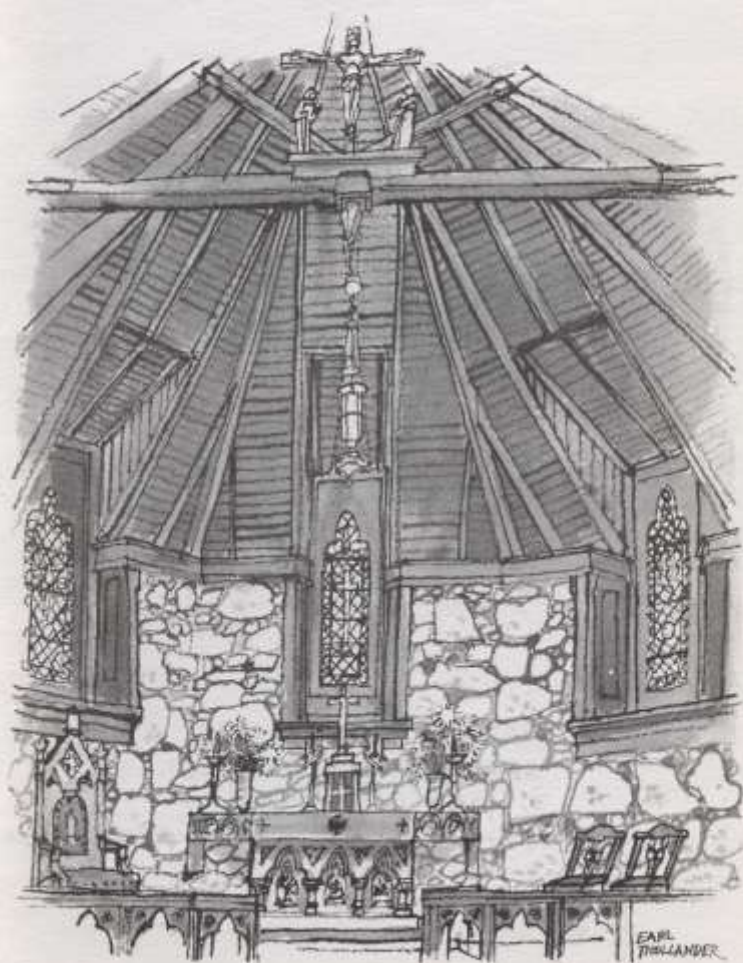


History of the Parish of Grace Church

St. Helena, California

By CHARLES POPE ROSSIER



History of the Episcopal Church

the Episcopal Church

by CHARLES FREDERICK

of the Episcopal Church



GRACE CHURCH (Episcopal)

St. Helena, California

The Sanctuary with Rood figures carved by Emil Thomann

Interior renovated 1971

Drawing by Earl Thollander

**HISTORY OF THE PARISH OF GRACE CHURCH
ST. HELENA, CALIFORNIA**

**In the Year of Our Lord, 1975, which, of its Founding, is the
Centennial**

CHARLES POPE ROSSIER

Advent, 1975

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FOREWORD

In spite of the many vicissitudes and "backsets," and in spite of the lacunae in which no priest-in-charge provided services of any kind to the gasping mission, it somehow survived.

Therefore, since the Holy Spirit has preserved it and directed it for a full century, it seems to us only fitting and proper that we should prepare for ourselves and for our posterity, a truthful record of all such pertinent information as our diligent researches have been able to reveal.

It is with that purpose that we present the following history.

THE DIOCESE OF NORTHERN CALIFORNIA HISTORICAL SUMMARY

- 1849 The first Episcopal Service in what is now the Diocese of Northern California was held in August 1849 in a blacksmith shop at Third and K Streets, in Sacramento. The officiant was the Rev. Mr. Burnham, who had come to California from New Jersey.
- 1849 The second parochial organization in the State of California was Grace Church, Sacramento.
- 1854 On February 3, 1854, The Rt. Rev. W. Ingraham Kip, D.D., the first Bishop of the State of California, held a Service in Sacramento.
- 1874 The General Convention constituted "The Missionary Jurisdiction of Northern California" and elected the Rev. John Henry Ducachet Wingfield, D.D., to be the Bishop. The new Jurisdiction began with sixteen clergy, who chose to be transferred from the "Mother" Diocese of California; twelve church buildings and two schools: St. Augustine's and St. Mary's at Benicia.
- 1898 The Name of the Jurisdiction was changed to the "Missionary District of Sacramento."
- 1902 The official Seal was adopted.
- 1903 "The Sacramento Missionary" was started as a quarterly publication.
- 1910 "The Missionary District of Sacramento" became "The Diocese of Sacramento."
- 1961 The Annual Meeting of the Fifty-first Convention of the Diocese of Sacramento changed the Constitution, whereby the Diocese of Sacramento became the "Diocese of Northern California."
- 1961 "The Sacramento Missionary," beginning with the issue of May, 1961, was re-titled "The Missionary."

PREVIOUS MISSIONARY BISHOPS

1874-1898	John Henry Ducachet Wingfield
1899-1910	William Hall Moreland

PREVIOUS DIOCESAN BISHOPS

1910-1933	William Hall Moreland
1933-1957	Archie William Noel Porter

PRESENT BISHOPS

1957	Clarence Rupert Haden, Jr. D.D., consecrated coadjutor June 14, 1957. Became Diocesan January 1, 1958, and Edward McNair, D.D., consecrated Sufragan November 30, 1967. On June 1, 1973 he was granted disability retirement.
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COMPASS OF THE DIOCESE OF NORTHERN CALIFORNIA

The Diocese comprises that portion of the State of California lying north of the southern line of the Counties of Sonoma, Napa, Solano, Sacramento, Amador and El Dorado. Square miles: 53,100.

VICARS OF THE MISSION OF GRACE CHURCH

I. Avery Shepherd	November, 1877 - May 1879
Vacant	May, 1879 - November, 1882
Alfred Todhunter	November, 1882 - November, 1886
M. S. A. Looney	June, 1887 - November, 1887
Vacant	November, 1887 - August, 1891
Webster L. Clark	1891 - 1900
William R. Powell	1900 - 1902
Webster L. Clark	1902 - 1905
James Atkins	1905 - 1906
Webster L. Clark	1906 - 1908
Benjamin J. Darneille	1909 - 1910
Webster L. Clark	1910 - 1920
Irving E. Baxter	1920 - 1935
Ralph Cox	1935 - 1937
Charles A. Homan	1937 - 1946
H. P. Malcolm Stewart	1946 - 1951
Harry B. Lee	1952 - 1954
Richard N. Warren	1954 - 1955

RECTORS OF GRACE CHURCH

Richard N. Warren	1955 - 1956
Richard G. Johns	1956 - 1958
John L. Bogart	1958 - 1965
Zeland Hillsdon-Hutton	1966 - 1968
Richard C. Tumilty	1969 -

ACKNOWLEDGEMENTS

Aside from the primary sources from which this history has been obtained, namely the *Register* and Vestry Minutes of Grace Church, Diocesan files of the *Missionary*, the *Diocesan Journal*, and various newspapers in the Napa Valley that are identified in the text, the writer is indebted to Joanie Berry* for information contained in a paper she prepared for her high-school course in "American Life and Government" entitled *Grace Episcopal Church*, submitted on January 21, 1966; to Margot Venezia, who laboriously read and typed the pertinent entries in the parish *Register*, thus presenting in legible form the very difficult chirography of that document, portions of which, indeed, still remain illegible both to her and to me; to Leo H. Martin for his notes from the "Early History of St. Helena" as found in various issues of the *St. Helena Star* and to June Gelein, secretary to Bishop Haden, who assisted me in my examination of Diocesan records.

C.P.R.

*Now Mrs. H. A. Linder

Chapter 1

BEGINNINGS

The earliest mention of Episcopal services in St. Helena, California, refer to the Reverend Theodore R. Lyman, D.D., Rector of Trinity Church, San Francisco, who bought a place some three miles northwest of St. Helena,¹ and who, on his visits here, occasionally held services in an old stone Presbyterian House of Worship,² the first of which took place in July, 1871. He was the grandfather of Mr. W. W. Lyman, now living, and in 1873 became Bishop of North Carolina.

Three other priests of our faith are also referred to as having held services here at odd times between 1871 and 1875. The Reverend William Leacock visited St. Helena and held services in 1874, and the Reverend George D. Silliman from Napa, and Dr. James Lloyd Breck, Rector of St. Paul's, Benicia, also are stated to have held services, but no dates or places of worship are supplied.

In the historical summary of the Diocese of Northern California it may be noted that the first Episcopal service held anywhere in Northern California occurred in 1849,* only 22 years before the first service in St. Helena; and that there was not even a "Missionary Jurisdiction" of Northern California until 1874, only one year before our founding as a parish.

The Primary (i.e. first) Convocation of the Protestant Episcopal Church in the Missionary Jurisdiction of Northern California was held on May 6-7, 1875, in Grace Church, Sacramento.

A few months later, on December 11, 1875, as the guest of Mrs. Heath,³ Bishop A. W. D. Wingfield made his first visit, and on Sunday, December 12, assisted by the Reverend Mr. Silliman, confirmed fourteen persons at "the Baptist House of

¹ At that time a village of something less than 1500 population

² Parish Register. Dr. Shepherd, who made this entry, declines to call it a church.

* Other than the historic Anglican service held by Sir Francis Drake's chaplain, Fletcher, at Drake's Bay, Marin County, in 1679.

³ No Christian name given

Worship." Such a large number of confirmands at this time would certainly indicate that there must have been a group of dedicated and faithful people who had somehow arranged for their proper instruction.

No doubt in recognition of this fact, Bishop Wingfield, on this date, and in what the *Register* refers to as "the Baptist House of Worship" organized the mission parish by the following appointments:

Charles Wheeler, Esq.

Senior Warden

James R. Groesbeck, M.D.

Junior Warden

Charles Youngs, Esq.

Treasurer

Thus, we date our official beginning from that day in Advent a century ago.

Beginning in January, 1876, the Reverend George D. Silliman once a month came up from the church in Napa (St. Mary's?) to officiate at a service in St. Helena. There were four of these services. Then there was nothing; no one came and no services were held for the four months of May, June, July and August.

The famine ended in September. On the tenth of that month the Rev. Mr. W. H. Moore, Rector of the Church of the Ascension in Vallejo, came to St. Helena for the first of four



Grace Episcopal Church, 1915

monthly services. At the December services the "Rev. Mr. Moore called a special meeting of the congregation . . . and there organized the society known as the Church Guild of the Episcopal Church of St. Helena. Mrs. Heath, President; Mrs. Smith, Secretary; Mrs. Pellet, Treasurer."⁴

Apparently at this same meeting, "The name of this church was chosen after mature deliberation-viz. Grace Memorial Church of St. Helena. Protestant Episcopal. Anno 1876, Month, December."⁵

On page 219 in the *Register* the account continues: "The Memorial designation . . . is designed to commemorate the Hon. his excellency Ex-Governor Edward Stanly, Dr. Charles Sangley, and _____, and _____, and _____." The blanks indicate names that were not recorded.

By June of 1877 the ladies of the Guild held a Fair, apparently the first of many fund-raising functions that the women of the parish have undertaken throughout the years. As reported in the *Register* its success was somewhat ambiguous: "... held a Fair in which they were successful, although the expenses of the same were most injudiciously and uneconomically large, in raising clear a very encouraging amount for a new and recent organization."⁶

At about this time Dr. Allyn (for whom a street in St. Helena later was named) presented the Church Guild with a small lot near the Seminary⁷ on the corner of Hastie (now Hudson) and Spring Streets, and the Guild purchased a lot adjoining for the purpose of erecting a church building.

