

**St. Paul's Episcopal Church
1873 - 1973
A Centennial History**

*By
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Part I. The Reverend James S. McGowan 1873 - 1888

"A Venture in Faith"

Methodist missionaries held the first Protestant religious services in the Salinas Valley during the early 1850's at the tiny community of "Hilltown." James Bryant Hill began the history of Salinas City in 1852 with the purchase of about 6,000 acres of the Rancho Nacional. For a few years he achieved great success in growing grain and vegetable on the fertile flood plain. Soon a ferryboat was in operation at the ford where the Stage Road from Monterey to San Jose crossed the Salinas River. A small house, a saloon and a blacksmith shop comprised the settlement that became the first site of Salinas Post Office with J. B. Hill its first Postmaster. Here, and further down the river at Davis and Bardin crossings, "preaching places" and camp meetings were visited by Pioneer clergymen through the 1860's.

One may say that Salinas City was "Baptized" at the river in 1853, but it was destined to be "Confirmed" on the banks of the Zanjon del Alisal (the Slough) in 1868 when Alanson Riker and Eugene Sherwood filed their surveys on the new city surrounding the site of Elias Howe's Half Way House. The Monterey Gazette announced:

"Salinas City is now prepared to become a large town, being mapped out, staked out, but not played out."

Following a series of "preachings" at Blanco and Spring Schools, the Methodist Church South organized in the spring of 1868 at Spring School as the first Protestant denomination in Salinas. Four years later, in May of 1872, the congregation dedicated its new church building on Lincoln Avenue in Salinas. This is important to St. Paul's Episcopal Church for it was here that the Rev. J. S. McGowan held his first service a little more than a year later.

In 1869, when the new city on the Salinas Plain was barely a year old, preachers of most of the larger denominations held services every Sunday. The visiting clergy included an Episcopalian priest. Two daughters of merchant Isaac Julian Harvey established a Union Sabbath School. They sent to Watsonville for strawberries and ice cream for a festival to benefit the Sunday school. For Christmas, 1869, they set up a tree in Myer's Hall and lighted it with common household candles cut in half. Green boughs decorated the walls of the hall. A Salinas correspondent of the Monterey Gazette prophesied:

"A year hence I look forward to our little place graced with several churches the sites being already located Come here [in] five years and you will see the Eden of California."

A more cynical reporter claimed there were seventeen saloons and another under construction, but not one church building. However, between 1868 and 1874 five Protestant denominations were organized in Salinas: (1) Methodist Episcopal Church South, Spring of 1868; (2) United Presbyterian, December 1869; (3) Methodist Episcopal Church North, October 1870; (4) Protestant Episcopal Church, August 1873; (5) First Baptist Church, April 1884. Robert Louis Stevenson observed in 1879 that Salinas was a town of "a purely American character: whose people affiliated with several Protestant denominations, while Monterey "was essentially and wholly Mexican," where the majority spoke Spanish and worshipped in the San Carlos Roman Catholic Church.

The Rt. Rev. William Ingraham Kip, D.D., L.L.D., Bishop of the Diocese of California, first visited Salinas in November 1872, but did not hold services at that time. The Bishop and his wife were returning from Los Angeles to San Francisco by steamer when Mrs. Kip became "ill from the effect of the rough voyage." They went ashore at Monterey and continued homeward by land. After holding service in the courthouse at Monterey on Sunday, November 10th, they "left in the stage at daylight for Salinas City (nineteen miles) where we joined the railroad, and at evening we were in San Francisco."

On the advice of his family physician, the Rev. J.S. McGowan came to California from Platville, Wisconsin in July 1873, "seeking to benefit the health" of his eldest son, though he had no call from any parish in the Diocese. Many years later he explained:

"I had made a venture of faith, and I notified Bishop Kip of my intentions."

This devoted and courageous priest served for forty years as a missionary in the Diocese of California. During this time he secured the erection and consecration of seven churches, beginning with St. Paul's, Salinas. He was about forty years old upon his arrival in California, for he had been baptized on February 17, 1833, in his native land of Ireland in the Parish of Urney, County Tyrone. When about sixteen he came to America and completed his formal education in Old Jubilee College of Illinois. Ordained a Deacon in 1863, he was advanced to the priesthood in 1865.

When Mr. McGowan arrived in Watsonville on July 7, 1873, he was shocked to hear of a recent lynching party at Monterey. This would have been the hanging of Matt Tarpey by an angry mob. He thought that he had come a "civilized state;" but another brutal and infamous act of violence took place in Old Monterey County less than three weeks after his first service in Salinas. In late August 1873, Tiburcio Vasquez and his gang of bandits raided Tres Pinos (soon to be a part of San Benito County) and killed three persons in cold blood. Two years later at San Jose, Vasquez was tried and hung for his crime; he had been held for a short time in the county jail at Salinas City.

However, constructive developments were bringing order and peaceful change to the Salinas Valley. The Southern Pacific Railroad extended its line from Castroville to Salinas in the Fall of 1872 and continued laying track southward to Soledad in 1873. Carlisle S. Abbott, prosperous dairy farmer, purchased Riker's American Hotel and moved it back to make way for a fine new brick hotel, the Abbott House. Next door, on the south side, bank president, Jesse D. Carr, announced the construction of the Salinas City Bank. Both structures were completed in 1873. The Salinas City *Index* claimed that:

“The elevation of the two and three story brick and wooden buildings in the central portion of town has completely shut the wind off of several windmills, which will have to be raised or removed ...”

While these early day “high rises” were going up in the center of town, Michael Tynan, grandfather of Mr. L.M. Tynan, enlarged his Diamond Hotel near the new Southern Pacific Depot. For a short time it was the only hotel open for business in Salinas.

When Bishop Kip assigned Rev. McGowan to Castroville and Salinas, the clergyman found a kind host in Mr. Tynan at the Diamond where he appears to have lived at reduced rates. This must have pleased him very much for the Missionary Board was bankrupt and he found it necessary to “live on faith” for five months. He commented later:

“This was a good test of California’s climate to live upon thin air, not half so bracing as the air of Wisconsin.”

Not until sometime in 1874 did the missionary priest receive a stipend of \$30.00 per month which was raised to \$50.00 in 1875 when Monterey became a part of his field of work in exchange for Castroville. With help from a friend over a three month period, McGowan rented the Methodist Church South of Salinas for \$1.50 per Sunday and began holding services there at 3:00 p.m. on August 10, 1873.

“I found one communicant and a few more who were raised in the church. From seven to fifteen souls were the average of my congregation. It was not altogether with a willing mind that some of the denominations received me. They said, ‘We do not see why Mr. McGowan comes here, since he has but one member of his church--- he must come to steal’ ... The next Sunday I informed my congregation, Mr. McGowan was here and the Church was here, and could not be driven out ... so those who thought the Church should wait ... might make up their minds that I had jurisdiction in this new field. One man in the congregation lost his dignity and said, in an audible voice, ‘Hit them again.’”

By the end of his first year, the congregation included nine families and eight communicants. In the Diamond Hotel bar, which McGowan used in the absence of a parlor, he saw “lots of poker games and stacks of silver on the round table.” One of the players sought to have “a little fund with the preacher” and expressed his doubt regarding the doctrine of the Trinity, asserting that no one had ever been able to explain it to him. The “preacher” accepted the challenge, saying,

“ ‘ I think I can get you to admit that you believe some things which you cannot explain.’ Down went the cards on the table from every hand, and a voice said, ‘Let us hear it.’ I said, ‘When I was coming from Watsonville, I saw an ox eat grass, do you believe this?’ ‘Yes,” he said. ‘I saw a sheep eat grass --- do You believe this?’ ‘Yes, of course,’ ‘And I saw a goose eat grass, do you believe this?’ ‘Yes, I do’ ‘Now on the ox the grass becomes hair --- on the sheep --- wool and on the goose --- feathers,

can you explain it?' 'No,' he said. Then I replied, 'You do believe some things that you cannot explain.' Those around the table clapped their hands and told you doubting brother to 'take a back seat.' Some of these men attended my service that afternoon --- and we were always good friends after this."

Mr. Tynan of the Diamond Hotel demonstrated his high personal regard for Mr. McGowan by writing a "Letter of Introduction" to Alberto Trescony, owner of the Washington Hotel in Monterey. He asked that "all Kindness" be shown his guest as he was a "Man [who] attended to [his] own business." After the first service for about forty persons who met in the dance hall of the Hotel, Trescony fed and housed Mr. McGowan at half rates.

About the time the Rev. McGowan began his ministry in Monterey County, the grain farmers of the Salinas Valley found themselves squeezed financially by the inflexible rate of the Southern Pacific Railroad. Hoping to provide cheaper transportation through the movement of grain by ship from the port of Monterey, a group of financiers, including Carlisle S. Abbott, David Jacks and the Gonzales brothers, built a narrow gauge line, the Monterey and Salinas Valley Railroad.

To avoid the clamor for free transportation, which he expected, Abbott, president of the little railroad, armed himself with a resolution from the board of directors forbidding the issuing of free passes. In the face of this, the Rev. McGowan, "supported by a large delegation of women of the congregation of St. Paul's Church," solicited a round trip free pass from Salinas to Monterey. Mr. Abbott, "desirous of advancing religious affairs, to this small extent at least," pondered how he might circumvent the resolution. It occurred to him "that above all things else our little railroad needed a chaplain." Once the secretary had entered the appointment upon the company books, the missionary priest and "chaplain" received his pass. No longer did he need to hire a "rig" to drive, or as was sometimes the case --- walk, to Monterey after morning service in Salinas.

As the grain growing under Gabilan Peak continued to grow, the advantages of a church building become more evident to the members of St. Paul's. Eugene Sherwood promised the donation of lots valued at \$600.00 and a \$100.00 subscription, provided a building could be erected. The project attracted over \$1,000.00 locally; the churchmen of San Francisco and vicinity contributed about \$1,000.00 more. Construction proceeded rapidly to completion at the southwest corner of Gabilan and California Streets in time for consecration by Bishop Kip on July 4, 1875. A collection of \$48.50 taken up during the bishop's visit made more than sufficient funds to pay off a small debt of \$45.00. The Rev. McGowan modestly described the new church as "a neat little gothic building, which can seat 140 persons." It continued to be the church of St. Paul's parish for almost a quarter of a century. The Rev. Richard Coombs has described it as one of

"... the typical redwood churches built during that period.

There was no chancel, the sanctuary being separated from the nave by an altar rail. The Holy Table was a true table, and had neither cross, candlesticks nor vases for adornment."

In his Report of 1876, the Rev. McGowan noted:

“The past year has not been a year of growth for the Church in Salinas. Owing to the failure of the crop last year, many of the church members were forced to seek other localities.”

The number of families in the church dropped from 14 to 12. Nevertheless, Mr. McGowan optimistically detected a “growing interest, and a steady increase in attendance. We are sowing the seed in the hope of increase.” In his tireless efforts, he now divided the evening services between Monterey and Gonzales. The reports for 1876 - 1879 reflect a continuing and solid growth at Salinas. By 1879 there were 25 families, 125 members, 33 communicants, 15 confirmations, and 22 baptisms (adult and infant).

In recognition of the new importance of Salinas, the San Jose Convocation met there on Monday, September 16, 1878. Present were: Bishop Kip; the Rev. George W. Foote, the Dean; the Rev. J. S. McGowan; and two other clergymen. The *Pacific Churchman* claimed this to be the smallest attendance ever of the Convocation, “but still the time was pleasantly, and ... profitably spent. The “Immortality of the Soul” was the subject of the essay by the Rev. Robert Scott of Santa Cruz ...”

On September 1, 1879, the Bishop gave his canonical consent to the formal organization of the Mission of Salinas, and appointed the officers: Frederick Gates, Senior Warden; A. Cosin, Clerk; Frederick May, Treasurer. Life at St. Paul's was much more than partaking in Holy Communion, baptisms, confirmations and listening to sermons. The light-hearted warm glow of a social event sponsored by the ladies of St. Paul's on Friday evening, May 29, 1880, shines through the words of Warden Gates' account for the *Pacific Churchman*.

“The ladies ... gave a strawberry festival ... which was an exceedingly pleasant affair. We had some fine instrumental music from McCoy's Band, under the leadership of Prof. McCoy; Miss Gibbens sang the ballad, 'Dear Molly Magee,' receiving a well merited encore; Mr. Max Pracht, of the choir of St. John's, San Francisco, sang two songs, both of which drew great applause; Mr. Berwick, of Cachagua, Carvel Valley, favored us with a recitation which was highly appreciated, being most humorously delivered; the Misses Sherwood rendered a delightful piano duet; Mr. Jennison gave us a good recitation; and what with ice cream, strawberries, candies, cakes, etc., everyone seemed to enjoy themselves hugely. The pastors of the several denominations in town gave us the pleasure of their presence. I gratefully record that all, including the band, gave their services ... New Proceeds about forty dollars.”

The Rev. J. S. McGowan revealed his philosophic side in 1883.

“As the years and labors rolled on, I did not always find life so entirely blessed with peace and happiness as some religious enthusiasts would have it to be. ‘The rose has its thorns,

life has its bitterness ... Some days must be dark and dreary.'"

The tireless missionary broke under the strain of stretching his "venture of faith" beyond human limits until his health failed at Salinas. He sought to regain it by moving to Jolon in the San Antonio region of Southern Monterey County as the guest of Mr. Claud Smith and family. Because no home could be purchased for a permanent residence in the area, Mr. McGowan took up a claim of government land. The family camped out for three months under the oak trees while the new house was being built. In the meantime the missionary set out once more to "hunt up the scattered sheep of the fold [in] long drives over the mountains and through the canyons." Enough Episcopalians were discovered to support the building of mission churches at Jolon and San Miguel. Mr. McGowan met Bishop Kip with his team of horses and spring wagon at Soledad, the southern terminus of the railroad. Together they drove miles to the ranch near Jolon. The Bishop consecrated the two churches: St. Luke's, Jolon, on October 11, 1885; and St. John's, San Miguel, one week later on October 18, 1885. When the railroad was extended southward, the Rev. McGowan founded St. Mark's, King City, consecrated by Bishop Nichols, April 1, 1889 (Mr. McGowan claimed it was April 2, 1891.)

The Rev. J. S. McGowan had put down solid foundations for the church in Salinas. Within five years of his departure for Jolon, St. Paul's, Salinas, became a self-supporting parish on May 10, 1888. During that five-year period three priests served in succession at St. Paul's.

Bishop Kip licenses the Rev. William Lund of the Church of England (in Australia) to officiate in Salinas, while procuring his letters of transfer. Mr. Lund remained in Salinas about a year after Mr. McGowan, but he was there for Easter Sunday service, April 13, 1884. The deep interest in St. Paul's is illustrated by the extent of the musical service announced for the day in the *Weekly Index* of April 10th. At least two anthems were included plus the choral communion service, several hymns and the usual prelude and postlude. Miss Ida Burdick was listed as organist. Services would begin at 10:00 a.m. instead of the customary 11:00 a.m.

- "Organ prelude 'Largovan,' Handel.
- "Anthem 'Wait on the Lord,' Bradbury.
- "Easter anthem 'Christ Our Passover,' Danks.
- "Te Deum Landamus,' Lloyd.
- "Jubilate Deo,' Burbeck.
- "Hymn 118 'Lift Your Glad Voices,' E. H. Bailey.
- "Kyrie," E. H. Bailey.
- " 'Gloria Tibi,' Danks.
- "Hymn 'Jesus, Lover of My Soul,' Holbrook.
- "Offertory 'I Waited for the Lord,' Mendelssohn.
- "Hymn 207 'Bread of the World,' Hopkins.
- " 'Trisagion and Sanctus,' Danke.
- " 'Gloria in Excelsis,' Old.
- " 'Postlude,' Mozart.

St. Paul's continued to grow under Mr. Lund's successor, the Rev. J. O. Babin. A nephew who saw him in 1906 remembered that he had "a bushy beard with a merry quizzical look in his eye, a tall man and well built." After only two months in Salinas, the Bishop was pleased to report "his labors" as "most satisfactory." Fourteen persons were confirmed and two adults baptized on Sunday, August 31, 1884. During the year 1885-1886 the Rev. James F. Holmes, a former Methodist minister and only recently recommended for Holy Orders in the Episcopal Church, was assigned to St. Paul's, Salinas. Mr. Holmes was also responsible for the work in Monterey and Pacific Grove. Under his leadership, St. Paul's organized as a parish. While still a mission, the first delegates had been elected to the Diocesan Convention in 1886; Frederick Gates, Otto Schuhard, and Matthew Williams.

But the ladies of St. Paul's Church provided the "year in, year out" continuity, and devoted services and constructive leadership, which kept the parish alive and vibrant. The church became a center of social activity for the women and their families through the formation of St. Paul's Guild. Five women held the first meeting of this auxiliary in July, 1880, at the home of Mrs. Charles Hudson. Charter members were: Mrs. Hudson, the first president; Mrs. Robert Porter, secretary-treasurer; Mrs. Clara I. Dexter; Mrs. Burbeck; and Miss May Hudson. For almost eighty years the guild, which generally met every two weeks and occasionally every week, extended great influence within the church and in the community. Though the church selected church officers (wardens and a vestry), the ladies actually held the purse strings and truly governed. The guild was an elite group, which required a vote not only for entrance into the organization but for honorable exit as well. An early example of its money raising activities was the Guild Fair held in Central Hall, Friday, September 3, 1886. Receipts from the sale of ice cream, flowers, candy and fancy work, plus luncheon tickets and lemonade, totaled \$129.15.

Guild records indicate that during the ministry of the Rev. J. F. Holmes, he sometimes served as President or Secretary of the organization. The minutes show that the Guild decided to undertake the repair and improvement of church property "as per plans" and headed the subscription list with \$100. Mrs. Hudson "appointed Mr. Gates, the Senior Warden, to "get the repairs on the church done." In December 1887 receipts of \$136.05 were reported from a "Gypsy Carnival" and a vote of thanks went to the two newspapers, the *Salinas Democrat* and the *Salinas Index*, and through them to the community.

The minutes of early 1888 note that the Guild

" ordered that a Committee be appointed to wait on the Officers of the Church and inform them that the Guild is unable to pay anything more towards the clergyman's salary ..."

"The Priest in Charge ... was requested to endeavor to stir up some of the men to get a committee to take in hand the matter of the debt due the Rector for back salary."

Before the year was over, the President of the Guild, Mrs. H. S. Ball (wife of the Mayor of Salinas), proposed that a fund be raised for building a new church. "And upon motion decided to carry the plans into effect." Nine years later a new church was a realized fact.

Part II

Growth and Decline

During the 1880's and 1890's, Monterey County experienced a series of economic developments which changed the character of its agriculture, created new towns, established new industries, increased its population, and gave the area railroad transportation to Los Angeles. The three principal contributory factors were: (1) The Southern Pacific Railroad made heavy investments in the County and decided to extend its coast route southward; (2) Individuals with imagination and capital discovered new resources or introduced new crops and methods; and (3) Large scale irrigation projects were inaugurated.

