

*The Episcopal Church  
In Northern California  
An Overview*

by

CHARLES ELDON DAVIS

Illustrations by Wallace Earle Sprague

Commissioned by the Centennial Committee of  
The Diocese of Northern California — 1975

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FOR  
CLARENCE RUPERT HADEN, JR.  
IV BISHOP  
IN  
SUCCESSION  
TO  
THE AREA NOW  
KNOWN  
AS  
THE DIOCESE OF NORTHERN CALIFORNIA

"... eppur si mouve!"\*  
- Galileo

\*and yet it does move!  
Yes, Excellency, and because of you  
it will continue to do so.

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Suspended in 1933, resumed as quarterly in 1933  
Published in 1942 as a monthly. Until 1961 on a subscription basis.)  
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in the Diocese.

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|   | Abbreviation: |
|---|---------------|
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| — Missionary Jurisdiction of Northern California<br>Journal of the Convocation. 1875-1898                         | (JMDNC)       |
| — Missionary District of Sacramento<br>Journal of the Convocation. 1898-1907                                      | (JMDS)        |
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## FOREWORD

When one is casually assigned the task of "writing a history of the Diocese" he either immediately resigns his cure and devotes full time to producing a scholarly and exhaustive study of facts and figures, or, between masses, solemnizations of matrimony, confirmation instructions and berating the sexton, he gathers together information from a number of sources, primary and secondary, sufficient to give a general overview of the institution. Since the author of this present work is in the phase of his ministry sometimes over-optimistically referred to by the sanguine as "the best years", he found total retirement a bit premature and absolute dedication entirely injudicious from the standpoint of the parish which supports him.

Having accepted the responsibility for its production however, he must, to maintain perfect balance, acknowledge a dependence on three other quarters. Mrs. Ralph Eavenson of Sacramento was a most helpful researcher and initial draftsman in the area of Bishop Porter's Episcopate. Mr. Miles Snyder, also of Sacramento, performed that same service in the chapter devoted to Bishop Haden especially in those parts derived from Court Records. Not the least valuable asset in this endeavour was a thesis, prepared by the Reverend Clark Hyde for the degree Master of Arts in the Pacific School of Religion, which he submitted in 1971. The author of the present work had the pleasure of assisting Mr. Hyde in gathering primary sources for the thesis and is now in the curious position of finding some of his own jaundices revealed all too clearly in the pages which deal with early Benicia. As any historian knows, given time, the circle always comes full!

We have tried to keep this overview from being a recitation of facts and figures although a certain amount of this sort of thing is inevitable. We felt it more to our immediate purpose to try to show the gradual, slow growth of the Episcopal church in Northern California from its painful birth pangs, through gawky adolescence, to what we hope is a dynamic maturity. We have asked ourselves what have been its besetting sins and its resultant penances with an eye to learning from our past. We have found — if we did not know before — that Churchmen are very much alike no matter into what century they choose to be born.

It is not easy to breathe life into the historic figures, but our bishops all have been men of strong character, each quite different from his predecessor. Once enthroned, each has set himself

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18. JDS (1919) p. 15
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with a total dedication to the seeming insurmountable burden which his flock places on him when it, through the action of the elective process, calls him to come among us as Our Father In God in this unique corner of Eden.

The author is truly thankful and appreciative of the many hours of work given this manuscript by his friend and parishioner, Miss Charline Erwin as she read for continuity and clarity. Luckily she and the author are of the same school of pedantry but she, with the practiced eye and strong right arm of the retired teacher of English, has made him fight for each eccentricity!

If there are oversights, omissions, or errors, we apologize. Local folklore accounts for four parishes which pride themselves on having been "first". Three parishes are "the oldest church in the Diocese". Two have "the oldest building". In all cases love and dedication do matter and love is obviously as much present in the newest mission as the oldest parish, the poorest church as the wealthiest, and the smallest as the largest.

Last, but by no means least, the author is indebted to his great friend Wallace Earle Sprague for the charming illustrations which are to be found in the body of the text.

Charles Eldon Davis  
Benicia, California  
Ash Wednesday — 1975

## NOTES

### I. BEGINNINGS IN CALIFORNIA

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### II. WILLIAM INGRAHAM KIP

1. Kip, *The Early Years*, p. 3
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3. Kip, *The Early Years*, p. 39

When the California military governor, General Mariano Vallejo rewarded the itinerant soldier-preacher-dentist-printer-educator, Robert O. Semple, after the Bear Flag Rebellion by offering him a land grant for the purpose of starting a new community, he was acknowledging Semple's kind treatment of the Vallejo family during the rebellion and the fact that Semple "protected" the Vallejo property in Sonoma and Petaluma. General Vallejo made one request, that the community so founded be named after Señora Vallejo to honor her. Therefore the town mapped out on the bank of the Strait of Carquinez was called Francisca after Señora Maria Francisca Benicia Vallejo. However another small upstart community to the South soon changed its name from Yerba Buena to honor St. Francis. It became San Francisco whereupon the town fathers of Francisca, in keeping with the proviso of the Vallejo gift, changed the name of their town to Benicia. (The same Don Juan Bandini of San Diego who first gave haven to Bishop Kip when his ship went aground also stood as a witness for the marriage of General Vallejo and Francisca Benicia.)

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9. JMDNC (1886) p. 20
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1. JMDS (1899) p. 14

## INTRODUCTION

In its first one hundred years of existence, the Episcopal Church in Northern California has had four of its own bishops to lead it. Times have changed. Problems have varied. Challenges have arisen, been met, and then gone the way of all yesterday's crises, only to resurface in modern guise for the next decade to face once again. Now, at the end of the last quarter of the twentieth century, many people are questioning the place of the institutional church itself in society. The Church, in its turn, has ridden the tide from ebb to neap, neap to ebb, and, we pray, is poised once again to catch the swell for a rise.

When William Ingraham Kip, the first priest of the Episcopal Church to be consecrated for work in California, finally saw the length and breadth of his vast jurisdiction, it must have come as a shock to him to realize that he alone was responsible for the souls of Anglicans in a geographical area equal to one tenth of the United States at that time. It is no surprise that, after working for twenty years with a limited number of clergymen and a corps of dedicated laymen, he requested the General Convention of 1874 to create a missionary jurisdiction and consecrate a bishop to share his responsibilities in the northern portion of his diocese.

The Rt. Rev. J. H. W. Wingfield was a Virginia-bred classics scholar with a difference! It was a difference that stood him in good stead when he arrived in frontier California in April of 1875 to assist Bishop Kip. He was an accomplished horseman, much used to saddle and bridle. He was said to have been as much at home in the saddle as behind the pulpit or in the study. That he was a man of unflinching conviction had been proved during his curious prison experience during the Civil War.

The constant continuing requirement to visit lumber camps, fishing villages, mining areas, farm lands, hamlets, villages, and occasional cities, has meant that our bishops over the years, have had to be continually "enroute" both physically and spiritually. One of the most urgent challenges to these four men has been to bring, in their own person, some family identification to the many heterogeneous groups within the jurisdiction, whether it be Bishop Wingfield and his horse Amanda, picking her careful way through the Mother Lode, Bishop Moreland in his cabin on the Sacramento steamer, Bishop Porter off to Dunsmuir in the big family Buick, or our present Bishop, Clarence R. Haden, as he represented us while being lowered to the floor of the Philippine jungle by helicopter on an ecumenical exchange of good will.

All four men have known the strain of trying to assimilate life styles, economic outlooks, political inclinations, and natural insularities of

diverse groups into an harmonious pattern which can be known as the visible Family of God in this northern third of the state of California.

In this centennial year of 1975, we are trying to make outwardly visible and inwardly real a feeling of true relationship and continuity in our Diocese. First we participated in a *Pilgrimage for Christ* during which an especially created life-size cross traveled from Church to Church throughout the jurisdiction. Now in our solemn celebration with great joy at California Expo. we again meet side by side at the Altar where we receive the Blessed Sacrament together and offer up our thanks for a continuity of strong leadership and inspiration through four episcopal pastorates.

As we gather in the See City on May 10th of 1975, let us, as Christian brothers and sisters, pray together for yet another century of historic witness to the cause of Jesus Christ in this glorious tradition and in this happy heritage.

parishes and missions. In 1957 the assets of the Corporation Sole were a few shares of stock while the Diocese faced bankruptcy. Today, in 1975, the monetary assets of the Corporation Sole exceed \$200,000 and the liquid assets of the Diocese amount to more than \$350,000. In addition, a Missionary Advance Fund was established which had assets of \$447,540 in 1974. The St. Barnabas Fund holds \$47,721 and the Episcopal Church Foundation is valued at \$27,379.

With the dissolution of the Corporation Sole and the establishment of the Endowment Fund under the direction and supervision of a Board of Trustees, the century-old dream lives!

Each of the Bishops has left a mark indelible with his unique impress. If we believe in monuments for our Fathers-in-God, as many of us do, we may well remember words which were first applied to Sir Christopher Wren. They are also applicable to our four Bishops — "*Si monumentum requiris, circumspice*", "If you seek a monument, look about you." Their monument is here!

Praise God!

with a group of Churchmen who, over the years, have fought many of the great battles of the conservative party within the Church. He has been hailed as one of their bright spokesmen and honored by them for representing the calm point of view which they feel is needed at this time in The House of Bishops.

Yet, given his self-described conservatism, the Bishop is not inflexible. His Christian dedication has taken him to stands in opposition to those held by many so-called conservatives. In 1963 he testified before the California legislature against the death penalty. He has taken the part of farm workers and expressed support and concern for them at a time when they did not have the right to join unions. He has worked actively for the elimination of racial discrimination in the Diocese in a reasoned way without the Hegelian excesses of re-action found in some of his fellow Bishops.

In the eyes of the author, one of the Bishop's great gifts to the Church is one which, so far, has had to remain in the background, because the endless hours of travel and pressure of office responsibility have required too much of his time. This is in the sphere of personal spiritual direction. Except for the pastoral contacts which "being a Bishop" automatically brings to his office in crisis form and thrusts into his lap, he has not had the opportunity to move out onto a regular schedule of quiet days, retreats, conferences, and spiritual direction to the degree to which he would like nor for which, one feels, he has great sensitivity and ability. One can only hope that, in the years which are left to him in the Episcopate, he may be able to emphasize this aspect of his priesthood to the enrichment of the life of the Church as a whole and the Diocese of Northern California and its people in particular. To this cure of souls, he can now bring an added facet of eighteen years as a Bishop.

The One Hundredth Anniversary Celebration focuses in dramatic highlight a culmination of many dreams, visions, hopes, aspirations, sacrifices, prayers, and intercessions of thousands of people who, down the span of years, have served the Church in Northern California. This corps of the faithful has included thousands of laymen, hundreds of priests, scores of deacons, a handful of deaconesses, and four bishops. Each era has had its difficulties. Some of these problems come with the Zeitgeist; others are always there. If Bishop Moreland ran the Diocese on next to no money during the Depression, so also did Bishop Haden inherit a Diocese which had few resources and little real promise. At the time of his enthronement, Bishop Haden, too, had no office, no full time staff, and a total budget of \$81,856 on which to run the entire operation. Today in 1975, the Diocese has its own office building, a full time staff of four, a Center for Continuing Education, a total budget of \$315,135, eighty-nine active clergymen, and sixty-four

## I BEGINNINGS IN CALIFORNIA

However much Episcopalians may enjoy speculating over the first use of the Prayer Book Service in California by the Reverend Francis Fletcher, chaplain to Sir Francis Drake, when Drake's ship *The Golden Hinde* put in somewhere along the coast for repair and refitting between June and July of 1579, we are on much safer historical footing when we mark our origins from the period of the immediate pre-gold rush era. This is not to say that there is no basis for the monumental Prayer Book Cross that was erected in Golden Gate Park, amid pomp and ceremony in 1894 by Mr. George Childs of Philadelphia to commemorate the Drake event. It is simply to remind ourselves that almost from the very day of the commemoration of the Drake visit there has been mystery, hoax, and wishful thinking to attend it. "... se non é vero, é molto ben trovato!"\*

Again, while it is always mildly amusing to recount the old story about the Episcopal clergy following the rest of their ordained brothers to the Far West in the Pullman (and on clergy rates), such an observation does little credit to the many truly great pioneers who, at great privation and personal hardship, came out at the summons of Bishop Jackson Kemper, to the vast area of a totally unknown new country.

We do not purpose in this monograph to recount the already well-known saga of the Franciscan mission to the Indians by the Friars of the Roman Catholic Church. Their impressive influence shows around us to this day throughout the state in the missions themselves, as well as city, county, street, highway, school, and park names.