On August 11, 1877, a deed for the two lots was given to Bishop Wingfield. Two thousand two hundred dollars had been subscribed for a church building. The *Register* states: "A fine Sunday School was organized holding its meetings in the Seminary. Mrs. Heath and her daughters, Mamie, Sallie and Virginia, with Mrs. Smith and Miss M. I. Sangley, became very efficient in the organization of the school. On and after Nov. 10th, 1878, the Sunday School met in our own chapel in the village. Bp. Wingfield organized the school.

⁴ Parish Register, p. 218

⁵ op. cit.

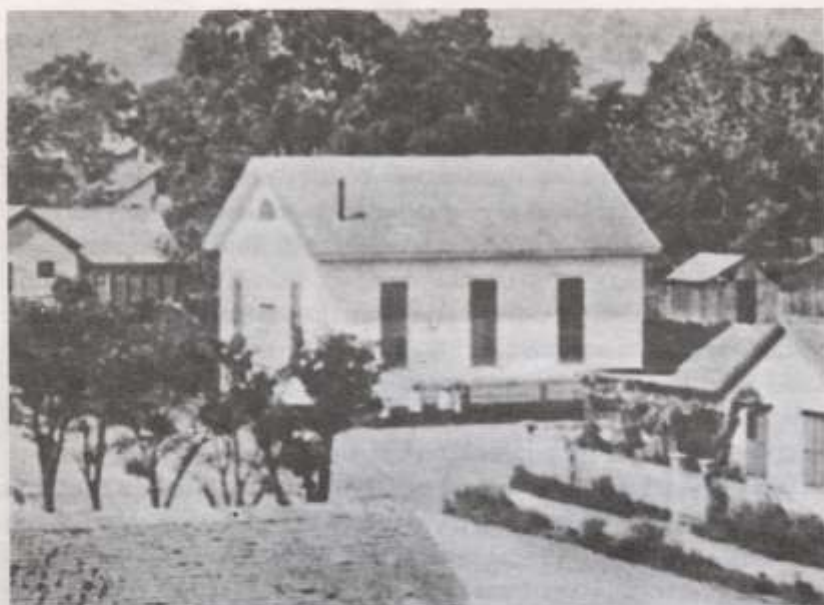
⁶ op. cit.

⁷ A school?

"Dr. Allyn and his wife most generously gave to Grace Memorial Church the use of the Seminary free of charge, not only for the previous services, but for the whole time of Dr. Shepherd's first year—viz: November 1877 to Nov. 1878. The Lord reward them for their deeds of kindness! The lot of land which by them was given originally on Spring Street, on condition that the church should be built thereon, was continued as a gift, without that condition, when it became necessary to exchange those lots for the one now owned in the village.

"While the locality was sufficiently convenient to those who had carriages, it soon began to appear that the distance was inconvenient for the residents of the village. This was more effectually tested after Dr. Shepherd had taken charge, holding services regularly every Sunday for a year. The test of all seasons showed therefore that the distance was too great to secure any even approximate regularity of attendance from the people of the village or even children of the Sunday School in any kind of extreme weather."

For the reasons given above, a little over a year later the lots were sold and/or exchanged for a site extending along Spring Street from Oak Avenue to Kearney Street, a portion of which is now occupied by our present church. Excerpts from the *Register* set forth the details. Under the date of November 10, 1878, appears the following entry on p. 220 of the *Register*. "An admirably situated lot was obtained in the village on which stood the old Romanist Chapel, which was a part of the purchase: The lot and building are now the unencumbered property of the Grace Memorial Church and, beginning with November 10, 1878, when the first service was held in the chapel in the village, the services have been held regularly there ever since. One year's experience had given practical demonstration that it would be inexpedient and impracticable to establish a church for the benefit of the people of the village as far out as the lot first contemplated, on Spring Street near the Seminary. This is the experience of the Rector who has tried it faithfully for a year, and the judgment of the gentlemen and the ladies of the congregation."



The Romanist Chapel, purchased in 1878

The Dr. Shepherd mentioned above was the Rev. I. Avery Shepherd, D.D., from Baltimore who was appointed priest in charge of the mission and thus its first vicar. His salary was \$680.00 per annum. No rectory was supplied.

His first service was on Sunday, November 4, 1877. It also was the last held in the "Presbyterian House." From November 11, 1877, to and including Sunday, November 3, 1878, services were held in Dr. Allyn's Seminary. Thereafter, beginning on Sunday, November 10, all services were held in our newly acquired chapel on the corner of Spring Street and Oak Avenue.

Thus, these first three years seem to have been propitious. Through the generosity and cooperation of members, real progress had been made. Aside from such major gifts as those made by the Allyns, these others are recorded: "an exceedingly beautiful Bible for the Lectern was presented by Mrs. Charles Langley in November, 1877; an elegant and appropriate communion of Altar Service, consisting of the Flagon, Chalice, and Paten was presented during the year of 1878 (part at Easter, part later in the year) by Mrs. Stanly, widow of

Governor Stanly; a fine Prayerbook, limp, for the Altar by Miss Garber, niece of Mrs. Stanly, Spring of 1878."⁸

On January 1, 1878, a New Year's ball was held in the National Hotel and, in conjunction with this, the ladies of the Episcopal Guild sponsored Mrs. G. B. Crane's (Crane Street) exhibition of a portfolio of "Birds of the Pacific" consisting of original drawings by her first husband, Colonel Grayson (Grayson Street), a well-known naturalist. Under the same auspices there were other pictures and art objects. All these events seemed to bode well for the future of the new church. And then Fortune turned her wheel.

⁸ Register, p. 220



The children of the Sunday School, on April 22, 1932, planted a sempervirens redwood which was named "Delight," donated by Mr. and Mrs. Howard Overacker and planted in honor of their granddaughter, Delight Overacker (how Delight has grown). Participating in the ceremony were, back row, left to right: Virginia Ward, Marie Saunders, The Rev. Irving E. Baxter, Oliver Eisan, Melvin Eisan, Roy Chavez, Louis Saunders, Leland Sears and Alene Bonhote. Front row, left to right: Dorothea Eisan, two unidentified girls, Van Ballentine, Helen Ballentine, Marshal Sears and (little girl) Jacqueline Sears.

Chapter 2

THE FIRST LONG WINTER OF OUR DISCONTENT

On p. 221 of the *Register* occurs the following entry: "Probably few congregations of this size in the country have received so many backsets as this one in so short a time and all seriously affecting the prospects of the church.

1. Pecuniary reverses of certain members of the congregation, sufficiently well known to need recording here (1878).
2. Death of Dr. Groesbeck about the end of September 1878. He was the Junior Warden of the church.
3. Removal of the family of Mr. Henry M. Allen, all from parents to children, influential for good.
4. Removal of Mrs. Langley and her daughter (1878-9). Both these removals take away persons of means and very efficient helpers in the Sunday School.
5. Removal early in spring (1879) of Mrs. Heath and her family. All energetic workers and three of the most efficient teachers in this or any other Sunday School.
6. Removal, spring (1879) of Mrs. Smith, President of the Guild, member of the choir, and teacher in the Sunday School.

These entailed upon us, within the space of six months, beginning with the fall of 1878—*two* pecuniary reverses, *four* removals, *one* death, the loss of *six* Sunday School Teachers, being all those of long standing, and the virtual *loss* of the choir."

The Rev. Shepherd was indeed a good shepherd. His notes on "backsets" are a poignant indication of his concern. Gentleman and scholar that he was, a product of the cultured East, he probably was totally unprepared for the wild West and the difficulties that confronted him in St. Helena. Yet when he was called to Santa Rosa in 1879, he left with regret and forebodings of ill for our church.

During the first year of Dr. I. Avery Shepherd's tenure at Grace Church, the parish was able to pay him the munificent salary of \$600.00. In the summer of 1878 there was the

prospect of his leaving for greener pastures. After some effort, the Guild, which seems to have been the effective motivating force of the parish, felt able to offer him a monthly stipend of one twelfth of \$1,000.00 i.e. \$83.33. To this he assented. The agreed-on amount was paid for three months. Thereafter the removals of prominent members resulting in "pecuniary reverses" previously referred to, caused the payments to dwindle up to the time of Dr. Shepherd's departure in June, 1879.

"During the spring, summer, and autumn of 1878, attempts were made, and for a length of time persisted in, to establish among adults a regular system of Bible instruction and Bible readings. The meetings were familiarly, though not quite correctly, designated as the 'Bible Class.' Much interest was usually manifested. But the remoteness of the residents operated unfavorably. It happened that no persons were in attendance on two consecutive occasions. Entire inability sometimes kept all away, and the weather would prevent any gathering. In this way the same reading was appointed for five successive weeks. The attendants would thus lose all connection, as well as progress in the lessons. Therefore when the numbers had been reduced by the removals in the fall of 1878 and rains had set in, no further appointments were made."⁹

Other attempts to hold the interest of the people and to provide something that would prevent total dissolution of the parish were made.

"Sunday night services were commenced in early spring of 1879, alternating with the nights when there were meetings in the Presbyterian House of Worship. Lectures, not sermons, were provided. Here again, distance greatly interfered with the attendance of our own people. There was apparently no want of interest in the lectures themselves, for they were sought for publication in the secular paper of the village, to the number of five or six. But the removals from our congregation at length so reduced the number of attendants, that the appointments were discontinued for a time, at least."¹⁰

In the spring of 1879 the Northern Jurisdiction of California was startled by the announcement in the public press

⁹Register, p. 222

¹⁰Register, p. 223

that Bishop Wingfield who, as a missionary bishop was eligible, had been called to become the Diocesan of Louisiana. During April and May he visited that state, asked, and was granted time to consider the call. At our own convention in Sacramento, on May 23, Bishop Wingfield stated that if he could make proper disposition of the Benicia School (St. Augustine's College?) he probably would accept the call. However, on June 25, 1879, by letter to the parish, he stated that he had declined.

Land and building remained, but the people scattered. This long "winter of our discontent" lasted from the end of 1878 to 1882. The parish was without a priest for three and a half years. The church building, which had never been much more than a shelter, had fallen into disrepair, and the people were like lost sheep. But in 1882 Bishop Wingfield appointed the Reverend Alfred Todhunter as Priest in Charge, at a salary of \$255.00. Of course no rectory was provided.

As might be supposed, the new vicar at first had no small difficulty in obtaining any sort of attendance. He wrote: "Congregation small (whole number of souls in parish 78) and inactive—contribute \$2.50 per month for service."

An then once more Fortune turned her wheel.

Chapter 3

"IF WINTER COMES, CAN SPRING BE FAR BEHIND?"

On All Saints Day, 1882, a note in the *Register* reports "A new settled condition of things has come about. The attendance is good, and we have a good choir. We worship, however, in the same cheerless building."

At about this time the word "Memorial" was dropped from the church's name. By "common consent" the *Register* reports, "the idea that a church be erected to the memory of persons is out of the question. All relatives have removed and have long since ceased to take any interest in the church here. The Parish will therefore be known as *Grace Church, St. Helena.*"

In the Parochial Reports presented in the Ninth Convocation the diocesan *Journal* for that year (1883) contains the following:

"GRACE CHURCH, ST. HELENA, NAPA COUNTY

The Rev. Alfred Todhunter, Rector

W. W. Lyman, and Dr. Ely, Wardens; Families in Parish, 20; whole number of souls in parish, 78; Baptisms: infants 5; communicants 16; marriages 2; burials 6; Holy Communion: in public 5, to the sick 1; Sunday School: scholars 12; Public catechising by Rector: every Sunday.

Money Receipts from all sources—Offertory at Holy Communion \$25; offertory at other services \$198.67.

Money expenditures—paid Rector on salary \$155, current expenses \$69.

Financial condition—value of land and church building \$1,000; indebtedness, no debts."

