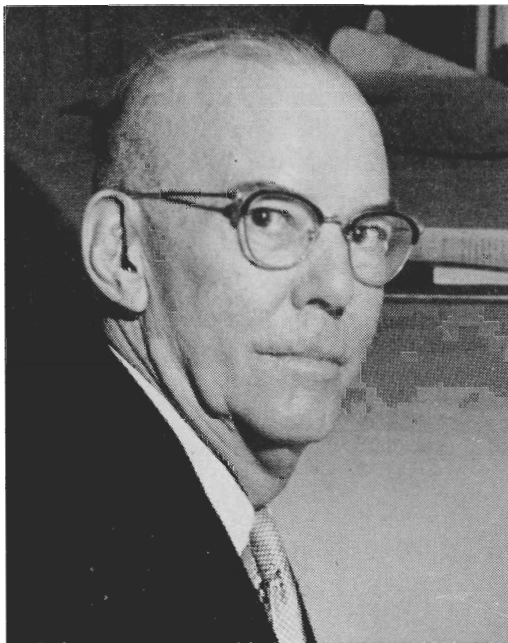
## (1) Growth

Outside of establishing a basic foundation Southern Methodism in Arizona appears to this time not to have accomplished anything outstanding. The newly organized members were determined to succeed. At this first session in October of 1922 leaders from nearly every General Board of the Methodist Episcopal Church, South, were present to consider the needs and possibilities of the Arizona Conference. It claimed 2,834 members and 21 congregations, with 27 preaching places assigned as follows: *Phoenix District*, J. E. Harrison, Presiding Elder; Camp Verde, J. E. Walbeck; Cottonwood, Arthur Thomas; Liberty, James Crutchfield; Parker, George W. Western; Phoenix Bethel, Jesse Crumpton; Phoenix Cartwright, T. F. Hughes; Phoenix Central, C. M. Aker; South Phoenix, L. B. Holliday; Prescott, C. F. York; Ray, R. M. Odom; and Litchfield, to be supplied. Listed for *Safford District* were: D. G. Decherd, Presiding Elder; Bowie and San Simon, W. L. Reid; Clifton and Morenci, J. C. Ryan; Claypool, Howard Strickland; Duncan, Charles W. Griffin; Miami, D. G. Decherd; Safford, James L. Lyons; Solomonville and Fort Thomas, E. A. Moody; Superior, Carl Braswell; Apache and Navajo Circuit, to be supplied. On the *Tucson District* were: W. J. Sims, Presiding Elder; Casa Grande and Maricopa, L. B. Ellis; Nogales, G. W. Forman; Patagonia, Earl Cropp; Tucson University Church, W. J. Sims; Tucson Student and Extension Work, H. Conger Jones; and Tombstone and Elgin Circuit, to be supplied.

Church extension was zealously promoted. By Conference in 1929 the membership had risen to 4,876 in 32 congregations though 50% of the churches had less than 75 members.<sup>34</sup> With the coming of the depression the churches showed a decline in membership, salaries, and benevolences. The organization of only one church, Avondale in 1937, was accomplished, while others at several locations had to be closed. By unification, nonetheless, the Conference was able to look back over 18 years with a genuine sense of achievement, having increased its membership to 5,309 in 29 congregations.<sup>35</sup>

## (2) Southern Methodist Hospital and Sanitorium

The hospital at Tucson was the most extensive undertaking of the Arizona Conference. The presence of hundreds of tubercular patients in Arizona by 1925 had created a real need for such a hospital.



James L. Lyons

Largely through the efforts of Dr. James L. Lyons the Tucson General Hospital was purchased at an excellent price by the General Conference Commission in 1926, and Dr. Lyons was appointed Commissioner of the hospital.<sup>36</sup> Plans were laid immediately to establish a training school for nurses. With the coming of the depression in 1929 a time of hardships ensued. Despite numerous appeals and many personal contributions the hospital went deeper into debt. Interest payments could not be met by the Annual Conference. The General Conference did not feel able to accept it as a Churchwide connec-tional institution. By 1936 suits to secure judgments and to foreclose were pending, with the result that publicity was very embarrassing. Just prior to unification the hospital passed from the control of the Church.\* It was a disheartening end to such a humanitarian project, but while in existence the hospital had served several thousand people.

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\* The bondholders, a Denver firm, were unable successfully to operate the hospital, and the buildings were eventually utilized as apartments.

## (3) Lay and Youth Activities

What has been previously stated about lay work in the Methodist Episcopal Church, South, in California applies also to that in Arizona. Active participation in the Annual Conference sessions enabled the laity to become acquainted with the total outreach of the Church. Christian stewardship and benevolences dominated the agenda of Arizona brotherhoods as they did in southern California. Arizona was fortunate to have had a high caliber of Conference lay leadership: A. H. Davidson (1922-1924), B. F. McGough (1924-1932), R. E. Nelson (1932-1933), John H. Evans (1933-1939). Unification and the increased activity of Methodist Men's work saw a smooth continuation of the strong programs carried on previously.

The Woman's Missionary Society in the Arizona Conference was likewise active. Its members served diligently on various Conference committees. They gave a large measure of devotion to the Church and its spiritual life. Supplies for the hospital at Tucson were their special projects. Within the local churches, too, the Woman's Missionary Society helped to implement the Conference emphases of growth and stewardship.

The success of the youth program in the Arizona Conference was one of its most satisfactory accomplishments. An early emphasis on work with young people was apparent with the organizing of University Church in Tucson in 1922 under W. J. Sims. The Conference spared few efforts to make this enterprise a success with special attention to its ministry to the University students. Even as early as 1928 the investment had met with success. Six young men from this church had entered the Arizona Conference, one had joined another western Conference, and two young women had become foreign missionaries.<sup>37</sup> In 1947 the church merged with Catalina Church and today is part of one of the strongest churches in the Southern California-Arizona Conference.

Throughout the twenties the camp program gained in popularity. The only fully successful camp owned by the Los Angeles Conference had been in Arizona in the Pinal Mountains. It was subsequently strengthened by the Arizona Conference by additional buildings and an increased summer institute program. In 1932 the camp ground was changed from Pinal Summit to Pine Lawn Camp Ground at Prescott.

The youth program as late as 1931 was still loosely organized. That year the Rev. E. Clyde Smith was appointed Executive-Extension Secretary of the Conference Board of Christian Education. Assigned

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the task of organizing new educational work in places and to solidify existing activities, his first report showed signs of accomplishments and of promise for the future. New youth groups, Sunday Schools, Adult Departments, institutes and assemblies had been organized and additional plans laid.<sup>38</sup> By the time of unification the Arizona Conference had an extremely well organized youth program as well as a smoothly working Conference Board of Education, enabling it to contribute considerably to these aspects of the united Conference.



**THE UNITED CONFERENCE, 1939-1960**



## CHAPTER IX

### The United Conference, 1939-1960

Unification ushered in a new era for American Methodism. It was a signal to initiate advances in many areas of Christian concern. The united Conference in southern California and Arizona was no exception. There were problems to be sure, but the twin factors of facing them realistically and of having strong episcopal leadership helped tremendously. The first report of the united Conference in 1940 showed 94,792 members and 485 full ministerial members. By 1959 there were 217,513 members and 726 ministers. Preaching places and parsonages had increased more than 100.<sup>1</sup> More important, as had been the case before unification, Methodism in southern California and Arizona made significant contributions to the Church as a whole.

#### 1. BISHOP JAMES CHAMBERLAIN BAKER

One name that will always be associated with Methodism in southern California and Arizona is James Chamberlain Baker. A large measure of credit for the achievements of the united Conference—and the Southern California Conference in the 1930's—can and should be given to Bishop Baker.

James C. Baker was born in Sheldon, Illinois, on June 2, 1879. Son of a minister, he himself was ordained in 1900 and entered the Illinois Conference. Graduating from Boston University School of Theology, he had pastorates at McLean, Illinois, 1905-1907, and Trinity Church, Urbana, Illinois, 1907-1928. As minister at Trinity he conceived the Wesley Foundation and was its director there from 1913 to 1928. From this first group grew the Methodist Student Movement which has Wesley Foundations and Wesley organizations throughout America.

Kansas City was the scene of James C. Baker's election to the episcopacy in 1928 with jurisdiction over Japan and Korea. Following a four-year supervision there, he was assigned to the San Francisco Area in 1932 with Hawaii, Japan, and Korea also under his care. Bishop Baker moved to the southern part of California when the

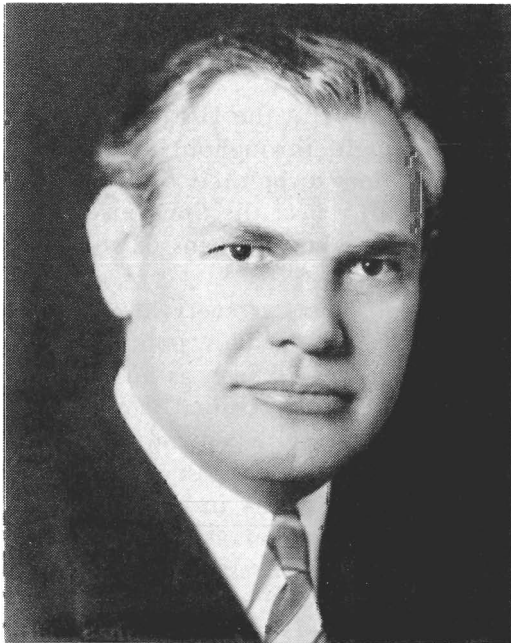
episcopal residence was transferred from San Francisco to Los Angeles in 1939. During his career many positions of great responsibility and honor have been accorded him: President of the Council of Bishops, 1948-1949; chairman of the International Missionary Council, succeeding John R. Mott, 1941-1947; member of the Oxford Conference in 1937, of the Madras Conference in 1938; presiding officer of the Whitby Conference in 1947; member of the Amsterdam Conference in 1948; member of the Central Committee of the World Council of Churches, 1948-1954; consultant for the United Nations in San Francisco, 1945; member of the four-man Protestant delegation to Japan after Japan's surrender; vice-president of the Board of Education and chairman of the Division of Educational Institutions, 1944-1952. Bishop Baker has been joined in a rich life by his wife, the former Lena Benson. In 1951, on their fiftieth wedding anniversary, many friends came to honor them. Though retired in 1952, Bishop Baker has continued a busy and productive life, including teaching at the School of Religion of the University of Southern California until 1956.

The creation of the area system of episcopal supervision in 1912 meant better administration because the bishops could now settle down. On the west coast San Francisco became the episcopal seat. The emergence of this new administrative device, however, did not greatly improve the supervision in southern California and Arizona. From 1912 to 1932 three bishops preceded James Baker in the San Francisco Area: Edwin H. Hughes, Adna W. Leonard, and Charles W. Burns. In regard to southern California none of them demonstrated the vigor and liberal spirit which were to mark Baker's leadership. Only when Bishop Baker was assigned to the San Francisco Area did southern California and Arizona receive significant attention. He made many efforts to know personally the men of the Southern California Conference and to become aware of the various difficulties facing them. It has already been acknowledged that he quickly moved to unify Methodist work in Los Angeles, thus laying a firm foundation for future growth after unification.

Before unification he had insisted on the organization of a central Conference office, particularly a single treasurer. Unifying the treasuries into one man's responsibility made for much greater coordination than ever before possible under separate treasurers for various matters. Moreover, in J. Wesley Hole, who has held the office of Statistician and Treasurer since 1938 (assistant to A. Ray Moore 1936-1938), the Conference found a layman of the first rank in business ability, personal integrity, and a wholesome dedication

THE UNITED CONFERENCE, 1939-1960

J. Wesley Hole



Bishop William C. Martin

to the Church. Dr. Hole's personal example of stewardship, his thoroughness, and his devotion to his job constantly have helped to stimulate the Conference laymen and ministers alike to further achievements. Elected to the Uniting Conference, he has also been chosen to attend every General Conference since then, the only layman or minister so honored.

Bishop Baker also exhibited real wisdom in his policy of visiting seminaries. He began this soon after coming to the San Francisco Area. At the time he was the only bishop to visit and to recruit young ministers. His deliberate intention was to discover good youthful leadership. His philosophy, however, was always: "I am not bidding. I can offer you an opportunity." <sup>2</sup>

As unification drew near there was much feeling as to whether a bishop of the Methodist Episcopal Church or the Methodist Episcopal Church, South, should be named to head the area. The supervision was given to James Baker, with William C. Martin of the former Southern Church graciously going to Omaha. The years of division kept unity from occurring automatically. Bishop Baker did much to create a real esprit de corps. His personal warmth to the ministers of the old Pacific Conference engendered this same spirit among all the men. Confidence which he had instilled before 1939 was renewed as the united Conference clearly recognized his awareness of all problems of the area. Bishop Baker's optimistic outlook that these could be met and overcome was an important ingredient in the growth of the merged Conference.

The dignity which he accorded the office of the District Superintendent encouraged a freedom of thought throughout the Conference. He expected his cabinet and pastors to be their own masters; never were they supposed necessarily to reflect the opinions of the bishop. "Think for yourselves and upon the problems of your district" was a key note with Bishop Baker.

He also encouraged discussion of problems at every level of the Conference, through district and sub-district. This policy proved very productive. The many different programs, such as finance and evangelism, which were to be brought before Annual Conference, had been reviewed thoroughly, with no evasions, on lower Conference levels. Thus when Annual Conference met, most avenues had been explored and everyone had had opportunity to know the proposals and the possibilities. This has meant year after year a laity and ministry prepared to launch major enterprises immediately following Annual Conference with unity and with a knowledge of exactly what they were doing and what they wanted to accomplish. This



Bishop Gerald Hamilton Kennedy

approach, first used by the Southern California-Arizona Conference, has since been adopted by many others.<sup>3</sup>

This climate of free discussion has been responsible for two significant marks of the Southern California-Arizona Conference. First, the ministers and lay people work together as a group. A strong unanimity is evident on all levels. Able men and women function together as teams on many committees and commissions. While the individual is important, of course, it has become characteristic of the Annual Conference that no one person nor group controls it. Teamwork has become deeply ingrained because of Bishop Baker's early guidance and the continuation of this spirit under Bishop Kennedy. Second, the Conference has been without any serious divisions. This appears to be more remarkable because of the extremely heated discussions on the floor of every Annual Conference, especially in the field of social action. Seldom, if ever, has any important matter moved to a vote without discussion. Frequently, particularly regarding social issues, the final vote is very close. Such disputation each year has been followed just as assuredly by solid teamwork across the Conference. This has been possible because of the atmosphere of free opinion which Bishop Baker fostered from 1932 to 1952 and which Bishop Kennedy has continued to strengthen.

Perhaps the best testimony to James C. Baker's episcopal leadership occurred in 1948 with the creation of the Los Angeles Area. Previous to that date all of California was under his jurisdiction. The rapid growth of the Southern California-Arizona Conference made it imperative that a separate area be created. In 1940 the active membership of the Conference was 94,692. In 1948 it was 129,489.<sup>4</sup> Donald H. Tippett, former pastor of the Los Angeles First Church and newly elected bishop, was assigned to the San Francisco Area while Bishop Baker was given jurisdiction over the Los Angeles Area.

## 2. BISHOP GERALD HAMILTON KENNEDY

When Bishop Baker came to San Francisco and immediately made all parts of his area of vital concern to him, ministers in southern California and Arizona, who had not previously enjoyed fully adequate episcopal supervision, began to feel his support and guidance. Bishop Baker had the rare ability to bring out the latent talent within his men.

One of the young ministers in the San Francisco Area whom he had helped to develop was Gerald Hamilton Kennedy, who was destined to succeed him as the bishop of the Los Angeles Area. Bishop

Kennedy has publicly recalled his gratitude to Bishop Baker, yet in his own way he already has left his mark on the Conference and on Methodism as a whole. The social passion of the Conference, its unanimity of feeling and purpose, and the freedom of the pulpit have all continued. Preaching has been stressed and strengthened especially because of the personal example of Bishop Kennedy, known throughout the Church as one of Methodism's finest preachers.

