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SUTTER COUNTY HISTORICAL SOCIETY

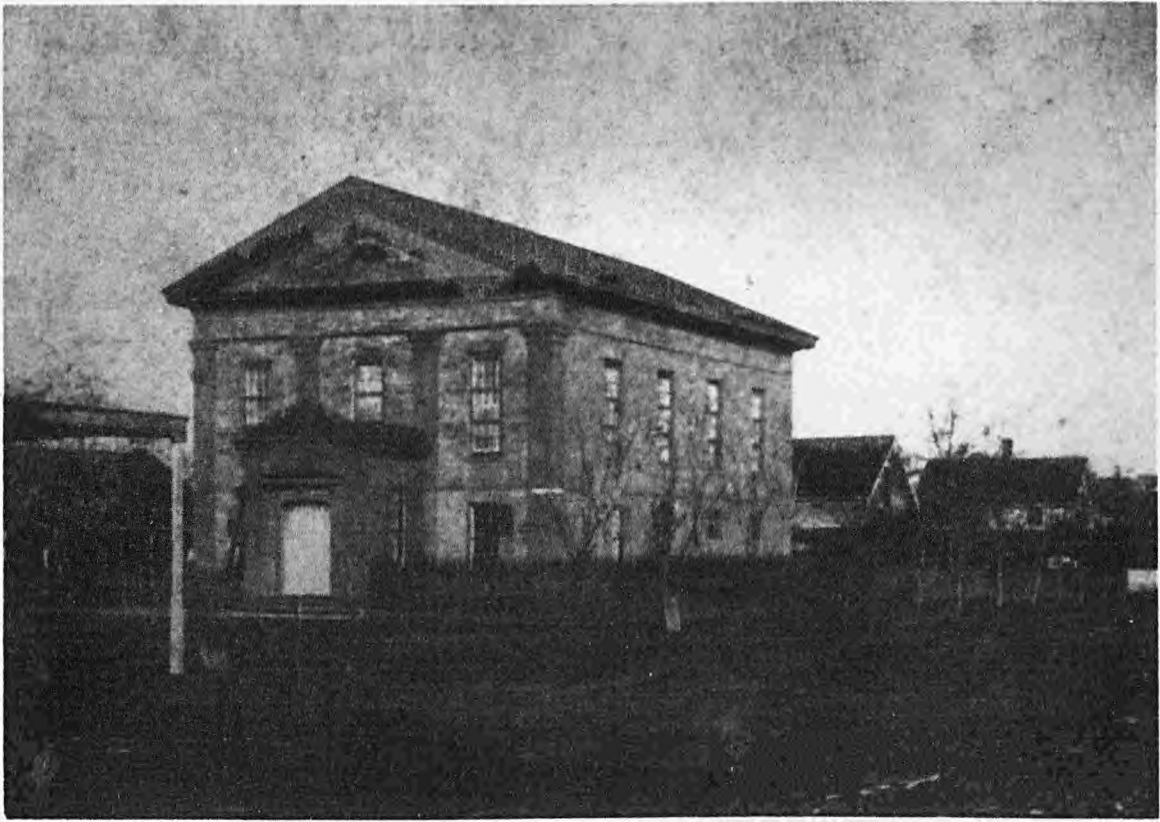
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MARYSVILLE METHODIST EPISCOPAL CHURCH AT Est & 4th

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THE CRITICAL YEARS - 1850-1864
By
ANITA LANEY

SUTTER COUNTY HISTORICAL SOCIETY

NEWS BULLETIN

Vol. XIII No. 4

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THE FALL MEETING

The October meeting of the Sutter County Historical Society will be held Tuesday, October 15, at 7:30 p.m., in the Assembly room of the Sutter County Library.

Speaker will be Eric Leffingwell, ranger in charge of the North Bloomfield State Park, site of the old hydraulic mining in the mountains near Nevada City. The talk will be illustrated.

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Copies of the HISTORY OF SUTTER COUNTY, published by Thompson and West, 1879, and reprinted by Howell and North, 1974, may be purchased at the Museum, 114 Carriage Square, Yuba City for \$22.50 plus tax.

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The NEWS BULLETIN is published quarterly by the Society at Yuba City, California 95991. The annual membership dues include receiving the NEWS BULLETIN. Your remittance should be sent to Mrs. Wanda Rankin, Treasurer, 805 Orange Street, Yuba City. To insure delivery of your NEWS BULLETIN please notify the Treasurer of any change of address.

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An index and file of all of the past issues of the NEWS BULLETIN may be found in the Sutter County Library and in the Marysville City Library.

SUTTERANA

Whiggery of Captain Sutter. -- The following letter read to the Convention (Whig) just before its adjournment by the chairman sufficiently explains the political principles of the veteran pioneer of California. It was received by the meeting with the greatest enthusiasm, and on the conclusion three hearty cheers for the venerable Whig of Hock Farm:

Hock Farm, October 5, 1852
C. I. Hutchinson, Esq., C.W.S.C., Sacramento:

My Dear Sir. -- Yesterday evening I received your esteemed favor of the 30th past, and am under the greatest obligations for the very polite special invitation for myself and family to attend the highly interesting Mass Meeting and the Ball on the evening of the 6th inst. I feel myself very much honored by the high regards shown to me by the Whigs of your city and county, and believe me, my dear sir, that I know how to appreciate such a kind feeling towards me.

I am extremely sorry that circumstances will not allow me to be present.

On this occasion I assure you that you will find in me always a true Whig, and on the 2nd day of November next, I will give some proof in our precinct at Hock Farm, and during the interim I shall use all my influence to forward the interests of our party.

I have the honor to be with the highest regards your obedient servant and friend.

J. A. Sutter

Sacramento Union, October 9, 1852.

NOTE: We do not know whether Captain Sutter led or followed Sutter County in the election of November 2, 1852, but this county was one of the few which gave a majority of votes for the Whig candidate for president, General Winfield Scott. The State of California gave a large majority for the Democratic candidate, Franklin Pierce.

MARYSVILLE METHODIST EPISCOPAL CHURCH
THE CRITICAL YEARS - 1850-1864

by

Anita Laney

Among the first appointments for a Methodist Episcopal circuit in California was one designated the Feather River Circuit having for its center the bustling community of Marysville, located at the junction of the Feather and Yuba rivers. East of the community lay the gold mining country of the Sierra, the watershed of the Feather and Yuba rivers. To the west, south and north were the fertile farming lands. The circuit itself had indefinite boundaries and in the beginning included Yuba, Sutter, Butte and a portion of Nevada counties. It was an enormous area for one circuit rider, or as the case often was, circuit walker, to cover with the saddle bags on his back.

Arriving in Marysville in the early summer of 1850 was Isaac Owen, one of the organizing superintendent missionaries (the other being William Taylor) sent to California in 1849 by the general conference of the Methodist Episcopal Church to establish a system of State charges. The first meeting was called to order on June 15, 1850 in the Yuba City home of George Hanson, who was one of the wealthier and better educated men of the area. Present at this memorable meeting were a number of men who would be closely identified with the Church for a long period. Among them were the following: Joel Burlingame, licensed preacher (brother of Anson Burlingame, first American diplomat allowed to enter Peking, China); Hiram Palmer, licensed deacon; Arthur S. Barber, appointed postmaster by Millard Filmore in 1853; James McFarland and Benjamin Landis. John Burrell, of whom I can find no date, served as preacher pro tem in charge; Isaac Owen as presiding elder; and George M. Hanson as recording secretary. According to the Marysville

City Council Minutes, he had arranged for the Church to use the Marysville City Council Room as an interim meeting place. Among the persons having their qualifications examined by Elder Owen to determine their fitness to represent the Church was that of Joshua Wilson, a licensed preacher who served as the preacher in charge for the first two quarterly meetings. No biographical information for these two men was given either by John W. Winkley in Methodist Pioneers or C. V. Anthony in Fifty Years of Methodism. Rev. Wilson died at the end of the Second Quarterly Meeting.