For thirteen years the tracks of the Southern Pacific Railroad, which reached Soledad in 1873, advanced no further. Meantime, in 1879, the great monopoly swallowed, the defunct Monterey and Salinas Valley Railroad, which could not be saved --- even with the prayers of its "Chaplain," the Rev. J. S. McGowan. Soon the great Railroad began purchasing large acreage on the Monterey Peninsula, including the site of the palatial Hotel Del Monte "in a sheltered nook" on the outskirts of the City of Monterey.

When financier Charles H. King, Sr., demonstrated that wheat would grow on 6,000 acres of Rancho San Lorenzo, the Southern Pacific Company decided to push the railroad southward from Soledad to Santa Margarita. The first train pulled into "Kings" in July 1888. Mr. King donated a lot on which the Rev. J. S. McGowan erected St. Mark's Episcopal Church at a cost of one thousand dollars, and it was consecrated by Bishop Nichols, April 2, 1891. It was about this time that J. Ernest Steinbeck, appointed agency the S. P. Milling Company to build the King City flour mill, met and wooed his bride-to-be, the young school teacher, Olive Hamilton. Some years later their son John achieved world fame through his writings based on life in the valleys of Monterey County.

East of Eden tells of Olive leaving home at fifteen to attend high school in Salinas and qualify for a County teaching certificate. At eighteen she was teaching in a one-room school in Peach Tree Valley. However, Olive determined she would not become a rancher's wife.

"In Salinas, Olive had experienced niceties of living, the choir and vestments, Altar Guild, and bean suppers of the Episcopal Church. She had partaken of the arts --- road companies of plays and even operas with their magic and promise of an aromatic world outside. She had gone to parties, played charades, competed in poetry readings, joined a chorus and orchestra. Salinas had tempted her."

During the "Gilded Age" (1880's and 1890's) the Monterey Peninsula the western playground of the wealthy few; but writers, artists, scientists, the religious minded, and tourists came also for inspiration, study, and relaxation. Pacific Grove, founded by the Methodists for religious purposes, became a center for scientific research at the Hopkins Seaside Laboratory --- later known as Hopkins Marine Station of Stanford University.

The City of Carmel by the Sea almost had its beginnings as a Catholic resort, patterned in part after Pacific Grove.

While city building on the Peninsula progressed with accompanying cultural developments, events indicated a similar interest in the Salinas area. Claus Spreckels, the "Sugar King," spoke to a large gathering in 1887 at the invitation of the recently organized Salinas City Board of Trade. W. J. Irvine and J. Brewer Porter founded a new department store on Main Street. James Jeffery opened a handsome new hotel to accommodate the increasing number of tourists and visitors. The Bullene Livery Stable close by the Jeffery Hotel catered to the "carriage trade."

About fifty individuals and business firms in Salinas subscribed to the stock of a "Recreation Park Association," and Judge Alexander confirmed the title of the city of Salinas to Central Park. "Musicales" were given in the more pretentious homes, many of them located along socially desirable Central Avenue. Singers and performers, including the future playwright and actor, Frank Bacon, staged entertainments to raise funds for installing the big clock in the tower of the I. O. O. F. Building. Jesse D. Carr donated \$5,000.00 to start a Tree library in the rooms of the I. O. O. F. Hall.

Five priests served St. Paul's Church in the twelve years from 1888 to 1900. The first, the Rev. James Simonds, began as a deacon and assistant to the Rev. J. Frederick Holmes in 1887. Mr. Simonds was in charge the following year when the Bishop gave his canonical consent to St. Paul's becoming a parish. Few details of his early life are known, except for his birth in New Brunswick, Canada in 1858 and his graduation from King's College, Nova Scotia, with a Master of Arts degree. He migrated to Southern California when about twenty-seven years of age and advanced rapidly to the Holy Order of priesthood. While in Salinas he was a single man, but he remedied that situation on returning to his college town of Windsor, Nova Scotia in 1890, where he married Anna Hill Fraser. He later returned to California to serve as Rector at Pacific Grove (1904 - 06).

From the list of church officers and delegates to Convention, 1880 to 1890, the following names appear: Frederick Gates (1888 - 1889), Sr. Warden; D. G. McLean, M.D., Jr. Warden; William Burbeck, Clerk of the Vestry; Mrs. William Burbeck, President of the St. Paul's Ladies Guild (1889); Matt Williams, Treasurer (1888); John W. Rowling, Sr. Warden (1890); Robert L. Porter, Delegate; Mrs. R. L. Porter, Secretary of St. Paul's Ladies Guild; A. Anderson, Delegate; Mrs. H. S. Ball, President of the Guild (1888); Mrs. Richardson, Treasurer of the Guild (1888); A. A. Wetherill, Delegate; Otto Schuchard, Delegate; Mrs. James A. Webster, Treasurer of the Guild (1889); Mr. A. S. Hawley, Delegate (1890); Charles Seighold, Treasurer (1890). The people accounted for almost one-third of the adults in the congregation.

Perhaps the most important event of the Rev. James Simond's ministry was the Deed of September 4, 1889 from Bishop Kip to St. Paul's Church of Lots "V," "W," and "X" in Block No. 12, fronting on California at Gabilan Streets in Salinas. St. Paul's thus took an important step in becoming a self-supporting parish. This was the year of Mrs. Helen Currie's (then Helen Baker) first recollection as a five year-old of going with her mother to old St. Paul's Church for a Guild meeting and wearing a thimble on her finger. St.

Paul's expressed its approval of the Rev. James Simonds by raising his salary in 1889 from \$800 to \$1,000, annually that is.

The Reverend J. S. McGowan, pioneer missionary, returned to St. Paul's in 1890 and remained until late Spring 1892 when he resigned to "become Missionary at Fresno Flats and parts adjacent." Apparently he left with salary still owing for in 1893 the Guild noted payment of \$20.00 toward making up this deficiency.

Two deaths in 1890 marked a symbolic break with the past in the history of Monterey County and California. "Old Gabriel," an ancient Indian of Monterey County, died March 16, 1890, at the County Hospital, then located in Santa Rita. Tradition and best estimates at the time placed his age at 151 years, but it has since been established that he had attained only 119 years. Pallbearers for "Old Gabriel" included Benita Soberanes, whose great-grandfather had arrived in Monterey about the time of the old Indian's birth, and Matt Williams, an "Anglo" grain farmer, one of a new generation of agriculturists rapidly supplanting the pastoral rancheros. In October, 1890, Alberto Trescony was dead. He had "once hired an Indian to gather wool that sheep left on fences," but he had also been the kind host to the Rev. J. S. McGowan at the Washington Hotel in Monterey. During the same month, on October 17th, and year, Mr. and Mrs. Matt Williams celebrated the 25th wedding anniversary at their country home with a dance and midnight supper. The Rev. J. S. McGowan made the presentation speech for a gift of an "elegant silver tea service from San Francisco." Congratulatory speeches were made by Messers W. J. Hill, J. R. Hebron, J. H. McDougall, Thomas Harris, John Jay, R. L. Porter, U. Hartnell, M. Lynn, Judge Vanderhurst, Dr. H. E. Stafford and others.

John Ackworth and Arthur Lumsden Mitchell, beloved friends and fellow students who "prepared all recitations together," graduated from Nashotah House Theological Seminary, Wisconsin in 1891. These two men followed each other as priests at St. Paul's Church in Salinas. They were part of a group of young men selected and guided into the priesthood by Bishop Kip. Each one of the group, through the Bishop's recommendation, received \$225.00 annually from the Eastman Fund. They both demonstrated in their ministries a dedication to the "pastoral care of [their] people." The congregation at Salinas grew in numbers and spiritual strength from 1892 to 1898. Visible evidence of that strength was the construction of a new church building on the northeast corner of Alisal and Lincoln Street.

John Ackworth was born in England of a "Kentish family" in 1858. He came with his family to the San Joaquin Valley in 1882, though he had once intended to enter St. Augustine's Missionary College at Canterbury. In California, Bishop Kip "found him to be a very useful man," "of great virtue" and admitted him as a candidate for Holy Orders, July 28, 1885. During the following year he was ordained a Deacon and began missionary work in the Fresno area under the direction of the Rev. D. O. Kelley.

Though A.L. Mitchell was several years younger than Mr. Ackworth, both entered the ministry about the same time. Mitchell's father and grandfather were Anglican priests as was a younger brother who died in South Africa during the Boer War. After graduation from Nashota in 1891, the Bishop appointed Mitchell as Missionary in the upper Salinas Valley with headquarters at Paso Robles and in charge as far south as

Arroyo Grande. Ackworth, on the other hand, went to the east coast as Assistant to the Rector of the Church of the Beloved Disciple, New York City. He returned to California in early 1892, where he was advanced to the priesthood on June 3, 1892 at St. James, Fresno. About this time he became Vicar of St. Paul's Church, Salinas.

It may be significant that Misses Jennie and Mattie Williams, daughter of Matthew Williams, a very successful farmer on six hundred acres of Rancho Sausal, were accepted for membership in St. Paul's Ladies Guild in the year of Ackworth's arrival. The family was becoming increasingly active in the church. Mr. Williams, and H. S. Ball, during the Rev. Mr. Ackworth's regime, on June 1, 1893, purchased all of Block 5 of Riker's Tract consisting of three large lots bounded by Alisal, Lincoln, Howard and Salinas Streets. A lot fifty-six feet wide from this block fronting on Alisal and extending along Lincoln Avenue to Howard Street became the site of St. Paul's second church in 1897. The lot was deeded April 11, 1904 to "St. Paul's Parish, a religious corporation." For the sum of \$1,600.00.

The Rev. Mr. Ackworth was in charge at Salinas until April. 1894 when his classmate, the Rev. A. S. Mitchell, who had resigned from St. Matthew's, National City, arrived to be Rector of St. Paul's, Salinas. Fewer social diversions competed with the church in these early days of Salinas. The visit of the Bishop was an occasion of prime importance. Saturday evening, April 17, 1894, and Sunday morning. April 18, the Rt. Rev. William Ford Nichols, in his first year as Bishop of California, visited St. Paul's, Salinas. Following a confirmation service Saturday evening for six persons in the old church at California and Gabilan Streets, he met with the parishioners at the residence of Mr. and Mrs. R. L. Porter. Sunday morning the Bishop conducted the Service of Institution for the new Rector, Mr. Mitchell, and preached the sermon. Then he boarded the train to San Ardo for another confirmation service and sermon.

Among those who probably met with the Bishop on the evening of April 17, 1894, at the home of Mr. and Mrs. Porter, were: Mr. and Mrs. Matt Williams, Mr. and Mrs. J. W. Rowling, and Mr. and Mrs. Thomas Renison. Mr. Rowling was Senior Warden; Mr. Porter, Treasurer; and the Honorable Mr. Renison held the office of Junior Warden and Clerk of the Vestry. Renison, a young lawyer, derived his title from having been elected to the California State Legislature in 1887 and 1889. According to the Rev. Mr. Mitchell, Thomas Renison drew up the papers and guided them through the legal process, which resulted in the formal incorporation of St. Paul's Church as an organized parish, May 25, 1895, even though it had been self-supporting since 1888.

St. Paul's Ladies Guild continued to be a powerful force and influence in St. Paul's Parish. A new Guild, St. Catherine's, briefly appears in the records of 1894. The Rev. Mr. Mitchell was made an honorary member of St. Paul's Guild, but he was exempt from dues. The Guild receipts for the year totaled \$481.22, almost half of which came from a play entitled "The Rivals." Several articles were loaned or donated to the new Danish Congregation, including sundry items for the Danish Bazaar.

In support of the music for the service, the Guild in early 1895 notified the Vestry of its decision to pay the salary (\$40 annually) of an organist, Miss Christine Rowling. The choir in the old church consisted of a double quartet. More than fifty years later, the Rev.

Mr. Mitchell looked back to 1895 as the beginning in Salinas of a long and happy married life.

We can only imagine a beautifully decorated St. Paul's Church as the setting for the wedding. Perhaps the choir or some of its soloists sang. But we don't even know the bride's name. For the Rev. Mr. Mitchell gave merely the date of his wedding as an incidental bit of information in a letter responding to an invitation to attend the dedication of the third St. Paul's Church in 1953.

Plans for the new church at Alisal and Lincoln Streets went ahead to successful completion in 1897, but very little information on how the money was raised is available. Some very old photographs, made on glass negatives, show several young ladies of Salinas society who, in 1896, participated in a "Pageant of Nations," probably staged in the "New Opera House" which opened April 30th, for the benefit of St. Paul's Church. Whether the Ladies Guild sponsored the event is not known. Four of the local beauties who posed, "lounging in characteristic fashion of ladies of Greece," were: Miss Stella Odell, later the wife of Robert Logan; Miss Della Hunsaker; Miss Teresa Hartnell, later the wife of Dr. Blake, prominent physician of New York City; and Miss Ella Bailey.

The Vestry encountered difficulties with the architect, a Mr. Starbuck of San Diego, who filed suit for \$200.00, his fee for plans drawn up for the Church. Upon agreement to settle out of court for \$100.00, the Vestry asked the Guild to loan them the money. It was done in exchange for a note properly signed by the Vestry to secure repayment. This incident may have accounted in part for a motion made and passed by the Guild in January 1896 that "hereafter all persons desirous of making purchases for the church must first consult the Guild."

From information furnished by the Rev. Mr. Mitchell the cost of the new church was about \$5,000.00. The white stone for the foundation came from the Gabilan Mountains at Natividad as a donation. We learn from Mrs. Helen Currie that,
"The very handsome stone work was done by an expert stonemason, Mr. Frank [?] Ward, on Abbott Street ... His daughter, Mae Ward (mouser), sang in the Choir."

Early in 1897 the Guild decided to give a social every two weeks at 15¢ per plate. Anyone remaining away incurred a fine of 10¢. Another unique money making device was a patchwork quilt made by the Guild in which each patch carried a name for a contribution of 10¢. Mrs. Robert L. Porter won the quilt for selling the most names. It is a roster of many pioneer families. Mrs. Porter's daughter, Beatrice Gowman, gave the quilt to the Monterey County Historical Society. It has been on display for several years at the Cottage Museum. On March 4th, the ladies voted \$2,150.00 to the Building Fund and agreed to see that the church was carpeted all over at a cost of \$136.70. The Parochial Report of 1897 - 98 listed the value of church property at \$8,000.00; church and contents were insured for \$4,500.00. In the financial statement, "Improvements" were shown at \$4,851.25 and "Indebtedness, funded," \$2,098.80. But the report warned that some amounts were approximate.

The Parish held no services from mid-September 1897 until February 1898, except for the opening of the new church on December 12, 1897. During the vacancy the old property was sold and the new church was completed. Minutes of the Guild reflect the pride and enthusiasm which permeated the congregation as Bishop Nichols preached from the text, "I was glad when they said unto me we will go into the House of the Lord." For the musical service, Miss Chrissie Rowling played the organ and accompanied the choir, which included: Ivy Eaton, Mary White (Mrs. Clark), Mrs. Peirson (Hattie Hughes' mother), Mrs. John Iverson, Mrs. Steiner, David Gibson, Darcie Porter and Robert Allen. At the Evening Service, the Rev. Albert Lee Brewer preached. Total offerings for the day amounted to \$228.75. It may have been a strong feeling of pride, which led to St. Paul's Church, Salinas, being one of only eight churches in the Diocese of California to file histories at that time on the request of the Registrar.

Apparently no priest served St. Paul's from about June 1, 1897 to February 1, 1898, for the Bishop issued a Letter Dimissory to the Rev. Arthur L. Mitchell on May 24th of the earlier year and St. Paul's Ladies Guild gave a reception for the Rev. Louis Childs Sanford and his bride on February 8th of the latter year. The Guild, it should be noted, was providing a solid foundation for the ministry of the new Rector by paying the taxes, gas bills and \$8.00 per month on his salary.

In his short ministry of two years, the Rev. Mr. Sanford persuaded the Vestry to adopt a systematic offering plan to take effect on January 1, 1899. He trained a choir, outfitted in new vestments, and enlarged the chancel to accommodate its first appearance on Easter Day, April 2, 1899. Most important, the Rector presented thirty-two persons to the Bishop during 1899 for confirmation or to be received into the communion of the Church. Success in Salinas attracted the notice of church people in San Francisco Bay area leading to the reluctant acceptance of his resignation from St. Paul's, to become Rector of St. John the Evangelist, San Francisco. Eleven years later the Rev. Mr. Sanford was designated the first Bishop of the Missionary District of the San Joaquin Valley.

St. Paul's Parish in Salinas stumbled into the 20th Century. After the departure of the Rev. Mr. Sanford on February 28, 1900, for San Francisco, the church was without a Rector until the arrival of the Rev. J. T. Bryan of Stockton, April 24th. Hardly a month later he resigned in May, effective June 4th. Again St. Paul's stood vacant for three months this time except for one Sunday. However, all seemed well again as the Rev. Cassius Miller Westlake began services September 3rd. A Reception for the new Rector was held Friday evening, September 21st. On the Sunday following, an elaborate "Service of Installation" by Bishop Nichols set the church on a hopeful and optimistic course.

Mr. J. W. Rowling, Senior Warden as well as Superintendent of the Sunday School, explained in his report at the Annual Meeting of the Parish in December, 1900, that a decrease in attendance for the year was due to: 1) continual drought and the depressed state of business, causing many families to leave; 2) the opening of the new Danish Lutheran Church and Sunday School; 3) most importantly, the irregular services and closing of the church for several months. It had indeed been a "trying year." The Parochial Report noted that the "excellent financial condition of the Parish is due in part

to the recently introduced 'envelope system,' and in part to its efficient treasurer, Mr. R. L. Porter."

During 1901 the Vestry met very irregularly, if at all. Several organizations, such as the B. P. O. E., Troop "C", G.A.R., F. & A.M., and K. of P., attending services in the church. On a date not revealed, a "Mock Trial" (of whom and on what charge is a mystery), at a benefit performance in the Opera House yielded \$93.10. Attendance in the Sunday School increased and the debt on the church declined.

Under circumstances which must have been tragic, for Mr. Westlake personally as well as for St. Paul's Church, the Rector not only resigned and departed from Salinas, probably in May 1902, but asked to be "deposed" from the ministry. Bishop Nichols performed this ceremony in St. James' Church, Monterey, the following July. Once more St. Paul's doors closed for four months, being without a Rector until August.