Gerald H. Kennedy was born on August 30, 1907, in Benzonia, Michigan. From College of the Pacific he received his A.B. in 1929; from Pacific School of Religion his A.M. in 1931 and his B.D. in 1932; from Hartford Theological Seminary his S.T.M. in 1933 and his Ph.D. in 1934; and from various schools many honorary degrees. On June 2, 1928, he married Mary Leeper. His rise to the episcopacy was spectacular. When elected by the Western Jurisdictional Conference at Seattle on the thirteenth ballot in 1948, he was forty years of age. He had held pastorates at First Congregational Church, Collinsville, Connecticut, 1932-1936; Calvary Methodist Church, San Jose, California, 1936-1940; First Methodist Church, Palo Alto, California, 1940-1942; and St. Paul Methodist Church, Lincoln, Nebraska, 1942-1948. In July of 1948 he became Bishop of the Portland Area.

He has been chosen to give many of the most honored lectures in America. Among these have been the Earl Lectures, Pacific School of Religion in 1946; the Peyton Lectures at Southern Methodist University in 1950; the Quillian Lectures at Emory University in 1951; the Lyman Beecher Lectures at Yale in 1954; the Auburn Lectures at Union Theological Seminary in 1957; and the Gray Lectures at Duke University in 1957. Among the books which he has written some are: *His Word Through Preaching*, *The Best of John Henry Jowett*, *The Lion and the Lamb*, *If They Be Prophets*, *Who Speaks for God*, *God's Good News*, *The Methodist Way of Life*, and *I Believe*.

Many have said that Bishop Kennedy came to Los Angeles with the passion of a prophet, the intellectual outlook of a scholar, and the preaching ability that remains one of the best in the Church. Under his direction in seven years the membership of the area increased more than 50,000; more than 100 new men joined the Conference in full connection; and over 60 strategic new churches were opened.<sup>5</sup> Likewise the Hawaii Mission under his jurisdiction has made continuous improvement. The past few years under his guidance give all indications of a future for the Los Angeles Area of great

numerical growth, sincere spiritual awakening, intellectual achievements, and social concern.

### 3. BISHOPS FROM THE SOUTHERN CALIFORNIA-ARIZONA CONFERENCE

It will be recalled that six men from the Southern California Conference were elected to the episcopacy. An additional one, Glenn Randall Phillips, was elected in 1948 from the Southern California-Arizona Conference. He and Donald Harvey Tippet, who entered the united Conference in 1940, were also recipients of Bishop Baker's guidance, and, like Gerald Kennedy, have made their own distinctive mark on Methodism.

#### i. *Glenn Randall Phillips*

Glenn Randall Phillips, born in Paulding County, Ohio, May 21, 1894, changed from pre-law to pre-ministerial status in his junior year at Ohio Wesleyan University. He transferred to Garrett Biblical Institute to complete his seminary work after one year at Drew Theological Seminary. He volunteered for overseas duty with the British Y.M.C.A. En route to India, after a year and a half in England, his ship was torpedoed. He returned to the United States and was applying for a chaplaincy when the war ended. Married to the former Ruth E. Clinger, Glenn Phillips began his ministry in Moorpark, California. Other pastorates he served were at Santa Maria, North Hollywood, and First, Phoenix, before going to First Methodist Church, Hollywood, where he was minister from 1930 to 1948. During these eighteen years under his direction the church became one of the strongest in the Western Jurisdiction.

Elected to the episcopacy in 1948 Bishop Phillips was assigned to the Denver Area, which embraces Montana, Wyoming, Colorado, Utah, and northeastern Nevada. He is a member of many boards and commissions, including the Board of Missions, Board of Lay Activities, and the Commission on Church Union. He is a trustee of the University of Denver and of Iliff School of Theology. He and Mrs. Phillips have travelled widely in recent years, visiting Methodist Missions around the world. He was one of the twelve Bishops representing American Methodism at the Assembly of the World Council of Churches in Evanston in 1954. His son, Randall C. Phillips, is pastor of Wilshire Methodist Church in Los Angeles and an alumnus and trustee of Southern California School of Theology.

THE UNITED CONFERENCE, 1939-1960

Bishop Glenn Randall  
Phillips



Bishop Donald  
Harvey Tippett

ii. *Donald Harvey Tippett*

Donald Harvey Tippett was born on March 15, 1896, in Central City, Colorado. He received his A.B. and D.D. from the University of Colorado; his M.A. from New York University; and his B.D. from Iliff School of Theology. His early pastorates in Colorado included Longmont, Johnstown, Christ Church in Denver, and Gunnison. Then he served Church of All Nations in New York City, Bexley Methodist Church in Columbus, Ohio, and First Church, Los Angeles, 1940-1948. He was elected a bishop at the Western Jurisdictional Conference in Seattle in 1948 and was assigned to the San Francisco Area, which he still supervises.

Bishop Tippett is presently President of the Television, Radio and Film Commission of The Methodist Church and Chairman of the Board of Ministerial Education. He has written several books, among which are *Desires of a Godly Man* and *Desires of a Religious Man*.

4. EVANGELISM AND CHURCH EXTENSION

In 1947 Leonard Oechsli, District Superintendent of the Pasadena District, said:

“The story of California is the story of migration” and the present migration should be our greatest concern. The future for California will be determined in no small degree by what happens here religiously, and the people called Methodists, because we are largest numerically, have the largest responsibility.<sup>6</sup>

At that time, with southern California on the verge of perhaps the greatest population influx in American history, it was fortunate that there were men and women of vision and determination in the Conference. During the war years an intense emphasis upon evangelism had secured many new church members. Perhaps even more significant, these emphases produced many pastors and laymen trained in evangelism. Leonard Oechsli intimated that these were crucial times. During the past twenty years part of the strength of the Southern California-Arizona Conference has lain in its emphasis upon personal witnessing as a way of reaching people and their critical needs.

World War II took its toll, and many churches showed decreases in certain departments. The continual evangelistic emphasis was responsible for such strength as the churches retained. The General Conference of 1944 launched the “Crusade for Christ,” emphasizing evangelism, a new world order, and stewardship. In 1945-1946 alone over 18,000 people joined the churches of the Southern California-

Arizona Conference.<sup>7</sup> When the General Conference of 1948 promulgated the "Advance for Christ and His Church" setting a goal of two million new members on confession of faith, the Southern California-Arizona Conference, under the chairmanship of Dr. Fred Trotter, immediately established "pilot churches" where activity centered for one whole week. The Advance, continued for 1952-1956, was concluded with the "March of Faith" in 1955-1956 with Alec G. Nichols as chairman. This total Conference effort brought a wide exchange of ideas and pulpits and resulted in this latter year alone in over 12,000 new members.<sup>8</sup>

The emphasis for 1956-1960 was upon the local church and within it went a "Concern for Persons," climaxed in October, 1959, with a three-day "doorbell" evangelism campaign. Dr. Stanley S. McKee, Long Beach District Superintendent, served as executive chairman. Some 405 Methodist evangelistic leaders, laymen and ministers, from forty states aided Conference ministers and laymen in a "Sharing God's Good News" crusade. A total of 15,403 persons, more than 14,500 of them laymen, visited homes and talked with 46,513 persons. Nearly 12,400 persons made "commitments" to join congregations or church organizations. Bishop Kennedy declared: "This is the greatest thing we've ever done in the Southern California-Arizona Conference . . . New life has come to our churches." These were the best evangelistic results in a three-day period in the history of Methodism and drew wide-spread comment across the nation.<sup>9</sup>

Hand in hand with evangelism there has gone church extension, in which area too the Conference has made outstanding advances. The first three years of the united Conference saw the working of the "Methodist Building Fellowship," a project to raise money in units of \$5,000 each under the leadership of Harold E. Baker, President of the Board of Missions. In 1942 there followed the "Sanctuary Crusade Commission," which virtually took over the previous work. Bishop Baker was chairman and James Edwin Dunning the Executive Secretary of this Commission. The purpose was to liquidate the debts on churches, Plaza Community Center, and All Nations Foundation. No other Conference in all Methodism had undertaken as extensive a program as this.<sup>10</sup> The debt of churches in 1940 was more than two million dollars, occasioned by the depression which had followed the gigantic expansion of the 1920's. The phenomenal achievements of the Conference were made more notable by the coming of the war with its resultant pressures and drain of finances. From June, 1941, to July, 1943, when \$919,000 of indebtedness was erased, 83 churches retired all of their debt [excluding parsonages]. A little

more than two million dollars was raised in all for erasing mortgages and for new building structures. Dr. F. W. Mueller, Executive Secretary of Church Extension Section of the Board of Missions and the Church Extension of The Methodist Church, characterized this great sanctuary fund campaign as "a demonstration of well patterned co-operation and triumphant success."<sup>11</sup>

Another significant event happened in 1952. When the Advance for Christ quadrennium was completed, the Conference decided to move forward on a Conference program using approximately the same quota figures which had been used in the "Advance for Christ." That made it possible to make generous provision for church extension without having a series of campaigns. As a result, between \$25,000 and \$30,000 has been sent each year to the National Board to be used in other Conferences with a need for additional help but without sufficient resources.

In 1948 George Steed of Alhambra, an active layman of the Conference, asked J. Wesley Hole, Conference Treasurer, for suggestions for establishing a Memorial Fund in memory of his parents, the Rev. and Mrs. George Steed. This resulted in the creation by the brothers, George and Roy Steed, of a Revolving Loan Fund for purchasing sites for new churches. The first property bought with the aid of the original \$5,000 gift was a five-acre lot in Phoenix, Arizona, where the Aldersgate Church was later erected. Three other sites in California and Arizona were purchased with that first gift.

The initial success of the fund stimulated a Conference-wide effort in the fall of 1953 to raise \$400,000 for a Bishop's Prospectors Fund. Details of the campaign were arranged through the Executive Secretary of the Board of Missions, Frank S. Williams, who has been outstanding in this field. His awareness of possible future developments in church extension and his personal devotion to it and to missions have made these aspects of the total Conference program noteworthy. Under the direction of Verne Orr, Jr. and Bishop Kennedy, a series of 13 dinners across the Conference realized over \$208,000 in pledges and cash. Additional work on the Prospectors Fund Campaign brought the total pledges to over \$283,000 by March 1, 1956. Many individuals since then have begun memorial funds, thus adding to the resources available. Several new churches already have been built on land secured by the Bishop's Prospectors Fund. Among these are: Christ Church, Norwalk; Aldersgate, Phoenix; Barstow; Hope, Tucson; Los Altos, Long Beach; Granada Hills; West Covina; Orangethorpe, Fullerton; Montclair; Palmdale; Holly-

park, Los Angeles; La Tijera, Los Angeles; St. Matthew, North Whittier; Crossroads, Phoenix; Woodland Heights; and Edgewood, North Covina.

The original purpose of the fund remains of high significance—to get the land while the price is still favorable. Properties are held in the name of the Conference Board of Missions until title can be transferred to the new church when it is incorporated. At that time the Board, from its church extension funds, replaces in the Bishop's Prospectors Fund the amount contributed toward the land purchase. This releases the money to be used to buy other property.

The Big Brother Movement is another vital enterprise in the Conference. Years ago several churches, following the lead of First Methodist Church, Los Angeles, had helped to start other churches. Now this has been continued on a greater scale. First Church, Las Vegas, was a Big Brother for Griffith Church, Las Vegas, investing \$150,000 in its land and first unit. Numerous other churches also have been Big Brothers, such as Trinity, Pomona, to Claremont; Santa Maria to Baywood; First Church, Ventura, to Ojai and Goleta; Catalina, Tucson to Christ Church, Tucson; First Church, Glendale, to Granada Hills; and Pacific Palisades to North Redondo.

A fast growing church in a developing area is often swamped with new members and children. The first unit often is inadequate to meet the needs. Money to make possible additional room is a great boon. In order to provide the loans, the Stewardship Loan Fund has been established, to be paid back gradually by the local church. This church extension has gone forward with an increasing rapidity since 1939.

While the Conference has made excellent progress in evangelism and church extension, it has not been without problems in these fields. Significantly, however, it has not closed its eyes to them. The process of decentralization which had begun in the cities in the twenties and increased in the thirties, greatly accelerated with the coming of World War II. As more and more industries moved in, people moved out. It became imperative that the Church readjust its programs and bring all possible resources to bear upon this changing society. In 1949 under the direction of Dr. Murray H. Leiffer of Garrett Biblical Institute, the first urban seminar on the Pacific Coast was conducted in southern California. Since then similar seminars and conferences have been held periodically to assist ministers in meeting the complexities of city evangelism. In 1953 a committee guided by John L. Mixon made a thorough investigation of First Church, Los Angeles, its resources, membership, and possibilities.

The findings pointed the way toward a re-evaluation of the role of downtown city churches throughout the Conference. Program planning and building planning have benefited through this and similar studies made under Mr. and Mrs. Mixon's guidance across the Conference. The Los Angeles Missionary and Church Extension Society has stressed its vital responsibility in meeting city problems and in helping churches to relocate or to merge resources. Other societies, such as the San Diego Methodist Union, have likewise attempted to solve similar problems in their local areas.

While advancement has been going on in the cities, the Conference Commission on Town and Country has also been active. It has stimulated an interchange of ideas and programs among the various churches outside the almost wholly urban Los Angeles District. Problems such as the farm laborer and the transient migrant have been faced and often overcome. These smaller churches have created a sense of community through such activities as prayer groups, fellowship dinners, and actual involvement in social ills.

Each church in any Conference must meet its peculiar difficulties in its own way. Much help has come from headquarters through the Co-ordinating Council of the Conference. As early as 1943 a committee, with Ray Ragsdale as chairman, was appointed to make an objective study of all boards, committees, and agencies with a view to unify and co-ordinate their work. Since the results were not fully satisfactory, another committee, with Hayden S. Sears as chairman, was appointed in 1952, looking toward reorganization and reduction of the administrative machinery. The resulting Co-ordinating Council was established in 1954. Under the new set-up boards and agencies were to initiate studies and formulate creative plans for present activities and future programs. All these were to be co-ordinated at an Annual Planning Conference. This involved wide representation from nearly all of them and also included the Bishop and District Superintendents. New offices were created: two Executive Secretaries; and Directors of Adult Activities, Youth Work, Children's Work, Public Relations and Communication, and Camp Facilities.<sup>12</sup>

Problems within the Conference soon came to light, among which were overlapping work and conflicting lines of authority. With these in mind the 1958 Conference made revisions, designed to strengthen the Council's work. The major change lay in eliminating (1) confusing and conflicting lines of administrative leadership and responsibility and (2) overlapping between the work of the District Superintendent in his district and that of Co-ordinating staff person-

nel. Additional executive strength was given to the Boards of Lay Activities, Christian Social Relations, and Evangelism. A Strategy Committee also was created to prepare the agenda for each meeting of the Coordinating Councils.<sup>13</sup> It is yet too early to ascertain the effectiveness of the reorganization. Representation is wide, comprising every board and agency in the Conference. Co-ordinated planning to implement the Annual Conference program is done carefully with a follow-up meeting in the ensuing spring to evaluate the work.

##### 5. STEWARDSHIP AND MISSIONS

The excellent record of stewardship by the Conferences before 1939 was continued by the united Conference. The loyal response to the "Sanctuary Crusade" and other aspects of Conference church extension already has been pointed out. Another aspect of benevolence is missionary work. The Southern California-Arizona Conference has been among the top Conferences in the missionary outreach of Methodism. The Crusade for Christ to rebuild a war-torn world found this Conference with a quota of \$632,000. Over \$700,000 was paid.<sup>14</sup> Over one million dollars was raised thereafter in the "Advance for Christ." The Conference stood fifth in the United States in all money paid by Annual Conferences and eighth in per capita giving. These figures include only the General Conference Advance. If the Annual Conference payments were included, the Conference probably would be ranked first.<sup>15</sup> To prick the conscience, however, the treasurer reminded the Conference members that over one hundred churches gave less than 50% of their quota in spite of the fact that the per capita income in the Southern California-Arizona region was the highest in the land.