A temporary annual budget was adopted at this meeting: For the presiding elder, \$150.00, for the preacher in charge, \$700.00. The amount actually collected for these two men fell far short of the goal: Collected, \$100.00; \$65.00 for the preacher in charge; \$35.00 for the presiding elder. This arrearage was a persistent pattern during the early years of the Church. As time went on and things got tougher, it seemed the Board of Trustees frantically raced through the standard questions, such as, "Are there any appeals? Are there any Sabbath School reports? Are any members sick? Are there any in need of temporal relief? What has been done for missionary cause? Are there any who walk wilfully and will not be re-proved?" To the nitty-gritty of the meeting, "Is there any report from the Trustees of the Church property?" The answer here was crucial to their financial health and, since their future financial health was anemic (if money is red blood), it usually constituted the bulk of the discussion.

In the beginning, however, the excitement of establishing the Church and having a pastor mesmerized the planners, who had expansive dreams but tight pocketbooks. The next meeting was set for September and designated the First Quarterly Meeting -- the place, Marysville. The members met in the City Council Chambers since Hanson had made the arrangements, but as

secretary, he did not state the place or the date of the meeting. Later, at the top of the page, he had entered in parentheses (3rd Saturday, I think). Great going for the first recording secretary. From this point on, however, the Minutes were complete and gave a fairly succinct report of matters churchly and otherwise as reviewed by the Board. The first Quarterly meeting had Isaac Owen as presiding elder and Joshua Wilson as preacher in charge. Owen was a stickler for proper procedure, a self-educated man, he had thoroughly delved into the discipline of the Church on his own and demanded strict adherence to Church policy. Marysville was fortunate in having this caliber man on her formative committee. At this meeting several resolutions were passed, one to build a parsonage, another to set up an education committee to meet with like committees for the purpose of establishing a university. The budget was set as follows: \$1300.00 for the preacher in charge; \$150.00 for the presiding elder.

The Second Quarterly Meeting established Marysville as a permanent site. Owen and Wilson were in charge. The committee for the parsonage, headed by Hanson, reported that they had procured a lot at the northeast corner of 8th and D from Charles Covillaud for \$400.00 and had started the parsonage, a 20' x 21' four-room building with 10' ceilings. The Board also delegated Hanson and Wilson to serve with the delegates of the other circuits in establishing a university. George M. Hanson was an unusual man in those unusual times. Forebears came from Sweden via North Ireland to America in the 17th century and located in Virginia where Hansonville now bears the name. Part of the family moved to Illinois in 1826. Their neighbor was the Lincoln family. George was an early Republican and put Lincoln's name as vice-president before the 1856 Convention. In the meantime, 1849, he had crossed the Plains with his family and settled in Yuba City where he was prominent in various activities - was a postmaster,

newspaper publisher (Sutter County Sentinel, Marysville Evening Telegraph, Daily Appeal, Clear Lake Sentinel, Gilroy Advocate), toll bridge and ferry boat owner, and lastly, Superintendent of Indian Affairs in Northern California, a man much beloved by the Indians. The appointment came through President Lincoln in 1861. He was also a licensed local preacher. George's talents were not under a bushel basket.

The quarterly report on the collections was disappointing, a total of \$159.69. For Wilson, \$132.69; for Owen, \$20.00. In those days, inflated food costs took the major portion of the salary. At times the Board pitched in and paid the rent for the pastor. Until he had a parsonage, he had to pay rent and that, too, was high -- \$120.00 per month for the simplest of housing. The status of the Sabbath School, in Yuba City originally, was, as a rule, fully reported -- the number of teachers and scholars, the number of volumes, the number of song books, the number of visits by the pastor. When the weather was balmy, the scholars turned out; when the weather was hot, or cold and rainy, the attendance fell off. This irregularity was a cause of concern to the pastors leading one to moan, "The weather is hot; the zeal, cold. O Lord, how long."

At the Third Quarterly Conference a new preacher in charge, David A. Dryden, answered roll call. No mention was made of Joshua Wilson until the end of the Minutes where the following item appeared: "Joshua Wilson called to the world of spirits since the last meeting."

Reverend Dryden, a transfer from the Ohio Conference, arrived in California in 1851. He was assigned to the Marysville charge shortly after his arrival. It is at this time we learn that the parsonage has been completed. According to the report, "the building was enclosed, floored and partitioned." One essential to make a home complete was overlooked. The committee had neglected to provide a kitchen. A splendid example of male chauvinism. The itinerating preacher's wife had a tough enough time of it

living out of card board boxes, moving on short notice from charge to charge, suffering untold inconveniences as she and her family rattled along rocky roads in buck-board or buggy. But to build a house without a kitchen! Fortunately, the committee had a few hundred feet of left-over lumber, a few hundred bricks, and a kitchen was hurriedly patched onto the existing structure.

Although a church was in their planning, nothing substantial was done until Reverend Dryden requested a committee to explore existing buildings that might be suitable for a church. The action for finding a suitable building was directed through a committee headed by the ubiquitous Hanson.

At the 1851 July meeting, the committee reported it had found a suitable one-story building on the west side of D Street, half-way between 3rd and 4th Streets, on a lot 80' x 160'. The committee had finished it off as a temporary church by fitting it with an altar, a pulpit, seats and lighting. The total cost for all was \$2800.00. The reported debt balance after deduction of all expenses was \$800.00. Sisters Dryden, Hanson and Risley were delegated to solicit subscriptions to lighten the debt. Isaac Owen proposed putting a notice in the paper. The Board had borrowed \$450.00 on a note bearing interest @ 5 per cent per month (before usury was illegal), payable quarterly.

Replacing Dryden at the November First Quarterly Meeting was J. W. Brier, who had crossed the Plains in 1849. He worked as a local preacher until 1853 at which time he was ordained by Bishop Ames. At his first roll call were Owen, Hanson, Landis and the licensed preachers, J. W. Burton and J. H. Roark. (Burton died in Woodland in 1867. Roark left the ministry within the year and became an Indian agent in southern Oregon). The budget for the ensuing year was set at \$1500.00 for the preacher in

charge and \$150.00 for the presiding elder. As usual, the collections were a big letdown. Finances were strained; the Board sold one quarter of the Church property for \$132.00 and applied the sum to their note making very little dent -- a balance of \$350.00 remaining. As stated before, the question, "Is there any report on Church property?" and its twin, "Is there any advisory business to attend to?" always set in motion prolonged discussions. This time the question was followed by a lively and warm debate engaged in by all the Board members. Briggs apparently was especially fond of going into the mining district -- the "diggings" -- and preaching informally to gatherings wherever they might be. The Board felt the pastor's first obligation was to his charge in Marysville. Hence the dispute. The upshot was that Isaac Owen "was to find another circuit preacher for the mines and that Reverend Brier was to be limited to Marysville." Following the debate, Hanson offered to resign which action the others unanimously refused. Which side was he on?

Since the Sabbath School in Yuba City had been suspended in July (the teacher had moved away), no school in Marysville had been set up to replace it.

In May of 1852, the brethren, dissatisfied with the temporary arrangements of the Church on D Street, began looking about for a more likely site. They were still in debt for the D Street Church and the parsonage and continually deferred payment on the debts. Ignoring their financial plight, they planned their building, a two-story brick structure (40' x 60') with a basement, the latter to be used for a seminary. In September, 1852, the Board reported the purchase of a lot at the southwest corner of 4th and E. The price, \$1000.00 to be paid as follows: Interest @ 3 per cent per month, one-half to be paid in thirty days; the balance, in ninety days. Contracts were let: Erastus Kellogg, an active member of the Board, to build the

brick church; Pixley and Smith to do the carpentry, plus various tradesmen to supply materials and labor. At length, when the assets and debits were totaled, the handwriting was on the wall -- no prophet was needed to interpret. In order to pay their preacher and elder, they had to depend on personal contributions from, among others, John C. Fall and Mr. and Mrs. George Hanson. By squeezing every penny, they almost met their current obligations. Such was their financial state of affairs. And disaster loomed ahead. The Trustees were unable to make a financial report and "deferred same until the next quarterly meeting". The Sunday School, however, was renewed and met at the parsonage, but attendance was still poor and irregular.