St. Paul's Guild records for this sad year carry three interesting items. The ladies adopted a new rule, sometimes violated in the future, "that no one but those who belong to the church or who attend and work with the church be allowed to become Members of this Guild." The Vestry received a strong reminder that contributions from the Guild toward reduction of the debt be used for that purpose alone and not for interest payments. Earlier events did not weigh too heavily on the congregation or community, for the Guild sponsored a Harvest Kermess September 24 - 26 (a fair in honor of the Patron Saint), in the Pavilion of the Monterey County Fair, which brought in \$237.25. George Rowling, son of the Senior Warden, provided the music.

When St. Paul's had been closed for about three months in 1902, the Vestry sent out the following message to parishioners in July.

"The Vestry of Saint Paul's Protestant Episcopal Church take pleasure in announcing that the Church will be re-opened and services resumed on Sunday morning, August 3, 1902, under the temporary Rectorship of [the] Rev'd F. J. Maynard, present Rector of the Church of the Savior, Hanford, Cala., who has kindly consented to take charge during the month of August.

"Members of the choir are respectfully requested to be present, and subscribers will please remember their obligations."

It is virtually impossible to assess, except through outward signs, the spiritual tone and impact of a church on its members and, by and through them, on the community. In fact, one would have to define first "spiritual tone and impact." What such a term meant in 1900, for example, might find hardly any acceptance in 1973. As one studies the record of St. Paul's Church in Salinas, the strengths and frailties of human character seem to come through to give degrees of color, warmth and depth of feeling as a reflection of the devotion and dedication of leaders, groups, and the congregation as a whole.

May 3, 1904, a simple entry in the Diocesan Journal notes that Bishop Nichols consecrated the Church of St. Paul's, Salinas, celebrated the Holy Communion and confirmed six persons. The parish had not worshipped seven years in the new church. At the time of the first service in December, 1897, the debt stood at \$2,098.80 and so it

remained for four years. These were years of recovery from an increasing drought, business depression and long periods of closed church doors. The human effort to pay off the debt probably found its motivation in an attitude attributed by John Steinbeck to his mother, Olive Hamilton:

“Debt was an ugly word and an ugly concept to Olive The word had connotations of dirt and slovenliness and dishonor.”

Certainly the women of St. Paul's Guild of the same generation sewed fancy work, tied quilts, attended refreshment stands at the County Fair, sponsored entertainments, baked cakes to raise money for reduction of the debt, and resented it when the Vestry used their contributions for interest payments.

In view of his statement on the church's debt some years later it is more than coincidental that Mr. Matthew Williams was elected a member of the Vestry and chosen Junior Warden the year of the church's completion in 1897, Mr. Williams was one of the directors listed when the church was incorporated as “St. Paul's Parish” in 1895. As he met the challenge of drought in the Valley by joining with the Gonzales brothers to channel the waters of the Salinas River onto parched land, efforts in the church were directed toward gathering funds to remove the burden of debt.

While paying off a debt St. Paul's did not forget its main function of serving people. In 1897, Claus Spreckels began construction of the sugar factory on the bank of the river south of Salinas. To house the management and workers of the new factory the town of Spreckels was build nearby. Perhaps this explains in part a decline in number of “scholars” in the Sunday School of St. Paul's from 90 in 1898 to 51 in 1904. But the Rector reported that:

“We have a flourishing Mission Sunday School at the town of Spreckels of 60 children and 6 teachers.”

Mrs. Sinclair (“Pet”) Bullene, niece of the Superintendent of the Spreckels Sugar Factory, worked actively in the church as a member of the Guild and as a Sunday School teacher from 1898. She was Louise Shaw on her first arrival in California to live with her uncle, W. C. Waters, at Watsonville, and moved with him when he was made the first Superintendent of the new Salinas Valley Factory.

Enthusiasm for building, at least among the members of St. Paul's Parish, was not at all dampened by the earthquake of April 18, 1906. Comments of those who recall the event are rather casual. Falling plaster struck the heads and shoulders of the Bullenes while staying on the top floor of the Abbott House. L. M. Tynan remembers that he slept through the quake and had little comprehension of the meaning of collapsed buildings which he passed on Main Street enroute to school. The Parochial Report from Salinas noted the “condition [of the church], good, except a little earthquake damage.”

Following the Sunday morning service on August 26, 1906, the Rector, the Rev. G. M. Cutting, called a meeting of the Vestry and members of the parish who were present for the “purpose of electing a committee to take the matter of building a rectory in hand and empowering it to proceed at once with the work.” The committee elected included: the Rev. G. M. Cutting, Mrs. R. L. Porter, and the Junior Warden, James A. Webster. Even

the resignation of the Rector in September did not slow the effort for he was replaced on the committee by Richmond Wheeler from the Vestry.

The Parish raised pledges of a thousand dollars, acquired the lots and in a series of meetings in 1907 made the decision to build a rectory which would cost \$3,500.00. A resolution passed by the Vestry authorized giving a first mortgage to secure a loan of \$2,500.00, at not more than 10% interest. Though Mrs. R. L. Porter assured the support of the Guild, the ladies confessed their inability to raise \$500.00 as hoped and the Rector, the Rev. B. D. Weigle, loaned that amount to the Parish without interest or security. On April 18, 1908, the second anniversary of "the earthquake," the Rector announced completion of the rectory at a cost of \$3,850.00. Recognizing the Rector's advance of a total of \$800.00 toward the project, the Vestry voted to give him a note for the amount but without interest. Two weeks later, the Bishop conducted the Service of Benediction for the new rectory and confirmed seven persons that evening. However, at the annual meeting, December 1, 1908, the Guild reported payment of \$85.95 toward furnishing the Rectory plus \$250.00 for reduction of the debt. A year later the cost was figured at \$4,600.00, including the fence around the rectory, with balance due on the debt of \$3,310.00

With the approaching resignation of the Rev. B. D. Weigle, the Vestry voted to borrow money to pay off his note of \$800.00. They then proceeded to take an action which seemed to say, "We want some income from our investment," and rented the rectory to Mr. George Rowling, a layman of the Parish, for not more than two years at \$20.00 per month. An interesting new item in the financial report of the Parish appeared for the year 1910- 11, listed under Receipts as "Lectures, Entertainments, etc.," for \$564.10, just above "Borrowed to pay debts" --- \$48.51. This item on "Lectures, etc.," continued in the reports of four years but with decreasing amounts.

In the report of the Dean of the Convocation of San Jose for 1914-15 appeared the following:

"If you want to see the most generous layman on this year's record, go to Salinas at Salinas we have a layman who is an example to the whole Diocese. Mr. Matt Williams offered to pay a debt of \$2,000.00 on the Rectory if the people would raise \$300.00, [an] assessment for street improvement. They raised [it] and dear old Matt Williams paid the \$2,000.00. God bless him for that! his plan furnishes a very happy way out of parish indebtedness. I feel inclined to play auctioneer And say to you all, 'Are there any further offers?' "

Matt Williams had expressed his view on the need for a liberal Easter Offering in 1912 when the Vestry, under his leadership as Senior Warden, sent to the members and friends of St. Paul's Church a circular which stressed that the giving should be generous for the support of current expenses in order that "the Guild should be left as free as possible to devote its energies to paying the Rectory debt." When the Vestry voted in the Fall of 1913 to renew the note and mortgage on the Rectory, it also extended a vote of thanks to the Senior Warden for his aid in reducing the debt. In the Spring of 1914 as unknown vestryman sought to avoid further indebtedness by a motion for a protest to

the City Council on its decision to improve Alisal Street and Lincoln Avenue, but his motion lost. Official expressions of gratitude for Mr. Williams' gift included acceptance by the Vestry of his portrait furnished by Ralph Walsh, Treasurer, for display, and a letter of thanks signed by the Rector and Vestry. They wished him continued health and happiness, and noted their full accord with his desire that the church avoid future debt. Thanks also went to the Granite Rock Company of Watsonville, presumably for street improvement. Though there appears to have been no official thank you to the Guild for its contributions, the Vestry did inform the Ladies that there was no objection to the holding of a card party in the Church Parlors.

In Bishop Nichols' Annual Message of 1919, he noted:

"The homes of our laity have suffered from the sad ravages of was as well as from the [influenza] epidemic Those who were at death in some official relation (include) Mr. Matthew Williams, late Senior Warden for many years of St. Paul's Church, Salinas;"

In testimony of his high personal regard for Mr. Williams, the Bishop came to Salinas to join with the Rector, the Rev. W. A. McLean, in the burial service on the Festival of the Transfiguration, August 6, 1918. On his return to San Francisco, the Bishop wrote a tribute for the *Pacific Churchman* which read in part:

"The burial service was a memorable tribute to the uprightness of a life of more than fourscore years The Citizenship of Salinas was largely in evidence in the church filled to the doors ... Unassuming and modest in all his church relations, his fidelity to his place in public worship and at the altar, his generous extra provision for his parish from time to time and his sense of responsibility as a Church Officer were real credentials for religion itself in his community as well as prize assets of character and support to his parish.... We thank God reverently for the good example."

Matthew Williams served with a notable list of vestrymen whose service bridged the 19th and 20th centuries.

John W. Rowling (1890 - 1907, Senior Warden)	James A. Webster (1898 - 1921)
Matthew Williams (1897 - 1907, Junior Warden)	(1907 - 1918, Junior Warden)
(1907 - 1918, Senior Warden)	(1918 - 1921, Senior Warden)
Robert L. Porter (1897 - 1904, Treasurer)	Thomas Renison (1894 - 1906)
Alexander Patterson (1897 - 1906, Clerk)	(1894 - 98, Junior Warden & Clerk)
	Henry S. Ball (1898 - 1906)

Meetings of the Vestry were very irregular. There were none at all in 1901. In December of 1907 the Rector announced regular quarterly meetings for 1908, but only one entry

appeared in the minutes for the year. The Vestry itself voted to hold monthly meetings beginning in 1910, but irregularity continued to be the rule for many years. From 1917 to 1921 there are entries for a total of six meetings, none for 1919.

Perhaps the most famous personality to be nurtured by St. Paul's Church and the Salinas Valley of pre-World War I days was John Steinbeck, winner of the Nobel Prize for *Grapes of Wrath*. In 1966, he wrote a news report while on a visit to Israel of "how my active career in religion terminated." When 11 or 12 years old (1913 - 14) his "angel voice, two C's above Middle C and almost perfect pitch," won him the privilege of "wearing the lace and carrying the cross in the choir." A boyhood chum, Willard Hill, nicknames "Skunkfoot," stood ready to take over the prized assignment, though John felt his voice was inferior. On one of the visits of Bishop Nichols to St. Paul's, the fateful incident occurred which led to John's demotion and the advancement of "Skunkfoot." The completely bald head of the Bishop "polished and tight as the head of a snare drum" was blamed for putting young Steinbeck "in a state of grace amounting to hypnosis." On this particular Sunday, John led the choir up the aisle wearing his freshly starched surplice with beautiful lace edges, and placed the cross in its socket. His "voice rose up to the rafters Throbbing with holy emotion." When the Bishop stepped to the lectern to read the first lesson, John watched in "ecstasy" which turned to "horror." He had forgotten to lock the cross in its place. The cross "moved in a slant arc, but with gathering speed, until it crashed on the glistening pate of the Bishop and felled him." John "lost his lace and [his] voice and the cross, and "Skunkfoot" Hill inherited."

This event may have cut short his "active career in religion," but Steinbeck's questioning, restless and brilliant mind was about to lead him on a long and arduous quest through the next half-century in a search for meaning and purpose in himself, mankind and the universe. St. Paul's Church, his home, the schools, and the small-town farming community of Salinas left a deep imprint upon young John in the first seventeen years of his life.

Dorothy Vera believes young John may have "inherited his honesty and his integrity as well as his will to roam" from his paternal grandfather. He probably passed on to his grandson as well a strong trait of individualism and "a profound faith in man's perfectability," as noted by *Time* upon his death in 1968. In "The Grapes of Wrath, the migrant Joads "were presented as the actual guardians of all of the national verities: family loyalty, trust of neighbor, devotion to the land." Years later Joseph Henry Jackson reviewed *East of Eden* and found "the meat of what Steinbeck is saying" in that novel:

".... there are many millions in their sects and churches who feel the order 'Do thou' and throw their weight into obedience. And there are millions more who feel predestination in 'Thou shalt,' Nothing they may do can interfere with what will be. But] in that Hebrew word, Timshel] 'Thou mayest.'

"Why, that makes a man great, that gives him stature with the gods, for in his weakness and his filth and his murder of his brother he has still the great choice. He can choose his course and fight it through and win ... The human soul ... is a lovely

and unique thing in the universe. It is always attached and never destroyed---because, "Thou mayest." "

In the wanderings of his own soul, John found himself at last in his own country, the Salinas Valley. Here he felt the influence of his mother, the former schoolteacher, Olive Hamilton, who, with her "strong and undeviating will," had forced "what light and beauty could be forced down the throats of her reluctant pupils." Surrounded by many books and other reading material in the Central Avenue home, the young Steinbeck absorbed much of the Judeo-Christian tradition and beliefs, though he later claimed his mother's "theology was a curious mixture of Irish fairies and an Old Testament Jehovah whom in her later life she confused with her father." St. Paul's Parish Register notes that John Ernest Steinbeck was born 27 February 1902 at the family home, baptized at home May 28, 1905 by the Rev. G. M. Cutting and confirmed at St. Paul's 27 February 1916 by the Rt. Rev. Geo. C. Hunting, Bishop of Nevada, presented by the Rev. W. A. MacLean, Rector. Glenn Tracy Graves was confirmed the same day and place by the same Bishop.

In Salinas, John attended the "Baby School" taught by Mrs. Fannie Walsh, a very active member of St. Paul's Guild and Church, who molded those in her charge with a firm and determined purpose in the ways of godliness and good old-fashioned American patriotism. He went on to attend the West End School and Salinas High School, where he graduated in 1918.

Those yet living who remember these early school days and St. Paul's Church include Glenn Graves, Ralph Barry, Herb Hinrichs, Dorothy and Bernice Donahue, Louise Burnett, and no doubt "Skunkfoot" Hill. Glenn recalls that he and John played in the slough behind the West End School during recess. They both served in the high school cadet corps, as did Herb Hinrichs, during 1917 - 18, under the student commander, Eddie Johnson. Glenn and John both belonged to the first scout troop organized before World War I at St. Paul's Church by the Rev. Mr. MacLean. They both grew up subjected to a set of values implicit in the social patterns of their parents and friends, the Dr. Murphys, the Steinbecks, the Rosendales, the Laceys, the Piodas, and the Melanders.

Of course John "grew up As all young boys ... having fun, playing pranks ... making pilgrimages to Heinz and Mud Lakes, stealing an occasional swim in the Salinas River ..." In high school he became president of his senior class, played basketball and competed in track meets. During the summer months, he worked hard on the ranches of the valley and his sensitive mind recorded "how the people of his valley lived, and worked and talked and loved."

St. Paul's Episcopal Church, the old rectory and the ministers who served the parish during John's high school days must have been closely observed by him. There are several references to St. Paul's in *East of Eden*. Especially interesting is the discussion between Aron and Mr. Rolfe, the rector, on the Mission of the priesthood, salvation for all, even for the prostitute, Kate. Rolfe reveals that a veiled woman who owns a "house of ill fame" has been coming to evening service, always sitting in the last row. He reminds Aron that "[We must not] forget our Lord and Mary Magdalene." Neither one realizes that Kate is the mother of Aron.

Little that has not already been written is know of the rectors who served St. Paul's Church during the years of Steinbeck's youth from 1902 to 1921. But a few items of interest remain. The Bishop announced in September 1910 that "Salinas is fortunate in having the guidance of a new Rector in the person of the Rev. William Alfred Rimer [from Sacramento], who begins his work with courage and hopefulness." However, serious illness plagued Mr. Rimer during his ministry to 1914. During an extended leave of absence for the Rector, the Rev. Octavius Parker came in November 1911 to serve temporarily. While staying in a local hotel Mr. Parker wrote to the Vestry complaining of his "reception here making me feel that I am persona non grata." At first the Vestry brushed it off with a "verbal reply," but in December more graciously ordered the clerk to write a note of appreciation to soother Mr. Parker's hurt feelings. The Rev. Mr. Rimer, still suffering from ill health, resigned in February 1914 and move to Pacific Grove, apparently without assignment to a Parish.

St. Paul's next rector, the Rev. William A. MacLean, resigned the charge of St. Stephens's, Gilroy, and St. Luke's, Hollister, to come to Salinas in time for the first Sunday in June, 1914. His ministry extended throughout the years of World War I and beyond to near the end of 1920. From the records and personal recollections of present members of St. Paul's Church it appears that Mr. MacLean's years in Salinas are marked by the following events. He organized and led the first Boy Scout troop associated with the Church. And at the time of his resignation in 1920 he filed a claim with the Vestry for back pay of about \$400.00. This led to an exchange of letters and controversy which continued through 1926 when the former Rector referred the matter to a local attorney who succeeded in avoiding a threatened suit by settling the matter for \$200.00.

A rather strange and unexplained item in the minutes of the Vestry for 1917 granted Mr. MacLean a leave of absence from May 1 to November 1 so that he might supply in Alameda. During this time, according to Diocesan records, the Rev. William Fletcher Cook, Ph. D., "took charge of St. Paul's, Salinas, where he was in change at the time of his decease," July 4, 1917. The Rev. Dr. Cook held distinguished educational credentials, having received the degrees of Doctor of Philosophy and Doctor of Law. Though admitted to the bar he did not practice and was ordained as a priest in 1887. He had traveled to the southwestern United States in search of his health.

Nothing appears in the records of St. Paul's to indicate a World War was raging from 1914 to 1918 except for a contribution of \$5.00 in 1918 to the Church War Commission. A letter regarding the matter of "Social Service: read to the Annual Parish Meeting in January 1919 was met with the suggestion that Mr. MacLean refer it to a committee and nothing more appears. And yet, in 1917-18, Mrs. Sinclair Bullene, Mrs. Ernest Steinbeck and other ladies of the Guild put on Red Cross uniforms and rolled bandages in the

On May 17, 1915, the Rev. James Shannon McGowan, pioneer missionary of St. Paul's Parish in Salinas, "found his well-earned rest in Paradise." He died at his home in Monterey and Bishop Nichols took part in the burial service from St. James' Church on May 20th. In the Bishop's annual address he spoke of,

"... his sturdy faith in the worship ... and his force of character, lightened with a sunny sense of humor, left its

mark on every community to which he ministered, whether in our valleys or among the isolated people of the Sierra foothills ... a somewhat droll tribute to his pastoral heart came from the Indians of a Rancharia near his mountain home, who after knowing him, classified all clergymen with the generic name of 'McGowans.' "

With the arrival of the Rev. Dr. Tancock in March 1921, St. Paul's Church began a period of almost two decades under the leadership of one rector. The ministry of Dr. Tancock spanned the years known as the "roaring twenties" or the "jazz decade" --- the day of the flapper and speakeasy --- the gay and heedless days followed by another ten years of the great depression, unemployment and bitter labor disputes.