The Conference has had a history of never being satisfied with the status quo. For the year ending May 31, 1956, among all Methodist churches giving \$8,500 or more to World Service and Conference Benevolences on apportionments, seven out of the first fifteen were from southern California and Arizona.<sup>16</sup> This Conference, though not of the first ten in size, was first in per capita giving to World Service and Conference Benevolence on apportionments (\$4.34), second in per capita giving for total benevolences (\$8.57), first in per capita giving for current expenses (\$21.01), and first in per capita giving for all purposes (\$63.84).<sup>17</sup>

Besides the Conference proper, its Woman's Society of Christian Service has shown a similar determination continually to improve its stewardship. In 1943 the Conference Woman's Society was eighth

in membership and first in per capita giving in the United States. It was one of three that gave over \$100,000 to missions.<sup>18</sup> Fourteen years later it was fourth in size but first in per capita giving (\$7.24) among all the major Societies in the United States. Only one other Society reached a higher per capita average.<sup>19</sup> For the 1959 Conference year it repeated this achievement.<sup>20</sup> Many local churches and individual groups have shown missionary concern. Some have brought displaced persons and families to America, others have supported foreign missionaries, still others have financed church projects in needy areas, especially Mexico and Hawaii.

#### 6. THE LAITY COMES OF AGE

With unification the laity gained full status throughout the entire Church. In the former Methodist Episcopal Church, South, this already had been the case. As has been indicated, however, in the Methodist Episcopal Church the laity were never members of Annual Conference. Full equality of opportunity and privilege after 1939 led to a strong and forward-looking program.

The continually high attainments in the fields of evangelism, church extension, and stewardship, which have been previously examined, were made possible by the devotion, planning, and hard work of the laity in conjunction with the ministry. Laymen have proved their value time and time again by leadership on boards and committees, by concrete support of the local church program, and by the high quality of their lives. Bishop Kennedy has often paid tribute to the unselfish work of the laymen and laywomen.

The Conference has been most fortunate in its Conference lay leaders. Bert L. Cooper, attorney, and member of Trinity Methodist Church in Pomona, was its first Lay Leader, 1939-1941. In those early months of unification he did a statesman-like job of laying a solid foundation for the future. The organization proceeded slowly, with a certain confusion and uncertainty regarding duties and opportunities. To remedy this situation Mr. Cooper gave encouragement and practical ideas. Especially important was his urging of a four-year term for the Lay Members of the Annual Conference in order that they might derive the value from Conference and make a vital contribution to it and to their local churches.<sup>21</sup> Mr. Cooper was succeeded by Alpheus B. P. Wood, who served from 1941 to 1955. During these years the laymen made their influence felt in every line of Conference endeavor. In February, 1942, the first laymen's day was held in the local church. A one-day retreat was inaugurated in 1943,

something which has grown steadily in attendance and effectiveness. During Mr. Wood's term a fully unified spirit was achieved, goals were clarified, and leaders on all levels were trained. The first Bishop's Laymen's Luncheon was held in November, 1952. This became an annual affair, filling the largest dining room of the Statler Hilton Hotel in Los Angeles, and brought together laymen from across the Conference for inspiration and fellowship. The large attendance led in 1954 to the setting up of three additional annual meeting places: San Diego, Phoenix, and Tucson. These too have been filled to capacity.

In 1955 Alpheus Wood was succeeded by Hubert Orton, a businessman engaged in real estate and insurance. Under Mr. Orton, who is still Lay Leader, the gains of previous years have been continued and new ideas also have been advanced. One of the most notable of these is the Weekend Witness Mission, started in the fall of 1955, and giving laymen the opportunity to witness in visitation evangelism.<sup>22</sup> Another is the Board of Lay Activities workshop. The first was held on January 24-25, 1959, at Pilgrim Pines, a mountain camp near Yucaipa above Redlands. Such questions as "Where are we? Where are we going? How do we get there?" were discussed. The workshop, which will be an annual affair, gives the members opportunity to compare notes, discuss, and receive guidance on various aspects of their local problems.<sup>23</sup>

Prior to unification an unofficial group of laymen in southern California had been meeting together for constructive work and had called themselves "The Methodist Men," a name adopted by the united group of laymen throughout the Church.<sup>24</sup> Gradually across the Conference clubs became chartered. By 1944 68% of all the churches had local groups. In 1959 there were almost 300 fully chartered Methodist Men Fellowships in the Conference. Besides their total support of the Conference program, the laymen have sponsored many projects. One of the most outstanding has been the Student's Scholarship Fund, which was originated in 1948 as the result of the effort of a layman, George Beer. Alpheus Wood presented the idea to the Conference Board of Lay Activities which endorsed it. Lynn W. Ballard and other laymen developed its operation. Numerous young men and women have been aided.

The Woman's Society of Christian Service of The Methodist Church began in January, 1939, as a fusion of the several older societies. Today it is the largest religious women's group in all the world. Within one year after the Conference Society was organized there were 260 societies with 25,000 members.<sup>25</sup> Today with a membership



Mrs. Charles A. Trowbridge, Conference President, W.S.C.S., 1956-1960

of more than 45,000 the Conference W.S.C.S. ranks fourth in membership in the United States, with 385 local Societies and 132 Wesleyan Service Guilds. The women, like the men, have been most fortunate in their choice of leaders. There have been six Presidents of the Conference Woman's Society of Christian Service: Mrs. L. F. Sedgwick, 1940-1943; Mrs. F. W. Boerner, 1943-1946; Mrs. Neal D. Ireland, 1946-1950; Mrs. Earle K. Scott, 1950-1954; Mrs. Edwin A. Ingham, 1954-1956; and Mrs. Charles A. Trowbridge, 1956-1960.

Like the laymen, the women have played a vital role in the life of the Conference. The effective missionary and stewardship program of the Woman's Society has been suggested elsewhere, as have the many institutions which are a part of the women's program. Year after year the Conference Society has pushed forward to new goals. A significant recent project is the Missionary Tour in participation with youth, giving young people the opportunity to observe the many home missionary efforts. Each summer since 1940 a World Friendship Camp has met with a two-fold purpose of missionary recruitment and education of junior and senior high school age girls.

It is not an exaggeration to state that much of the success of the Southern California-Arizona Conference has been due to an extremely consecrated Woman's Society of Christian Service.

#### 6. ACCENT ON EDUCATION

Methodists in southern California and Arizona brought into the unified Conference a wealth of experience in the entire field of Christian education. Since 1939 both the ministry and laity have worked steadily for an enlarged and enriched program.

Workshops for teachers of each age group, summer observation schools, institutes and camps increasingly have played an integral role in the outreach of the Board of Education. "Three Great Days," which began informally immediately after unification, became an annual event in the winter. Held in one of the larger churches, this program made available good training in Christian education to anyone in the Conference. Instruction in teaching methods was the primary consideration. By 1957 the school had grown so much that three different locations were utilized. The following year more than six churches became centers for the instruction.

Excellent leaders for the various age levels undoubtedly have been among the causes for the sound and active program of the Conference Board. Alice Louise Brown was Director of Children's Work 1939-1951. She was succeeded by Ethel Ristine. James McGiffin headed up the Conference Youth program from 1939 to 1945 when he was succeeded by the Rev. Thomas K. Farley, who served until 1956. Under the direction of Mr. Farley, the youth program was greatly expanded, the camping program was enlarged, more thorough officer training was provided, and a well-organized structure was constructed from the local level up to that of the Conference. The Rev. Richard Edgar came as Mr. Farley's associate in 1952 and after Mr. Farley left continued in that capacity until 1958. The current director of Youth and Student Work is Elbert Dow Hoffman, who has served in this office since 1956.

In charge of the over-all program was Dr. Gerald B. Harvey, the Executive Secretary of the Board of Education from 1943 to 1956. Transferring from Wisconsin in 1928, Gerald Harvey worked in several churches in the Southern California Conference as pastor, associate pastor, and Director of Christian Education. In 1943, after two years as Pasadena District Superintendent, he succeeded Jesse Lee Corley, who had held the position of Executive Secretary for twenty-four years, pioneering as one of the first educational secre-

taries in American Methodism. In 1956 Gerald Harvey was elevated to the national position of Executive Secretary and Field Representative, Joint Commission on Christian Education for Foreign Fields of The Methodist Church. In this unique situation he has been attempting to strengthen the Methodist program of Christian education in foreign lands. Following Dr. Harvey's acceptance of this responsibility, the secretary of the Board of Education was also made a General Associate Secretary of the Co-ordinating Council.

An outstanding aspect of the Conference Christian educational program has been continual instruction in and promotion of Methodist Church School Curriculum. The aim has been to have every church school use the Methodist literature. By the end of 1959 more than 90% of the churches had done this. Laboratory schools and workshops, offering firsthand observation in the use of these materials, have continually helped to raise the level of effective teaching.

Of note also has been the activity of the Methodist Youth Fellowship, the national youth organization created in 1940 to replace the former Epworth League. On the older youth level the Wesley Foundation has been influential. Numerous college and university campuses have full-time or part-time Wesley Foundation directors or are affiliated with the Student Movement. From 1939 to 1956 the program was under the general direction of Herman N. Beimfohr. Since then Elbert Hoffman has been in charge of this, with Dr. Beimfohr responsible only for the program at University of California at Los Angeles. By 1959 the Conference reached seventeen institutions of higher learning in southern California and Arizona, ministering to more than 10,000 Methodist youth. The Wesley Foundation has worked closely with the University Religious Conference, a co-operative enterprise among religious groups which offers religious courses to university students. The Methodist Student Movement has made a significant contribution to youth work throughout the Church. During the years 1949-1951 a very complete survey of Methodist work at colleges and universities in Arizona, California, and Nevada was conducted by Murray H. Leiffer. This produced forty-three different conclusions and recommendations for developing the ministry to college youth. Many of these involved the strengthening of religious ties on the pre-college level, especially since "the growth of students into effective leaders is largely determined by their pre-college life in the home, church, school, and various youth group relationships."<sup>26</sup>

The program for Junior and Senior High young people has likewise advanced. "Youth Day at Annual Conference" began in June

of 1940. Conventions, institutes, retreats, educational seminars—these have been part of the well-rounded program of the Conference Methodist Youth Fellowship. The Methodist Youth Exchange has sent work teams to Germany and caravans to Hawaii. In 1955 the program was broadened to include the Methodist Service Projects Commission and has included European Seminars and work teams to Japan and Central America. The Camp Commission, organized in 1944, encouraged the Conference to buy good facilities for camps and to rent other sites that could not be purchased. Today the Southern California-Arizona Conference is considered to have more camps than any other Conference in all Methodism.<sup>27</sup> The Conference owns Arroyo Grande (Arroyo Grande, California), Cedar Glen (Julian, California), Cisquito (near Saugus, a gift of the late Mr. Don C. Porter of South Pasadena), Lazy W. (near San Juan Capistrano, California), Colby (Singing Springs, California), Methodist Leaders' Lodge (Wrightwood, California), Mingus Mountain (near Jerome, Arizona), Pinery Canyon (southeast of Williams, Arizona), and Sturtevant (north of Sierra Madre, California). Within two hour's drive of any church in the Conference are good facilities for Christian recreation and family living.

Indicative of the Conference interest in education is the fact that it has raised or helped to raise several men of exceptional educational leadership in Methodism. Gerald Harvey has been mentioned. Three others deserve special attention.

Harold C. Case came to First Church, Pasadena, in 1945 after successful pastorates in Illinois, Kansas, and Pennsylvania. In 1951 he became the fifth President of Boston University, one of Methodism's large educational institutions, and seat of Boston University School of Theology.

Walter G. Muelder, who was a member of the Southern California Conference and then of the united Conference, became Dean and Professor of Social Ethics of Boston University School of Theology in 1945, following teaching positions at Berea College and the University of Southern California. He has been an outstanding leader in the ecumenical movement and has written widely on theological and ethical problems, including *Religion and Economic Responsibility* and *Foundations of the Responsible Society*.

Murray H. Leiffer entered the Southern California Conference on trial in 1924 and joined in full connection three years later. Since 1929 he has been on the faculty of Garrett Biblical Institute in the field of social ethics and is recognized as one of the foremost leaders and authorities on church survey work within Methodism.



Methodist Headquarters Building

#### 8. CONFERENCE HEADQUARTERS

When certain tax situations made the Plaza Community Center untenable as the Conference headquarters, a Headquarters Corporation was authorized by a special Annual Conference on December 18, 1953, the same Conference which assumed one half the financial responsibility for the Arcadia Hospital. The following June, full authority was given the Corporation to act to secure a new location. Proposals were received from Wilshire Methodist Church, First Methodist Church, Los Angeles, Pacific Homes Corporation, and the Los Angeles Church Federation. After investigation, the proposal from Pacific Homes Corporation was accepted because of accessibility, costs, parking, and facilities.

Originally the Headquarters Corporation was authorized to purchase and to hold property, but the contract with Pacific Homes Corporation was on a lease basis. Since the arrangements were very satisfactory, the Conference ordered the Headquarters Corporation dissolved in June, 1956.<sup>28</sup> The dedication service was held on Tuesday, April 10, 1956. The new building at 5244-5250 Santa Monica Boulevard has extensive meeting rooms, vast office space, and meal service. The Cokesbury Book Store occupies most of the first floor.

9. THE COKESBURY BOOK STORE

The Methodist Book Concern and a book store of the Methodist Episcopal Church was established in San Francisco in 1852. In southern California a book store was operated for a number of years by the Board of Education of the Southern California and Southern California-Arizona Conferences at 125 East Sunset Boulevard. In 1943 the Publishing House took this over. In 1956 the Cokesbury Book Store was moved to the new spacious quarters at 5244 Santa Monica Boulevard.

10. COMMISSION ON PUBLIC RELATIONS

As new channels of communication have developed, Methodism usually has tried to utilize them. The only church in the Conference which operated its own radio station was Trinity Methodist Church, Los Angeles. First Methodist Church, Los Angeles, broadcasted its morning services beginning in the late 1920's. In the late 1940's the television ministry was inaugurated. Funds have been allocated yearly to make this aspect of Methodist communication vital. The Conference itself does not operate any television station. Many of its ministers periodically have appeared on devotional programs, while several churches have had their worship services televised on "Great Churches of the Golden West."

In 1951 a new chapter began in Conference public relations with the appointment of a full-time director, the Rev. Crawford Trotter. His pioneering efforts not only brought The Methodist Church closer to the newspapers by improving church-press relations but also related the Conference to the Church's National Commission on Public Relations. Meantime a Television, Radio, and Film Commission was actively engaged in promoting church advancement in these areas. Experimental pilot films as well as broadcasts of many of Bishop Kennedy's addresses have resulted. Of much benefit to the Conference in this work has been Glenn McMurry, staff member of the department of cinema at the University of Southern California. Thoroughly trained in the field of communications, he has had experience at home and abroad with the United States government. Until 1958 he served as the Executive Secretary of the Commission. The present Executive Secretary is Bruce Williams, formerly of the *Advocate/Together* staff.

In 1958 the Television, Radio, and Film Commission merged with that of Public Relations under the name Commission on Public

Relations. It is hoped that the merger will help to co-ordinate these fields better. Already numerous churches have established local committees on public relations. The objectives of the Commission are to present the story of Methodism to the people of the Conference, to provide them with training and counsel in the use of public relations techniques, to try to correct misconceptions of the Church, and to answer criticism of it.<sup>29</sup>

## II. OUTREACH TO OTHER RACES AND NATIONALITIES

Since unification the concern evidenced for other races and nationalities has continued to manifest itself, especially through the various institutions already discussed. Mention also should be made at this point of four additional matters.

### *i. Integration of the California Oriental Provisional Annual Conference*

From time to time in past Methodist history a General Conference has made it possible "if and when it seemed desirable" for various Provisional Annual Conferences to integrate with Annual Conferences through which those groups geographically were located. In 1948 General Conference took such action in regard to the following Provisional Conferences: California Oriental, Latin American, and Pacific Japanese.