The end of 1852 saw not only the departure of Isaac Owen but of J.W. Brier as well. Owen's replacement, J. D. Blain, came from New Jersey to California in 1852. A heavy set, dark-complexioned man (he shaved daily, unusual in those days) although neither profound nor brilliant, he was ready and affable.

The new preacher in charge, M. C. Briggs, was a highly educated man - a doctor of divinity - who was in demand as a speaker everywhere. In 1850, he crossed the Isthmus on his way from New York to California. He was instructed by the General Conference to establish a California Conference. An exceptional man, a real fighter for causes, he played a leading role in the fight to bring California into the Union as a "free state". He also served as second president of the University of Pacific (first called Wesleyan) at San Jose. Further, he was chosen delegate to the second national Republican convention and cast California's 10 votes for Lincoln. Unfortunately for Marysville, Briggs stayed for only one quarter. While he was here, the old Church on D Street burned to the ground. The only value left was in the lot - \$400.00 on which the Board owed \$350.00

⑤ 5 per cent per month. The new Church was far from complete; the state of finances still unsettled. Yet Briggs was optimist enough to call for a resolution inviting Bishop Ames of the California Conference to hold the annual meeting in Marysville and then departed.

The year 1853 was not a banner year for the Methodist Church in Marysville. The financial situation was so bad that a special meeting was called to grapple with the problem. Strong trouble was brewing. A Certificate of the Official Board of the Trustees of the Methodist Episcopal Church of Marysville was filed at the office of the Yuba County Recorder. Those so recorded were Hanson, E. Kellogg, William Brumagin, Jason Hemphryville, Arthur S. Barber and Benjamin Landis, acknowledged appointees to manage the Church property. H. C. Benson was preacher in charge. He was the original barefoot boy from Ohio - a farm boy who had gone to college. He taught for a while after graduation; then, in 1852, came west to California. He served in the ministry for a short term; eventually, he went to Oregon where he received a degree in medicine at Willamette University. John Daniel was the new presiding elder in this unhappy time. An older man, he had served in the Indiana Conference for twenty years before coming to California in 1852. He was slow, conservative, articulate, the type of man needed to find a path through the tangled financial thicket ahead and keep steady control over a pastorless flock for a nine-month period following Benson's unauthorized emotional departure.

Meetings came rapidly, sometimes a day apart. The situation was drastic. The Board had to find a way to meet the obligations incurred in the process of providing a new church. The bills of E. Kellogg and James Ferguson were at the threatening stage. Ferguson had taken legal action against Board and Church and received judgment. Two notes were in question involving approximately \$8000.00. The Board disputed the Kellogg bill

(remember, Kellogg was a member of the Board) and, to resolve the differences, the disputing parties agreed to appoint three arbitrators to reach a decision: The Board appointed one, not identified; Mr. Kellogg appointed one (a Mr. A. S. Stombs), and these two appointed the third, also, not identified. Even after the settlement, Mr. Kellogg stayed on the Board until the next quarterly where the Minutes revealed that "E. Kellogg was removed from the Board". Perhaps looks killed. (C. V. Anthony in Fifty Years of Methodism wrote that E. Kellogg served as pastor at Yuba City from 1869-72 when it was momentarily a separate charge, a short period when it was neither a part of the Marysville Circuit nor the Butte Circuit -- one of its unattached periods. (The Yuba City Sunday School Board, 1873-78, reported E. Kellogg as pastor throughout a longer period).

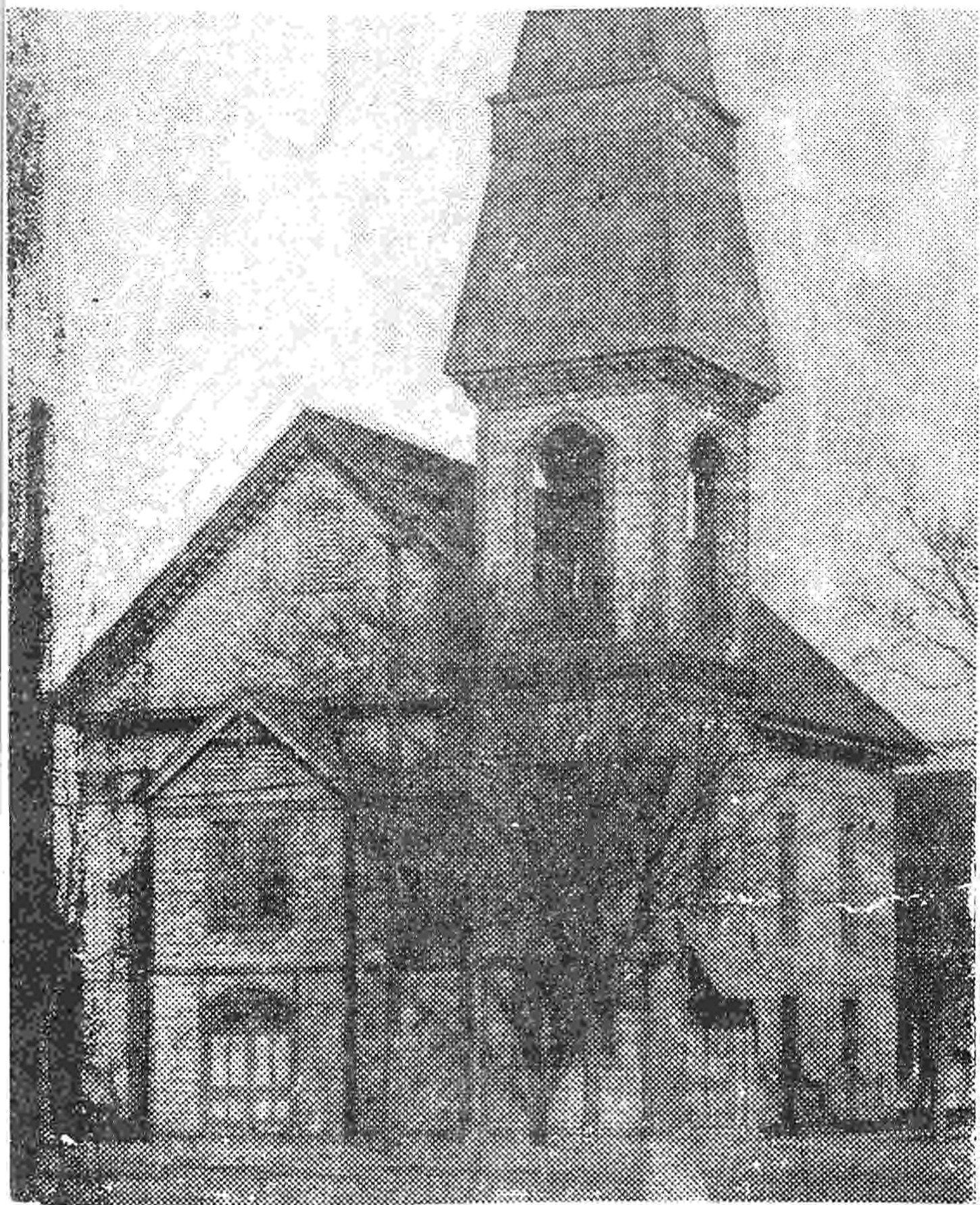
The next matter on the agenda was how to raise money. The following proposal was adopted: Four subscription pledges were to be issued - (1) \$200.00, (2) \$100.00, (3) \$50.00, and (4) \$25.00. Further, in case all failed, Hanson was instructed to sell the Church property to the County for \$14,000.00 cash or cash and property.