Lettuce ("green gold") from small beginnings in 1921, grew to be a giant industry that made the Salinas Valley the "Salad Bowl of the Nation." One 350 acres, of which only half were planted in 1921, the growers in the Blanco area produced 68 carloads shipped from Del Monte Junction. "Lettuce [soon] began to nose out sugar beets and beans as a major crop ..."

Even before experiments with lettuce began, the Dutch controlled Intercontinental Rubber Company had its experts looking for a crude rubber supply nearer to the American market than the Far East. They found guayule growing in the Mexican highlands. Here was a plant that would grow on marginal land without irrigation. By 1930 there were 1,988 acres planted with guayule in the upper Salinas Valley, 6,542 in California. For 19 years the company had maintained an experimental station near Salinas. At the invitation of the company the War Department sent two men (one was Major Dwight D. Eisenhower) to investigate the advantages of a crop which would be of great advantage to the nation if its Far Eastern supply of raw rubber was cut off by war. About 1925, J. M. Williams arrived in Salinas to manage the operations of the Intercontinental Rubber Company.

Mr. Williams brought his family, Mrs. Williams, three daughters and an Englishborn housekeeper/cook to Salinas. He purchased a home next door to the Steinbecks at 134 Central Avenue. Mr. and Mrs. Williams, Scotch Presbyterians from the Canadian Province of Ontario, found the tone and service of the church in Salinas to be much different. When they began looking around for a new church home, the English cook, Miss Rosina Cope, succeeded in bringing the whole family into St. Paul's Episcopal Church.

In some ways Miss Cope was a more strange transplant into the Salinas Valley than guayule. She always wore a domestic uniform of black dress and white pinafore apron, referred to Mr. Williams as "the Master," and became famous locally for her preparation of English roast beef and Yorkshire pudding. Her cooking especially delighted the Rev. Dr. Tancock, a frequent visitor.

The Rev. Doctor James A. Tancock was born in Devonshire, England and educated in Canada. Mrs. Barbara Williams Bowers believes that he received some of his early

training in the Cathedral at Toronto, Ontario. His large frame and equally large void seemed out of proportion to the chancel of St. Paul's at Alisal and Lincoln. According to Paul Lawrence, Dr. Tancock had been Dean of the Cathedral of Omaha, Nebraska before coming to California. During World War I he served as chaplain of a base hospital in Omaha.

Perhaps because of his long tenure at St. Paul's, the Rev, Dr. Tancock's name elicits a variety of contrasting descriptions. He was superficial and unconcerned about the Church from the viewpoint of some. To others, Dr. Tancock was truly great, as a person and as a minister, a sensitive individual who gave close attention to the preparation of sermons which stimulated thinking. On the other hand, there are those who recall how he "boomed out" these intellectual but boring sermons over the heads of a congregation of little more than six persons. One vestryman thought of Dr. Tancock as a "remarkable man," though he practices some annoying petty vices. His wife spent most of her time confined to her bedroom in the old rectory, with drawn blinds, suffering from some undisclosed illness. It is said that she grieved from the loss of her son, a casualty of World War I. But others believe that her husband's personal life was a great cross she bore. One "old timer" recalls that in 1934, the Rev. Mr. Tancock " was not a young man and had an invalid wife --- He cared for her constantly and tenderly."

Dr. Tancock's ministry was longer than that of any other priest before or since. Is this to be attributed to his superior qualities or to the casual superficial character of the times, the pleasure-loving Twenties and the "Depressed Thirties"? Let us turn to a brief survey of the records.

Soon after the Rev. Mr. Tancock arrived, he began to organize St. Paul's with a view to unifying the Church, but at the same time introducing new leadership. The vestrymen included: R. E. Walsh, L. M. Tynan, J. W. Lopes, W. W. Thurlby, George W. Rowling, Jas. M. Webster, Dr. Edwards, M.R. Keef, and P. S. Clark of Spreckels, added by appointment. The Rector selected Mr. Walsh as Senior-Warden. Mr. Tynan (at the time just 23 years old) and Mr. Lopes were elected to the offices of Junior Warden and Secretary/Treasurer respectively. Mr. Tynan had served as a delegate to Convention when barely 18 years old. Dr. Tancock appointed members to three committees: Finance, Property, and Music. A Diplomatic approach to St. Paul's Guild was made by the appointment of three vestrymen "to wait upon the [ladies] and invite them to [choose] a committee to meet with the Vestry in an advisory capacity." But, it is not known if this was ever done on a regular basis.

The Rector brought up the necessity of building a choir "under some instructor or leader" and the employment of a janitor. In answer to the general question in April 1921 of "how to put the parish in a good financial condition ... on Thursday next." Though these were years of "prosperity," the church had accumulated serious deficits. To provide a more secure basis for the future, Dr. Tancock in December explained the duplex envelope system and offered to distribute them himself. The second year of the Rector's ministry began auspiciously with the painting of the Church inside and out, the report of a large church school attendance and thirty new persons enrolled by Baptism and Confirmation with a second class in the making.

However, in October 1922, the Rev. Dr. Tancock tendered his resignation. The vestry wired the Bishop that "we ... have unanimously rejected our Rector's resignation. To accept it would prove absolutely disastrous." To Dr. Tancock they wrote:

"The Vestry asked what it might do to help him change his mind and remain. With the Bishop's support and Rector was persuaded to reconsider and continue at St. Paul's. Any unpleasantness was forgotten in planning for a Parish supper on December 7th. Dr. Tancock secured talent from Watsonville and elsewhere for entertainment. At the Annual Meeting in January 1923, "Many Of the good old melodies were sung after which Dr. Tancock gave a very entertaining talk on what had been accomplished during the year and also what the duplex envelope system was doing."

Though the Vestry confidently decided to hold regular monthly meetings beginning in August 1923, they held only this one until January 1924, the minutes for which were quite terse. Nothing further appeared for 1924, 1925 or 1926, until August 17th of the latter year.

Prior to the Annual Meeting the Rector appointed four interesting committees: "Cement Walk," "Church Bell," "Grounds," and "Carpet and Church Furnishings." The membership of the last two was especially interesting: "Grounds" --- Joe W. Lopes, Chairman, Mrs. Oyer --- "Representing the Women's Guild"; Mrs. Frank Myers "representing the Girl's Friendly Society"; and Mrs. J. A. Phillips "representing the children of the School"; "Carpet and Church Furnishings: --- "The Woman's Guild." Mrs. Oyer's husband, the Sheriff, was severely wounded by a bullet in the knee during the battle with "rum runners" at Moss Landing on an exciting night in July 1925. The smugglers were the crew of a launch from the "Rum ship 'Principio' lying off the Farallones with 30,000 cases Scotch whiskey aboard."

After a lapse of two years without minutes for any meeting of the Vestry, there was a resurgence of activity, beginning in August 1926. Frank D. Tuttle, J. L. Buell, J. M. Williams, and Arthur Tregenza joined the Vestry, apparently by appointment. At least one of them, Mr. Williams, the Scotch Canadian Presbyterian of Intercontinental Rubber Company, was not yet a member of St. Paul's Church. Mr. and Mrs. Williams and their eldest daughter, Barbara, received the rites of Confirmation from Bishop Parsons about three months later on November 7th.

In a series of actions the Rector and Vestry attempted to improve the social and financial condition of the parish. A Fellowship Committee was added to the customary ones on Finance and Property. Dr. Tancock presented forms in October for use in budget preparation and for the first time on record the Vestry proceeded to compile a proposed budget for the coming year amounting to \$3,545.00. A letter on pledging was sent out to the parishioners over the signature of the Rector.

Spectacular events were in the headlines in 1926: Aimee Semple McPherson, the evangelist, was "kidnapped"; Gene Tunney fought Jack Dempsey; Rudolph Valentino died in New York; Gertrude Ederle swam the English Channel; Richard Byrd and Floyd Bennett flew over the North Pole.

In related items residents of Salinas read that the search for Mrs. McPherson had shifted to Salinas when an automobile coupe belonging to the radio operator of Angelus Temple was discovered "left" in a local garage; that two Salinas aviators, Jack Basford and Claude Wilson, dramatized the movement to form an aviation club and secure an airport for the city by a flight to Chico and return; that J. M. Williams' Exploration Company of Intercontinental Rubber, N. Y., with headquarters in the Alisal district, had acquired an additional 225 acres for planting of guayule shrubs. And, in early 1927, that the State Highway Commission had plans for opening a new road to San Francisco which would eliminate the steep San Juan Grade. Miss Bernice Donahue reigned as Queen of the Colmado (later Colmo) del Rodeo festivities in July 1926, in the dramatic climax of the mid-summer Big Week.

During the last half of the 1920's, St. Paul's made its contribution to the social and dramatic life of the community in three ways. A Men's Get-Together Club" held its meetings in the basement of the Church and featured "A Picture --- Singing --- A Talk --- Refreshments." Two theatrical productions were sponsored in the community as fund-raising devices in 1926 and again in 1928. Finally, the whole church began discussion of steps toward the building of a parish or guild hall. For its first production, the Vestry engaged the California Theatre for the night of December 28th and entered with enthusiasm into the plans and sales campaign. In the following January the "Benefit Show [was reported] a decided success financially."

A more ambitious undertaking entitled "A Night in Dreamland" was put on by the Rector with professional help at the high school auditorium on the evening of November 9, 1928. Its purpose was to help meet the \$400.00 pledged to the "World Wide Fund" and the "Diocesan Fund." The performance grossed \$1,042.90 of which the church netted \$347.77. But with other contributions the Vestry could report not only payment in full of the designated funds but also the street paving assessment and \$100.00 for the Furnace Fund.

Minutes for the "Annual Business Meeting" of January 30, 1939 read in part:

"Our Rector gave an inspiring address on Church matters the Vestry present held a short meeting. In appreciation of the services of our Rector, J. A. Tancock, it was unanimously voted to raise his salary to \$160.00 per month as of January 1, 1929 present: Tuttle, Tregenza, Lopes, Walsh, Cousins, and Williams.

J. M. Williams
Secretary

Although the financial panic was yet to come in the Fall of 1929, pledges for the year were coming in slowly as of March. In January 1930, the Vestry voted to reduce its pledge to the World Wide Campaign to \$300.00 from the \$500.00 asked. Nevertheless, in an optimistic mood the Rector called a meeting of heads of Departments and interested parishioners to discuss the advisability of constructing a Guild Hall or Parish House. The Secretary wrote, "This was an enthusiastic meeting plans submitted by

Tregenza were discussed. Nothing definite resulted; but the meeting was enjoyed by those present."

Dr. Tancock again proposed an "entertainment" in 1930 to raise funds, but the idea did not catch on because the expense was too great. The Vestry decided to invite Bishop Parsons to speak at a "One to Five Dollar Donation Dinner," Saturday night, November 15th. Fifty-nine persons attended a "very successful affair socially and financially" "The Diocesan Fund assessment was covered in full by a net profit of \$174.45, but after the morning service on Sunday the Vestry, in an informal meeting with the Bishop, explained its difficulty in meeting the pledge to the World Wide Campaign.

Through the early years of the 1930's the depression deepened. The pledge for 1931 World Wide Fund was reduced to \$100.00. Even so, Treasurer George Rowling reported in October that "present finances on hand were very low, and that no obligation to the Mother Church has been met, even in part." At a General Parish Dinner in December. "served by the younger church girl members and supervised by the Ladies Guild," reports noted the decline in pledging since 1928. Later in the month, the Rector proposed another dinner to raise funds with Bishop Parsons the speaker, but the opinion was that there were "too many drives on to make it possible." At midnight, February 5, 1932, fire broke out in the furnace room of the basement adjacent to the church parlor. Ironically there was a balance still unpaid on the furnace. Treasurer Rowling reported funds in 1932 continuing to decline to the point where the Rector's salary could not be paid.

The Vestry met in December, on the call jointly issued by Treasurer Rowling and Secretary Williams, at the home of the Secretary to discuss the grave financial situation. In a letter composed at the meeting the Vestry informed Dr. Tancock that "very much against our personal desires It [is] essential to make a reduction of 20% in your monthly salary [from \$160.00 to \$128.00, and] we hope [the 1933 pledges] will be enough to pay this reduced salary." It was not and the situation grew worse until the Rector received about 40% of his highest salary of \$160.00 per month. At a Vestry meeting in December 1935, Dr. Tancock relinquished \$802.90 due on his salary.

The low point in the history of St. Paul's came at the Annual Parish Meeting of January 17, 1933, which reported "attendance [was] very poor." Treasurer George Rowling gave his report. Because of the absence of the President, the Ladies Guild filed an incomplete report. The Rev. Dr. Tancock reported for the Sunday School. Another organization, the "Girls Friendly," had become "non-operative."

Secretary J. M. Williams had a suggestion for the Vestry which was passed on to the Annual Meeting. Why not use St. Paul's Ladies' "Guild Building Fund" to help meet the financial deficiency in as much as the Church parlor had been thoroughly repaired and improved after the 1932 fire? The "Ladies Guild members present favored the transfer to the General Church Fund, and Mrs. Williams duly turned over (\$321.41) to the Secretary after obtaining due authority of Treasurer, Mrs. Garth Parker. The Vestry members present expressed their sincere thanks for this consideration "As will be seen later, the Guild reversed itself in a few years and asked and received the return of the Fund.

These early years of massive unemployment and near collapse of the economy saw the publication of John Steinbeck's first writings: *Cup of Gold* (1929), *Pastures of Heaven* (1932), *To a God Unknown* (1933), and *Tortilla Flat* (1935). He had dedicated *Pastures of Heaven* to his father and mother, but his father was not too impressed. Mr. Steinbeck brought a stack of manuscripts to his next-door neighbor and, dropping them on Mrs. Williams' dining room table, said:

"Please read these and tell me if my son can write. I sent him to Stanford University but he still can't spell."

Mrs. Williams and her daughter, Barbara, read the manuscripts, happily reporting that, indeed, John Steinbeck could write. It may have been while reading a first copy of *Tortilla Flat* that John's father expressed his view to Mrs. Mildred Hargis and others visiting in the Steinbeck living room that it was a good book and his son would be a success, but he wondered about some of the language. Mr. Steinbeck died May 23, 1935 at his daughter's home in Watsonville.

Until about 1935 - 36, St. Paul's became quite rundown and dispirited, when a "very lively group of young people gave new life to the church." All elements of the parish participated in the gradual renewal of enthusiasm. A Complimentary "Get Together" dinner prepared by the men of the Vestry in October started a series throughout the winter months "to stimulate a revived activity among our church people." The financial condition showed improvement. George M. Macartney, Secretary, reviewed the difficult years in his report to the Annual Meeting, stating his belief that "we have left the depression behind us."

Projected business development in the area of the new post office and the courthouse about to be constructed brought an offer to buy the site of the church at Alisal and Lincoln. However, the Vestry rejected the offer but noted, "that in years to come it may be advisable to seek a new location for the Church and [dispose] of the present site."

An Inter-Parish laymen's conference of the Monterey Bay region, April 1936, in St. Paul's, Salinas, provided a sounding board for the vestrymen of Monterey, Santa Cruz, San Benito and southern Santa Clara counties to hear their common problems discussed. George L. Macartney, in his opening presentation, struck at the very heart of the situation.

"The serious matter of confronting our Church today is the falling away of our young people after confirmation. They become interested in the social activities offered at the Methodist, or Baptist or Presbyterian Churches and soon become indifferent and lax in their religious duties We as the church must meet that competition...."

Glenn Graves and Ralph Barry recall that the Epworth League of the Methodist Church lured them away when they reached high school age and found nothing to interest them at St. Paul's.

The "lively group of young people" formed the nucleus of a new choir and financed a large part of the project themselves. There were about twenty in the choir, including:

Mrs. Agnew Smith, Dorothy and Bernice Donahue, Cornineewis, (Mrs. Harry Joy), Chris Otis (Wergen), Barbara William (Bowers) < Alice Williams (Gilchrist), Mary Williams, Marian Tregenza, Mrs. S. P. Anderson, Jeanette Mayers (Mrs. Mervyn Bailey), Helen Baker (Currie), the two Rowling sisters, Alice Lingley, Martin Cozzens, Harry Joy, Paul Lawrence, M. C. Gordon, Bill Lingley, Digby Smith, George Taylor, and the Rector, Dr. Tancock. The choir employed Mrs. Agnes Smith, who traditionally sang "I Love You, California" at the Rodeo in her strong, beautiful soprano voice, to be their director. Each member paid for his own choir robes and music. As a group they cleaned and painted the basement of the church to make an attractive setting for fund-raising activities --- teas, dinners and parties.

An opportunity to purchase an electronic Hammond organ from the Roman Catholic priest of Watsonville for \$900.00 was presented to the Annual Parish Meeting January 4, 1937. The organ was already at St. Paul's on approval. Invitations were mailed out to the congregation asking for attendance at a short recital the following Sunday morning. Purchase of a new organ from a regular dealer would cost \$1,350.00. A majority of votes favoring the purchase were cast on the ballots attached to the invitations. At a special meeting, the Vestry authorized using \$500.00 obtained from the Charles N. Blanchard bequest as part of an organ fund and also gave authority to borrow \$900.00 from the Monterey Trust and Savings Bank for immediate payment. If, in the campaign for the Organ Fund, the contributions exceeded \$900.00, the balance would go into the General Fund. Insurance on Church furnishings was raised \$1,000.00 to cover the new instrument.

Meanwhile St. Paul's Ladies Guild worked very hard to raise money. In late 1936 the ladies felt the time had come to ask the Vestry for the return of the \$321.41 which they charged had been transferred without proper authority from their treasury to the General Fund. The Vestry paid up. At the end of the next year the Guild could proudly report many contributions to the Church economy; amount them were: 1) cleaning and demoting the church carpets; 2) vacuum cleaning and dusting the church; 3) paying the janitor's wages; 4) paying the P.G.E. bill; 5) securing carpet sweepers, vacuum cleaner, silverware, and half the cost of the new hot water heater; 6) cleaning and pressing the drapes in the church parlors; 7) laundering, cleaning, repair of choir robes; 8) making 16 surplices and cassocks; 9) payment of soloist for the choir.

In the midst of this peaceful activity, violence broke out on the streets of Salinas in 1936 stemming from tensions, fears, bitterness and tempers which have not entirely cooled to this day. Between 1933 and 1940 more than 3,500 of the 300,000 Dust Bowl and Depression refugees who poured into California settles in East Salinas, soon dubbed "Little Oklahoma." They came from the "Sooner State" and other states of the Mississippi Valley. It is an oversimplification to say the violence was caused by these people, but many were active members of the Fruit and Vegetable Workers Union in the Watsonville-Salinas area. There was a statewide movement to unionize agricultural labor. The communist party at that time did organize a series of strikes in the state. Whether all of these factors were present in the Salinas scene is debatable to this day. However, both the union and the organized growers were determined to not give in to the other. Barricades were set up around packing plants. Deputies rode shotgun on

lettuce trucks. Riots broke out on the streets. Men fought each other with ax handles and potatoes armed with razor blades.