During this year the parish must have prospered, for in the summer of 1883, the Reverend Mr. Todhunter proposed the erection of a new building, and meeting with much encouragement from his small flock and the backing of the Senior Warden, Mr. W. W. Lyman, a contract was drawn and signed providing for the building of a handsome stone church

according to the plans prepared by an architect from Boston, a Mr. Wentworth. The old building, previously referred to as the Romanist Chapel, which up to this time had been used as our church, was sold for \$225.00 to a Mrs. Taylor, and moved to a site on Main street, where it became a saloon, thus refreshing another aspect of man's nature. By November 1, 1883, the foundation of the new building had been prepared, and on Thursday, November 15, the cornerstone of the present church was laid by the Rector, the Rev. Alfred Todhunter, and the Senior Warden, W. W. Lyman. Unfortunately, Bishop Wingfield could not be present, since he was attending the General Convention in Philadelphia.

The following year (1884) the *Journal*, under the heading of "Parochial Reports," contains this entry:

"GRACE CHURCH, ST. HELENA, NAPA COUNTY.

Families in parish, 30; Baptisms: adults 2, infants 7, total 9; Confirmed, 8. Communicants: added by confirmation 8, added by transfer 2, lost by removal 5, lost by death 2, dropped 4, present number, 40; marriages, 1; burials, 5; Holy Communion: in public, 15; to the sick, 2; total, 17. Sunday School: officers and teachers, 4; scholars, 28; Bible classes: teachers, scholars 5; public catechising by Rector, 12.

"Money receipts from all sources—Offertory at services \$102.50, subscriptions, \$145.50; total, \$248.

"Money Expenditures—paid Rector on salary, \$248; repairs and improvements, \$4,300; convocational assessments, \$20.

"Financial Condition—value of land and church building, \$7,000, total, \$7,000. Indebtedness: on property, \$2,000."

As in the case of the founding of the parish, so in laying the cornerstone of its beautiful church, the event occurred in Advent.

Following is a comment by the Reverend Todhunter written on Advent Sunday, 1883: "Today we had a marked increase in the attendance at Public Worship. Nineteen persons received the Holy Sacrament and about sixty were at the morning service.

"I append the following cutting from the *Times news-*

paper, because it gives a partial account of the proceedings of today, but it is open to many objections on account of the many mistakes it contains. Whoever may read these notes at a future date will be pleased to bear in mind that a country newspaper in A.D. 1883, is not to be regarded as of much authority. But I append the copy!" "Laying of the cornerstone of Grace Church. . .

"The cornerstone of the new Episcopal Church was laid with appropriate ceremonies Thursday afternoon. This building will be one of the prettiest in this part of the State and it will be the only stone church in the diocese. The structure will be of dressed stone, twelve feet high, with a very high-pitched roof. The building will be 27 x 54 feet, chancel facing east, the ceiling to be finished in rustic and oiled on the inside, in connection with the stained glass windows, giving it a rich dark appearance. The chancel will be raised three steps above the floor. The interior will be ceiled to the window sills and plastered as high as the roof. G. B. Kennedy has the contract for the carpenter work and Cadlolo & Martini for the stone work. The masonry can be finished in a couple of weeks, if the frames for the windows arrive in time, and the carpenter work, to close in the building, can be finished in ten days or two weeks thereafter, if bad weather does not interfere with the workers. The plans were by Wentworth of Boston.

"At the site of the new Episcopal Church a large gathering was attracted by the ceremony attending the laying of the cornerstone. A large block bearing the letters "G.C., 1883," had been prepared for the reception of the various contributions. Among them were the *Journal of Convention*, copies of local papers *Times* and *Star*, United States coin of 1883, a history of the parish and town,* a list of officers of the church, an account of the work of Grace Church Guild, and a writing in Latin of which the following is a translation:

"On the fifteenth day of October, in the year of our Lord, one thousand eight hundred and eighty-three, the Right Reverend John Henry Ducachet Wingfield, D.D., L.L.D., being the Bishop of the Missionary Jurisdiction of Northern Cali-

* Why was not a copy of this history made at the time the cornerstone was opened and resealed in 1961? -- C.P.R.

fornia, the Reverend Alfred Todhunter being Priest in the Chapel of the Parish of St. Helena and parts adjacent, Chester A. Arthur being President of the United States of America, George Stoneman being Governor of California, in presence of the clergy assembled, the officers of the parish, the officers and members of the Guild of Grace Church, the members of the parish and our fellow citizens to a great number, the Reverend Alfred Todhunter having addressed the assembly in fitting terms and William Whittingham Lyman, Senior Warden of the Parish, set and laid with appropriate rites and ceremonies the Cornerstone of this Grace Church.'

"These papers, having been deposited, the stone was sealed. A strong choir rendered with much spirit the hymn, 'The Church's One Foundation, is Jesus Christ Her Lord.' Then followed the 132nd Psalm and Prayers, the Apostles' Creed, and a chapter from the Bible. The Senior Warden, W. W. Lyman, giving three taps with the hammer, used the words, 'We lay the corner of this edifice to be here erected by the name of Grace Church, to be devoted to the service of Almighty God, according to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, in the name of the Father, and of the Son, and of the Holy Ghost.

"The 'Gloria in Excelsis' then followed, and the Rev. Alfred Todhunter addressed the assembly in a strong, clear voice, laying down very particularly the position, objects and divine authority of the Church. The substance of his remarks were such as could not fail to commend Christianity and the Church's attitude towards God¹¹... to every reasonable and thoughtful mind. As he spoke without notes we are unable to give the full text of his speech, which was characterized by a spirit of liberality and charity. A short prayer and the benediction concluded one of the most impressive ceremonies it has been our lot to witness."

On the Sunday before Christmas, Bishop Wingfield came to hold services in the new church. It certainly was not finished, but workmen in those days were pleased to deliver an honest day's work for a day's pay, and as a consequence in the space of

¹¹ Here is inserted in the Rev. Todhunter's handwriting the word "and", followed by a phrase which is illegible.

a month's time, the church was "fairly comfortable."¹² This then was the first day that the new church was used.

For the next five Sundays, services were held in Grangers Hall, which was placed at the disposal of the parish without charge.

By the third Sunday in Epiphany in 1884, the new building was completed, thoroughly furnished, and carpeted. Thus in less than three months, stone masons, carpenters, and all such other workers as were needed, had finished their appointed tasks. As a point of interest it may be noted that the construction of the recent addition of sacristy and bell-tower along with the rehabilitation of the original structure took over six months!

So the mission parish of St. Helena now had a beautiful house of worship. But it had incurred a debt, a large debt for those days, a debt that took years to repay. And until it was paid, the Bishop of course was unable to consecrate the building.

On Passion Sunday, 1884, the Bishop confirmed eight persons.

On Easter Sunday the weather was stormy, but such a large number came to church that many were unable to attain entrance. Thirty-five persons received Holy Communion, a child was baptized, and an offering of \$34.00 was received. The Reverend Todhunter's salary was raised to \$248.00. He wrote: "As we look back to last Easter Day, we cannot see any marked increase in the work at this Mission. The fact that a heavy debt was incurred in building the Church still hangs over us, and we see no immediate opportunity of paying. It stands against our interests, but we hope a reaction will soon take place and that we may put this building in a way to be consecrated. We have some encouragement at Calistoga. Nothing is being done at Yountville."

Sometime during the summer of 1884, as reported in the *St. Helena Star*, a music extravaganza, "The Flower Queen" was presented in the skating rink by local talent for the benefit of the Episcopal Church. But by Advent of the same year the Reverend Todhunter wrote in the *Register*, "It is two weeks

¹²Register, p. 226

since Bishop Wingfield made his annual visitation and we were able to show some reduction of the debt. This load remains against our influence, however, and we are determined to do what we can to lessen it. The services today were of the usual character and interest. Whole number souls 90.

"The Vicar's salary was raised to \$306.00.

"On Passion Sunday, 1886, the Bishop made his annual visitation and urged upon the congregation the importance of making a combined effort to pay the debt. Six persons were confirmed and a large congregation assembled. The offertories of Lent were devoted to the Domestic Board of Missions."

By Easter of the same year Todhunter wrote, "A large congregation gathered in the Church today and the Rector reported that the offerings toward the Church debt amounted to more than six hundred dollars. This will greatly encourage us to efforts looking to the final settlement of our remaining indebtedness. On the following Sunday, Easter Service was held to large Congregations at Glen Ellen and Sonoma. It is proposed to build a church at each of these places. The Bishop appointed W. W. Lyman, Warden, and Cap. W. M. Peterson, treasurer. Whole number of souls 109."

The vicar's salary was raised to \$376.40.

On the fourth anniversary of Alfred Todhunter's pastorate, All Saints' Day, November 1, 1886, he tendered his resignation to the Bishop of the Jurisdiction (Bishop Wingfield) and held his last service.

And for the third time, Fortune turned her wheel.

Chapter 4

OUR PEOPLE FALL BY THE WAYSIDE

On June 26, 1887, the Reverend M.S.A. Looney, M.D., D.Sc., L.L.D. from Ballard, Australia, became Priest in Charge. For twenty-two Sundays he recorded the amount of the day's offering. The largest was \$3.60. For six Sundays it was zero. Once it was five cents; twice it was ten cents. In November of 1887 he resigned and in his own hand wrote the following in the *Register*: "I certify that I did not receive any stipend from the so-called Church people here, nor even one cent from any mission grant, and I received only the above named \$19.05 (nineteen dollars and five cents) as collections on the above named Sundays from a few strangers who attended here. And the people refused to attend church to worship God or sustain his sacred cause here. 'Lord, forgive them, for they know not what they do.' /s/ Dr. Looney, Clergyman in Charge, etc."

During the succeeding four years it is hard to surmise what difficulties beset the mission. No records were kept in the *Register*, and I have found none elsewhere.

Chapter 5

WE MAKE A NEW START

It was not until August, 1891 that the Reverend W. L. Clark was appointed to take over the mission.

In 1892 Mrs. S. E. Bourn had the stone wall built which to this day encloses the church property on Spring Street and Oak Avenue. The full cost of this gift including materials and labor, according to a receipt found recently by Mr. Bourn Hayne, was \$130.00.

A festival, "The Gypsy Encampment," was held at the grounds of H. A. Pellet, for the benefit of the Episcopal Church and drew an attendance of between 800 and 900 persons. Hundreds of Japanese lanterns illuminated the grounds, and the various booths were installed in typical gypsy tents which surrounded a platform used for the program and for dancing.

In 1893 the ladies of the Episcopal Church gave a *fete-champetre* and vaudeville entertainment in Turner Hall, threatening weather having driven them from Hunt's Grove. Miss Bird Loeber was crowned queen, and there was a program of music and fancy dances. A social dance ended the festivities.

In 1895 a garden party given by the ladies of the Episcopal Church at the home of Mr. & Mrs. J. B. Atkinson near Rutherford was a social and financial success. The grounds were illuminated by hundreds of Japanese lanterns suspended from the trees. Those contributing to the program were the Stewart Banjo Club, Mrs. J. A. Graham, Misses Nita Beringer and Lillie Watson, Dr. Osborne, and Mrs. Dennis Spenser.

Again in the *Journal*, reporting the proceedings of the convocation of 1894 under "Parochial Reports" is this entry:

"GRACE CHURCH, ST. HELENA

Rev. Webster L. Clark, Missionary.

Officers—Wardens, Col. W. W. Lyman and F. W. Kroeber; E. B. Huntington, Secretary and Treasurer.

Families 35, Baptisms (infants 5, adults 2) 7, Confirmations 4, Communicants 31, Public Common Prayer (Sundays

10, other days 2) 12, Holy Communion 3, Sunday-school—officers and teachers 5, scholars 22, Sunday-school Library 80 volumes.

RECEIPTS

Offerings at services \$40.85, Sunday-school receipts \$17, donations \$240; total \$297.85.

DISBURSEMENTS

Paid Missionary \$126.50; Sunday-school expenses, \$16.80; repairs and improvements, \$81.15; Prayer Book Assessment, \$2.50; convocational printing, \$1.50; taxes, \$25.95; sexton, \$36; Missions, \$7.30; Endowment Fund, \$4.70; total disbursements \$302.45.