It is to our immediate interest that, in July of 1849, an Episcopal clergyman by the unlikely name of Flavel S. Mines arrived on the docks of San Francisco and shortly thereafter established Holy Trinity Episcopal Church around a nucleus of Churchmen he found gathered there: business men, soldiers, land speculators, hangers-about, and several ladies who, it was suggested in the quaintly couched language of the day, were "no better than they should have been!" He was joined later that year by the Reverend Mr. R. T. Huddart. Between them they built a small chapel building of "an iron construction". The early missionary clergymen in the Far West, like their Celtic predecessors of the eighth-century, were unbelievable travellers. They often ventured great distances and withstood overwhelming hazard and hardship. The Reverend Mr. Mines, during his brief life in San Fran-

\*"... If it is not true, it is a very happy invention!"

Giordano Bruno: *Degli Eroici Furori*

cisco, journeyed many times to Sacramento where he founded a prayer society in the year 1849. It was left in the care of a Reverend Mr. Burnham, about whom little else is known except that he nurtured a small group and encouraged its growth until his death from infectious diphtheria in the late summer of 1849.

In the fall of that year another of the famous first clergymen arrived in the village of San Francisco, having taken the longer route around Cape Horn to get there. Through some gross misunderstanding, the Board of Missions in New York City had appointed both Mr. Mines and the Reverend Dr. J. L. ver Mehr to the same post. The former had crossed the Isthmus of Panama, arrived early, established his parish, and taken up residence long before the arrival of the second. Thus when Dr. ver Mehr appeared in San Francisco his position as rector was already filled. This hieratic bungle in no way deterred him in his ministry; he simply founded a second parish, Grace Church! The two clergymen became good friends and, indeed, were supportive of each other until Mr. Mine's death. Bishop Kip, in his book,<sup>1</sup> lamented the founding of the two parishes in that he saw them too prematurely competitive. Trinity, since it was older and therefore of greater status, became "grander". The Reverend Dr. ver Mehr, a Belgian, further had the handicap of heavily accented English so that his sermons were difficult to understand. His greatest gift to the Church lay in his ability to organize Churchmen in the surrounding valleys of the Bay Region.

After a futile attempt to open a school for young ladies in San Francisco by which means he could support himself and his family, Dr. ver Mehr moved to Sonoma at the invitation of General Mariano Vallejo where he opened St. Mary's Hall, a female seminary for boarding students. St. Mary's, in its brief life span, was considered one of the finest schools of its kind in the West.

The Episcopal Church, as an organization, was still a loose conglomerate without responsible leadership but with many hard working members who yearned for order with clear channels of authority along traditional lines. Therefore Mr. Mines and Dr. ver Mehr with some prominent laypeople called a Convocation for July 24, 1850, to meet at Holy Trinity Chapel. It was their purpose to formulate a constitution and a set of canons. They did, in fact, draft eight brief articles which called for triennial sessions and provided rather grandly for "the governing of The Church in California". However, the official name of the Church was ignored and, through oversight, no mention was made of communion with, or fealty to, the national ecclesiastical body! This serious omission proved very troublesome some years later when

has its own particular long-range mission interest to which the local groups give support each year. The Presiding Bishop's Fund for World Relief is a source of great interest and a focus for united giving on the part of the Diocesan family. In 1974 the Right Reverend William Malory, Bishop of Botswana in Africa, addressed the Diocesan Convention at Sacramento. His visit generated both interest and financial support but, perhaps of far greater importance, because of his personal visit two families from the Diocese have committed the next three years of their lives to doing missionary work in Botswana.

In 1957 the Diocesan publication, *The Missionary*, which has undergone many changes over the years and has had periods of suspension and renewal, underwent yet another design of format and became a tabloid newspaper. According to Diocesan policy it is now mailed free of charge to every person or family unit who pledges to his local parish. Not only has it become essential for communication and a vehicle for the Bishop to share his thoughts and observations with the people of the jurisdiction, but it is, perhaps as important for future eras, a valuable register for Diocesan activities and a tool for researchers of the next century.

In 1967 the Diocese moved to assist its Bishop in his work when it called the Reverend Edward McNair, Rector of the Church of Incarnation, Santa Rosa, to be the first Bishop-Suffragan for the area. From 1967 to December of 1972, Bishop McNair assisted Bishop Haden in the many responsibilities given him, ranging in scope from overseeing stewardship programs and aiding parishes with continuing financial difficulties, to planning creative work in the field of communications. At the top of the list of their joint responsibilities were the visitations and confirmations which they shared equally between them. This shared phase of the Episcopate enabled them to devote more individual time to each parish and mission in the pastoral way which both preferred. It was with great personal sadness for all and a corporate feeling of family loss in the life of the Diocese when Bishop McNair suffered a stroke and retired from the exercise of his full ministry in 1973. Fortunately, he is able to continue on a limited and part time basis as his health permits. His presence among us on "formal occasions" is always a reminder that the whole Diocesan family is gathered to the Glory of God.

Bishop Haden regards himself as a "conservative". In the context of the Church this usually means that such a person works within the framework of The Body to guard its teachings and traditions. Such a person has an appreciation for the continuity of values and, though the temper of the times may make it difficult, he strives to maintain standards of stability. Most recently Bishop Haden has aligned himself

of that year. Continuing education has been a fact of life in other professions but it is one for which the Church has not held a high priority — perhaps on the mistaken ground that clergymen will always provide for their own study. The Bishop said:

“The center of gravity is shifting from the seminary as the place of preordination studies to continuing educational structures that are built into the minister’s professional life. The change of emphasis is from seminary years to the years of professional practice. In other words, the minister’s education is to be continuous as it is with other professions such as the legal and medical. Theological education is continuous because theology itself is continuing . . . A center for Continuing Education would not only provide for the continuing professional education of the clergy but would also seek to give the laity a theological understanding of much that is happening in the world day by day. Both clergy and laity would be involved in some common process of learning whenever such dual association might help bridge the clergy-laity gulf.”<sup>7</sup>

From the date of its inception in April, 1972 to the present time, the Center for Continuing Education has offered a remarkable series of courses by a distinguished faculty composed of clergymen of the Diocese who have various specialties, celebrated theologians, and professional people from colleges and universities of the area. On occasion it has welcomed visiting lecturers of international reputation and stature. Courses range from the practical, (Pastoral Counseling, or, How to Conduct Quiet Days and Retreats), to the more academic areas of contemporary theology and morality. So successful has this Center become that it is a model for other Dioceses which are only now, four years later, beginning where Bishop Haden had the foresight to start some time ago to erect a continuing clergy educational support system. Continuing education at all levels for both the clergy and laymen of the Diocese is truly an area where Northern California has been able to point the way for the rest of the Episcopal Church.

In June of this year another great honor will be given the Bishop in recognition of his special contributions to this phase of the Church’s life.

Perhaps because of its predominately rural orientation even within an urban age, the Diocese of Northern California has had a long abiding missionary awareness which has shown itself over the years both internally and externally. As part of a program of support for missions overseas, the Diocese in 1962 sent \$1,597 to the Ship Valley project of the St. Michael’s Theological College in Seoul, Korea. The following year money in the amount of \$5,900 went to the Lake Isabel Program in Guatemala. Along with it went valuable medical equipment donated by Trinity Church, Nevada City, and medicines given by St. Luke’s Church, Woodland. Each parish church in the Diocese

the potential diocese came before the General Convention to seek recognition and admission.

Those clergymen who could produce letters of ordination and who had exercised their offices in California were given seat, voice, and vote at the first Convocation. There seem to have been six such men present at that first curious meeting: the Reverend Messrs. Mines, ver Mehr, Moorhouse, Leavenworth, Fitch, and R. Townsend Huddart. On their last day of meeting they “elected a Bishop”, the Rt. Reverend Horatio Southgate who had just resigned his post as the Bishop of the American Church at Constantinople. When he was officially informed of the honor done him in California, the Bishop, not surprisingly, declined with regret!

While we may smile at the complete naivete of these early Churchmen and their total lack of familiarity with the manner in which church business is accomplished, we still must admire their eagerness to get something underway despite the fact that they were cut off from the main stream of the church by the breadth of a continent.

At the time of this irregular organizational conclave, there was no station in California, outside San Francisco, where an established parish or mission yet existed. Occasional services were held in several areas including a few at Sacramento by the Reverend Mr. Samuel Moorhouse who is said by Dr. ver Mehr to have been asked to leave “under something of a cloud”. At Marysville the Venerable Augustus Fitch held a few services but “was obliged to leave the area in 1852” and the church organization there was defunct by 1853.

A second Convocation met in 1853 on May 4th with considerably reduced personnel — only three clergymen were entitled to seats. All three, the Reverend John Reynolds, Chaplain U.S.A., the Reverend Dr. ver Mehr, and the Reverend Christopher Wyatt, attended. By unanimous vote they gave a special courtesy to the Reverend Mr. Orange Clark, a chaplain to the U.S. Marine Hospital which entitled him to seat, voice, and vote. Two depositions had removed former members and much stricter requirements in the constitution had cut the clergy list even further. At this meeting the members took steps to rectify errors in the former constitution, to change from a triennial meeting to an annual one, and to declare fealty to The Protestant Episcopal Church in the United States of America.

When the General Convention met at its appointed date in 1853, enough time had elapsed that travellers returning to the East from California had brought stories of a great need for order and direction in the Church’s work there. Some of the temperatures which had risen over what was considered a precipitate action, a faulty organization, and an even more questionable constitution, had assumed a more

fitting normalcy in some of the members of the House of Bishops. Nearly all of the participants in the Convention of 1853 recognized the absolute need for a bishop in the West as quickly as it was possible to have one.

with the Episcopal "Diocese of California" on the other. The nomenclature "Northern California" more clearly describes and defines boundaries and it also indicates that the state of California has more than one Episcopal Diocese. The Bishop recalls with some pleasure an experience which he had at Lambeth in 1957 when he was addressed by the name of his Diocese, as is the custom. He responded to the call with "Sacramento". The English prelates seemed to be in general agreement that it was a lovely name but they were not altogether certain in which of the colonies it lay! Perhaps there is, nonetheless, some virtue in having a Diocese of the Church named after the Blessed Sacrament.

Bishop Haden's interest in education has always been keen. Before his elevation to the Episcopate he served on the Board of Trustees of several institutions of higher learning including St. Augustine's College in North Carolina and historic Seabury-Western Seminary in Illinois. That interest has continued and has manifested itself in his support for the establishment of schools and programs ranging all the way from the remote jungles of the Philippines to the nearer Center for Continuing Education in our own Diocese.

In 1964 the General Convention, which met at St. Louis, reminded the Church that the concept of a mutual responsibility, as it was then conceived in a vast program for calling the Church's attention to our interdependence in the Body of Christ, was one which deserved our first priority. It asked that each Diocese establish a relationship with another area of the Body of Christ for mutual exchange and support. The Diocese of Northern California, under the leadership of its Bishop, chose the Diocese of Surigao, Agusan, and Catanduanes of the Philippine Independent Church as its partner in this program. Bishop Haden flew to the Philippines to establish a first-hand relationship with the dignitaries of that jurisdiction and to discover what their most immediate and critical needs were. After an inspection tour which took him from remote villages, through steaming jungles, to isolated preaching stations, he was convinced that, given certain economic recovery from the disaster of a typhoon which had recently devastated the district, their most pressing long-range need was a facility for education at the high-school level. With that in mind the Diocese of Northern California oriented itself to gathering funds and materials for such a school. Three years later the Church, the Diocese, and the Bishop were honored to be able to acknowledge the founding of "The Bishop Haden School" built with monies sent to the Philippines for that purpose.

Again in 1972 the Bishop anticipated a first stir of interest in continuing education for the clergy in his address to the Diocesan Convention

\$400,000. Although \$90,000 was ultimately recovered to the Diocese through skill and persistence, it was sixteen years before any cash was received. This fiscal knot-hole was a bitter experience for everyone drawn through it, and it carried lessons which were at once obvious to even the most dedicated parochialist. Because of it, sound business procedures and tighter lines of authority and responsibility were established at once. The Diocese is fortunate to have had at its head, at the time, a man who had had sound business experience in the area of administration and management.

From 1957 until today Bishop Haden's approach to Diocesan business is analytical. Each financial step is carefully weighed and evaluated. He repeatedly seeks out the advice of leading businessmen and professionals in the area of commerce and law when he needs them. The Bishop works closely with his Chancellor. He is resolved that the poor execution of a project, however noble in concept, will never again bring the Diocese to the brink of disaster. His long-range planning over the years has called for systematic acquisition of real estate to prepare for new missions in a jurisdiction which, given the present population spread of California, cannot but burgeon in the future. Further long-range planning has provided for the careful marshalling of resources so that the Endowment Fund, too long a fond wish for his predecessors, is now much more than a faint hope or wistful reflection. When Bishop Graves called upon the people of the area, during the Wingfield-Moreland Interregnum, to gather funds for an endowment, even if it took two hundred years to do so, he did not anticipate the work of Clarence Haden who has successfully reduced that time by well over a century and a quarter!