By the middle of the year there were still no takers - whereupon the Board was authorized to advertise and sell the Church property "when the Court gives authority to do so, either publicly or privately as the Board judges best and either in cash or partly for cash and partly on time." Good old Hanson was appointed treasurer. How lucky could he be? - but, was he the man for the occasion? The next meeting he requested release from his duties as recording secretary.

For Benson, matters had reached an impasse. Collections to pay his salary were, as usual, considerably insufficient: His claim was for \$600.00; he received \$275.00 (no mention was made of any sum for the

presiding elder - the question was and is - one hundred years later - "What did these men live on?") In an emotion packed scene, Benson threw in the sponge. He informed the Board he could no longer cope. The Minutes record as follows: "Bro. Benson made a statement to the Conference of his expenses, income, etc., and informed the Conference that it would be impossible for him to remain in Marysville unless his quarterage was raised for him." (The original budget estimate in April had been \$2400.00 for the preacher in charge, almost twice the amount of any previous budget and completely unrealistic of actual sums previously raised). His family expenses had not been more than half met during the last Quarter and he was getting involved and the prospects were not glowing for him in the future. "What could the Board do? It did the only thing it could do -- offered sympathy." The Brethern each expressed sympathy with Bro. Benson and pledged their utmost possible endeavors to support him, but at the same time, were fearful of not being able to do so. Bad news travels fast; the plight of the Marysville Church was not confined to Marysville only. At a conference of church dignitaries in San Francisco, one of the Presbyterian ministers remarked to a delegate from Marysville, "I hear religion is about played out in Marysville." And so matters stood that gloomy summer of '53.

At the Third Quarterly Meeting held in the parsonage that fall, the Board reached a sad but sensible decision, "It was deemed best not to employ a preacher at present. Brother Benson left in consequence of financial difficulties of the Church. The situation had not changed and time was short. The Church properties would be sacrificed if the mortgage was not satisfied within the term set by law. But the dark cloud had a silver lining. Rescue was on the way from an unknown source, moving slowly but surely. Functioning without a pastor, controlled by and officiated over by Elder John Daniel, the Board preserved a strong semblance of order amid the chaos.



Marysville's old Methodist Episcopal Church erected in 1852, with steeple added later. This housed the the cities first public school

The Quarterly Meetings were slightly askew. The Fourth, which should have occurred in July, took place on February 2, 1854. The Board was batting zero. No complaint, no appeals, no school, no preacher, no church. But the sun was rising over the horizon, the dark and stormy night was passing. Financial matters were improving (they had no place else to go). The Board happily reported that the \$6000.00 on Mr. Ferguson's note had been paid. The Church had been bailed out by John C. Fall (later, not so fortunate when he needed bailing), who purchased the parsonage at the corner of 8th and D Streets for \$5800.00 (the Herald for this year reported the parsonage as being at 7th and D; somebody had to be confused since the legal description placed it at 8th and D, diagonally across from the present Church). Apparently, the \$200.00 difference was cancelled by Ferguson. There still remained an old debt balance of \$3000.00, the Board having incurred \$2600.00 to finish the Church plus the \$350.00 @ 5 per cent interest per month on the old note. A portion of the debt, \$1200.00 was paid by Mr. Hanson, apparently a gift since no evidence of a note or property was involved in the transaction. The regular Church collections were meager. The presiding elder received \$38.30 for the Quarter. (I wonder what he ate? Even hay cost \$140.00 per ton).

But once again, Marysville could lift its head in the Conference. For on April 15, 1854, a pastor had been supplied. David A. Dryden. How propitious - the Church now had a David to go with its Daniel. Things were looking up. Dryden, a transfer from the Ohio Conference, arrived in California in 1851. He had received a partial college education and was counted in the ranks of the well-educated. Later he was the author of a book denying the resurrection of the body, which led to trouble with the Church fathers. He was "located" and, before his death, joined the New Jerusalem Church. He was still highly esteemed by the Methodists and,

upon his death, his memoir was made a matter of the Official Records.

And now for the good news. The Church was completed and dedicated by Bishop Simpson, who was the new Bishop of the California Conference. There were four districts this year of 1854: San Francisco with J. D. Blain in charge; Sacramento with G. S. Philips; Southern California with Adam Bland; and Marysville with John Daniel. Marysville ranked third in importance. The whole Southern California area had stations few and far between.

At this time, too, the Butte Circuit was formed with Reverend Benjamin Howard, local preacher in charge at South Butte. Yuba City, Chico and Oroville were part of this circuit. A year or two later Howard "seceded" and, taking parishoners, books and himself, set up the Methodist Church South at the north end of South Butte (rechristened "Sutter City" in 1887).

Some mention should be made of the split in the Methodist Church caused by the tension of a national split ending in the Civil War. First reference of the split is recorded in 1840 in the South. Leon Lofborow covered the California story from 1850 on in his book In Search of God's Gold which follows:

On April 15, 1850, early day ministers from the Methodist Episcopal Church South arrived in S.F. These men were received by William Taylor and Isaac Owen (the latter invited them to visit his church and gave them a list with the names of members from the south.

Tension was evident from the start. Since most of the early emigrant trains were outfitted in Missouri, that State felt the full effects of the gold fever. "The men from Pike" came in large numbers as the nucleus of the southern influence, but all the South was represented. Since their people were here, the Church felt it should service them. But in face of national ferment, it was difficult to get people to see that their Church was not political and that it was non-sectional. Nevertheless, the term South had emotional overtones and was misunderstood.

Political events in the State made it inevitable that the two branches must become involved. Turmoil was rife at state government level resulting in the duel between Chief Justice Terry and United States Senator Broderick. With the election of Abraham Lincoln as president and Leland Stanford as Governor, the northern conservatives were in command, although the Pacific Conference,

representing the M. E. Church South, had gained rapidly in the 50's and the camp meetings had gathered a large number of Church members.

The California Conference was troubled. Abolition sentiment was rising. The session of 1855 was unusually heated. Bishop Andrews of the South Church, who had precipitated the division in 1844, was in attendance at the California Conference in 1855. Having married a southern woman with slaves, which according to the state laws could not be liberated, he became a slave-holding bishop, the last straw. On the anti-slavery resolutions the voters overwhelmingly voted for abolition. There was a loss of membership that year and the South Butte seceded, pastor and members joined the South Church in 1855.

As the conflict neared, emotions rose higher. At the 1856 Pacific Conference, petitions were circulated to drop "South" from the name and incorporate as Pacific Methodist Church. In 1863, war hysteria added to the difficulties. Demand was made that the M. E. South display the American flag at Stockton. Then the gathering ran up the flag. With the assassination of Lincoln, churches were burned - not always the Church South which might, geographically, be located in the north - and threats to mob and lynch the pastors of the Church South were violent, especially in San Francisco.

Unhappy or dissatisfied with the split in the denomination, members of the Pacific Conference split and joined the California Conference. The Pacific Conference continued to function and unification of the two branches did not become complete until the late 1930's.

It should be added here, too, that Camp Meetings were a specialty of the M. E. Church South. Their exhorters and ministers were especially dramatic. In California the climate was favorable and predictable for outdoor meetings. The sessions lasted from one to three weeks. They were held frequently after harvest time, when people were free to leave their farms and were ready for relaxation, entertainment and the Word of God. People camped at the site, either openly under tree and sky, in tent, or in crude cabins as sometimes provided. According to Authalene McPherrin, Sutter County historian, Camp Bethel on East Butte Road, Sutter County, did provide a few cabins through the courtesy of Gilbert N. Smith, who had donated the site in 1861. Rude platforms were erected along with a primitive altar and pulpit. Some of the meetings were the

"shouting" kind with many conversions and baptisms. Camp Bethel which served both the Church South and the Church North (at separate times, naturally) was no stranger to multiple baptisms and conversions. The South Butte Methodist North recorded such events.