Value of land and Church building \$5,000; sittings in church, 100."

Apparently, through the efforts of rector and parish, the remaining indebtedness was finally liquidated, for on September 29, 1895, Bishop Wingfield, at the request of the vicar and officers of the mission, came to officiate at the consecration of the church.

The *Times*, published in St. Helena, and at that date the leading newspaper of the valley, reported the event in the following manner:

"Consecration of Grace Church, St. Helena, 1895.

"On the feast of St. Michael and All Angels, Sunday, September 29th, Grace Church, St. Helena, was solemnly set apart by Bishop Wingfield for the worship and service of Almighty God. At 11 o'clock as large a congregation had gathered as the building could accommodate, and the clergy present, with the wardens, proceeded up the aisle repeating the twenty-fourth psalm. The Instrument of Donation was read by the Warden, W. W. Lyman, Esq., and the Sentence of Consecration by the Missionary in Charge. The church was beautifully decorated for the occasion. The wealth of flowers and their artistic arrangement well betokens the ardent love of the congregation for their church, which has cost them much self-sacrifice to build and maintain. The corner-stone of Grace Church was laid on November 15, 1883, and the building completed and furnished by the Third Sunday in Epiphany,

1884. It is built of dressed gray stone, and at the time of erection was the only stone church that the Jurisdiction contained. The original plans called for a bell tower and sacristy, and the congregation are earnestly looking forward to the time when they can be erected,* as they will greatly improve the appearance of the Church, and add much to its comfort.

"St. Helena, like most parishes and missions of Northern California, has suffered greatly from the migratory propensity of the population. Only three families remain of those who composed the congregation when the mission was organized in 1875.

"A regular monthly service is maintained, with additional services when the appointments of the Missionary will allow. A small Sunday-school, and a Ladies' Guild are mainstays of the work. The officers of the mission are Col. W. W. Lyman, Mr. F. W. Kroeber and Mr. E. B. Huntington."

In December of this year the Misses Ida and Maud Bourn of San Francisco presented to Grace Church a brass cross in the memory of their brother Frank.

In 1898, after the death of Bishop A. W. D. Wingfield, the Rev. N. Hall Moreland was consecrated.

In December of this same year Mrs. Wingfield, the former Bishop's widow, presented to Grace Church the memorial window which had been in the Chapel of St. Augustine College, Benicia, and it was placed in the chancel of the Church.¹³

At the convocation in 1899, Bishop Wm. Hall Moreland, D.D., delivered an address, the opening paragraphs of which are given below:

"Dearly Beloved in the Lord:

"We are assembled in the Primary Convocation of the Missionary District of Sacramento. This would be the twenty-fifth Convocation of the Jurisdiction of Northern California, were such Jurisdiction still in existence. The old volume is closed. A new one is opened. Marked changes have taken place

* Finally achieved in Advent, 1971, eighty-seven years later.

¹³ This window was returned to what was felt to be its rightful owner and gratefully received by the priest and vestry of Old St. Paul's, Benicia, in 1967.

in this part of the Lord's vineyard since you last met in Convocation. It pleased our Heavenly Father, on July 27, 1898, to release from physical suffering, and from a multitude of cares and crushing burdens, the Rt. Rev. John Henry Ducachet Wingfield, D.D., L.L.K., K.C.L., who for more than twenty-three years was the Bishop of Northern California. His funeral services were conducted a few days later by the Bishop of California, assisted by sundry of the Clergy, in St. Paul's Church, Benicia, which had been his Pro-Cathedral for twenty-two years.

"On February 10, 1899, in the same place a memorial service was celebrated in his honor, before a great congregation of those who had known and loved him. It was one of the first official acts after my consecration to preside at this service, to plead before God the Holy Mysteries in intercession for him and his bereaved family and jurisdiction, to give thanks for the rest attained, the victory accomplished, and to consecrate a brass memorial pulpit, inscribed with his name, presented by his friends and former pupils. The Bishop of California was present on this occasion, and paid a glowing and worthy tribute to the soldier spirit of your late Bishop."

At this same convocation the following Parochial Report was presented for Grace Church:

ST. HELENA, CAL. — GRACE CHURCH

The Rev. Webster L. Clark, Missionary

Warden — W. W. Lyman

Clerk — F. W. Kroeber Treasurer — Mrs. J. B. Atkinson

STATISTICS—Families, 30; baptisms, infants 2, adults, 2, total, 4; confirmed, 6; communicants added, 6; lost by removal, 7; present number, 32; burials 1; Sunday School officers and teachers 4, scholars, 25; church sittings, 100.

FINANCIAL REPORT. Receipts—From offerings and other sources \$261.20, Sunday School offering \$22.85; subscriptions \$208.30. Total \$492.35.

EXPENDITURES—Current Expenses, including stipend \$363.88; for the Sunday School, \$8; Sunday School Lenten offerings, \$6.50; local missions, \$16.70; general missions, \$4.90. Total \$398.98.

PROPERTY—Value of land and church building \$5,000.

The following brief entries are taken verbatim from the *Register*, except for corrections in spelling and punctuation.

1900

Mrs. Geo. Swortfiguer presented to Grace Church a Lectern and Hymn Board; both were duly accepted and placed in the Church. The children of the Sunday School assisted by others raised the means wherewith to purchase a new altar which was ordered in April, 1900.

On May 1st I received notice from Bishop Moreland of my removal from Grace Mission, St. Helena. It is with deep regret that I withdraw, and with every good wish, pray for the peace and prosperity of the work.

(Signed) Webster L. Clark

On Saturday, May 1st, 1900, the Rev. Wm. R. Powell arrived from Portland, Oregon, and took charge of Grace Church Mission under appointment by Bishop Moreland, and on Saturday, May 6th, held his first service in Grace Church. As a result of the ministrations of the Rev. Mr. Clark the temporal and spiritual affairs of the Mission were found to be in a hopeful and growing condition.

1902

The Reverend Powell resigns and the Rev. Clark returns.

December 14, 1902

Monthly services were resumed by Webster L. Clark.

1905

The Reverend James Atkins, but only for a year.

1906 — 1908

The Reverend Clark returns.

1907

Miss L. Rogers of San Francisco presented to the church a brass alms basin which was used for the first time on Sunday, October 13.

1909 — 1910

A new vicar, the Reverend Darnelle.

The Reverend Clark returns for the fourth time, and this time he is to remain until 1920.

Rev. W. L. Clark resumed charge of the Mission, and conducted services on the fourth Sunday of the month. In April, 1911, Ida Bourn paid for installing electricity in the church, and the lights were used for the first time Good Friday and Easter Evenings. When the plaster was removed from the inner walls in 1971, the old pipes for gas lighting were revealed.

In October, Mr. Thomas D. Swortfiguer presented to the Church two Chancel windows in memory of his Father and Mother Mr. and Mrs. George Blair Swortfiguer who were formerly members of St. Stevens Parish, San Francisco. The subjects are "Gideon" and "Esther" designed and executed by Ingerson and Glaser Co.

In 1911 *The Journal of Proceedings* of the First Annual Convention of the Diocese of Sacramento records the following:

"The First Annual Convention of the Diocese of Sacramento assembled in St. Paul's Church, Sacramento, on Monday, October the 20th, at 9:45 a.m...."

The Bishop's Address is of course printed in full. From it I quote only a portion. It is relevant to this history simply because Grace Church is a part of the diocese.

"Brethren in Christ: With devout gratitude to God and affectionate greeting to you all, I welcome you to our First Diocesan Convention after thirty-six years of organization as a Missionary District....

"After years of struggle we have become a Diocese. We are now clothed for the first time with powers of self-government. We accept with satisfaction our duties and privileges as a sovereign state in the National Church. We are resolved to do what is expected of us with courage and determination. We are not among the weakest dioceses by any means. Our forty-two enrolled clergy place us thirty-ninth on the list of American dioceses, out of a total of ninety-one. In the quality of our clergy and devotion of our laity we are not afraid of comparison with East or West. In Church extension within our field we are ahead of the average diocese...." Etc.

April 1912

On the 28th at a meeting of the Congregation after Divine Service Col. W. W. Lyman was elected Warden—Judge H. J. Chinn Secretary, and Miss Ivy M. Loeber, Treasurer for the ensuing year. The same three were also elected Delegates to Convention which was to meet in Sacramento May 14, 1912.

May 23, 1913

At the annual election held today M. H. Simons, M.D. was chosen Warden; Judge H. J. Chinn, Clerk; and Miss Ivy M. Loeber, Treasurer. Mr. and Mrs. Simons and Mrs. Otto A. Jursch were elected Delegates and W. W. Lyman, H. J. Chinn, and Mrs. Walter Metzner alternates to the Convention to be held in Woodland on May 13, 1913.

April 19, 1914

Bishop Moreland made his annual visitation and confirmed six persons.

April 26, 1914

The Parish meeting was held after Divine Service which resulted in the reelection of Dr. M. H. Simons, Warden; Judge H. J. Chinn, Clerk; Miss Ivy M. Loeber, Treasurer. The following delegates were elected to Convention to meet May 12-14 in Chico. Col. W. W. Lyman, Dr. and Mrs. M. H. Simons, Judge H. J. Chinn. Alternates: Dr. and Mrs. P. A. Lovering, Mr. and Mrs. Howard Overacker. The Services for the summer were increased to two a month.

June 28, 1914

Dr. W. Oliver Moore began reading the Service, having received a license as Lay Reader from Bishop Moreland in July.

April 11, 1915

The annual Parish meeting today resulted in the re-election of the officers of the last year. Reports were read by the Lay Reader. Secretary of the Ladies Guild and the Mission Treasurer Col. W. W. Lyman, Dr. W. O. Moore, and Miss Ivy Loeber were elected delegates to the Convention to meet in Sacramento May 18th, 1920.

At a meeting of the officers of the Mission after morning Service, Mrs. F. B. Rossi was chosen to fill the office of Treasurer which was vacant because of the resignation and departure from town of Miss Ivy M. Loeber. Dr. H. O. Moore was asked to become Sunday School Superintendent.

Nov. 12, 1916

The Sampson Tams Memorial window presented by his heirs was unveiled after the 11 o'clock service. The Service was fitting and appropriate throughout, and the remarks of Col. W. W. Lyman and James P. Langhorne, Esq., Chancellor of the Diocese of Calif., were most interesting. The Church was full, many friends coming from San Francisco.

March 11, 1917

After Morning Service there was a meeting of the Mission Officers, all being present. The Pension Fund Scheme was formally adopted and the papers signed and forwarded to 14 Wall St., N. Y. together with a check for \$4.50 premium of 7½% on salary for two months. Evening service at 7:30, Bishop Moreland preached and confirmed a class of three presented by W. L. Clark.

April 22, 1917

After Service at the regular meeting of the Congregation the officers were re-elected. Dr. Mauly H. Simmons, Warden; Mrs. F. B. Rossi, Treasurer; H. J. Chinn, Secretary. Dr. W. Oliver Moore, Col. W. W. Lyman and Mrs. F. B. Rossi were elected Delegates to the Convention which is to meet in Sacramento May 15th, 1917.

April 14, 1918

After Divine Service, at a meeting of the Congregation, reports were read and approved. The same officers were re-elected for the year. Dr. M. H. Simons, Warden; Mrs. F. B. Rossi, Treasurer; H. J. Chinn, Secretary. Col. W. W. Lyman and Mrs. F. B. Rossi were elected Delegates to Convention and H. J. Chinn and Miss Ruth M. Long, alternates.