Yet withall, the Bishop and the Diocese have not been immersed solely in financial matters despite overwhelming internal problems at the outset of his episcopacy. In 1955 Bishop Porter had set for himself the goal of 1,000 confirmations for the year 1956. His serious illness prevented that goal from being realized. However in 1957 Bishop Porter and the Bishop Co-adjutor, working together, exceeded that goal. In 1962 Bishop Haden informed the Diocesan Convention that during the year 1961 the number of confirmations in the Diocese broke a record; it was 1,083. Again during the following four years the mark was equalled or broken: in 1962, 1,247 were confirmed, in 1963 there were 1,144; in 1964, 1,219; and in 1965, 1,165.<sup>6</sup>

The name of the jurisdiction was returned in 1961 to one very close to that which it held under Bishop Wingfield. Having undergone four changes during its history it was renamed "the Diocese of Northern California". This was done to avoid several confusions: first, with the Roman Catholic "Diocese of Sacramento" on the one hand, and then

## II

### WILLIAM INGRAHAM KIP (1853-1874)

... palmam qui meruit ferat\*

One man who had shown an interest in the work in California had already accepted a post as Rector of Trinity Church, San Francisco. This was the Reverend William Ingraham Kip, Rector of St. Peter's Church, Albany, New York. A problem arose for the General Convention however, when it was recalled that, according to canon law, there was no way to place a missionary bishop over a diocese. The area was declared to be no diocese at all by reason of its faulty organization. Following a lengthy debate the California area was declared a missionary district. The Reverend Mr. Kip's name was placed in nomination to be its first missionary bishop and he was wired for his permission post-facto. He was elected. He was then summoned post-haste! When he arrived in New York City from his home in Albany, he found arrangements had already been made for a speedy consecration. The ceremonies took place on October 28th, 1853 with the Rt. Reverend Jackson Kemper as chief consecrator. At one point in his autobiography, Bishop Kip comments upon the inordinate rush that seemed to have surrounded his election and consecration:

"The consecration was over before I had recovered from the first effects of having been elected. In fact, so hurried was it that I never received any official notice of my election, nor did I in any way send an acceptance."<sup>1</sup>

It would seem that having waited for so many years to take notice of need for clergymen in the West, once they had determined to provide a bishop there, The House of Bishops would not chance the possibility of interference to have it done immediately.

By December 20th, Bishop Kip with his wife and son were on their way to California via the Isthmus of Panama. After being buffeted in a storm near the California coast, their ship, *the Golden Gate*, ran aground near San Diego. They were taken to the hacienda of a prominent Spanish land holder, Don Juan Bandini, where they were received. Roman Catholics and not his own people therefore first greeted and received the Bishop on his arrival in California.

His long over-due arrival in San Francisco was much celebrated. Scarcely had he unpacked his valise and dusted off his shoes when he was offered the Rectorship of long-suffering Grace Church which had,

\*Let him who has deserved the palm of victory wear it.



in the words of its chief layman Dr. Tripler, "twenty people inside and the wolf at the door".<sup>2</sup> The Bishop assumed this responsibility and named Dr. ver Mehr his assistant. A few weeks later he was waited upon by a committee from St. Paul's Church, Sacramento, which petitioned him to assume the rectorship of the church. After some consideration he informed them that his duty lay in the larger, more promising area of San Francisco but that he would arrange to have services with them on the third Sunday after their visit. In his exciting personal journal the Bishop relates the adventure of his first trip to Sacramento by water:

"Traveling is expensive in this country, either by land or water. To Sacramento the distance is one hundred and twenty miles, much less than that from New York to Albany. Leaving San Francisco in the afternoon you reach Sacramento at one or two o'clock the next morning. The fare is ten dollars, a stateroom three dollars more, and supper a dollar and one half . . . After crossing the wide spread Bay of San Francisco we reached the entrance to two straits . . . We entered the Straits\* (sic.) of Carquinez with the little village of Benicia (a military station) on the one side, Martinez on the other. Seven miles distant on the Napa River is another little town — Vallejo. General Vallejo, who was military governor of the country before its occupation by Americans, so named these towns after his wife — Benicia Vallejo. Señora Vallejo thus has her name perpetuated on the Coast".<sup>3</sup>

In Sacramento Bishop Kip conducted services in make-shift surroundings and noted that it was not surprising that there was difficulty in keeping clergymen in the area. Over ten had tried and become discouraged. A massive fire had all but destroyed the town and, with it, much of the hope and property of Churchmen.

Although his personal background and experience as a priest in Albany could not have indicated any great potential for missionary talent, Bishop Kip, through encouragement and personal example, was able to effect some growth during the years 1854-1861. From one parish and no resident clergymen his jurisdiction soon included twelve parishes or missions and eight clergymen.

In 1854 Bishop Kip licensed a layreader for Benicia, Major E. D. Townsend who was stationed at the Benicia Arsenal. He, with California superintendent of schools Paul K. Hubbs and Lt. Julian McAllister U.S.A., the scion of a prominent Eastern family, took the initiative to gather a congregation at the former state capital of 1853, and, through their efforts and later those of their third Rector, Dr. James Lloyd Breck

\*Strait of Carquinez

erect a medical building on a cost plus ten percent basis. Dean Sale signed the contract as "President of St. Luke's Medical Center" described as "owner of the building site".<sup>4</sup>

The Dean was a man of strong personality and had served parishes at several locations in the Diocese before coming to the Cathedral. He was, of course, convinced that he was authorized to execute the legal contract and that in doing so he acted for the best interest of the Diocese. It is equally apparent that neither of his final convictions was shared by Bishop Porter or the Directors of the Corporation of the Diocese. The latter legal body of the Church, in fact, disclaimed knowledge of the contract and maintained that they had neither authorized or approved it.

Further surprises turned up when it was discovered that the contractor had had limited experience in the construction of this particular type building and that a cost control formula had not been built in. All incentive would seem to increase rather than decrease costs! If a denouement to multiple crises were needed it appeared when the revelation fell that no adequate financing plan had been projected. A \$17,000 deposit had been paid to the Massachusetts Mutual Insurance Company preliminary to their supplying a loan of \$850,000. This sum proved insufficient for the total cost of the building and tied up the project. Later the president of the Insurance Company generously returned the deposit which was then applied to the settlement of a suit brought by the contractor.

Construction of the medical center had commenced during the late summer of 1956. Before the Directors of the Diocesan Corporation could take effective steps to halt it, the Diocese was presented with an incomplete steel framework for a four story building, over \$200,000 in mechanics liens against the property,<sup>5</sup> few assets, and, this time in Diocesan history, no Eastern angels hovered near to assume the responsibility.

For two years the incomplete steel structure crouched on the landscape like some skeletal relic from Hiroshima, and for two years the solvency of the Diocese remained in doubt. Bishop Haden recruited the most distinguished leaders from Sacramento's business and legal community to help solve the paradox of fiscal crisis: without financing, the liens could not be paid off; until the liens were paid off, sufficient financing could not be obtained to complete the project. The very complexity of the solution testifies to the persistence, business acumen, and devotion to the Church of many people involved on behalf of the Diocese.

In June of 1959 the structure was purchased by a group composed of sixty physicians and "the big four" contractors of Sacramento for

resented the entire Episcopal Church at its highest level as a member of the National Council from 1954-1957. The last arm of the second near-arc brought the Hadens and their daughter, Nedah, to the Far West when he was elected in 1957 to the position of Bishop Co-adjutor of the Diocese of Sacramento. The family took residence that year in the See City.<sup>2</sup>

Every seminarian can readily testify that ordinarily three bishops are required to consecrate a priest to the episcopate of the Church. In view of that truth the people of the jurisdiction of Northern California will never have to fear for the legitimacy of their bishop's orders! An even dozen bishops took part in the ceremonies which gave the Diocese of Sacramento its Bishop Co-adjutor and successor to the Diocesan when, on June fourteenth of 1957, they gathered with many hundreds of the diocesan family for the extension of apostolic succession. Through the line of Karl Morgan Block, Archie William Noel Porter, William Fisher Lewis, Henry Shires, Henry Knox Sherrill, Edward Randolph Welles, Sumner Walters, Francis Bloy, Charles Avery Mason, Stephen Bayne Jr., Lane Barton, and Norman Foote, the Very Reverend Mr. Haden became the Right Reverend Clarence Rupert Haden Jr.; number five hundred fifty in the line of the American Episcopate.<sup>3</sup>

Five days later the San Jose Steel Company filed suit against the Diocese of Sacramento for the sum of \$158,000, an amount to which it was fully entitled but a sum substantially greater than the total value of all Diocesan assets! Within nine months of his being consecrated, at least five more suits which sought damages in excess of \$500,000 were levied against the jurisdiction. A proceeding was instituted to declare the Diocese bankrupt. Thus, scarcely consecrated and not yet enthroned as the Diocese Bishop, Clarence Haden was suddenly enmeshed in the bizarre case which wrapped like a winding-sheet around the Saint Luke's Medical Building. It was unquestionably one of the most serious and complex financial entanglements in the history of the Episcopal Church in the West.

In 1955 the Bishop's house, which had been built in Sacramento by Moreland to help lay the charges of non-residence by the Reverend Mr. Bollard, was razed. The vacated building site, together with that of the former Pro-Cathedral, had figured in long-term plans for a medical center. Bishop Porter became seriously ill the following year and much of the work of his office was assumed by the Dean of the Cathedral, the Very Reverend Miller M. B. Sale. On his own authority Dean Sale executed a twenty-eight page contract with a building contractor to start the work. The agreement provided that the contractor would

and his Pacific Coast Mission, St. Paul's Parish became the mother church for many of the parishes along the coast. In November of 1855, St. John's, Marysville was formally organized and the Vestry called the Reverend Mr. Hager as their first Rector; in 1856 a church building was erected. Over in the Sierras where many Cornish and English folk had been drawn to the mining industry which was growing, not only as a result of the Gold Rush but also because of the wealth of tin to be had there, the Reverend William H. Hill was able to settle and found parishes at Grass Valley and Nevada City by 1855. For many years these settlements shared a priest. Emmanuel Church, Grass Valley, was organized in March of 1855. Shortly thereafter the Reverend Mr. Hill started his services in the County Court House at Nevada City. By 1858 the people at Grass Valley had constructed their church building, a lovely structure which is still in use today and is a charming monument to the dedication and care of the people of that community.

In the same general area, two other churches were started in 1857; Trinity Church at Folsom and Christ Church at Auburn. The Reverend Mr. Hatch, who served Marysville, was responsible for the work at Folsom and also for the work at Natoma as well as Christ Church at Auburn. The latter fell into a decline and was inactivated for a number of years only to be revived again in 1887. The small mission at Natoma was never started again. By 1858 there was once more activity near the coast where St. John's Church, Petaluma was founded and the following year St. Mary's Church, Napa was organized. All of these small organizations had a difficult time with a rapid turnover of clergymen. Many were literally held together only through the faithful labor and prayers of consecrated laymen who week after week conducted Morning and Evening services for the communities in which they lived — often over long periods of time. During a period in history when the Eucharist was not so much the central act of worship as it has again become, it was possible for a single priest to serve many parishes by traveling almost constantly.

Even in the days of its first beginning in California, the Episcopal Church was not without its occasional family skeletons in the closet! In 1856 a group of prominent laymen including the then governor of the state, the Hon. J. Neely Johnson, left the membership of Grace Church, Sacramento and founded their own church which they called the Church of the Sacraments. Services were conducted in the Senate Chambers (hardly possible today). Little is known of their reason for withdrawing from Grace Church or of what happened to them after they had so done. By 1858 all reference to their existence had been expunged from the official records of the district so that we neither know the cause of their unhappiness or the ultimate outcome of their zeal for schism.

During the Civil War the church in the West did not fare well! In fact, status quo was pretty much the order of the day. Many of the prime movers of its early growth were military men who were summoned back East to take part in the campaigns of the Union Army. Julian McAllister, by then a Captain, for example, was ordered to New York City where he was placed in charge of defending the harbors of the city. Few clergymen were moving West at this point and, aside from the Church of the Ascension in Vallejo, which was founded in 1867, no new parish came into existence during the conflict between the states.

The "situation" placed a special burden on the few clergymen who were already in the area so that they were required to cover even more territory in their effort to serve the isolated groups of church members scattered up and down through the great reaches of the jurisdiction. In 1866 a note was made in the *Journal of the Diocese of California*\* to the effect that a missionary, the Reverend Mr. H. H. Messenger, had visited a number of stations including Chico, Red Bluff, Oroville, Thompson's Flat, and Cherokee Flat. In 1863 and 1864, the Reverend Mr. A. E. Hill visited spots in Amador and Calaveras Counties: Jackson, Volcano, Sutter Creek, Ione City, Lanca Plana, and Pine Grove. Admittedly in some of the area there was no fertile field for lasting growth. Yet in other soil parishes took root, which have struggled through to the present day.