The first step to apply this principle in the Southern California-Arizona Conference was taken in 1949 when Bishop Baker appointed a Committee on Integration representing both groups. That committee reported in 1951 but its recommendation was confined to the California Oriental Conference. The ministers and laymen adopted the resolution accepting the appropriate churches and members of the Provisional Conference into the Annual Conference. By 1952 the merger had been completed, and thirteen additional ministers received their appointments from Bishop Baker.<sup>30</sup>

### *ii. Integration of the Latin American Provisional Annual Conference*

In February, 1953, a special committee representing the Southern California Conference, the California-Nevada Conference, and the Latin American Provisional Conference met. A vote taken indicated that an overwhelming majority of both laymen and ministers favored integration. Meeting again in May, the group decided that June,



A delegation to the Japanese Provisional Annual Conference

1956, should be the date for final integration. This would allow time for the Latin American Conference to raise its minimum salary schedule and also would allow an adequate period to prepare the churches for merger. Plans proceeded according to schedule. On June 22, 1956, in Executive Session, Bishop Kennedy announced the transfer of twenty-seven ministers and approximately 2,375 members into the Southern California-Arizona Conference.<sup>31</sup>

*iii. Japanese Provisional Annual Conference*

This Conference, organized in 1940 after forty years as a Mission Conference, is still independent. Two churches of the Conference are outside the Western Jurisdiction. It is expected that eventually integration will occur, but apparently the ministers of this Conference prefer to remain as a Provisional Conference until all their churches become self-supporting.<sup>32</sup>

*iv. The Growing Influence of the Negro*

In the 1940's and the 1950's Negroes continued the westward migration which had been evident before the time of unification. The Southern California-Arizona Conference has tried to fulfill the needs of this racial group by adding new churches. In 1959 there were ten

active Negro churches with an approximate membership of 6,218. Holman (membership 1,944) and Wesley (membership 1,367), in Los Angeles, are the most prominent Negro churches. L. L. White has been at Holman since 1947, and E. W. Rakestraw at Wesley since 1936. Mr. White was elected a delegate to the 1960 General Conference.

Inter-racial work has proceeded cautiously, yet courageously. A changing city demands a changing philosophy in church relations as well as in other areas. By 1959 there were more Negro ministers in the Conference than there were Negro churches. In 1956 the Rev. Dan Towler, Negro minister and former member of the Los Angeles Rams football team, was appointed to the Lincoln Avenue Church in Pasadena. This church, while predominantly Caucasian, had some Negro members and was close to a large Oriental community. When Mr. Towler took the pastorate, a few of the Caucasian members left, but others of the same racial group who believed in integration took their place. In 1960 this church was continuing a ministry on this same basis in its transitional neighborhood.

Normandie Avenue was the first all-white congregation to have a Negro pastor. The Rev. Nelson B. Higgins, Jr., a former Baptist, was assigned to this church in June, 1957, by Bishop Kennedy after considerable study of changing conditions. The appointment attracted nation-wide attention.<sup>33</sup> In twenty years the membership of the church has dwindled from 250 to 43. It was evident that the community had been in transition for a number of years. Normandie Avenue Church had maintained a closed door policy with respect to Negro members except for allowing Negro children to attend the Church School. With a population of about 20,000 in the area, there was a great need to keep the church alive. Consequently, Mr. Higgins was appointed as an Approved Supply. Although many members left, many new ones joined. Neighboring churches gave much support, both in morale and physical equipment.

Mr. Higgins was an excellent preacher and had a fine personality that won many friends for himself and the church in the early months of the new plan. When it came to administration, however, Mr. Higgins met difficulty because of his Baptist background. He was continued as Approved Supply in 1958. When it became apparent that the organization of a Methodist church was not congenial to him, he resigned and decided to organize a small Baptist Church in the same community.

In 1959 the Rev. Wilbur Johnson, Methodist minister from Richmond, California, was appointed. The transition has been made and

the people have rallied to his support. In the near future a building program is contemplated. The increase in membership from 43 in 1957 to 213 in 1959 vindicated the decision to integrate this church.<sup>34</sup>

## 12. UNIVERSITY OF SOUTHERN CALIFORNIA

Unification led some to feel that an independent theological seminary might be established. A Conference Commission decided the time was not ripe for creating a new School of Religion and commended the graduate School of Religion of the University of Southern California as worthy of continued support. In 1949 Dr. Earl Cranston was appointed Dean of the School of Religion by the University of Southern California. Loyal to both the University and to The Methodist Church, Dean Cranston guided the school through years of very critical readjustment.

In November, 1952, the Trustees of the University changed the Articles of Incorporation, eliminating the provision that a majority of the trustees must be Methodists. This was done "to eliminate any possibility of misconception."<sup>35</sup> Significantly, a week later the trustees received the first annual gift of \$419,000 from the County of Los Angeles for services through the University's School of Medicine.<sup>36</sup> The following February a committee was appointed by Bishop Kennedy to represent the Conference in negotiations with the University to clarify the relationship between the Conference and the School of Religion. When subsequent discussions did not lead to a satisfactory working agreement, the Conference determined to establish a separate school of theology. In January, 1956, a new but continuing school of theology, authorized by the Southern California-Arizona Conference in 1955, and wholly independent of the University of Southern California, was incorporated as a legal organization, known as Southern California School of Theology, and retaining the entire faculty and curriculum of the School of Religion. It met at University Methodist Church, across the street from the University, for one year pending the determination of a permanent home. Invitations were received from several places, from San Diego to Santa Barbara and as far east as Redlands and Arizona. An official committee of the Conference, drawing upon experts from across the country, completed a study and recommended to Annual Conference that Claremont be the new location. Eighty years previously Charles Maclay had made possible the Maclay College of Theology through a magnificent gift. Now another layman, who desired to remain anonymous, donated well-located and extensive land in Claremont

that the tradition of Maclay might be continued. In the fall of 1957 classes opened in buildings leased from the Associated Colleges of Claremont while the permanent campus was being readied. It was occupied early in 1960.

To assess the long history of the Southern California Conference, and its successor Conference, in its relationship with the University of Southern California is no easy undertaking. The hopes and dreams of the early leaders were that a great institution of Christian learning could be established and cultivated for the people of southern California. When Maclay College of Theology became a part of the University, those original desires assumed added significance. Times changed. The University survived the almost fatal depression of 1888-1894. Even as Los Angeles mushroomed so did the University. To many connected with the University, as well as no small number in the Annual Conference, the University seemed to have grown to be too large for the Conference alone to finance adequately. If every institution of Methodism that did not receive all the support it felt entitled to from an Annual Conference were to sever its relationship, Methodism today would have few, if any, institutions. The leaders of such schools always have known that funds must be sought elsewhere. Yet it must be admitted that few schools of Methodism had grown as large as had the University of Southern California by 1928. Needing a tremendous endowment, the University then decided to change its by-laws, and twenty-four years later the last reference to The Methodist Church was eliminated from these same by-laws. With this and subsequent steps a great university, born and nurtured in the Christian faith and life, became secularized. It had followed a pattern not unique in the history of American higher education.

A new chapter in the life of the School of Theology is now unfolding on the Claremont campus. In October, 1957, Dr. Ernest Cadman Colwell assumed the Presidency of the seminary. As a well-known New Testament scholar, able administrator, former president of the University of Chicago, and former vice-president of Emory University, Dr. Colwell had already provided outstanding leadership and guidance. The entering class of 1957 was the largest in the long history of the institution. The Conference was confident in pledging strong support to such a school that promised great things for the future of Methodism and for other denominations as well.

### 13. CALIFORNIA WESTERN UNIVERSITY

Until the organization of Alaska Methodist University in 1958,

California Western University in San Diego was the newest Methodist institution of higher learning in America. This school is another aspect of the Conference's concern for education. In 1951 a committee was set up to negotiate with the University, then known as Balboa University, regarding the possibility of Conference affiliation. The Annual Conference in 1952 committed itself to accept the University as a Conference institution if the school by 1957 had met certain conditions including sufficient endowment, adequate equipment, and library facilities. By 1956 these had been satisfied, including accreditation by the University Senate of The Methodist Church and by the Western College Association. The Conference then granted affiliation. Under the leadership of President William C. Rust, a minister of the Southern California-Arizona Conference, the University has made progress. Building has proceeded rapidly; standards of faculty and library excellence have kept pace. In 1961 in conjunction with the school the Conference expects to enter into an endowment drive for an additional one million dollars. As the only Protestant affiliated school of higher education in its county, California Western appears to have an opportune future.

#### 14. CONTROVERSIES

##### i. *Executive Session*

Second, this objection rests on the supposition that all the preachers will vote alike and all the laymen alike. That is a pretty far-fetched supposition. We have never seen "rugged individualism" more rampant, upon the part of both ministry and laity, than in an Annual Conference. Methodist polity may not be as independent as that of Baptists, but Methodist people are about as independent in their thinking and acting as anybody we know, and have a confirmed habit of sooner or later breaking up blocks, whether of ministers or laymen, with complete ruthlessness and happy abandon.<sup>37</sup>

Thus spoke (in part) the Judicial Council on a most interesting case originating in the Southern California-Arizona Conference. The outcome made the executive session an acceptable part of American Methodist procedure because of the action of the Conference.

At the Uniting Conference the discipline and organization of the new Church were determined. Section IV, Article 1, concerned the matter of passing upon the character of ministerial members. Therein it was stated that the District Superintendent may answer for each man, that he may call each man in his district by name in open session, or that the Annual Conference Committee on Conference and

Ministerial Relations may ask each District Superintendent to make one report to the Annual Conference. Following these three choices there then appeared this important clause:

*Provided*, that the Conference may order an executive session of the Ministerial Members, to consider questions relating to matters of ordination, character, and Conference relations.<sup>38</sup>

On June 22, 1945, during Annual Conference, the ministers of the Conference held an executive session, without admitting laymen, to pass on matters of ordination, character, and Conference relations. The next afternoon Bishop Baker was asked for a ruling on the legality of the session. No ruling was given, and the same afternoon a unanimous resolution was passed by Annual Conference to have the Judicial Council rule on the legality of the session by the ministers on June 22.<sup>39</sup>

On May 9, 1946, the Council ruled that no Annual Conference had authority to request the Judicial Council for a ruling on the constitutionality of an action of General Conference. The case was dismissed on the grounds that the Council was without jurisdiction in the matter.<sup>40</sup> Then in June, 1946, the Conference requested the Council of Bishops to appeal to the Judicial Council to determine the constitutionality of the clause. The Council of Bishops voted affirmatively for this appeal.<sup>41</sup>

On April 23, 1947, the Judicial Council, with two dissenting, ruled in favor of the ministerial body of the Southern California-Arizona Conference. The Council declared that it was constitutional to choose the closed session for the matter of "ordination, character, and Conference relations," as provided in the constitution of the United Conference and (in 1947) contained in the latter part of the *Discipline*, paragraph 646. The decision was based primarily on two factors: first, that the rule in the *Discipline* was imposed not arbitrarily but rather by choice of ministers and laymen and was the result of an adoption of a motion subject to debate; and, second, that the Annual Conference had a right to designate any group to perform for it a specific item.<sup>42</sup> This power was enhanced by paragraph 22 of the *Discipline* which stated that "lay members may not vote on matters of ordination, character, and Conference relations of ministers."<sup>42</sup> The Judicial Council continued:

... the specific denial to a group of the right to vote on a given question negates any presumption of an inherent right in the members of that group to be present and participate in the discussion leading up to such vote . . .<sup>44</sup>

The Judicial Council believed that the wording was ambiguous and should be changed, but to the present time it has remained as it is.\*

In brief, the laymen, who are constitutionally members of the Conference, felt that the executive session violated their rights since they were excluded from a group that is part of the Conference. In 1947, following the ruling, the Annual Conference took action to allow laymen to sit in the session without a vote. This was exactly what they were fighting for in the first place. (However, the *Discipline* is still ambiguous as to the right of laymen even to sit in the session.) In 1957 by vote of laymen and ministers, laymen are excluded from the hall only on the question of passage of the character of ministers. Thus ended an interesting chapter in Methodist constitutional history.

#### ii. *Social Study and Action*

In 1942 Bishop Baker, in answer to "What is the Church to do?," said:

The Church must recognize the danger within our own borders to our democratic inheritance, to civil liberties, to the hard-won gains of labor and social security. She must foster attitudes which can stand against hatreds which threaten, and the perversions of truth which always accompany war.

She must stand for fair play to minority groups, to the Negro, to the Japanese American citizen, and to other citizens who stem through ancestry from enemy countries.<sup>45</sup>

The stand for civil liberties and for a more just social and economic order by the Conference in the mid-thirties was representative of an unbroken history of similar stands to the present day by Methodists of southern California and Arizona. Such Christian witness has been due in no small part to the direction of Bishop Baker and Bishop Kennedy. Both have stood unashamedly and unafraid in the application of the personal gospel to the social order.

Consistently the Conference has opposed the manufacture, sale,

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\* It may be noted that the request from the Conference to the Council of Bishops (and thus ultimately to the Judicial Council) was for a ruling on the constitutionality of the paragraph and not the legality of the session (as the original resolution had). Actually the Conference did not order the executive session; the ministers just met. Certainly the *Journal* indicates no such order, and neither Bishop Baker nor anyone else present can remember such order. Because the ministers just met, had the resolution requested the legality of the session rather than the constitutionality of the paragraph, it is perhaps doubtful that an affirmative ruling would have come; for wording of the decision makes Annual Conference action of so ordering a session the basis of the final Judicial Council decision!

purchase, and consumption of alcoholic beverages. Likewise it has opposed legalized gambling. There has not been one year during which a slack attitude could be noticed on any such issues as these.

During World War II every Conference session protested the unfair treatment of the Japanese-Americans who had been herded into relocation camps. The youth of the area secured temporary release of Japanese young people to attend summer Institutes. The Conference was one of the leading groups that helped to make concrete plans to rehabilitate these displaced Americans when in 1945 they returned to a normal life. Local ministers and laymen offered much guidance during this transition.

Following the pattern set just prior to unification, the united Conference has stood firmly on the ground of the right of the individual conscience in time of warfare. It has supported wholeheartedly the General Conference statement that there is not now a common judgment regarding what to do in respect to war. Throughout the second world conflict and to the present time it has reaffirmed loyalty to the United States Government and to the President. At the same time it has been loyal to those men who have registered as Conscientious Objectors, offering them counsel and moral support.<sup>46</sup> Without variation the Conference has stood against all campaigns of fear in the field of civil liberties including investigations and loyalty oaths. In this critical sphere Bishop Oxnam, formerly of this Conference, has played a leading role, and the Conference unitedly has supported his fight as well as its own throughout California.<sup>47</sup>

More important than mere pronouncements has been concrete action. During World War II laymen and ministers served as hospital volunteers and in emergency relief organizations. Churches had outstanding programs and activities for service men. One Arizona minister is reported to have conducted courses in English for German prisoners of war.<sup>48</sup>

In 1950 a Board of Social Study and Action was formed to lift the matter of Christian concern out of mere debate and to put it into practical effect. In 1956 the name was changed to the Board of Christian Social Relations. This group has taken the lead in specific action. Among other things, it has sponsored seminars on critical problems and has given valuable suggestions to local churches for facing particular problems and organizing them for united action.

One of the most encouraging—and interesting—events in this field involved the Los Angeles Board of Education election of 1957. A committee of citizens asked Bishop Kennedy to be chairman of the Committee for Better Schools. He was genuinely interested but felt

he could not give adequate time to the chairmanship. Frank Williams, J. Wesley Hole, and Ray Ragsdale urged him to accept it, and in a moment of enthusiasm the last-named told the bishop, "If you will accept the chairmanship, I will be glad to help you!" As a result Bishop Kennedy became Honorary Chairman and Dr. Ragsdale the "Working Chairman." Screening the numerous candidates in the election, the committee came up with two appropriate coalition choices, Mrs. Mary Tinglof, wife of an attorney, and Mr. Ralph Richardson, professor at the University of California at Los Angeles. Opposed by all of the metropolitan newspapers, the committee nevertheless proceeded carefully and excitedly with its campaign. Publications from various religious denominations presented the issues. A leading one was the right to teach about UNESCO (United Nations Economic, Scientific, and Cultural Organization) in the public schools. After victory was achieved, Dr. Ragsdale was informed that it was the first time in more than twenty-five years that a Los Angeles *Times*-sponsored candidate for the Board of Education had been defeated.<sup>49</sup>



## **CONCLUSION**



## Conclusion

Such has been the history of Methodism in southern California and Arizona. There have been high moments of triumph and low periods of defeat. Significantly, however, there has been steady advance. Perhaps the reason never was stated better than it was in 1941. Frank G. H. Stevens, member of the Conference since 1898, spoke these words to the Annual Conference:

Sometimes when we are tempted to look down, the going is rough; when we are prone to look within, we see a lack; but looking out, there is the pressing need; and when we have sense enough to look up, there is God. And the answer.<sup>50</sup>

Certain conclusions become evident from this study of Methodism in the far southwest. The Methodist Episcopal Church was decidedly the stronger of the two Wesleyan branches in both size and financial strength; this preponderance allowed many more opportunities for advancement in significant areas. In education the University of Southern California was an outstanding accomplishment, while in the field of social relations the Church of All Nations gained national prominence. The Southern Church, limited as it was by numbers and finances, nevertheless also was able to point to achievements. Most notable perhaps were the Homer Toberman Deaconess Home and the Tucson Tubercular Hospital.