April 27, 1919

At a meeting of the Congregation duly called, held in the church after Evening Service, Dr. Mauly H. Simmons was

re-elected Warden and Judge H. J. Chinn Secretary. Miss Ruth M. Long, who had been filling out the term of the Treasurer removed, was elected Treasurer. Delegates elected to Convention were Col. W. W. Lyman, Howard Overacker, H. J. Chinn, Mrs. M. H. Simmons, Mrs. W. Metzner and Miss Ruth M. Long.

Jan. 25, 1920

At a meeting of the Congregation duly called Mr. Howard Overacker was elected Warden, Miss Ruth M. Long, Treasurer and Judge H. J. Oliver, Secretary. The Delegates elected to Convention which meets in Sacramento February 3rd and 4th were Col. W. W. Lyman, Mr. and Mrs. Howard Overacker. Alternates Judge H. J. Oliver, Miss Ruth M. Long and Mrs. P. A. Louring.

May 1, 1920

Rev. Webster L. Clark resigned as Priest in Charge of Grace Mission, his resignation to take effect May 1st 1920. His last service while in charge was held on April 25th when he presented four persons who were confirmed by the Rt. Rev. W. H. Mooreland, D.D., Bishop of the Diocese.

Mr. Clark was succeeded by the Rev. Irving Baxter who, on May 1st, 1920, took charge of St. Luke's Mission, Calistoga, and Grace Mission, St. Helena, with his residence in the latter place. Mr. Baxter was requested to have two services per month in each place, the first and third Sundays in Calistoga and the second and fourth in St. Helena. An evening service was planned. When there was a fifth Sunday in the month, it would be held alternately, one in St. Helena the next in Calistoga.

Service might be held on holidays in both places if it were possible to arrange for it. Evening services were continued in St. Helena until about 1927.

The Reverend Irving E. Baxter replaced Webster Clark as vicar on May 1, 1920, but unfortunately for our purposes, made no entries in the *Register* other than those canonically required, i.e. baptisms, confirmations, marriages, and burials. The same disregard for the recording of historical events is characteristic of every vicar and priest since 1920 with but one exception. The only one who was conscientious in this matter was the Reverend Charles Homan, Vicar from 1937 to 1946. If,

therefore, the record is sketchy for certain periods, I crave the indulgence of the reader. The writer is unable to recount events in those years for which only lacunae exist.

During the 12 year, 7 month incumbency of Mr. Baxter we do know of one extremely important event: the gift of Bourn Hall in 1927 by the Bourn Family at a cost of \$7,000. A year later the building was dedicated by Bishop Mooreland.

In 1933, during the Great Depression, the church, in company with many of its members, was sorely in need of funds, and decided to sell approximately half of its land, which when first acquired had extended along Spring Street from Oak to Kearney Streets. Accordingly the land between the west boundary of the lot on which Bourn Hall had been built, and Kearney Street was sold.

On April 1st, 1935, Mr. Baxter, having reached his 68th year, retired, and Bishop Porter sent Ralph H. Cox, a student at the Church Divinity School, to carry on the work.

Mr. Cox began his services on April 14, 1935, and remained for two years.

He in turn was succeeded by the Reverend Charles Homan in June, 1937, who remained Vicar of both Grace Church and St. Luke's Calistoga, until December 31, 1944. Of a Sunday, after services here, he rode to Calistoga on the "Interurban" (electric train) that ran between Vallejo and the above city, passing directly through the Main Street of St. Helena, and after services there, returned by the same means. (Wouldn't it be convenient if we had that "Interurban" back again in these days of expensive gasoline and threatened rationing?) His salary from Grace Church was \$50.00 per month, and from St. Luke's, \$25.00.

Since he is very much alive, and able to deny it, I shall have to suspect him of being a fortune-hunter, for on July 6, 1938, he married Jessamine Elizabeth Raymond, an attractive St. Helena school teacher with a salary of \$125.00 a month, thus increasing his former income by 60 percent!

Prior to Fr. Homan's tenure, Grace Episcopal Church, St. Helena, had been more Protestant than Catholic, or at the very least, very low in churchmanship. There is no record of any of the clergy's being referred to as priest, or Father. They were

written of as "The Reverend Mr. So and So" or merely as Mister, and no vestments were used. Gradually Fr. Homan began to use vestments and in other ways to raise the churchmanship of the service toward, though by no means to the level we now enjoy.

From his notes in the *Register* I have selected some of the more important. They follow:

"November, 1937. Furnace installed in basement to heat hall and church. Cost \$175.00.

"February, 1940. Mrs. W. A. Hayne paid for a new roof on the church.

"March, 1940. Lighting fixtures in church replaced by concealed spot and flood lights.

"September 25, 1940. New carpet donated by Mrs. W. A. Hayne and Ida Bourn. It is tobacco brown, of the first grade Alexander Smith Broadloom Frieze.

"June, 1941. Baxter memorial windows placed.

"September, 1941. Wall tapestry, A Gothic Hunting Scene placed over the open fireplace in Bourn Hall.¹⁴

"This was given as a memorial by Mrs. Wm. Moore of Honolulu who attended this church regularly for six months while taking a rest cure at the Sanitarium.

"May, 1942. The kneelers were padded and covered with brown velvet by the men of the Bishop's Committee.

"July, 1942. A sign was made for the church by Fr. King and painted and lettered by Ethel Dickman.

"December, 1943. New roof over the porch and through to the lightwell between church and porch.

"January, 1944. A Tabernacle was placed on the altar by Herbert and Hilda Adams in memory of Fr. Otis. W.S. Harrington carved its door.

"May, 1944. A new Estey reed organ was installed. It was electrically powered, bought from Sherman & Clay, San Francisco, at a cost of \$580.00. Funds of \$525.00 were subscribed in three weeks' time. Since the old organ was sold for \$250.00, this left a credit balance in the treasury.

¹⁴ Before it was remodeled Bourn Hall contained a stone fireplace centered in the west wall, and a stage at the south end of the room. The tapestry is now being used in the new rectory.

"June, 1945. The Sanctuary was enlarged and the platform extended to create a chancel which would accomodate a choir in accordance with plans drawn by Mr. Varni of the American Seating Co. of San Francisco.

"December, 1945. A new chancel front with Lectern and Pulpit given by Susan Smith Metzner was installed. Two choir screens given by Frances Sears in memory of her father and mother also were installed.

"April, 1946. Two front pew screens made by Emmet Dowling to match the rest of the furniture were installed, and a sedilia for two acolytes was placed in the sanctuary in memory of Wayona Logan. Presented by the Guild, made by Dowling."

The Reverend Charles Homan left St. Helena in April, 1946, to accept a call to Newport News, Virginia, and in August of the same year was succeeded by the Reverend P. Malcolm Stewart. At about the same time, in 1946, a vicarage was purchased for \$1,000.00 at 1427 Allyn Street.

The mission at this time was very large. Besides St. Helena and Calistoga, where services were held, the mission extended from Yountville to the north end of Knight's Valley, and included Pope Valley and part of Sonoma County to the west.



The original vicarage at 1427 Allyn Street

Fr. Stewart reports that in making his parish calls he covered over 1200 miles a month.

The Reverend Henry B. Lee replaced Fr. Stewart in June, 1952. Shortly thereafter, in July, 1952, the vicarage was sold for \$6,800.00 and a new one was contracted for and completed by November of the following year (1953) for a total cost of \$17,500.00 including the lot. This was the rectory at 1649 Kearney Street. Also in July, 1952, a lawn was put in on the church grounds.

Then at long last, Fortune really spun her wheel.



The rectory at 1649 Kearney Street

Chapter 6

WE BECOME A PARISH

In March, 1954, the Reverend Richard N. Warren became vicar of the mission and left in June, 1956. Bishop Porter, who had succeeded Bishop Mooreland in 1933, said "Fr. Warren was unhappy in this field and returned to his first love, Red Bluff."

Despite the momentous event that occurred during Warren's tenure, I find not a single entry in the *Church Register* made by him. The "momentous event," of course, was our admission as a parish.

In the *Journal* recording the proceedings of the convention of April 19-20, 1955, occurs the following report:

"Convention reconvened at 2:30 P.M. The Chair called for the Report of the Committee on Admission of Parishes and Missions and the Rev. J. Raymond Lemert presented papers certifying that Grace Church, St. Helena, requests Parish status and moved that same be admitted as a Parish in union with Convention. The motion carried and the Bishop introduced the Rev. Richard N. Warren and a large delegation from St. Helena."

But the man who became the rector of what had been a mission and was now a self-supporting church, did not see fit to record the event.

On December 19, 1955, Jane C. Everett gave 100 shares of Scott Paper Company stock valued at approximately \$6,750.00. Quoting from her letter to the vestry, she said, "No restrictions are imposed by me concerning the purposes to which you apply this present contribution, but I should be most pleased to learn that you had seen fit to apply about \$5,000.00 against the loan on the rectory and the balance to your operating expenses."

"Will you please consider that this contribution will cover any expectations for pledges, gifts, or contributions from me and also from my son and his family for the years 1955 and 1956, and return to me a check sent you within the past few weeks in connection with your current pledge campaign as I

should like to recall that gift in connection with your acceptance of the above."

The vestry of course accepted with gratitude and complied with the wishes of the donor.

On September 9, 1956, Richard G. Johns was called to become our rector. Again no records were kept, and in June, 1958, Fr. Johns resigned, having accepted a call to the mission field in Managua, Nicaragua.

The Reverend John L. Bogart became the rector on September 21, 1958. In December the Vestry hired the Wells Organization for a fund-raising campaign to enable it to remodel Bourn Hall and the church.

In 1959 a new mensa for the altar was made and donated by Edward Swearingen; the Tabernacle was enlarged, and the old reed table removed.

Then the new vestry elected in 1959 repudiated the Wells Organization contract and embarked on what they called "An Adventure in Christian Giving." It proved successful, and by April, 1961, general contractor John Cavaglieri was engaged to undertake the extensive work. The cornerstone was opened, the contents, easily legible, were scanned, the stone resealed and relaid. Mr. W. W. Lyman, son of a prominent member mentioned earlier in this history, was the principal speaker. The



In the background the southwestern corner of Bourn Hall as remodeled in 1961. To the left, St. Paul's House after the completion of its reconstruction and landscaping in 1975.

wall between the church and Bourn Hall was removed; the Samson Tams window was placed in the Common Room; a new door was opened onto the porch; a new Moller pipe organ was installed, and extensive remodeling of Bourn Hall was completed. During the reconstruction, services were held until August, 1961, in the Presbyterian Church.

In 1962 the old kitchen was remodeled, and new lighting fixtures were given by the Baker family. The debt of \$12,500.00 was paid, and parishioners pledged an equal amount, a new high, to defray the annual budget.

At about this time John Michels paid \$1,000.00 for an option to purchase for \$8,000.00 the property of Mrs. Edith Pearcy upon her demise. This property was part of that previously sold by the church in 1933 and included the house in which Mrs. Pearcy lived, now known as St. Paul's House, but did not include the last lot bounded on the west by Kearney and on the south by Spring Street, which had been acquired by our neighbors, the Roman Catholics.

Shortly after Mrs. Pearcy's death, Fred Berry, at that time the Senior Warden, asked John Michels if he would sell his option to the land and house to the parish. Mr. & Mrs. Michels thereupon offered it as a gift, with the understanding that it be used for Christian educational purposes and/or the building of a new rectory.

The building was named in a contest won by John Michels, Jr. who suggested it because of St. Paul's educational epistles. It has been provided with various improved facilities including wiring, plumbing and wall-to-wall carpeting, and is presently used not only for Sunday School classes but also as a child day-care center supervised by the county, as a community service.

In the church two beautiful new windows were donated and installed: the St. Luke window, by the widow of Paul Young; and the St. Mark window, given in memory of Colonel and Mrs. George Mayo. These and all the other windows of the church will be described in greater detail in a reprint of the pamphlet entitled "Symbolism in the Liturgical Art of Grace Church, St. Helena," appended at the conclusion of this history.