Of special interest to local church-history buffs is the remarkable work of the Reverend Charles Caleb Pierce, both because he was a colorful, indeed unique, figure, and because his work had lasting effect for the Diocese of Northern California. The Reverend Mr. Pierce anticipated the efforts of rural specialization by nearly one hundred years. He had been Rector of Grace Church, San Francisco but soon tired of "the urban situation". He preferred to work with simple people in an area where he could be closer to the soil. So, at his own expense, he moved to Placerville where he began a ministry that lasted until his death in 1903. Mr. Pierce founded the Church of Our Savior in 1861 and, four years later, supervised the construction of a church building. His ministry was truly peripatetic and, on foot, he covered "his parish" as he served Emmanuel Church, Coloma, Diamond Springs, and towns, villages, and rest stops along the way. His singularity lay not in his contempt for the machinery of institution but in his ability to work outside its framework to effect an amazing vitality for the very structure which he so disliked. He spent his life ministering to men in a true cure of souls. On his death he was hailed as a modern St. Francis of Assisi.

\*In 1856 all defects were removed from the Constitution so that the Missionary District was recognized by the General Convention of that year as a proper Diocese.

## VI

### CLARENCE RUPERT HADEN JR. (1957- )

... eppur si muove!\*

Whether it is by happy coincidence or a chance harmonic of the Divine, the South seems to have a soil which germinates bishops for the Church! Once again when the machinery of due process slowed to a stop, delegates to The Diocese of Sacramento's Special Election of 1957 discovered that they had for the third time, with the prompting of the Holy Spirit chosen a man whose home land was the South as their Father-in-God. And while the nicer nuance of deep South and not-so-deep South may escape the more insular of us, the fact remains that Clarence Rupert Haden Jr. was born in Fort Worth, Texas, which, by few men's reckoning can be contrived as other than the South!

His birth in 1910, early education and college work culminated in undergraduate work at Baylor University where he was awarded the B.A. degree in 1931. After a tour of duty in the business world of sales and advertising for Armour and Company and for the Pangburn Candy Company, he began the first loop of a two circle route that took him to Union Theological Seminary in New York City from 1932 to 1934 and, in 1936 to courses at Seabury Western Seminary in Evanston, Illinois from which he received the S.T.B. degree that year. How he managed within that tight schedule also to meet, court, and marry Essie Jones of Texas in 1935 must remain in the area of a religious mystery: known in full to those in astral orders, but received in faith — fait accompli — by those on a lower plane. Following his ordination to the Diaconate and the Priesthood in 1936, Father Haden and his wife began the second circle which took them to parishes in Denton and Gainesville, Texas; Houma, Louisiana; New Orleans, Louisiana; and, from 1945 to 1951 to Durham, North Carolina. Father Haden's natural preaching gifts, which may well have come from a long Baptist family heritage, were duly recognized in 1942 when he was created a "Fellow of the National College of Preachers". That same striking, seemingly ex-tempore, talent was again honored in the 1960's when he was twice named a Special Preacher to the Pacific Command of the United States Air Force. From parish work Father Haden came to national prominence in 1951-1953 as The Executive Director of the Presiding Bishop's Commission for Layman's Work, in which office he served until his election as Dean of prestigious Grace and Holy Trinity Cathedral in Kansas City, Missouri in 1953. At the same time he once more rep-

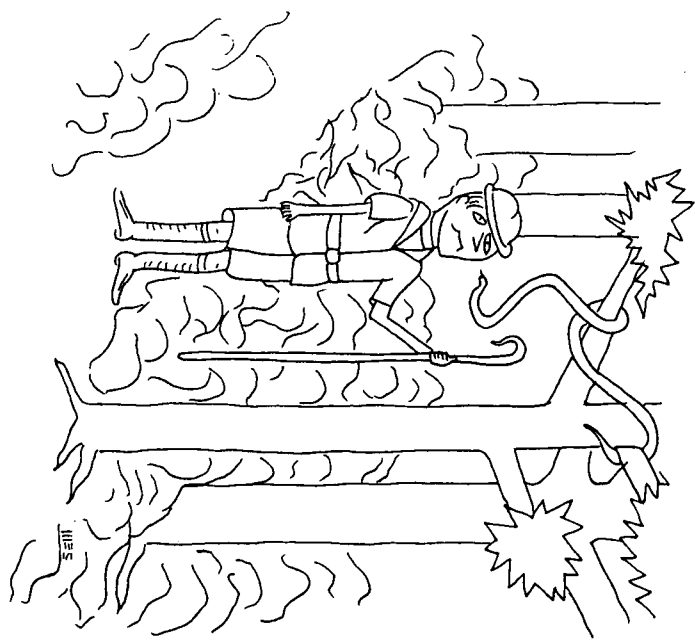
\*"... it yet moves!"

By 1868 the Church in Northern California was recovering from the effects of the Civil War and it once again began a certain, timid, slow, growth. Grace Church, Suisun was started that year by members of the Associate Mission, a small group of laymen and clergymen who had come from the Upper Midwest under the direction and leadership of the Reverend Dr. James Lloyd Breck to found schools of learning in California. From their base of operations, St. Augustine's Academy and St. Mary's School of the Pacific in Benicia, the clerical members of the staff served the needs of the territory and established parishes which are still a vital part of the Diocese today. *The Journal of the Diocese of California* for 1868 reports that clergymen from the Associate Mission were supplying services in Centerville, Martinez, San Juan, Watsonville, Santa Clara, and Suisun. "*The Journal*" for the following year also added Sebastopol, Bridgeport, Somerville, and Virginia City, Nevada. Within a year from that however, the duties of the schools kept the clergy closer to home and the activities of the Pacific Coast Mission became almost entirely educational.

In 1871 Christ Church, Eureka, came into being; two years later the Church of the Incarnation at Santa Rosa was founded.

In 1874 sixteen priests served thirteen parishes in a far-flung region of the Northern California area. At the Diocesan Convention of that year, Bishop Kip suggested that the Diocese seek permission from the National Church, through the General Convention, to divide the jurisdiction into a Diocese and a Missionary District.

Years of struggle had resulted in more or less stable institutions. Ground had been broken for the Church's "presence". Schools of higher learning were in operation. The time had come for someone to share the responsibility for administering an extensive and wide-spread enterprise.



layers, \$6,250. With only two known exceptions his hope was realized.

A year later, in 1956, Bishop Porter announced his impending retirement. At seventy he planned to return to private life in the Sutter Creek home where he and Mrs. Porter had lived since the old episcopal residence was demolished to make way for St. Luke's Medical Center. Freed from official duties, he hoped to write inspirational articles for which, with the exception of two slim volumes of Tahoe sermons, his 20,000 to 25,000 miles of annual travel had left him little time. In his personal diary and a newspaper interview,<sup>18</sup> he summarized his twenty-four year episcopate: communicant strength trebled from more than 3,000 to over 10,000; 73 new buildings (churches, rectories, parish houses, and educational units) were erected; 11,388 confirmed; sixty ordained; 799 baptised; some 480,000 miles of travel undergone; diocesan giving for general missionary work grew approximately ten times over the amount given during the depression years; clergy stipends steadily increased; a youth program was inaugurated; sixty laymen served as layreaders, and five prominent businessmen were ordained to the perpetual Diaconate. But it was the missionary activity which Bishop Porter finally noted as best exemplifying diocesan progress. For his interviewer he singled out the two college centers — one at the University of California, Davis, and the other, at Humboldt State College in Arcata — as two sources of pride to him. Christ Church, Eureka, had grown to more than seven hundred communicants; the newly established missions at Crescent City and Garberville were thriving, and the greatly increased communicant strength at Sonoma prompted his comment, "God certainly blest the work." in his diary.

Noel Porter's final service as Bishop of the Diocese of Sacramento took place in August of 1957. His successor inherited some of the riches which follow in the wake of a well-loved pastor but in addition to the fruits of heritage came also the burden of inheritance. Not just a few surprises of monumental magnitude lay ahead, ready to weigh on the shoulders of the new bishop even before the pallium of office had had a chance to settle firmly.



The missionary zeal which earned Bishop Porter love and honor as archdeacon continued. Numerous missions were established, many in a small way at first and in unlikely places: Crescent City literally in a stable; St. Matthew's, Sacramento, just as literally in a nightclub, The Bungalow Cafe; Carmichael, in a mortuary; Our Merciful Saviour, Sacramento, in the Del Prado Restaurant; St. Luke's, Calistoga, in the Seventh Day Adventist buildings; Oroville, in a women's club; Willets in the library basement; and Paradise in the Legion Hall. But it was the Outdoor Chapel of the Transfiguration at Lake Tahoe which perhaps epitomized Bishop Porter's missionary spirit and demonstrated the Christian unity that was always his ideal. In each yearly summary of his episcopate he recounts some happy reference to Tahoe where by gift and purchase he gradually enlarged the holdings and, in addition to the weekly summer services, he established the summer camp which bears his name. Near the end of his life he wrote in his diary, "Spending the Summer each year and preaching to all denominations from all parts of our country and from abroad was a real joy, and warm friendships were formed."<sup>16</sup> One of his most prized possessions was the album of letters of appreciation and a parchment scroll presented to him at summer's end, 1951, by "We, people of all denominations" — his Tahoe congregation!

His congregation grew not only at Tahoe but throughout the diocese. In March, 1954, the National Church Annual announced that the Sacramento Diocese with 791 new members in 1953 had the year's highest growth rate — 19.43% — of all Episcopal dioceses in the United States, surpassed only by the Philippine Islands, a missionary district. Sacramento again headed the list in 1957 when 1,003 confirmations exceeded by three 1956's one thousand. Bishop Porter noted that the record growth had been accomplished "by building up the morale of the people through persistent pastoral work and teaching, partly because of the high caliber of the clergy, and through steady population growth."<sup>17</sup>

The bishop's concern for his clergy — their standards and well-being — was always evident throughout his episcopate: in his first statement of diocesan needs; in his 1936 Annual Convention address which was devoted largely to suggestions for ideal spiritual leadership in parish and mission; and in his Convention address twenty-one years later. Then he noted that all parishes and missions were fully staffed, and further expressed his hope that the minimum clerical stipend of \$3,000 for a single priest, and \$3,600 for a married priest, plus \$600 car allowance and housing would be achieved. This was a not immodest hope in a year when State College professors were paid \$6,188 annually; plumbers and steamfitters, \$6,488; and carpet and linoleum

was his solution to the Sacramento problem. He first united the two church schools and then, in a letter of December 18, 1933, announced that on Sunday, January 7, 1934, the two adult congregations would begin to worship together at St. Paul's Church as Christ Church Cathedral, with Dean W. H. Hermitage of St. Paul's in charge of services on the first and third Sundays and of the church's social-service work in Sacramento. Dean E. S. Bartlam of Trinity was to be responsible for services on the second and fourth Sundays and for religious education. Should a month have five Sundays, the bishop would preach the fifth Sunday. Thus spoke a latter-day Solomon with an English accent! The Bishop further established a Congregational Committee consisting of four members from each congregation, the two clergymen, and himself to work out problems between the two groups. (Not until 1945 was Trinity again a parish. Three years later in 1948 it was restored to pro-cathedral status.)

The little wooden church was completely renovated in 1937. Bishop Porter began Sunday evening services there in 1938 with a Boys Choir which he founded and trained. During World War II, the building served as an inter-church war-shrine and the diocesan house was a center for men in the armed forces. In September, 1954, ground was broken for a new cathedral and on October 23, 1955, almost 22 years after the revocation of Trinity's pro-cathedral status, solemn ceremonies dedicated a new Trinity as the first permanent cathedral of the Diocese.

Trinity's enforced shoring up of its resources — material and spiritual — in the 1930's, and its reconstruction and reconsecration in the 50's, generally reflected the activity of the Diocese of Sacramento under Bishop Porter. He continued to spend much time out in the Diocese "endeavouring to build up the family spirit and knit it together in closer bonds of fellowship and faith".<sup>15</sup> Even after morale rose and World War II made the Depression a half-forgotten memory, he paid three-day visits to many churches, conducted teaching and preaching missions, and spoke frequently to schools and service clubs. He was always appreciative of nature and of little special human efforts. His gentle side is more than once reflected in his diary notes when, for example, a sudden snowslide stalled him and kept him from his appointed engagement, or sprigs of appleblossoms appeared in blue fingerbowls at a ranch home where he spent the night; he was much moved by esthetic observations. He reorganized and coordinated work among the men of the Diocese through his annual conferences on Labor Day weekend and his regional conferences on Washington's Birthday. The women's guilds and auxiliary branches were unified through the Council of Churchwomen with his encouragement.