Both Conferences contributed leaders and ideas to their respective denominations. Bishops and educators came from each. Trinity Church of Los Angeles pioneered in the development of the Epworth League. Robert Shuler, its minister for thirty-four years, was undeniably one of the outstanding figures of Southern Methodism in the country. Edward Locke, Bromley Oxnam, and Frank Stevens were examples of the high quality of leadership furnished by the Southern California Conference. In the matters of ministerial pensions, minimum salaries, and high educational standards for the ministry this Conference of the Methodist Episcopal Church played an influential role in Methodism as a whole.

Certain issues such as Mormonism and prohibition created an essential degree of unanimity of thought among both Methodist bodies. Beyond these a diversity could be seen. Whereas both had voiced

an early opposition to critical, liberal scholarship, by 1925 the Southern Church alone spoke out publicly against it. Moreover it did not yet become embroiled in social controversies as did the Methodist Episcopal Church. Issues of war and the economic order plagued the Northern Church for many years. Southern Methodists made few comments, especially on the latter. Neither denomination escaped a split in its ranks in southern California, though neither was seriously hurt. It was rather an injury of a personal nature to the individuals involved.

Since 1939, drawing upon varied experiences and backgrounds, the united Conference has continued the forward movement which has been characteristic of the ministry and laity of the area. Strong episcopal leadership and obvious group spirit have been vital factors.

It has been one hundred and ten years since the first Methodist minister preached in the southern part of California. Courage, prophetic insight, determination, hard work, abiding faith, a willingness to adapt to new conditions—these have been the instruments by which Methodist men, women, and youth have forged the achievements in the far southwest. Accomplishments have not been automatic, and there have been some failures; but the vision and action have consistently been forward, building upon the past and looking to and planning for the future. In 1960, amidst a tremendously changing environment, due to technological and social developments and to the influx of millions of people into southern California and Arizona, the tasks and challenge seem indeed to be staggering. The dynamic history of the Conference in meeting all manner of change appears to promise a continuously successful future.

**THE OLDEST CHURCH IN THE SOUTHERN CALIFORNIA-  
ARIZONA CONFERENCE**

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## APPENDIX A

### The Oldest Church in the Southern California- Arizona Conference

In recent years, as churches have become more conscious of their history, the question of which is the oldest church in the Southern California-Arizona Conference has been raised more than once. The issue has created a friendly but at times rather spirited rivalry among those who have felt a claim upon the title. The unavailability of old Southern Methodist journals has been partially responsible for the question being as yet unresolved. All of these journals have been available for this study, and it now seems clear, from the evidence given below, that First Methodist Church of Los Angeles is the oldest church.

Four churches have at times contended for the claim: First Methodist, Compton; First Methodist, Los Angeles; Carpinteria, and St. Paul's, San Bernardino. The first two were former Methodist Episcopal Churches, Carpinteria was a Southern Methodist, and the present St. Paul's is a union of the former San Bernardino Methodist Episcopal Church and St. Paul's Methodist Episcopal Church, South. To this list the author wishes also to add First (Grace), Santa Barbara, and San Luis Obispo, both former Methodist Episcopal Churches.

The raising of the following points will help to clarify the question and ultimately to resolve it. By the oldest church does one mean: (1) the place at which the earliest circuit rider worked; (2) the place at which any historical record states that "a church was organized"; that is, where an official board (to use a more modern term) was established by the minister and laymen;<sup>1</sup> (3) the place at which the first Quarterly Conference, the basic structure of a local church, was held; (4) the place at which there was a continuous ministry; that is, the place where there was no break in the ministerial work? The six churches will now be examined one by one.

There is no doubt that Los Angeles was the first place where Bland, the earliest minister, labored. His presence in Los Angeles is confirmed by his own letter to Owen and by Anthony. The report to the Conference in 1854 shows a membership of fifteen and ten probationers. No records survive by which one can tell if "a church

was organized" as stated in point two above. At least one other town—Santa Barbara—was visited by Bland in 1854: "Adam Bland, Presiding Elder . . . held services as early as 1854. The circumstances not being encouraging, no regular service was attempted until 1867."<sup>2</sup> From 1858 to 1866 there was no work by the Methodist Episcopal Church in southern California, and total reorganization, had to take place in 1867. In the spring of that year the first Quarterly Conference of either denomination ever held in southern California occurred at Los Angeles, and the Rev. Columbus Gillet was appointed the pastor. With this appointment there begins an unbroken appointment of ministers to First Church, Los Angeles, substantiated by every Annual Conference Journal.<sup>3</sup>

Turning to Compton, the available data indicates that the church was organized on April 12, 1868.<sup>4</sup> The first Quarterly Conference was held on October 23, 1869.<sup>5</sup> It is most likely that A. P. Hendon, who was pastor at Los Angeles *station* in the fall of 1867, visited the present Compton area and was the one who organized the church in April. It was probably Hendon who held the Quarterly Conference there in 1869 since he was assigned during that year to the Los Angeles Circuit (Los Angeles station also was an appointment). The name "Compton" does not appear in the list of appointments until 1869. Thereafter it appears without a break of an appointed minister.

At Santa Barbara, after Bland's departure, occasional services apparently were held without any pastor. The town is listed in the appointments for 1855 and 1856 "to be supplied," but no pastor was sent. In 1867, with the appointment of R. R. Dunlap, Santa Barbara appears again in the list of appointments and thenceforth without any break. During 1867, at least, Santa Barbara was part of a large circuit. The following year the church was organized.<sup>6</sup> Whether or not it remained part of a circuit is not absolutely clear. In 1874 for the first time the appointment of ministers lists Santa Barbara and Santa Barbara Circuit.

San Luis Obispo appears on the list of appointments for the first time in the fall of 1867. In December of that year the first members were enrolled, and by the next Conference a fully organized church with 66 members and 35 probationers was reported.<sup>7</sup> During these early years, however, and until about 1876 San Luis Obispo was part of a circuit which embraced Cayucos, Olmsted, and San Simeon.

At Carpinteria the appearance of the Rev. J. C. Stewart and the gathering of the first members is established in 1862 from the church register. This is supported partially at least by Simmons, who states that the Rev. J. C. Stewart was in the Los Angeles area in 1862-1864,

although no mention is made of precise localities.<sup>8</sup> He definitely did not remain only at Carpinteria because his presence in San Bernardino is a known fact. Carpinteria then, at best, was part of a huge circuit.<sup>9</sup> In 1864 Stewart was killed, and the work in southern California passed to S. W. Davies and in the following year to S. M. Hogue. Carpinteria, as such, does not appear in the list of Conference appointments until 1873 and then as a circuit under R. A. Latimer.<sup>10</sup> The church register and the Conference journals seem definitely to indicate that no work was done, or at least none worth mentioning, from 1863 to 1868.

Looking finally at St. Paul's San Bernardino, the evidence is again rather hazy. The earliest work in San Bernardino was begun by the Rev. J. A. Burns in 1858.<sup>11</sup> Appointments appear to this *circuit* again in 1859 and 1860. As mentioned in Chapter Two, the presence of Stewart in San Bernardino in 1862 or 1863 and the organization of a church in 1863 definitely is established. The presence of Hogue at San Bernardino, if he was in southern California, is at least probable in view of the previous work there. In 1866, the first year in which there is a record of Hogue's appointment, his name appears opposite Los Angeles. San Bernardino is not given in the list of appointments. The following year, 1867, only one appointment in the southern California area was made: J. E. Miller, to Los Angeles. In 1868 San Bernardino again appears as an appointment, but it is considered a "Mission," filled by M. W. Glover. The next year Glover returned to San Bernardino, this time a station. From the fall of 1868, when San Bernardino is listed as a Mission, the town appears as a continuous appointment, though in 1870 it was supplied by the Presiding Elder.

From all of the available evidence, it seems clear that First Church, Los Angeles, is the oldest church in the present Conference. Certainly it was the location of the earliest ministerial activity and reported some kind of organization to the 1854 Conference. For the beginning of a continuous ministry and the first Quarterly Conference, the fall of 1867 definitely, and the spring of 1867 possibly, can be established. By the fall of 1868, First Church, Los Angeles, was a full station appointment because an appointment to Los Angeles Circuit also appears at that time. Documentation shows that Compton, San Luis Obispo, and Santa Barbara were organized in 1868 and that a continuous ministry existed thereafter. For a few years all three were probably on a circuit basis. Carpinteria may have been formally organized in 1862, but definitely work was most irregular there, if there was any at all, for the remainder of the war years and for some time thereafter. Certainly no regular pastorate can be docu-

mented there, even on a circuit basis, until late 1868 when Miller was assigned to Santa Barbara. Conference journals indicate that most of the coastal region for some years was on a circuit. St. Paul's San Bernardino, was organized in 1863, but the war clearly created breaks in the work and the necessity of reorganization in 1868 as a mission. It is only from 1868, a year after First Church, Los Angeles, that the existence of an unbroken ministry can be established.

**CHARGES OF THE FORMER METHODIST EPISCOPAL  
CHURCH, SOUTH**



## APPENDIX B

### Charges of the Former Methodist Episcopal Church, South

The charges which are given below were all part of the former Southern Church. At unification, of the 291 charges of the first Annual Conference 41 of these were of the former Methodist Episcopal Church, South, 237 were of the former Methodist Episcopal Church, and 13 were new charges. All churches in the present Conference which are not listed below and which were established before 1939 were Methodist Episcopal in background. The reader is referred to the historical data section of the current Annual Conference Journal for the names of those former Methodist Episcopal churches, as well as for the names of those established after 1939 by the united Conference. In the list below circuits (such as "Apache Circuit") which have been discontinued are not included.

*Churches established during the life of the Los Angeles Conference (1870-1922) which still exist today:*

Bowie, Camp Verde, Carpinteria, Claypool, Downey, Duncan, Hollywood (Vine), Liberty, Long Beach (Moore Memorial), Los Angeles (Trinity), Nogales, Norwalk (First), Parker, Phoenix (Central, Bethel, Margaret Brooks Memorial), Pomona (Holt Avenue-Westmont, 1948), Prescott, Redlands (merged with Grace 1939—University, 1949), Safford, San Bernardino (St. Paul's), Santa Ana (Spurgeon Memorial), Ventura (St. John's).

*Churches established 1922-1939 which still exist today:*

Alhambra (Granada Park), Anaheim (Wesley), Avondale, Coolidge, Eastmont, Glendale (Broadway), Los Angeles (Epworth, Florence Heights), Peoria, Phoenix (Broadway, Capitol), Reseda, Scottsdale, Tucson (University—Catalina, Menlo Park, St. John's), Warren.

*Churches established 1870-1939 which were discontinued before unification:*

THE HISTORY OF METHODISM IN SOUTHERN CALIFORNIA AND ARIZONA

Beardsley, Buckeye, Clifton, Cottonwood, Fairbank, Gila Bend, Humbolt, Litchfield, Los Angeles (Marvin Chapel and Woodlawn—merged with Epworth), McNary, Maricopa, Mayer, Miami, Morenci, San Diego (University Heights), Superior, Tombstone, Welton.

*Churches established 1870-1939 which were discontinued after unification:*

Fort Thomas, Solomonville.

**DELEGATES TO GENERAL CONFERENCE**



## APPENDIX C

### Delegates to General Conference

One of the important responsibilities of the Annual Conference is the quadrennial election of delegates to the General Conference. These delegates, elected by and representing their individual Conference members, help to make all the laws of the Church and to fulfill any other significant tasks designated under the Constitution of the Church. Naturally these delegates are chosen from among the most able leadership and usually represent a good cross section of the thinking of the Annual Conference.

#### I. DELEGATES FROM THE LOS ANGELES CONFERENCE

During the years of existence of the Los Angeles Conference, 1870-1922, thirteen General Conferences of the Methodist Episcopal Church, South, were held. To these the Los Angeles Conference elected thirteen clerical and fifteen lay delegates.\*

Of the thirteen clerical delegates eleven were elected one time: T. R. Curtis, H. M. DuBose, J. F. G. Finley, J. E. Harrison, William B. Kavanaugh, J. J. N. Kenney, R. A. Latimer, Millard J. Law, Robert F. Parker, E. P. Ryland, C. C. Selecman.

Two were elected two times: Abram Adams, Robert Paine Howell.

Of the fifteen lay delegates all fifteen were elected one time: F. E. Adams, Frank M. Buster, A. H. Davidson, Gideon E. Franklin, J. B. Glover, E. E. Greenlead, Mrs. R. P. Howell, H. A. Hughes, Ulrech Knoch, Isaac N. McGuire, M. L. Montgomery, E. B. Moore, Albert Oglesby, L. D. Palmer, L. M. Wicks.

To the special called General Conference of 1924 to consider unification one clerical and one lay delegate were elected. The clerical

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\* See the "List of Delegates" found in the first section of each General Conference journal. This applies also to the delegates of the Methodist Episcopal Church. The figures "thirteen" and "fifteen" for the delegates here, and other figures in the subsequent sections, represent different men or women, some of whom were elected more than once. In a total count there have been more clerical delegates than lay delegates in the Methodist Episcopal Church because laymen were not allowed equal representation until 1900. In the Southern Church equal representation was granted in 1866. See Nolan B. Harmon, *The Organization of The Methodist Church* (New York: Abingdon-Cokesbury Press, 1948), pp. 116-121.

delegate was J. E. Harrison. The lay delegate was Mrs. R. P. Howell.\*

## 2. PACIFIC CONFERENCE

In the period 1922-1939, during which the Southern Methodist work in Southern California was under the Pacific Conference, four General Conferences were held. To these the Pacific Conference elected seven clerical and eight lay delegates.

Of the seven clerical delegates five were elected one time: Charles D. Bulla, J. A. B. Fry, John R. Kenney, A. T. O'Rear, W. J. Sims.

One was elected three times: Grover C. Emmons.

One was elected four times: Robert P. Shuler.

Of the eight lay delegates six were elected one time: William Glass, J. B. Rader, C. C. Stephenson, E. M. Sweet, Jr., W. P. Thomas, Miss Lillian Walton.

Two were elected three times: A. H. Moore, Nathan Newby.

To the special called General Conference of 1924 one clerical and one lay delegate were elected. The clerical delegate was J. A. B. Fry. The lay delegate was W. H. Walker.

To the Uniting Conference of 1939 two clerical and two lay delegates were elected. The clerical delegates were J. R. Kenney and J. C. McPheeters. The lay delegates were Nathan Newby and E. M. Sweet, Jr.

## 3. SOUTHERN CALIFORNIA CONFERENCE

Between 1876, when the Southern California Conference was organized, and 1936, when the last General Conference of the Methodist Episcopal Church was held, fifteen General Conferences met. To these the Southern California Conference elected forty-five clerical and fifty-nine lay delegates.

Of the forty-five clerical delegates twenty-seven were elected one time: Alvah W. Adkinson, Adam Bland, Phineas F. Bresee, Edwin W. Caswell, Jesse Lee Corley, Wilbur L. Y. Davis, James E. Dunning, Robert W. C. Farnsworth, Lincoln A. Ferris, John G. Hill, Edwin J. Inwood, E. C. Jannush, William A. Knighten, Frank Linder, Robert McIntyre, Willsie Martin, Richard N. Merrill, Leonard Oechsli, John Oliver, Harcourt W. Peck, John L. Pitner, Edwin P. Ryland, Andrew W. Shamel, Alexander P. Shaw, Roy L. Smith, Byron H. Wilson, W. Arter Wright.

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\* The alternates attended: R. P. Shuler and Mrs. W. J. Sims. Note that this special session was held two years after the Los Angeles Conference had dissolved, yet it received delegates representing this former Conference (in addition to the Pacific Conference). It is not clear today why this was allowed. The General and Pacific Conference Journals are silent. Dr. Shuler today does not remember the details. It may have been that because of the recency of dissolution of the Conference, it was felt that the members were entitled to representation on such a critical matter. The Arizona Conference was not allowed any delegates.

## APPENDIX C

Twelve were elected two times: Walter C. Buckner, George B. Cliff, John B. Green, Elmer E. Helms, Azahel M. Hough, Matthew S. Hughes, Alfred Inwood, Franklin D. Mather, Winfield S. Mathew, A. Ray Moore, G. Bromley Oxnam, Samuel A. Thomson.