Yuba City, too, had split, and for many years had both the Church North located at the southeast corner of Forbes and Cooper Streets and the Church South located at the southeast corner of Second and C Streets. W. R. Gober of the Methodist Episcopal South was the organizer of the Pacific Conference as opposed to the California Conference. Leon Loofborouw in his book, In Search of God's Gold wrote that Gober was in Marysville, but no reference was made in the Minutes Books to another Methodist Church in Marysville. It could be that Marysville was a tenuous site with no set meeting place.

Returning now to the "Good News" which was the dedication of the Church by Bishop Simpson, the Board raised \$1500.00 which was paid on the debt. Apparently, the excitement of having the Second Bishop of the California Conference in attendance for the dedication services released a shower of dollars.

It was in August of 1854 that the Presbyterian Church had a disastrous fire. The Methodist Board invited the Presbyterians to share their Church and Sabbath School facilities. The services operated on alternating services; the Sabbath School was joined. This action was good therapy for both. Collections improved many-fold, (the salaries were only a little in arrears). The Presbyterians used the Church facilities until March, 1855, wherein the Minutes record that "the Churches are now separate." Financially, things had improved over-all. There seemed to be no mad rush to those previously crucial questions: "Is there any advisory business" and "Is there any report from the Board". The pressure had lifted. Although they had no parsonage of their own, the rent for a roof for

Reverend Dryden - \$120.00 was paid - the notation appearing between the lines in different ink and different script. Who was the generous donor? Call him "forever anonymous", for we will never know. Dryden, as preacher in charge, was with the parish approximately one year; Daniel, as presiding elder for two years, a fairly stable situation. The usual practice was to move these men every six months - bad enough for the men, but a disaster for their families. The wives lived out of packing boxes ever-ready for the next commitment.

A poem by Mrs. E. M. McKibben, written in the 1940's entitled The Old Packing Boxes, humorously reviewed the vicissitudes of the itinerating minister's wife in those early days.

THE OLD PACKING BOXES

"How dear to my heart are the old packing boxes
Piled out of the way in the loft in the shed
Infested with spiders and broidered with cobwebs
Serenely they're waiting high overhead,
Serenely they wait for the verdict of Conference,
Undisturbed by the fiat "Go forth" or "Go back".
As the days hasten on for the annual flitting
When the Methodist minister is ordered to pack,
The old wooden boxes, the dust covered boxes,
The iron bound boxes the preacher must pack.

How often when Conference is over we hasten
To pull down the boxes and brush off the dust.
And take up the carpets and take down the curtains
And wrap up the dishes, for pack up we must.
Ah, me! who can tell of the work and the worry
The din and confusion from morning to night,
The rush and the whirl, til a well-ordered household
Has lost its headquarters, demoralized quite,
The old wooden boxes, the iron bound boxes,
The old packing boxes all ready for flight."

In June of 1855, an old friend reappeared in the Marysville charge, M. C. Briggs, as preacher in charge. With him came Adam Bland as presiding elder. Marysville was indeed fortunate to have men of this stature. Briggs had been in Marysville for one quarter in 1853 just before the "roof caved in", financially speaking. This time Briggs would serve the charge for one year. Adam Bland was new to the area. A fine, handsome man, he had earlier

been assigned to the southern district where it was not unusual to travel 400 miles before a Methodist minister could be found. He served the local church from June 1855 to July 1858, an unusually long period. He arrived in California in 1852, having transferred from the Baltimore Conference and served in this State for nearly forty years before retiring.

Two years had passed since the holocaust of '53. The preacher still had no parsonage and rented whatever was available. To rectify this inconvenience, a committee was appointed to explore building a parsonage. Hanson, who had been away for several years, volunteered to serve on the committee with John C. Fall and others. The budget for June 1855 was quite expansive: \$2500.00 for the preacher in charge; \$400.00 for the presiding elder. Quite a change from the lean years of the not so long ago.

The quarterly sessions moved on rather serenely during Brigg's itinerancy. Meetings were held in Dr. McLean's office or in the Church office. During H. C. Benson's ill-starred stay, he had a small office partitioned off in the basement which, in more euphorious moments, was referred to as the "study". No reference appeared in the Minutes to the building of the parsonage, its location or cost, or progress. From later references of a sale in the Appeal, it appeared that the committee on the parsonage had bought the half block at 8th and G (160' x 320') across from the John C. Fall property at 7th and G, which also occupied the half block. Interestingly enough, Fall was a member of the committee. M. C. Briggs, much later, reported that the Marysville parsonage was rather luxurious (by Methodist parsonage standards, no doubt!). The first reference to the parsonage appeared in April, 1857. Further references were made to "bringing city water to the garden for irrigation purposes", and that "pipes had broken". "Should they be replaced or repaired?" or that "a committee to purchase carpet" had been appointed. But still no reference as to location, size of building or cost.

In November, 1856, J. Asbury Bruner replaced Martin C. Briggs as pastor. He was a tall, erect man, with an excellent singing voice. He served as chorister for the California Conference for many years and was chaplain for the State Legislature in 1891. (Earlier Briggs had served two terms as State Legislature Chaplain.) Bruner was assigned to Marysville shortly after his arrival from the Ohio Conference which he had served for sixteen years. At this time, the report showed two Sabbath Schools functioning, one in Marysville and one in Yuba City, with two superintendents, eighteen teachers and one hundred eleven children. Volumes in the combined libraries totaled 450. G. R. Baker acted as directing supervisor for both schools and promoted children-related activities which kept interest at high level. Long, enthusiastic reports filled the Minutes of the meetings. Greenbury R. Baker came to California from Ohio to better his health. He had wanted to enter the regular work of the Church, health permitting, and, during his stay in Marysville, where he served as the very lively superintendent of the Sabbath school, he was licensed as a local preacher by Elder Bland. Baker was a money maker. Too bad the Board did not notice! In 1867 he bailed the University of the Pacific out of the red ink by a series of master real estate maneuvers that cleared \$125,000.00. Unfortunately, in 1869, he died.

In 1857, the California Conference was again invited to Marysville. Church property was valued at \$10,000.00; the parsonage at \$5,000.00. Apparently, the mysterious parsonage had been completed. A long report on the examination of character for qualifying for licensed deacon and licensed preacher reviewed the knowledge of Scripture and Methodist Discipline required by the candidates.

The year 1858 moved along quietly with churchly matters again in proper focus. In October of that year a new team appeared. James D. Blain, who

had served as presiding elder in 1852, was preacher in charge, and Samuel D. Simonds was presiding elder.

Samuel D. Simonds came to California from Vermont in 1851 via the Isthmus. He was a man not easily intimidated. In taking a strong stand against gambling, both preaching and writing against it, he was beaten up by hooligans set upon him by a powerful San Francisco gambling house owner. His answer was to preach from the pulpit with a black eye asking God to forgive them. Later in the ministry, he was tried for heresy for his radical and inquisitive thinking. The Conference decided to try him only on his character while declaring dissent from his views. His character passed without question but he was never again allowed to engage in regular work - his dissension expressed in his article (Doctrine Concerning God) could not be accepted by his brethren.

Income remained fairly steady during Blain's ministry, not exciting - there were always arrearages - but it was not fluctuating so wildly. The Sabbath Schools were still functioning in a satisfactory manner under Baker's aegis. An infant class had been organized.

For August 30, 1859 the Minutes, under the heading "Characters Examined" noted that George M. Hanson was under consideration for licensed preacher but that he "had been laid over." The pastor requested to examine the case reported but the Minutes never revealed the details.