## III

JOHN HENRY DUCACHET WINGFIELD  
(1874-1898)

... *haec olim meminisse juvabit!*\*

The General Convention of 1874 met in New York City. Among those attending were representatives from the Diocese of California who presented a request through proper legislative channels, that its territory be split into two parts to create within its boundary a Missionary District. Three days after the petition's introduction, the House of Bishops and the House of Deputies, on October 27th, reached agreement that a new area to be known as the Missionary Jurisdiction of Northern California would be carved out of the existing Diocese. This area would comprise twenty-four counties in the northern third of the state, an area which covered 52,564 square miles with a population of 214,019, of which "24,980 were Chinese and 2,464 were Indians".<sup>1</sup> Shortly thereafter, the House of Bishops nominated the Reverend John H. D. Wingfield of the Diocese of Virginia to be the first missionary bishop of the jurisdiction.

The choice seemed a happy one, for although the newly nominated Bishop-elect had been a schoolmaster and a classics scholar, he was country-bred and an ardent horseman. He had been raised among horsepeople in Virginia and, it was suggested, his riding skill and stamina would stand him in good stead in California where he would often be called upon to make trips into the back country on horseback to reach isolated camps of miners or Indians in their villages. Mr. Wingfield is said to have been a child prodigy and, in the home of his clergyman father, he was encouraged to live a life of the mind so that he began to read at the age of three, studied Latin at six, and Greek at nine. He took his further education at William and Mary and at Virginia Theological Seminary. After he was ordained to the priesthood in 1859, he was called to succeed his father as Rector of Trinity Church, Portsmouth, when the latter was forced to retire because of physical debility.

That John Henry Ducachet Wingfield was a man of proven principals, is evidenced by the fact that, because of conscience, he spent time in prison during the Civil War rather than compromise his own belief. When the Union Army invaded his town of Portsmouth in Virginia, as Rector of the Church he discontinued using prayers of intercession for

\*one day it will be pleasant to remember these things Virgil: Aeneid 1:203



the President of the United States. In all fairness it must be said that he did not offer them for the President of the Confederate States either. His "slight" was carried to the military leader, General Butler\*, who prohibited him from saying the public offices. He held them in private homes until he was found out. For a short time he attended public worship elsewhere until he was seen one Sunday in the organ loft of Christ Church, Norfolk where, it was reported, "He lifted his head during the prayers for President Lincoln!" For this offence he was sentenced to three months at hard labor cleaning the streets of Norfolk and Portsmouth so that, in the words of the military governor, ". . . (he) was given an opportunity to employ his time for the benefit of the government he had abused, and, in a small way, atone for his disloyalty and treason". General Butler had him dressed in convict's clothing and was about to send him to a work gang when a churchmen's petition was forwarded to ask that the harsh sentence be reviewed. On pain of having his wife and children sent penniless back into Confederate lines to be lost to him, he took a required oath and, with his family, left Virginia for Maryland. Once there he was offered a rural parish at Herford County where he ministered to the people of an area sixteen miles across and spent much of his time for the remainder of the war years on horseback.

At the time of his election to the episcopate, Mr. Wingfield had only just accepted a call to come to California where he was to have become the Rector of Trinity Church, San Francisco. On December 2, 1874 he was consecrated to the episcopate by Bishop Johns of Virginia, attended by the Bishops of North Carolina, Easton, Maryland, and the Bishop Co-adjutor of North Carolina. The ceremony took place at St. Paul's Church in Petersburg, Virginia. The American Church now had its second bishop for service in the West; the 107th in the American line of succession in the episcopate.

John Wingfield had been honored by William and Mary with the L.L.D. degree and was considered one of the best preachers on the Eastern Seaboard. His prowess in scholarship is attested to by his vast library, part of which still survives in Benicia after being passed from house to house in a poor-relative's existence following the death of the Bishop. It is a monument to him that well disposed and friendly parishioners tried to keep his effects together after his death. Second generation members of St. Paul's parish recall being taken as children to the Bishop's house to retrieve his books which had been cast into a

\*known as "Beast Butler" in New Orleans and "Spoon Butler" in South Virginia

- 3) To improve the condition of the Church in the Society.
- 4) To strengthen the different Departments of our work."<sup>10</sup>

Significantly, the stress was on the missionary aspects of his episcopate rather than directly on financial concerns. This was at a time when it would have been very difficult to foresee the future of any organization which depended upon free-will giving.

Even before he had outlined the Diocese's basic needs, Bishop Porter had tried to meet two of them by reviving *The Sacramento Missionary* in the summer of 1933. It appeared first as a quarterly at his own expense and then, in 1942, as a monthly. Included in the first issue was a Diocesan Prayer List and people were asked to pray for the Church in the Sacramento Diocese daily.

Although he undoubtedly found pastoral work more congenial to his own personality, the Bishop could not ignore diocesan financial matters; they were of prime concern throughout the 1930's. In his address to the 1935 Annual Convention he noted, doubtless with some relief, "During 1934 we paid all our bills, we are no longer in the red, and we have a small balance to the good in every reserve. In addition we have paid in full our pledge to the National Council."<sup>11</sup> In an effort to augment diocesan income the use of 'pence cans' was introduced in 1935. But the same year Bishop Porter cited "as an example of our poor finances" long-suffering little St. Helena-Calistoga where they had paid the Reverend Ralph Cox, deacon, just \$50; "made up of \$25 from St. Helena, \$15 from Calistoga, and \$10 from the diocese".<sup>12</sup> A year later the Reverend Robert Read began work as Rector of the church at Chico at a mere \$100 monthly and the Bishop himself noted that "he, as bishop, paid federal taxes on \$3,600 salary and \$100 fees".<sup>13</sup> In 1938 young clergymen, usually unmarried, "accepting the charm and challenge of a tough job",<sup>14</sup> ministered to one and often two mission stations, such as St. Helena, Vacaville, Wheatland, Colusa, Willows, and Corning, for a beginning monthly salary of \$75.

Virtually every parish had problems and Bishop Porter saw in his early travels through the Diocese that church work was neglected, buildings were in need of repairs, and the existence of "many difficult places". But he considered the two most difficult to be Dunsmuir and Sacramento. The former, a railroad town, suffered greatly in the Depression. It had a church which shared its minister with McCloud and Redding. It was held together by only a small handful of people in the congregation and was burdened with an indebtedness of over \$10,000. Not until 1953 was this debt finally removed.

In Sacramento the difficulties were more complex. The two churches — Trinity and St. Paul's — were both operating in the red, both owed their clergymen back salaries, and, perhaps worst of all, they were antagonistic one toward the other. Illustrative of the Bishop's methods

considered carefully and then accepted, swayed by "the unanimity of the election, and the many letters received from clergy and others," but perhaps most of all by his recognition that "the challenge of a tough job has always appealed."<sup>2</sup>

Just how tough a job he had stepped into he was to discover very soon after his consecration as Bishop Co-adjutor in Grace Cathedral, San Francisco on May 23, 1933, when, he proudly noted, "It was fine to have both Noel and Cedric (his two sons) as two of the crucifers".<sup>3</sup> Bishop Moreland's departure for the East and his resignation on November 9, 1933, automatically changed Bishop Porter's status from that of Bishop Co-adjutor to that of Diocesan.

With his customary vigor the Bishop began his episcopate in the summer of 1934 with a six week pilgrimage through the Diocese. He visited CCC camps as well as every church and mission, often two or three a day, meeting with and praying with his people and clergymen, and "encouraging all with the thought that, with God's help and their loyal cooperation, better things were in store."<sup>4</sup> His long drives through his new Diocese convinced him that ". . . a more beautiful section could not be found anywhere in which to live and work and pray and serve."<sup>5</sup> Financial conditions in Sacramento and throughout the Diocese could hardly have been worse! "The Diocese was about half a leap ahead of the sheriff," he noted.<sup>6</sup> Many places could afford only \$25 to \$40 monthly for services and some places had been without services for months. Clergy stipends were at an all-time low. Many churches were in long arrears. There was considerable property indebtedness. Perhaps worst of all was that "the people of many places were discouraged."<sup>7</sup> To say the least, morale was at a low ebb!

When Bishop Porter returned to Sacramento, he outlined seven basic needs of the diocese. Uppermost, he felt, was the obligation "to build up morale, and strengthen existing work."<sup>8</sup> In addition he noted a necessity for developing and strengthening both lay and clerical personnel; beautifying property; establishing new mission centers to propagate the faith and win new disciples both young and old; putting finances on a better business basis; improving publicity; and "above all, providing everyone with a Prayer Schedule so as to remember day by day the Bishop and the Parishes, Missions, and Clergy of the Diocese."<sup>9</sup> Six months later, in speaking before the Annual Convention of the Diocese at St. Paul's, Sacramento, on February 7, 1934, he summarized his realigned goals:

- 1) To build up the morale, by getting to know both the clergy and people and to help them realize that they are a part of a great Diocesan family.
- 2) To establish a definite Missionary policy, so as to give every mission station regular services.

heap in the yard by those who bought the property at its final disposal. Many of the books from his personal library and St. Augustine's Academy are still at St. Paul's Church to bear witness to his interest in the Oxford Movement and the growth struggle of the Episcopal Church.

Upon his arrival in California Bishop Wingfield requested that a Convocation of clergymen and laymen meet with him in Sacramento at Grace Church on the Feast of the Ascension. Prior to that meeting, he toured the southern area of his jurisdiction and inspected churches at Napa, Benicia, Bridgeport, and Petaluma. Suisun and Santa Rosa asked for a resident clergyman, which he promised them as soon as it was feasible. The schools at Benicia were at their peak of operation. When the Convocation met, eight of fourteen resident clergymen attended, along with fourteen laymen representing fourteen parishes and missions in union with the Convocation. After they had formed the necessary legal committees, one of their first acts was to forward an exchange of friendship with the Diocese of California in response to the latter's prior salutation. The new jurisdiction had 660 communicants and parochial property valued at \$55,125 with no debt in six parishes and some \$14,242 indebtedness in seven. The total offering for the preceding year was \$23,830.55 and the average Rector's salary was \$1028 per annum. Sixty acres of the town of Benicia owned by St. Augustine's Academy was valued by the Diocese at \$50,000 and St. Mary's School held in trust by Dr. James Lloyd Breck was valued at \$30,000. These were the assets of the Missionary District.<sup>2</sup> The Bishop set up a committee of three clergymen to work with him to encourage candidates for the ministry with the hope of providing a supply of indigenous priests and to carry out Dr. Breck's plan for making St. Augustine's a full-time seminary. He commended the theological college to his clergy and enlisted their support of it wherever they could find likely candidates. The Bishop's salary was arrived at by adding an assessment of \$2.00 for each communicant to the \$3,000 which was paid him by the Board of Missions. (This latter amount continued unchanged through his entire ministry in California and did not improve). Of the other sum, \$1,000 was to be given to the Bishop and the remainder placed in an endowment fund. After Gloria in Excelsis Deo the First Convocation of the Missionary District adjourned.

The Reverend Mr. Clark Hyde has astutely pointed out in his thesis<sup>3</sup> that the concerns of that first Convocation differ very little from those of our Diocesan Conventions of the present time. Churchmen continue to be anxious to secure church property, raise funds for the Church's work, provide for the maintenance of the bishops, and to make provision for theological education. Yet one difference is

noteworthy in the latter area between then and now: early Californians could not take primary public education for granted. They therefore had to provide for whatever was to be done of quality. The two schools within the jurisdiction were commended to members of the Church and did reach the zenith of their influence between 1875-1889. Yet, though churchpeople professed to support them in theory, they did not in fact, do so with their money. The schools ultimately became a great burden to the Bishop and to the Diocese until they were finally lost through non-support of the very people for whose benefit they were created.

The first period of Bishop Wingfield's episcopate was given over to a dual care, missionary activity and education. Growth in numbers was exceedingly slow in the district. Because he was literally tied to the schools in the village of Benicia, the Bishop's work in the missionary field suffered accordingly. On the death of Dr. Breck in March of 1876 the Bishop became the Rector of the parish and Headmaster of the two schools in addition to being the Missionary Bishop of a large jurisdiction. He was able to make occasional visits around the territory but he was never quite loosed from the anchors which the schools became for him nor did his conscience in the matter ever leave him in peace. More than once he wrote to friends and family members that he just needed the time to travel more among his people. To save St. Mary's School from being sold to creditors after Dr. Breck's death, he assumed the personal responsibility for it and bought the school at auction in his own name. Bishop Kip was of little help and did not support the schools except in theory. In 1880 the financial position of the district and the schools was so bad that Bishop Wingfield was sorely tempted to accept the offer of the House of Bishops when it presented the possibility for him to be translated to Louisiana as its Bishop. Yet his own loyalty and devotion to the original enterprise on which he had set out, plus his unflagging faith that the Far West would be the area for a new prosperity where he would be most needed kept him in, what to the outsider can only seem, a hopeless situation.