Chapter 7

RESTORATION AND BEAUTIFICATION

It was at about this time that this writer became convinced that the church, though beautiful on its exterior, failed to measure up to its potential in its interior. Aside from the exquisite windows of the Four Evangelists, the church contained only the late Victorian (its worst period) windows of Gideon, St. Augustine and Esther, which entirely aside from their execution, were hardly the most appropriate subjects for a church centered on the worship of our Lord. Furthermore, the carpet, now 25 years old, was in tatters, and covered only the sanctuary, chancel, and aisle. It took a bit of doing, but with the help and backing of Mrs. Francis MacVeagh and Sue Metzner, the rector and vestry were won over to a plan keyed to the color and form of the windows of the Four Evangelists, that is, to blue as the predominant color, and to the use of symbols rather than human or anthropomorphic figures in whatever stained glass windows willing donors might supply. To that end we launched the campaign by donating three windows to supplant those in the Sanctuary. These represented the Incarnation, the Crucifixion, and the Resurrection, donated respectively by Sue Metzner, this writer, and Nell MacVeagh, and which we felt represented the three great events upon which our Christian faith is based.

A committee was appointed to further the plan of beautification and renewal, and other donors came forward to present appropriate stained glass windows to supplant those glazed with amber panes.¹⁵

At some point during the development of these events the Reverend John Bogart accepted a call to Ukiah, and on November 1st, 1965, just prior to the organization of the Every Member Canvas, he took his departure.

A selection committee, after visiting the churches of various priests whose names had been presented by the Right Reverend Clarence R. Haden, Jr., now Diocesan of the Diocese

¹⁵ All these are fully explained in the appendix previously mentioned.

of Northern California, recommended, and the vestry called the Reverend Zealand Hillsdon-Hutton, who arrived on February 1, 1966.

Fr. Hutton was indefatigable in his efforts to attract young people and in making parish calls. But he was not helpful in the effort to continue the beautification of the church. However, the committee which had been appointed for the purpose was successful in obtaining a sufficient number of small individual donors to pay for a complete wall-to-wall carpeting of the entire church. And several other donors presented windows to replace the amber glass in two more windows. Like all the rectors who preceded and followed him, Fr. Hillsdon-Hutton kept no record of gifts or of historical events. In a little over two years he accepted a call to the Church of the Epiphany in Vacaville, and departed in October, 1968.

On January 1, 1969, the Reverend Richard C. Tumilty, having accepted our call, arrived and took up his duties as our present priest.

During the years since his arrival he has done much to emphasize the centrality of the Eucharist, and to elevate the beauty and dignity of the service in conformity with the historical basis of our Church, with but one devisive element, the use of the so-called Green Book, "Services for Trial Use," in preference to the Book of Common Prayer. This book of course, has split not only Grace Church, St. Helena, but also the entire National Church in regard to those who prefer it and those who adhere to the traditional Book of Common Prayer. At this writing the issue is yet to be resolved.

Fr. Tumilty has also had a benign influence on the program of beautification and renewal. Shortly after his arrival the writer proposed the replacement of the old delapidated glass-paned church doors with a pair of carved mahogany paneled ones that would symbolize our church's name, and the patron saint of the town. Again enlisting the financial aid of the oft benefactress of the parish, Nell MacVeagh, and of a long-time and faithful communicant, Judge Lowell Palmer, we combined resources to commission the nationally known sculptress Marian Brackenridge to execute the work. Something over

a year was required for her to complete the carving of the new doors. The dedicatory service was reported in the April 29, 1971 edition of the *St. Helena Star*, and in the quarterly diocesan paper *The Missionary* in June of the same year. *The Missionary* coverage follows.

At Grace Church

FIGURES OF CHRIST, SAINT HELENA, FEATURED IN NEW PARISH DOORS

By Lois Winston

Marking completion of another step in a far-reaching beautification program, Grace Episcopal Church, St. Helena, recently dedicated two new entrance doors of Honduras mahogany, custom designed and hand carved by a nationally known artist, Miss Marian Brackenridge of Sonoma.

The April 25 ceremony was held with Father Richard Tumilty, Rector, officiating, and among those present were two



The Rev. Richard Tumilty, rector of Grace Church, officially dedicates new hand-carved parish doors, created by Sonoma sculptress Marian Brackenridge. Figures on the doors are (left) the patron saint of the city, Saint Helena, and Jesus Christ. Also taking part in the dedication service were (third from right) Seminarian Jim Porter, Emil Sanders (usher), and Charles P. Rossier, lay reader and one of the donors.

of the three persons whose donations had made possible the acquisition, Charles Pope Rossier, and Mrs. Francis MacVeagh, Mrs. Lowell Palmer represented her husband, Judge Lowell Palmer, the third donor, who had died a few months previously.

Each door has a large figure in bas-relief, one being of Christ, and the other of Saint Helena (Latin for the Greek Helene). Each of the figures is surrounded by appropriate symbols.

Surrounding the figure of Our Lord are symbols of the seven sacraments. They are: the Shell, with which water is poured on the head of anyone receiving the Sacrament of Baptism; the Dove, universal symbol of the Holy Spirit received in Confirmation; the Chalice and Host, symbols of the Holy Eucharist since the times of the catacombs; the Bible and Stole, representing the Sacrament of Holy Orders; two circles united by a Chi-Rho, monogram of Christ, symbolizing Holy Matrimony; the Scourge and Keys, which stand for Penance and Absolution; and the Stock of Holy Oils, representing Holy Unction.

SAINT HELENA

Arranged around the figure of Saint Helena are figures of the Cross on a shield, St. Helena's own escutcheon; the letters I.N.R.I., standing for the initial letters of the Latin words "Jesus of Nazareth, King of the Jews," the inscription which Pilate had placed above the head of Our Lord as he hung on the Cross; the Orb, symbol of Helena's temporal power; the Church of Santa Maria d'Aracoeli in Rome, where she lies buried; a portrait of Emperor Constantine, as found on a coin; a spade, the implement used in excavating the true Cross; a cluster of grapes, representing a principal industry of Napa Valley, where the city of St. Helena is located; and in her left hand, a model of Grace Church, which Our Saviour, on the opposite door, is blessing.

History records that Saint Helena was the mother of Constantine, first emperor of Rome to become a Christian, and it was by his edict that Christianity became the state religion of the empire. Legend relates that Saint Helena searched for, and finally found, in about 325 A.D., the True Cross, and thus the

Cross became her symbol. She is, of course, the patron saint of the City of St. Helena.

On the reverse surfaces of the doors, a grapevine motif and lettering in gold leaf reads, "The Lord Be With You," on one door, and "Depart in Peace" on the other. This was the work of John Alcorn of St. Helena.

The two doors are symbols of the community, of Grace Church in particular, and of our Holy Church universal.

After the dedicatory service, a reception was held in Bourn Hall to honor the artist, Miss Brackenridge. Her creations of fine art for various churches include seven small statues for the National Cathedral in Washington, the reredos of the Cathedral Church of the Incarnation, Baltimore, and works for Trinity Church, Sonoma, and St. Barnabas' Church, Antioch, California.

In the autumn of Fr. Tumilty's first year two of the oldest and best loved members of the parish passed away. They were sisters who had lived together for many years, Florence and Agatha Turner. Florence died October 1, 1969, and Agatha followed on the 28th of the same month.

They were not wealthy, but what they had, they left in its entirety to Grace Church. This bequest made possible what had been dreamed of and hoped for ever since the erection of the stone church: the addition of a sacristy and bell tower.¹⁶ Consequently when the estate was settled, plans were drawn, contracts let, and in June of 1971 construction started.

When the door was cut through the wall of the sanctuary to connect with the new building, it was discovered that beneath the drab plaster, the inside of the stone wall that formed the exterior of the building could become the interior wall as well. It was determined forthwith to remove all the plaster from the top of the wood wainscoting to the ceiling. Also in the contract was the lowering of Chancel and Sanctuary floors so that there would be but one step before the altar rail, which would also act as a kneeler, and one step more in the Sanctuary to elevate the altar. In addition, the organ console, choir pews and font were moved to the rear of the nave thus

¹⁶cf the story regarding the plans for the church from the Times, p. 22

providing greater freedom of movement in the Chancel for those who came to the rail during the Eucharist. When the work was completed, therefore, not only had a bell tower and very functional and badly needed sacristy been added, but also the whole interior of the church had been remodeled and beautified. Again, the event was covered both by the *St. Helena Star* on December 16, 1971, and by *The Missionary* in January, 1972. Despite the fact that the news reports contain errors, they do contain details worth recording in this history, and are printed below.

St. Helena Star

Thursday December 16, 1971

GRACE CHURCH BELL TOWER AND SACRISTY DEDICATED

"A crowd which filled Grace Church and overflowed into Bourn Hall was present Sunday afternoon for the Service of Dedication of the new bell tower and sacristy.

"At 3:45 p.m. the Rev. Richard Tumilty, Rector of Grace Church, officiated at Solemn Evensong, assisted by lay reader



Despite the threatening weather, the dedication of the new bell tower, sacristy and garden at Grace Church proceeded on schedule. The processional from the church to the tower was followed by the ceremony in front of the tower, with Bishop Hayden presiding.

Gene Metz; Charles Rossier, Senior Warden; and Jim Porter, a seminarian at the Church Divinity School of the Pacific in Berkeley. As the choir and congregation sang the Advent hymn, 'O Come, O Come Emmanuel,' the procession went from the church outside to the bell tower.

"Serving as acolytes were Jim Porter, Thurifer; Vincent Scotto, boat boy; Jonathan Nicholson, crucifer; Scott Stovall and Charles DeGro, torch bearers; John Christianson, banner bearer. At the bell tower appropriate scripture passages were read and the prayers of blessing were pronounced by the Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California.

"As the bell was sounded, the procession moved forward to the prayer garden where scripture verses and prayers followed. Finally the Bishop, with as many as could be accommodated, entered the sacristy and said the prayers of blessing for the sacristy, the stained glass windows depicting St. Mary and St. Martha, memorials to the Turner sisters whose bequest made possible these buildings, and sacristy crucifix. The service concluded with the Bishop's blessing of the assembled



To the left the apse of the Church; in the center, the east wall of the new sacristy; to the right, the new bell tower.

congregation, who had offered their thanksgiving in unison.

"The re-dedication of the sanctuary and nave of the church was made in memory of Natalie and May Wells, and the bell tower and sacristy were erected in memory of Agatha and Florence Turner. Various furnishings in the sacristy were in memory of Herbert Adams, Susan Metzner and the Rev. Arthur Wilson. The garden is in memory of Florence and William Berry, Margaret and Edward Orchard, and Anna S. West. The lantern in the bell tower was a gift from Mr. and Mrs. Emil Sanders.

"At 4:30 p.m. the church and parish hall were again filled to capacity for a program of medieval and renaissance music performed by the "Groupe et Quateur Janequin," an *acapella* choir directed by Nicole Marzac, from the University of California at Davis. The carols and madrigals were sung in French, Latin and English by the 35 voice choir."

From the Missionary:

At St. Helena

RENOVATION RETAINS CHARM OF

19th CENTURY GRACE CHURCH

By Lois Winston

"Climaxing an extensive program of changes and additions, Grace Church, St. Helena, celebrated the completion of important building and renovation projects on Sunday, December 12, 1971.

"Officiating at the mid-afternoon service was the Rt. Rev. Clarence R. Haden, Jr., Diocesan Bishop, and also participating were the Rev. Richard C. Tumilty, Grace Rector; Dr. Charles Rossier, Senior Warden; Gene Metz, lay reader; and Seminarian Jim Porter.

"The Solemn Evensong and a service of dedication heralded the completion of a stone bell tower on the north side of the church, addition of a new and spacious sacristy, and dedication of numerous other gifts that the church has recently received.

"The bell tower, sacristy, and a pair of stained glass windows were dedicated in memory of their donors, the late Agatha and Florence Turner, long-time communicants of the parish. The windows were designed and handcrafted in England.