Eight months later a complete change came again. Edward Bannister as presiding elder and William J. McClay as preacher in charge stepped in to fill the shoes of Elder Simonds and Pastor Blain. Bannister, a college graduate from New York State, had a meteoric rise in the Methodist hierarchy, serving as pastor, presiding elder and college president (first president of Wesleyan College, San Jose, 1854) before his death at age 57 in Marysville in 1871. McClay, also a college graduate, came to San Francisco in 1852 from Maryland. He, too, served as a college president and professor at

-20-

University of Pacific - in the beginning called California Wesleyan College for a short period. Bannister stayed for two quarters and was replaced by I. B. Fish, a transfer from Ohio, who arrived in California via the Isthmus in 1851. Not a robust man, he had nearly died from virulent small-pox while attending his flock - but a dedicated pastor and presiding elder. Later in his history, he served as superintendent of public instruction in Sierra County.

Affairs moved smoothly through 1860; income and outgo fairly balanced. In 1861, a German District appeared in Marysville for the first time, small but ambitious. Charles Dierking, a Prussian, was its first minister. It was aligned with the Methodist Episcopal and a budget of \$1,000.00 was set-up for its operation. The German District was established as part of the regular Church in 1856. Again, the California Conference was invited to hold its annual conference meeting in Marysville in 1862.

In September of 1861, H. C. Benson the pastor who quit in 1853 because of inadequate income, returned as presiding elder, and David Deal arrived as preacher in charge. David Deal was a man for causes. He had joined the Canadians in their abortive attempt to throw off the British yoke, was captured and languished for some time in an English jail. He came to California in 1852 where he was assigned to Sonora. There he and his wife lived in a tent without a stove because the latter had been stolen from the San Francisco wharf. A man who can contend with a stoveless wife can handle anything. He was ready for Marysville.

The early winter of '62 was fraught with flood danger. On an especially stormy night, sensing that the levees might not hold, Deal arose from bed for a round of inspection. A break was imminent. He rushed to the bell platform of the Church and tolled the bell arousing the people of the town.

The bell platform was simply that - a platform with the bell hanging from a scaffold. The Church could not afford a proper steeple with the bell tower. It was not until Justus Greeley came along in the 1870's that a

proper tower was erected for the bell. He provided \$1000.00 for the tower and turret. Further, the bell was not all it was cracked up to be. It did develop a crack and instead of going "clang" it went "clunk". The Minutes recorded the progress - or the lack of it - in attempts to repair the bell. Committee after committee worked on it - unsuccessfully. But at last, in March, 1866, "a vote of thanks was tendered for the mending of the bell".

The first Christmas party for the Sabbath Scholars was simply reported. "We prepared a Christmas Tree at the cost of Sixty-six Dollars and Fifty-nine cents". No report on what was done for fun and games. At the April meeting J. Frederick Eastman was elected to the Board of Stewards. Fred, a Maine boy with ancestors who came over on the Mayflower, was a capable, **versatile** businessman. Educated at Kents Hill Academy, he had chosen engraving as his profession and soon was a master engraver. Suffering from poor health, he became convinced the California climate would cure his ailments. He arrived in Marysville shortly after entering the State via the Isthmus in 1862; at this time joining his father-in-law in the hardware business. From '64 on, he served as county clerk and treasurer; he was appointed postmaster by President Grant and later by President Hayes, serving from 1868-1883, when he retired. He flitted around the northern part of the State from McCloud to Cloverdale and engaged in a variety of income producing endeavors as unrelated as livestock, jewelry store, water company, flour mill, newspaper office clerk - in all of which he seemed successful, before returning to Marysville.

Apparently still smarting from his emotional departure from Marysville in 1853, Benson insisted that the Board of Trustees was not an official "legal" board of the Methodist Episcopal Church. The preacher in charge, therefore, was instructed to "appoint a Board according to the provisions

of the Discipline of the Church." The following persons were appointed: "P. P. Caine, G. R. Baker, A. Cole, S. W. Churchill, Charles Hapgood, T. J. McCormack and J. Fred Eastman." Further, Charles Hapgood was "instructed and authorized to procure a book and transcribe all transactions of business of the Board of Trustees from the present old book into the one kept solely for that purpose." Benson was not fooling around. Apparently, the "burning" he took before, he attributed to sloppy business methods which he felt still existed. He stayed for one year, September 1861 to September 1862, and no doubt feeling vindicated, departed.

Dr. William Grove Deal replaced his brother as pastor. His first meeting, a "called meeting," indicated that not all matters of the Church had been revealed in the Minutes. The parsonage must have proved too much. William Grove Deal, as president of the Board, on motion resolved that R. Merrile, Esq. be authorized to petition the Court in behalf of the Trustees. Requesting an order to deliver to J. Fred Eastman a clear and sufficient Deed of Conveyance, conveying to him and his assigns all the title vested in said Trustees as such to Lot 3, Block 7, Rge. C as designated upon the recorded map of said City of Marysville and set forth in said petition.

For further illumination, the following article appeared in the Appeal, March 27, 1903: "It was reported on the streets yesterday that negotiations were concluded whereby G. W. Hall will become owner of the Fuller property in the First Ward, now occupied by Mary J. Bryden and family. The main building was erected many years ago as a parsonage for the Methodist Church. Afterwards it was purchased by John C. Fall, who added on the north and south sides and fitted up the place for his daughter. She became the wife of Kincade, governor of Nevada, and removed from the State. Fred Eastman secured the property in March 1862, and lived there with his family until 1883. The size of the lot is 163' x 326', planted

in lawn, with fine shade trees and shrubery which add much to the surroundings." So much for the parsonage.

At the Quarterly meeting in February 1863, David Deal returned to serve as presiding elder. His brother, William Grove Deal, an M. D., had arrived in Sacramento shortly after the Gold Rush, and for several years practiced medicine there. At the time he joined the California Conference, he was a local elder.

The Christmas party for 1862 was much more ambitious than the one previously. There were two trees loaded with gifts; children formed in groups to sing and recite. They gave gifts to the Church. Further, they had collected \$55.00 for the Church. The arrearage at this time was \$300.00. The Board had tried renting the seats but some of these rents were long overdue, and no one wanted to collect. At a special meeting, the Board reported \$67.25 collected. "It was voted to pay the sexton as fast as money could be collected until the arrearage was paid up." At the next meeting in April, the sexton asked that someone else be employed as "he could not work for nothing." Members of the Board volunteered to do janitorial service until they could afford a sexton. At times the Church was "let out" for special programs for which a rental was charged. Unfortunately, a Professor Mix used the Church for three programs and had not paid. The Board was justifiably angry and moved that the Church not be "let" for any future programs. A sort of belated "Nix on Mix."

In June, collections were good. Even the pew rents were coming in. J. Fred Eastman was ecstatic, and according to him, "everyone was enthusiastic."

G. R. Baker was no longer in the Marysville charge and his place in the Sabbath School was taken over by J. Fred Eastman, who also planned outside activities among which was a picnic at the Marysville Park (not further

identified - could be Knight Park north of Marysville). Everyone went in cars provided for by Contractor Binney, free of charge. This was the first excursion in railroad cars north toward Oreville where the track was being laid."

J. Fred, however, did not last long with the school. He resigned because of "poor health." But he did tighten up the school organization - even the teachers went to school as students and the pastor preached on the lesson they had studied. Membership count in the parish was never large - 53 members. Pastor Deal was disappointed in the members. "Some I have never seen", of the congregation, "The congregations are fair and attentive, but I see no advance in anything that is very encouraging." Pew rent collections was again being neglected. "Brother Cole refused the honor of being appointed collector again." J. Fred was appointed and "encouraged to bring the rents current." They voted their thanks to the organist and their regrets for not being able to pay her more due to the depleted condition of the treasury. "This is all they feel authorized to do."