What did this have to do with St. Paul's Church? Virtually nothing for the Church as an organized body. Dorothy Donahue remembers quite well that her employer loaned her services to the Sheriff's Office. G. L. Macartney, Secretary for the Vestry, wrote a letter to *The Literacy Digest* complaining of inaccurate reporting the events. The *Digest* replied:

"Constructive criticism is welcome, and your letter was very interesting. However, the 'lettuce strike' story has brought as much praise for its truthfulness as criticism. It was not lifted from any newspaper."

St. Paul's did host a Parish Dinner in May 1937 for brief talks on "community problems." Mr. Macartney presided and presented the guest speakers: Superintendent of Schools, R. D. Case; Oliver P. Bardin, President of the Chamber of Commerce; and Charles L. Pioda.

"All presented their views regarding Salinas and its future and the need for community cooperation in all matters ..."

But no one spoke for East Salinas!

In the last years of Dr. Tancock's ministry attendance at church service reached a low of six to ten persons in the congregation drawn from the following: Misses Belle and Jennie Williams, Mrs. Donahue, Ralph Walsh and his mother, Mrs. Clarence Tynan, Mr. and Mrs. J. M. Williams, George Rowling and his sisters, Miss Rosina Cope, Mrs. Anne Krough, Mrs. Clarence Sherwood; Mrs. Louise Bullene, and Mrs. Lewis. There was virtually no Church School; Ralph Berry and his brother were sometimes the only ones in attendance. Mrs. Ralph (Muriel) Storm and Mrs. Harry (Eve) Noland assisted by Dorothy Donahue became the leaders and teachers of a recreated church school in the late 1930's. Children of the Storm, Noland and Cominos families were among the "charter members."

The nations of the world marched toward the holocaust of another great war in the 1930's, both in Europe and Asia. This factor may have accounted in part for the fairly large turnout of nearly 100 of the men and women from the Episcopal churches of the Monterey Bay Region at the quarterly interparish meeting at St. Paul's. The Rt. Rev. Shirley Nichols, Bishop of Kyoto, spoke on the Christian Missionary field in Japan from a background of 25 years in that country. After a visit of about six months in the United States he would soon return to resume his work in Japan. He said,

"The needs of the Japanese people in a religious way are no different than our own. They and we need a vision which transcends this material world. The more our science and civilization advances, the more we have a need for the knowledge of Christ and the things for which he lived and died."

The Vestry in August 1938, turned down another offer to sell the church site but learned through Art Tregenza that the cost of moving, excluding the cost of a new lot, but including redecoration inside and out, would be \$5,000.00

For the first time, in December 1938, the need for replacing the Rev. Dr. Tancock is mentioned in the Vestry minutes. Special meetings of the Vestry over a period of several months discussed the matter, met with Bishop Block and appointed a selection committee. The Bishop favored a married man, but the Vestry wanted "a young unmarried clergyman." They said,

"We want a rector who will be a good mixer with men, take an active part in civic and service clubs and participate in the ministerial union....

"We feel that there is not amore fertile field anywhere than right here in Salinas for a bright and energetic young priest ... if we can get the right man, the Vestry will stand behind him 100% and when he is able to double the congregation, we pledge ourselves to meet the \$200.00 monthly salary in the second year."

Ill and very tired, the Rev. Dr. Tancock retired in March 1939, moving at first to Monterey, Bishop Block wrote:

"My dear friends of St. Paul's Church, Salinas: I wish to record the gratitude of the Diocese for the long and faithful service of Mr. Tancock ... Now [Sept. 1, 1939] his mantle has fallen upon one, [the Rev. Stanley Ashton] whose youth and training, as well as his personal character, should enable him to build securely upon the self-forgetful service of his predecessor.

"Only now has the announcement of was [Hitler's march into Poland] sounded in my ears from the newsboys in the street. The tragedy of the unspeakable horror of another great conflict makes us aware of the compelling need for brotherhood ..."

Part III A New Beginning

And a Second World War

August 6, 1939, St. Paul's Salinas welcomed a new minister, the Rev. Stanley E. Ashton, as its thirteenth Rector. The news article submitted to the local papers editorialized on the "wise selection in calling Mr. Ashton and the future --- under [his] spirited guidance seems assured." Many members of St. Paul's, still active in recent years, claim that Mr. Ashton "revived and rejuvenated the church" after years of decline under Dr. Tancock.

In anticipation of the arrival of the Rev. and Mrs. Ashton, the Vestry, in mid-June, considered how best to clean, repair and redecorate the rectory. A committee report signed by the secretary discussed the problem. It had been thought that \$1,000 from individual subscriptions, a loan from the Diocese, and volunteer labor could do the job. However, the committee recommended hiring a "responsible contractor: and estimated \$2,500 as the approximate cost. "The \$1,000 figure is only a drop in the bucket" A special Vestry meeting, joined by Miss Jennie Williams and Mrs. Clarence Sherwood, was convened. After what must have been a hard-headed presentation of the financial facts of life, it was decided to turn the job over to Mr. Art Tregenza to accomplish as much as possible with the limited fund of \$1,000.

Paul Lawrence, Ralph Barry, Dorothy and Bernice Donahue and many others worked through several late afternoons and evenings, cleaning and painting. It was a light-hearted and joyful affair with much good humor and laughter. Paul Lawrence remembers one balmy evening with the lights on and the windows open that moths and insects landed in the fresh paint, frustrating the efforts of the amateur painters. Mr. Tregenza observed, "This is a little bit like trying to sew a shirt on a button." There was throughout St. Paul's an "enthusiasm manifested in its various organizations ..."

Was Mr. Ashton the cause of, or the response to this "enthusiasm"? This cannot be answered with certainty, but it is known that the "lively group of young people," especially young women, began to create a new Church School, establish a new choir and look for a way to organize themselves for dedicated work in the church during the last years of Dr. Tancock. In the news article announcing the Rev. Stanley E. Ashton's arrival, the writer, no doubt a communicant of the church, stated,

"One of the outstanding accomplishments of the retiring rector, the Rev. J. A. Tancock, was the bringing into being of St. Paul's chapter of the Daughters of the King and the Junior Daughters which embrace so many of the younger women ..."

This is not to say that the leadership of a rector is unimportant. What qualities did the Rev. Mr. Ashton bring to St. Paul's, Salinas? He was young (32 years old) and vigorous; married to a beautiful and intelligent young woman, a lawyer by profession, but very much interested in her husband's career. Bishop Block felt "assured of Mrs. Ashton's inspiration and assistance ... "Mr. Ashton was a westerner, born in Salmon City, Idaho, reared in the cattle and mining districts of Idaho and Montana. Most of his college and university studies were in the East where he graduated from Virginia Theological

Seminary and took graduate work at the School of Applied Religion in Cincinnati, Ohio. He had served two years as Rector of St. Luke's, Coeur d'Alene, Idaho, and two years as Assistant Rector of St. Paul's, Oakland, before coming to Salinas.

To emphasize the importance of the new ministry at St. Paul's, Salinas, Bishop Block spent two successive full days in the ceremony of "Institution" of the new Rector, and a reception for the Rev. and Mr. and Mrs. Ashton and himself. Two weeks before the Service of Institution, held on Monday evening, September 15, the Vestry made preparations by arranging for additional chairs, ushers and alms basins. They were not disappointed, as many clergy of the diocese and a large congregation attended "despite the 'unusual' warm weather."

Minutes of the Vestry and other sources for 1939-40 are filled with many familiar items. A schedule for regular meetings of the Vestry finally became a reality! There was another proposal to move the church to a new site. Heavy rains in late February and March flooded the basement which had to be pumped out. Mr. Ashton visited the Build meetings and the *Index Journal* carried a half-page spread of pictures of the members engaged in their favorite money-raising activity, making fancy bed quilts. New committees of the Vestry were organized --- "Ushering," "Ways and Means" --- for a Parish House --- and "Church School."

The Rector appointed an All-Parish Special Building Program Committee, thereby taking the first organized step toward building adequate structures for the formal worship and ministry of the church. Salinas had grown from 3,300 in 1900 to 11,585 in 1940, but St. Paul's remained static or actually declined. Vestry meetings in October and November 1939 discussed the need for a parish house to take care of the expanding Church School. It was decided that the time had come to commence thinking and gathering data. Possibly the Reeves property next to the rectory could be purchased.

The secretary noted the "consensus of opinion that a long term lease of the present site to a reliable oil company would be the best way to insure the funds for our building program." With that rather comfortable and easy solution behind them, the Vestry members and wives turned to "a sociable evening at cards and Chinese Checkers --- enjoyed by all."

Two of the most significant events of this first year as revealed in the Vestry minutes were: 1) the "Visitation" program; and 2) a proposal for local missionary work in the expanding Salinas community.

Even before taking over officially, Mr. Ashton met with the Vestry in June 1939 to explain the "Visitation" and every member canvass, which should be conducted when he came in August. At a series of special and regular meetings a comprehensive outline and schedule of activities was presented for the visitation and canvass to extend from August 4 to October 9. The main objectives of the "Visitation" were: 1) stimulate church attendance; 2) survey the parish; 3) impart information. The program for a two-month period of intense activity included: recruiting and training "visitors"; special services; teacher training institute; Bishop's letter to the parish; parish canvass dinner; and United Thank Offering.

With this outpouring of consecrated effort the Vestry learned in October that there were "89 pledges amounting to \$2,500.50, leaving about \$1,500 to be raised to meet the budget." Most of the difference would come from the Guild and special offerings at Christmas and Easter. As of March 1939, under Dr. Tancock, there had been 56 pledges totaling \$1,615.80. The canvass for 1941 yielded 67 pledges for \$2,431.20. Other plus results of the "Visitation" were the formation of a new organization, the Women's Auxiliary; and the enrollment of eighty children in the Church School.

Early in 1940 the Christian Science Monitor ran a feature article on "Poverty Town Pioneers" of East Salinas.

"East Salinas has grown in the last seven years to a thriving community of 6,500 (from 200 in 1933) of whom 3,000 are former migrants an air of growth permeates the district."

An independent school district and separate utility districts were being formed. What role would the churches of Salinas play here in community social development? John Steinbeck's *Grapes of Wrath*, published in 1939, drew much of its inspiration from migrant families such as those who settled in "Hebbron Heights: or the Alisal district. A unique entry in the Vestry minutes for December 1939 read,

"[The] possibility of extending the church's missionary work in Alisal district was discussed to some extent and the thought of establishing a church school there was given us by the rector to consider in the future."

At the Annual Parish Meeting of January 1941, the treasurer reported there would be no deficit and the diocesan pledge had been increased from \$300 to \$400 indicating "an awakening among our parishioners" to the importance of the great missionary work being carried on by the church.

"The rector was commended for his untiring efforts in building up St. Paul's in the short time he has been with us. Much credit is due Mrs. Ashton also for her part in the success in the parish work and the revived interest being shown by our people ..."

However, the raise in salary to \$200 per month as promised for the second year, plus a "discretionary fund" and an automobile allowance were not forthcoming. Beginning in 1942 the Rector's salary did become \$175 per month and he began receiving small amounts on the above funds.

Thirty years after the facts it is difficult to appraise the situation at St. Paul's in 1941 - 42 from the cold records which remain. Yet this is always the case when one faces up to the task of reconstructing the past. Judging from the Vestry minutes and personal recollection, it appears that some of the enthusiasm with which St. Paul's welcomed Mr. Ashton had subsided. These were the months when the United States debated its role in countering the aggressions of Germany, Italy and Japan prior to the disastrous attack on Pearl Harbor.

The minutes for these fateful days are sparse and brief. There are none that have survived for the Annual Meeting of 1942. References to potluck dinners and card parties at Vestry meetings disappear from the record. It is a temptation to elaborate and generalize symbolically on the report of termites in the rectory and dry rot in the basement floor of the church. Were these conditions, and the numerous mice which competed with the Ladies Guild for the use of the kitchen but outward signs of a long-standing decay in the body of the parish?

The quality of the Rev. Mrs. Ashton's thinking at the time may be sampled from the Easter message he wrote for the Salinas *Index Journal* in 1941.

"Many of us feel that the 'mad man of Europe' is responsible for the ills of the world today. Is he really the cause or the effect? Is it not true to say that he is but a symptom of deep-seated Disease --- a disease brought on by the germs of selfishness, greed, Lust for power --- economic and political --- and just plain stupidity."

One of the especially bright notes at St. Paul's came from the devotion and work of the Daughters of the King. On Sunday evening, March 30, 1941, they entertained seventy army men from Fort Ord as their guests for a very successful dinner in the parish hall. In September 1941 the Daughters of the King formed an altar guild and began to study carefully the outward signs and forms of worship as well as the care of the altar and communion vessels. Mrs. Ashton often met to give the women instruction and assistance. According to the minutes of the Daughters of the King for September 8, 1941, the first members of the altar guild were: Doris Caley, Alma Chittick, Doris Cushman, Bernice Donahue, Murlo Hitchcock, Marie Lawrence, Mary Louise Lee, Norma Howe, Alberta Waterman, Chris Wergen and Helen Currie. When he resigned to accept a parish in Virginia, the Daughters held a potluck dinner for him on his last day in Salinas.

The Rev. Richard Coombs in his brief History of St. Paul's wrote:

"When [Stanley Ashton] left in 1942 he was depressed and discouraged over the situation at St. Paul's ... except for a small faithful group he found little cooperation and less enthusiasm ... [His] ministry had to be performed by someone. He broke the trail. Psychologically the parish was changed or rather the direction in which [it] was moving was changed...."

Part IV
The Rev. Keppel W. Hill

A Renewed Sense of Mission

The Rev. Richard Coombs succinctly assessed the ministry of Rev. Keppel W. Hill, "He came from Hollister to succeed Stanley Ashton and stayed for more than five years, until the spring of 1948. The war was on. Consequently it was impossible to do any building of a physical nature. But Keppel's assiduous attention to pastoral detail, his insistence on doing everything properly, and his strong emphasis upon the teaching ministry proved to be just what St. Paul's needed. It laid the foundation on which those who came after him could build in more visible ... ways."

Though Bishop Block expressed his distress at Mr. Ashton leaving St. Paul's, he immediately suggested Keppel Hill, Rector of St. Luke's, Hollister, to the Vestry in Salinas. He felt that Mr. Hill deserved a broader field for his talents, as well as better living quarters and educational opportunities for his family. Senior Warden Macartney in issuing the formal call, hoped that "the good people of Hollister [would] refrain from putting poison in [the Bishop's] coffee ... especially if they realized how wicked a town was Salinas." St. Paul's offered Mr. Hill a yearly salary of \$2,400.00 plus the rectory. Macartney let him know that "our parish needs ... your ability to carry on the good work which Mr. Ashton had gotten well underway."

Mr. Hill had been Rector of St. Paul's barely three months when he gave his first report at the Annual Meeting of January 1943. In very direct and strong language he stated his views of the "business of the church." He congratulated the "loyal group of men serving on the Vestry" who had "ensured financial stability for 1943." But he regarded financial reports as only "means towards an end." Mr. Hill declared that the "business of the church is to spread the Gospel and win souls for Christ."

The new Rector envisioned St. Paul's Parish in broad terms presenting a great missionary opportunity. To a population of 21,000 in the Salinas area (8,000 in the Alisal District) he added another 14,000 from the towns of Castroville, Chualar and Gonzales. Estimating that less than half were even nominal Christians, Mr. Hill asked the people of St. Paul's to share in the responsibility for the souls of the others.

Furthermore, St. Paul's heard, probably for the first time:

"that the Gospel is not to be confined to those of Anglo-Saxon descent ... The Episcopal Church is not and cannot be considered a true part of Christ's Holy Catholic Church unless it includes within its membership peoples of all races and nationalities."

He mentioned "large numbers of Mexicans, Chinese and Filipinos" besides others in the area. There was the added problem of ministering to the needs of the men in the armed services temporarily stationed on the outskirts of Salinas.

Keppel Hill urged the formation of a Building Fund Committee to plan for "our great physical need," a Parish House. However, he let his hearers know that the "greatest weakness lies in the condition and inertia of so many of our people and congregation." Of 427 baptized persons, 278 were confirmed. "Where are they?" A total of only 76 communions were made at the three services for the great Festival of Christmas.

"... our attention and energy should be focused on overcoming this far too general indifference and inertia..."

Mr. Hill asked each person and organization in the church to share in the responsibility which would require much work and prayer.

Even before giving his "State of the Church Address," work was underway on several fronts. The Vestry had conducted a successful "every member canvass" which provided a positive balance for the coming year. As in years past, the Guild continued its good work, but the group of younger women (Daughters of the King) enthusiastically sought out ways to serve the church. Eighteen members of the Daughters who formed the Altar Guild had already begun to receive instruction in the correct performance of their duties from Mr. Hill. Each Sunday a "well organized Church School" met under the leadership of "a most capable staff of teachers."

The Rev. Keppel W. Hill assessed the strength and weaknesses of the groups and individuals in St. Paul's Church, the forces at his command. He organized them with care; directed, prodded, and encouraged them to accomplish the goal of spreading the Gospel and winning souls for Christ. "Winning souls" always served a dynamic purpose, the recruitment of more leaders for the cause. A soul won was more than a statistic; was more than a body to warm a church pew.

St. Paul's Vestry provided a central council for leading and governing the affairs of the church. One of the first actions of the Vestry shortly after Mr. Hill's arrival authorized appointment of Mesdames A. C. Hughes, J. Miller and R. Pray as a committee to maintain contact with men in the armed services. Paul Lawrence secured an honor roll plaque to place in the vestibule of the church listing the names of parishioners in military service.

After the first annual meeting of the Parish and the election of the Vestry, Royal B. Burnett was elected Junior Warden and the Rector appointed George L. Macartney, who had been elected Treasurer, to serve also as Senior Warden. However, Mr. Hill asked the Secretary to look up two matters for his information, the rotation system for the Vestry and the geographic boundaries of the Parish. The Parish would be divided into zones for better organization in calling on parishioners. Permanent adoption of the rotation system required that three members retire each year for one year before being eligible for re-election. New members could then be added and trained in the responsibilities of office. Members Waters, Hitchcock and Macartney being longest in service, were selected as the first three to retire.

One important duty of the Vestry is the care of the property of the parish. When Mr. Hill came to Salinas, St. Paul's Church still suffered from years of neglect. The Vestry discussed the general appearance of the property. Weeds had grown up around the building; strong winds had blown the cross from the belfry and the interior was much in

need of plastering and redecoration. Under the supervision of Miss Louse Holbrook, the old gaslight fixtures were removed from the walls, the scriptural quotation over the sanctuary arch was eliminated and the interior of the church painted. The cross was repaired and restored to its place, but due to the scarcity of gold paint it had to be painted white.