Two were elected three times: George F. Bovard, Charles E. Locke.

Three were elected four times: Merle N. Smith, Frank G. H. Stevens, George A. Warmer.

One was elected five times: Francis M. Larkin.

Of the fifty-nine lay delegates forty-eight were elected one time: Lydia E. Alexander, Mrs. Belle T. Anderson, Wray Andrew, Grover C. Bagby, Sr., Belle E. Bodkin, William M. Bowen, Cyrus H. Bradley, Henry W. Brodbeck, J. Frank Burke, John R. Cain, Charles E. Carver, Mrs. Margaret L. Coates, Louis A. Copeland, Clarence L. Crowell, Perry M. Green, George L. Hazzard, Elias Hedrick, A. L. Hickson, Richard W. Hilmer, Daniel W. Huffman, Claude C. Jenkins, William H. Johnson, Mrs. Hattie V. King, Benjamin C. Lockwood, Joseph E. McComas, W. W. Mather, Mrs. Mary Martin Northrup, Mrs. Z. L. Parmelee, Watson Parrish, James W. Patterson, Melvin Pettit, Elbert M. Pyle, William T. Randall, Charles F. Reiche, Mrs. Martha A. R. Reynolds, Egerton Shore, Mrs. Dudley Snudden, Mrs. Kate W. Sprowls, Arthur Bush Stevens, William R. Stewart, Edwin J. Swayne, Charles L. Thomas, Stephen Townsend, John T. Turner, Frank T. Turner, Frank S. Wallace, G. Wiley Wells, A. M. Wilkinson, Joseph A. Williams.

Nine were elected two times: Winfield S. Allen, Frank H. Ballinger, George E. Hume, Mrs. S. F. Johnson, Harold V. Mather, Hugh E. Smith, Frank Paul Taggart, Mrs. Charles F. Van de Water, Rufus B. von KleinSmid.

Two were elected three times: Alexander M. Drew, Albert J. Wallace.

To the Uniting Conference in 1939 five clerical and five lay delegates were elected. The clerical delegates were Walter C. Buckner, J. L. Corley, Roy L. Smith, Frank G. H. Stevens, George A. Warmer. The lay delegates were Wray Andrew, J. Wesley Hole, S. W. McCulloch, James H. McGiffin, Mrs. Jerome Seymour.

### 4. ARIZONA CONFERENCE

During the years of existence of the Arizona Conference four General Conferences were held. To these the Arizona Conference elected three clerical and four lay delegates.

Of the three clerical delegates two were elected one time: Walter L. Barr, H. M. Bruce.

One was elected two times: W. J. Sims.

Of the four lay delegates all were elected one time: L. J. Cox, L. R. McDonald, John H. Evans, B. F. McGough.

To the Uniting Conference in 1939 one clerical and one lay delegate were elected. The clerical delegate was William H. Coleman. The lay delegate was John H. Evans.

##### 5. THE SOUTHERN CALIFORNIA-ARIZONA CONFERENCE

Since unification in 1939 six General Conferences have been held. To these the Southern California-Arizona Conference elected twenty-five clerical and twenty-eight lay delegates.

Of the twenty-five clerical delegates thirteen were elected one time: Gordon C. Chapman, Albert E. Day, James E. Dunning, G. C. Emons, Gerald B. Harvey, Will M. Hildebrand, Stanley S. McKee, Willsie Martin, Edward P. O'Rear, Everett W. Palmer, Edwin E. Reeves, Frank G. H. Stevens, L. L. White.

Eight were elected two times: Harold C. Case, Charles S. Kendall, James L. Lyons, Glenn R. Phillips, Roy L. Smith, Donald H. Tippet, Fred B. Trotter, Frank S. Williams.

Three were elected three times: K. Morgan Edwards, Ray W. Ragsdale, George A. Warmer.

One was elected five times: Russell E. Clay.

Of the twenty-eight lay delegates twenty were elected one time: Wray Andrew, Mrs. Wray Andrew, Mrs. Fred Boerner, Mrs. E. R. Colegrove, Ernest Cadman Colwell, Harold Divelbess, Mrs. E. A. Ingham, Mrs. Neal D. Ireland, Mrs. Mattis S. Nelson, Nathan Newby, Hubert Orton, Mrs. R. E. Page, Mrs. Earle K. Scott, James O. Sesson, Mrs. Jerome Seymour, Mrs. H. J. Stroud, Alvin H. Tolle, Mrs. Charles A. Trowbridge, Lester Wahrenbrock, Mrs. Arthur Young.

Four were elected two times: James McGiffin, Verne Orr, Sr., George V. Steed, Mrs. Byron Wilson.

Two were elected three times: Donald A. Odell, Alpheus B. P. Wood.

One was elected four times: Joe M. Young.

One was elected six times: J. Wesley Hole.

## **CITATIONS**



## Citations for Chapter I

1. See Harison Clifford Dale, *The Ashley-Smith Explorations and the Discovery of a Central Route to the Pacific 1822-1829* (rev. ed.; Glendale, California: The Arthur H. Clark Co., 1949), pp. 241-251.
2. Leon L. Loofbourow, *In Search of God's Gold, A Story of Continued Christian Pioneering in California* (San Francisco: The Historical Society of the California-Nevada Conference of the Methodist Church, 1950), p. 31. [Actually Drake's chaplain probably preached the first sermon—a short one—when Drake claimed New Albion (as he called California) for England in 1529. At least a dozen sources credit the Mormon Sam Brannon with preaching the first non-Catholic sermon. See Samuel Taylor, "The Gold Baron of California," *Coronet*, January, 1960, pp. 97-101.]
3. C. V. Anthony, *Fifty Years of Methodism, A History of the Methodist Episcopal Church Within the Bounds of the California Annual Conference from 1847-1897* (San Francisco: Methodist Book Concern, 1909), pp. 9-25.
4. Carey McWilliams, *Southern California Country* (New York: Duell, Sloan and Pearce, 1946), p. 118.
5. Clifford M. Drury, "A Chronology of Protestant Beginnings in California," *California Historical Society Quarterly*, XXVI (June, 1957), 171.
6. Marco R. Newmark, "The Story of Religion in Los Angeles 1781-1900," *The Historical Society of Southern California Quarterly*, XXVIII (March, 1946), 38. Mr. Newmark states that Idaho was Mr. Brier's Conference. More recent research, however, suggests that Iowa was correct.
7. Adam Bland to Isaac Owen, July 19, 1853, Bland MS, Bancroft Library, University of California.
8. Newmark, *op. cit.*, p. 38.
9. Methodist Episcopal Church, *Minutes of the Annual Conferences of the Methodist Episcopal Church, 1854* (New York: Carlton and Phillips, 1854), p. 319. This series cited hereinafter in this chapter as *Minutes*. This series of Methodist Journals, as well as all others listed under "Official Methodist Journals" in the bibliography, is an official publication of the Church. In some cases the publishers have varied, and this is indicated by an "etc."
10. *California Independent*, X (September 13, 1900), 75.
11. Cited in *The Horizon* (Los Angeles: First Methodist Episcopal Church, 1938), p. 11.
12. *Ibid.*, p. 12. See Appendix A. also.
13. *Minutes*, 1868, p. 218.
14. Los Angeles Chamber of Commerce, Research Dept., "Population of Los Angeles City and County by Years," 1955, p. 1. (Photostat.)
15. *Minutes of the Southern California Conference of the Methodist Episcopal Church, 1876* (Los Angeles: Mirror Printing, Ruling and Binding House, 1876), pp. 3-5. This series cited hereinafter as *Southern California Minutes*.
16. *Ibid.*, p. 17.

## Citations for Chapter II

1. James W. Lee, Naphtali Luccock, and James Main Dixon, *The Illustrated History of Methodism* (St. Louis: The Methodist Magazine Publishing Co., 1900), p. 546.
2. Unfortunately nearly all of the early files of the *California Christian Advocate* were destroyed in the earthquake and fire of 1906, and this article thus far has been lost to history. J. C. Simmons, *The History of Southern Methodism on the Pacific Coast* (Nashville: Southern Methodist Publishing House, 1886), pp. 334-335, is therefore the only record we have of this early beginning of Southern Methodism in southern California.
3. O. R. Fitzgerald, *California Sketches* (4th ed.; Nashville: Southern Methodist Publishing House, 1880), pp. 81-88. Fitzgerald became a bishop of the Methodist Episcopal Church, South. Interestingly enough, earlier he had been the first Superintendent of Public Education in California. He helped to establish California College, which became the University of California.
4. According to Harland Hogue, who has made a detailed study of all religious activity in southern California in mid-nineteenth century, the camp meetings were used less in the Far West than in the Mississippi Valley. He believes this is probably because of the relatively high education of the clergy on the Pacific Coast and because of the criticism of such meetings by many thoughtful people such as Abraham Lincoln. Whenever they were held, however, they never were haphazard emotional orgies but were the result of careful planning by the leaders, marked with propriety and "respectful conduct." The reader is referred to Dr. Hogue's book for an extremely stimulating discussion of the total religious picture in the southern area of California from 1846 to 1880: H. E. Hogue, *A History of Religion in Southern California: 1846-1880* (Ann Arbor: University Microfilms, Inc., 1958).
5. Fitzgerald, *op. cit.*, pp. 73-74.
6. Bernice Horton, "Early History of the Carpinteria Methodist Church," 1949, p. 1. (Mimeographed.) The register of the church indicates that five were received into membership. See Appendix A for a more lengthy discussion of Carpinteria and other early churches.
7. *The San Bernardino Daily Sun*, May 12, 1956, p. 8.
8. *Ingersoll's Century Annals of San Bernardino County 1769 to 1904* (Los Angeles: L. A. Ingersoll, 1904), p. 409. Cited hereinafter as *Ingersoll's Century Annals*. This book supports the contention that Stewart was in San Bernardino in this period, 1862-1863.
9. *Pacific Conference Journal* (handwritten), 1864, statistical reports. Simmons, *op. cit.*, p. 165, states that either Hogue was appointed or the work abandoned.
10. *Minutes of the Pacific Conference of the Methodist Episcopal Church, South, 1934* (San Francisco: Grover C. Emmons, 1934), p. 112. This series cited hereinafter as *Minutes of the Pacific Conference*.
11. A. H. Redford, *Life and Times of H. H. Kavanaugh* (Nashville: nn., 1884), p. 420. Redford does not indicate which General McDowell was involved.

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A careful check of the *Official Records of the Union and Confederate Armies* indicates definitely it would have to be General Irvin McDowell.

12. Quoted in *Minutes of the Pacific Conference*, 1934, p. 115.
13. Simmons, *op. cit.*, p. 384.
14. Horace M. DuBose, *A History of Methodism 1884-1916* (Nashville: Publishing House of the Methodist Episcopal Church, South, 1916), II, 460.
15. Methodist Episcopal Church, South, *Minutes of the Annual Conferences of the Methodist Episcopal Church, South, 1870* (Nashville: Southern Methodist Publishing House, 1871), p. 514. Cited hereinafter as *Minutes, South*.

## Citations for Chapter III

1. McWilliams, *op. cit.*, p. 4.
2. *Minutes of the Pacific Conference*, 1922, p. 60.
3. *Ibid.*
4. *Minutes of the Pacific Conference*, 1939, p. 85.
5. For example, see *Minutes of the Pacific Conference*, 1934, p. 120, part of the historical sketch of Southern Methodism by Grover Emmons. See also Loofbourow, *op. cit.*, p. 165. From the old Los Angeles Conference thirteen churches in Arizona are still in existence. Only two, Central, Phoenix, and Prescott, are what might be called "outstanding" from the standpoint of size, Conference leadership, benevolent giving, etc.; and both achieved this after the end of the Los Angeles Conference. In southern California ten churches remain. Of these, besides Trinity, only Downey, San Bernardino, and Westmont might be considered "outstanding," and they too have had their best days since 1922. This is not to say that smaller churches were not or are not vital. They are, but this does help to point up the prominence of Trinity in that Conference. See Appendix B for a delineation of Southern Methodist churches.
6. Bishop Charles C. Selecman, Bishop of the Methodist Church and former pastor of Trinity Church, personal letter to Alec Gerald Nichols, October 10, 1956, copy to the present writer, March 13, 1957.
7. *Minutes of the Pacific Conference*, 1926, p. 27.
8. DuBose, *op. cit.*, p. 460; H. E. Hogue, *op. cit.*, p. 344.
9. *Minutes of the Los Angeles Conference of the Methodist Episcopal Church, South, 1886* (Los Angeles: Times Printing and Binding House, 1886), p. 11. This series cited hereinafter as *Los Angeles Minutes*.
10. *Los Angeles Minutes*, 1895, p. 14.
11. *Los Angeles Minutes*, 1913, p. 35.
12. DuBose, *op. cit.*, p. 74.
13. A. J. Hanson, "The Pacific Methodist Conference," *California Christian Advocate*, LXIV (November 4, 1915), 9.
14. "District Conference Records of the Los Angeles District of the Pacific Conference of the Methodist Episcopal Church, South," 1920, p. 6. (Mimeographed.) Cited hereinafter as "District Conference Records."
15. *Minutes of the Pacific Conference*, 1926, p. 65.
16. *Annual Report of the Woman's Missionary Society of the Los Angeles Conference, 1939* (n. p.: n. n., 1939), p. 33.
17. *Los Angeles Minutes*, 1903 p. 10. It is a rather interesting sidelight that Mayor Toberman first came to California as the tax assessor for California, under an appointment made by Abraham Lincoln in 1864.
18. *Minutes of the Pacific Conference*, 1928, p. 22; *Southern California Minutes, 1928*, p. 12. At neither Conference was the Catholic issue ever injected into the matter.
19. *Los Angeles Minutes, 1899*, p. 20, *Southern California Minutes, 1899*, pp. 72. 30.

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20. "Mormon Propagandism," *California Christian Advocate*, LI (July 3, 1902), 3.
21. *Los Angeles Minutes, 1917*, p. 52.
22. *Los Angeles Minutes, 1921*, p. 48. No count of the vote is given.
23. *Minutes of the Pacific Conference, 1923*, p. 25. Dr. Shuler, throughout his ministry in Los Angeles, was often critical of Methodism in Southern California and Arizona regarding social issues. For a rather thorough study of Dr. Shuler's criticism of the various Conferences' application of the "Social Gospel" see Ernest W. Thacker, "The Methodist Church in Southern California in Relation to the 'Social Gospel' 1928 Through 1941" (unpublished Ph.D. dissertation, University of Southern California, 1952), pp. 353 ff. For a much briefer and more general treatment and evaluation see Edward D. Jervey, "The History of Methodism in Southern California and Arizona, 1850-1939" (Ph.D. dissertation, Boston University, 1958), pp. 57-62.
24. "Rev. Johnson Tells of Berkeley Battle," *The Glendale Evening News*, November 2, 1925, p. 2. The Conference journal only indicates that on October 21 his case was brought up and then postponed. The next day he was discontinued. No evidence can be found that refutes Johnson's claim of the procedure at Conference and the reason for his dismissal.
25. *Ibid.*
26. *Ibid.* No copy of this tract seems to have survived.
27. *Ibid.*
28. "Johnson Pastor of New Church," *The Glendale Evening News*, November 30, 1925, p. 7.
29. *Ibid.*
30. "District Conference Records," 1927, p. 71.