In 1880 the Convocation of that year wished to sell both of the schools. The Bishop again personally assumed the entire burden of the two of them for \$40,000. The railroads had arrived in the West and he felt that the schools were needed more than ever before. It would seem that in spite of his great gifts in the field of education, those in the area of business were conversely in short supply. The Bishop rented out the two schools for \$500 a year to the Reverend Mr. L. D. Mansfield, a professional educator who had recently come to Benicia. This pitiful, small sum of \$500 did not even represent interest on the money which the Bishop had invested! That he was criticized repeatedly for allowing

## V

## ARCHIE WILLIAM NOEL PORTER (1933-1957)

*"... vir bonus descendit peritus"\**

Bishop Moreland's successor was chosen without delay. On February 15, 1933, the second day of the Twenty-third Annual Diocesan Convention, the delegates on the first ballot elected the Venerable Archie William Noel Porter as their Bishop Co-adjutor. Although he was born thousands of miles from Sacramento — or even California — in Belary, India, the tall, imposing, forty-seven year old clergyman was no stranger to California. He had been brought to Southern California by his parents in 1902, earned his A.B. and A.M. degrees at the University of Southern California and, later, in 1933 was granted the D.D. degree from San Mateo's Church Divinity School of the Pacific from which he had been graduated in 1911. After his ordination in 1911, he served as Rector of St. James Church, Los Angeles until 1917 and then as Rector of Trinity Church, San Jose, until 1926 when he was appointed Archdeacon of California.

In his office as archdeacon, the Venerable Mr. Porter was free to concentrate primarily on pastoral rather than financial concerns because of a complete prior reorganization of diocesan business affairs which had been effected by the financial wizard, W. A. M. van Bokelen. His successor, Mr. Frederic M. Lee handled all business and financial matters for the diocese and left the clergy free to do their own special kind of work for the Lord. Archdeacon Porter's missionary zeal was soon evidenced:

"... in the increased interest and enthusiasm of the people of the missions scattered through the diocese. His constant visiting, with the inspiration of his visiting and personality brought to the more distant missions, especially, a new sense of partnership with the rest of the diocese. His administration was marked by a great increase in the number of lay readers and in their status."<sup>1</sup>

Noel Porter's pastoral talent was a major factor in his selection by the Sacramento delegates whose still rural diocese continued to cover 26 counties. This area with only 50 churches and missions presented extensive missionary opportunities for a true teacher of the Gospel. To accept the election, however, meant that he would have to leave San Francisco and a diocese where he was much loved and honored everywhere for the far less cosmopolitan Sacramento and a diocese hard-hit both in morale and finance by the Great Depression. He

\*"a reputable man skilled in speaking" — often used by Cicero to denote the ideal orator.

himself to be tied too much to the educational phase of his ministry is not surprising in the light of events. One can only marvel that, given the great personal drain to his resources and energies, he did indeed accomplish so much in the way of travel and missionary activity.

The Reverend John Cornell was the only missionary-at-large already resident in the district when Bishop Wingfield arrived to take up his post there. He lived at Wheatland, or as the Bishop wrote, ". . . he resides there — that is, he keeps his books and trunk there — and from there he ministers to the Sacramento Valley."<sup>4</sup> Mr. Cornell reported to the first convocation that he had ministered to Woodland, Knight's Landing, Smartsville, Lincoln, Dixon, Chico, Red Bluff, Oroville, Cherokee, Redding, Downieville, and Gridley Station, a very respectable territory even by today's more efficient standards of travel and transport.

Although Bishop Wingfield pleaded repeatedly with the Board of Missions for additional funds with which to start work in seven areas where he felt the need for clergymen, such funds were never forthcoming nor was any addition to his own income volunteered throughout his life as a bishop. Presumably Eastern Episcopalians had heard that the Far West was a source of untold wealth and they preferred to allow churchmen here to assume a responsibility for their own spiritual enterprises after the original Eastern altruistic missionary fervour had subsided.

The presence of the Episcopal Church in California before the turn of the century depended very much upon the "presence" of the Bishop. Other denominations had arrived earlier, gathered congregations, erected buildings, and built up funds. They had put down roots! Episcopalians arrived at the height of gold-fever. Society was unstable. Towns grew up over night and disappeared just as fast. Yet laymen in many places kept the church alive. The group in Marysville was a case in point:

"May 17 (1875) Marysville. Here I found no Rector, but a most active and devoted layreader, under whose ministrations for more than a year the congregation had actually increased. Would that we had more such laymen . . . men who would feel that if no minister could be obtained the services of the church must be kept up. If in every community the people of the church would organize into a mission, and be satisfied with lay reading until they could secure the services of a clergyman, the Bishop would be more encouraged in his work: and many who stray away would be retained in the fold."<sup>5</sup>

St. Helena presents another in a series of sometimes positive, sometimes negative areas of accomplishment. In 1876 the Reverend George Silliman was actively at work there while at the same time he took

services at Napa. In 1877 the existence of a mission at St. Helena was noted in the District Journal:

“ . . . a most favorable and attractive field. In the neighborhood are some forty or more communicants of the Church who, with their families, should be looked after by a missionary. The people are amply able and willing to contribute to the support of a clergyman and I have been extremely anxious to find the proper person, but as yet in vain.”<sup>6</sup>

The next year (1878) the Reverend Mr. Avery Shepherd was assigned and property bought. However the following year (1879) because of “the unsettled condition of our population” the few remaining families were left with debt and as “sheep without a shepherd.”<sup>7</sup>

The financial condition of the district continued a precarious one during its early years. Requests for support were met with poignant reasons for inability to pay. The decade of THE eighties closed with a decline in every aspect of the Church’s life in the Northern area. In fact, despite the Bishop’s having confirmed 804 candidates and consecrated four churches, by 1880 there were still only 763 communicants (fifty-four more than in 1875) and property values were down from \$83,675 to \$55,325.

The year 1882 brought a brief change in outlook when at the annual Convocation the Rector of the thriving parish at Napa was able to report that in addition to building up his own parish, he was able to minister to the Napa Lunatic Asylum and the County Jail. The Bishop further added some interest to the gathering by ordaining Mr. Carroll M. Davis to the priesthood, his first ordination of a local man for the northern jurisdiction.

While Bishop Wingfield repeatedly praised the work of his devoted laymen in public and acknowledged his debt to them for holding on during interims between clergymen, it is interesting that, unlike Bishop Kip, he did not formally license them for laywork until 1883. By 1886 there were still only eight licensed men working at Marysville, Vallejo, Winters, Santa Rosa, Cloverdale, and Healdsburg.

In 1886 the Bishop was convinced of the need for a newspaper independent of *The Pacific Churchman*. With the approval of the Convocation of that year he founded *The Missionary Visitor* and named the Reverend Carroll M. Davis, Rector of St. Paul’s Church, Sacramento, its first editor. It was doomed to a short life! The following year its existence was dropped from record.

Mr. Webster Loring Clark, a friend of the Bishop’s son and his classmate at St. Augustine’s Academy, presented himself in 1888 as a candidate for Holy Orders. Thus came a need for the first Board of Examining Chaplains to which the Bishop named two learned gentlemen, the Reverend J. A. Shepherd and the Reverend C. L. Fitchett.



These two men, both trained in the classical tradition, saw Mr. Clark through his preparation for Orders to his ordination at St. Paul's, Benicia in 1890.

Beneath the mounting strain and anxiety which became a mark of Bishop Wingfield's life one discerns an occasional, unexpected freshness which connotes a charming wit and humor. For example, he took the matter of Church Archives very seriously and tried to encourage his clergyman to see that church records were kept current and in good order. In 1886 he commended the Rector of Christ Church, Eureka for a well-kept register but he also was moved to comment on those of three other clergymen who were not such paragons of virtue:

"In two parishes I found (the parish register) had disappeared; in another it was lying on the window sill of an unlocked church, warped and disfigured by rain and heat; in another, very carelessly and indifferently kept; in another the Rector said that there was a register but that he kept it in Greek, which no one could read but himself, but still it has never been produced to satisfy us that it was kept in any language dead or alive! I beg to have an enduring Parish Register, with entries made in plain Anglo-Saxon, so that the unlearned and ignorant may read them placed in my hands for examination at every Episcopal visitation."<sup>9</sup>

The next decade saw the gradual disillusionment of this old gentleman following a series of tragedies in his own life and the breakdown of his health. Newspaper accounts of his having been set upon, chloroformed with his wife and robbed in their quarters at St. Augustine's School at Benicia must have created a modest stir in what was otherwise a rather quiet town. The Bishop reported that, aside from his gold watch and a few pieces of silver, little of value seemed to be missing. His great tragedy came on July 12, 1889 when his beloved son, John Page Wingfield, was fatally shot in Benicia on the village street by his friend and school chum J. E. Crooks over what was really a simple misunderstanding arising out of the grading system used at St. Augustine's Academy where both boys were friendly rivals. It was thought by Crooks that, because of young Wingfield's position, he had received certain advantages in his end-of-term marks. Arguments led to a heated falling out which, in turn, led to Crooks shooting young Wingfield through the abdomen. To complicate matters further, Crooks was the son of the town's "leading citizen", Judge Crooks, who was also mayor of the town, its local banker, and one of the main supports of the schools and the episcopate. Bishop Wingfield never fully recovered from this blow.

In May of 1896 the Bishop suffered a series of strokes and was paralyzed. The House of Bishops called the Rt. Reverend Anson

Graves, Bishop of the Platte, to carry on the work in Northern California for what proved to be a two year period. Finally, on July 27th, 1898, John H. D. Wingfield died, and following one of the largest funerals in the history of the church on the West Coast, his body was sent from Benicia to Petersburg, Virginia, where he was buried next to his son.

The Board of Missions said in its tribute:

"The Church has lost an eloquent preacher, a devoted missionary, a ripe scholar, a man who walked with God."<sup>10</sup>

Bishop Graves who knew first hand what had gone before said:

". . . his life as Bishop had been full of disappointment and sorrow!"

but the seed of yet another war, even more devastating and disruptive than the last, was already beginning to germinate thousands of miles away in a Munich beer cellar.

the chairman of the Finance Committee of the Diocese was out of the country on a war-related mission.

The Bishop saw new hope and potential for the Church and the Nation rising out of the War. He anticipated a positive influence which the Christian Church could wield on racial understanding in those new nations that had been molded in the crucible of war:

"... The League of Nations, itself the ripest fruit of Christianity, cannot secure lasting peace unless continuously inspired by the Spirit of Christ... We have a Christ so large that He requires all the races through which to reveal Himself in His fullness."<sup>18</sup>

The post-war era was a time when people found many forms of divertissement. As so often happens, when crises end, church attendance wanes! The "roaring twenties" were a great worry to this man who truly cared about the quality of life which his beloved people chose for themselves. He was himself a man of high standards of taste with a gentleman's sense of decorum, and he was utterly dismayed that so many people seemed satisfied with mediocre values. He lamented in prophetic terms the low standards which society's leaders set for the nation:

"... the rising tide of crime, lawlessness, and immorality in the United States, if not checked by the power of religion, will go on in volume until we have reached an orgy of licentiousness which has not been seen since the days of Nero."<sup>19</sup>

In the next four or five of his addresses to the Convention, he continued to stress the great need for religious education in the home both for the edification of the young as well as to counteract the strong influence which the godless, secular, society exerted over them to an increasing degree.

By 1931 he was able to rejoice that the Diocese appeared to be coming through the Depression even if it was yet only a hair's breadth from true poverty. The Bishop had no secretarial help, no office staff, underpaid clergymen, church buildings which needed repair, and positions to fill. When he accepted a congratulation from a national survey team on the "economical way in which he ran the Diocese", he asked if it was not to the detriment of Christ's work that it was done on a shoestring.

The Convention of 1932 received the announcement of his retirement after thirty-three years in the Episcopate with strong emotions. William Hall Moreland had bridged time from the reign of Queen Victoria to the rise of the Austrian house-painter, Adolph Hitler, to world power. Though only one-third of a century had passed, the world and the Western United States were no longer the same. A World War and a Depression had taken their toll in lives and property. The Nation and the Church were preparing for an economic recovery

## IV INTERREGNUM

In order to keep the district together and to hold continuity, Bishop Graves called a Convocation at St. Paul's Church in Sacramento on October 12 and 13th in 1897. Of the new missions and preaching stations reported at the time only those at Chico and Ukiah remain to this day. Bishop Graves registered his approval and support of an endowment fund but noted, somewhat dryly, that it would probably take two hundred years to raise it. Nonetheless he called for increased giving and self-support so that the district could free itself from dependence on the Board of Missions. He criticized the worldliness of many people in the area and their seeming preoccupation with matters other than those spiritual. Last of all, he tried to encourage increased participation on the part of the ladies in the affairs of the Church. Perhaps he saw a certain efficiency as well as a civilizing influence which they brought to manners and customs in the early days of frontier institutions.