A more permanent addition to the beauty of the church was the gift of a new altar rail, hand-carved by Ralph Hitchcock in memory of his parents. He also hand-carved the oak valence for the new dossal curtain given by the Daughters of the King. In 1944 Mrs. Anne Krough presented a new altar on which Ralph Hitchcock had done the hand-carving to match the altar rail. Mrs. Krough and Mr. Hitchcock received letters from the Vestry expressing gratitude for these beautiful gifts and Mrs. Hill thanked them publicly in the annual meeting for their enrichment of the beauty of the sanctuary and the tremendous addition to "the dignity and reverence of the worship we engage in." These beautiful furnishings were later brought to the new church at San Miguel and Pajaro Streets.

However, the old building defied reclamation under Mr. Hill. Near the end of his ministry, Fire Chief Elmer Anderson inspected the building and found it to be in need of extensive repair, including the wiring which he declared to be "inadequate, a fire hazard."

Between 1942 and 1948 St. Paul's prospered financially. Every year the budget increased yet it was always oversubscribed in the "Every Member Canvass." Mr. Hill started at a salary of \$2,400 in October 1942, but for his last year (1947) he received \$4,200, an increase of \$1,800. An innovation in the conduct of the "Canvass" was introduced in 1944 by starting it at the 11:00 o'clock service followed by a luncheon for the canvassers. There were 183 pledges, a gain of 20 over the year before, for a total of \$6,481.95, an excess of \$231.95 over the proposed budget. Two years later the proposed budget for 1947 was \$8,800 (including \$1,000 for Diocesan and General Church Program). From a list of about 265 prospects, 227 made pledges totaling about \$8,900. Of this amount \$1,374.30 had been pledged for Diocesan and General Church Program, more than twice the amount pledged two years earlier. Henry Willis was the chairman of the canvass.

The canvass for 1947 is more remarkable in that special offerings were not included in the contemplated receipts. Furthermore, during 1946, St. Paul's oversubscribed its quota of \$2,100 toward a world-wide Reconstruction and Advance Fund. George L. Macartney, Paul Lawrence and John E. Wallace worked on the campaign. A contribution of about \$550 from the Chinese community of Salinas put it "over the top."

In November 1946, a special meeting of the Vestry was held at the home of George L. Macartney to consider giving the Rector a \$500 bonus because the canvass was so overwhelming and Mr. Hill's work greatly appreciated. Instead, the Vestry, after some discussion, voted to raise his salary for 1947 by \$600.

When Mr. Hill came to Salinas in 1942 he found three women's organization in the parish. In his words, they were:

"The Guild, meeting faithfully each week, busy in good works;
younger women, ... *The Daughters of the King*, eager and

enthusiastic, faithful in their devotions and in their work for the church; all the women of the church united in *The Auxiliary* resulting in a unity ... too often lacking in many parishes."

The declared or implied purpose of all the groups was service for the church, though there were differences in outlook and implementation.

Some of the activities and projects in which women from all groups participated or to which they gave support were: the annual Bazaar; the Parish House Building Fund; the preparation and serving of breakfasts, luncheons and dinners; sending young people to church conferences; the choirs; the church school; and financial contributions to the general programs of the church. The younger women sang in the senior choir and taught classes in the church school.

Keppel Hill, on leaving St. Paul's in January 1948, wrote a letter "To My Successor as Rector ... " The paragraph he included on "St. Paul's Ladies Guild" seems to be a fair review of that group.

"[It] is the oldest organization in the church; ... The present members have served long and faithfully; for many years they were depended upon for the financial stability of the church. They are still a faithful group, i.e., faithful to the Guild, though a number of the members are not members of the church and have never attended a service of the church; in years gone by the Guild was the social group of Salinas. Up until this year they have continued to make a pledge to the church (\$180 for the year) They meet regularly, do many useful and good pieces of work, but their average age prevents them from being too active ... The Guild is pretty much the same as it was when I came here, only five years older."

St. Paul's Chapter of the Daughters of the King was a part of one of the oldest organizations in the Episcopal Church, founded on Prayer, Worship, Study and Service. One of the pledges made upon admission was to attend a corporate communion on each third Sunday of the month, a world-wide ritual. The Daughters of the King numbered a little more than forty members in 1942. These younger women eagerly sought responsibility and Mr. Hill turned to them for help many times. The Daughters made all necessary purchases for the altar, such as wine, wafers, candles and linens; but a smaller group within the Order formed the Altar Guild for the care of the flowers, linens and brass furnishings.

The list of the special requests made upon the Daughters of the King over a five-year period is overwhelming to read in one paragraph: a silver bowl for the Font; new choir robes; a Paschal Candle; help in finding candidates for Confirmation; sponsors for the Young People's Fellowship; 24 confirmation veils; new vestments for the priest; help in contacting Episcopalians new to Salinas; Church School teachers; fix curtains for the primary classes; a Christmas crèche; contributions for a Scholarship Fund to aid candidates for the ministry; and hostesses for the "Coffee Hour."

During the years of World War II the Daughters were very active in providing entertainment, dinners, Christmas gifts for the men at the Salinas Army Air Base and Fort Ord. While making these requests Mr. Hill never let the Order forget its duties, especially to attend corporate communion. He emphasized prayer and "winning of Souls to Christ" as the main objectives of the group. For those who served in the Altar Guild, he stressed that they approach their "labor of love: with prayer and reverence.

In 1947, the Daughters of the King faced a crisis. The demands made upon them required financial resources, but the pledge of the Order prohibited participation in money-making activities. A new constitution was drafted under a reorganization "so that members would be better able to fulfill the pledge of the Order, which provides for prayer and service." A "majority of the members resigned and became the nucleus" of a new organization, the *Evening Auxiliary*, established for women who could more easily work and serve with a group which met in the evening. Mrs. Loren Soenke, its president, had been an active member and officer of the Daughters.

The Women's Auxiliary (afternoon branch), founded under Mr. Ashton, was organized in 1944. Raising money for the Building Fund had been the main object of this group, though the educational and devotional aspects were not neglected.

The subject of "a more convenient and attractive Parish Hall" had been a dream for many years. Early in Mr. Hill's ministry it was suggested that a Building Fund be established through the purchase of U. S. Bonds. A special committee on the matter recommended that: 1) the campaign for building a parish house be confined to creating a fund because of war-time conditions; 2) a definite location should not be decided at present; 3) gifts for the fund should be accepted conditionally and returned to the donor with interest if site specified in gift was not later selected; and 4) responsibility for the campaign be put into the hands of the Men's Club with three representatives each from the Women's Auxiliary, The Guild, and Daughters of the King.

The Vestry sent out a letter to the members of the Parish in December 1943 urging the purchase of lands in the name of St. Paul's for the Fund. It stressed the overcrowded conditions of the church school, and the needs of various other church groups. They told in the Annual Meeting that a full \$30,000 should and could be raised during 1944 before the end of the war.

Although it had been stressed in March of 1943 when a Building Fund Campaign Committee was organized that, "The location of the Parish House should not be determined at this time," a small leaflet was prepared which set the proposed addition on the lot behind the church as Lincoln and Alisal Streets.

The "three birds" which would be killer were: 1) oversubscribing the War Bond Drive; 2) contributing to the future building of the Parish House; and 3) reduction of income tax.

Disappointed with the results, Mr. Hill posed the questions in January 1945: 'Will the necessary funds be accumulated without an actual solicitation campaign?' If such a campaign was made, "how should it be conducted and by whom?" He expressed a fear felt by others, that if the funds were not raised before the end of the war they could not be secured later. Hill later recalled that,

“... the discussion’ which continued to for the remainder of my ministry in Salinas ... almost developed into ‘division’ within the congregation.”

Senior Warden and Chairman of the Building Fund, G. L. Macartney, reported an offer of \$32,000 for the church property which the Vestry rejected, but he was authorized to make a list of prospects for solicitation for the Building Fund. The Vestry became very active in considering new sites for relocation of the church and building of a parish hall after the surrender of the Japanese in 1945. When the Park and Recreation Commission rejected the proposal to purchase the old site of the “Baby School” at Clay and Capitol Streets, the Vestry agreed unanimously to take definite action at once. George Macartney, Ralph Barry, and Paul Lawrence were appointed to investigate other sites available and present a concrete plan.

At the Annual Meeting, January 1946, Mr. Macartney reported that, with the anticipated receipt of some \$4,000 from the Ralph Walsh bequest, the Building Fund would almost reach the halfway mark toward the goal of \$30,000. He presented four “Reasons for a New Location” and disadvantages of the present site: 1) the prohibitive cost of building due to zoning requirements; 2) the lack of space; 3) noise and traffic hazards; and 4) high sale value of the present site. This led to a motion made by John E. Wallace and seconded by Glenn Graves: “It is the opinion of this meeting that it is advisable to select a new site for the church.” After some “discussion” the motion was approved by the meeting. The Vestry continued to investigate sites.

At the time of his resignation and move to San Francisco, Mr. Hill stated that the Parish had “... merely given its attention to the raising of funds, and without any organized or personal solicitation, \$25,000 has been accumulated.” The congregation was still divided on the subject of location. Arguments for building a parish hall behind the present church were said to be “sentimental,” but the proponents stressed the alleged value of being in a “central location.”

Further expansion of the church in what be called the Greater Salinas area involved proposals for a Mission in the Alisal, later to be known as St. George’s. Recollections of this controversial topic are somewhat confused and contradictory. Did the proposal originate in Salinas at St. Paul’s under the Rev. Stanley Ashton, or with the Rt. Rev. Karl Morgan Block, Bishop of the Diocese of California?

According to the Rev. Jerome Politzer, who was appointed by Bishop Block as Vicar of St. George’s Mission in 1951, the idea originated solely with the Bishop as a result of his travels to and through the area. Mr. Hill, in 1948, wrote that,

“The Bishop has long thought a Mission should be started in the Alisal; ... it would be a Diocesan project; St. Paul’s would be much interested in it But not be responsible ... for it. The Missionary however might be under the supervision of the Rector of St. Paul’s.”

In a recent letter (November, 1972), Mr. Hill stated that,

“It began with my visits with Mr. (Eugene Harry) Sherwood while he was in the hospital ... as he neared his end, Mr.

Sherwood decided to dispose of his property and on one occasion told me he wanted to give church a piece of it."

"That was when I sought the advice of Paul Lawrence, George Macartney and Harry Noland, the lawyer; a map of the area was shown us and we were asked to take our choice."

Mr. L. M. Tynan told this writer that he and his father, at the urging of the Bishop, visited Mr. Sherwood to help secure the cooperation of the old pioneer.

St. Paul's Vestry discussed the "possibility of a local missionary project" in December 1945 without mentioning "Alisal" or "East Salinas." Mr. Macartney was authorized to contact Bishop Block "about another priest in this area." Was this move related to Mr. Hill's recently expressed views?

"I had hoped to secure an assistant whose primary interest would be in that area besides helping me at St. Paul's. That proved impossible however and the Vestry at the time agreed that St. Paul's could ill afford any expense which might be incurred with the maintenance and development of the property, so decided to have it deeded to the Diocese of California ... Some years later the Rev. Richard Coombs told me that our decision had been a great mistake. Perhaps he was right, but we had done what we thought was best."

Just what was the mistake? One can easily ask now, if St. Paul's could truly "ill afford: not to spend some of its financial resources on a project which, if handled with sensitivity for the human factors involved, might have helped to weld the community together: The little more than an acre acquired could conceivably have added to the financial resources of the parish as it appreciated in value.

An organization which began under Mr. Hill in 1945 "did much to bring people together socially" in the atmosphere of the church was the Couples' Club. Certainly without any avowed missionary intent, this group could freely and openly invite friends and acquaintances who were not members of the church to enjoy a purely social function. By this means many "souls" may have been "won for Christ."

Mr. Hill had wondered out loud to the Parish Meeting in 1945 whether it was possible to have an active organization for men alone or whether it might not be better to organize a Couples' Club after the pattern of the one at Trinity Church, San Jose. Within a few weeks twenty-five people met for a potluck supper at which Wallace Shaw was elected President, and Glenn Graves, Secretary-Treasurer. Wilton J. Smith became the President when Wallace Shaw was transferred in mid-year. Soon sixty people were enjoying excellent dinners and entertainments, barbecues, games, dancing, bingo and Christmas parties.

Though there had been many attempts at organizing effective men's clubs at St. Paul's, another try was made in September 1947 under the leadership of Walter Adams, President. Characteristically, Mr. Hill believed that "a definite program of work, study and worship as well as sociability was needed for success. The work part was at hand --

- a complete renovation of the parish hall (basement) with a dozen members wielding saw, hammer and paintbrush.

The greatest source of "pride and joy" for Keppel Hill was what he accomplished with the high school group, organized as the Young People's Fellowship. As he has said, "It started with practically nothing and developed into a large and most active society; many of the boys became servers and many of the girls teachers in the church school. Two of the boys later became priests of the church."

The first officers of the organization were: Michael Murphy, President; Diane Lacey, Vice President; Gerald Skillicorn, Secretary-Treasurer. Corrine Hall and Virginia Soenke were the adult sponsors. There were the usual weiner roasts and scavenger hunts, but the group also studied the Ten Commandments under Mr. Hill's guidance, decorated a Christmas tree at the Army Air Base Hospital and participated in Youth Sunday Services all in the first four months. In Mr. Hill's last year at St. Paul's there were twenty-eight members whose officers included, in two five-month terms: Phyllis Waterman and Douglas Bird, Presidents: Bill Whisler and Robin Lowry, Vice Presidents; Aletha Mathers and Sally McAnaney, Secretaries: Gerald Skillicorn and Ann Terry; Treasurers. Mr. and Mrs. G. Lowry served as sponsors.

Another great achievement of these years was the growth of the church school. From almost nothing in the last years of Dr. Tancock, the enrollment grew to forty-four in 1942, but five years later there were 144 pupils registered and 17 on the teaching staff under the leadership of Superintendent Tom McKeon.

With all of these successes, Mr. Hill was quite pleased, but to the very last he used the Annual Meeting to point out that it was not enough. The choir was "the weakest part of the whole church, being without a director for six months." However, the greatest discouragement stemmed from,

"... the indifferences displayed by many, many people with regard to regular Sunday attendance at the services of the church. The average /// has been exactly 100; this is better but it is not good. All church activity should center around and emanate from the altar ... attendance is a good barometer of the spiritual condition of a parish; our barometer is low."

Further sobering observations can be made from the perspective of twenty-five years. During the years of the war, church attendance was on the increase generally. What caused this? Some have, unkindly perhaps, pointed out that war produced a kind of "shell hole Christianity." Gas and tire rationing limited the social activities of people. Controversial social issues were somewhat submerged in the united effort to win the war. And yet, without the leadership of the church, who can say what faithless pursuits might have filled the vacuum left by the absence of a campaign to "win souls for Christ"?

Part V

The Rev. Gordon M. Reese

The Times Were Out of Joint

It almost seems unfair, some would say impossible, to attempt to write a history of St. Paul's Church using the "bare bones" of the Vestry minutes and the annual reports as the main sources. Virtually without letters, no personal journals and with only a few interviews, all of which add flesh and blood to make the story come alive, it is necessary to rely on intuition and deduction. This feeling of groping for thoughts and ideas becomes especially important for the brief ministry (about 2 ½ years) of the Rev. Gordon M. Reese. The Minutes and particularly the Rector's Report reveal less than in the years before.

St. Paul's Vestry agreed on March 1, 1948 to issue a call to Mr. Reese, Canon of Greace Cathedral in charge of young people's work, at an annual salary of \$4,200 (pension paid) plus the rectory and one month of paid vacation. The salary was later adjusted to \$4,500 in lieu of the car allowance requested by Mr. Reese.

Space and transportation for the church school continued to be major problems, as they had been during the years of growth under Keppel W. Hill. To provide adequate space, the Vestry first decided on building a Quonset hut of 1,200 square feet on the back lot of the church at a cost of \$3,000. This project was abandoned in favor of renting the Hall of the Native Sons, next door to the church. When this proved inadequate, the rooms in the Women's Club House became the temporary solution, at least until the summer of 1949.

Transportation for church school pupils from the outlying areas of the Alisal, Rodeo and Airport tracts as well as from San Benancio and Corral de Tierra presented another problem. The Vestry decided to cooperate with the Methodist and Presbyterian churches in providing bus service. Probably because of the expense, a car pool was being worked on in December 1949, but no report is found as to its success or failure.

Whether the church school grew between 1948 and 1950 is difficult to say as accurate and complete figures are not available. At the annual meeting of January 1948, Superintendent Tom McKeon reported 175 pupils and staff enrolled in 15 classes with an average attendance of 112. This included the Rector's Bible class. In the Rector's Report, Mr. Reese claimed 208 persons enrolled in all classes of the church school, an increase of 47 over the previous year. A year later, in January 1950, the enrollment totaled 160, partially explained by the discontinuance of the bus service. There is no report for 1950.

"A New Church Grows"

The Rev. Richard Coombs wrote in 1953:

"One can hardly say that is ["A New Church"] was begun on such a day, and finished on another day. One can only say that

at a particular time one single milestone along the path of growth was passed."

A very significant milestone in the growth of a new church was passed during the ministry of Mr. Reese. The growth had begun many years earlier with discussions about construction of a parish house or hall. Several sites were suggested and considered including the lot behind the church at Alisal and Lincoln. During most of these discussion there was no talk of a "new church" or a "new church plant." The old one would be renovated either on its present site or after removal to a new location with more adequate room for a parish house.

A serious effort to accumulate a Parish House Building Fund had begun in 1944. We have seen how this fund grew to about \$30,000 without any organized campaign. George L. Macartney and Keppel Hill gradually moved the parish in the direction of a new church by analyzing the arguments for seeking another location rather than remaining at the old site.

At the Annual Parish Meeting of January 18, 1949, the Rev. Mr. Reese "called on Paul W. Lawrence to present the need for a *new church plant on a new site.*" The choice had been narrowed to a property measuring 150 feet on Pajaro and 160 feet on Winham owned by the Presbyterian Church, or three-fourths of an acre known as the Pia property located at the end of West Alisal next to Homestead Avenue beside the campus of Hartnell College. Alisal Street ended at Homestead Avenue at that time.

Both sites were "discussed openly" after which Miss Evelyn Sharp moved and Miss Bernice Donahue seconded the motion that the Pia property be purchased for \$15,000, subject to rezoning as suggested by Harry Noland. Henry Willis cautioned for delay, but Miss Donahue said, "We may never build if we wait for an auspicious time." For some unknown reason, no vote was taken and the Secretary of the Meeting, Paul Lawrence, noted that Bishop Block gave a "most inspiring and thrilling address."