"The tower bell, which had been fabricated in France and hung for many years in the Marlborough County Courthouse in Maryland, was dedicated in thanksgiving for the donors' loved ones.

"Among the many other items dedicated were a sacristy crucifix, a piscina, frontal cabinet in the sacristy, and wrought-iron tower gate.

"Changes made inside the church proper include the stripping of dark plaster from the solid stone walls used to construct the building, and the lowering of the level of the sanctuary, thus removing the steps that led to the altar rail.

"Members of the building committee, working under the guidance of San Francisco architect William Rand, were Dr. Rossier, Mrs. Francis MacVeagh, John Tench, and Mrs. Herman Suter.

"Mrs. Gene Metz, directress of St. Anne's Altar Guild, gave much time to the planning of details in the new sacristy, and Dr. Rossier contributed his time to planning and landscaping the Prayer Garden.

"Following the dedication service, a program of Medieval and Renaissance carols and motets was presented by the Groupe et Quatuer Janequin, an *acapella* choir from the University of California at Davis, under the direction of Nicole Marzac.

"Thus, by completion of its most recent program of improvements, a picturesque old church building, first erected in 1883, has been converted into a more modern and usable plant of operation, without losing any of the charm and beauty of the original structure."

It was very shortly after the completion of the remodeling that the last of the amber-glass paned windows was replaced by the gift of Mr. and Mrs. Emil Sanders, and the gift by Nell MacVeagh of the woodcarving of the Virgin and Child that stands near the Font. Thus was completed this writer's dream

of the restoration and further beautification of our historic old stone church.

In 1973 at the annual awards dinner of the Upper Napa Valley Associates, Grace Church received the following: "Award of Merit" Conferred by the Upper Napa Valley Associates to Grace Church for Noteworthy Restoration of this Historic Stone Church. William F. Kirby, General Chairman, Thomas H. Cottrell, Executive Committee Chairman."

If this writer is remembered for anything in the years to come he hopes it will be for the inauguration of this program which found its completion during his term as Senior Warden of the parish, in 1971.

Chapter 8

COMPLETION OF THE CHURCH COMPLEX

Ever since the original gift of land on which the present church was built, it was intended that the remainder of the site should be used for an adequate rectory and for religious educational purposes. In 1971 the vestry began seriously to consider the possibility of realizing these objectives. St. Paul's House was being used by our own children on Sundays for Christian education, and on week days it was utilized by the County as a Children's Day Care Center. But it was in need of repair and of certain modification. Painting inside and out and the installation of an additional toilet were accomplished under the direction of two junior wardens, Emil Sanders, and later, Bill Bollen assisted by churchmen work parties.

A building committee was appointed, and for over two years labored to present various options for the vestry's consideration, including facts, figures, and contractors' estimates. Finally a bill of particulars with accurate figures on costs and methods of financing the work was drawn up, and on March 21, 1974, presented to the vestry for a final decision. After prayerful consideration, the vestry voted unanimously to build a rectory under the direction of an architect whose fee would be paid by Mrs. Francis MacVeagh; and with but one dissenting vote, to move St. Paul's House to a new foundation with certain specified structural work to make it acceptable to code.

These historic decisions were then submitted to the Bishop and to the standing Committee, and our plans were approved by them.

St. Paul's House was moved, and the work completed on or about June 1, 1974, at a total cost of \$4,136.00 including a new concrete front walk. On the same date Thomas Cottrell, a member of the parish, agreed to purchase the old rectory on Kearney Street for \$36,500.00.

The work in St. Paul's House as reported in *The St. Helena Star* follows:

"Work has begun on the renovation of St. Paul's House, the

building next to Grace Episcopal Church on Spring Street. The building has served as the Church School for Grace Church, and for several years has also been used during the week as a day care center. The Children's Center is operated by the Napa County Superintendent of Schools, and is currently using facilities at the Presbyterian Church while St. Paul's House is undergoing repairs and being given a new foundation. The building was also moved several feet back on the lot by the Wacker & Sons company of Petaluma. The local contractor for the work is Mr. Albert Cabral.

"The house was formerly the home of the late A. R. Percy. When it was moved there was found an old well, which had to be filled."

By this time the building committee (Mrs. Francis MacVeagh, Mr. Christoph Weber, Mr. Richard Shown, and Charles Rossier, Chairman) had secured the services of Mr. Ronald Folsom of the Sacramento Firm of Mau, Barnum, Folsom, & Mirza as architect. Plans for the new rectory had been submitted and provisionally approved, and were submitted to a number of contractors for bids.

At this point real trouble began. All bids were so high that all had to be rejected. It was decided, however, that the lowest bidder should be contacted and an earnest attempt made to negotiate a figure that would be acceptable to both parties concerned. This procedure, of course, entailed numerous modifications in the plans and specifications. Agreement, however, was finally achieved between Rector, Building Committee, and Architect, and having done all they could do to achieve the best possible price, the committee prepared to present the revised plans and contract to the vestry.

A special meeting was called and on September 8th, 1974, the historic decision to accept was made. The plan called for a nine room, two bathroom house, namely: living room, family room, kitchen, dining room, study, four bedrooms, two baths and a two-car garage. The price specified was \$44,950.00, with the parish to supply all plumbing fixtures, floor coverings, paint, and labor to apply same to both interior and exterior.

This contract with Jon Yarlott, Builder, the Chairman of the Building committee was authorized to sign, and accordingly

he did so as soon as the Bishop's approval was received, on September 23, 1974.

The building permit, much to the committee's consternation, cost \$1,300.00 but ground-breaking took place on Sunday, October 6, 1974. An account of the ceremony as it appeared in the *St. Helena Star* issued on October 10, follows.

GROUND BREAKING FOR EPISCOPAL RECTORY

"The familiar words from the Psalms opened the ceremony of ground breaking for the new rectory of Grace Episcopal Church on last Sunday: 'Except the Lord build the house, their labour is but lost that build it.' The Rev. Richard Tumilty, rector, officiated at the building site on Spring Street, and was assisted by servers and lay reader, Charles Rossier. Servers were John Christianson, crucifer; Vincent Phillips and Randy Baxter, torch bearers; Charles DeGro, banner bearer. The Scripture reading was from St. Matthew's gospel, and included the words of Jesus: 'Every one of them who hears these words of mine and does them will be like a wise man who built his house upon rock. . . .'

"The rector turned the first spadeful of ground, followed by Emil Sanders, Junior Warden of the parish, representing the Vestry, and Charles Rossier, representing the building



Members of St. Helena's Grace Episcopal Church marked the ground-breaking for the new rectory with a processional and ritual spade work.

committee. The brief ceremony concluded with a musical selection by Lin Weber, Joan Tumilty, Sandy Baxter, and Helen Christianson."

A fund-raising drive was initiated by the vestry on the same day it authorized the signing of the contract, and in the space of less than a month \$13,600.00 was subscribed, ranging from a major donation by Bourn Hayne, whose family has always been a generous benefactor of the church, down to the proverbial widow's mite.

With the funds thus subscribed, plus the amount received from the sale of the former rectory, the vestry realized it would be possible to stucco the exterior of St. Paul's House in order to bring it into harmony with the new rectory and Bourn Hall, between which it is situated; and also to landscape the area between and/or around these two buildings, by means of a loan no greater than \$5,000.00 to be obtained at eight percent from the Episcopal Church Building Fund.

Accordingly the vestry authorized the rector and wardens to obtain the loan, and the chairman of the Building Committee to plan and execute the landscaping.

Under the direction and supervision of Lowell Young, the Junior Warden, work parties were organized to carry out those functions which the contract specified should be done by parishoners.

A rather extraordinary rapport and spirit of cooperation developed between the many men and women involved. By coordinating their efforts with the work of Jon Yarlott, the general contractor, construction proceeded apace until, almost exactly four months to the day from the ground-breaking ceremony, i.e. on February 5, 1975, the building was completed, and on St. Valentine's day, February 14, the rector and his family moved in.

From the date when the old rectory was sold, Mrs. Francis MacVeagh had opened her home at her La Herradura Ranch to the Tumilty family, which comprised the rector and his wife Joan; three young children, John, Sarah, and Michael; two dogs and a cat. For this extremely generous hospitality, as well as her many other pecuniary gifts to our church, may God reward her!

Even prior to the completion of the building, work was



The new rectory seen from the south-east. The door to the left is to the office. The main entrance is further to the right, at approximately the center of the residence, in a small fore-court.

started on tilling the earth, hauling in and then grading some forty yards of topsoil, installing an underground sprinkler system, and planting vines, trees, and shrubs. However the weather was uncooperative, and not until April 4th was the planting and laying of flagstones for patio and paths completed, along with a ground cover and mulch of ground bark between the prostrate junipers and pyracantha plants used in lieu of a lawn.

On May 4th Bishop Haden came for confirmation of eight adults followed by his blessing of the new rectory.

This event was reported in the *St. Helena Star* of May 8, 1975 as follows:

"Grace Episcopal Church was filled to overflow with the congregation gathered for the service of Confirmation on Sunday, May 4, at 5 p.m. The Rt. Rev. Clarence R. Haden, Bishop of Northern California, administered the sacrament of Confirmation to a class of adults, and preached. Following the service the clergy, acolytes, confirmands, and entire congregation moved in a procession to the new rectory on Spring Street, where the Bishop gave the traditional house blessing.

"In the service the Bishop was assisted by the rector, The Rev. Richard C. Tumilty; lay reader Charles Rossier; Bishop's chaplain, the Rev. P. Malcolm Stewart; and acolytes, John Christianson, Thurifer, Jon Nicholson, crucifer, Jim Cottrell and Randy Baxter, banner bearers.

"Following the house blessing a cherry hour was enjoyed by all in the rectory, and then a delicious dinner for the entire congregation followed in Bourn Hall. A number of out-of-town clergy were present as special guests, including former rector of Grace Church, the Rev. John Bogart and Mrs. Bogart. In charge of dinner arrangements were Mrs. Thomas Cottrell, Mrs. Frederick Bushman, Mrs. Richard Folsom, Mrs. Robert Stringer."

Thus our building program was officially complete. Our Centennial will take place in Advent, 1975. This history has been written as one of the aspects of its celebration.

CONCLUSION

Advent, being the season of both penitence and hope, seems peculiarly appropriate to the history of our growth and development. For from that very day of December 11, 1875, to this, we have had our periods of despair and of penitence and of



The Rt. Rev. Clarence R. Haden, Bishop of Northern California, visits Grace Episcopal Church.

hope. We have had an almost constant struggle to raise part of the funds necessary for purchasing property and paying for it; for the funds necessary for building a church and paying for it; for building a rectory and paying for it; for achieving the ability to support a priest who would hold services throughout the week instead of perhaps only once a month or less; in short, for becoming a parish. And now in our centennial year we have at long last built a new and commodious rectory of which we justly can be proud; and we have refurbished St. Paul's House to be used not only for our children's Christian education but also for community service as a children's day-care-center. And, the Lord willing, in five years we shall have paid for it all!

Throughout the years we have never lost hope. We have held fast to the belief that somehow the Holy Spirit would guide and direct us; that somehow our Lord and Saviour would protect us; that somehow our Father in Heaven would lead us to our goal. And today — well, today our faith has made us free! We are by no means an affluent parish, but we have endured, and for that we are humbly grateful.

And so in this Advent Season we look forward with continued hope and continued faith that we shall grow, and prosper, and worship in the beautiful church we have erected, and renewed, and refurbished to the greater glory of God. In this spirit we celebrate our Centennial.

In the name of the Father, and of the Son, and of the Holy Ghost.

Amen.



Grace Church, corner Oak and Spring Streets, July, 1975.

APPENDIX

The following is a re-print of a brochure prepared in 1971.