In the following year of 1898 at Santa Rosa, Bishop Graves was happy to be able to report the formation of eighteen branches of "The Women's Auxiliary". During the year the Bishop, assisted by two other visiting Bishops, had confirmed 463 people. There was a general slow growth in the area. The district lost two clergymen by transfer.<sup>1</sup>

The period was one of holding fast until such time as the General Convention could replace Bishop Wingfield. This they did on his death in 1898. It was to the credit of the clergy and laymen of the area that they not only maintained the status quo but that they realized a very slight growth during the interim.



the investment a hundred fold. Some of our missionaries are almost helpless for want of a machine. Will not someone whose heart has been touched by God, communicate with me and offer, through the Board of Missions, a light motor car to such a missionary as the Board thinks to be most in need of it?"<sup>16</sup>

The Bishop's address to the Convocation for 1918 saw little mention of World War I aside from a few notes on the appointment of a full-time Diocesan-sponsored chaplain at Mare Island. Then too, a "Miss Dunn" who had formerly been in charge of the Sacramento City Mission went to France with the Red Cross. The Bishop's formal question which he put to the Convention that year was "Shall the Diocese continue?" He said in effect that The Church had been *given* to the people in the West. It was in every way something "given" and people here had got used to being on the receiving end. Even worse — they liked the role! Although they professed to want their freedom from the National Church, they obviously did not want the obligations that went with their freedom:

"... in 1916, acting under canonical authority a small assessment was imposed for support of the Episcopate. Some met this promptly and cheerfully, others complained, questioned the legality of the assessment and failed to meet it. This was the first assessment laid upon Northern California for the support of its Bishop during its forty-one years of existence. It was hard therefore for Churchmen to realize that the free gift of the Episcopate was not to go on forever."<sup>17</sup>

He placed a charge upon the Convention of 1918 to make up their minds with no more dilly-dally; either they would raise funds and be a Diocese, assuming their proper obligations, or they would stop playing the game of Church altogether. He personally took heart at the response of the American people when they were called to save their nation in a time of distress and he knew that when those same Americans were motivated, they could apply themselves to given tasks with equal concentration and single mindedness. He had every confidence that as a Church they, with God's help, could accomplish an equal task of preservation.

The Convention of 1919 more clearly reflected the War Years. Of the 122 lay delegates elected, seventy-four were women. The year had seen the closing of many churches because of the influenza epidemics. The Bishop did not at all approve of this practice! He had taken over the duties at St. Paul's Church in Sacramento while the Rector was on duty in France. Many laymen were engaged in selling war bonds. The Churches were left to run themselves. Some buildings fell into grave disrepair. The financial picture was improved somewhat but only because no clergymen could be found to hire for available jobs. Even

It was during the years near World War I when the role of Deaconess first came fully into its own in the Diocese. With many men at war, the ladies were called increasingly to a special service of God. Through St. Margaret's House in Berkeley, they received their schooling and were prepared to be "set apart" for lifetime work in the Church. Many of them found a vocation in the mission field locally and abroad. By 1923, five full time deaconesses were working in Sacramento and the Indian territory in the Northern part of the Diocese. Several ladies who were daughters of Diocesan clergymen including Miss Mary Dawson, daughter of the Reverend Isaac Dawson, responded to the Church's call for women in this ancient and honorable vocation.

In 1914 Bishop Moreland first made note of the need for a clergy pension system:

" . . . We need pensions, not first for charity, but for efficiency, that men who have reached an age when they cannot work, shall not be driven to work to keep body and soul together, that parishes may not have to be sacrificed to provide a berth for needy, aged men . . ."13

He reminded the delegates that if such a program were going to be effective, they would have to be willing to pay for the humane treatment of their clergymen.

" . . . Assuming the average salary to be \$1,000, will you pay sixty dollars or five dollars a month that your rector may retire at sixty-five upon one half of his average salary?"14

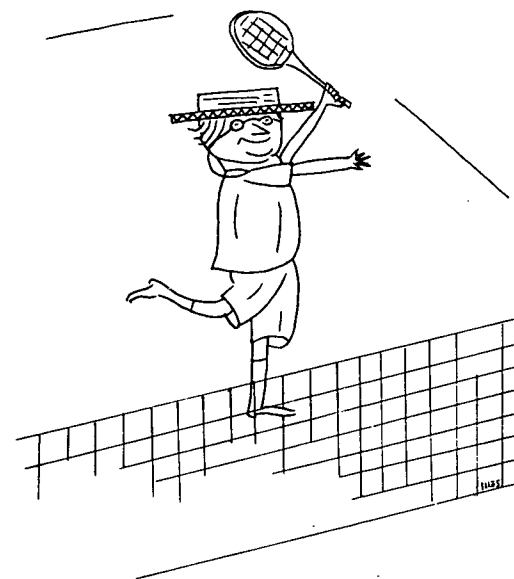
By the following year he was able to report some degree of success in his daring proposal:

" . . . We have the distinction of taking the lead of all Western dioceses in our progress with the pension system. Sacramento is the only diocese West of the Mississippi River in the same class with thirty-five Eastern dioceses, whose committees have presented a favorable recommendation to their conventions . . . it cannot go into operation before October 1916, but we shall need all the time in between to educate our people."15

The Convention of 1916 appointed a Pension Committee to represent the Diocese in starting the fund raising which enabled the jurisdiction to become a part of the five million dollar national Pension System.

That same year the Bishop paused in his address to make, what is now, a curiously dated aside, in which he took note of a rising phenomenon in the area of transportation, the advent of the motor car as a cultural fact of life:

" . . . there is not a clergyman in this Diocese whose work would not be made more efficient by the use of one of these machines. The returns to the people in the way of parish calls, community service, and especially in reaching ranchers and rural parishioners, often prosperous and usually a neglected class, would repay



seek men. The new Diocese lays its responsibilities on you. It is time for our laity to advance in a great body. Let us pray here for Christ's Spirit and then go back to our parishes full of love and power."<sup>11</sup>

The following day the vote to form a Diocese was taken and twenty clergymen and twenty parishes out of twenty attending agreed to do so. The House reached a unanimous decision! The Bishop congratulated them and called for the singing of the Gloria in Excelsis Deo. The process was underway!

On October 6th of 1910, the Reverend Mr. A. Farrar took a petition to the House of Deputies meeting at General Convention in Cincinnati to seek construction of a Diocese of Sacramento. His request was referred to committee and two days later the Committee on the Admission of New Dioceses reported it out with this resolution:

"Resolved: The House of Bishops concurring, that the General Convention grant the petition of the Missionary District of Sacramento for admission into union with the General Convention as a new Diocese".<sup>12</sup>

The resolution was adopted. Four days later on October 10th, the House of Bishops did concur. One of Bishop Moreland's dreams was now reality. Ahead of him lay the years of World War I and the Great Depression!

After thirty-six years of being part of a Missionary District, a record number of delegates appeared at St. Paul's Church, Sacramento, on October 30th and 31st, 1911 for the first Convention of the new Diocese. Bishop Moreland was able to greet them this time as their Diocesan Bishop. In the course of his review of their long climb from relative obscurity to their present status, he reminded the clergymen and parish representatives that the net worth of the Corporation Sole was now \$193,070 of which sum \$182,000 represented gifts from Eastern benefactors. From this simple statement he developed his main theme for the address to the first Convention. They had waited long enough to assume their own responsibilities for the Church; it was now time to take on their obligations and step forward into a new era. In fact, from the moment of the creation of the Diocese until the onset of the Great Depression, this continued to be part of the Bishop's message each year.

During those periods when each area of the Diocese had its own peculiar economic ups and downs, the faithful clergy rallied under the direction of outstanding "visitor-priests" such as Barr G. Lee and Webster Loring Clark whose sound teaching in the Catholic faith has left a lasting impress among the older members of many parishes to this day. These two gentlemen are remembered with a great affection by many whose memories of childhood are richer because of them.

that his most immediate concern was for an endowment fund which could provide for the episcopate. Once more he seemed to take his own plan of strategy from history as he had received it. He began a campaign for funds not in his own jurisdiction but again in the East. Even in 1904 the Bishop, with an eye to starting the fund, had already begun to gather bits and pieces of money together into a sum of \$6,880 for his plan. In 1906 he promoted a canvas of the district which came up with \$22,635 in pledges and \$10,936 cash in hand. By 1907 the fund stood at \$26,000. An assessment levied against the parishes according to their size and ability to pay brought the amount to \$45,000 by 1910. This was still short of his goal but, with a grant from the Board of Missions of \$20,000, there was enough to provide the necessary \$65,000 then needed to qualify the district for diocesan status. With the endowment and the Bishop's quarters secured, the jurisdiction was ready to present its long awaited and long hoped for proposal for becoming a Diocese.

At the time of the disagreeable contretemps with the Reverend Mr. Bollard, Bishop Moreland was criticized for not living within his jurisdiction when, in fact, no home had been provided for him and his family. The need for such a shelter was one of the priorities in preparing the District to qualify for acceptance as a Diocese. Bishop Moreland had already laid the groundwork immediately following the 'presentment' incident. He had arranged to purchase a building lot in Sacramento and to construct a house on which he purposed to pay rent for thirteen years, at the end of which time the Diocese would own the property free and clear. A "Board of Episcopal Trustees" was formed whose charge it was to keep up the insurance and taxes. They were further given the responsibility of reducing the debt as quickly as possible. In 1908 the Trustees were able to announce the property free of all encumbrance. The Bishop, his wife, and his six children, had an official home!

Santa Rosa's Church of the Incarnation was once again the site for the thirty-sixth Convocation when it met on September 20-22 in 1910. After the Bishop had completed his personal report in which he summarized his official acts for the year, he recommended that necessary steps now be taken to form a Diocese. This meant that the people of the jurisdiction were able to set his salary and provide it. It meant further that the jurisdiction would have representation on the National Church level and that it would take its place in the decision-making process of the Episcopal Church. Planning for this step necessitated drawing up a body of canon law by which the new Diocese would govern itself. The Bishop exhorted his flock in these words:

"Don't be satisfied with doing petty trifles about the parish . . .

## V

### WILLIAM HALL MORELAND

*"... vogue la galere".\**

One wonders just how many bishops of the Church have been brought to the brink of an ecclesiastical trial because they played tennis! The Diocese of Northern California has the rare distinction of being one which had such a bishop. Admittedly there were other reasons advanced at the presentment as well, but prominently listed and enumerated among his "faults" by a disgruntled and unhappy clergyman, was the horrendous fact that William Hall Moreland, the second bishop of the Northern California area, was something of a gentleman athlete!

The House of Bishops in 1898 created the Missionary District of Sacramento by adding five counties in western Nevada to the Missionary District of Northern California.<sup>1</sup> On October 20th the bishops then elected the popular rector of St. Luke's Church, San Francisco, the Reverend William Hall Moreland, as its bishop. The following day the House of Deputies confirmed this election. Mr. Moreland was consecrated in his own church on January 25th, 1899 by the Bishops of Olympia, Los Angeles, and California, assisted by the Bishop of Salt Lake, and the Bishop of Arizona and New Mexico. His wide ecumenical interest was evidenced by the presence of two "archimandrites of the Holy Eastern Church".

Bishop Moreland was also a gentleman of the old South. He was born in Charleston, South Carolina, educated at the University of the South and the Berkeley Divinity School at Middletown, Connecticut, prior to its move to New Haven and Yale. He exercised his early ministry in New England. From there he was called to San Francisco where he was instituted rector of the fast-growing St. Luke's parish.

The Reverend Mr. Moreland seems to have been a very popular man who was much interested in the affairs of the city and state. He was reputed to be a great preacher and skilled teacher. Politically conservative, he proved to be a pacifist in the early years of World War I. He fought for the causes of temperance, spoke out on the sanctity of marriage and the home and, in more than one sermon and lecture, cautioned against what he called "a barnyard morality".<sup>2</sup>

The fact that Bishop Moreland was vigorous and had an athletic turn

\*"make the boat go" press on regardless 18c. The phrase was used by Rabelais, but was doubtless already proverbial.

of mind as well as a wiry physique was surely a major asset during his long years in the episcopate. He seems to have had excellent health and a limitless fund of energy which sometimes amazed his lesser clergy as they tried to keep pace with him in his peregrinations.