Under the direction of Harry Noland, plans were made to have a large delegation from the parish attend the meeting of the Planning Commission. Fillmore Koenig would present the arguments in favor of rezoning the Pia property for church purposes. At the time several people thought the site ideal, for it could enhance the plans of St. Paul's to work with the students of Hartnell College. It may have been a kind fate that led the Planning Commission to reject the request for rezoning the Pia property for church purposes. The leaders of St. Paul's were dismayed by the complaints of the residents of the area, but the Vestry probably escaped facing the problems of traffic congestion and insufficient parking space. Mr. Noland received a letter of thanks for his "splendid representation" even though it was unsuccessful.

According to Paul Lawrence, the man most responsible for leading St. Paul's toward the building of a new church on a new site was George L. Macartney. He has been called "the last of the traditional Senior Wardens." The Vestry elected John H. Waterman as Junior Warden in charge of the Rectory. Mr. Macartney was in on every financial move or step made by St. Paul's. He selected and chaired the Finance, Budget, Ways and Means Committee of the Vestry which included Grover W. Corley, Dr. Keith Corp, L. M. Tynan and Paul W. Lawrence. It was he that arranged to have the rectory placed on

multiple listing for sale at \$20,000. And the Vestry authorized a select committee of R. R. Barney, John E. Waterman and G. L. Macartney (chairman) to investigate the possibility of acquiring six lots for the church in Monterey Park.

In October 1949, the Ways and Means Committee informed the Vestry that two lots were available at the corner of Pajaro Parkway and San Miguel Avenue. This led to a discussion of the "pros and cons" on locating the "new church" in Monterey Park. That the lots were zoned for "commercial use" was an important factor in reaching the decision to purchase. Wilton J. Smith made the motion seconded by John E. Waterman authorizing the Ways and Means Committee to proceed with the necessary details. Until this time, the Vestry had never considered it had the power to make such a purchase at a new location without prior approval of the members of the parish. But now it went boldly ahead. Undoubtedly the proper deeds were executed and title to the lots passed to "St. Paul's Episcopal Church in Salinas," but the Minutes of the Vestry do not record the fact.

When the Vestry took steps in December 1949 to acquire a third lot, the Minutes relating to the transaction read in part:

"The lot adjoins newly purchased church property and faces San Miguel Street. The property is to be used for a new Rectory."

It was then that,

"Mr. Reese presented information regarding the Financial of the New Church and Architecture of the same. Permission was given him to contact certain men to be Chairman of Church Financial and also to contact the Diocesan architect for drawings for the New Church."

At the Annual Meeting of January 1950, the parish gave its full approval of the acquisition of the three lots in Monterey Park. The Misses Evelyn Sharpe and Bernice Donahue had the satisfaction this time of submitting the principal motion for positive action toward the building of a new church. Their motion had not even come to a vote the year before.

Mr. Reese reported that vestryman John E. Waterman had drawn several sketches for the proposed new church. F. V. Hampshire had offered his services to the Vestry in an advisory capacity and asked for an opportunity to build the new church; and the Associates fir Institutional Finance, a fund-raising firm of Sacramento, California, had submitted an elaborate and extensive program designed to bring in the money for the new building. However, everything came to a halt in June 1950 with the announcement by the Rector in the Vestry Meeting that, after conferring with Messrs. Tynan, Macartney and Lawrence, it was,

"... recommended there be no campaign for funds ... for the new church at this time as there is not sufficient enthusiasm for the project at this time ... and building costs are now at an all time high."

The basic intellectual honesty and sincerity of the next action of the Vestry seems to be subject to question. Having decided that it was not the time to expand the facilities of

the parish, the Vestry passed a motion declaring, "We welcome the founding of a Mission in the Alisal and give our support thereto." This was a rather hollow statement considering there was no financial or other obligation for the project on the part of St. Paul's.

Perhaps St. Paul's Parish needed to have a pause for assessing its position and more carefully to plan and select its next steps. But there could hardly be a turning back even though there were some influential members of the parish who had opposed the move to a new church. At the annual meeting they had kept silent. Nevertheless, the signs of trouble and dissatisfaction appeared in various ways.

In less than a week after the annual meeting of 1950, the Vestry held a "called meeting" at 12:30 p.m. in the parish hall. Mr. Reese again appointed Mr. Macartney as Senior Warden and introduced the new members, including Mrs. Anna Rossi, first woman elected to the Vestry. Then the meeting was,

"... opened to open discussion of the problems affecting the rectorship and Parish of St. Paul's ... the legality of the last vestry election, the deterioration of attendance at the church school, the success of the Young People's Fellowship, the Canterbury Club, the accounting of special contributions and The resignation of Dr. Darold Hitchcock during his illness last Summer ..."

For nearly two hours there was an outpouring of complaints or questions until the meeting closed "with a prayer for closer fellowship and relations for the parish of St. Paul's." But there were other symptoms of distress in the body of the parish.

In the Every Member Canvass for 1950 there had been 172 pledges by January 10, 1950 for a total of \$9,675. The canvass was still incomplete in April 1950. The drive for 1949 had produced at least 210 pledges for only \$100 less by November 1948. Pledging for 1951 sunk to a much lower level. As of February, 1951, Paul Lawrence had received only 63 pledges, less than one-fifth of the total of 329 named cards in the parish.

Six months after coming to St. Paul's, Mr. Reese spoke to the Couples' Club and "called for cooperation in building up the new lagging church attendance." The Rector's brief report for his eight months of 1948 noted 37 baptisms, two more than for any previous entire year, and fifty-five presented for confirmation, 30 more than for the year of 1947. However, he gave no figures on attendance or the number of communicants. Baptisms decreased to 31, those presented for confirmation declined to 19, and the communicants were judged to be 449, with 30 of these moved away. The early services were well attended and at times the late service attendance overflowed the available pews. But in his report submitted in January 1951, Mr. Reese noted 59 baptisms, 23 presented for confirmation and a decline in communicants of 55 to 394. For special event there were sometimes large turnouts as in November 1948 when 92 men and boys attended the Advent Corporate Communion Services. However, there is certainly no indication of a general growth in interest or attendance throughout 1949 and 1950. One senses a lack of both firm leadership and direction from the Rector as well as confusion regarding church organizations and control in the minds of the vestrymen.

For example, it should not have been necessary to refer to the question of the legality of the election of the Vestry in the annual meeting of 1950 to the Diocese. Nor, with proper leadership and information, would the Rector and Vestry have suffered the embarrassment of discovering from the Diocesan headquarters that a parish has no need of by-laws. When Keppel Hill remembered his action Yong People's Fellowship and asked St. Paul's Vestry to recruit 12 high school boys of the parish to serve as pages and messengers at the General Convention to be held in San Francisco, the request was refused. The reasoning was that parental consent would probably not be forthcoming as the boys would miss several days of classes in school. How much creative thought was given to weighing the lessons to be learned in a once-in-a-lifetime attendance at a General Convention as compared to the lessons of the classroom is not known.

In mid-1950 the Vestry learned that, if there was to be no building campaign for a new church, then many expensive repairs and improvements would be necessary on the old church and the rectory. Paul Lawrence reported the need for flooring, roofing, wiring and furnace repair or replacement as a beginning but no action was recorded. On the suggestions to remodel the sacristy into a church office and install closets for choir robes in the parish hall, no action. Mr. Reese presented the offer of the gift of additional lighting for the church interior and vestibule, but it was not accepted. On the other hand, the Vestry decided to purchase a new Baldwin electronic organ, using about \$2,300 from a \$5,000 gift to the Building Fund marked for expenditure at the discretion of the Rector. But the General Fund would be conserved by plans to carry on the church school entirely in the old building basement, saving the expenditure which had been made for rental of the Women's Club House.

Even the choir suffered from "demoralizing" conflicts; 1949 had been "a very successful year." According to the report filed by Mr. Watfield, the organist, "the membership ... increased" and "extra meetings" for rehearsal of the choir were held "before big Services." With a view of further improvements in the music, Mr. Vahe Aslanian of Hartnell College was employed as Choir Director in November 1950. After a little more than a month he resigned, stating "there seems to be an insidious campaign within the musical organization." The Vestry "reluctantly" accepted Mr. Aslanian's resignation and expressed the hope that the parish might soon "take advantage of the obvious talent and experience which you have manifested."

The women of St. Paul's Parish made a constructive move in early 1950 that lasted into the future for several years. Under the leadership of Mrs. Anna Rossi they reorganized the Auxiliary into six circles or chapters coordinated by an overall council of executive officers.

Against this background of general frustration, it was not surprising that Mr. Reese resigned as Rector of St. Paul's Church, Salinas, to accept a call to Christ Church, Los Altos, effective December 1, 1950. Father Tom Lewis, reading the record of two and a half years, wrote that Mr. Reese resigned "after a stormy rectorship, evidence of which is to be seen in the Vestry Minutes." In the letter of resignation sent to Fillmore W. Koenig, Mr. Reese wrote, "... I am not unmindful of the fine cooperation and splendid assistance that you personally have given me, and which I shall miss." Mr. Koenig replied that,

“the Vestry ... accept with the deepest of regrets your resignation” and assured him that the Vestry “appreciated all that you have done for St. Paul’s.”

Many recall that Mr. Reese was a loving and lovable man, a fine and entertaining speaker, full of great good humor; that he worked well with young people. He could inspire generous gifts to the church as when Mrs. Anne Krough donated a beautiful pair of candelabra; Mrs. Murphy gave a litany desk; Clarence Tynan gave \$5,000 for the Building Fund; Mrs. Gladys Harris presented a gift of \$1,000, half for the General Fund and half for Mr. Reese on his projected trip to Japan; and Frank Cornell gave a motion picture projector plus a year’s supply of film. Some would describe him as “a good starter and not a finisher.” But whatever the ultimate judgment, the man, St. Paul’s Parish, and the times were “out of joint.”

Part VI

The Reverend Richard Coombs

“Only once in a lifetime...”

“... try looking up for a change; find a gap in the maze of television antennae and consider the blue sky, symbol of God’s Heaven. Such contemplation should lead to better, healthier thoughts.”

Henry Sevier, May 1954

During the ministry of the Reverend Richard Coombs and under his leadership from 1951 through 1956, St. Paul’s, Salinas experienced two major developments of significance for its future growth. First, a beautiful new church was constructed on a new location. Its furnishings included exquisite and tasteful decorations and appointments for all part of the church, but especially so for the chancel and sanctuary. Alongside the new church a modern rectory was built with its lawn and gardens designed and landscaped in harmony with the total setting. Plans for a new parish hall were drawn but a shortage of funds required postponement of construction until 1961.

The second development in the first half of the 1950’s in a sense “rode on the back” of the first. During these years the people of the parish raised their eyes, perhaps reluctantly, to view new horizons of opportunity in the community, in the Diocese, and beyond. With new and inspiring facilities, St. Paul’s could reach out to “more people more effectively,” especially in Christian education for young people.

When the Rev. Richard Coombs arrived in Salinas on February 1, 1951 to fill his first rectorship, St. Paul’s was ready for strong leadership. In 1956, Mr. Coombs assessed the preparations that had been made since 1939. Stanley Ashton changed “the direction in which the parish was moving.” Keppel Hill’s “strong emphasis upon the teaching ministry ... laid the solid foundations on which those who [came] after him could build ...” During the brief rectorship of Gordon Reese the decision was made to build the new church and parish hall on the new location at San Miguel Avenue and Pajaro Parkway. But timidity, strengthened by some last-ditch opposition, had caused St. Paul’s to hold back from taking the final steps necessary for actual construction.

However, Bishop Block impressed upon the leaders of St. Paul’s the need for bold and decisive action before the formal call went out to Mr. Coombs. Senior Warden, George L. Macartney, wrote of the

“... expansive growth in population in the Salinas Valley [and the] wonderful opportunity and challenge offered here. The Vestry of St. Paul’s will pledge to you its whole-hearted support and backing which you will need to go forward with our building program ...”

Hardly a month had passed after Mr. Coombs assumed his duties as rector, when all twelve members of the Vestry, on March 13, 1951, unanimously approved by secret ballot the construction of a “New St. Paul’s.” The Senior Warden offered a strongly

worded resolution to which Junior Warden Wilton J. Smith gave his second. The resolution read in part:

“Therefore, be it Resolved, that the Vestry of St. Paul’s Church give a vote of confidence to the Rector that they are behind him in promoting a vigorous campaign at once to bring about the subscription of funds in the amount of two hundred thousand dollars more or less, by means to be outlined by the Building Committee, and get under way at once so as to have the facilities ready in about a year from now.”

The minutes record that Mr. Coombs and three or four vestrymen subscribed \$13,000 that evening in the old rectory on Cayuga Street. A letter from the Rector informed every member of the parish of the action taken and outlined the plans in general terms. A Building Committee was appointed consisting of L. M. Tynan, Frank Cornell, and Dr. Keith Corp, the Rector to serve as Chairman. A dilemma faced the Committee. How and where should it begin?

“At the beginning we felt we had a number of problems before us the solution to each of which seemed to depend on the solution of all the others ...”

The Committee decided to begin by selecting an architect. After lengthy discussion with at least fifteen firms, the choice fell upon Robert R. Jones, A.I.A., of Carmel, “who had proved his ability to handle contemporary forms effectively.” Compelling financial consideration had caused the Committee to choose the contemporary style over more classical forms of architecture. The Vestry unanimously approved a contract with Mr. Jones which was signed August 14, 1951.

Reviewing the financial position with the architect, the Committee decided that \$200,000 was required exclusive of furnishings “to build a fully adequate church and parish house.” The parish held about \$50,000 in assets in property and bonds. Another \$50,000 could be carried as a mortgage. At least one hundred thousand dollars would have to be found before construction could begin.

L. Edward Johnson agreed to head a Building Fund Committee to find the necessary funds. The Committee included: Ralph W. Barry, Henry J. Willis, Joseph Juri, Frederick Weybret, Harry Noland, and Malcolm Gilchrist, C.P.A.(Building Fund Treasurer). More than thirty other men worked on the campaign.

A dramatic and carefully prepared brochure, through a preliminary floor plan and sketches, visualized the design of the new church and parish hall. A message from the Rector emphasized the theme of the Fund Campaign --- “Once in a Lifetime We Share This Opportunity.” Key questions were posed and answered: “Why a New St. Paul’s?” “About the Plans,” “What Will [be the] Cost?” “[How Can] You Invest in the Future of Your Parish?”

Though a professional fund-raising firm was not employed, it would be difficult to comprehend how this could have produced better results than those achieved by Mr. Johnson and his Committee. The “Campaign” began with a corporate communion at the 11:00 o’clock service on Sunday, September 23, 1951. A large attendance witnessed

to the interest of the parish in "A New St. Paul's Church." Mr. Coombs devoted a more lengthy sermon than usual to the subject at hand.

With great clarity of thought and logical reasoning the Rector delivered a challenge to his hearers that repeatedly pointed out the failures of the churches of Salinas, St. Paul's in particular. But he also asked that the parish "catch a vision of the future." Salinas in only thirty years had grown four times over from a population of 4,300 in 1920.

"The produce, the industry, and the commerce of the community have kept pace with this growth.... But the churches ...have failed. The churches of Salinas, and especially St. Paul's have sat back and watched this phenomenal expansion of materialism, and have made no effort. They have just done nothing." ... "St. Paul's has perhaps been a little timid and far too prudent ... we have ... become something of a society for the preservation of the past."

"In fifty-three years the Episcopalians of Salinas have not spent one dime on capital expansion of their facilities." ... But "You are being asked to invest in the future of the Parish."

The dividends to be earned from such an investment would be not only a beautiful church, but an opportunity "to bring Christ to people in an ever-growing and intelligent fashion," and a greater cultural influence upon the community which only a Christian Church can bring. Each person who attended the corporate communion and heard Mr. Coombs' sermon received a copy of the brochure entitled "The New St. Paul's Episcopal Church." By December 31, 1951, more than \$60,000 in cash or pledges had been received. As of late spring 1952, nearly \$90,000 had been raised.

With the completion of the preliminary plans it was discovered that the projected cost would be at least \$30,000 more than available resources. This led to the painful decision of eliminating the parish house temporarily from the plans and other reductions. After revision of the plans they went to bid in September 1952.

Four contractors submitted bids. F. V. Hampshire, Inc. was the low bidder at \$156,000. By the elimination of several items, which would not impair the quality of the structure, the figure was reduced to \$148,769. A contract for this amount was signed October 20, 1952. The contractor broke ground for the foundation in early November without benefit of formal ceremonies. Because of unusually dry weather, work on the foundation proceeded rapidly.

The ceremony of dedicating the cornerstone took place on a most appropriate date, the Feast of the Conversion of St. Paul, Sunday, January 25, 1953, at 3:00 p.m. Mr. Coombs described the scene:

"The wind was cold, but the occasion and the service were not. Several hundred persons [attended]. The Bishop of California officiated."

From January through September of 1953, work went ahead on the new church at a relatively rapid pace. However, it must have seemed quite slow to the young rector, the Rev. Richard Coombs, who "literally lived with the new church every hour of every day." During the first half of the year St. Paul's Vestry initiated and completed the sale of the

fifty-five-year-old church property on Alisal Street at Lincoln Avenue. Reserving an extensive list of furnishings and equipment for use at the new location, the old church was sold in June for a net price of \$37,000.

By late September the new church, though not entirely finished, was ready for the opening service and the dedication was set for 4:00 p.m., Sunday, October 4, 1953. At 9:00 a.m. that morning the last service in the old church, a parish corporate communion, was conducted by the Rector, the Rev. Richard Coombs. The Right Reverend, The Bishop Suffragan of California, Henry Herbert Shires, read the Articles of Deconsecration. In the afternoon service in the new church there were no less than eleven priests of the Episcopal Church in attendance, headed by the Right Reverend, The Bishop of California, Karl Morgan Block. Bishop Block conducted the formal service of dedication and the Litany for the Church.

As Senior Warden, Ralph Barry had the honor of waiting inside and responding to the knock of the Pastoral Staff, opening the door, saying,

“This is the gate of the Lord; the righteous shall enter into it.”

The Rector’s father, the Reverend David Coombs, Rector, Calvary Church, Louisiana, Missouri, preached the first sermon. A thirty-two page illustrated souvenir brochure in memory of the event was made available for the members of the parish and friends of St. Paul’s through the contributions of companies which participated in the construction and furnishing of the new church.

When the new church was dedicated, two great components, the rose window over the altar and the pipe organ, had not been completed for installation.

The Rose Window

“From the time that the new St. Paul’s was conceived it was anticipated that a stained glass window would be set in the liturgical east wall over the altar>”

“The art of stained glass originated in Europe during the Middle Ages and reached its supreme height in the twelfth and thirteenth centuries.”