SYMBOLISM IN THE LITURGICAL ART OF GRACE CHURCH, ST. HELENA

CHARLES POPE ROSSIER

INTRODUCTION

Symbol: "That which stands for or suggests something else by reason of relationship, association, convention or accidental, but not intentional, resemblance; also a visible sign of an idea, quality, or totality of state; e.g. the cross as a symbol of Christianity." *The Merriam Webster Unabridged Dictionary*.

Symbolism in liturgical art is appropriate for two reasons: First, because of the rich literary imagery to be found in both the Old and New Testaments, and second, because, historically it has been used from the time of the Apostles themselves to convey meaning.

In the Middle Ages it was employed as a form of visual education and, aside from its artistic worth, so it should be today. The writer hopes that this explanation of the symbols in Grace Church may add not only to the appreciation of the art, but also to a fuller understanding of our faith.

THE DOORS

The doors represent respectively St. Helena's own escutcheon; on her head, a crown, signifying her spiritual sanctity; the letters I.N.R.I., the initials of the Latin words, "Jesus of Nazareth, King of the Jews," which Pilate ordered put on the Cross; the orb, symbol of Helena's temporal power; the Church of Santa Maria d'Aracoeli in Rome, where she lies buried; the portrait of the Emperor Constantine as found on a coin of the period; the spade, the implement used in excavating the true Cross; a cluster of grapes, symbol of the industry of our own valley; and in her left hand, a model of Grace Church, which our Saviour, on the opposite door, is blessing.

The symbols surrounding the figure of our Lord are those of the seven Sacraments, which taken together represent divine

grace. They are the Shell, by which water is poured upon the head of the infant or adult in Holy Baptism; the Dove, the most widely used symbol of the Holy Spirit, which descends upon us in Confirmation; the Chalice and Host, which have symbolized the Eucharist (Last Supper) from the time of the Catacombs to the present; the Bible and Stole, which represent the Sacrament of Holy Orders; two circles united by the Chi-Rho monogram of Christ, which symbolize Holy Matrimony; the Stock of holy oil, which is the symbol of the Sacrament of Holy Unction; and the Scourge and Keys, which stand for Penance and Absolution.

The two doors therefore are symbols of our community, of Grace Church in particular, and in a larger sense, of our Holy Church Universal.

Given to the Greater Glory of God by Mrs. Francis MacVeagh, Lowell Palmer, and Charles Rossier. Executed by Marian Brackenridge.

THE WINDOWS

Behind the Altar, and at the focal point of the whole church, is the window of the Cross. It is a two-fold symbol. First, it is a symbol of the entire faith of Christianity. Second, it is a part of the trilogy representing the three principal events of Christ's earthly life: his birth, crucifixion, and resurrection.

Given to the Greater Glory of Christ, and to All for Whom He Died, by Charles and Margaret Rossier.

At the left of the window of the Cross is that of the Nativity. The star has come to stand for that event and so it does in this window. Actually, however, the star is a symbol of the Epiphany. "And behold, the star which they had seen in the East went before them until it came and stood over where the Child was." (Matt. 2:9, K.J.V.) The event of the Nativity is also portrayed in this window by a lovely but tiny medallion toward the base.

Given to the Greater Glory of God and in Loving Memory of Nellie and William Smith and Walter Metzner by Susan J. Metzner.

The bursting pomegranate in the window to the right is a symbol of the Resurrection, akin to the open tomb; it also has been used as a symbol of royalty and as such is sometimes accepted as a symbol of Christ.

Given to the Greater Glory of God and to Those for Whom we Pray—by Mrs. Francis MacVeagh

In the chancel are the windows of the four Evangelists. The Winged Man is assigned to St. Matthew because his gospel opens with the human genealogy of Christ, and because his human qualities are stressed throughout Matthew's account. Adam St. Victor writes:

"The figure of man is given Matthew because it was thus he wrote of God who indeed was from him who formed man."

Given by the parish in Memory of Rev. and Mrs. Irving Baxter, Ministering 1920-1935.

The winged Lion stands for St. Mark. Tradition says this is because Mark wrote of the royal dignity of Christ and began his gospel with an account of St. John the Baptist: "The voice of one crying in the Wilderness." In addition Mark was the historian of the Resurrection, of which among other things, the lion is a symbol.

Given to the Greater Glory of God in Memory of Col. and Mrs. George Mayo.

The Winged Ox is the symbol for St. Luke. As a sacrificial beast the ox is deemed appropriate, since in his gospel Luke emphasizes the atonement made by Christ's suffering and death.

Given to the Greater Glory of God and in Memory of Paul Young, 1896-1960 by Ann Young.

The Eagle represents St. John. Because of the winged words at the opening of John's gospel in addition to the emphasis John places on the spiritual aspects of Christ's life, even as far back as the Venerable Bede, the eagle has been thought of as the appropriate symbol of this apostle. Bede writes:

"In merit he is likened to the flying eagle in the figures of the four living creatures.* For indeed the eagle flyeth higher than all birds and is accustomed to thrust his gaze more keen than that of all living things, into the rays of the sun. And the other Evangelists, as upon the earth, do walk with the Lord, and though relating but few of his temporal acts, he knew with lofty

* The reference above to the "four living creatures" is derived from Ezekiel 1:10 and Ezekiel 10:14, cf.

soaring mind and clearest sight the eternal power of his Divinity, and caused us to know also by his writing."

Given by the parish in Memory of Rev. and Mrs. Irving Baxter, Ministering 1920-1935.

Proceeding from the chancel down the gospel side of the building we see in the first window a Lamb bearing a cross. This symbol, most appealing and persistent, appears as early as the fourth century, and stands for Christ crucified.

Given in Memory of Dr. Leslie A. Stern by Amy Fischer Stern.

In the next window is the Chalice and Cross, a variation of the Chalice and Host explained in conjunction with the Christ door.

Given in Memory of Dr. Stuart Fischer by Amy Fischer Stern.

In the second pair of windows is the dove, symbol of the Holy Spirit, recorded by all four Evangelists in connection with the baptism of Christ—"and he saw the spirit of God descending like a dove and lighting upon him." (Matt. 3:16, K.J.V.)

Given in General Thanksgiving by the A. H. Meyer Family.

The Book and the Sword are attributes of St. Paul. A book is eminently suitable for Paul, apostle to the Gentiles, preacher and writer; and so also is the sword, symbol of defense, for certainly Paul was a defender of the faith. Some writers regard the sword as a symbol of Paul's martyrdom. However, definite statements that he was beheaded do not appear prior to the fourth century.

Given in Memory of Lena J. York by Lowell and Elsie Palmer.

On the Epistle side, the first window depicts the Crown of Thorns and Nails, symbols of the Crucifixion.

Given in Memory of Paul Alexander, Serafina Armonini, Florence Nightingale Berry, Jane Grellin Everett, William F. Francis, Alfred Edmund Griffith, Laura Blanche Hoover, Capt. and Mrs. Phillips Lovering, George John Marquette, Frank Joseph Pina, Ann Clark Tarr, Charles Brian Wattleworth and Arthur George Wilson.

In the second window are the Orb and crossed Palm Branches. The Orb refers to temporal power under the

authority of the cross; the palm branches recall Palm Sunday, celebrating Christ's triumphal entry into Jerusalem.

Given in Memory of John James Ballentine by John and Joanne Sales and Lorraine B. Kirkpatrick.

The last pair of windows represent two of Christ's miracles. His first was the miracle at Cana, when he turned water into wine.

Given in Thanksgiving by Mr. and Mrs. Emil Sanders.

The second of these lovely windows symbolizes the feeding of the five thousand with the loaves and fishes.

Given in Thanksgiving by Commander and Mrs. Robert Long.

Over the door we find a copy of Holman Hunt's beautiful painting, "The Light of the World." Note that the door at which Christ is knocking has no outer latch. It can be opened only by those within.

Given in Memory of the Long Family, by the Longs, Stanleys, and Babbs.

In the new sacristy wing are windows of Mary and Martha. Since throughout their lives the Turner sisters were devoted Episcopalians and at their deaths left their all to Grace Church, it seems fitting that the two sisters who were beloved of our Lord should stand as a memorial to Agatha and Florence Turner. Indeed it was their bequest that made possible the construction of this addition which for many years had been needed and desired.

Placed here in Memory of Agatha and Florence Turner.

Finally we come to the window of the Resurrection. It is in what we call The Common Room at the end of Bourn Hall. It represents the empty tomb and the Angel who tells the three women that Christ is risen. He is risen indeed!

Given in Memory of Samson Tams 1828-1913.

MISCELLANEOUS SYMBOLS

On the Processional Cross, in the Alms Basin, and on the front of the altar are the initials I.H.S. They are the first three letters of the name Jesus in Greek. The letter sigma becomes "S" in the Latin alphabet. Also on the front of the altar are carved a sheaf of wheat and a bunch of grapes. From these, of

course, come the bread and wine of the Last Supper.

In the center of the green frontal cloth on the altar are, once more, the loaves and fishes overlying the anchor, symbol of hope. On top of the anchor also is a cross. At either side are the alpha and omega, the first and last letters of the Greek alphabet. You remember Christ's own words: "I am Alpha and Omega, the beginning and the ending—which is, and which was, and which is to come—" (Rev. 1:8, K.J.V.) On other frontals are repeated some but not all of these symbols.

The pulpit fall has the conventionalized form of the Greek letters XP (Chi Rho) which form a monogram incorporating the first two letters of "Christ" in Greek. It was used in the Catacombs as early as the second century.

OTHER ITEMS OF PASSING INTEREST

Because, for the nations of the Western World, Christ's birth, life and death took place in a land lying to the east, most cathedrals and many churches (including our own) are built with the altar to the east. And why is the "gospel side" always on the left, as we face the altar? Because it is to the north, and in the early times that is where the heathen were, and since we need must, by the "Great Commission" preach the gospel to all nations, we had better take it first to the Northmen. In Edward VI's Prayerbook, our first Book of Common Prayer, is the Prayer, "O Lord, we pray, protect us from the fury of the Northmen."

Acknowledgment is hereby gratefully made to a little book, "Symbolism in Liturgical Art" by LeRoy H. Appleton and Stephen Bridges, Charles Scribner's Sons, N. Y., from which I derived help in explaining some of the symbols.

C. P. R.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

POSTSCRIPT

"English law requires the last degree of strictness in keeping a record of the Parish. The Parish Register is kept by the minister, but it is secured under three different locks, the

keys to which are kept respectively by the Rector, the Senior and the Junior Wardens. At stated times they meet, each opens his lock, and from the memoranda which the Rector has made, the Rector in the presence of witnesses, records all the Baptisms, Marriages, Burials, etc. that were to be entered. The Register is then locked up as before.

"The canons of the American Church have strongly set forth the importance of as much care in our records as the English Church observes. This book is to be kept by the Rector of the Parish. In case of vacancy, its care falls to the warden of the Church—to keep the book as Sacredly as he would keep a deed of property, or the will of a Friend entrusted to his charge.

**ENTRIES OF ANY OF THE FOLLOWING OFFICES,
NAMELY:**

The Visitation of the Bishop
Clergymen officiating during Vacancy or Absences
Baptisms—names in full—dates with care
Confirmations, if any
Marriages
Burials

Historical note of anything affecting the welfare of the Parish. Be accurate in the last degree, with dates and names in full."

The passage quoted above is in the handwriting of the Reverend I. Avery Shepherd, who set up our first Register and meticulously carried out to the last detail the instructions and specifications he prescribed. Had those vicars and rectors who followed him been equally assiduous there would have been little need for the researches of the writer of the present book—a mere printing of the Parish record would have sufficed. Fortunately a few did; unfortunately, most did not, particularly, of course, in regard to the Reverend Shepherd's last injunction, i.e. "Historical note of anything affecting the welfare of the Parish."

It is to be hoped that these sins of omission will not be repeated by our Rector and/or warden at present and in the future.