In October '63 William Grove was slated for the Conference. The Trustees were in a hustle to collect money to cover his salary deficiency. Although \$1600.00 had been set in the budget, he had received only \$1200.00. Fearful of losing him, the Board passed the following resolution: "That it is the wish of the members of this Society that our present Pastor, William Grove Deal, be returned to us for the coming year. Resolved that a copy of the foregoing be forwarded by the Secretary to Bishop James." (J. B. Hill was secretary to the Bishop. In 1866 Hill would follow Pastor Deal in the Marysville charge). The Board's resolution must have had some effect. Pastor Deal served Marysville until April 1864.

The rest of 1863 limped along on arrearages which were frustrating to all concerned. The pastor's salary stayed at a little more than \$100.00 a

month. The sexton and the organist received small rations and at times the Church could not afford either. J. Fred's humor bubbled irresistibly. "No budget allowance by the estimable committee for super-annuated ministers." The Board did budget \$17.00 per quarter but it seemed unlikely that this sum would be realized. However, Marysville was not alone in her financial woes. At one California Conference, Marysville sent the only money received for the super-annuated ministers fund - \$10.00. Times were tough all over.

The Christmas party of '63 was a resounding success. Parents, friends and children gathered together for songs, recitations, music and gifts. The parishioners gave Pastor Deal a \$145.00 gold watch, a token of regard from his many friends. In February of '64, P. P. Cain, a valued member of the Board, died. This called for a resolution in his memory, "Faithful in all that related to our interest and the cause of Christ, endeared to us by Christian fellowship and kindness; Resolved: We sincerely and reverently bow to our heavenly Father, we sincerely feel and mourn our great loss. We offer the widow and bereaved friend our condolences." According to the record, "Cain had suffered great pain."

A special meeting had to be called on February 14, immediately following the Quarterly meeting. The deficiency to the pastor was then \$366.25; there was also an indebtedness to the organist and the sexton. J. Fred reported "By a special effort the demands of presiding elder are met and we hope, ere long, to reduce the deficiency in the pastor's case." (Considering the sums of money that constituted the "glue", it is a marvel the Church held together at all.) April was different. Collections were great. The Board could almost pay the pastor in full and "did pay the presiding elder in full up to and including the present date."

September found it necessary to make an accounting on the budget and to rectify deficiencies, as Pastor William Grove Deal and Elder David Deal

were being transferred. For the preacher in charge the estimate had been \$1500.00. The collections, \$969.41; balance due \$530.59. For the presiding elder, the estimate had been \$150.00; the collections, \$133.00; balance due, \$17.00.

Before the Deals departed, the Board scurried around to see what could be collected. William Grove Deal agreed to accept \$200.00 in full for all demands for salary. The Board was \$37.00 short which "amount Brother Hartwell agreed to see paid the next day." We will have to assume Brother Hartwell came through. If he did not well - the pastor had a gold watch worth \$145.00, for whatever comfort that was.

From 1850 through 1864, California was a kaleidoscope of activity. These were the "times to try men's souls." The period of the Argonauts and the Gold Rush, of a burgeoning and motley society, of a new and becoming statehood, of a fratricidal rift in the Nation created a turbulence that touched all those within the State. During this period, the struggle to keep the Church going and growing was a financial burden of such pressure it seemed only a miracle could save it. And miracle there was, the miracle of the right man in the right place at the right time. These dedicated servants of God sacrificed their comfort and well-being for a cause from which there was no turning back. Through the long, lean, hungry years they toiled unceasingly. Sometimes their discouragement was voiced in a plaintive plea, "O, that God would greatly increase the faith of the Church!" But they never stopped. They toiled for the richest harvest of all - men's souls, God's gold.

S O U R C E S

Methodist Pioneers of California 1847-1947	John W. Winkley
In Search of God's Gold 1849-1949	Leon L. Loofbourouw
Fifty Years of Methodism 1849-1901	Charles V. Anthony
Official Board 1865-1874 Minutes Book	First Methodist Church
Quarterly Conference and Official Board Minute Book 1863-1892	First Methodist Church
Beginnings of the First Methodist Church Minute Book 1859-1864	First Methodist Church
William Marsh Wadsworth Family, A History 1829-1908	Leo Wadsworth
George M. Hanson 1799-1878	Earl Ramey, Notes
Biographical Record of Sacramento Valley, 1906	Professor J. M. Guinn
Yuba City Sunday School Record Book 1873-1878	First United Methodist Church
South Butte-Sutter City Record Book 1861-1893	Sutter Methodist Church

A C K N O W L E D G M E N T S

Reverend Harry H. Vise	First Methodist Church, Marysville
Reverend Edgar Nelson	First Methodist Church, Yuba City
Reverend H. Earl Morris, Jr.	Sutter United Methodist Church
Earl Ramey	Mrs. Donnell Greely (Clyda)
Mrs. Forrest Lowe (Alice)	Mrs. I. E. Doty (Ida)
Mrs. A. Ben Lemenager (Olive)	Leo Wadsworth

Special acknowledgment and thanks are due the authors of the source books from which I researched my biographical data and historical background of the Methodist Episcopal Church. I am most indebted to the Reverends Harry H. Vise, Edgar Nelson, and H. Earl Morris, who so generously lent me the treasured record books of their respective churches. High on my appreciation roll, too, are the following: Earl Ramey, Clyda Greely, Alice Lowe, Ida Doty, Leo Wadsworth and Olive Lemenager who opened doors for me. "No man is the whole of himself; his friends are the most of him" and so it has been with the preparation of this article on The Methodist Episcopal Church The Critical Years.

GLEANINGS

Ad in Appeal August 11, 1915

Variety Dept. Store

Outing Flannel

Large Assortment of Patterns

Heavy Grade

Special - 12 yards for

\$1.00

Ad in Marysville Appeal March 27, 1914

The Valley Meat Company

receives today

A Carload of Choice Quality

Australian Beef

to be retailed at

12½, 15 and 18 Cents per Pound

While it Lasts

Ad in Marysville Democrat June 5, 1915

The Turf Shoeing Shop

Jack O'Keefe

Scientific Horseshoer

Specialty made of curing lameness and

faulty gaited horses. Horses sent for

and returned. Barnes old shop on Third Street

RENEW YOUR MEMBERSHIP FOR 1975

*

* TO: Mrs. Wanda Rankin, Treasurer
* Sutter County Historical Society
* 805 Orange Street
* Yuba City, California 95991
*

* _____ Please renew my/our membership for 1975
*

* _____ Please enroll me as a member for 1975
*

* _____ Enclosed is my/our check for
*

- * _____ \$50 for a life membership
- * _____ \$10 for our firm/lodge/clud membership
- * _____ \$ 5 for our family membership
- * _____ \$ 3 for my single membership/library/school
- * _____ No charge if 90 years of age and born in Sutter
* County

* Signed _____
*

* Firm/lodge/club/school _____
*

* Address _____
*

* City _____
*

* State _____ Zip _____
*

ANALYSIS OF MEMBERSHIP

WE HAVE 314 MEMBERS counting couples in joint membership and institu-
tions. Ten of these are honorary and 47 are paid up life members. Sixteen
are schools and libraries and 10 are organizations or institutions. We
send out 264 BULLETINS because the joint members receive only one copy.
These 264 go to the following places:

- Yuba City - 113; Marysville - 20; Meridian - 19; Live Oak - 18;
- Sutter - 13; South Sutter County (Nicolaus, East Nicolaus, Rio
Oso, Pleasant Grove and Wheatland) - 17; Butte County - 11;
- Sacramento - 9; Bay Area - 11; Southern California - 10;
- Northern California - 16; and one to each of the States of
Arizona, Idaho, New York, Rhode Island, Washington, Wisconsin,
and the District of Columbia.