## Citations for Chapter IV

1. *Southern California Minutes, 1876*, p. 20.
2. McWilliams, *op. cit.*, p. 119.
3. *Ibid.*, p. 118.
4. *Southern California Minutes, 1887*, p. 88.
5. *Southern California Minutes, 1895*, p. 25.
6. *Southern California Minutes, 1904*, p. 89.
7. *Southern California Minutes, 1921*, p. 73.
8. See the Los Angeles Missionary and Church Extension Society, "Minutes of the Board of Trustees," October 1920-May 1927, p. 5, and contrast with "Minutes," October 1929-June 1931, p. 194.
9. Mildred Harris and George A. Warmer, "The Los Angeles Missionary and Church Extension Society of the Methodist Church," 1954, pp. 4-5. (Privately printed.)
10. *Ibid.*, p. 9.
11. *Southern California Minutes, 1925*, pp. 50-51.
12. Robert Glass Cleland, *California in Our Time* (New York: Alfred A. Knopf, 1947), p. 128.
13. *Ibid.*, p. 214.
14. *Southern California Minutes, 1937*, p. 330.
15. *Southern California Minutes, 1928*, p. 79.
16. *Ibid.* Since the departure of Oxnam in 1926, the Los Angeles District Superintendent has been the Executive Secretary of the Society.
17. *Southern California Minutes, 1935*, pp. 137-138.
18. *Southern California Minutes, 1937*, p. 374.
19. *Southern California Minutes, 1885*, p. 37.
20. *Southern California Minutes, 1888*, p. 38.
21. *Southern California Minutes, 1925*, p. 42.
22. Personal interview with Alpheus B. P. Wood, lay leader, Southern California-Arizona Conference, 1941-1955. June 19, 1957.
23. *Southern California Minutes, 1928*, p. 80.
24. *Southern California Minutes, 1925*, p. 42.
25. For example, see *Annual Report of the Pacific Branch of the Woman's Foreign Missionary Society, 1905* (Los Angeles: Commercial Printing Co., 1905), p. 84.
26. *Southern California Minutes, 1928*, p. 69.
27. *Southern California Minutes, 1894*, p. 34.
28. *Southern California Minutes, 1897*, p. 34.
29. Herman N. Beimfohr, "Some Facts in Connection with the History of the Wesley Foundation at the University of California at Los Angeles," p. 1. (Typewritten.)
30. *Southern California Minutes, 1930*, p. 93.
31. *Southern California Minutes, 1886*, p. 46.
32. *Ibid.*
33. *Southern California Minutes, 1932*, p. 82. [The complete story may be found

CITATIONS

in the journals. It is indeed an adventure that began with joy and ended in frustration and despair.]

34. Rockwell D. Hunt, *History of the College of the Pacific 1851-1951* (Stockton: College of the Pacific, 1951), pp. 6-7, 96.
35. See W. Ballantine Henley and Arthur E. Neeley (eds.), *Cardinal and Gold* (Los Angeles: University of Southern California, 1939), p. 7.
36. J. B. Green, "Genesis of the Southern California Annual Conference," *California Christian Advocate*, LXXV (September 16, 1926), 12. Apparently Hickey was following the resolution adopted at the California Annual Conference in 1872 under the heading "Los Angeles Academy" which requested the ministers at Los Angeles, Compton, and Santa Barbara to confer with a Board of Trustees already appointed, among whom was Robert Maclay Widney. This resolution may well have come as a result of Messrs. Widney and Stearns' plan of 1871. See "Southern California," *California Christian Advocate*, LXXV (September 16, 1926), 12, and *Minutes of the California Annual Conference of the Methodist Episcopal Church, 1872* (San Francisco: Methodist Book Depository, 1872), p. 25.
37. *Southern California Minutes, 1876*, pp. 18-19.
38. *Southern California Minutes, 1879*, p. 11.
39. From the original Deed of Trust, *Catalogue of the University of Southern California, 1884-1885* (Los Angeles: Mirror Printing and Binding House, 1885), pp. 4-7. Cited hereinafter as *Catalogue*.
40. University of Southern California, "Minutes of Board of Trustees," 1880-1895, p. 2. Cited hereinafter as "Minutes of Trustees."
41. *Catalogue, 1883-1884*, p. 4.
42. *Southern California Minutes, 1880*, pp. 14-15.
43. Rockwell D. Hunt, *The First Half Century* (Los Angeles: University of Southern California Press, 1930), p. 4. Why and when the street names were later changed the author was unable to ascertain. Nor has the head of the Reference Department, University of Southern California Library, Helen W. Azhderian, in a letter to the author, November 18, 1959. She continues:  
 "The change from Wesley Avenue to University Avenue seems to have occurred in the summer of 1911, as the former appears in the *University Courier*, May 31, 1911, and the latter, in the *Courier* for Sept. 26, 1911. The east and west streets were named 35th Street, 35th Place, 36th Street, 36th Place, etc., at least as far back as 1900.  
 "In 1955, the 75th anniversary of the founding of the University, the name of Hellman Way was given to West 35th Place between University Avenue and Hoover Street. Apparently Hellman Street was the original name of 35th Place as it appears on a map of the campus in the *Catalogue* for 1885/86. Also in 1955, the name of Downey Way was given to West 36th Place south of Hancock Hall; and in 1956, Childs Way, to West 36th Street between Hoover Street and Hoover Boulevard."
44. *Southern California Minutes, 1885*, p. 51.
45. "A School of Theology," *California Christian Advocate*, XXII (December 18, 1873), 4.
46. *Southern California Minutes, 1885*, p. 14.
47. Leslie F. Gay, "History of the University of Southern California" (unpublished Master's thesis, University of Southern California, 1910), p. 179.

48. Marion McKinley Bovard to Dr. Edwin W. Fowler, July 10, 1888, Bovard MS, Bancroft Library, University of California.
49. *Southern California Minutes, 1893*, p. 38.
50. Gay, *op. cit.*, p. 171.
51. *Ibid.*, p. 214.
52. *Ibid.*, pp. 216-222.
53. *Southern California Minutes, 1893*, p. 41.
54. "Minutes of Trustees," 1880-1895, p. 249.
55. *Ibid.*, p. 250. It is very important to note, in view of the growing controversy thereafter, that the "Minutes of Trustees," the Gay thesis, and the Annual Conference *Minutes, 1893*, p. 40, are in complete agreement that no restrictions were placed on any of these funds. They could be used as the Directors chose.
56. *Southern California Minutes, 1893*, pp. 40-41.
57. Henley and Neeley, *op. cit.*, p. 38. Since the main interest of the Conference after 1900 began to center in Maclay, the expansion of the University will be considered only as it relates to and affects Maclay.
58. Hunt, *The First Half Century*, pp. 11, 15.
59. *Yearbook of the University of Southern California, 1922* (Los Angeles: University of Southern California, 1922), p. 202. From the "Minutes of Trustees," July 1, 1924-April 21, 1941, p. 52:  
"BE IT RESOLVED that since the one natural channel thru [sic] which money might be raised for the work in theology is the churches, and since these have been closed to us during the past six or seven years so far as this activity is concerned, the Board of Trustees . . . authorize the suspension of the Maclay School of Divinity as a separate organization.  
"Some of the courses now being given in the Maclay School of Divinity will be offered thru [sic] the Graduate School and the School of Religion . . ."
- When and why the name was changed from Maclay School of Theology to Maclay School of Divinity the author was unable to ascertain.
60. *Southern California Minutes, 1908*, p. 32.
61. *Ibid.*, p. 86. The churches were asked to make a thirty-five cent contribution for each member. Ten cents of this was to be credited to Maclay.
62. *Southern California Minutes, 1927*, p. 99.
63. *Southern California Minutes, 1910*, p. 112.
64. *Southern California Minutes, 1914*, p. 109.
65. *Southern California Minutes, 1929*, p. 30.
66. See John W. Hancher (eds.). *The Educational Jubilee* (Cincinnati: The Methodist Book Concern Press, 1918), p. 400. and *Southern California Minutes, 1920*, p. 94.
67. Personal interview with Tulley Knoles, then Chancellor, The College of the Pacific, and former secretary to President Bovard, July 15, 1957. Dr. Knoles stated in writing for the author that in 1913 and 1914 Mr. Doheny, Sr. personally gave President Bovard a check to cover the deficits of the University. This interest in the University never ceased. Because of the Teapot Dome incident in the twenties Bromley Oxnam opposed the nomination of Mr. Doheny, Jr. to the Board of Trustees of the University. See *Southern California Minutes, 1924*, p. 21.

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68. *Southern California Minutes, 1928*, p. 94.
69. *Ibid.*
70. *Ibid.*
71. *Ibid.*, p. 95.
72. *Southern California Minutes, 1934*, p. 95.
73. "Minutes of Trustees," 1941-June 1955, p. 756.
74. *Southern California Minutes, 1929*, p. 31.
75. Henley and Neeley, *op. cit.*, p. 125.
76. *Southern California Minutes, 1929*, p. 31.
77. *Southern California Minutes, 1881*, p. 18.
78. *Southern California Minutes, 1910*, p. 63.
79. *Southern California Minutes, 1918*, p. 44.
80. *Southern California Minutes, 1926*, p. 31.
81. *Southern California Minutes, 1933*, p. 29.
82. *Southern California Minutes, 1922*, p. 102.
83. *Southern California Minutes, 1930*, pp. 87-89.
84. It is Bishop Oxnam's recollection that the Conference was one of the first to require this (personal letter to the present writer, March 12, 1957). At unification less than two-thirds of the Conferences of the Methodist Episcopal Church required this (J. Richard Spann, Director of In-service Training, Board of Education, The Methodist Church, personal letter to this writer, July 22, 1957). To ascertain the exact number and the dates of such action the journals of every Conference would have to be examined. Letters of inquiry were sent to the following Conferences, selected because of their long history and traditionally high educational standards: New England, Central New York, and Baltimore. Replies were received from the first two. Official Conference action in New England came some time after that in Southern California, but the Conference Relations Committee required it beginning about 1918. Central New York did not require this until 1938 (J. R. Shepler, librarian, New England Conference Methodist Historical Society, Inc., personal letter to this writer, September 14, 1957; Lester Schaff, minister, Lafayette Avenue Methodist Church, Syracuse, Central New York, personal letter to this writer, September 9, 1957).
85. *Southern California Minutes, 1897*, pp. 47-48.
86. *Southern California Minutes, 1924*, pp. 94-95.
87. *Daily Christian Advocate*, XXI (May 24, 1928), 540.
88. *Daily Christian Advocate*, XXIII (May 15, 1936), 358. Methodist Episcopal Church, *The Doctrine and Discipline of the Methodist Episcopal Church, 1936* (New York: Methodist Book Concern, 1936). Par. 959, p. 328.
89. Personal letter to the writer from J. Wesley Hole, Treasurer, Southern California-Arizona Conference, September 28, 1959.
90. *Southern California Minutes, 1931*, pp. 100-101.
91. See *Southern California Minutes, 1931*, p. 185; *Southern California Minutes, 1936*, p. 115; Methodist Episcopal Church, *Journal of the General Conference of the Methodist Episcopal Church, 1932* (New York: Methodist Book Concern, 1932), p. 582. *The Journal of the General Conference, 1936*, mentions that the memorial from the Southern California Conference was referred to the committee on Itinerancy, but there is strangely no record of any action by that committee either in the *Journal* or in the *Daily Christian Advocate*.

## Citations for Chapter V

1. From "A Creed" from *Lincoln and Other Poems* by Edwin Markham. Copyright 1901 by Edwin Markham, reprinted by permission of Doubleday & Company, Inc.
2. Loofbourow, *op. cit.*, pp. 206-207.
3. *The Horizon*, pp. 18-19.
4. Loofbourow, *op. cit.*, p. 207.
5. *Southern California Minutes, 1937*, p. 461.
6. *Southern California Minutes, 1909*, p. 34. The daughter of Mr. and Mrs. Fisher, Ruth, is the wife of Bishop Oxnam.
7. *Journal of the California Oriental Mission, 1939* (n. p.: n. n., 1939), p. 24.
8. *Journal of the Latin American Mission of the Methodist Episcopal Church, 1920* (Gardena: The Spanish American Institute Press, 1920), p. 23. Cited hereinafter as *Latin American Journal*.
9. *Latin American Journal, 1921*, p. 20.
10. D. F. Gonzalo (comp.), "Source Material on the Methodist Church Work Among the Filipino Immigrants in California," p. 1. (Mimeographed and typewritten.)
11. C. V. Anthony, "Methodism in Hawaii," *California Christian Advocate*, LI June 19, 1902), 7; "A Brief History of California Methodism," *California Christian Advocate*, LXXV (September 16, 1926), 16.
12. *Journal of the Hawaiian Mission of the Methodist Episcopal Church, 1906* (n. p.: n. n., 1906), p. 41.
13. *Journal of the Hawaiian Mission, 1935*, p. 13.
14. Martin T. Larson (ed.), *Memorial Journal of Western Norwegian-Danish Methodism* (n. p.: n. n., 1944), pp. 19-20.
15. *The Pacific Swedish Mission Conference of the Methodist Episcopal Church Historical Journal and Year Book 1908-1928* (n. p.: n. n., 1928), pp. 15-16.
16. *Southern California Minutes, 1928*, p. 24.
17. Paul Douglass, *The Story of German Methodism* (New York: Methodist Book Concern, 1939), p. 88.
18. *Southern California Minutes, 1927*, pp. 16-19.
19. *Southern California Minutes, 1880*, p. 17.
20. *Latin American Journal, 1920*, p. 20.
21. *Ibid.*, p. 22.
22. *Southern California Minutes, 1918*, p. 53.
23. *Latin American Journal, 1938*, p. 22.
24. *Latin American Journal, 1939*, p. 40.
25. "Institutions and Projects within Southern California-Arizona Conference," p. 10. (Privately printed.) Cited hereinafter as "Institutions and Projects."
26. *Ibid.*
27. *Southern California Minutes, 1909*, p. 95.
28. Alexander C. Stevens, "A Dream and The Dreamer," p. 6. (Privately printed.)

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29. Vernon M. McCombs, "Beginnings of the Spanish American Institute," p. 1. (Typewritten.)
30. *Latin American Journal*, 1920, p. 28.
31. McCombs, *op. cit.*, p. 3.
32. *Southern California Minutes*, 1920, p. 103.
33. "History of the All Nations Foundation." p. 1. (Mimeographed.)
34. *Southern California Minutes*, 1925, p. 51.
35. R. A. McKibben, "Children Who Live on Uneasy Street," *The Christian Advocate*, LXXXII (June 29, 1933), 6.
36. *Southern California Minutes*, 1933, p. 71.
37. *Southern California Minutes*, 1934, p. 90.
38. *Journal of the Southern California-Arizona Conference*, 1956, p. 124.
39. "Institutions and Projects," p. 16.
40. *Annual Report of the Woman's Home Missionary Society Southern California Conference, 1909* (Los Angeles: California Voice Printing Co., 1909), p. 66.
41. "Institutions and Projects," p. 5.
42. *Annual Report of the Woman's Home Missionary Society, 1920*, p. 71. Absolutely no policy of discrimination began. There was just more of a need in the area for work among the Caucasians; the failure of the Latins to respond since 1913 indicated this.
43. *Verhandlungen und Berichte der California deutschen Konferenz der Bischöflichen Methodisten-Kirche, 1910* (Cincinnati: Cranston und Stone, 1910), pp. 82-83.
44. John C. Guenther, "The Pacific Home," p. 1. (Mimeographed.)
45. "Institutions and Projects," p. 18.
46. Frank Butterworth, "Thoburn Terrace, Crossroads of the World," *The Christian Advocate*, CXX (January 11, 1945), 14.
47. Loofbourow, *op. cit.*, pp. 183, 193.
48. "History of the Goodwill Industries of Southern California," p. 1. (Mimeographed.)
49. *Ibid.*, p. 3.
50. *Southern California Minutes*, 1910, p. 99.
51. "The Methodist Hospital," *California Christian Advocate*, LXX (July 7, 1929), 5.
52. *Southern California Minutes*, 1921, p. 107. "Brief History of the Methodist Hospital of Southern California," July, 1955, p. 3. (Typewritten.)
53. "Methodist Hospital of Southern California, Arcadia, California," June, 1956, p. 1. (Typewritten.) See also *Journal of the Southern California-Arizona Conference*, 1954, pp. 27 ff. The author is also indebted to Mrs. Edwin A. Ingham, former President of the Woman's Society of the Southern California-Arizona Conference, for information regarding the hospital developments.