“In those ages a stained glass window was regarded as a mosaic of pieces of glass designed to suggest spiritual values through harmonies of color.”

“The recapturing for the stained glass craftsmen of these classical medieval principles has become the dedicated purpose of a few firms both in American and abroad ... One of these is the Whitefriars Studio ... in Wealdstone, Middlesex, England [founded in 1680] ... The rose window of St. Paul’s was made by them under [the personal direction of] Mr. Liddall Armitage [chief designer]. “[It] has been given by Mr. and Mrs. L. Michael Tynan to the glory of God and in memory of Mr. Tynan’s mother, Mrs. Annie Tynan.

The Pipe Organ

“The pipe organ for the new church [was] built by the Aeolian-Skinner Company of Boston, Massachusetts. [And] designed by Mr. G. Donald Harrison [its president] ...

“... the Company has become known throughout the world for true magnificence in its field. It has been the builder [or ... rebuilder] of many of the greatest organs in America, including ... The Tabernacle Organ in Salt Lake City; Grace Cathedral, San Francisco; Symphony Hall, Boston; the Germanic Museum and Memorial Chapel Organ at Harvard University; St. Bartholomew’s Church, New York City; and The famous organ at the University of Texas.”

“The ... organ in St. Paul’s has been build in the classic tradition, which is to say that it represents no single period or place ... but incorporate the finest that knowledge and experience have revealed. List most great church organs it is intended primarily to play the Church service.”

“[It] has been given to the glory of God and in memory of Ralph Edwin Myers (1903 - 1946) by his mother, Mrs. Frank Myers.”

In addition to the Rose Window and the Pipe Organ the following furnishings were provided for the new St. Paul’s as memorials, and with the exception of the Rose Window and the Pipe Organ, were installed in time for the Dedication on October 4, 1953. Ralph Hitchcock, who had carved the altar rail and altar for use in the old church, carved an addition to the altar rail to accommodate it to the new church. He also carved the altar rail for the baptistery chapel.

Six Choir Stalls
Thirty-one Pews
The Rector’s Chair
The Sedilia

Two Clergy Chairs
The Pulpit
The Sanctuary Screen
The Chancel Screen

During 1955-1956, an altar set of cross, candlesticks and vases of hand-made brass of plain finish, all the celtic ornaments, Crown of Thorns and IHC monograms in relief was ordered and received from F. Osborne and Company Limited, Ecclesiastical Goldsmiths and Silversmiths of London, England. They were given to the glory of God and in memory of Melissa Cornell and Mary Ellen Parry by Frank and Catherine Cornell.

During 1954 and through 1956, these and other memorials were set in place to finish the largest portion of the facilities that had been planned in 1951. Malcolm Gilchrist, Treasurer of the Building Fund, in his report to the annual parish meeting of January 17, 1956, listed a total investment of approximately \$300,000 in the new church and new rectory with only about \$60,000 indebtedness.

St. Paul's did not have to wait long after the new rector's arrival to learn how it could share in what the Senior Warden had called the "challenge offered here." In the first meeting of the Vestry, February 6, 1951, just two days after his first service, the minutes read in part: "Mr. Coombs presented some pertinent facts." With about 394 communicants, the parish ranked with others of medium size. The proposed budget for 1951 listed expenditures for a total of approximately \$12,500. Consequently, the pledge to the Diocese should be \$1,800, not \$1,500 as indicated. It was "moved, seconded, and passed" that the amount be increased to the proper figure. Mr. Coombs received permission to set up his office in the Sacristy, and proceeded, with the secretarial assistance of Mrs. Glenn Graves, to access the situation in the parish and in the Salinas community.

One of the first tasks was the preparation of a list of communicants. But a series of pressing decisions also had to be made. Vahe Aslanian resigned as choir director in December 1950 following bitter disputes in the choir and with the organist, Mrs. Margaret Watfield. Reports in March 1951 announced that the new director, Armand Jackson, was proving to be satisfactory. However, in less than two months' time the Vestry held a lengthy discussion on the choir, followed by authorization for a committee headed by the Rector to take whatever action was necessary, even to hiring a new organist and requesting the resignation of choir members.

Very soon it was announced that William Stone would give an organ recital on July 1st. The Vestry noted an honorarium of \$35 and a free will offering was to be taken. Mr. Coombs commented on the recital, noting that Mr. Stone "plays exceptionally well" and "knows how to get a great deal out of the Baldwin organ." The Vestry agreed to offer and he accepted a year's contract from September 1, 1951 to September 1, 1952 at \$100 per month plus two night's lodging. Mrs. Watfield resigned and a motion in the Vestry to present her with a gift "for three years of loyal service" failed to pass. Mr. Stone, always known as "Bill," served until December 1, 1954.

During the spring of 1951 the work of the church in the Alisal and North Salinas was discussed. Again, there was the report that Bishop Block would very shortly be placing a clergyman in the Alisal. There were also hopes to have a "Vacation Bible School" at St. Paul's, in the Alisal, in North Salinas, in Gonzales, and possibly even in King City. A seminarian would be available for summer work with Mr. Coombs. In fact, two seminarians, Richard Byfield and David Hill, and a daughter of the Bishop of Nevada conducted a "Vacation Bible School" in the Alisal area in the summer of 1951. They enrolled 85 children and held their classes in the 40-47 Club House. The children of these classes and their parents formed the nucleus of St. George's Mission. The Rev. Jerome Politzer arrived in the fall of 1951 to serve as the spiritual leader of this group under very difficult circumstances. St. Paul's was beginning at the very same time a determined drive to build a new church and also to increase its congregation.

Miss Evelyn Sharp was employed as Director of Christian Education at St. Paul's. For the third Sunday in September, the Rector reported "twenty-one teachers and officers on hand to teach well over a hundred children ... registered ... in two Sundays." In his plea to support the campaign for the Building Fund, Mr. Coombs claimed an important

“dividend” from the “investment” in the new church would be “in the Christian nurture of our children.”

“We cannot hope, and we should not want, to shield children from the experience which only conflict with the secular world can provide ... But at least we can provide them with a knowledge of and memory of a devotion to a loyalty which is higher than the service of material things.”

After one year in the new church, the Rector informed the Vestry that the Church School opened September 5, 1954 with 203 in attendance. An ultimate membership of 180-190 was expected. A new curriculum had been worked out and put in practice. A month later the attendance was so large that classes had to be readjusted to make room for all by using the Rector’s study, and the use of the garage in addition to the Sacristy was contemplated. Four additional teachers were secured and Stephen James volunteered to lead the high school and college students’ classes.

St. Paul’s Church School met at 9:30 a.m. each Sunday in what was known as the “Family Service.” Children of all ages, parents and others who wished to attend at that hour “participated in a shortened service of Morning Prayer conducted by the Rector with music provided by the Junior Choir.” Mr. Coombs also played a leading role in working out lesson plans with the Church School teachers. An example of this was a five-month series of lessons on the Ten Commandments for the first half of 1955. Mrs. Donald Thompson, who had started teaching Sunday School classes under Mr. Ashton in 1939 became Director of Religious Education about this time.

Church School enrollment continued to increase. For all three services on Easter Sunday 1955 the total attendance was more than 800. In earlier years transportation had been worked out to bring in children from San Benancio and Corral de Tierra. Now the Vestry sent a letter of encouragement to the Rev. Jerome Politzer for his work in that area. The Vestry authorized a contract to be signed for plans and specifications for the Parish Hall, but no construction was undertaken. Another Church School year opened, this time with an enrollment of 213, but with no satisfactory space for the junior high school grades.

As a further stimulus to Christian Education Mrs. Leslie Clarke gave \$1,000 toward the establishing of an “Ann and Leslie Shaw Memorial Library” in memory of her parents. Attendance in the Church School reached a climax on Easter Sunday 1956 with 451 present at the “Family Service.” The Rectory was being used for one class and a request was made for space in the medical offices across San Miguel Avenue.

In the first two months of his ministry in 1951, Mr. Coombs performed 22 baptisms and had a “School of Religion” on the Old Testament in progress with an average attendance of 30 persons. Twelve were interested in Confirmation. Discussion was going ahead rapidly for the Building Fund Campaign, but in the midst of this demanding activity a telegram arrived from the Bishop asking for the formation of a Committee and Chairman to raise funds for modernizing St. Luke’s Hospital, San Francisco. This too was worked out. The Bishop agreed to a pledge from St. Paul’s of \$3,600 over a three-year period.

A measure of growing interest in the programs of St. Paul's was the "Every Member Canvass" results of 1951-52 and 1955-56. At the Annual Parish Meeting of January 1952, Canvass Chairman Loren Soenke stated that more than \$13,000 had been pledged to the support of the budget, a 40 percent increase over the amount at the same time, the year before. The Rector announced that the parish at that time (January 1952) consisted of 793 baptized persons, 491 confirmed persons, and 409 communicants.

For the "Every Member Canvass" of 1955-56 there were 164 pledges in the first eight days of November accounting to \$14,093. By January 1956, the figures were almost 260 pledges for approximately \$22,400. Support for the Diocese did not come with such apparent ease, especially in the Centennial Year of 1954, the 100th anniversary of the formation of the Diocese of California under Bishop Kip. Difficult financial problems faced the Diocese in "providing mission facilities commensurate with the rapid growth of population ... especially ... in new subdivisions." "A Century of Progress" campaign fund goal of \$630,000 also included amounts for seminaries and work in colleges and universities. Mr. Coombs told the Vestry in February that because of the presence of St. George's Mission in the Alisal and Trinity Mission in Gonzales, the Salinas Valley would undoubtedly receive more than it paid out to the campaign. St. Paul's share of the goal turned out to be \$11,000.

During the spring and summer a plan for a campaign in the parish to complete the local capital expansion and pay for its share of the Centennial Fund over a 30-month period was formulated. It had been hoped to include the completion of the parish hall in the drive but it was postponed. While the Rector was away in August 1954, the Vestry considered a further modification of its campaign. Even though it had been the declared purpose to actually begin the campaign in the fall, the Vestry voted in September to reduce its pledge to the Diocese from \$11,000 to \$4,000. Nevertheless, Mr. Coombs could rightly claim in 1956 that annual giving to work outside the parish had increased from about \$500 in 1942 to almost \$5,000 in 1956.

In September 1951 Mr. Coombs declared:

"It is proper that we should strive to provide for our community the finest organ music and religious choral work that can be achieved; [as well as] lectures on widely diverse subjects..."

The Hartnell College Choir under the direction of Vahe Aslanian, assisted by William Stone at the organ, performed the first "religious choral work" in the new church, December 17, 1953. Preparation for a Preaching Mission in the new church by Bishop Lewis of Nevada, scheduled for February 21-18, 1954, was begun about this time. While the new church was still under construction, Mrs. Anna Rossi, first woman to serve on the vestry of St. Paul's, led the women of the parish into a more active role in national and international affairs. Mrs. Rossi attended the annual meeting of the Woman's Auxiliary to the National Council as an Alternate Delegate. She also brought the women of the churches of the Salinas area together at St. Paul's in June 1953 to organize a local chapter of the United Council of Church Women. Only a month after the dedication of the new church, representatives from all denominations in Salinas met at St. Paul's for a Community World Day of Prayer.

With the installation of the new pipe organ in the late summer of 1954, Mr. Coombs made plans for its use to bring "the finest organ music" to Salinas. St. Paul's learned that Richard Purvis, Organist of Grace Cathedral, considered the new organ as "unquestionably the finest of its size in the United States ..." St. Teresa's Chapter of the Women's Auxiliary agreed to sponsor a series of recitals by organists of national and international renown. A series of performances was scheduled for 1955, including Virgil Fox of the Riverside Church of New York, and Alexander Schriener of the Tabernacle, Salt Lake City. Due to a combination of circumstances the expected turnout did not materialize. For Dr. Schriener's performance there were less than two hundred present. With "great regret" further recitals were canceled for 1956 because of financial losses.

When William Stone resigned as organist for St. Paul's in November 1954, Miss Dora Schively, a young woman just starting a career in church music, took over. Partly because of lack of experience she found it quite difficult to win the confidence of the Senior Choir and resigned soon after Easter, 1956. It was then that Mr. Coombs decided to recruit the very best organist-choir director available in all of the United States and Canada. Forty applications for the position came from all over the United States and two foreign countries in response to an advertisement in the Diapason, trade magazine of the profession. With the assistance of a screening committee from the choir the Rector selected Myron McTavish of Ottawa, Ontario, Canada. His selection was confirmed after he made a quick flight to Salinas in June for a personal interview. "The position was enthusiastically offered to him [and] he similarly accepted." Complicated details and arrangements for passports, visas and transportation were speeded up during the summer so that Mr. McTavish arrived to begin his work September 12, 1956.

A quotation from Mr. Coombs' letter to the parish announcing the appointment of Myron McTavish as Organist-Choirmaster of St. Paul's best describes his professional and personal qualifications.

"Mr. McTavish is ... married, and has a young son [Ales]. He is a musician of the very highest accomplishments and experience. ... he holds four of the most highly counted degrees available in the United States and Canada: Fellowship from the American Guild and Canadian College of Organists; a Choir mastership from the American Guild; and a Licentiate from the Toronto Conservatory of Music ... all who have met him will testify, he is a gentleman of great personal charm, modesty, and Christian character."

His accomplishments were no less distinguished as concert organist, teacher, lecturer and conductor. From 1953 he served as Organist of the National Sunday Evening Hour with the Canadian Broadcasting Corporation. At the time of his coming to St. Paul's he held the position of Organist of the Stewarton United Church of Ottawa.

Myron McTavish soon won devoted support from singers and would-be singers of all ages as well as from the congregation of St. Paul's. A strong bond of fellowship and affection developed between choir and director as well as among the members of the choir. Myron McTavish would be considered by many to be the greatest contribution of the Rev. Richard Coombs to St. Paul's, Salinas. There was no little resentment when Mr.

Coombs invited St. Paul's new organist, at the end of his first year, to come to the Cathedral of St. John the Divine in Spokane, Washington. Exactly one month after Myron McTavish came to St. Paul's, Richard Coombs had resigned as Rector of St. Paul's to accept the call to be Dean of the Cathedral at Spokane.

The events of the late 1950's and the decade of the 60's are too close to the present for one to see clearly either "the trees" or "the forest." Events, trends, and issues, both within and outside of the Episcopal Church, have produced so much division, confusion and frustration that it is impossible to objectively formulate or write a history of these times. Therefore, the major aspects and/or events of the ministries of the Reverend Edward E. Hailwood and the Reverend J. Thomas Lewis are only summarized.

Edward Hailwood's ministry as Rector of St. Paul's was a brief two-and-a-half years, from January 1957 to July 1959. There are few individuals in any profession who come equipped with native ability and training in all aspects of their chosen field of work. Some clergymen are scholars; some are preachers; others are administrators; and a few are pastors. Almost never is one person all of these. Mr. Hailwood found his greatest strength as a pastor with a more than average capacity to relate to the emotional and spiritual crises confronting his parishioners. For several years before coming to St. Paul's he had borne the cross of a long and tragic fatal illness in his family. The experience appears to have given him insight and compassion for others facing similar problems. Details of day-to-day administration or planning interested him very little. He seems to have held the naïve belief that administration problems would be handled by others if he cared for the pastoral needs.

The Reverend J. Thomas Lewis, usually know as Father Tom, or just Tom, served St. Paul's through the long decade of the 1960's when the ideals, values and practices of all religious groups were under attack. In part because of the controversial leadership of Bishop Pike, the Episcopal Church drew more than its share of heated debate. It must have been a sad experience for Father Tom, who wished to be a friend to everyone, to serve his last ministry before retirement under these circumstances when people were removing their presence and financial support from the church because it leaned too much toward the "left," or to the "right," or for no apparent reason whatever.

Nevertheless, there were significant accomplishments at St. Paul's in these years. The Parish Hall Building Fund Campaign produced a total of \$150,000, enabling construction to proceed. Bishop Pike officiated at the dedication, February 18, 1962. During 1961 St. Paul's saw the largest number of persons confirmed in the history of the parish - 80 confirmed and two received.

Myron McTavish returned to Salinas and to St. Paul's from Spokane, Washington in September 1961 after an absence of four years. A Choir Guild was organized to make this possible. Each member pledged support to a fund for the music of the church over and above his regular pledge and solicited this assistance from others. To supplement the needed funds the Choir Guild sponsored the Shrove Tuesday Pancake Supper which drew large attendance from the community as well as from the members of the parish.

Another function initiated by the Guild for this purpose was the Annual Dinner Dance. Funds from this event later went into the Building Fund.

The St. Paul's window was dedicated to the glory of God and in memory of Phyllis Rosendale Thorup as a gift from Mrs. Charles B. Rosendale on January 28, 1962, the Sunday nearest the Festival Day of the Patron Saint.

St. Paul's sponsored a mission at Marina served by various clergy associated with the parish including Father Tom. Several clergymen assisted at St. Paul's in the 1960's. The Reverend Father Frederick Graves, retired Canon of the Cathedral at Fresno, began his service in Salinas under Mr. Coombs. He regularly drove his automobile from his home in Hollister at least once a month to assist in the celebration of the Holy Communion for about six years under Tom Lewis. He hand-carved a statue of the Virgin Mary which hangs on the wall at the entrance to the Parish Hall --- a lasting memorial from a man of God loved by all. The Reverend Marius Nissen, Deacon, assisted loyally and faithfully at all services for most of the ten years of Father Tom's ministry. The Rev. John Shankland, Deacon, also served for three years while living in Salinas. In 1963, St. Paul's authorized its first call for a full-time assistant to the Rector. The Rev. Ernest E. Hunt served as Curate from January 1, 1963 to October 1, 1967. Two candidates for the priesthood were presented by St. Paul's in these years: Charles Rines and Douglas York.

Afterword

Bishop Millard has said that the best years of St. Paul's Church in Salinas are in the future. This is a great hope as well as a great challenge.

However, the future, indeed the present life of the church, is unclear even to those who look most perceptively at trends and indicators.

Will the measure of the church be taken in the next one hundred years on its faithfulness to the conviction and determination of a Father McGowan? Or will its measure be taken by the number of souls "won for Christ" by a Keppel Hill? Or will it be seen in its devotion to its own internal life and measured by its indifference to the plight of the world around it as has been the case in other times? Or will it be merely an ornament to life providing a convenient place for the assertion of one's societal position, where baptisms, weddings and burials may be held with an occasional glow added to light Christmas and Easter services?

Perhaps its measure will be taken as it has met or failed to meet the great societal challenges of this day and the future --- war, poverty, race, crime and punishment: Could we presume that it will find its primary service to those whose lives are battered by some inner pressure which results in drug and alcohol addiction?

One might dare to hope that the challenge will be fulfilled in a responsible combination of most of these which makes of its liturgy not only great pageantry but joyful expression of thanksgiving for its acquaintance with the Christ who has called us together.