Bishop Moreland took considerable delight in the fact that he had at one time or other employed every known mode of transport available to him for covering the territory:

"... it was enjoyable to whirl over the mountains in the horse stages. It used to be thrilling to shoot the rapids of the Trinity and Klamath rivers in an Indian canoe. My successor will travel by motor, more rapidly but not with equal relish..."<sup>3</sup>

His hopes and plans were clearly evidenced by the results of the first Convocation of the district which he called on October 17-18 at St. Paul's, Sacramento, 1899. Fourteen of the twenty-four canonically resident priests were able to attend. Fifty-seven lay delegates represented twenty-one congregations out of the existing eighteen parishes and seventeen missions. In addition to the usual business of such a Convocation, the District made a first attempt to assist the retired clergy. (This was before the day of the Pension System). A proposal was adopted that a special Christmas offering be taken for the relief of elderly clergymen in need. The Bishop's address focused on his interest in forming a diocese on a sound economic footing. After paying his respects to the missionary efforts of Bishop Wingfield, he said, in effect, that a new era was underway and he enlisted the support of his clergymen and laymen alike in assisting him in his work. He wanted the area free of obligation to the National Church as quickly as possible. To that end, he proposed an endowment fund which he was willing to start by placing monies given him for his discretionary account into a trust for its cornerstone. Inasmuch as many land and property titles were in an uncertain state of order, he further proposed that all titles to church property in the district be placed in a Corporation Sole. He would then provide in his person "a continuous chain of title".

It is also interesting to note in passing that, as late as 1899 Bishop Moreland was still coping with a problem which, in some parishes, had been eradicated back in the 1870's — that of pew rentals. He distinguished between the sacrificial free gift of an offering and the payment of an obligation under the old pew rental system. Naturally, he opted for the former as better theology, and asked that all pew rentals be done away with.

Many years later in reviewing his years in the Episcopate he reflected on his task as he saw it in the early days:

"My job was to create a diocese. We called ourselves an Episcopal

Humboldt County where the ever wandering Reverend Webster L. Clark stayed for one year in a converted blacksmith's shop he renamed The Chapel of the Merciful Savior. He was succeeded a year later by the Reverend W. Taylor Douglas who worked at Hupa and Klamath and tried to learn the native languages so that he could minister to the Indians in their own tongue. In 1904 he reported a modest progress. It had been only one generation since these people had waged war against the whites. Now, in his words, they were singing, "Abide with Me!"

In 1904 Rokuro Hori came from Osaka, Japan to work with the Japanese in Sacramento. He had been trained as a catechist there, and, with the help of Bishop Moreland, he opened a mission in the Japanese sector of Sacramento. Mr. Hori became a postulant for Holy Orders in 1905, was ordained to the diaconate in 1907 and the priesthood in 1908. His ministry was quickly so successful among his people that the District bought property where students could be housed and a center for cultural activities was started in order to give the Japanese refuge in an area where Roman Catholic Mexican residents were in the greater number. In spite of hostilities and ever-increasing ethnic pressure, the mission to the Japanese at this time was one of the most successful endeavors which the Church was able to carry out in this part of Northern California.

In 1903 *The Sacramento Missionary*, offspring and child of the old *Pacific Churchman* began to make a quarterly appearance in the district and in the East. Its first purpose was to keep Churchmen abreast of the missionary activities of the western jurisdiction and, for those at considerable remove from the area, provide a regular report on how their gifts of money and property were being administered and used for the advancement of Christ's work. The early issues seem to have included parish reports, two columns by the Bishop and helpful articles such as "What Can the Church Do in a Western Mining Camp?" By 1908, it too, was self-supporting.

#### A DIOCESE

When the Nevada counties were dropped from the Missionary District of Sacramento by the General Convention of 1907 to allow for a Missionary District of Nevada, there was an obvious consequent loss of strength to the jurisdiction of Sacramento, albeit not one of lasting note. Communicant status lowered from 2957 to 2519, but by the year 1910 it had again risen to 2914. With a finer line drawn in boundaries, Bishop Moreland was once again prompted to press his dream for diocesan status and independence from the Board of Missions. He now equated financial independence and self-respect to the degree

responsibility and scope, the Venerable Mr. Parker reported to the 1902 Convocation later in the year, that he had conducted seventy-eight Sunday services, written 3,000 letters, and made 2,000 visits. By 1904 he simply says in what must have been a record for understatement that his work had gone even further and had pushed into new fields! In his final year of service before retirement he bought eleven church lots, built four more churches, wrote 5,000 letters, traveled 10,000 miles in the District, held 430 services, preached 325 times, baptized sixty and visited vacant parishes and missions 255 times. He had, in fact, though not by his own report, raised twice the amount of his own yearly income for various church purposes in the area consigned to his care.

In 1907 the Bishop reported the impending retirement of this most gifted and dedicated man. Because the Archdeacon had been able to pay his own way during his ministry, the Bishop now was grieved at being unable to find funds to replace him, even if a man with such a wealth of attributes could have been found.

For the most part the years 1904-1910 reflected a holding action in which few new areas were opened to the Church but much consolidation took place. The earthquake of 1906 posed problems in some areas of the district. Santa Rosa, Fort Bragg, and Ukiah were the hardest hit. By many standards damage was greater in Santa Rosa than in San Francisco although no devastating fire burned through the town. The Rectory of the parish was badly damaged but the church itself was not greatly hurt. People quickly responded in order to help not only those within the district but those in San Francisco as well. Bishop Moreland himself carried a gift of \$433.05 on the first boat to leave Sacramento for San Francisco after the disaster. The Board of Missions provided the Bishop with just over \$11,000 to use for relief in his district. He reported having disbursed \$8,651 in helping churches rebuild as well as in aiding families and individuals.

One interesting side effect which the great quake may have had on the Church's outreach is the response its people made in aiding orientals burned out of their homes in San Francisco. In Benicia and Vallejo Episcopalians provided haven for them on church property — the former group on the old school grounds now no longer used for that purpose. In so doing they were able to bring the ministrations of the Christian church to some of the Chinese for the first time, an influence which is reflected in second and third generation families in the area even today. This was admittedly a modest beginning but it may well have opened doors at the first decade of the twentieth century for work which later proved very fruitful with the Japanese in Sacramento.

In 1900 Bishop Moreland started a mission to the Hoopa Indians in

Church, but we were a scattered collection of parochial units. How could we build together these isolated churches into a living, corporate, body, conscious of their fellowship, abounding in good works and missionary zeal?"<sup>4</sup>

In all events he limned the vision as he had it from the first, and the thirty-three years that followed showed just how well his leadership and enthusiasm encouraged others to catch the sparks of his fire so that they, in turn, helped him fan them to life.

#### SOME GOOD YEARS

With the exception of 1907 when the Nevada counties were dropped from the district, Bishop Moreland's episcopate was one of the steady growth. The first half was a strong missionary expansion; the second, one of consolidation.

From 1899 to 1903 he formed a network of church centers so that a central agency could minister at a given geographical point with an itinerant team ministry. The number of parishes remained almost constant through the years but the mission and preaching stations grew from 17 to 23 for the former and, for the latter from 19 to 77. This last figure is truly a phenomenon not to be repeated in Diocesan history to this day. The number of clergymen who carried out this enlarged program of evangelism had a more modest increase from 32 to 45 during that same period. In 1899 at the outset of his episcopate the Bishop had reported to the Board of Missions that he hoped to visit each community in his jurisdiction, meet its leaders, seek out possibilities for the witness of the Church, locate a place for groups to meet, inspire lay leadership to carry on and leave them with a note of cheer and some sign of his support. That his personal enthusiasm was contagious is surely borne out by the facts of astonishing growth in areas which, before his arrival, were indifferent or totally apathetic. Little Ukiah was a case in point worthy of note. In order not to appear unwilling to carry out his requests, they raised the then monumental sum of \$1,000.00 locally to build a house of worship. They did this in order that: "We might show a spirit of independence!". They further went on to state:

"... in all this we have Bishop Moreland to thank for the truly missionary spirit he has helped infuse into us. It needed just such a spirit of faith to hold us to our ideal."<sup>5</sup>

In 1902 the Bishop asked for a program directed to the young people of the Church under the title "Winning of the West to Jesus Christ". The three great enemies of the Church as he saw them at the time were materialism, self-sufficiency, and avarice. It is probable that most bishops of the American Church then or now could relate to these same given foes in their own time equally well. The year 1902 also saw

the birth of the Deanery system in the District. It was erected "to carry out the plans for mission and apportionment adopted at Convocation".<sup>6</sup> The first deaneries were Sonoma, Sacramento, Shasta, Nevada, and Humboldt. Their initial meeting was called for March 10-11, 1902 at Sonoma.

It included worship services, a conference on guild work, the meeting of miscellaneous interest groups, and some presentations of prepared papers. The deaneries seem to have worked well together, perhaps because they followed, in the main, the best lines of geographical accommodation and cultural kinship. By 1902 the strong area of the District was the Sacramento circle, with the diameter formed through the Sacramento Valley and the See City as the central point. Then the wine-growing area with Napa, St. Helena, and Calistoga with the counties of Napa, Sonoma, and Mendicino formed another nucleus of strength. St. Helena was by now once again a strong economic center and provided a focal point for work in that quarter. In the extreme North along the Pacific Coast, the area surrounding Eureka and Arcata was strengthened by personal visits from the Bishop who arrived in many surprising forms of conveyance to greet his friends and fellow churchmen. Christ Church, Eureka and St. John's Church, Arcata, became the center for missionary activity on the Coast.

No bishop is, however, likely to have complete and undisturbed smooth passage. In 1902 Bishop Moreland and the Standing Committee of the District organized The Mission of the Holy Spirit in Vallejo. For sometime the Rector of the existing parish of The Ascension had given the Bishop trouble over many issues, personal and institutional. The Bishop reflected on this at a later date during a newspaper interview:

"He is a man with very unfortunate disposition. He constantly makes friction with his parishioners. The laymen have decided to establish another mission that they might enjoy common Christian religious privileges . . .".<sup>7</sup>

The Reverend Mr. Bollard who had been warring with the Bishop Moreland for two years seized upon the establishment of the mission as one inspired by the Bishop to unseat him. With the aid of friends from as far afield as New Jersey, Mr. Bollard filed a presentment against Bishop Moreland charging him with destroying the Church of the Ascension, setting up a mission without canonical authority, insulting him (Mr. Bollard), gerrymandering the parish, living outside the Missionary District, and conduct unbecoming a man of the cloth — he played lawn tennis in public! In compliance with Canon Law, a Board of Enquiry was formed with a membership of clergymen and laymen chosen from four districts other than that of Sacramento. Its purpose was to investigate the charges and, if the Board found them

valid, to recommend a trial by the House of Bishops. The San Francisco Chronicle observed:

". . . next to the Episcopal National Convention held in San Francisco a year ago, this trial of a California Bishop will be the most important and remarkable occurrence in the Episcopal Church on the West Coast . . .".<sup>8</sup>

The investigation took place in San Francisco on April 22-24, 1903. At the first meeting of the Board, the Bishop was found free of all charges except that of not living within his jurisdiction — for which he was, reportedly, reprimanded. (The Wingfield house in Benicia was still privately owned and the District made no provision for Bishop Moreland's housing in Sacramento). He had, in fact, lived in San Francisco since his consecration. The Reverend Mr. Bollard continued to try to provoke a trial but the Board of Enquiry dismissed the charges. The records of the District Convocation for the following year indicate a sudden change in parochial status from active to inactive for Mr. Bollard! The Mission was absorbed into the parish of the Church of the Ascension and the Vicar of the Mission, The Reverend Mr. R. L. MacFarlane, became Rector of the newly strengthened parish of The Ascension.

The Convocation of 1903 adopted the Great Seal which was designed for and presented to Bishop Moreland for the District. He gave it its official description:

"the blazon of arms Azure, a chalice, Or. surmounted by a Sacred Host, Argent, rayed of the second; between two scallop shells, of the third; by the District of Sacramento Crest; a Bishop's mitre, gules, apparelled. Or. Below the motto 'Christo et Sacramento'".<sup>9</sup>

Not even an "overview" of our local church history could pretend a minimal thoroughness without a passing reference and recognition of the Venerable Octavius Parker, a true phenomenon of the mission field. This gentleman came to the area in 1899 after a notable career in Los Angeles and the Diocese of California. His first assignment was at Yreka where, in fifteen months, he built up a congregation from non-existence to a group which had a full-time priest supported by the local congregation. He further performed forty-nine baptisms, traveled 7,000 miles, and made 1200 visits. At the 1900 Convocation Bishop Moreland lauded him in this fashion:

"He has traveled up and down and across the county, he has gone in the spirit and love of his Master . . . with his hands he has wrought as carpenter, mason, painter, and joiner. He has secured large sums of money and used them wisely to encourage his people in helping themselves . . .".<sup>10</sup>

In 1902 the Bishop was able to appoint Mr. Parker an Archdeacon as well as "the general District missionary". Thus with the new added