LIST OF DONORS TO MEMORIAL PARK (continued from July BULLETIN)

Verna M. Sexton	in memory of C. J. Harter
Mr. and Mrs. Steve Wisner	in memory of Eda Mary Macklin
Ruth Baun Sayer (Mrs. Edmund Sayer)	in memory of Mr. & Mrs. L.D. Baun
Mr. and Mrs. John Palmer	in memory of Edward F. Yonce
Alice and Bill Dawson	in memory of George Edwin Walley
Cliff and Helen Abbott	in memory of George Edwin Walley
Mr. and Mrs. Starr Poole	in memory of George Edwin Walley
Verna Sexton	in memory of Mr. Florenz Forderhase
Mr. and Mrs. George Derby	in memory of Alice E. Reynolds
Marcella Hardy, Roberta McCoy and Elizabeth Phillips	in memory of George Tarke
Mr. and Mrs. R. A. Schnabel	in memory of Gene Lay

LIST OF DONORS TO THE MEMORIAL MUSEUM (also continued)

Mr. and Mrs. George McFeely	in memory of Gene R. Lay
Mr. and Mrs. George McFeely	in memory of Carl N. Mitchell
Rotary Club of Marysville	
Steve, Marcia, Kristin, and Denise Harter	in honor of Howard and Norma Harter
Charles H. and F. Jane Harter	in memory of Earl Leland and Elsie May Harter
Mrs. Nell (Harter) Priddey	in honor of Howard and Norma Harter
Hansel Harter	
Billie B. Harter	remembering the Harter reunion
Bruce T. Harter and Family	in memory of George Harter Descendants
Bruce T. Harter and Family	in memory of Chauncey Harter
Howard and Norma Harter	in memory of Katherine Lamon
J. Pieter Van Eckhardt	in memory of Flora H. & Clyde Harter
Leonard and Elsie Harter	in memory of Flora H. & Clyde Harter
Howard and Norma Harter	in memory of Velma McBride Wilson
V.W.W.I. #928 (John Sutter Barracks)	in memory of Past Veterans
Howard and Norma Harter	in memory of Walter L. Barrett

Frances Duncan	in memory of Walter L. Barrett
Genevieve Wold	in memory of Walter L. Barrett
Freida C. Keefer	in honor of Howard and Norma Harter
Luella and Ernest Briick	in memory of Sibilla Briick
Edward R. Davis	in memory of Addie Robinet Davis
Maude K. Roberts	in memory of Walter L. Barrett
Frank and Carolyn Gareis	in honor of Leonard J. Harter
Mr. and Mrs. R. A. Schnabel	in memory of Walter Barrett and Ocel Chance

* * * * *

Marysville Appeal, May 3, 1864

S. S. Picnic - The several Sunday schools will unite this morning for a picnic excursion to the grove near Rose station on the Oroville railroad. The children, with superintendents and teachers, will be conveyed to the grounds by an extra train of cars, leaving at 9 o'clock. This will be a pleasant affair for the young folks.

Marysville Appeal, May 13, 1864

Bad Appointment - It is reported that our old friend, Surveyor Upsom, has appointed J. Pennington of Sutter a deputy or to some other position under him. We can hardly believe the rumor true because Mr. P. is a notorious copperhead. He was a candidate before the late county convention in Sutter for county surveyor, but failed to get the nomination.

Marysville Appeal, November 12, 1864

Three Cheers - A little crowd of secessionists and copperheads, six of one and half a dozen of the other, got together on Thursday opposite their office, and gave three cheers for New Jersey and Allison's ranch.

MEMORIAL MUSEUM ***** A REALITY

In the last several issues this BULLETIN has had articles about a building to house the artifacts and memorabilia of the past presently honored in our Museum located in a rented building in Carriage Square, Yuba City. Our Museum there has been operated by aid of and for the County by the Sutter County Historical Society. Credit for the Museum's establishment ten years ago belongs to Mrs. Ida Doty who has contributed so generously both of her time and unflagging efforts in its operation.

On April 10, 1972, Howard and Norma Harter gave to the County of Sutter 4.26 acres of land to be planted to trees as living memorials to the pioneers and veterans of this area. To accomplish this the Sutter County Historical Society agreed to plant trees and care for them for a period of three years, since the County had no facilities to care for them at that time. Two Hundred Seventy Four trees are now growing in this plot of land, financed by gifts from individuals as memorials to friends, and by some organizations who have appreciated the idea of a Memorial Park.

With the Park project well under way by October 1973, the Harters (life members of the Historical Society) aware of the need for a permanent home for the Museum, then gave \$100,000 to the County to set up a Community Memorial Trust Fund to be administered by a Board of Trustees consisting of the five Sutter County Supervisors, Mr. Lonny Renfrow, Mr. Renzo Del Pero and themselves for that purpose.

In order for the Museum building to face Butte House Road the approximate one acre lot remaining between the acreage given by the Harters and the frontage road, Mr. Gilbert Williamson pledged a gift of \$15,000, together with \$5,000 loaned by the Trust Fund bought this piece of land from Mr. W. L. Williams (who in turn, returned \$2500 as a gift).

Since that time gifts approximating \$2500 have been received from various individuals and organizations.

With all bills paid, to date, plans were drafted by Forest Duranceau, of the firm of Gillett-Harris-Duranceau & Associates and approved by the Trustees for the erection of a building to provide over 4,500 square feet (our present rented quarters have but 1200 square feet) and advertised for construction bids.

The many requirements of the State Code for a public building, having to comply with County Ordinances, such soil tests, surveys, Planning Commission hearings, rehearings etc., have been time consuming and costly.

The architect's estimate of the basic project was \$98,000 (which was within our reach) but the low bid proved to be about 25 per cent higher or \$127,797 leaving the fund facing a \$47,500 deficit between projected building costs and funds currently available.

The Board of Trustees felt that to reject the bid and to ask for new ones would very likely result in their being higher, since there would be the added costs of redrafting and starting all over, with a much smaller building.

Now it is a legal requirement that all money must be available before accepting a bid. Thus with the time limit for acceptance of the bid expiring the following day, it was decided by the Board of Supervisors at their meeting August 27 that, by a transfer of County funds a loan of \$50,000 be made with the proviso that evidence be submitted that the loan would be repaid!

With but 24 hours remaining for bid acceptances then, rather than have all the effort and expense go for naught, and giving up all hopes for building this year, Mr. Harter just informed me that he and Mrs. Harter then gave to the County two non-interest bearing notes, each for \$22,500 to be paid on January 2, 1975 and August 27, 1979 respectively. His offer was then accepted, (he was happy to report) and, on the following day, August 28, the County advised the Contractor that the bid was accepted. Thus the community is at last assured of having its own building!

After the building is completed (hopefully in five to six months) it is agreed that the County will assume the responsibility of the operation and maintenance of the museum as well as that of the Memorial Park.

The project when completed, will have parking space for over 20 cars, an access road to the storeroom, and off-site improvements i.e., paving of Butte House Road.

Since the Harters have been so generous in meeting this crisis by underwriting a guarantee of the loan return, and so many have said they wanted to help, with Note No. 1 having to be paid by January 2, 1975, NOW IS THE TIME TO MAKE A GENEROUS CONTRIBUTION to the Community Memorial Trust Fund. Will you help raise that \$22,500 loan by January 2?

Remember ALL GIFTS ARE TAX DEDUCTIBLE AND LIKewise gifts are not limited to members of the Historical Society. They are welcomed from any and all, since the Museum is for all people to enjoy.

Abraham Lincoln said:

"I like to see a man proud of the place in which he lives:

I like to see a man live and serve in it so that his place will be proud of him."

RANDOLPH A. SCHNABEL
President

Marysville Appeal, October 6, 1864

Near Germany - Railroads and overland stages shorten the distance between California and the old world. Yesterday Raphael Katz received a letter from Germany which has been transmitted in the short pspace of five weeks.



First Methodist church, erected in 1925 at 8th and D streets, Marysville.