## Citations for Chapter VI

1. Willard L. Sperry, *Religion in America* (Cambridge: Harvard University Press, 1946), p. 98.
2. *Southern California Minutes, 1884*, pp. 14-15.
3. *Southern California Minutes, 1892*, p. 24.
4. *Southern California Minutes, 1894*, pp. 15, 23. Also see I. G. Martin, *Dr. P. F. Bresee and the Church He Founded* (n. p.: Nazarene Publishing House, 1937), pp. 8-11. The entire Bresee matter is still somewhat cloudy. The Conference journals are particularly vague and contain few remarks. At this writing a history of the Nazarene Church and a biography of Dr. Bresee are in the early stages of preparation by the Nazarene Publishing House. However, it does not seem too likely that much additional information will be uncovered. The author used every available and known source, and the Nazarene Publishing House confirmed by letter the findings presented in this chapter.
5. Martin, *op. cit.*, p. 11.
6. *Ibid.*, p. 12 ff.; Sperry, *op. cit.*, pp. 98-99.
7. "Founder of the Nazarene Church Called," *California Christian Advocate*, LXIV (November 25, 1915), 13.
8. *Southern California Minutes, 1903*, pp. 62-64.
9. *Journal of the General Conference, 1904*, p. 492. Just which doctrines were considered "doubtful" are not defined.
10. *Southern California Minutes, 1910*, p. 112.
11. See "Modernism—Well, I Should Think," *Bob Shuler's Magazine*, IV (April, 1925), 41.
12. "Conscientious Objectors to War," *California Christian Advocate*, LXVI (September 27, 1917), 5.
13. "A Change in the Los Angeles District Superintendency," *California Christian Advocate*, LXVI (December 20, 1917), 4.
14. *Ibid.*
15. Personal interview with Dr. Roy Smith, former pastor, First Methodist Church, Los Angeles, June 18, 1957.
16. "A Change . . ." *California Christian Advocate*, LXVI (December 20, 1917), 4.
17. The students were Albert W. Hamilton and W. Alonzo Reynolds. See *Southern California Minutes, 1934*, p. 119, and Thacker, *op. cit.*, pp. 284 ff.
18. See Thacker, *op. cit.*, pp. 361 ff.
19. *Southern California Minutes, 1935*, p. 140.
20. *Southern California Minutes, 1934*, p. 134.
21. *Southern California Minutes, 1898*, p. 33.
22. For example, see *Southern California Minutes, 1892*, p. 22; 1906, p. 116; 1922, p. 105.
23. Cleland, *op. cit.*, p. 257.
24. See Thacker, *op. cit.*, pp. 178-246.

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25. See *Southern California Minutes, 1932*, p. 100. [Thacker, op. cit., pp. 74-148, has very critically examined the general economic picture of this decade. The intense feeling of the Methodist Episcopal Church offers a real contrast to that of the Methodist Episcopal Church, South, during these years. The Pacific Conference never had more than one statement, which at the most was vague: "We recognize our responsibility and assume our obligation to secure and maintain justice in the economic and business world." Thacker concludes that during the entire period of the depression not one specific suggestion as to how to deal with the problem was brought forward by the Pacific Conference.]
26. *Southern California Minutes, 1935*, p. 120.
27. *Southern California Minutes, 1936*, p. 102.
28. "Southern California Conference," *The Christian Advocate*, LXXXVII (June 16, 1938), 21.

## Citations for Chapter VII

1. The information concerning all of these men, as well as for Bishop Kennedy and Bishop Baker in Chapter IX, is taken from various Conference journals, from bibliographical information furnished to the author by some of these men, from Frederick DeLand Leete, *Methodist Bishops* (Nashville: Parthenon Press, 1948), *passim*, from *Dictionary of American Biography*, and from *Who's Who in America*.
2. Recollection of John Gabrielson, one of Bishop Hughes's students at MacLay. Letter to the author, September 28, 1959.
3. The first Annual Conference ever attended by this writer was the Southern California-Arizona Conference in 1950. The poise, kindness, and intelligence of this fine bishop, who presided over that Conference, still are vivid to one who had grown up in the South.
4. *The Upper Room*. XXV, No. 4 (September-October, 1959), i.
5. *Southern California Minutes, 1892*, pp. 53-54.
6. *Southern California Minutes, 1921*, p. 104.

## Citations for Chapter VIII

1. Alexander Gilmore, *Semi-Centennial Sermon* (Camden, New Jersey: Temperance Gazette Publishing House, 1887), pp. 29-30. Part of this lengthy sermon by Dr. Gilmore is devoted to his experience in Arizona, 1870-1876.
2. The tradition is stated in "History of the Arizona Mission of the Methodist Episcopal Church." (Typewritten.) This tradition is also mentioned by Wilbur Fisk, historian of the Arizona Mission. See *Southern California Minutes*, 1934, p. 190. A recent letter to the writer from Bishop Glenn R. Phillips, February 13, 1959, verifies Mr. Dyer's presence. The Colorado Annual Conference Minutes for 1869 indicate Dyer to be the Presiding Elder of the Santa Fe District. Dyer relates in his autobiography, *The Snow-Shoe Itinerant* [quoted by Bishop Phillips in his letter], pp. 252 ff, that he left for Ft. Wingate on March 7, 1870. Thence he went directly to Ft. Defiance. Mr. Dyer gives no other dates; but the wording does seem to indicate that it was not too much of a time span since March 7th.
3. "History of the Arizona Mission," p. 5. This source, which is undated and without an author's name, gives September 5th, a Monday as the date of the sermon at Fort Bowie. Fisk, *Southern California Minutes*, 1934, p. 191, dates the preaching service on December 4th, a Sunday. It seems impossible to determine the precise date. It is quite possible, if Fisk is correct, that Cook and Gilmore preached for the first time on the same Sunday, December 4th, quite some distance apart. See *infra*, p. 144, n. 5.
4. Mr. Cook's travels and experiences are told at least in part in the interesting little book *Among the Pimas* (Albany, New York: The Ladies Union Mission School Association, 1895).
5. Gilmore, *op. cit.*, p. 28. The exact arrival date or preaching date cannot be determined. His narrative begins: "It was now the 7th of December. The first Sunday after my arrival I preached in Prescott. . . ."
6. Cited by Fisk in *Southern California Minutes*, 1934, p. 193.
7. *Ibid.*, p. 194.
8. D. B. Wright, "Letter from Arizona," *California Christian Advocate*, XXIII (September 3, 1874), 1.
9. *Southern California Minutes*, 1934, p. 202.
10. *Minutes of the Arizona Mission of the Methodist Episcopal Church, 1881* (Tucson: Arizona Star Job Printing House, 1881), p. 2. This series cited hereinafter as *Mission Minutes*.
11. *Southern California Minutes*, 1934, pp. 205-206.
12. *Mission Minutes*, 1883, p. 9.
13. *Mission Minutes*, 1900, p. 21.
14. *Mission Minutes*, 1906, p. 13.
15. *Southern California Minutes*, 1920, pp. 162-165.
16. *Mission Minutes*, 1895, p. 25.
17. *Mission Minutes*, 1886, p. 11.
18. *Mission Minutes*, 1899, p. 13.
19. For details of the joining forces see *Los Angeles Minutes*, 1916, pp. 53-54, and *Southern California Minutes*, 1934, p. 207.

20. *Southern California Minutes, 1923*, p. 83.
21. *Southern California Minutes, 1925*, p. 71.
22. *Southern California Minutes, 1926*, p. 57.
23. *Southern California Minutes, 1932*, p. 57.
24. DuBose, *op. cit.*, p. 461. James M. Barney MS, 114. Archives, State Capitol, Phoenix, Arizona, states that the Rev. Franklin McKean arrived in Phoenix and began religious efforts, but McKean does not appear as a Conference appointment to Arizona until the fall of 1871. The Barney MS also conflicts with the Conference appointments in the statement that Groves was assigned to Salt River Valley in 1871. The appointments show McKean to Salt River and Groves to Prescott. However, the extensive travelling of these men would not definitely rule out Groves's presence in Phoenix during 1871-1872; and it is not impossible that McKean was sent to Arizona after the Conference of 1870.
25. Barney MS, 114, p. 120.
26. *Ibid.*, p. 119; Sims, *op. cit.*, p. 11. *The Arizona Daily Gazette*, January 1, 1893, p. 12, states that the church was organized in 1871. From the available evidence it is impossible to ascertain whether or not the organization in 1871 was permanent. This writer is inclined to follow Barney, who was recognized in his lifetime as one of the outstanding historians of Arizona.
27. Lewis T. Hedgpeth was the grandfather of Herschel Hedgpeth, who was appointed superintendent of the Arizona District of the Southern California-Arizona Conference in 1955, presumably to hold that office until 1961.
28. Barney MS, 114, p. 114.
29. This story, as well as several others, is told by James E. Crutchfield, for many years an active Southern Methodist minister in Arizona. Mr. Crutchfield died on April 30, 1957, at the age of 84 after 62 years in the ministry. See *Journal of the Arizona Conference of the Methodist Episcopal Church, South, 1938* (n. p.: n. n., 1938), p. 43. [This series cited hereinafter as *Arizona Journal*]. It should be noted that these stories told by Mr. Crutchfield are personal recollections. According to Mr. Crutchfield, the minister of this story that is told in the text was the Rev. J. E. McCann of the Virginia Conference, serving in Tombstone in 1883. A check of the *Los Angeles Minutes* indicates that in 1883 McCann was pastor at Phoenix Station and Presiding Elder of the Arizona District. The 1886 records show that McCann transferred that year to the North Alabama Conference. The Virginia Conference Journals, 1875-1883 have no record of Mr. McCann.
30. J. E. Crutchfield, "Leaves from a Presiding Elder's Diary," *Pacific Methodist Advocate* [Arizona Edition]. LVI (January 14, 1909), 9-10.
31. *Arizona Journal, 1938*, p. 42.
33. *Arizona Journal, 1922*, pp. 35-36.
34. *Arizona Journal, 1929*, p. 15. Sims, *op. cit.*, p. 22, calls this year the high point of Southern Methodism in Arizona, but at least statistically the 1939 reports are better.
35. *Journal of the Southern California-Arizona Conference, 1939* (Temple City, California: W. C. Botkin, 1939), p. 129.
36. *Arizona Journal, 1926*, pp. 43-44.
37. *Arizona Journal, 1928*, p. 22.
38. *Arizona Journal, 1932*, p. 9. E. Clyde Smith died in 1956 after 33 years in the ministry. He is remembered as a sincere friend of youth.

## Citations for Chapter IX

1. *Journal of the Southern California-Arizona Conference, 1959*, p. 304. Cited hereinafter in this chapter as *Journal*.
2. Interview of the writer with Bishop Baker, October 5, 1957.
3. *Ibid.*
4. See *Journal, 1957*, p. 294.
5. See *Journal, 1959*, p. 304.
6. *Journal, 1948*, p. 95.
7. *Journal, 1946*, p. 100.
8. *Journal, 1956*, p. 282.
9. See "Sharing God's Good News Victory Report" (mimeographed sheet, coordinated mailing). and The Salvation Army's *The War Cry*, December 5, 1959, p. 16.
10. *Journal, 1942*, p. 159.
11. *Journal, 1943*, p. 147. See also "Except the Lord Build the House," Report of the Sanctuary Crusade Commission (privately printed, 1943).
12. *Journal, 1954*, pp. 128-131.
13. *Journal, 1958*, pp. 138-142. The reader is referred to the journals for the complete details of the reorganization.
14. *Journal, 1948*, p. 123.
15. *Journal, 1952*, p. 111.
16. *1957 Fact Book* (Chicago: Methodist Church Statistical Office, 1957), p. 121. Later Fact Books do not give such a detailed breakdown. The *1960 Fact Book* lists only per capita giving to World Service. The Southern California-Arizona Conference was thirty-second with \$1.36.
17. *Ibid.*, pp. 200-201.
18. *Journal, 1941*, p. 179.
19. *Fact Book, 1957*, pp. 200-201.
20. Cf. *The Methodist Woman*, XX, No. 1 (September, 1959), pp. 48-51.
21. *Journal, 1940*, p. 137.
22. *Journal, 1956*, pp. 146-147.
23. *Journal, 1959*, p. 163.
24. It is Frank G. H. Stevens' recollection that this name was chosen by the National group from this smaller informal group. Although the author was unable to verify this from National Headquarters, Dr. Stevens' recollections are quite often correct.
25. *Journal, 1941*, p. 179.
26. Leiffer, Murray H., *Methodist Student Work at the Colleges and Universities of Arizona, California, and Nevada* (Upland, Indiana: A. D. Freese and Sons, 1951), especially pp. 94-107. A recent development in the Conference program has been an emphasis upon young adults. This has materialized into recent Conference assemblies, summer retreats, etc.
27. See "Methodist Camps and Conferences Grounds, Summer 1956," Division of Local Churches. Also see "A Methodist Conference Camp Within a Two-Hour Drive From You" (privately printed, 1956).

28. Cf. the following *Journals*: 1954, pp. 157-158; 1955, p. 159; 1956, pp. 170-172.
29. See *Journal*, 1958, pp. 192, 201; *Journal*, 1959, pp. 189-192.
30. *Journal*, 1951, p. 63.
31. *Journal*, 1953, pp. 145-148; *Journal*, 1956, p. 64.
32. Statement by a minister of that Conference to John Gabrielson. Letter to the writer, October 20, 1958.
33. See Long Beach *Press Telegram*, July 8, 1957, p. A6. See also Ray Ragsdale, "Memorandum on the Normandie Avenue Methodist Church, July 3, 1957 (mimeographed).
34. Letter to the writer from Ray W. Ragsdale, District Superintendent, Los Angeles District, September 9, 1959. Over the last ten years a few other churches, such as Enterprise Methodist, Compton, under Leland Scott (1952-1958), have been cautiously, yet courageously, broadening their ministry to include all races.
35. "Minutes of Trustees," 1941-June 1955, p. 756.
36. *Ibid.*, p. 768.
37. The Methodist Church, *Journal of the General Conference, 1952* (New York: The Methodist Publishing House, 1952), p. 918.
38. *Journal of the Uniting Conference of the Methodist Episcopal Church, Methodist Episcopal Church, South. Methodist Protestant Church* (New York: Methodist Publishing House, 1939), p. 455.
39. *Journal of the General Conference, 1952*, p. 903.
40. *Ibid.*, p. 904.
41. *Ibid.*, p. 915.
42. *Ibid.*, pp. 916-918.
43. *Doctrines and Discipline of The Methodist Church* (New York: Methodist Publishing House, 1944), paragraph 22.
44. *Journal of the General Conference, 1952*, p. 920.
45. *Journal*, 1942, p. 2.
46. See *Journal*, 1942, pp. 62-63, 157.
47. See *Journals* for following years: 1953, pp. 184-185; 1954, p. 198; 1955, pp. 53-54.
48. *Journal*, 1946, p. 73.
49. Much of this is drawn from a personal letter to the author from Ray W. Ragsdale, September 9, 1959.
50. *Journal*, 1941, p. 105. Concluding remarks of the Pasadena District report made by the Rev. Frank G. H. Stevens.

## Citations for Appendix A

1. Meaning more than a class or society, as occurred at Los Nietos, Southern Methodist, in 1854. See Chapter II.
2. Jesse D. Mason, *History of Santa Barbara County, California* (Oakland: Thompson and West, 1883), p. 135.
3. *The Horizon*, p. 12. This history, which is poorly documented, gives no source for the Gillet appointment. The Conference appointments for 1866-1867 list Los Angeles "to be supplied." However, a volume published in 1876 by Benjamin Hayes, J. J. Warner, and J. P. Widney, *An Historical Sketch of Los Angeles County*, 89-90, lists "Rev. C. Gillett" as pastor 1866-1867. This source claims to be indebted to the Methodist Church Record in the city. This record was subsequently either lost or destroyed. At least the fall of 1867 can be definitely established since the Conference appointments list A. P. Hendon.
4. *Compton News-Tribune*, May 17, 1938, p. 4.
5. *Ibid.*
6. Mason, *op. cit.*, p. 135, and Anthony, *op. cit.*, p. 279.
7. Elizabeth Crafts, "Methodism and Its Churches in San Luis Obispo," 1956, p. 1. (Mimeographed.): *Minutes of the Annual Conferences of the Methodist Episcopal Church, 1868*, p. 219.
8. Simmons, *op. cit.*, p. 165.
9. The circuit was the Los Angeles circuit, which reported a membership of 56 and a probationary membership of 39 in 1864 and 1865. Cf. Pacific Conference journals (handwritten), *passim*.
10. Not J. D. Franklin, as historical data, *Southern California-Arizona Conference Journal, 1956*, p. 440, has it. MUCH OF THE DATA ON THESE EARLY CHURCHES NEEDS REVISION IN LIGHT OF NEW EVIDENCE.
11. *Ingersoll's Century Annals*, p. 409. This is supported by the list of appointments in the *General Minutes, South, 1858*, p. 90.



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