

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.⁴⁸

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.⁴⁹ 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 acre. 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.⁵⁰ 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."⁵¹ 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.⁵² The Annual Conference voted its full approval.⁵³ 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.⁵⁴ 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.⁵⁵ 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.⁵⁶ 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.⁵⁷ 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.⁵⁸

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.⁵⁹

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."⁶⁰ That year the Conference gave \$4,769 to the University, while one-fourth of the pastors reported no gifts for the school.⁶¹ By 1927 the amount contributed had risen to more than \$14,000.⁶²

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.⁶³ 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."⁶⁴ In the twenties President von KleinSmid declared again and again that "Control Implies Support."⁶⁵ 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.⁶⁶ 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.⁶⁷

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."⁶⁸ 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.⁶⁹ 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."⁷⁰ 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.⁷¹ 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.⁷² 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.⁷³

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.⁷⁴ 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 1935.⁷⁵ Five years later the American Association of Theological Schools gave it accreditation. The University continued to share in Methodist World Service Funds.⁷⁶ 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.⁷⁷ 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.⁷⁸ 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.⁷⁹ In 1926 this latter part was amended to read "... or its equivalent from one of our schools duly recognized by the University Senate."⁸⁰ 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."⁸¹ 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.⁸² 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.⁸³ 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.⁸⁴ 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.

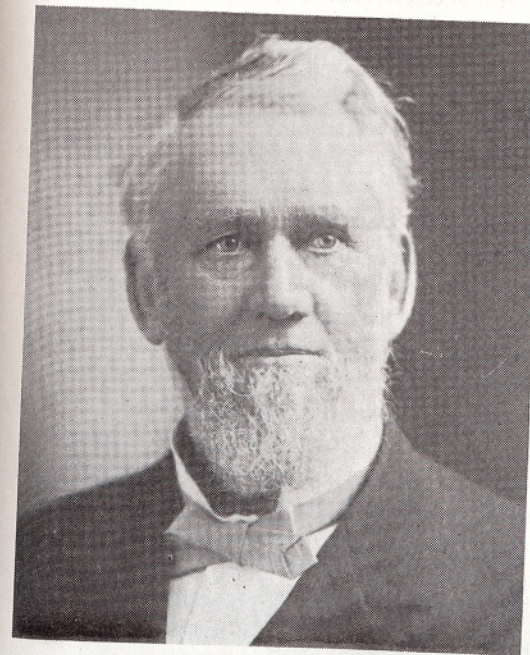
ii. *Finance*

(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.⁸⁵ 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.⁸⁶

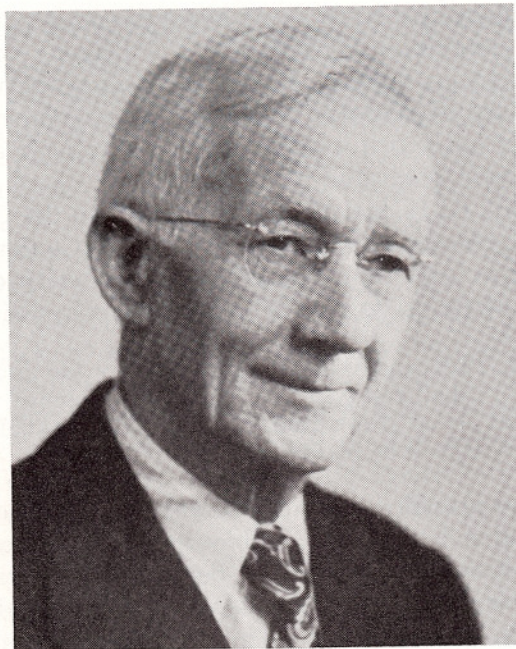
In 1924 Frank G. H. Stevens, who had entered the Conference on trial in 1898, led the delegation to General Conference for the first of five consecutive times. In 1928, fully experienced and armed with facts for battle, he heard the majority report which asked that

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.⁸⁷

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."⁸⁸ 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.⁸⁹

(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.⁹⁰

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.⁹¹ 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

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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.